

THE COMENIAN

VIA LUCIS



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No. 5

Bethlehem, Pa., February, 1915.

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The Comenian

Volume XXIV.

BETHLEHEM, PA., FEBRUARY, 1915.

Number 5.

Les Miserables

AUGUST WUCHERER, '15.

WITHOUT doubt one of the most stupendous undertakings in the history of fiction comes to us from the pen of Victor Hugo, in the form of *Les Miserables*. As a novel of incident and characterization it ranks among the greatest that the mind of man has ever created or conceived. Character and station are so deftly bound up in each other that the one can not be conceived as existing without the other. It is the story of a soul transformed and redeemed; purified by heroism, nurtured by devotion, and glorified through suffering. It is the tragedy and comedy of life in its darkness and its brilliance, the epic of humanity at its best and at its worst. The author expresses the purpose of the book fully, as "the progress from evil to good, from injustice to justice, from falsehood to truth, from night to day, from appetite to conscience, from corruption to life, from bestiality to duty, from hell to heaven, and from nothingness to God."

Very cleverly has the author conceived the idea of giving to the world, at the same time, an interesting romance and a stirring appeal to brotherly love and equality. He has interwoven a most fascinating story of love and devotion among individuals, with the greater love that should dominate the world and draw all men unto each other. So intensely human does he paint this picture that one would be almost persuaded as to its reality.

Incidents, probable and improbable, reasonable and unreasonable, follow each other in amazing rapidity. At other times one's attention is engaged by the speculation of the author, who takes one through a labyrinth of psychological and philosophical meditations until one begins to wonder where it is all leading to. Then

the story continues with a renewed interest because of this digression.

In succession the reader is introduced to M. Myriel and Fantine—the incarnation of Christian philanthropy and the abject slave of misery; to M. Madeline and the inn-keeper Thernardier—the embodiment of honesty and the characterization of bestiality; to Jean Valjean and Javert—the personifications of conscience and duty; to Cosette and Gavroche—the waif and the gamin; to Waterloo and the Barricade; to the Galleys and—life.

Such a multitude of character, incident, reverie, action, monologue, dialogue, excitement, calmness, force, and resignation are here thrown together that it is safe to say that such an attempt is without example. With such adroit skill does the author weave this vast incoherent mass together that, when it is finished, one can not help but say that it is wonderful. Each incident, however, irrelevant it may have appeared to the reader, when it first came before him, has served its purpose, and served it well. Without that incident the story would have been different; the marvellous unity would have been impaired.

The chief characters of the plot are immense. When one reflects upon these characters he reaches the conclusion that it is not a concrete character that one has read about. It is not a certain Jean Valjean who was once a galley slave and has been re-born, or a particular Javert; it is far more than that. It is the whole of mankind. It is the reader himself.

The types of character are varied. They are chosen from the various walks of life and, as each one is used in the development of the plot, so each one is more or less complex.

EDITOR'S NOTE.—The cash prize given in the January contest has been awarded to this article.

Action, description, and dialogue bring the character before the mind's eye as an artist paints a canvas. The Bishop does not give Valjean his liberty in a sudden spur of sentiment, but because he is the very exemplification of kindness, as his whole life shows forth. M. Madeline does not reveal his real identity without the firm conviction of his conscience, which has been aroused, one might say, created, by the altruistic Bishop.

Javert, Fantine, the Thernardiens, Cosette, Marins, Gavroche, the comrades of the Barricade, are not the reader's chance acquaintances. They are more. They are his intimate associates. He knows them not only for a day. Their whole life is, as an open book, before him. He can, as he proceeds, tell, almost exactly, what they will do next. He learns to sympathize with them, they are his friends—himself.

Although a great deal of space is given to the characters, although the gallant struggle and noble life of the regenerated galley slave command the attention and admiration of all, throughout the book, one is still conscious of a greater power in the work. The grand, irresistible, ever-conquering spirit of progress from bad to good, from dishonor to honor, from a dreadful life to a happy and blessed end, surmounting all that has been done and said, surely predominates the whole. Character is only displayed in so far as it enhances the development of the plot.

The date of the setting is the early part of the past century. The unsettled spirit of the French Revolution is still in the air. The prevailing conditions lend themselves peculiarly to the development of the story and, indeed, form a part of it.

When the writer has once finished a subject, either the description of a character or the narration of an incident, the reader is thoroughly familiar with it. He knows, exactly, what the author had in mind. The most impressive instance of this striking feature is the magnificent description of the Battle of Waterloo. No one can read, or one might almost say, look upon, this scene without a feeling of awe. It is not a battle of the French against the Allies; it is far more. It is the struggle of man against God, of

humanity against Providence—and the latter prevails.

The action which is displayed in the representation of this scene is of the keenest. The marvellous familiarity with the names of the leaders, on both sides, the delivery and execution of orders, the beginning of the first charge and the death of the last man, all these and many more striking details are thrust upon the scene in chapter upon chapter. When you are finished you reluctantly turn the page to go on. You have been treading the stage of the greatest drama in modern history. You must stop to reflect. It is too great to be hurriedly passed over.

