

# THE COMENIAN

VIA LUCIS



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# The Comenian

Volume XXV.

BETHLEHEM, PA., JANUARY, 1916.

Number 4.

## Twice Told Tales

NOYES

PAUL J. ALLEN, '16

THIS article will not essay to concern itself with the entire work of Alfred Noyes, nor will it take into consideration what is perhaps his most popular poem—"The Highwayman." Moreover there will be found little or no comment on "Tales of the Mermaid Tavern," along the lines of what is usually termed literary criticism. And so on the verse, its rhythm, metre, and what not, little or no dissertation will be traceable. In passing, however, it may be remarked that the poetry itself is by no means remarkable, but that on account of a certain singing quality which it possesses, is at times rather attractive. While the striving after effect is at times only too prominent, Mr. Noyes rises to lyric heights in such a poem as "De Profundis"—all this from a friend. When all is said and done, why should so much time and effort be devoted to the mere garments, however finely woven and beautifully tinted, which serve but to cover the thought, yea the very life—as shall be shown, of the man Noyes, or of any man for that matter?

Years ago it seemed to Hawthorne as though the legends and traditions of New England warranted, even demanded their place in the history of the country which gave them birth, whence we have "Twice Told Tales." So the lives of those who played a leading role in the forming and moulding of not only the literature but the very character, of Old England, have claimed their birthright, and compelled—"Tales of the Mermaid Tavern."

It is my purpose to point out, and at times mark, some of the tales related of the early Stuart period—hence my caption.

It was early in the year nineteen hundred nine, when

"Under that foggy sunset London glowed,  
Like one huge cob-webbed flagon of old wine.  
And, as I walked down Fleet Street, the soft sky  
Flowed thro' the roaring thoroughfares, transfused  
Their hard sharp outlines, blurred the throngs of black  
On either pavement, blurred the rolling stream  
Of red and yellow busses, till the town  
Turned to a golden suburb of the clouds."

It was in the year sixteen hundred one, when

"I found myself within a narrow street,  
Alone. There was no rumour, near or far,  
Of the long tides of traffic. In my doubt  
I turned and knocked upon an old inn-door,  
Hard by, an ancient inn of mullioned panes,  
And crazy beams and over-hanging eaves;  
And as I knocked, memory returned to me.  
I knew it all—the little twisted street,  
The rough wet cobbles gleaming, far away,  
Like opals, where it ended on the sky;  
And, overhead, the darkly smiling face  
Of that old wizard inn; I knew by rote  
The smooth sun-bubbles in the worn green paint  
Upon the doors and shutters."

"Even as I stood and listened, came a sound  
Of clashing wine-cups; then a deep-voiced song  
Made the old timbers of the Mermaid Inn  
Shake as a galleon in a gale of wind  
When she rolls glorying through the Ocean-sea."

Throughout England, and especially in London, coffee-houses were well known—even at this period. It is needless, as well as beside the



point to enter into detail concerning the *national* worth of these establishments; suffice it to say that the Mermaid Tavern, fictitious or no (there seems to be some doubt on this subject), was the rendezvous of the characters to whom we shall presently be introduced.

The "I" in the lines quoted above is Noyes himself. At this juncture, he enters the tavern

"Through three yards  
Of pitch-black gloom, then into an old inn-parlour  
Swimming with faces in a mist of smoke  
That up-curl'd, blue, from long Winchester pipes."

He then impersonates the modern "bar-tender," and thus hears the tales he recites. It is well worth the while to follow these at times intensely interesting recitals; time and space permit us to deal in a very limited manner with them. To the one who would understand the spirit of England, her ideals, her glory, her very vitality, this work is advised; dare we say—dedicated?

"When all the temple is prepared within,  
Why stands the drowsy worshipper outside."

—*Rubbiayyât.*

But let us return to the inn; and there

"Flitting to and fro with cups of wine  
We hear them toss the Chrysolan names  
From mouth to mouth—Lyly, and Peele, and Lodge,  
Kit Marlowe, Michael Drayton, and the rest,  
With Ben, rare Ben, Brick-layer Ben, who rolled  
Like a great galleon on his ingle-bench."

"While like some rare old picture in a dream  
Recalled—quietly listening, laughing, watching,  
Pale on that old black oaken wainscot floated  
One bearded oval face, young, with deep eyes,  
Whom Raleigh hailed as 'Will.'"

Being introduced to these men, or at least having seen them, we shall not speak of them individually, except as occasion may require. Altogether there are seven Tales, dealing with seven phases of the then public life. A certain strain of sadness seems to run through the whole book; just why it is impossible to say, unless the characters are made to appear saddened, held in unjust restraint by one who never understood the English Spirit—that man, James Stuart. All this is very clever, and accords the

poet a great deal more credit than is usually given him.

Mary, Queen of Scots, has inspired "The Burial of a Queen." The at places gruesome story is told by an old grave-digger, though one diametrically the opposite of those in "Hamlet." Historically the narrative is of no interest, since it takes no account of facts whatever. The sentiment, however, is at times beautiful.

