

THE COMENIAN

VIA LUCIS



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Bethlehem, Pa., November, 1914.

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The Comenian

Volume XXIV.

BETHLEHEM, PA., NOVEMBER, 1914.

Number 2.

“Peter Denying Christ”

A. P. ZIMMERMAN, '15 SEM.

THERE is a large painting in the public art gallery of Philadelphia which is so full of thought and human nature as to make it a fit subject for an essay. Day after day it hangs there teaching its lessons to every passerby who will but take notice. As to the function of art, it is claimed by many that the attainment of the beautiful should be the chief aim and that all other interests must be sacrificed to that if necessary. However, it cannot be denied that there are other legitimate spheres in which art may exert an influence. One of these chief other spheres is the setting forth of moral truth, and it is as an example of this that the representation in art of the Biblical scene of Peter's denial of Christ will here be given a rough and incomplete analysis.

It is not within the power of the writer to judge as to whether the highest technical excellence and artistic finish has been reached in this production. But it is clear that we have in this painting a true representation of life. Of the dozen or more characters every one has a distinct individuality of its own. But every one is so subordinated to the main theme as not to interfere with the unity of the composition. The figures are grouped about the fire in the courtyard in various postures—standing, sitting, or even sleeping. The interest shown in this little incident which is transpiring is an index to their characters, and their life stories can be read from their faces.

The figure occupying the prominent position in the painting is, of course, Peter. But, although holding a place near the center, the artist was careful not to make his figure too at-

tractive. The inward hesitation and doubt cast a shadow over his outward bearing. The charge has been made and he is in the act of uttering the denial. That denial, however, was but a weak negative, while back of it was the greatest confusion of mind. His bearing seems at first to betoken surprise, but his brow, inclined and troubled, and his partly lifted arms are a picture of weakness. His bearing might be summed up in one word, agitation, produced by the conflict of conscience which was raging within. It was also a sign that truth was surging to the surface, which made it possible later to be reinstated in stronger faith than ever before.

Another figure, even more glaringly prominent than Peter himself, is the chief accuser. His sparkling eyes are centered on Peter, at whom his forefinger is pointed. He is the religious scoffer whose highest delight comes from having detected weakness of faith.

Standing a little back of the scoffer is his counterpart. These two constitute an excellent study of character contrast. The former wears but a false mask in life, and can give us nothing. The latter draws our thoughts upward: it is the maid who “looked earnestly upon him.” She is also accusing Peter. Her eyes are fixed upon him and her forefinger is also pointed—but not at Peter. On her face is a look of earnest solicitation, and she is pointing to Christ.

Among the onlookers who do not take an active part in the controversy, is one who is kneeling close by the fire. He has raised his head and is looking at Peter. The expression on his face shows that he is taking a lively interest in the event. But, alas! his arms are

stretched far out over the warming fire. Sharp as his interest may be, it is only superficial, and not strong enough to allow him to forget for a few moments the physical pleasure of warmth.

Seated near the fire, in a disinterested position, is the one whom we may call the cynic. He does not even turn his head but casts a side-long glance at Peter. Whatever spiritual interest this man may ever have had, it has dwindled down to the slightest thread of mere curiosity. What might be termed a smile begins to curl about his lips, but it is, in reality, only a sneer.

There remain two sleepers, still to be noticed, who constitute another character contrast. The one is seated on the left, a short distance from the main group, and not within plain hearing of the conversation. His back is turned toward the group and his face is buried in his arms. He is evidently asleep. But it is a sleep which arouses sympathy, and not condemnation. The spectator feels that there lies sleeping in that man's heart a spiritual nature which might be aroused if the proper influences were brought to bear upon it. But his life was unfortunate; the proper

stimulus is lacking and his spiritual nature sleeps on.

The other sleeper is stretched out at full length beside the fire, of which the glare is reflected from his ruddy face. He is within plain ear-shot, but, nevertheless, his slumber is profound. Whatever possibilities there may formerly have been in his nature cannot be judged. It is clear that his slumber is that of spiritual death, and whatever chances he may ever have possessed have, humanly speaking, been completely sacrificed.

This is a brief analysis of the leading characters in the foreground, but there remains one without whom the sketch would be incomplete. It was said that Peter was the central figure, but this statement must be reconsidered. Standing in the background, high up on the steps, is the figure of him who is the root-cause of Peter's agitation. Clothed in white he stands there calmly observing the entire proceeding. And, as one looks on the painting, the truth is impressed that he who knew of the fickleness of a Peter, but who saw through that fickleness to Peter the Rock, is the central figure.

M. C. ABROAD

AUGUST WUCHERER, '15

MUCH has been written concerning the activity of the Moravian Church among the benighted races of the globe; and many an interesting biography remains as a monument to those who believed that the Unity of the Brethren should include even those whose lot has been thrown unto the uttermost parts of the earth. Perhaps it would be interesting to the Alumni and friends of our institution to glean from the records of the past a remembrance of those illustrious sons who could see beyond the borders of the homeland, who could hear across the ocean wave or frozen tundra, the misery and the complaint of fellow beings.