The most wonderful feature of this book, from a literary standpoint, is the abundance and variety of words. It has been said that Victor Hugo is "perhaps the greatest compeller and gatherer of words, the greatest master of language that we know." From the reading of "Les Misérables" it is certain that this statement can be safely made.

The story is carried on more by narration than by dialogue. But the very actions of the characters in the work speak far more than any one of them is able to convey to the mind of the reader in their own strength. When, however, the author makes use of dialogue he shows that he is an absolute master of the art of discourse, not only of the genteel walks of life, but of every walk of life. The speech of M. Myriel or of Jean Valjean can never be confounded with that of a Javert or Thernardier. Cosette and Gavroche, Marins, and his grandfather are all permitted to speak to us in their own tongue.

It is with perfect mastery of his art that the author portrays to us the men and women of his work from the very innermost recesses of their being. We are made sharers, both of their joys and sorrows. Their humor, pathos, irony, in fact all human passions are laid before us. We are not only moved by the kindness of the Bishop but, also, the misery of Fantine stirs us to the quick. The gamin of Paris is introduced to us in his entirety. We know how he looks upon life seriously and we also see the humorous side of life through his eyes.

The author, on his own part, takes an opportunity, here and there, to insert a personal

opinion in a humorous and often in a satirical strain.

The straight telling of the story would not require as voluminous an effort as has been put forth on this work. There are many instances which have no immediate bearing on the development of the romance, but it is hard to say that any one of the digressions does not make the story so much more interesting and even much more complete.

"Les Miserables," as has been inferred, is written in a very pleasant and entertaining manner. The story of love and romance is very interesting and fascinating throughout. However, one is aware that the author has more in view. There would not have been need of as thorough

investigation as is here set forth. The simple story could have been told in much less time. The personal speculations, the historical references, and minute description of political and social conditions could have been, to a great extent, dispensed with.

One would think that the author has made this story the means of expressing his philosophy of life to the reading public. He goes into detail after detail to fathom the intricacies of human existence to point to a higher level of human righteousness and happiness. However evident this thought may be, in the book, Hugo is known to have disavowed these very principles and, therefore, shows forth the most remarkable literary powers at his command.

Address of John R. Mott, LL.D.

A special meeting was held in the College Chapel on Sunday, January 17, at 4:15 p.m., by the Young Men's Christian Association, at which Dr. Mott was the speaker. The meeting was opened by the singing of a hymn after which the audience was led in prayer by Eugene Michel. Richard Shields read as the Scripture lesson John 14:1-14. "All the World for Jesus" was sung by a quartet consisting of Frederick Fulmer, Reinhold Henkelmann, Douglas Rights and Edgar Clewell.

After a brief introduction by Rev. Dr. Paul de Schweinitz, Dr. Mott spoke on the subject: "The Desirability of the Practice of Withdrawing Ourselves from Others." The message came with particular force to men who expect to go forth as Christian leaders. The substance of his address follows:

"It is desirable that we form the practice of withdrawing ourselves from other people and that we spend time for the purpose of the realization and renewal of the fact that there are spiritual things. This is the principal need in all the nations. This it is which will cause us to dominate the material life with the spiritual. We in America have emphasized about us, on every

hand, the material aspect of life. We are concerned primarily with the things we see and handle. It is of the highest importance that the invisible be made more important than the material. The American student of today is facing particular dangers in this respect. There never was a time when it was so hard for an undergraduate student to get away from others. We need to break away from the meshes of other people; but, because of our many organizations, it is today increasingly difficult to spend time alone with God. Organization means that there will be additional machinery, conventions and committees, making it more difficult for the individual to isolate himself. This is a time of activity. There is the grave risk that we become superficial. I do not mean to say that activity is wrong, and those who have known me will bear me out in this. But I do mean that we need a better balance between active life and communion with God. In England one meets high churchmen, low churchmen and broad churchmen. The real need is for deep churchmen. We need more men who cultivate the habit of making shafts into the deep things of God. Religion is not primarily a matter of feet and hands. The

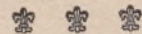
Christian religion has been preserved in its purity by spiritual men and saints.

"Many people say: If we live in communion with God, is it necessary to live apart? I have yet to find the man of strong Christian influence who did not find it necessary. And it is one of the prominent features in the life of Jesus that he often went apart to pray. If Christ found it necessary in order to preserve his spiritual strength, what a presumption it is for any Christian to suppose that he can get along without it. In this age a special reason why we must withdraw from men is that the voice of conscience may be kept alive and active. The more we advance the more desirable it is that we keep that voice efficient. The secret of an efficient conscience is a progressively educated conscience. No man here is in greater danger than the man who thinks himself most safe. We must spend time with the truth, if we would have a safe conscience. In an observatory I saw an instrument so delicate as to measure the intensity of the light of stars. It reminded me of those who are able to detect temptation far enough in advance to ward it off. Conscience is dulled by sin. A Scottish divine has said: 'I ought to confess sin the moment I recognize it.' We must have this practice of fighting sin in order that our wills may become energized. How many times we fall! But 'They that wait upon the Lord shall renew their strength.' Those who spend enough time, alert, in God's presence, will learn who God is, what His resources are, and likewise their own weaknesses and limitations. As a result of this their faith is strengthened. It is not those who rush into His presence that come away with changed minds. We are made better not by the amount of reading we do or by the number of sermons we hear, but by the thoroughness with which we ponder the ideas contained in them. We must spend time with God and His truth in order that it may seize us and hold us and that we may be men of vision. We go to college that we may go out as true leaders, who see what others do not see. There are not enough of them and, therefore, the people perish. You, as college men, can afford to leave everything else undone if you accomplish this one thing, the becoming men of vision by seek-

