

THE COMENIAN

VIA LUCHS



O holy Child of Bethlehem,
Descend on us, we pray
Cast out our sin and enter in,
Be born in us today!
We hear the Christmas angels
The great glad tidings tell;
O come to us, abide with us,
Our Lord Immanuel!



Vol. 24
No. 3

Bethlehem, Pa., December, 1914.

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The Comenian

Volume XXIV.

BETHLEHEM, PA., DECEMBER, 1914.

Number 3.

The Shrine of Islam.

M. WALTNER RUPRECHT, '16, SEM.



EVERY one of the great religions of the world has had a central sanctuary, a holy city, or a shrine which was sacred and holy above all other shrines. The Egyptians, at the time when Egypt began its real national history, had for their centre of worship the ancient city of Memphis. Later, when Egypt was at the summit of its power and culture, Thebes, the city of temples, was the seat of the holiest sanctuaries. When Thebes was in ruins and fast turning to dust under the weight of the forgetful years, the Greek gods, in the pride of their ascendancy, ruled in state from Mount Olympus, and the Pantheon was their sanctuary. For centuries the Jew journeyed to Jerusalem to observe his sacred festivals and offer sacrifice, for there in the Holy City was the temple of Jehovah. And the Christian sees, with the eye of the spirit, the New Jerusalem within whose walls is placed the Great White Throne.

In point of time Mohammedanism is the last of the great religions. The follower of Mohammed turns, in his prayers, toward Mecca, the sacred city of Islam; he journeys thither to worship and fulfill his vows as his fathers have done for numberless generations before him. To Mecca and its shrine we will turn our attention for a short time.

Mecca is one of the oldest cities of Arabia. Its ancient name was Becca, and the Egyptian, Ptolemy, knew the city under the name of Makoraba. It is the capital of the province of the Hejaz, and because of its peculiar nature as a focus of pilgrimage and a holy city, it can well be called the metropolis of Islam. It is situated about sixty-five miles east of the Red Sea, in the

heart of a barren valley surrounded by rugged hills which again are barren of all vegetation. The city is so situated as to command the two great routes of travel between the lowlands on the sea and inner Arabia, and was from the first a commercial city. At present its existence depends on its trade with Syria and Abyssinia. It is an interesting conjecture and, at the same time, a high probability that early in its history, Mecca was a station on the great caravan route, the business of which was almost entirely that of carrying incense from the east down into Egypt. At all events, long before the advent of Mohammed, we find Mecca established in the twofold quality of a commercial centre or station and a holy place of pilgrimage.

As noted above, the sacred nature of the city preceded Islam by many centuries. It possessed the objects of the old Arabian worship which were most holy and so richly repaid a pilgrimage. Here was the Black Stone fetish and here the Kaaba, of which more later. Here also was the sacred well or spring of Zemzem which possessed great medicinal qualities. And many other fetishes and places which were held more or less sacred. The early Arabian religion is surrounded by the deepest historical obscurity and but few particulars are known. It embodied, in general, a primitive stone-worship and fetishism. Genii and lesser spirits of all kinds, both good and evil, were recognized and respected, if not worshipped. Idolatry was subsequently developed. At one time the Kaaba contained three hundred and sixty idols, and was the pagan pantheon of Arabia. But with the conquest of Mohammed the significance of the place was entirely changed. This conquest occurred in the year 630 A. D. The idols were all destroyed at the command of "the prophet," and the temple

was designated as the Beit Allah, that is, the House of Allah. He purged the sanctuary of its obviously heathen elements, and it became the most sacred site, and the pilgrimage the most sacred ritual of Islam.

It is obligatory that every true Mohammedan, once in his life, make a pilgrimage (Hajj) to Mecca. At the yearly recurrence of the pilgrimage between sixty and seventy thousand pilgrims reach the city. The Kaaba is here, the centre toward which, as the shrine of all shrines, the prayers and pilgrim-journeys of countless multitudes have gravitated for thirteen centuries. The name "Kaaba" means "cube" or "square house." The temple itself, known by that name, is a quadrangular structure roughly forty feet square and fifty feet in height. It is covered anew every year with a heavy black silk cloth, and is opened but two or three times a year and then none but the faithful are permitted to approach it. In the time of Mohammed the cloth covering of the shrine was a veil (kiswa) of striped Yermen cloth. In later days, under the rule of the caliphs, a covering of figured brocade was substituted. At the present time the Egyptian government sends, with each yearly pilgrim caravan from Cairo, a new veil of black brocade upon which is placed a broad band embroidered with golden inscriptions from the Mohammedan Bible, the Koran.

History, or rather, tradition has developed quite a fund of legend concerning this shrine of the Kaaba. The first Kaaba was supposed to have been build by angels on the model of the pavilion which surrounds the throne of the Most High. Adam built the second, and, at his death, with him it was removed to the skies, where it still exists in a right line above the present shrine. The third was built by Seth but perished in the deluge. The fourth, which now exists, is said to have been built by Abraham and Ishmael and to have been their favorite praying place. At present it stands in the centre of the mosque of Mecca which has been built around it in comparatively recent times. This Mosque of Mecca is two hundred and fifty paces long and two hundred paces broad. The mosque is in turn surrounded by the outer temple wall, which has nineteen gates and seven minarets. The protec-

tion offered by the colonnades of the mosque is used for schools and is the general rendezvous of the faithful. The minarets are balconies elevated some distance above the temple wall and are used by the priests of the shrine. From these minarets the crier announces the hour for prayer.

On the southeast corner of the Kaaba, facing Safa, is inwrought the sacred oval Black Stone, believed to be one of the sacred stones of Paradise, and to have been brought by the angel Gabriel to Abraham as he was constructing the Kaaba. It is a small mass, a span long, with an aspect suggesting volcanic or meteoric origin, and fixed at such a height that it can be conveniently kissed by a person of medium stature. It was broken by fire in a siege of the seventh century and the pieces are now held together by a silver setting. It was, according to one tradition, at first of a dazzling whiteness, but grieved so long over the sins of mankind that it became gradually opaque and finally absolutely black. Another tradition says that the stone which originally was pure crystal has been blackened by the tears of countless pilgrims which they had shed for their sins. This little stone, although obviously a remnant of heathenism and stone worship, has been surrounded by all the mysticism of legend and worship in which the oriental mind is so prolific. It has become an object of the most profound veneration and of the most sacred character, which was once but a stone fetish as others also.