Among the company at the Mermaid Tavern, philosophers as well as statesmen were wont to come together. In the few words put into the mouth of a world-famous character, we catch a glimpse of the attitude of the author of the "Faerie Queene" over against his fellow-beings, as well as see clearly the keen critical tendencies of the spokesman himself. The following lines appear in "Black Bill's Honey-moon":

"Francis Bacon

Straddled before the fire; and, all at once,  
He said to Shakespeare, in a voice that gripped  
The Mermaid Tavern like an Arctic frost:  
'There are no poets in this age of ours,  
Not to compare with Plautus. They are all  
Dead, the men that were famous in old days.'  
'Why—so they are,' said Will. The humming stopped.  
I saw poor Spencer, a shy gentle soul,  
With haunted eyes like star-lit pools,  
Smuggling his cantos under his cloak again.  
'Thy Summer's night—eh, Will? Midsummer Night?  
That's a quaint fancy,' Bacon droned anew.  
'But Athens was an error, Will! Not Athens!  
Titania knew not Athens! Those wild elves  
Of thy Midsummer's Dream, eh? Midnight's Dream?  
Are English all. Thy woods, too, smack of England;  
They never grew round Athens. Bottom, too,  
He is not Greek!  
'This English Tongue is only for an age,  
But Latin for all time. So I propose  
To embalm in Latin my philosophies.'"

Noyes' comment on the spirit of Shakespeare's work is similar to the criticism made by Carlyle: "The thing he looks at reveals not this or that face of it, but its inmost heart, and generic secret: it dissolves itself in light before him, so that he discerns the perfect structure of it." Again: "Shakespeare, we may say, embodies for us the outer life of our Europe as developed then, its chivalries, courtesies, humours, ambitions, what practical way of thinking, acting, looking at the world, men then had."



In these times we are forbidden to touch upon things "unneutral." We must, therefore bring this article to a close, after having scarcely touched upon the *vital* part of this contribution to English Patriotism. However, for Woodrow W.'s sake—and others, who seem to think that it is "safer to be inhumane than illegal," we must be silent. Perhaps we may dare to run the gauntlet of censorship by the following words, taken from one of the songs,

"Ay, we be marchaunts, tho' our gain we ne'er shall see.

Cast we now our bread upon the waste wild waters.  
After many days it shall return with usury.

*Chorus* Marchaunt Adventurers!  
Marchaunt Adventurers!

What shall be your profit in the mighty days to be?  
Englande! Englande! Englande! Englande!  
Glory everlasting and the lordship of the sea."

How true is this prophecy!

Again, let us say with Noyes,

"I drink to that great inn beyond the grave!  
If there be none the gods have done us wrong.  
Ere long I hope to chant a better stave,  
In some great Mermaid Inn beyond the grave;  
And quaff the best of earth that heaven can save,  
Red wine like blood, deep love of friends and song.  
I drink to that great Inn beyond the grave;  
And hope to greet my golden lads ere long."

## The Hero of the Reformation

WAYNE T. HARNER, SEM. '17

IN the thirty-seventh chapter of Ezekiel, we have the prophet's vision of the valley which was full of dead men's bones. These bones were not piled up in a heap, but scattered upon the face of the ground, disjointed. The prophet saw that they were very dry, having been exposed to the sun and wind. And yet they were not without hope, for they were left unburied in an open valley, which encouraged the hope of their resurrection. In the same chapter we notice Ezekiel prophesying to the bones and to the wind, and immediately there was a noise, and a shaking, and the bones came together, were covered with flesh and skin, and breath came into them, and they lived and stood up upon their feet an exceeding great army.

Resembling this valley of dry bones was the church of the Middle Ages, in her spiritual aspect. A host of morally degenerated priests and popes were responsible for the existence of these conditions. The sale of indulgences was one of the chief reasons for this spiritual lethargy. The right to issue these indulgences belonged at first to the pope exclusively. Finally, however, they were sold, not only by the pope, but also by his agents. In order to induce people to buy these spiritual articles, these agents frequently told them, that as soon as their money dropped into the chest, the souls of

their deceased friends went up to heaven. The indulgence, therefore, appeared to the people as a bargain, according to which, by paying a certain sum, the individual's sins were freely forgiven, or some soul was released from the flames of Hell.

Thus the church of "dry bones" continued, until Martin Luther, the "hero of the Reformation," came upon the scene. His bravery and resolution inspired many to work for a spiritual revival, who otherwise would have remained silent. His call to the conflict was far reaching in its effect. It was heard to re-echo among the mountains of Switzerland and France; it aroused sympathetic spirits in England and Hungary; it created a religious awakening in Italy and Spain. Without the reformatory efforts of Luther, the "dry bones" might have remained forever dry; but when he arose, others united with him to carry out his great project, the revival of the church.

Martin Luther was born at Eisleben on the 10th of November, 1483. He was the son of a miner. His parents were poor, but set a proper value upon an intellectual and religious training. He attended the schools of Eisenach, and paid for his education by singing at the doors of the citizens of that town. From Eisenach he went to Erfurt to complete his studies. While at



Erfurt he became interested in religious matters, and even though his father desired him to follow the legal profession, he entered an Augustinian Monastery. At the age of twenty-five he was made preacher at Wittenberg and professor in the University founded by Frederick the Wise.

While Luther was at Eisenach, he found a copy of the Scriptures. This book he studied diligently. He spent much time in reflection on religious subjects. The consequence was, that his early life was full of fears of conscience. At last, however, after much study, he discovered the truth; and, the gospel of Christ, who gave him peace of conscience, he now preached to a spiritually wrecked world, in such power, that the "dry bones" began to move.

The thing which led Luther to oppose the rites and ordinances of the Church, was the selling of indulgences. This affair was practiced for many years, but reached its climax in the year 1517, when John Tetzel sold indulgences, to help pay for the building of St. Peter's Church. When Luther saw the evils of this practice, he decided to end it. The first step that he took in this direction was to post on the door of the church at Wittenberg, his ninety-five theses.

These theses denied any special power in the pope, in relation to Purgatory. At the same time they "struck a blow at the authority of Rome and the priesthood." All Germany was aroused by this event.