ing His face. The reason is that we may be more helpful to other people. It is a great injustice to others if we neglect the habit of prayer. The saddest sight which I have ever met is that of men handing out the bread of life from emaciated fingers, that is, by men who starve their own spiritual life. Henry Drummond, in instructing students, said that they should never say anything which they do not fully believe, and which they have not themselves experienced. We need fewer meetings and fewer sermons, but we need more of the prayer life.

"What will it cost? In the first place, time. Many of you would rather do it in some other way, but no other coin can pay for it. It needs regular and daily time. The world is pulling us every day. Temptations try to trip us daily. The time for prayer must be an unhurried time. The time must be long enough to forget time, to kindle fires within us, to make spiritual things real, to hear God's voice. The purpose is not to be able to say so many minutes have been spent in prayer every day, but the purpose is to bring oneself to the realization that the day was begun with God. The prayer life will cost us resolution. Lastly it will cost us keeping close to the fountain head. I have been helped in my life by many fountains. One of the chief of these are the words of Christian saints which lighten the Christian walk. Another is the biographies of God-fearing men, to which I owe almost more than can be expressed. Also the works of God in Nature, as the ocean and forests, have proven an inspiration to me. But the fountain head that infinitely surpasses all others, and that gushes most, is Jesus Christ.

"We need the practice of going alone with God. We must frequent the place of solitude, but it is not solitary if God is present. The main point, and one that will lead to the forming of right habits, is that we realize His presence."



LOCALS.

On Sunday afternoon, January 17, at four o'clock, we had the great privilege of having Dr. John R. Mott address our Y. M. C. A. Our college chapel was well filled with members and friends. His address on "Being Alone with God" was indeed most intensely listened to by every one, and caused us to feel the need and

power of meditation. This message, which showed the deepest conviction of the speaker, will have a lasting influence upon all who heard it.

That evening most of the students attended the service at the Central Church. All were again intensely interested and greatly benefitted by the powerful missionary address of Dr. John R. Mott.

During the past month Mr. P. Badorf, from Lititz, called upon Roy Hassler. Messrs. Martin Ruhf and Roland T. Wieder, from Emaus, called on E. H. Swavelly. On January 30-31, Clarence Romig, a former member of the present Junior Class, who is now at Pennsylvania State College, spent a few happy days at M. C.

January 14, 1915, was a red-tie day at Moravian College. The majority wore ties of the most brilliant colors. Prizes should have been awarded to Messrs. Billheimer and Funk.

The Glee Club gave its first annual concert on Friday evening, January 15, at Edgeboro. All who attended pronounced it a most glorious success. This speaks well for such a newly organized body.

J. George Bruner, Sem., '15, was the guest of the Rev. F. E. Raub, of Philadelphia, January 22 to 25. During this time he heard "Billy" Sunday four times. He also preached Sunday evening, January 24, in the Third Moravian Church.

Messrs. Conrad Shimer, '12, and R. Shields attended the services, held by "Billy" Sunday, in Philadelphia, on January 27 and 28.

Messrs. Zimmerman and Gutensohn attended the Gnadenhuetten reunion, held at Rev. Wm. Strohmeier's, of Shoeneck, Pa., several weeks ago.

On January 23, Roy Christ accompanied the basketball team to Ursinus.

We hope that Raymond Evans, who left for his home at Lititz, Pa., two weeks ago, on account of ill-health, will be able to resume his studies in the near future.

Mr. Arnold Flath addressed the C. E. Society of the Moravian Church at Emaus, Pa., on Sunday, January 31. He spoke on "Social Service."

Mr. Richard Shields delivered an address on "Co-operation," on Sunday evening, January 31, to the Y. W. C. A. of the Moravian Seminary and College for Women.

Messrs. Fulmer and Fishel spent Saturday and Sunday, January 30 and 31, with friends at Nazareth.

The following theologs preached at Edgeboro during the last month: Mr. Zimmerman on January 10; Mr. Vancura on January 24, and Mr. Kant on January 31.

The mid-year examinations, held from January 25 to 29, are again a thing of the past, though some have not been able to forget them as yet. The professors, as well as the students, are usually glad when these trying times are over; so let us rejoice.

Mr. and Mrs. Herbert Pfohl, and daughter Agnes, from Winston-Salem, N. C., are the guests of Dr. and Mrs. Wm. Schwarze. They are also visiting their son, Cyril, here at college.

The C. L. S. election meeting was held on January 9. The officers for the spring term are as follows: President, Herbert T. Kant; Vice-President, Edward H. Swavelly; Secretary, Henry Kuehl; Treasurer, Samuel Gutensohn; Custodian, Frank Splies; Chaplain, Edward Fishel; Executive Committee, A. Zimmerman, A. Flath, E. Michel.