Ninety-one years have elapsed since the first missionary left the walls of the then "young M. C." Since then there has been an unbroken line

of representatives of our Alma Mater who have raised the Banners of the Christ over heathen strongholds. Varied as the fields so have been their experiences. Three new fields of missionary activity have been opened by our alumni; Superintendencies of Mission Provinces have repeatedly been in the persons of M. C. men. Five times in the West Indies have our men been called to membership on Provincial Boards. Several times has the faculty of one or another of our Training Schools for Native Ministers included an alumnus of the Seminary. One is Inspector of Schools in Alaska and another, in the same province, supervises the reindeer industry for the United States Government in addition to his Christian work. Several have

been elevated to the Episcopacy and one is included in the membership of Mission Board.

Two men were called upon to sacrifice their lives in the fulfillment of their service, one was called from this life while on his way to the front. Many, through sickness, were forced to retire from their posts, while to some was given the strength to fight through hardships and illness, and carry on the work of redemption.

The section of the world which has held the attention of our predecessors from the first is the region where Moravian Mission were cradled in their incipency, the West Indies. Jacob Zorn, of the Class of 1823, the third in the history of the institution, was the first to represent his Alma Mater in heathen realms. Born of missionary parents, imbued with the true missionary spirit, he devoted his life and superior talents to his work. He superintended the Jamaican Mission in the most critical period of its existence, and just as he could see his labors crowned with success, after only twenty years of service, he was called to his reward in 1843.

Two years before the death of Zorn, Amadeus A. Reinke, '41, began his work in Jamaica. Eight years later he undertook the establishment of the Mission on the Moskito Coast of Central America and, in his later life, was elevated to the Bishopric in New York City. William Warner, a classmate of Reinke, the same year entered service in the Emeralds of the Atlantic. At short intervals to the present date these islands have attracted our men. Edwin E. Reinke, '44, later Superintendent of the Mission in Jamaica; Edwin T. Zippel, '53; Samuel L. Lichtenthaeler, '59; J. Theophilus Zorn, '62; Clement Oehler, '72, rounded out the first half century of Moravian's active interest in tropic climes.

The Class of 1877 is represented in the Danish West Indies by Bishop Edwin C. Greider, member of the Provincial Board of the Eastern Province of the West Indies, decorated by the King of Denmark with the Order of Knight of Dannebrog. Frank P. Wilde, '80, Jonathan Reinke, '82, Augustus B. Romig, '82, also Provincial Board members, Rufus N. Bishop, '82, Henry J. Ward, '84, in quick succession joined their efforts in extending the influence of M. C. in the

islands of the south. Another Bishop and Board member for this Province was found in Augustus P. Westphal, of the Class of 1890, who was accompanied by William Allen, of the same class. Clarence E. Romig, the efficient director of the Buxton Grove Moravian College and Theological Seminary for Natives in Antigua, received his preparation in the Class of 1892. Samuel Allen, '94, William N. Schwarze, '96, Paul T. Schultz, '98, Edwin J. Heath, '06, Superintendent of the Mission at Trinidad, and Taylor M. Van Vleck, '12, end this long list of alumni under tropical skies.

For the Moskito Coast Mission, Moravian has reared five sons, of whom but one remains in active mission service. Bishop A. A. Reinke, '41, receives credit for the exploration and establishment of this Mission in 1849. William H. Fluck, '96, Theodore Reinke, '00, the late Superintendent, Walter E. Beisiegel, '11, and Rufus F. Bishop, '12, all started their Christian ministry in this field, but only the latter remains to represent his school among the natives of Central America.

When it was decided to establish a Mission among Esquimaux of Alaska, the survey and settlement was again placed in the hands of Moravian's sons, William H. Weinland and John Henry Kilbuck, both of the Class of '84. That their efforts were crowned with success is evident from the reports of the work carried on in this Mission. Serious discouragements presented themselves in this field but it seems that this only proved to the advantage of the Mission. Ten additional M. C. graduates were willing to give their best to overcome these discouragements. Frank E. Wolf, '82, resigned his pastorate at Green Bay, Wisconsin, to volunteer, in 1886, and was followed eight years later by Samuel H. Rock, '96.

Of the six men, of the Class of 1898, who entered the mission service, four, Joseph H. Romig, Benjamin K. Helmich, Joseph Weinlick and Ernest L. Weber, found their field of service on the Alaskan tundra. In 1906 the College furnished two further Alaskan candidates in Walter C. Shields, who is in the Government School Service, and Gerhard Brennecke, who was unfortunately called from this life when he



THANKSGIVING

J. GEORGE BRUNER, '15 SEM.

THE National day of giving thanks to God again draws near. This has, since its first celebration, been a purely American holiday. This year, more than any since the beginning, should it be kept with all due reverence, praise and thanksgiving, unto Him who is so bountifully caring for us.