Immediately a controversy arose between Luther, the "hero of the Reformation," and the defenders of the Church of Rome. At first Luther and his colleagues, Carlstadt and Melancthon, appealed to the rulers of the Roman Church for church reform. When they perceived that their efforts proved unsuccessful, they appealed to the people. Luther, in his addresses, attacked most violently the doctrine of the Roman Church on transubstantiation, pil-

grimages, fastings and monasticism. A papal bull was now sent to Frederic, excommunicating Luther, but Frederic chose rather to protect him. Luther was now summoned to Worms, Nuremberg and Augsburg, to defend his cause. But all these controversies had only a tendency to increase and strengthen the party of reformers. Luther's doctrines had already been assimilated by the masses to such an extent, that many saw that a reformation of the Church was inevitable.

Finally, in 1532, the peace of Nuremberg was concluded, which provided that religious affairs should remain as they were, until they could be arranged by a general council. The reformers had already practically won the day. Throughout the ten years of Germany's war with the Turks, the Protestants were undisturbed; but through all this period, the reformers labored constantly to strengthen the cause, which they had begun. At last, in 1555 the peace of Augsburg was concluded. Here, to the happiness of the Protestants, it was decided that "the religion of the people is to be the religion of their rulers."

Martin Luther died, February 18, 1546. We are told that he died full of weariness and suffering. He failed to see the final victory of the Protestants, but his unshakable faith in God, led him to believe that the Almighty would be with the righteous. And when his race course was run, and he was called away from the work which he had so nobly begun, there were others who were willing to undertake the task of reforming the Church; and with the same faith in the Almighty, that characterized the religious life of Luther, they finished the work which he had initiated. The "dry bones" were revived. Today no one doubts that Luther was one of the greatest powers, intellectually and morally, in the history of the human race. Luther's influence will never die.



# Student Volunteer Conference

## REMINISCENSES

SAMUEL WEDMAN, '16

THE Eleventh Annual Conference of Student Volunteers, of the Eastern Union, was held at Gettysburg, December 3 to 5. A more appropriate and inspiring place could not have been found, than was the "National Battlefield." The very atmosphere reminded one of the great purpose which that noble band of volunteers had in mind. They are preparing for war. Though entirely different from the one that was fought on the fields of Gettysburg, yet war in the real sense of the word. War on sin and the powers of Satan. War, not to free men from physical bonds, but to free souls from the chains of sin. Only those who have been in the "Field," and have actually experienced the difficulty, can know how firmly the characteristics and superstitions that have been handed down for ages, cling to the natives of the various Mission Fields. Yet the battle must be fought, the victory must be won; for our Commander has never yet lost a battle.

Poets have spoken of the joys of childhood, and many a person has longed to return to those days. Why? Simply because those days were free from the cares and burdens which so often make life weary. It would possibly be safe to say that many a delegate, upon departure for the conference, felt as though those childhood days had returned. Free from the cares and duties of daily life for a short time, and a great deal to look forward to. They had the promise of an experience marked with that wonderful Christian fellowship that bears the weary heart to the heights of joy and satisfaction; the promise of hearing some of the best speakers on Missions, that could be secured; the possibility of making a decision for life. All the anticipations we had were amply fulfilled.

As soon as we boarded the train we met men that were going to the same conference. The number of delegates increased all along the way.

When our train left Harrisburg most of the passengers were delegates. The rest of the trip was marked with informal greeting, and a fellowship that grew stronger every day of the conference. The coaches sometimes rang with the cheers of the different delegations as they greeted each other with their college yells. Thus the slow winding ride from Harrisburg on, which otherwise would have been very tiresome, was made happy and pleasant.

We were to arrive at Gettysburg at 1.45, but did not get there until 2.15, and so had to go immediately to our meeting place. A number of Gettysburg men were at the station to greet and direct the delegates. St. James' Lutheran Church was the place of the first meeting. After this meeting lodging was assigned each delegate, and again Gettysburg men very kindly directed us.

All the speakers had messages that came from full hearts, and went to hearts that were ready to receive them. There is nothing that touches an audience more than a message that comes from a full, loving, sympathetic heart.

After the address of welcome by Rev. H. C. Alleman, of Gettysburg Seminary, and the reply by Rev. J. H. Ehlers, Student Y. M. C. A. Secretary, Mr. Charles D. Hurrey, of the Committee of Friendly Relations among Foreign Students, delivered his first address. Mr. Hurrey advised the delegates to be careful in making their decisions, pointing out what it really meant to be a Missionary. He said that most of the missionaries that failed did so largely because they made too hasty decisions, and did not have sufficient preparation. He then stated several things a Foreign Missionary is required to possess in order to be successful. Physical efficiency was the first thing mentioned. "I believe it is a sin to 'burn out for God,' as people often say," said Mr. Hurrey. "I believe we



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## Prosperous New Year

THE COMENIAN extends best wishes to all subscribers and friends for a very prosperous

New Year.

The twelvemonth which stretches ahead, unknown but filled with possibilities, will be momentous in the history of the race. We pray for the time to dawn when men shall substitute Law for War, Love for Hate, and Federation for Anarchy. Let Human Brotherhood be the dominant factor for the year. Thus shall God's will be done. May joy, goodwill, fellowship, and peace crown Nineteen Hundred Sixteen.

R. E. S.



## Relative Values

Another year, with its accompanying resolutions, is well on its way. New Year resolutions have become a proverbial annual affair. What did you resolve to do or to leave undone?

The relative values of your resolutions will merit serious consideration. Have you resolved on the primary or on the secondary things of life?

Have you resolved to be happy and enjoy life? Happiness sought for its own sake, is never found. It is a good and necessary thing but

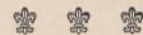
ever eludes the seeker. It is always within reach but never grasped. It is not primal.