Debate meeting of C. L. S., held on January 16. The extemporaneous speeches were as follows: Mr. Michel on "President Wilson's Foreign Policy"; Mr. Fulmer on "What Billy Sunday is doing for Philadelphia"; Mr. Flath on "What is the Rural Problem"; Mr. Mueller on "The Suffragette Movement in Wisconsin"; Mr. Rights on "Browning's Style." First declaimer, Mr. Wolter, gave "Pat and the Major"; second declaimer, Mr. Vogler, gave "The Visions of the Civil War." Mr. Spaugh gave the review. Mr. Henkelmann favored the house with a solo, entitled "Like as a Hart," by John A. West. The question, "Resolved, That capital punishment be abolished in all the States," was debated. The affirmative debaters were Messrs. Gutensohn and P. Allen, the negative Messrs. J. Shields and Wedman. The president's decision favored the affirmative, but was reversed by the house. The general debate was participated in by Mr. Flath. The critic for the evening was Mr. Weber.



Y. M. C. A.

This month the Association has a little more to report. We have worked. On January 14, a large number of men were present. The subject of the meeting was "How we can get most out of our Chapel Service, and its Value." Mr. Zimmerman led in the opening prayer. The Scripture lessons were the 91st Psalm and the 19th chapter of John, verses 13-24. Mr. Ruprecht, the leader, opened the meeting with a few words on the topic. He said: "The chapel is the house of God, and conduct should be in accordance with this house of God. Is the time too long for a few moments with the Lord?" Other valuable thoughts were brought out in the way of hymns and prayer in the services.

Sunday, January 17, Dr. John R. Mott delivered a very impressive and helpful address to the student body. Another column of this issue gives a full account of his address. Probably this was one of the ablest addresses ever delivered in our chapel.

January 21, the meeting was under the leadership of Mr. Weber. Mr. Kant led in the opening prayer. The topic was "Social Service for the Gospel." Many points for ministers, in their social problems, were brought out. Give young people something to amuse themselves once

(Continued on page 61.)

THE COMENIAN

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

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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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Tact

The imperative necessity of successful leadership is tact.

For this reason it is always at a premium in the business world. And in the work of the ministry it is indispensable. Leadership is the ability to control or direct men. It is the ability to lead men onward and upward in the conquest of greater and nobler attainments. But whether it is to control and direct men, or whether it is to lead them, in either case the demand of successful leadership is tact. The college student especially should recognize this. When he leaves college to take his place as a leader of men, he should possess a superiority of knowledge and ability as a result of his college training. He should be a man of vision. Both these qualifications are essential to his becoming a leader of men. In the reality of experience, however, he will find that, although he may indeed possess superiority of knowledge and ability, and even though he is a man of vision, yet he may utterly fail as a leader of men. The cause of his failure is a lack of tact.

It is especially opportune for the college man,

therefore, to know *how* to be tactful. For us to pose as one able to give such advice would be presumptuous indeed. This is not our purpose. But an editor must write, and he must have a theme worth while to write about. Hence, just briefly, a few of our thoughts as to how one may be tactful.

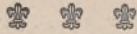
Members of the class in Sociology will recall the excellent advice given us, that if you expect to be successful in leading people, you yourself must keep but a step, as it were, in advance. For men generally will not follow you by leaps and bounds. Neither will they be led by one who takes his stand far in advance and then rails at them because they are not where he is, willing to follow at the pace he sets for them. Such leadership decidedly lacks tact. And tact, in this case, means to be satisfied with gradual but certain progress.

One may fail in effecting even such gradual progress, however, if he does not have true sympathy with his people. Herein lies a second imperative demand of real tact, *i.e.*, one must adequately appreciate the other man's point of view. It is neither the part of wisdom nor of Godliness to rail at those who happen to want to sit down when you want to stand up. It may do for a military leader to compel involuntary obedience, but not so for the leader of men. The power of his command, especially if he be in the ministry, lies in the greater constraining power of his sympathies for them. Men generally will resent the former, but will yield themselves without reserve to the latter. It is this responsiveness of men's hearts that is the key to their will-power. And the hand which alone is privileged to lay hold on this key is the hand of *true sympathy* for the other man's point of view, an adequate appreciation of his life, his motives, his thoughts and feelings as they are, not as you want them to be.

In short, we believe that to be tactful, to be truly a successful leader of men, one must be content to lead them one step at a time, and with that true sympathy, engendered by an adequate appreciation of men as they are, he will be fully reconciled to the existing realities of their life and will make these the stepping-stones to those attainable ideals, to the realization of

which he would lead his people onward and upward.

E. L. M.



Exemption System

The exemption system has been introduced into a large number of schools and colleges, including the Moravian College and Theological Seminary. This provides that students are exempted from examination in those branches in which their term grade exceeds a certain per cent., usually ninety. The arguments commonly advanced in favor of it are that it is an incentive to more thorough work throughout the term, that it avoids the nervous strain of cramming before examinations, that there are less papers to grade, and that a certain number who belong to the mental aristocracy get a week's vacation twice a year.