The ceremonies which the pilgrim performs are well defined both as to their order and their method. We will but mention them in their order of occurrence. When the caravan trip through the desert has been completed and the weary pilgrim at last comes into the city he performs the numerous ablutions prescribed by the laws of Islam and then dons a clean robe in which he approaches the sacred precincts. He enters into the sacred mosque and reverently kisses the Black Stone. Seven times he then runs around the Kaaba, thrice very rapidly and four times slowly, in imitation of the motion of the planets. He then offers several set prayers, drinks from the sacred well, and again kisses the Black Stone. He leaves Mecca for two small

villages a few miles away. At the one, Arafat, he listens to a sermon or discourse, and at the other, Mina, he stones three pillars, which represents the casting or driving of evil out of his life. Finally the task of the pilgrim is ended with the sacrifice of a sheep or other animal to Allah. He returns to his native city or country with a story of the Holy City upon his lips.

It is needless to state that this is but a brief and sketchy outline of the sacred centre of Islam and the ritual which surrounds it. Even restricting oneself to a discussion of the Kaaba and its worship, there are volumes which could be written, and many which have been written. Many interesting subjects force themselves forward for consideration. In how much has the worship and ritual of Islam been affected by the old crude Arabian stone and genii worship? What use did Mohammed make of the Talmud and other Hebrew sources? What is known of the history, merely, of the Kaaba and the Black Stone? What is the philosophical origin of the strange ceremonies, the performance of which

is enjoined upon every able-bodied follower of the "Prophet" of Islam? Are all these rites and ceremonies but "a fragment of incomprehensible heathenism taken up undigested into Islam," as Kuenen suggests? All these questions and many more merit attention, and become subjects of interesting research. The writer will feel gratified if some who otherwise give this subject but little thought are convinced of the interest and profit to be derived from reading further into the subject. The student of Christian mission work among the Mohammedans can find a source of interesting and useful information concerning the foundation and methods underlying the greatest anti-Christian religion in the world today. A very short bibliography of some of the books which proved of greatest interest and information to the writer is appended:

"The Life of Mahomet," by Sir W. Muir; "Islam," by J. W. H. Stobart; "A Dictionary of Islam," by Hughes; "The Faith of Islam," by Gell; and articles in the "Encyclopaedia Britannica," eleventh edition.

A Comprehensive Conception of Service.

HERBERT T. KANT, '15, SEM.



ALMOST an entire year has elapsed since the great International Students' Volunteer Convention was held in Kansas City. Since then we see great results, also, of missionary activity. The enthusiasm of that convention has influenced almost the entire student-body of North America. The great world-wide Christian missionary leaders, who spoke at that convention, have imbued a great portion of the American students with the genuine missionary spirit. There may still be people and also students to whom a convention appears to be a joke, but to most people it has proven to be something serious. Many conventions indeed have failed, and have been only flashing revivals or explosions of enthusiasm. The spirit of such conventions has been to create for itself a great name before the eyes of the world. But granting that conventions of that kind have taken place, should one therefore lose faith in the value of a convention?

The delegates that attended the conference of the Eastern Union of Student Volunteers held at Lancaster, Pa., on November 20, 21 and 22, are convinced that their time was spent most profitably. We must remember that this conference was only a district convention while last year's great Kansas City convention was international. Proportionately, we venture to say, the result will be as great. The speakers may not have been men of as world wide a reputation as Dr. John R. Mott, or Dr. Zwemer and Secretary of State W. J. Bryan, but the experience, the sincerity and the open mindedness, as well as the convictions the speakers had, make their message of equal importance.

Most of the conference sessions were held in the Martin Auditorium in the Y. M. C. A. Building of Lancaster. The sectional meetings were held in the chapels of the Franklin and Marshall Academy, College and Seminary. The delegates were entertained by the Franklin and Marshall, as well as by the Lancaster Y. M. C. A. and

the citizens of that beautiful city. M. C. students were afforded entertainment through the kind hospitality of Lancaster Moravians.

On Friday evening the first session was held. Dr. Henry Apple, D.D., President of Franklin and Marshall College, gave the address of welcome. Among the various conference speakers were Dr. B. Watson, Corresponding Secretary of the Foreign Mission Board of the Presbyterian Church in America, and Rev. James Nicol, of the same denomination. They dwelt mainly on the Moslem world. The subject, "The Open Door into the Moslem World," was treated in a practical way. Three forces operated to bring about the open door: First of all came the political upheavals. Bulgaria and Greece were the first to break away from the Turkish empire. Algiers became French territory. Persia was practically lost to the Turk. Egypt came more under English influence than Turkish. Morocco came under French influence and finally Italy has taken Tripoli from the Turks. The second force is that of Westernism, the totality of influences that go out from the western world. It is promoted, for example, through books, leaflets, papers, schools of learning and the introduction of western machinery and science. Within the last twenty-five years a new conception of liberty and enlightenment in many other matters of justice has grown tremendously. Even the Sultan's children have been influenced by American learning. The third force has been the influence of the Gospel of Jesus Christ. At some places the Gospel has rounded out its century of existence and in many places a half a century.

The Mohammedans have had the false conception of our religion as being polytheistic. As the Mohammedan religion is strongly monotheistic they began to hate Christianity. However, Christian literature, medical missions and the teaching of the children about the oneness of our God have not been in vain this century. Christ does not remain in heaven but comes down into this world today through us and works in these once locked hearts. The challenge of the Moslem world is the challenge of a world of impurity and secondly, the challenge of

a world without Jesus Christ. They recognize Him historically but not as their Lord. Do you? If so, then meet this challenge.