You have probably, on the other hand, also "sworn off" in reference to this or that open or secret fault. But swearing off is also a resolution which does not strike at the heart of the matter. To do so is to misplace the emphasis; it is not basic. To get rid of faults is well and good, but to do so one must aim to correct the cause of the fault rather than the fault itself. Remove the cause and the result will take care of itself. The non-recognition of this truth is the reason why such resolutions are so seldom kept and require an annual renewal.

There is one basic New Year resolution. It is to be found in the thirty-third verse of the sixth chapter of Matthew. Find it and then have a good long talk with yourself.

Resolve "first" to establish the proper relation between yourself and God and toward your fellow-men, and the secondary, the subordinate things will follow of their own accord. Then sins vanish and joys come.

M. W. R.



## Motion Pictures

There are still those conservatives who go astray about motion pictures in assuming that because the invention has in some instances been unsatisfactorily utilized it is not proved capable of the most wonderful utilization. They fail to appreciate the unlimited artistic possibilities of the moving picture and do not understand that something more than amusement is derived from them.

The moving picture is incalculably potential. It is availing of human curiosity and human imagination as no other medium has ever availed before. It presents the works of great literary men, the marvelous achievements of nations, and the events of the day, in a manner which is not only the quickest and most pleasing but also the most impressive. Speaking the universal language, it is the greatest instrument of popular suggestion that has ever been devised. However inadequately its material has been governed up to the present, its power is unquestionable.

The leaders of the motion picture industry are looking forward to the future development of



this form of entertainment and are promising the public a higher degree of perfection in the photodrama than has ever yet been attained. They realize that their success depends upon the merit of the attractions placed before the public, and, therefore, the future must produce imaginative geniuses whose fame will rest wholly on their productions.

Surely, with such artistic creations within our reach, we ought to utilize them to great advantages. Here is an opportunity for accomplishing much along educational lines. Why not bring the motion pictures into our schools, our Y. M. C. A. buildings, and our churches?

No longer is this a dream of the past; for in a recent conference of the governing body of one of the largest orthodox churches, the question of placing motion pictures in the churches of that denomination was discussed. The result of the conference was the decision that motion pictures would be desirable. This conclusion was further strengthened by the experience of a prominent minister who for some time past has regularly maintained a motion picture entertainment in a prominent church of which he is the pastor. His experience, he states, has proved to him that the picture not only amuses but educates and imparts spirituality, while at the same time bringing to the church many people who might not otherwise be attracted.

It is significant that these spiritual advisers have recognized the influence and importance of the motion picture and are taking practical steps to avail themselves of this valuable medium.

H. A. K.



### The Honor System

Arraignments of college life and practices are many and varied today. There has never

been a time that university life has been perfect, and at present we fail to see it looming in the future. Men striving for a place in the intellectual world are open to all the faults to which any man under normal circumstances is open. But we can with conservative optimism believe that a better day is not impossible.

We wish to offer one fundamental objection to the "Honor-System."

The "Honor-System" is a method of pro-

cedure whereby students are supposed to be placed absolutely upon their "honor" by some such artificial means as either signing their names to a statement that they have neither given or received aid in examinations, or class work, or when they enter the institution they are required to sign a card stating that they will abide by laws laid down by the student-body, requiring strict account of their actions in class-work and examinations. This procedure together with its attendant student-court, which tries cases of misdemeanor—perhaps "cribbing in an exam"—compose in essentials the features of the "Honor-System." Drastic measures are supposed to be employed in case a man is found guilty of any "crookedness." The system is supposed to place students not only on their own "honor," but to place *a* student on the "honor" of *all* other students.

Honor is a word which has been so handled lately as to lose any direct significance for the group. But honor is never able to be changed essentially in meaning. Honor is "esteem paid to worth" and "a keen sense of what is right, with strict conformity to duty." There are certain relationships which are basic in this present social status. They are never abrogated in college life. A man who enters an institution which holds individual principle is by the entering placed on his honor. Hence to require that a man sign a statement which is supposed to hold him to that honor is simply diminishing his individual responsibility and placing him largely on the honor of others.

We hold this objection to be the basis for all the so-called consequential benefits of the "Honor-System." What our Colleges and Universities need is a larger emphasis laid upon honor when a student enters the institution. The institution which by any outside-pressure measure attempts "to hold"—authority—a student or students to their "honor" loses in prestige in proportion to that pressure. We hold that a student-body has a well-defined principle of honor and to uphold that principle of trust let's require no restraint which will simply duplicate the "breach of honor." The *imposed* "Honor System" is a "blot on the 'Scutcheon."

R. E. S.





# GRINOGRAMS



Doc.—Why is an old maid like a frozen tomater?

G. D. T.—Don't know.

Doc.—It's hard to-mate-er.

Frankie—Why is the Brooklyn Bridge like a Dutchman's nose?

Smyser—Because they are both red.

Frankie—Naw! So many schooners pass under each.

Butch, absent-mindedly answering question: "Nay-o-my."

"They tell me that 'Sherlock' met an old friend on the Pullman from Harrisburg." "So?" "Yes, and he turned a Pullman seat over to talk to him."

Dr. S., in class: "Well! Well! I see that the absent ones are not present this morning."

Prof. Bill, at dinner just before Christmas vacation: "Will those that are going to be away while they are here please let me know?"

Bro. Dech made thirty pastoral visits during vacation in one place? ? ?

Explosions of talcum powder.

Clewell—"Happy New Year, 'Pie.'"

Pie—"Aw! Gloomy New Year you mean; got a quiz the first thing."