The bare mention of the word, the old Thanksgiving Day—what a power it has to revive the pleasantest reminiscences and recall the brightest scenes of other days in many hearts! Every image of peace, contentment, abundance and joy comes back spontaneously on each return of this thanksgiving festival. It is not a day heralded and emblazoned like the corresponding festivals in our native land, in all the pomp and glory of song. It is simpler in nature, better suited to a people of more recent origin. It is set apart to the exercise of those home-bred affections, those “honest fireside delights,” which are greener than laurel, and which harmonize most closely with the sweet sanctities of our most holy religion.

For what are we thankful? What is the motive underneath our thanksgiving chimes? For what do we praise God when responding to the proclamation of the President of these United States? We shut our shops and cease our work and devote a day to the recognition of our debt to that Divine Providence that is ever watching over us. We are unfeignedly thankful for the harvest, the fruit, the heat, the cold, and for all the other blessings, which our merciful Providence has bestowed upon us.

As a nation, and as individuals, we remember on Thanksgiving Day the blessings of Jehovah. It is well that we should be most thankful, that there comes a pause in our activities, when we are reminded by those in authority that we owe something to the bounty of heaven.

Thanksgiving Day brings us the appeal of those excellent organized charities that are in-

dispensable in modern civilization. Out of our own abundance it behooves us to aid every worthy association that benefits the poor, the orphans, and the aged. We ourselves shall not receive the rich benefits we ought, if we limit our almsgiving. Down in the slums of our cities are many motherless children on the street, His homeless little ones; also heart-broken widows, gaunt, sunken-eyed, half-starved denizens, and no one cares. Go where they are on this Thanksgiving Day; they need your assistance, and while you gladden them you will also gladden the heart of Him who sent you.

In song and story, this nation has been heralded as the “land of the free,” and today, in a most blessed sense, is this true. The greatest war of the ages is on; thrones are rocking, nations are being disrupted, men are dying like sheep in the shambles, women and little children are being shorn of loved ones, home, sustenance—all that goes to make life worth the living. Of lesser value, but still of great importance, are the historic relics and art treasures that are being destroyed as dry grass before a prairie fire; and billions of dollars of debts are piling up as a burdensome weight for war-worn shoulders. But, worst of all, men’s evil passions—hatred, lust, murder—are released and, judging by reports, are running riot. So true is this that the condition in Europe is variously designated as “pagan,” as a “retrogression to barbarism,” as “the downfall of Christianity,” etc.

From these evils the United States is free. Of all the great nations the United States remains without great standing armies and other military preparations. Let us be thankful for this.

More than a thousand years ago the sweet singer of Israel wrote, out of the fullness of his heart, “O that men would praise the Lord; O give thanks unto the Lord,” so we, on Thanksgiving Day, gather in the Christian temples, with multitudes of people, and with uplifted

voice respond, "We will." Surely "The Lord hath done great things for us, whereof we are thankful."

May God incline us more and more to that unambitious, unselfish, contented, cheerful, thankful temper which is at once a medicine and a feast, an ornament and a protection!

Thanksgiving Day is an American day—let us make it so this year as never in our history. And let us make it not merely an abstraction, but a day of vital, real giving of thanks to our Maker, and express our thanks by loving as He loved, by serving as He served.



(Concluded from page 17.)

was about to sail as a medical missionary. Arthur F. Butzin, '10, the youthful Superintendent of the Mission, and Ferdinand Drebert, '12, are the latest arrivals in this frigid clime.

The Indians of the Middle West found faithful friends in three of Moravian's sons during the Civil War period. Joseph Romig, '62, served in the missionary capacity in Kansas for eight years, and his classmate, Wesley J. Spaugh, was brought to an untimely end at the hands of the natives of Indian Territory. Five years later Theodore M. Rights, '67, now in retirement at Nazareth, entered this service also.

After recovering from the effects of the Alaskan climate, which forced his return to the states, it was again given to William H. Weinfeld to open a new sphere of activity for Moravian Missions. In 1890 he established the "Ramona Mission" in Southern California and has since been joined by David J. Woosely, '96, and Arthur C. Delbo, '98.

Joshua C. Moore, '00, and J. Herbert Cruickshank, '07, complete the roll, finding their posts in Demerara and South Africa, respectively.

Although not having experienced mission service, another son of Moravian has attained high honor by being called to membership of the Official Mission Board. Bishop J. T. Hamilton, Class of 1880, erstwhile "Hausvater" and professor, serves the Church most acceptably in this difficult capacity.

Forty-six lives of our College's offspring have

been consecrated to missionary activity during her short existence. They went to various climes, many already to their reward. The question before us today is, has it been worth while? Has there been a result to justify the sacrifices made? Surely no one will say that their work has been in vain. On the contrary, all will agree that their efforts are being crowned with success.

But we must do our share. These men can not continue indefinitely, they must be reinforced. At the present time, although men are few, means are in great demand, but we can see that in the future the emphasis will and must be changed. The rolls of our Mission Schools in England and Germany have been greatly reduced. Student and Professor alike have answered the call to arms. What a breach this will cause in that base of supplies can only be conjectured at present, but without doubt it will be an irreparable break.