Living the Gospel in Syria shows how only about 2,000,000 of the 3,000,000 people were Moslems. The others are the oriental Christians. Furthermore, the oriental Christian Church is not representative of the Christian spirit. Its basic principles are altogether wrong. The missionary, therefore, first must take care of the so-called oriental Christian before a Moslem can be won over. The oriental Church is so corrupt that the missionaries dare not go under the name of Christians, but call themselves "followers of the Gospel." Truth has no meaning to the Moslem. A proper conception of truth must first be engendered both among the oriental Christians and the Mohammedans. The "followers of the Gospel" have gained the reputation for truthfulness. Many of them have lost their homes for the sake of holding on to the truth. A Moslem judge will admit that a Gospel man always tells the truth. Are there not many things in this very connection from which we Christians at home can learn a lesson?

The Rev. J. E. Lee, of the Episcopal Mission in China, and Dr. Isaac T. Headland, of the Methodist Church, formerly a professor in Peking University, spoke to us on China. Since 1900, China has been crossing the ferry or allowed the Western spirit to creep in. Since then she has sent her students out to this and other lands. One year 15,000 studied at the American institutions of higher learning. China did not wait until her men were trained but procured western experts. Opium smoking and numerous other evils have been done away with systematically. From 1900 to 1910 the number of Christians doubled. The revolutions have produced a wonderful effect. The people have become more plastic. They are throwing away idols and bringing in schools. Science and Christianity have helped to abolish superstition. The decay of the old religion has brought about a decay of the old morality. China now, however, is tending toward a materialism like that of India. The great opportunity of education is to catch men for Christ. This great European war increases our responsibility, for China will

not wait until Europe can teach her again. Her energy is still undeveloped but will not remain thus. She has not been a military country, but will become so by thinking she must ward off aggressions of the West, unless American Christianity teaches her better. It was in 1894 that some women started with the distribution of Bibles in China. In this way a Bible came into the hands of the queen and her nephew, who later was made king, became interested in it. This reading of the Bible caused him then as king to issue the edict to adopt the new educational system and to discard the old one, which was thousands of years old. The second edict resulted in putting away the belief in the spirit of the earth and to develop its natural resources. The third edict brought about the building of railroads. He issued twenty-seven such edicts. Of course other causes entered in, but this one cause, namely, of bringing the Bible into the imperial palace, gave the first impulse to the new life of China. Are missions worth while?

We shall never forget the simplicity and yet the warmheartedness with which Sam Higginbottom, of Allahabad, India, spoke to us at this conference. India is a land of agriculture. Eighty-three per cent. of the people thereby obtain their living. Yet the superstitions are so great that farming has been unable to improve for centuries. India is a country of great illiteracy. Hardly one out of every ten thousand women can read. The man of India hardly regards woman as a human being. Fate has children of such mothers have to get a wider placed her in that class, consequently she must suffer all abuses. What chances do the vision of life? India is also a land of great poverty. One-third of the 315,000,000 people do not know what it means to have enough to eat. Sixty million people belong to the outcasts and are unclean. Nothing is done for their relief. Fate, again, has placed them in that miserable position. It would be impossible and dangerous to oppose fate and help them. One of the greatest needs is the relief of some of these lepers of India. In order to give them some relief they must have work. This will turn the thoughts from self and suffering to the work at hand. The craving of the leper to come back

from his position as an outcast to the human family is his chief worry. You must let him feel that the love you have for him is the love of one fellow-man to another fellow-man. The lepers show their appreciation in their willingness to help others as they have been helped. With all their tremendous pain these lepers gladly work for Christ's kingdom to the end, and sacrifice with great enthusiasm. Work among these people is only dangerous at times or to a certain degree, but remember you cross the dead line the moment you determine to play life safe. The caste system and many of the famines have been caused by the idea of fate. It is the gospel of Christ alone which helps the people to get light enough to help them overcome the idea of fate and the caste system. A certain man has said, "Give me enough supplies and I am able to get 4,000,000 converts within six years." If this is possible, why then should we not be willing to learn from the enthusiasm of these poor lepers in the matter of sacrificing gladly?

A call is a vision of the need. The greater the need the louder the call. The call does not usually come in the voice of God or heaven, but in the need we see in the world. God calls us through His word, in the unrest of nations and in the great expectations of the future found among many people. Above all, let us never forget the great challenge of Christ to "disciple all nations." In order to fulfill this call three things are necessary: a complete surrender, a desire to serve and a willingness to sacrifice. Entire surrender is a concentration upon God. The highest motive is "Ich dien." There is no such thing as a Christian at ease. "Every man that will come after me, let him deny himself."

The conference did not try merely to arouse the emotions. All speakers were men of too great a vision to attempt to make the students missionary fanatics. They presented the problem of both the home and the foreign missions as one. The missionary motive is that God is one. God's ministry is one. "The field," says Christ, "is the world." There is no provincial ministry. Our work, whether at home or abroad, will be personal and spiritual. When the men of our Christian institutions caught the vision,

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The Smoker's Weed.

EDWARD R. MCCUISTON, '16.



AMONG the many products of the South, such as cotton, watermelons, tobacco and corn, tobacco is one of the most important. As we all know, tobacco supposedly was discovered and first used by the Englishmen in 1492.

The planting, growing and manufacturing of tobacco is a scientific occupation, and demands an immense amount of time, and experience. The seeds are gathered from a single plant, which has been allowed to run to seed. One single plant sometimes produces 1,000,000 seeds. These very tiny seeds are sown in a specially prepared bed of burned wood ashes, decayed wood, and soft clay. When the plants are about four inches high they contain about three leaves. They are then removed from the starting beds and set out in rows, usually by hand. The rows are thrown up into ridges, and the setter proceeds with a round stick making an insertion in the dark clay soil which is suitable for tobacco. The plant is then dropped into this insertion and the soil is firmly pressed against the root of the plant. When the plants are set out they are either watered or planted in very wet ground.

Providing the weather conditions are good, the tobacco plant grows very quickly. It also has to be tilled in order to prevent the weeds from choking it. A cultivator is frequently used for this purpose, and a hoe is used to cut away the weeds which grow at the root of the plant.

When the plant is four or five feet high it must be primed and topped. The primings are the leaves which grow next to the ground. These leaves do not become mature, and are used only for a third or fourth grade of smoking tobacco. The topping process consists of cutting off the very tender shoot which protrudes from the middle of the plant. Upon this shoot the flower is formed, and when it ripens it contains the tiny seed. This top is cut off so that the strength which would go into it will remain in the plant.