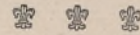
While this system has been in operation at Moravian College several years, and has worked fairly well, it cannot be said to have resulted in any marked improvement. The strongest argument for it, that it leads to more thorough class-work, is not always borne out in the actual facts. There is the class of students who are indifferent to marks, who cannot be made to worry about examinations until the deciding week is at hand. There are some who know they will receive exemptions without special effort, while others know it is useless to try for them. So there remains only a minority on whom the stimulus has the desired effect. As for cramming, while it is often an evil, nevertheless a moderate amount of it is not only harmless but useful. The review at the end of the term is very valuable in fastening the work on the mind, and in bringing the facts, which were learned during the term, into clearer relation to each other.

Among the wrong features of the system there is, unfortunately, the danger that students will take offence, either at their instructor, who could not see fit to exempt them, or at their classmates who have succeeded in creeping across the line. Besides, the system is manifestly unfair to some. There are those who fall far below the coveted mark who are just as conscientious and diligent in their studies as others who steer clear of the tests. The hard workers must often take the examinations, while others,

better qualified to pass them with little effort, are exempted.

For these reasons the advantages of this method are questionable. If the wrong lies in the examinations themselves, then they ought to be abolished altogether. But if examinations are considered necessary, then all ought to be obliged to face the tests together.

A. P. Z.



Tolerance

Far-seeing, intelligent men, of the present day, are becoming what is called "tolerant" of other men's opinions and methods of procedure along various lines. It does not require a prophet to see the day fast approaching when *intolerance* will be obsolete and those of whom it is used will be in the minority. Do you disagree?

What do we mean by being "tolerant"? It is simply this. When we see a certain man, or group of men, attempting to accomplish a certain act by means of one method and we are accustomed to attempt the work in another way, we deride them and inveigh against them as being "entirely wrong," "on the wrong path,"—*heretics*, if you please. This is intolerance, the opposite we call tolerance. Men may show us the results of their work and still we laud our own method only. This is true in the life of a nation, of organizations, of religions and of the Church itself.

During the years, before the dawn of the Reformation, Catholicism held sway by coercing individual effort and thought. No one dared express views antagonistic to the Church. Authority held men in her iron grasp until some *squealed* and, at last, broke away, claiming the right of individual belief and investigation. The Reformation was the first loud voice of Tolerance. Later some of those loudest proclaimers of liberty of conscience objected to groups of men who began to disagree with them. They grew intolerant and finally several sects crossed the wild Atlantic and settled along the Eastern coast of North America, seeking liberty of conscience and freedom of religion. But even these settlers could not tolerate the views and

(Concluded on page 62)



HAW

**Rediviva Comedia Latina—Scripta et Acta
ab Umbris Plauti Terentiique a
Moraviano Collegio
MCMXV Anno Domini**

Translated and Revised by Messrs. Hagen, Stolz, Mueller & Co. Fresh Interlinears for sale at Barber's Livery Stable.

ARGUMENTUM.

THE shades of the famous playwrights, Plautus and Terence, have heard of the dramatic talent hoarded in Bethlehem at the Moravian College. They visit the aforesaid institution in order to give the inmates a try-out for a brand new hit which they intend to stage in the Plutonic regions. They conceal themselves behind the bust of Comenius and review the accomplished young gentlemen, marking well the enunciation, rapid fire repartee, clarity of thought, salty satire, cerebral pyrotechnics, and pungent, punctillious, punitive, pun production of the young wits. They award the insignia of the Sock and Buskin to the young aspirants who, by their brilliant display of talent elicit the greatest applause. The plaudits are summarized in the mystical expression "HAW". The shades take their pick, but leave to the readers the privilege of selection in the same manner.

NOTE.—"HAW!"—Etymologically considered, the word is of obscure origin. From earliest sources it may be judged that men have always used it, or some similar expression. It is closely akin to "Tee Hee" of the Pink Teas, "Ha Ha" of the Universal Shallowbrain Society, "Whoopee" of the Wisconsin Vaudeville. It has closely related equivalents in both Greek and Latin classics. (Read Homer, Aristophanes, Horace, Juvenal, etc.) The word, however, in its present form, seems to be derived from the Anglo-Saxon. It originally expressed the idea of risibility and personal amusement, coupled with strong innate desire to express approval. Of late it has degenerated until it expresses ostentatious applause resulting from feelings of disgust and nausea. (Consult Swaveley's "Commentary on 'Haw'," Ruprecht's "Diagnosis of Degenerate Laughter," Kant's "Critique of Pure Levity," and Fishel's "Compendium of Knowledge Concerning Why and How Julius Cæsar's Risible Nature Was Excited.")

ACTUS UNUS ET SOLUS.

PLAUTUS—Quid est?

Terence—O quit your quiddin'.

Plautus—Quid est?

Terence—I say, Plaute, lay your quid aside. We are in the halls of Comenius and his followers.

Plautus—When in Rome, do as the Romans.

Terence—When in the Halls of Comenius, do as Prof. Schwarze.

Plautus—Quid est?

Terence—Come now, I say, don't be a quidder.

Plautus—But I hear a most unearthly wrangling in the regions above.

Terence—That is only a public demonstration by the immortal trio, Clewell, Mac and Crist, around the bulletin board singing off the Religion grades.

Plautus—Ah, but those aquatic and perfumed commotions on the second floor. Forsooth, it reminds me of the balnearia in good old Rome.