Over night, as it were, the call for all recruits to the foreign field has come to America. Moravian has done her share in the past, now a greater call comes to her sons—Come into all the world and help us.



C. L. S.

The regular miscellaneous meeting for the month of October was held on Saturday, the 10th of October. The chaplain read the 97th Psalm. Mr. Swavely was appointed critic for the evening. The following program was then rendered: First declaimer, Mr. Strohmeier, "The Coyote." Reader, Mr. Clewell, "The Specter Bridegroom." Second declaimer, Mr. Wedman, "Bingen on the Rhine." Mr. Kuehl read an essay on "Dust." Mr. Hagen, the reviewer, was absent. The narrator, Mr. Rights, gave a story entitled, "The Cop and the Anthem." The orator, Mr. Weber, delivered an oration on "The Four Essentials of Character." After the usual three minutes' recess, Mr. Flath entertained the Hall with the paper entitled, "How to Behave at a Banquet."

Debate meeting, held October 24, was called to order by the Vice-President. The chaplain read the fifth chapter of Romans. Mr. Michel was appointed critic for the evening and Mr. Flath, Vice-President pro tem.

(Concluded on page 21.)

THE COMENIAN

(Published on the 15th day of the month.)

Devoted to the interests of the students and alumni of the
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Articles for publication are invited from alumni and students. All contributions must be submitted to the editors before the 1st day of the month.

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Impartiality

The stupendous conflict of the warring nations of Europe calls for genuine impartiality.

The appeal comes especially to every American. For the blood that is being shed on either side of this, the world's greatest battlefield, is the blood that has made the real American. And if he is worthy of being called an American, he will grieve for the dead and sympathize with the wounded whether they fall on the one side or the other. And to those of us who are American Moravians this appeal for impartiality is altogether imperative. For, as true Moravians we are neither English, nor German, nor American; we are a *Unitas Fratrum*. And as a unity of true believers in our Lord and Saviour Jesus Christ, we cannot, we dare not be divided; we should, we must be impartial toward the nations at war, especially toward our brethren in the Lord who are fighting on either side, be they German or English.

What, then, does it mean for us to be impartial? It certainly does not mean to be indifferent. There is every good reason why we should

be profoundly interested in the conflicts and issues of the war as it continues to be waged. But our interest should be characterized by the *impartiality* which South so aptly has stated to be that which "*strips the mind of prejudice and passion.*" Now prejudice is an opinion or decision of mind, formed without due examination of the facts which are necessary to a just and impartial determination. And passion, in the sense here used, is that state of mind in which, unduly and without just cause, we become violently and abnormally excited. To be truly impartial, therefore, means that we will strip our mind of all such opinions and decisions as we have formed, or are tempted to form, without due examination of the facts which are necessary to a just and impartial determination. And it means, also, that we will divest our mind of the violent and abnormal excitement which is agitated and engendered by such unjust opinions and decisions. This, we plead, is the impartiality which should characterize our interest in the present war.

E. L. M.



Stop and Think

If the average man, living in this enlightened age of reason, were told that he does not think, it would be taken as an insult. But here are some examples showing *how* men think.

An exciting intercollegiate baseball game is in progress. A member of the visiting team slides across home plate and a close decision is made. The home rooters, to a man, declare that the runner was put out by at least a foot. Every one of the visitors, however, *knows* that the runner was never touched. Did it ever strike you as being strange that the men of one side, after carefully thinking the matter over, should all reach the same conclusion? Attend a session of the House of Representatives at Washington when an *aye* and *no* vote is being taken. It is not always the case but, very frequently, the *ayes* rise in a solid volume from one side of the aisle where one party is seated, while the *noes* will come just as unitedly from the other side. How does it come that the little matter of being on one side or the other determines a man's thinking? Compare a German and an English newspaper of today. Is it not almost miraculous

that the Germans, after thinking over the greatest and most serious of national problems, should arrive at the same conclusion, that England is a thoroughly evil intentioned blood-thirsty nation, while Englishmen agree in just the opposite.

We do not mean to intimate, by these examples, that the average man is insincere in the opinions which he holds. But, after viewing them, the question might fairly be asked, whether twentieth century men really *do* think, or whether they allow the circumstances to think for them. These examples lead us to believe that there is a tremendous lack of downright hard individual thinking in the world. It is possible that many of the clashes between parties, classes and nations may be attributed to this cause, namely, that men permit themselves to be led *en masse* instead of each one probing an issue to the bottom for himself, and thus coming to a true and lasting decision.

A. P. Z.



Aberglaube

The legends of long ago are often revived even in this day of misnamed enlightenment.

At a banquet in Washington recently attaches of the German Embassy called the attention of all present to the oft-repeated and highly-colored legend concerning Frederick I, surnamed Barbarossa, because of his extremely red beard.