Before the yield is ready to be gathered, small green shoots appear sometimes between the

leaves, but more frequently just where the plant has been topped. It is essential that these shoots be removed, so the planter must go over his entire crop at least once every two weeks.

The most deadly enemy to the tobacco plant is the tobacco worm. This worm is green in color and very long, frequently exceeding two inches. Five and six worms are oftentimes found on one plant. Crops have been completely destroyed by this worm's incessant eating. There are two well known ways of eliminating this worm from the tobacco plant. One is the chemical solution $\text{Cu}(\text{C}_2\text{H}_3\text{O}_2)_2 \cdot \text{Cu}_3\text{A S}_2\text{O}_6$ (otherwise known as Paris Green), which immediately destroys the worm. The other is a more delicate process, which consists of pulling the worm off with the hands, but very often the worms are not killed, and they immediately crawl back upon the plant.

When the plant is ripe the leaves turn slightly yellow. The plant is then cut off close to the ground and the stalk is slit down the middle, after this it is hung on a stick or wire about four feet long. When the entire crop is "sticked," as it is called, it is taken to the tobacco barn. This barn is usually built of logs to a height of about fifty feet. The cracks between the logs are stopped up with clay, thus forcing the heat to remain inside. The furnaces by which the barn is heated are built of brick, about two feet high on the ground. A flue just long enough to permit a good draft is run from the rear of the furnace through the barn to the outside. The heat then rises equally throughout the barn. Poles are placed in rows parallel to the floor, reaching to the roof. Upon these poles the sticks containing the tobacco are hung. Fires are then started in the furnaces and the curing process has begun.

An even temperature is kept until the curing process is nearly finished. Then the temperature is raised for nearly two days. In this way the tobacco becomes crisp, and of a bright yellow color.

During the first period of damp weather the tobacco is taken from the barn, stripped from

the stalk and the leaves are sorted, gathered into bunches and "handed." The handing process, which is very simple, consists of gathering ten or twelve leaves into a bunch and wrapping them with another leaf, this constitutes a hand.

After the tobacco has been marketed, it is conveyed to the factories. Here it is by various processes transformed into smoking, and chewing tobacco and snuff.

It is interesting to note the consumption of tobacco in various countries per capita. Belgium, 6.21 lbs.; The United States, 5.40 lbs.; Germany, 3.44 lbs.; Austria, 3.02 lbs.; Canada, 2.5 lbs.; France, 2.16 lbs.; United Kingdom, 1.95 lbs.; Russia, 1.10 lbs. Thus we note that the growth and manufacture of tobacco is an important industry.



Y. M. C. A.

Mr. August Wucherer was leader of the meeting for November 5, the topic being "The Sermon on the Mount." Many valuable thoughts were expounded with reference to the beatitudes. The singing was good and the whole meeting spirited.

The evening of November 12 found us again gathered together in the chapel, now very comfortably heated. The service was under the leadership of Mr. Zimmerman. The feature of the meeting was the address delivered by Mr. Kenneth Hamilton, '14 Sem. Mr. Hamilton had as his subject "Consistency." "Be consistent in Christian character," said Mr. Hamilton. "War is wrong, we must come out consistently against it and not secretly for it. That Christians do things that they ought not to do causes more harm than anything else to shape the faith of outsiders."

On November 19 the service was led by Mr. Strohmeier, and Rev. Flinn, of New York City, was the speaker, his subject being "Is Life Worth Living?" He divided life into three main parts: The getting of food, storing of food for the future, and inertia. He said: "Many people think it is not worth while to live; such are the people who live in the sweat shop or toil all day beside some angry, rattling machine. It was for just some of these things that Christ came into the world, to adjust living and make life worth while living and enjoying."

The evening of November 17, although not a regular Y. M. C. A. evening, nevertheless was a meeting night of the Association. Mr. J. H. Ehlers, Pennsylvania State Student Secretary, Young Men's Christian Association, addressed us. He dwelt on the parable of "The Talents." "Each one of you has his talent or talents.

Are you developing it?" he said. "Some one has put a trust in you by placing you at this institution; are you fulfilling that trust?" All who were present enjoyed the address very much.

The Y. M. C. A. has now started three classes of Bible Study, under the leaderships of Messrs. Kant, Swavely and R. Shields. The book is "The Students' Standards of Action." Many who have taken up the study so far have pronounced it the best ever studied here. There are twenty-five men engaged in the study.

The Deputation Team for Shimers Station, on November 8, was Messrs. Wucherer, Spaugh, G. Mueller, Fulmer. Mr. Mueller led the meeting; Mr. Wucherer gave the address, while Mr. Fulmer rendered a solo, accompanied on the organ by Mr. Spaugh.

On November 22 Messrs. Wedman, Strohmeier, Limbach and Dech composed the team. Messrs. Strohmeier and Wedman were speakers for the evening, while Messrs. Limbach and Dech assisted in the music.

For the evening of November 29 the following men were sent out, to give a special service: Messrs. Kuehl, Flath, Gutensohn, Weber, Fishel, Everroad, Richter, Henkelmann. Mr. Kuehl gave a Thanksgiving address and Mr. Flath a missionary talk. A quartet, composed of Messrs. Fishel, Everroad, Richter and Henkelmann, sang several selections. Mr. Weber presided at the organ, and Mr. Gutensohn read the Scriptures.

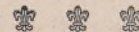
A delegation of ten men was present at the Students' Volunteer Missionary Conference, held at Lancaster, Pa. Their names are given under "Locals." All reported it a very helpful and beneficial conference.

The foreigner work is going along very well. There are nearly eight regular men engaged in the service this year.

Sunday, November 29, College Prayer Day was observed by the Y. M. C. A. in Students' Hall. A very appreciable number of the men were present. Mr. Rights was leader.

During the second week of November prayer meetings were held every evening by the students, the subject of prayer being on the war, and for its speedy close.

The work is progressing this year but we must keep it up and not slow down.