Fish—While I was home I was out driving and I passed a train. The horse looked at the train and wiggled his ears. The train looked at the horse and wiggled its ears and—

Pfohl—What! Who ever heard of an engine with ears?

Fish—Yeah! Have you never heard of engine-eers?

Pox, to Pete—We are firm friends, aren't we?

Pete—You bet, even until the end.

Pox—Loan me a ten-spot, will you?

Pete—That's the end.

Henks—As I was coming from the West Side, the other evening, the conductor became very fresh. He gave me a clothes-pin and said that it was good on any line. [Oh! Melted snow.]

Schlegel—Sherlock, Butch and Harold have formed and incorporated a mercantile trust.

Tush—That right?

Schlegel—Ja, chust so. They are hot air merchants.

Sam—Why is it that our basketball team never loses a game?

Andy—Why, Dick Shields 'em!

Otto—I hung up my sock for Christmas.

Polly—What did you get?

Otto—An order from the board of health to take it down.

## A WATER TRIP TAKEN, DURING VACATION, BY FREDERICK AMOS HEZEKIAH FULMER.

F. A. Hezekiah Fulmer is leaving his home, in Philadelphia. We see him carefully picking his way down Bath Street among the hundreds of Eskimos, who are rolling watermelons down street to market—watermelons being the chief product of Philadelphia. Hezekiah approaches the wharf and is met by four hundred other ivory-headed students from Moravian College. We now see this noble mob wading out to their ship, "The Kitchen Sink." The captain is a skipper. What has happened? Frederick Amos Hezekiah is proceeding alone. Ah! We have it; the noble four hundred have wet feet. Our hero proceeds; he enters The Kitchen Sink from the yard arm and shuffles the "Dech."

The voyage is begun. The Kitchen Sink is wrecked. F. A. Hezekiah Fulmer sits in the dining-room calmly watching The Kitchen Sink. He grabs a sheet (of water); the sheet breaks. Alas! Frederick Amos Hezekiah Fulmer goes to the bottom of the ocean.

While walking around on the bottom of the ocean he sees a lot of Indians. What? Sure, it's the Indian Ocean. He is now passing the bar. Horrors! Sure, the sand bar. He sees a pool; he would like to shoot, but he dare not; there is a shark playing. Haw! It is now raining. Will Hezekiah get wet? Oh, no! He takes shelter under a wave. What is he doing now? O, there he is, standing alone on that corner talking to one of his Indian friends. Now, gentle reader, do not think that Frederick Amos Hezekiah will drown just because he is walking on the bottom of the ocean. He will not; for two reasons. The first is—that he is always Full-mer or less, and the second is—that, at this moment, a large "Spaff" of wind blows dust in Frederick Amos Hezekiah Fulmer's eyes. He yawns, rubs his eyes, stretches and wakes up.





## As Nineteen Fifteen Died

December, as is usually the case, witnessed various student activities, at home and abroad. Tales of love and war, of more or less wild adventure, are now circulating at a rapid rate and, sphinx-like, they change and acquire new life at each recital. The theatre of war lay between the degrees of latitude 35 and 55. But it is not our purpose to divulge the cherished *secrets* of these warriors. At the same time we would not say that "All men are liars!"

The greater part of the student body remained at Comenius Hall during the vacation. From these we gather the general opinion that the Christmas vacation can really be a cheerful time, and that there is much adventure to be found even in these parts—but more of that anon. The *natives* of room nine were "at home" to all those who stayed at M. C. Desks were removed, lounges, divans and other "flowery beds of ease" took the place of any furniture that might suggest the idea of work. The strains of Cupie's Victrola pervaded the halls from morn till sunset, and often on till sunrise.

The following men were at College during the greater part of the vacation: R. E. Shields, Lopp, Wesenberg, E. Clewell, Henkelmann, Kuehl, McCuiston, Vogler, Wedman, Gutensohn, P. Gerhard Mueller, Stolz, W. Allen, Richter, J. M. Shields, Splies, Tesh, and they

"Smoked their pipes in silence, save for a sigh, which seemed to yoke

Its fate with their tobacco, and to vanish with the smoke."

On the Monday immediately preceding the Christmas holidays (let him, who is interested, consult the calendar), Professor Schwarze attended a meeting of the American Church History Association, to which he was elected after the publication of his book, "John Hus." On the following Monday he delivered an address on John Hus before the Episcopal Ministerial Association of Philadelphia.

Professor Moses spent a very pleasant vacation in Ohio. He visited several alumni, and was cordially received by his former parishioners. For the last week Doctor Moses has been confined to his room with a severe case of la grippe. THE COMENIAN extends sympathy and wishes him speedy recovery.

R. E. Shields and W. E. Vogler spent four days in Easton at the home of Rev. and Mrs. Brunner during the early vacation. Shields assisted in some of the Christmas services. Both fellows report a "great time."

Mr. Frederic Trafford, of Detroit, visited R. Shields and E. Clewell for a few days after Christmas. Mr. Trafford is in charge of the extensive social work carried on by the Jefferson Avenue Presbyterian Church

of that city. In their work in the Daily Vacation Bible Schools, last summer, both our men were associated with Mr. Trafford.

Rowland Strohmeier was at his home, Schoeneck, during the holidays, where, at periods, he entertained Messrs. Gutensohn, Stolz and Henkelmann.

Mark Ruprecht, Sem. '16, was at Columbus, Ohio, over the holidays. He did some work in one of the Presbyterian churches of the town, and we hear various rumors of the doings of Sherlock. Since these reports are not authenticated, we shall not speak of their nature.