Briefly, the tale is this. Frederick I was the emperor of the Holy Roman Empire in the 12th century. His reign was one long struggle. Victory after victory made Barbarossa practical ruler of the entire Central Europe. After continued success his army was suddenly smitten with a terrible plague, and Barbarossa was humiliated at Legnano by the revolt in Lombardy.

Then came the turn in Barbarossa's life. Repentant for having made the papal seat a pawn in his own game of politics, he took up the cause of the Cross. In this he was unmistakably successful. But, after many victories over the Saracens, Barbarossa met his doom. It was on the banks of the Kalykadnus. It was a rushing river, difficult to ford. When Barbarossa saw his men falter on the brink, afraid to cross, he, though an old man, pressed his charger into the

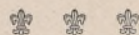
flood and started to swim it. But the current was too swift and his mount was swept off its feet. Later they dragged Barbarossa out on the bank, breathing his last.

When this report was borne back to the Vaterland by pilgrims, the people refused to believe that so great a ruler could be dead. Barbarossa was not dead, but slept, they said. Weary of conquering, he had retired to a secret castle in the heart of the Black Forest in Silesia, and there had laid himself down upon an enchanted catafalque guarded by black dwarfs and elves. There he would rest from his warring until the hour of Germany's greatest need should arrive. Then he would sally forth and lead the Germans to the greatest victory of their history.

The less enlightened of the Slavic peasants believe in this implicitly. Others will see in any great military leader who may arise and lead the armies to a successful issue, a re-incarnation of Frederick Barbarossa.

This is only one example of the many forms of superstition which exist in the "civilized" countries today. Even enlightened individuals believe implicitly in lucky and unlucky numbers. But let us all acknowledge that it is absolutely *pagan* and most unworthy of our Christian era.

R. E. S.



(Concluded on page 19)

The following extemporaneous speeches were given: "A Hick Camp," by Mr. Swavely; "Church History as an Interesting Study," by Mr. Wucherer; "In What Way Ohio Politics are Superior to Pennsylvania Politics," by Mr. Limbach; "Some Good Qualities of the Presbyterian Church," by Mr. Bruner; "Today's Football Game," by Mr. Pfohl. Mr. Fulmer gave the first declamation on "Scatter Seeds of Kindness." The second declaimer, Mr. Meixell, gave "How John Quit the Farm." Mr. Vogler reviewed the events of the week. The question, "Resolved, that the United States will be Benefited Commercially by the War," was debated affirmatively by Messrs. Mueller and Ruprecht and negatively by Messrs. Gutensohn and R. Shields. The Chair decided in favor of the affirmative, which vote was not sustained by the House. Messrs. Flath, Ruprecht, R. Shields and McCuiston participated in the general debate. The *per se* vote favored the affirmative.

M. C. LOCALS

It will be of interest to former students to know that we shall be able to attend our chapel exercises in the college chapel itself during the cold winter months. A new direct radiation heating system is being placed in the chapel. The radiators, which are finished in a neat Princess design, will be placed along the walls on all sides of the chapel. We hope this will enable all who attend chapel to partake in the Office of Worship, number twenty-seven, and all the other exercises that are held in our chapel in a true spirit, without suffering the cold chills that at times used to interrupt this spirit.

Our athletic field has been greatly improved during the past months. The debris that was piled up both inside and outside of the building after the fire, has been used to fill up the western end of the field, thus making it level.

During the last month a cement pavement was laid on the Main Street front of Comenius Hall, including the curb, which extends the full length of the dignified approach of the curved driveway to the college buildings. These pavements add to the beauty of the surroundings.

Mr. Raymond Schmich, '13, is now a member of the Bethlehem High School faculty.

Mr. George Runner, '08 Sem., payed his Alma Mater a short visit several weeks ago. His after-dinner speech as well as his visit was greatly enjoyed by all the students.

Another one of our welcomed visitors during the past month was Jacob Ludwig, '14.

Dr. E. Evans and family, of Lititz, Pa., called on their son Raymond, Sunday, October 11.

During the month of October, quite a number of friends of the college were out to see the beautifully equipped building, especially on Sundays and on visitors' day. Among these were some of the post graduates and several of the room companies of the Young Ladies' Seminary and College for Women, here at Bethlehem.

We are all glad to see George Turner back at M. C. He has joined his class of '17.

The fellows are busy rehearsing the play entitled, "Uncles and Aunts," which will be presented on Thursday evening, December 10. Mr. Theophil Mueller is coaching them. The following students are taking part in it: Messrs. Hassler, Munger, Rights, Lopp, Vogler and W. Allen. Several young ladies are also giving their assistance. Mr. Rights has been elected President, and Mr. Hassler, Treasurer of the organization.

The following students, Stolz, Wedman, Henkelmann and Richter, were entertained by Mrs. E. Smith on Thursday evening, October 15.

Dr. Paul de Schweinitz delivered an exceedingly able address on October 3, on the occasion of the annual Founder's Day celebration at Lehigh University Packer Memorial Chapel. His subject was, "Lehigh University's Benefactors and the Broader Culture—The Complete Education."