(Concluded from page 31.)

missions were started. Men are called to settle the needs of the whole world, and you must find your own place in which you fit. The chief aim throughout the entire conference was to give to the students a larger and a more comprehensive understanding of the word *service*. Your call to service comes in the need you see in the world. Wherever you see the greatest need there the challenge to you must be the strongest.

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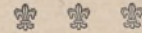
Important Notice.

THE COMENIAN takes pleasure in calling attention here to the announcement that Dr. John R. Mott, Chairman of the Continuation Committee of the World's Missionary Conference, will deliver the address at the 75th anniversary service of the Young Men's Missionary Society at the Central Moravian Church, Bethlehem, on Sunday evening, January 17, 1915. The consent of Dr. Mott to come to Bethlehem on this occasion has been secured through the praiseworthy influence of our able Secretary of Missions, the Rev. Paul de Schweinitz, D.D. It is a rare success of effort, that merits special appreciation, to have secured the consent of Dr. Mott to come to Bethlehem. For this will afford the public of the Bethlehems a very exceptional opportunity to hear one of the truly eminent men of our generation, the chief executive of world-wide interdenominational missionary activity.

The speaking abilities and the eloquent power of Dr. Mott as a promoter of missionary interest needs no comment. From the ranks of the lay-

man he has attained to international fame, and has been honored with the degree of Doctor of Divinity solely on the merits of his exceptional ability and superior accomplishments. Therefore the opportunity to hear Dr. Mott certainly merits the special interest of every one within reach of the Bethlehems to come out to hear him speak at the time and place above stated.

E. L. M.



Christmas Greetings.

How great is the joy of childhood at Christmas time! And why, as the years of our childhood recede into the distant past, should we ever grow old in this experience? For, to young and old at each returning Christmas, the heavenly voice of the angel of God's Spirit heralds anew the gladsome message: "Behold, I bring you good tidings of *great joy*, which shall be to *all people*."

Of the wise men we know, also, that "when they saw the star, they rejoiced with exceeding great joy." Why should not we? Was it only once that the transcendent glory of its light was to appear to rejoice the heart of man "with exceeding great joy"? Or, does it still continue to shine forth as do all the stars of heaven swinging round in their eternal orbits, each one appearing again and again at its appointed time? Yea, truly this Star does thus appear at each new return of Christmas to every soul that has eyes of spiritual vision to behold its glorious light, the Light of God's redeeming love shining forth into the dark night of our human sinfulness, our doubts, and our sorrows. And at this glad Christmas time the COMENIAN extends its sincere good wishes to all its readers, far and near, that to each one may come anew the heavenly vision of the transcendent glory of the Star of Bethlehem, the Saviour himself, and that all may *rejoice with exceeding great joy*.

E. L. M.



The Translation Habit.

Yankee ingenuity has come to be proverbial. As Americans, we are proud of our time saving, labor saving and money saving devices. We are always looking for cheaper substitutes

that will do just as well. In the business and commercial world the following of this principle has resulted to our advantage. But in some lines of work the idea has been carried too far, and the cheaper substitute, while just as good in appearance, has proven itself inferior in quality.

In our colleges, what is called the translation habit, the dependance on translations in preparing lessons in the Latin and Greek classics, has come to be quite common. This is contrasted with the older time-honored method which may be styled the dictionary method. The latter is more tedious, requiring careful and painstaking use of the dictionary in order to find the exact equivalent in the mother tongue. It is no wonder that the American youth, whose time is taken by other attractions, and who by natural inclination is looking for a short cut, should invest in a "translation," which saves time like magic. Now he can cover the ground at a lively pace while his conscientious companion must slowly plod along on foot.

But does the substitute work? It is the opinion of many educators in our country that the method is about as dangerous as it is attractive to the young aspirant after a practical education. The study of languages by the translation method doubtless has some of the virtues of the dictionary method, but can never become a complete substitute. The highest scholarship is not content with merely putting into the original the thought of a translation, but aims to draw out of the original whatever thought there may be in it. It is as hard to gain the full benefits from language study through the translation habit as it would be to construct a flora of a country by travelling its length and breadth in a passenger coach. If we Americans are content with a superficial scholarship, let us continue to put our trust in these burden-bearers, and if, as a result, our scholarship is not of as high a quality as our fine institutions ought to

warrant, it may be because we are in too great a hurry.

A. P. Z.



An Illusion.

The tendency among the students of the present generation is to look upon their work at their respective institutions simply as a preparation for the future. There is that constant illusion which dupes young scholars into believing that some day by some supernatural power they will launch forth from their college walls to a career of usefulness which can be imagined only by the dreamer. They forget that life or living is a continuous process. Conversion from preparation to idealistic practice does not happen in a day.

In the age in which we live men expect, and justly, some mark of *life* in the college student. They want to see what he can do now. How does he conduct himself? Is he companionable? Has he human sympathy? All these questions arise in one shape or another in the inquisitive mind of the critics of the college.

We can give no rules as to what the life of a college student should be. Therein enters the personal equation. But we can offer the just criticism, that the ordinary opinion among college students today is that college is only a preparation.

The student who is in earnest now is the one who will know how to live later. As the missionary Mackay of Uganda said, "I will be more terribly in earnest where I am, knowing that I must so soon go elsewhere."

'Tis certain that we do not mean to put off living until tomorrow (as it is said of some of the South American peoples that the word which is used most frequently by them is *mañana*, tomorrow). But let us all acknowledge our fault! Why not live now, and our preparation for the life of tomorrow will be inevitable.

"I shall pass this way but once."

R. E. S.





RANK PUNISHMENT.

Of wit, the lowest form's the pun,
Charles Lamb wisely decreed,
Hence, if you can't appreciate one,
Dull is your wit indeed.