Terence—That is Huffman anointing his fevered brow with Herpicide, Brother Mike at Turkish toweling, while J. George Brunerius sings "Buffoonery! Grabow! Sawdust!"

Plautus—What mean those cries of "Happy on the way?"

Terence—Happy Flathius jumped on Everroad.

Plautus—Oh, I remember. When he laughs he brings to mind the simile of the side of a pumpkin. Hush! Here come the younglings.

Terence—E pluribus unum.

(Enter numerous brilliant students and the sparks begin to fly.)

Herbert Wyalusing Kant—Do you know we are giving music lessons in our room?

Herr Henry de Funk—How is that?

H. W. K.—Why we let the fellows bathe our gold fish, thus run over the scales.

Ernest Schmeisser Hagen—The "Lititz Express" says that the price of chocolate has fallen 3 cents a pound.

Paul Jonathan Allen—That's the biggest chocolate drop I ever heard of.

Arnold William Flath—Gerry, did you stand that Latin exam with Prof. Moses?

Paul Gerhard Mueller—Yes; and I got lost in the bull rushes.

Luther Dave Clewell (Reading declamation from *Nazareth Item*)—After a few days' stay at Moravian College, Messrs. Edward Beaubrummel Fishel and Frederick Grover Fulmer left Bethlehem on another tour of inspection, this time visiting Nazareth. These young gentlemen are doing some practical work in Sociology.

Edward Emil Wesenberg—Did you hear that joke about the Lehigh River?

Samuel Gerhard Gutensohn—No.

E. E. W.—Too dirty to tell.

July August Wucherer—I have discovered some new steps and figures in the terpsichorean art, namely, Gnadenuetten Glide by Gutensohn, Tobago Trot by the Allens, Winston-Salem Wriggle by Spac and Mac, and the Hope Hop by J. Geo. Bruner.

Benson Young Landis—Stolz, why do you wear such large collars?

Andreas David Stolz—I can't get my head through any smaller than this.

Edgar Lewis Clewell—I know a man who always sings at his work.

Walter Herbert Spaugh—Who is he?

E. L. C.—Caruso.

Henry August Kuehl—Say, Pop, why does Otto look like a tramp?

Reinhold Zwiebelesser Henkelmann—Why, he is so ticklish that no tailor can take his measure.

Vaclaugh Franz Joseph Vancura—Oh, Schnipps, you know that book vat I borrowed from you last night? I found a dollar bill in it.

Allen Peter Zimmerman—So you came to return the bill, I suppose.

V. F. J. V.—No; I've come to borrow another book.

Edward Hacock Swavely—Why is the monument in Allentown like the Lehigh River?

Richard Edwin Shields—Tell us, please.

E. H. S.—Because it is between two banks.

(Concourse of youths vanishes.)

Plautus and Terence—"Haw."



Y. M. C. A.

(Continued from page 57.)

in a while. The point was brought out, that a minister should mix more with his young people, not too freely, however. In this meeting a very interesting discussion took place on the subject: "What would you say to a man if he asked you: What must I do to be a Christian?"

On the evening of January 28, Mr. McCuiston led the meeting. Mr. Kuehl led in the opening prayer. The topic was "The Value of Mission Study, and Why We Should Join the Mission Study Class." The lesson was taken from Proverbs. Many references were made to the mission study of last year, how it had benefitted many of the men.

February 3, a very impressive meeting was held, under the leadership of Mr. Wedman, who also offered the opening prayer. The subject for the evening was "The Primary Importance of Prayer." The Scripture lesson was taken from the gospel of John. Rev. Alfred Vogler, Sem., '11, spoke to the men on the importance of taking advantage of the prayer meetings. "Prayer is a privilege," he said, "and is the only way we can approach God."

Prayer circles have been started under the leadership of Messrs. Michel, Ruprecht, and Flath. It is hoped that much help will be derived from these even as last year.

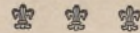
The foreigner work is moving along very well, and a concert is going to be given March 3 for the benefit of a society of men and boys in South Bethlehem to help them start a Y. M. C. A.

Although the weather has not permitted the men to go to Shimer's Station on some of the Sundays, nevertheless, whenever possible, meetings have been held.

January 10, Messrs. Michel, Stoltz and Dech held services at the Shimer's Station chapel. Mr. Michel delivered the address of the evening.

January 24, Messrs. Richter, Kant and Splies went to Shimer's Station. Mr. Kant delivered the address.

We are working hard and trying to overcome all difficulties that come in our path. We do our best and trust God for the rest.



EXCHANGES.

We thankfully acknowledge the receipt of the following Exchanges for January:

The Albright Bulletin, Myerstown, Pa.; *The Black and Red*, Watertown, Wis.; *College Chips*, Decorah, Iowa; *College News*, Annville, Pa.; *The Dial*, Lancaster, Pa.; *The Hall Boy*, Nazareth, Pa.; *Linden Hall Echo*, Lititz, Pa.; *The Mirror*, Bethlehem, Pa.; *The Moravian Messenger*, London; *The Narrator*, Reading, Pa.; *The N. H. S. Chronicle*, Nazareth, Pa.; *The Normal Vidette*, Kutztown, Pa.; *The Ogontz Mosaic*, Ogoritz, Pa.; *Old Penn Weekly*, Philadelphia, Pa.; *The Perkiomenite*, Pennsburg, Pa.; *The Purple and White*, Allentown, Pa.; *The Susquehanna*, Selinsgrove, Pa.; *Steel and Garnet*, Philadelphia, Pa.; *The Ursinus Weekly*, Collegeville, Pa.