C. Otto Weber visited his home at Utica. His reports of vacation are by no means "Sans Wine, Sans Song, Sans Singer, and—*Sans End.*"

Messrs. Hassler, Hagen, and Evans were at Lititz during vacation, where they seem to have passed a very pleasant time.

H. Hoffman, Coll. '12, visited his brother, in New York City, for a few days.

Elmer Schattschneider, ex-Coll. '16, is filling the position of Secretary in the Y. M. C. A. at Butler, Pennsylvania. He likes his work and is working out a "new system." Just what this system is we do not know.

Paul Allen, Coll. '16, spent the greater part of his vacation in the mountains of New Jersey. Two very pleasant days were also spent in New York City and its vicinity.

### Department of Public Health

Early December witnessed an epidemic of mumps and la grippe. The following men were attacked: Hagen, Weber, Tesh, L. Clewell, Strohmeier, Lopp, Splies, Spaugh, Fishel, Richter, Mueller, Stolz, Wedman, P. Allen.

In closing, just a word concerning those who remained at College during the Christmas holidays. At the beginning of this page we said something concerning the "good times," tales, et cetera, that are now circulating. Perhaps we can express them in verse. However, reader, we firmly believe and, *in this case* perhaps, know that "All men are liars." This, then, is the tale they tell:

"The moonlight seemed lost across the vale—  
The stars but strewed the azure as an armor's scattered  
scales;  
The airs of night were quiet as the breath of silken  
sails;  
And all her words were sweeter than the notes of night-  
ingales.

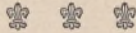
"I listened. I believed her. In my bliss,  
What were all the worlds above me since I found her  
thus in this?—"



Let them leaning reach to win me—even Heaven would  
I miss,  
Grasping earthward!—I would cling here,  
Though I hung by just a kiss.”

—James Whitcomb Riley.

So much for affairs at home. Space will not permit that we comment or write any more concerning the affairs of other students. We learn, however, that Messrs. Fishel and Fulmer also visited their homes, Everroad accompanying his room-mate, Mr. Fulmer, to the “City of Brotherly Love.”



### C. L. S. Notes

The public meeting of the Society was announced for the eleventh of December. Programs were printed, and all the necessary preparations made, but to no avail. On account of the then threatened epidemic, mentioned above, the meeting was postponed until the evening of the eighth of January.

For various reasons, chiefly on account of sickness, only one regular meeting of the Society was held, and that on the evening of December fourth. We shall give the program in full, as follows:

After the chaplain read a selection from the Psalms, the roll was called. Mr. Gutensohn was appointed critic for the evening. The secretary being absent, Mr. Spaugh acted as secretary *pro tem*. The following were the extemporaneous speeches: “Comment on the ‘Birth of a Nation,’” Mr. Clewell; “The Ford Peace Ship,” Mr. Everroad; “M. C. versus Lehigh in Basketball,” Mr. J. Shields.

After the customary intermission, which then followed, the declaimer and reviewer for the evening were called upon, but were conspicuous by their absence.

The question, “Resolved, That All Seriously Deformed Infants should be allowed to die,” was debated affirmatively by Messrs. Fishel and Kemper, negatively by Messrs. Spaugh and Strohmeier. The president’s decision, in favor of the affirmative, was upheld by the house. General debate was participated in by Messrs. Clewell, Fishel and Spaugh. The Query Committee then rendered its report, after which the meeting was adjourned.

## Y. M. C. A.

The month of vacation has passed. This being so, and therefore less activity in all lines of college work, we consequently have little to report in the Y. M. C. A. column. Two regular meetings were held this month.

The service of December 9 was held in the reading room, as a large percentage of the men were sick, and it was deemed advisable to hold the meeting in a smaller room. Mr. Henkelmann led the service, which was one of song and prayer.

On the evening of December 16 the men congregated in one of the class rooms and a very enjoyable and profitable Christmas meeting was held. Mr. W. Allen presided, reading the scripture lesson from Luke 2:7-15. “How may Christmas mean the most to us?” was the main theme of discussion during the service. A great many Christmas songs were sung with great enthusiasm.

Deputation work has been carried on in spite of the great amount of sickness this month.

Sunday, December 19: Messrs. R. Kilpatrick, L. Kilpatrick and Kuehl were assigned to Shimer’s Station. Mr. Kuehl led, Mr. R. Kilpatrick delivered the address and Mr. L. Kilpatrick presided at the organ.

Sunday, December 26: Another team held service at Rittersville, at the State Asylum. Messrs. Kuehl, Henkelmann, Stolz, Kemper, Richter and E. Clewell helped at this service. Mr. Henkelmann led, Mr. Kuehl delivered the Christmas story, Mr. Stolz played the piano, and the quartet rendered several Christmas selections.

There are at present three men, who together give four nights a week, teaching foreigners. They report being in touch, on these evenings of the week, with more than fifty foreigners.

It may be glorious to write  
Thoughts that shall glad the two or three  
High souls, like those far stars that come in sight  
Once in a century.

But better far it is to speak  
One simple word, which now and then  
Shall waken their free nature in the weak  
And friendless sons of men.—Anon.

---

**The superior man wishes to be slow in his words  
and earnest in his conduct.—Confucius.**



# Athletics

On the afternoon of December 11, before a large crowd, Moravian opened her basketball season in the local gymnasium by losing to Lehigh, 31-35. Despite the defeat we may feel far from badly if we but compare the score with those of former years. Lehigh has always been our hoodoo, but we almost beat her this time. The game was very fast, and full of features, and the teams were equally matched, each side scoring nine field goals. Fouls cost us a well-earned victory. Schulz and Crichton both shot fouls remarkably well. The line-up follows:

Moravian.	Positions.	Lehigh.
R. Shields.....	forward.....	Brewster
Evans .....	forward.....	Dynan
W. Allen.....	center.....	Crichton
E. Clewell.....	guard.....	Green
Schulz .....	guard.....	Ketcham

Goals from floor: Shields 3, Evans 3, Allen 2, Clewell 1, Dynan 4, Brewster 1, Kirkpatrick 1, Thomas 1, Crichton 2. Goals from fouls: Schulz, 13 out of 24; Crichton, 17 out of 26. Referee, Mitchell, Y. M. C. A., Allentown.