FOLLOWING closely upon the trail of the distinguished visitor, Schmalzgesicht Dinkelspiel Hartzhog, G-r-rand Juke of the Dutchy of Sous Beslem, there ventured into the class sick halls of Moravian College another titled stranger, eager to behold the marvelous prodigies who hide their lights under the half bushels on College Hill. The inquiring gentleman was an Englishman, who had come to this country in search of large game, but when he found that our large game consisted of the Boston vs. Philadelphia, Lehigh vs. Lafayette, M. C. vs. Drexel variety, he concluded that game in this country was a little more dangerous than that to be found in tiger hunting or kangaroo scalping, famous English sports. Therefore, he claimed to be an ex-sport of old Hingland. Turning his attention to the gentler arts, he decided to visit a spot famous for its wit and fine conceits. He said he had read a copy of the COMENIAN on shipboard and could hardly control himself—so great was his laughter. So the gentleman waited two days until he caught an up-town car, then disembarked at Moravian College. He was a gentleman of distinction. A distant relative of his had once ruled the garden of Eden. He had descended from a distinguished, lordly English family—ah, what a come-down. Verily, he was a gentleman of rank, hence, when he entered the Hall of Comenius and was addressed by the inmates, there followed

RANK PUNISHMENT.

Hinglishman (pulling tenaciously at door bell): "Haw!"

J. Brewner (Welcoming graciously): "Hosteeza, Mister, walk right in, we have noodle-soup today, Huffman has a new joke, Spaugh's asleep with his French horn, Miss Wyalusing Kant is trimming her hat with white feathers, McCuiston has gone down to Kresge's to collect for ads in the personal column, Limbach found an extra bean in the dish at dinner. Oh, yes, come in, I'll show you the sights, Grabow, Sheckomeco! Yahoo!"

Hinglishman (blandly): "Haw!"

J. Brewner: "Oh, yes, that's the stuff. We'll go right up to the top floor and start in with Brother Fishel."

Hinglishman (entering Fishel's room): "Haw!"

Fishel: "Man alive, you ought to have heard about that Indiana chicken we produced on our poultry orchard last summer. It laid two eggs a day just as regularly as the clock. Never missed a time until, oh, well, at last it died of eggser-tion."

Hinglishman (stupidly): "Haw!"

J. Brewner: "Now, brother, you must call on the Lititz Twins, Hagen and Evans."

Twins: "Talk about fast growing towns; you ought to go up to Lititz. Why the place is growing so fast that they had to put a hem in the outskirts of the city. Just last week the people in that section enjoyed a grand feed on the pretzels, sauer kraut and other famous products, and talk of fast growing towns, why that night there was an epidemic of cramp colic in town and the population was nearly double."

Hinglishman (bored): "Haw!"

J. Brewner: "Now here is Brother Fulmer from old Philadelphia, hear what he has to say."

Fulmer: "Well, although Connie Mack did look like a mackerel, I'll say this much for old Phillie, and that is, that William Penn was its founder, and the Penn is mightier than the sword."

Hinglishman (yawning): "Haw!"

J. Brewner: "Oh, Brother Hinglishman, you must call on Professor Lopp. He has entered professional ranks and hasn't appeared on the Personal Column this season."

Prof. Lopp: "A point of information, please. Do you know, I'm under the impression that the London weather must be awfully nasty. The people are always shouting, 'Hail to the King.'"

Hinglishman (bowing gravely): "Haw!"

J. Brewner: "At last we face the mighty Limbach."

Limbach: "You see this black eye of mine, hey; well, Coach Mueller told me to keep my eye on the ball, and I did."

Hinglishman (nauseated): "Haw!"

J. Brewner: "Let us descend the cavernous staircase to the denizens below."

Zimmerman: "Don't come to me talking about Women's Rights. I never believed women could handle the ballot box until one of them gave me a box on the ear, and then —"

J. Brewner: "Oh, Brother Count Hinglishman, let us appear before A. Wucherer."

Gus: "I'm feeling crippled today. Was translating yesterday and stumbled over a Latin root. The excitement was tense and I was thrown into a different mood."

Hinglishman (blankly): "Haw!"

Schwavely (suavely): "I'm deep in dogmatics. I have solved the problem of origin of evil. Eve ate of the apple, then became Eve ill."

Hinglishman (retiring): "Haw!"

Clewell: "Well, have you heard the latest? Out in Uhrichsville the streets are so wet that everybody has to wear pumps."

Hinglishman (sympathetically): "Haw!"

Dick: "The junk dealer gave the janitor 73 cents for the old D. D. I. piano. I think he did his Werst."

Mr. Werst (in distance): "He-he-he-he-he-he-he-he-he."

Hinglishman (disappearing down Main Street): "Haw!"



Locals.

The Rev. F. Kuhnt, a Moravian missionary in Surinam, who has been in Herrnhut, Germany, on a year's furlough, arrived at Bethlehem on the third of November. He will remain here at college for several months, in order to learn the English language, before he returns to South America to resume his work.

Mr. Kenneth Hamilton, Sem., '14, who has accepted a call to the German Moravian Church at West Salem, Ill., was ordained at the Central Moravian Church, at Bethlehem, as a deacon of our Church, on Sunday evening, November 8. Bishop C. L. Moench administered the rite of ordination. On Sunday, November 22, he took charge of his congregation.

Mr. Arthur Hamilton called at college on Sunday afternoon, November 8.

One of our college quartets sang at the Union C. E. meeting held at the South Bethlehem Moravian Church on Friday, November 6.

On Sunday, November 8, Allen Zimmerman, Sem., '15, preached at the Coopersburg Moravian Church.

A number of students attended the evangelistic meetings held by Rev. Lowe, in the Emmanuel Evangelical Church, of this city.

Prof. Gapp was the main speaker of the day at the forty-ninth anniversary celebration of the Riverside congregation, held on Sunday, November 15. He preached at both the morning and the evening services. Rev. W. Vogler, of Palmyra, N. J., made the address at the lovefeast in the afternoon.

Mr. Ehlers, Pennsylvania State Student Secretary, addressed the student body at the chapel exercise on the evening of November 16.

M. C.'s delegation to the Student Volunteer convention, held at Lancaster, Pa., November 20-22, was larger than usual. The following are the ten delegates: Messrs. Swavely, Bruner, R. Shields, Wucherer, Flath, Edgar Clewell, Kuehl, Mueller, Fishel and Kant. On

the trip to the convention we stopped off at Lititz for several hours. Rev. Alfred Vogler showed us the town and Linden Hall Seminary. The Moravian congregation at Lancaster entertained us, during the days of the convention, in a most delightful manner. We certainly appreciate their kind hospitality, and would again thank them most heartily. The convention was indeed a most stirring one, and if all delegates have been impressed with it as much as our M. C. delegates were its results should bring many blessings. The real seriousness of all the speakers, and the manner in which they so ably presented their various missionary subjects, filled all hearts with enthusiasm, and gave everyone present a wider view of the meaning of the word service.