Black and Red.—The article, entitled "Fritz in Amerika," is highly amusing.

Linden Hall Echo.—The literary department of the January issue of your paper is an improvement over previous ones; keep on improving.

College Chips.—We read "The Message of the United States to the World" with keen interest. "Every nation has a message. Greece taught the world beauty, art, and philosophy; Rome taught the world law and organization; Israel taught the world the idea of righteousness and the unity of God. The world still lingers at the feet of the races that gave it the Bible, the law and the Parthenon. God has also a great mission for the United States. The mission of this United States in this world is to establish peace. Endowed with unlimited resources, and finest manhood, the United States is destined by God to give to the world the finer characteristics—justice, brotherhood, and sympathy."

(Concluded from page 59.)

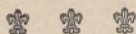
methods of certain men who came to visit them. They threatened, and then forced them to depart.

Now the United States has become the vortex into which all sects and men of varied religious beliefs have been plunged. Will they grow tolerant or will they do each other the grave injustice of criticism and biting sarcasm, too often rampant today? If men believe that polemical attacks will win, then let them move onward with more intolerance and less indulgence.

It tests the patience of many of the leading intelligent thinkers of the day to see the less intellectually favored sling their invectives against some system or method which undoubtedly has no small number of good points in its favor. "Live and let live" must soon become the policy of the educated classes and they, in turn, may influence the blissful ignorant, who are intolerant, of their errors.

When two systems hurl threats, calumnies, libellous charges and malignant utterances at each other, the thing becomes odious to the tolerant. True, we have freedom of speech, freedom of the press, and freedom in religious belief, but we are still pampered with the intolerant utterances which neither edify nor make wise and, instead of solving problems of weight, add fuel to the fire. Remember the Golden Rule.

R. E. S.



BASKETBALL

The month of January showed the 'Varsity at its best. Although they only won two of their five scheduled tilts, credit must be given for the games which were lost.

LEBANON VALLEY LOSES 33-32, JANUARY 7.

Lebanon Valley proved the first victim on the home floor. Moravian soon grabbed the lead and held it throughout. It was only in the last ten minutes of play that the visitors, with the help of a fresh man, were able to cut down our lead. The changed line-up worked good: The line-up:

Lebanon Valley.	Positions.	Moravian.
Keating (White).....	forward.....	Shields
Swartz	forward.....	Meissner
Loomis	center.....	Kuehl
Hollinger	guard.....	Clewell
Attick	guard.....	Turner

Floor goals—Meissner 7, Swartz 5, Loomis 1, Kuehl 4, Shields 2, Keating, Hollinger, Attick, Clewell, Turner. Goals from fouls—Loomis, 6 out of 12; Shields, 3 out of 13. Time of halves, 20 minutes. Referee, Mueller, Lehigh.

FRANKLIN & MARSHALL WINS, 38-27, JAN. 9.

In one of the finest exhibitions of the game ever witnessed on the home floor, Diehl, et al., romped away with a hard-earned victory for the Lancaster quintet. Moravian put up a stiff fight but were unable to equal the opposing onslaught. This is the first time that F. & M. has been on our schedule, and they speak well for a high standard of athletics with their clean sportsmanship. We look forward to a continuance of athletic relations with this institution. Line-up:

F. & M.	Positions.	Moravian.
Evans	forward.....	Shields
Mountz	forward.....	Meissner
Diehl	center.....	Kuehl
Lobach	guard.....	Clewell
Jones	guard.....	(Turner) Flath

Goals from floor—Diehl 8, Shields 5, Evans, Jones 3, Turner 2, Mountz, Meissner, Kuehl. Foul goals—Evans, 8 out of 15; Shields, 7 out of 18; Kuehl, 2 out of 4. Referee, Mueller, Lehigh. Time of halves, 20 minutes.

LEBANON VALLEY WINS, 34-31, JANUARY 15.

In a return game, at Annville, Lebanon Valley nosed out a victory over our quintet. A clipping from the Lebanon Valley *College News* speaks for itself.

"What proved to be one of the fastest games ever witnessed in the local cage was played last Friday evening, January 15, with Moravian College. Both teams were evenly matched, and the game was very exciting from the beginning.

"The score was a tie for the greater part of the first half, and it was not until the last few minutes of play that our boys could gain much of a lead, closing the first period of play with a balance of six points in their favor.

"In the second half Moravian came back strong, and it required the timekeeper's whistle to decide the contest. Shields, the captain and manager of the visiting team, starred throughout the entire game, making some of the most sensational field goals ever witnessed on the local court. Swartz, the local forward, made some very fine shots. His consistent playing had much to do with our team winning the game."