The evening of December 17 scheduled a victory for the Blue and Gray over the Keystone Normal School quintet, 30-23. The game, however, left "a bad taste in the mouth," being one of the roughest ever played on the local floor. Moravian by no means showed her real form, as in the previous game with Lehigh. The defensive play, in the first half, was especially weak, owing to the illness of one of the guards, who was relieved in the second half. The record of the game follows:

Moravian.	Positions.	Keystone Normal.
Turner .....	forward.....	Zehner
Evans .....	forward.....	Loose
Kuehl .....	center.....	Haws
Schulz .....	guard.....	Cosden
E. Clewell.....	guard.....	Malley

Goals from floor: Shields 2, Evans 2, Hagen 3, Turner 1, Kuehl 1, Clewell 2, Zehner 3, Loose 3, Haws 1, Malley 1. Goals from foul: Schulz, 8 out 11; Zehner, 4 out of 5; Malley, 3 out of 3. Referee, G. Barret, Lehigh.

Moravian defeated the College Hill Club, of Easton, 27-22, in a fast game on the local floor, on December 18. The visitors took the lead at the start and kept it throughout until the last two minutes of play, when Shields and Allen rolled in several baskets in quick succession. The former starred for the home team, totalling 16 points and, together with Evans, showed remarkable ability in floor work. Captain Clewell played a steady game at guard. The line-up:

Moravian.	Positions.	C. H. Club.
R. Shields.....	forward.....	Bell
Evans .....	forward.....	McCracker
Kuehl .....	center.....	Wright

Schulz .....	guard.....	R. Johnson
E. Clewell.....	guard.....	Ill

Goals from floor: Shields 7, Allen 3, Evans 1, Clewell 1, Bell 2, Johnson 3. Goals from foul: Shields, 2 out of 4; Allen, 1 out of 3; Bell, 12 out of 30. Referee, Walton, Lehigh.

M. C., 48; LITITZ A. A., 30.

A splendid beginning for the new year was made at Lititz, Pa., on January 1, when the 'varsity defeated the A. A. team of that place, 48-30. An early lead filled the team with confidence, and the rapid passing was entirely too much for the local team. Evans and Hagen, both from Lititz, played a remarkable game against their townsmen, working together like clock-work. Mullinger starred for Lititz to the extent of 22 points. The line-up:

Moravian.	Positions.	Lititz A. A.
Evans .....	forward.....	Mullinger
Hagen .....	forward.....	Groff
Allen .....	center.....	Wolfe
Clewell .....	guard.....	Brubaker
Schulz .....	guard.....	Bucher

Goals from floor: Evans 7, Allen 6, Hagen 5, Kuehl 1, Mullinger 6, Sturgis 1, Groff 1. Goals from foul: Schulz, 10 out of 15; Mullinger, 10 out of 20; Groff, 2 out of 6. Substitutions: Kuehl for Hagen, Sturgis for Bucher. Referee, Butler.

The Scrubs opened their season, at Allentown, under unfortunate circumstances, being defeated by the American Commercial School, 47-29. Three of the regular men were sick at the time, and the game was played under peculiar local rules. Kistler played the best game for A. C. S., and Hagen led the Blue and Gray team with six field goals. Our line-up consisted of Fulmer and Hagen, forwards; Wolter, center; Kilpatrick and Gutensohn, guards. L. Clewell substituted for Wolter in the second half.

Between the halves of the Lehigh game, on the 11th, the Scrubs retrieved themselves by defeating the Bethlehem Steel Electrical Stars, 43-17. Fulmer and Kuehl showed some fine work for the Scrubs, landing seven and five field goals, respectively. The Scrubs were represented by Fulmer and Hagen, forwards; Kuehl, center, and Wedman and Kilpatrick, guards. Wolter and Gross substituted for Hagen and Kilpatrick in the second half.

On Saturday, December 18, the crippled Reserves again were victorious, 17-11, the losers on this occasion being the Holy Infancy Parochial School quintet, of South Bethlehem. The game was discontinued near the end of the second half, owing to a pugilistic tendency on the part of several of the visitors. Hagen did the scoring, rolling up 15 points out of 17 scored. The Reserves' line-up: Hagen and Stolz, forwards; Mueller, center; Kilpatrick and Gutensohn, guards.



## Student Volunteer Conference

(Concluded from page 47.)

should rather take care of our health, and work out for God." Social winsomeness, was the next thing mentioned. The third requirement was, Intellectual Mastery of the Fundamentals of the Christian Faith. "How is your religion superior to Buddhism?" someone had once asked him. "Who of the students could give a satisfactory answer?" The other requirements were, "Determination to make good," "to lay aside racial prejudice," "genuineness," and "spiritual vitality."

On Friday evening Dr. W. A. Granville, of Gettysburg College, delivered the first address. He gave the history of the three Gettysburg Institutions, the Seminary, the College and the Academy, and also a very interesting short history of Gettysburg itself.