Messrs. Swavely, Bruner and Kant, on their way home from the convention, visited with the Rev. Irwin Deer and wife, at Reading, Pa. It was a very pleasant surprise to see how this new work of our church, at Reading, has prospered in so short a time.

We were sorry to hear that Rev. Strohmeier was severely injured by falling off a ladder on November 24, and we do hope that he will soon recover.

On Wednesday evening, November 25, at the chapel exercises, Rev. Theodore Reinke, who has been missionary at Bluefields, Nicaragua, gave an interesting talk to the students.

Dr. Schwarze delivered a Thanksgiving address, on November 20, at the Keneseth Israel Jewish Synagogue, of Allentown, Pa. He has the honor of being the first "Gentile" that ever spoke at this synagogue.

For Thanksgiving Day dinner we were again kindly thought of by the members of the Trinity congregation of Winston-Salem, N. C. We herewith wish to express our appreciation and thanks for their liberal donation.

The following students spent the Thanksgiving holidays at home: Messrs. Strohmeier, Hagen, Evans, Hassler, Munger, Swavely and L. Clewell. Mr. Wilfred Vogler spent the holidays with his brother at Lititz, Pa.

Messrs. Hassler, Evans, Hagen, Wilfred and Alfred Vogler played the Lititz High School in a game of basketball during the holidays. Their opponents being a very well trained and an able team, they unfortunately lost by a score of 50 to 40.

Mr. Douglas Rights spent Thanksgiving Day with friends at Nazareth and Easton, Pa.

Mr. Edgar Clewell spent some of the holidays with friends at Philipsburg, Pa.

Mr. Vancura spent Sunday, November 15, and also the Thanksgiving holidays, very pleasantly in New York City.

The college orchestra has been organized. Mr. Spaugh was elected as musical director.

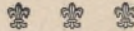
Mr. T. Mueller spent the holidays at Baltimore and Annapolis, Md.

The German quartet of college has assisted in the German services on the Sundays of November 22 and 29, by rendering several selections.

The Rev. Kuhnt delivered a missionary address in German on Sunday, November 22, at the German service in the Old Chapel.

Dr. Schultze and Dr. Schwarze attended a Mission Preparation Conference, held at New York City, December 1 and 2.

The Edgeboro Sunday School is making good progress. The attendance has been increased from twenty-eight, the first Sunday, to sixty-five in the session of Sunday, Dec. 6. The people of Edgeboro show a great interest in the work. The attendance does not fall on a rainy Sunday, as it does in most places, but even rises. The Edgeboro people have presented various needful things to the Sunday School. Likewise the members of our Bethlehem congregation have shown a willing spirit and great interest in the work. Quite a number of Bibles have been presented by individuals and also a stove and charts and other necessary supplies. Some members have even shown their interest by paying us a visit and getting into personal touch with the work. We are thankful for the interest shown and hope it will continue. A Christmas program is being prepared. The members of the Sunday School show their interest in this program by coming together in family groups during the week and practicing the Christmas carols.



C. L. S.

November 7, 1914. The chaplain read Proverbs 3:1-16. Roll was called and minutes read and approved. R. Shields was appointed critic. The extemporaneous speeches were as follows: Mr. Ruprecht, "Poetry of Edgar Allen Poe;" Mr. W. Allen, "The Negro in Jamaica;" Mr. Wolter, "Work on a Pennsylvania Dutch Farm;" Mr. Vancura, "Why I Favor the Allies;" Mr. Strohmeier, "Synopsis of Dr. Hunt's Lecture;" Mr. Funk, "How I Like My Course at M. C." First declaimer, Mr. Splies, gave "Life Compared to a Game of Cards;" second declaimer, Mr. Stolz, "Tom and John." The debate, "Resolved, That the Eugenic Law, Requiring a Physical Examination before Marriage, be adopted by all States," debated affirmatively by Messrs. Limbach and Michel, negatively by J. Shields and Kant. The President's decision was upheld by the house and was in favor of the negative. The general debaters were Messrs. Vogler, Kant, Ruprecht, R. Shields, Limbach and Flath. The vote *per se* favored the affirmative.

The monthly miscellaneous meeting, at which Mr. Ruprecht was appointed critic, presented the following program: W. Allen gave a declamation, entitled "Columbus;" Mr. Richter gave "Lincoln's Gettysburg Address;" the Glee Club rendered a selection, "We Meet Again Tonight, Boys;" the essayist, Mr. Wedman, read his essay on "War;" the reviewer was Mr. Strohmeier;

the narrator, Mr. Spough, gave "The Little Red Man;" Mr. P. Allen, the orator for the evening, rendered "Hebraism and Culture," by Harry Cassel. Mr. Rights then read his paper, very appropriately called "Domers Odd Essay." This meeting was held November 14.

On November 21, Mr. Wedman was appointed Vice-President pro tem. and Mr. P. Allen as critic. The first extemporaneous speech was given by Mr. Richter on "Why I Like Bethlehem;" the second, Mr. Hagen, gave "My Summer's Camping Experience;" Mr. J. Shields spoke on "The Pennsylvania Election;" Mr. Splies: "The Process of Box Manufaturing": the fifth speaker was Rev. Theodore Reinke, who spoke on "A Message from an Honorary Member." Mr. Billheimer was the first declaimer, and Mr. Nonnemacher the second. Mr. Gutensohn was reviewer for the evening. The debate, "Resolved, That the People of the United States are Capable of Governing Themselves," was argued affirmatively by Messrs. Everroad and Weber, negatively by Messrs. Fulmer and Stolz. The President's decision in favor of the affirmative was upheld by the House. Messrs. Limbach and Wedman were the general debaters. The *per se* vote favored the affirmative.



EXCHANGES.