The line-up was as follows:

Lebanon Valley.	Positions.	Moravian.
Keating	forward.....	Meissner
Swartz	forward.....	Shields (C.)
Hollinger (C.).....	center.....	Kuehl
Atticks	guard.....	Flath
Loomis	guard.....	Clewell

Field goals—Swartz 7, Keating 5, Loomis 1, Shields 8, Turner 1, Meissner 1, Kuehl 2. Foul goals—Loomis 8, Shields 7. Substitutions—Wheelock for Keating, Turner for Meissner. Final score—Lebanon Valley, 34; Moravian, 31. Referee, Haddow, Penna. State. Scorer, Von Bereghy, Lebanon Valley.

SCHUYLKILL LOSES, 27-12, JANUARY 16.

This year the Blue and Gray had no trouble in playing the Schuylkill five to a standstill. It will be remembered that this team proved a "Jonah" for us in former years. Only in the first period did the visitors show any form of resistance, but could not hold off a comfortable lead, the half ending 13-7. In the second half Shields and Turner, who played for the last eight minutes, got busy and annexed six two-pointers between them, while Clewell and Wedman held the Readingites to two baskets. Pawling and Miller were the only ones who showed for the visitors. Poor foul shooting, on both sides, was again in evidence. The line-up:

Schuylkill.	Positions.	Moravian.
Dengler	forward	Evans
Miller	forward	Shields
Front	center	Kuehl
Pawling	guard	Clewell
Mackey	guard	Wedman

Floor goals—Shields 4, Turner 3, Miller, Pawling, Kuehl, Wedman 2, Dengler. Foul goals—Pawling, 1 out of 9; Miller, 1 out of 5; Shields, 5 out of 13. Substitutions—Meissner for Evans, Turner for Meissner. Time of halves, 20 minutes. Referee, Weaver, Y. M. L.

URSINUS WINS, 32-28, JANUARY 23.

The Ursinus team proved a little too much for us on their own stamping-grounds. A clipping from the *Ursinus Weekly* follows:

"The fast pace set from the beginning by the visitors was at times a serious problem to the Ursinus representatives. The Moravian lads displayed unusual skill in passing and team work, but were unable to score at a rapid rate. The foul shooting of Shields, one of the visitors' forwards, was accurate, and Turner also played a fast game.

"For Ursinus the playing of Light was chiefly responsible for the scoring, although Schaub and Havard followed the ball closely and figured materially in the final result of the game. Will and Kerr also proved strong on the defense.

"The contest was really more interesting than the score indicates. At no time during the game was either side confident as to the result. The first half ended with a score of 15 to 14, in favor of the visitors. The second half was especially close and it appeared that an extra period would have to be played to decide the contest, but the Ursinus machine realized its perilous condition and with a desperate final struggle secured a safe lead during the last few minutes of the game."

Ursinus.	Positions.	Moravian.
Light	forward	Turner
Havard	forward	Shields
Kerr	center	Kuehl
Will	guard	Wedman
Schaub	guard	Clewell

Field goals—Light 7, Havard 2, Kerr 3, Schaub 2, Turner 3, Shields 3, Kuehl 2, Clewell 1. Foul goals—Light 3, Kerr 1, Shields 10. Referee, Brokaw, University of Pennsylvania. Time of halves, 20 minutes.

Only three games were scheduled for the Scrubs.

Moravian Parochial started, on January 9, by playing the reserves over to the tune of 23-9. This was the second game of a series of three. The series now is a draw and the next game is to be played on the M. P. S. floor. The line-up:

M. P. S.	Positions.	Scrubs.
Beidleman	forward	Hagen
Lennox	forward	Strohmeier
Clewell	center	Fulmer
Turner	guard	Stolz
Wilbur	guard	Mueller

Field goals—Lennox 5, Beidleman 4, Turner 2, Mueller 2, Hagen, Fulmer. Foul goals—Lennox, 1 out of 3; Hagen, 1 out of 9. Time of halves, 20 minutes. Referee, Mueller, Lehigh.

In their second game, on January 16, the South Bethlehem Business College team nosed out a victory, 17-15. Only the bell decided the winner. The line-up:

S. B. B. C.	Positions.	Scrubs.
Nolan	forward	(Strohmeier) Fulmer
Howard	forward	Hagen
Downey	center	Meissner
McGlade	guard	Stolz
Gangewere	guard	Mueller

Field goals—Meissner 4, Howard 2, Downey 2, Nolan, Gangewere, Hagen, Mueller. Foul goals—Howard, 5 out of 9; Hagen, 2 out of 7; Meissner, 1 out of 6. Time of halves, 20 minutes. Referee, Weaver, Y. M. L.

Nazareth Hall were easy victims to the Scrubs on January 30. The losers were lucky to get off with two field goals while the Scrubs got 20. Score, 41-6. Line-up:

Nazareth Hall.	Positions.	Scrubs.
Coleman	forward	Hagen
Young	forward	Wolter
Demuth	center	Meissner
Fischer	guard	Stolz
Jones	guard	Mueller

Field goals—Meissner 8, Hagen 7, Stolz 2, Strohmeier 2, Young 2, Fulmer. Foul goals—Young, 2 out of 4; Hagen, 1 out of 3. Time of halves, 20 minutes. Referee, Wunderly. Substitutions: Strohmeier for Wolter, Fulmer for Strohmeier.

The Freshmen schedule shows the following games: January 23, American Commercial School, lost, 21-20. January 29, Nazareth High School, won, 45-12.

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