On the evening of October 29, Dr. and Mrs. Schultze entertained the Sophomores and Freshmen classes at their home on Cedar Street. Interesting games were played and delightful refreshments served. Dr. Schultze's private museum was of great interest to all present. After Prof. Edgar Shields entertained the members of the two classes with several musical pieces, the very pleasant evening was brought to an end by joining in "College Ties."

On November 3, Dr. Schultze gave a lecture on "Indian Trails in the old Moravian Cemetery," under the auspices of the Women's Indian Association.

The article written for the *Public Ledger* for Sunday, October 25, "In the Supreme Court of Civilization: The Case of the Double Alliance vs. the Triple Entente," by our honorable alumnus, James M. Beck, former Assistant Attorney General of the United States, was read with great interest by many of the students. It has been helpful to all who have read it, and has changed the views of several as to the war.

Mr. Theophil Mueller, Sem. '12, preached at the Easton Moravian Church on Sunday, October 25.

Mr. Flath, '15, visited friends at Emaus on October 25, and addressed the Moravian Sunday School of that place.

Mr. Arthur Shields, '12, called on some friends here at college on Thursday, October 29.

Mr. Lopp attended the Northampton County Teachers' Institute, held at Easton, Pa., from the 26th to the 30th of October.

Capt. W. R. Coyle was our guest at a social evening which the Students' Committee arranged for on Friday evening, October 24. He entertained us with an informal discourse on his experiences during years of service in the navy. He told us of the training he had received in the Naval School at Newport and of his life on shipboard. He was a member of the marine corps, first on the cruiser *Prairie*, then the *Charleston*, then the *Tennessee*. In one year his ship journeyed 28,000 miles. The manner in which he presented his information and his adventures was exceedingly interesting. The Glee Club rendered a few selections. Refreshments were served.

Mr. Wucherer, '15, was elected Superintendent of the West Side Moravian Sunday School at the October election meeting. The same gentleman addressed the Christ Reformed C. E. on Sunday, November 1.

Sunday, October 25, J. George Bruner, Sem. '15, addressed the Heidelberg League of the Christ Reformed Church of Bethlehem, Pa.

Several students have started a Sunday School in Edgeboro. During the first few Sundays they have met with success.

Mr. Swavely, Sem. '15, preached at the First Presbyterian Church, Lansford, Pa., Sunday, October 11, both morning and evening.

Mr. Eugene Michel, Sem. '15, preached at the following places: Sunday evening, October 11, South Bethlehem Moravian Church; Sunday evening, October 18, Laurel Street Chapel, and on the morning of November 1, at Emaus, Pa.

Dr. A. G. Rau gave several lectures at the Carbon County Teachers' Institute.

The Rev. John Romig, of Philadelphia, while on business here in Bethlehem, visited the College on November 3.

The following Theologs preached at Coopersburg, Pa., both morning and evening: Douglas Rights on Sunday, October 11; J. George Bruner on Sunday, October 18, and Herbert T. Kant on Sunday November 1.

A CORRECTION.

The following names were unintentionally omitted from the list given in our October issue of THE COMENIAN of those who were present at the opening exercises of Comenius Hall and at the Luncheon which followed: Mr. W. G. Cleaver, Superintendent of the Bethlehem Public Schools; R. W. Leibert, J. S. Krause, J. M. Leibert, L. F. Leibfried.



Y. M. C. A.

We are pleased to note that the Y. M. C. A. is making a decided improvement this year. Both by attendance and more spirited and lively meetings. The co-operation of all the men has been asked for and they are all responding.

The evening of October 8 found a large proportion of the men in the chapel, for the first meeting of the new year. The topic for the evening was, "How we can better our Y. M. C. A. for the coming year." The leader was Mr. Richard Shields. Many very helpful ideas were expressed and it is believed all left the meeting, feeling as though they had attended something worth their while.

The second meeting was under the leadership of Mr. Douglas Rights, the topic being, "Is a College Education Practical? If so, Why? Or Why Not?" This meeting was also very well attended and many of the new men took part.

On October 22, a very interesting subject was discussed, "Christian Poetry, Biblical and Non-biblical." Mr. Herbert Spaugh was leader. The singing at this meeting was very good and a very helpful result was obtained. Many old songs were recalled to memory.

October 29, Mr. Gerhard Mueller was leader and the topic for the evening was, "How the War Affects our Missions." A good spirited meeting was followed by the receiving of the new members into the society. The new members are Messrs. W. Allen, L. Clewell, Dech, Evans, Everoad, Fishel, Fulmer, Limbach, Meisner, Meixell, Pfohl, Richter, Splies, Spaugh, J. Shields. There will be several more new men to be enrolled as active members in the succeeding meetings.

The Team for Teaching Foreigners English reports several classes established in South Bethlehem.

The Deputation Team has a regular Sunday evening service, held at Shimer's Station. The reports are very encouraging all around.

The several committees appointed for social service are making decided headway.