The following exchanges came to our desk during the past month: *The Albright Bulletin*, Myerstown, Pa.; *The Black and Red*, Watertown, Wis.; *College News*, Annville, Pa.; *Our College Times*, Elizabethtown, Pa.; *The Dial*, Lancaster, Pa.; *The Hall Boy*, Nazareth, Pa.; *Linden Hall Echo*, Lititz, Pa.; *Literary Novice*, Newark, N. J.; *Ye Manor Chronicle*, South Bethlehem, Pa.; *The Mirror*, Bethlehem, Pa.; *The Moravian Messenger*, London; *The M. P. S.*, Bethlehem, Pa.; *The Narrator*, Reading, Pa.; *Ogontz Mosaic*, Ogontz, Pa.; *Old Penn Weekly*, Philadelphia, Pa.; *Purple and White*, Allentown, Pa.; *The Susquehanna*, Selinsgrove, Pa.; *The Tatler*, Bethlehem, Pa.; *The Ursinus Weekly*, Collegeville, Pa.

The Mirror.—"You never mention your Exchanges. What is your Exchange Editor for?" This is the comment you made on our paper, in your last issue. The word "never" is poorly chosen; it is entirely too broad a term to be used in this connection. Daniel Webster gives the following definitions of never: 1. not ever, not at any time; 2. at no time, whether past, present or future. Great care should be taken in the choice of words. We also take pleasure to inform you that we *never* mention exchanges when they have not yet come to hand.

The Dial.—We bid you welcome! Come again! You have made a very creditable showing in the first issue of your paper. Keep it up. We wish you success.

For entertaining stories read *Ye Manor Chronicle*. You will seldom fail to find at least one in each issue. This paper is a neat and attractive one.

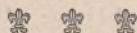
Purple and White and The M. P. S.—Your jokes are especially good this month.

Our College Times.—"Heaven's Decree" is a well written article. The author calls attention to three great evils of the present day—crooked politics, gossip and the liquor traffic—and points out the attitude which Heaven takes toward each of these. "In our day there are men who are desirous for office that they may gratify their selfish propensities. How long does this fraud continue? It takes Heaven but a short time to direct her forces of sane, industrious, noble-hearted men and women against bribery, trickery and all forms of dishonesty in politics, and to hurl the pretender from his seat of power." "There are many people who continually indulge in frivolous, unseemly idle gossip. Can the nation depend upon them? Nay, for they have no stability and are swayed by their own caprice. Heaven cannot give her benediction upon the lives of such persons—it stamps the mark of disapproval upon their consciences." "With the liquor traffic are associated the dance hall, the card table, the brothel and the billiard table. Heaven's decree is against the monster and Heaven's favor will rest upon us if we hurl him from our fair land."

The Hall Boy.—The November issue of your paper is one of the best we have received thus far.

The Tattler.—The cover design of your last issue is very appropriate. This number contains some clever verses.

College News.—"Depth of Life" is well written. This article is based on a subject, the importance of which is only too often ignored. The author says in part: "It is the shallow pool that makes the biggest splash, the empty barrel that makes the loudest noise, and the dead tree that cracks the loudest when felled. In applying this principle to human beings we see that there are many who are greatly in evidence. Those who, if self-assertiveness and talk brought success, would be extremely successful. Of some of us it might be said, 'What you say speaks so loudly as to detract one's attention from what you do.' Unless one is able to back up with appropriate action what one lets others know in words, it were better for him had he remained quiet."



BASKETBALL

At eight o'clock, on the evening of November 27, the first ball was tossed in the air and Moravian's basketball season was under way. Before a gallery of enthusiastic rooters for both sides the 'Varsity tore its way through the Alumni team for a 38-12 score. The attack of the 'Varsity by no means was able to eclipse the defensive playing of the guards who permitted only one goal from the floor throughout the game. Laubach played a hard and consistent game at guard for

the Alumni, and no doubt prevented a great deal wider margin in the score. The line-up:

Alumni.	Positions.	'Varsity.
T. Shields.....	forward.....	R. Shields
J. Mueller.....	forward.....	Turner
Johnston	center.....	Kuehl
Rights	guard.....	Wedman
Laubach	guard.....	Clewell

Goals from floor—Kuehl 6, Clewell 5, Turner 3, Mueller, R. Shields and Wedman. Foul goals—Mueller 6 of 16, T. Shields 4 of 7, R. Shields 6 of 15. Assists—Turner 6, Clewell 3, Wedman 2. Time of halves, 20 minutes. Referee, Weaver, Y. M. L.

On the same evening the Cubs ran up against a hard proposition in the Holy Infancy Parochial School team and lost, 28-20. The first half ended in favor of the Cubs, but in the second period the visitors got away with some fast work and more than doubled the efforts of the home team. Line-up:

H. I. P. S.	Positions.	Cubs.
Nolan	forward.....	Wesenberg
Mack	forward.....	Fulmer
Flood	center.....	Meissner
Briody	guard.....	Stolz
Wills (O'Donnell).....	guard.....	G. Mueller

Goals from floor—Wesenberg 5, Mack 4, Nolan 3, Briody 2, Flood, Fulmer, Meissner. Goals from fouls—Nolan 6 of 9, Meissner 6 of 14, Mack 2 of 5. Time of halves, 20 minutes. Referee, Weaver, Y. M. L.

Before the opening of the season the 'Varsity played two practice games with the Young Men's League and the Phi Gamma Delta Fraternity teams. The Freshmen also took a trip to Nazareth where the Hall boys beat them by one point, getting the deciding goal in the last minute of play.

Since our last issue several changes have been made in the 'Varsity schedule. Loyola College plays at the College December 19, Ursinus will be visited January 23, and will play a return game here February 17. Nothing has been omitted to make this the most successful and greatest basketball season that Moravian has ever had. Of the thirteen games on the schedule nine will be played on the home floor. Three games remain to be played before the holidays—N. Y. U. Law School, Lehigh, and Loyola. We have never had as good a chance to win the Lehigh game than we have this year. We have a line-up of veterans from the hardest campaign that the Blue and Gray has ever carried through successfully. Thus far they are showing great form.

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