Sunday evening, October 25, the first meeting was held at Shimer's Station. Messrs. Rights, Kant, Stolz and Ruprecht were the team sent out. An attendance of twenty-five was reported. Mr. Ruprecht presided at the organ. Mr. Kant and Mr. Rights addressed the congregation, while Mr. Stolz assisted in the singing.

The meeting on November 1 was conducted by Mr. Allen Zimmerman, accompanied by Messrs. Henkelmann, Paul Allen, and Clewell. The attendance showed an increase of thirty-four. Mr. Allen was organist, while Messrs. Henkelmann and Clewell rendered two duets, one in German and another in English. Messrs. Zimmerman and Henkelmann addressed the congregation and the service proved itself spiritually profitable and pleasing to all present.

Let this be a big Y. M. C. A. year for Moravian, a year long to be remembered. *Sicut patribus, sit Deus nobis.*




EXCHANGES.

THE COMENIAN gratefully acknowledges the receipt of the following issues: *The Albright Bulletin*, Myers-town, Pa.; *The Black and Red*, Watertown, Wis.; *The Brown and White*, South Bethlehem, Pa.; *Collège Chips*, Decorah, Iowa; *College News*, Annville, Pa.; *Linden Hall Echo*, Lititz, Pa.; *Ye Manor Chronicle*, South Bethlehem, Pa.; *The Mirror*, Bethlehem, Pa.; *The Moravian Messenger*, London; *The M. P. S.*, Bethlehem, Pa.; *The N. H. S. Chronicle*, Nazareth, Pa.; *Old Penn Weekly*, Philadelphia, Pa.; *Our College Times*, Elizabethtown, Pa.; *The Purple and White*, Allentown, Pa.; *The Spectator*, Columbus, Ohio; *Steel and Garnet*, Philadelphia, Pa.; *The Susquehanna*, Selingsgrove, Pa.; *The Ursinus Weekly*, Collegeville, Pa.

The N. H. S. Chronicle.—We perused the editorial on the influence which pictures exert upon our minds with great interest. A subject of this nature would furnish

(Concluded on page 25)

LOCKS FROM SHERLOCK

A SKETCH OF THE DUKE TAKEN FROM LIFE BY THE STAFF ARTIST 



DEAR EDITOR OF PERSONAL COLUMN:

My name is Schmalz-Gesicht Dinklespiel Hartzhog. I am the G-r-rand Juke of South Bethlehem. Wishing to know more of the great personages of the world outside of my own distinguished family, I decided to go to the expense of paying Moravian College a visit. Let me asseverate most emphatically that I was astonishingly imprest. I had heard before of the amazingly graceful demeanor of Mrs. Georgia Bruner, the extended travels of Herr Schmalzgasse Macungie Swavely, the serious meditations of the blushing Miss Wyalusing Kant, and the elusive elasticity of the Ohio champeen of Women's Rights, Frau Anna Paulina Zimmerman. But these characters were only miniatures when compared with the Colossus of Comenius Hall, Sherlock der Grosse. Towering above his associates, he looms high over them in the air. They assert that he is an heirloom of M. C. For fully two hours I sat at his feet and drank in the deep wisdom that issued from between puffs of Prince Albert. I could have died sitting there listening to the Sage of Bexley. In measured numbers he recited a series of wise disquisitions. Time and again he looked at his watch, fingered the chain nervously and spoke of letting the matter drop, but I could not forego the pleasure of listening for over two hours. Let me make known to the world some of the weighty subjects that passed between His Royal Highness and myself during the presentation of

LOCKS FROM SHERLOCK.

SHERLOCK: "I went to the English army to enlist. They examined my teeth and said that I could not pass. I told them I didn't want to bite the Germans, I wanted to shoot them."

SHERLOCK: "Why does a rooster close his eyes when he crows? Because he knows it by heart."

STOLZ: "Say, Gerry, where is Gapp?"

Gerry (thinking of the joy ride): "O, somewhere up above Bangor."

SHERLOCK (in Kresge's): "I say, waiter, this plate is a bit moist."

Waiter: "That's your soup, sir."

FISHEL: "Man alive, I kissed her for the first time tonight."

Clewell: "When?"

Fishel: "From seven until eleven."

SHERLOCK: "Bad accident over in South Bethlehem. Man ran into a Pole Saturday night and thought it was a *Saturday Evening Post*." Moral: Keep well posted.

PROFESSOR: "Mr. Richter, what is a slang expression?"

Richter: "Darn it."

SHERLOCK: "The girl who takes up nickels at the movies is a psychologist. She studies the five centses (senses)."

WEDMAN: "I went to enlist in the army, but told the agent I was afraid of being shot. He sent me home, saying that I was half shot already."

SHERLOCK: "Bethlehem should have a public square. Thus the traffic problem could be solved by taking the square route."

SHIELDS: "Butch, are you going to C. E. tonight?"

Butcher: "Naw, you boob, I'm going to see D."

SHERLOCK: "Great consternation in Paris about the war. Even the fish are in Seine."

SPAUGH requests that his name does not appear on this sheet this time. We herewith comply.

SHERLOCK: "Which is the cheap portion of the city? Why, the foreign quarter."

KUEHL: "Hey, Pie Face, when did you spill those preserves on your shirt?"

Pie Face: "Preserves, nothin'; that's my new necktie."

SHERLOCK: "Note the fickleness of fortune. A millionaire fell from a tall building in New York and landed dead broke."

HAPPY: "Why do they whitewash the inside of chicken coops?"

Weber: "Search me."

Happy: "So the chickens won't eat the grain of the wood."

SHERLOCK: "My latest drinking song, 'When the Swallows Homeward Fly.'"

GUS: "How are you going to masquerade tonight?"

Fulmer: "Huh! I'm going to wash my face."

SHERLOCK: "I asked a real estate dealer whether he was doing much business just now. He replied, 'Just lots.'"

HASSLER: "Sherlock fell in love with a girl at the glove counter. He bought gloves every day for a week."

To discourage his attentions the girl became a manicure."

Vogler: "Then he had his nails manicured every day, I suppose."

Hassler: "Just so. However, I don't think he'll follow her any farther."

Vogler: "Why not?"

Hassler: "Then she got employment with a dentist."

Evans: "Have you seen any of those new female cigars?"

Hagen: "No, humbug, say not."

Evans: "Why, they are those with the wrappers."

SHERLOCK: "A Chinaman in New York fell and broke his limb just above his opium joint."

YOU can't dampen Mac's affection. He's the guy that put the Mac in Mackintosh.

SHERLOCK: "They say that Moravian College baseball field is a diamond in the rough."

As the trees begin to fall,
And the leaves look dark and bare,
Vaclav hikes it hard down town,
For to get a cut of hair.

SHERLOCK: "Adieu! Cherchez la femme!
Love and unity—dark corners and opportunity."

In collusion, let me, the G-r-rand Juke of South Bethlehem, state that my equilibrium was completely upset by the weighty words of wisdom. I was not only weighed in the scales and found wanting, but actually lost my balance. The heavy sentences pounded their way into my brain. I departed by the fire escape, leaving the sage and his wise saws sawing away at a sausage as earnestly as you ever saw a sage saw. I tell you, Mr. Editor, I'm coming again.

Yours with royal signature,

SCHMALZ-GESICHT DINKLESPIEL HARTZHOG,
Juke of the Dutchy of S. Bethlehem.



(Continued from page 23)

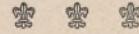
an abundance of interesting material for a longer essay. A table of contents should be added to your paper.

The Narrator.—"Vacation Jottings" is a very interesting article. The writer certainly has excellent imaginative powers.

Linden Hall Echo.—We found the letter, contributed to your paper by an alumna, to be of great interest. The Personals, Locals and Alumnae Columns are necessarily read most eagerly by the alumnae. The paper, however, is not published for the alumnae alone. It should be made as attractive as possible to all who read it. We would suggest that you insert an essay or an

oration occasionally, written on a live subject. The plot of "A Water Tale," if indeed it can be said to contain a plot, is not deep enough. This is the only story in the October issue of your paper.

College Chips.—The article, "Arabian Science," is very interesting. Your paper presents a neat appearance and the material is well arranged.



BASKETBALL

The call for men to represent Moravian on the basketball floor this year has met with a gratifying response. Twenty-seven men have reported for duty. Six of these are members of last year's first team and with these as a working proposition Coach Mueller is assured of a winning combination. With the beginning of cold weather active practice has been engaged in, and with very satisfying results. Thus far the Varsity has been represented by Capt. Shields and Kuehl, forwards; Wucherer, center; Clewell and Wedman, guards, with Turner and Evans dividing honors as understudies for the vanguard.

The Freshman team has been in charge of Assistant Manager Flath and also shows signs of activity. Eleven men have reported for this team. This is the second time in its history that Moravian will be represented by a Freshman quintet and this added feature to our athletic activities is gladly welcomed.

Manager Shields has not been slow with his typewriter, as the following schedule will show. Though incomplete, this is the best schedule that has ever been presented to the Athletic Committee for its approval.

- *Nov. 28, Alumni.
- *Dec. 5, New York University Law School.
- *Dec. 12, Lehigh.
- Dec. 18, Open.
- *Jan. 6, Lebanon Valley.
- *Jan. 8, Franklin and Marshall College.
- *Jan. 16, Schuylkill Seminary.
- Jan. 20, Lebanon Valley.
- Jan. 29, Open.
- Feb. 5, Open.
- Feb. 10, Open.
- Feb. 13, Open.
- Feb. 20, Schuylkill Seminary.
- *Feb. 27, Drexel.
- Mar. 3, Drexel.
- *Indicates home games.

The open dates will be filled with one or more games with teams of the above standard. The management is at present in communication with such teams as Haverford, Swarthmore Prep., Temple University, Ursinus, Keystone State Normal and Loyola

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