After Dr. Granville's address, Rev. J. E. Crowther, of the Methodist Foreign Mission Board, charmed us with his fine oratory, speaking on "The Frontiers." He spoke of the greater problems and the greater opportunities of today. Those greater problems required greater men and women. Only the finest and strongest men and women could cope with the great problems of today. He carried us in spirit to almost every country of the world, pointing out the need of the Gospel. Speaking of the Kingdom Frontier, he said, "We will live to see Czarism eliminated from Russia. Agnostic France says that she needs God. Italy, Turkey, Persia, all need the Gospel. India in her superstition is teaching the world the gospel of love and devotion. The world is now in a state of transition. The present generation must determine what the future world will be. God is calling the Church to an impossible task, but He always has."

Mr. Hurrey delivered the third address of the evening, speaking on "Latin America." He pointed out the great needs of that land and brought to our attention their superstitions. "They are being educated," he said. "Now is the time to bring them the Gospel."

On Saturday morning, Mr. Charles G. Hounshell, Travelling Secretary, led the conference. The discussion had to do with the activities of the different colleges and universities in behalf of Foreign Missions. Plans were offered by which the greatest gains could be made.

Rev. Crowther spoke again on Saturday morning on the subject, "The Call of Africa." He described the native races, their language, customs and the nature of the country itself. The problems mentioned were those of sanitation, transportation, education, and the Christianization of the country. He said, "It is not a question of entreating the natives to accept the Gospel, but of giving them the opportunity."

The first speaker on Saturday evening was Dr. L. B. Wolf, General Secretary of the Lutheran Foreign Mission Board. He spoke on the theme, "The Influence of the Present War on Foreign Missions, and Church Work in General." He was followed by Rev. J. R. Jones, of the Congregational Board, whose topic was, "The World's Need of the Gospel and the Foreign Mission Needs of India."

Rev. A. R. Kepler, of the Presbyterian Mission Board addressed the conference on Sunday morning. His subject was, "China." He compared the China of forty centuries ago with that of today. His sermon was based on Newton's first law of motion. "A body at rest remains at rest and a body in motion will continue to move in a straight line with the same velocity unless acted upon by some outside force." He said, "For some centuries China made wonderful progress in inventions and discoveries, but suddenly all progress stopped. China became a body at rest. In spite of the efforts of the Roman Catholic Church in China, she remained a body at rest until 1807 A. D., when the Protestant Church sent her missionaries to China. By that force China was set into motion." He spoke of the great curses that rested upon her, such as the opium habit. In closing he said, "What China needs most is Christ and honest progressive men with Christ in their hearts, to carry on the work."

On Sunday afternoon Dr. Wolf spoke on "The Sifting Process in Selecting Volunteers."



He told us what the Mission Boards expected of the Volunteers. They are: a real mission spirit, a sound mind in a sound body, and a strong determination on the part of the candidate to "make good." The second speaker of the afternoon was Mrs. A. E. McClure, who spoke on "The Call."

Rev. Kepler spoke again on Sunday evening on the subject, "The Present Evangelization of China." Rev. Kepler worked in China for fifteen years. He said that fifteen years ago it was hard for him to get even a few men to listen to the preaching of the Gospel. A great change has come over China. Today thousands of Chinese are being reached by the news of the Saviour. Officials are beginning to take an interest in the work of the missionary. He told the story of a great evangelistic campaign held in China, at which from 1800 to 2000 persons attended every meeting.

The last speaker of the conference was Rev. Jones, speaking on the subject, "Opportunities of Today." He compared India to an open door. He said that India was anxious to receive the best things from America, and that American missionaries had much better opportunities in India than any other. He also spoke of the great need of efficient education in India.

Throughout the conference the note of appeal for Foreign Mission Work was distinctly felt. It was not presented in sentimental stories but in appeals to reason. Both sides of the problem were discussed. Some of the speakers raised the question, that instead of being an humble worker in some obscure corner of the Home Field, where conditions and opportunities had been the same for a generation, why not launch out into the greater opportunities which the Foreign Field offers? True the sacrifice is greater, the work will be harder, it requires a firm decision, an earnest determination, but brings with it greater results and greater rewards. As soldiers of the Great King we will not be remembered by marble statues, but by souls that have been, by our influence, brought to the fountain and washed. Those standing before the Throne will help sing the Praises of the Lamb that died, not for our sins only, but for the sins of every tribe and nation on the earth.

## Exchanges

*The Albright Bulletin* for December contains several excellent articles in the literary department. The first, "The Influence of Man," is a very scholarly production, and is especially commendable for the apt figures of speech with which the writer makes his points more emphatic. "Man Versus Himself," makes an admirable presentation of the supreme conflict of life: the baser tendencies against the highest welfare of man. The writer of this article gets at the heart of his subject in the paragraphs on passion, the proper regulation of impulse, and habit. "The College and the Community" brings up a subject which is under discussion in many places and takes a true and just view of the relations between the students and the citizens. The last article, "Propriety in Money Matters," is very practical and contains much good advice. On the whole, the literary excellence of this department is above the average of college publications. However, it would be an improvement if a story, or some article, in lighter vein were inserted, to break the monotony.

The column, headed Editorials, makes a bad showing in comparison to the literary department. The basketball schedule cannot be classed as an editorial and, since there is no other article directly under that head, the editorial column might as well have been omitted. The local news contained in the columns, headed Albright Notes, Athletic Notes, and Religious Notes, is well written and contains very little which could be criticised. The Exchange Notes, however, are very scant and contain no suggestions which would be of material help to the editors of the various publications commented on. It would be more profitable to all concerned, and more interesting to readers, if more definite and extensive criticisms were made.

With a little more attention to proportion and arrangement the *Albright Bulletin* will soon come up to the standard.

*The Academy Record*, San Antonio, Texas: Welcome into our Exchange list. Would it not be a good plan to place all the advertisements together on the last few pages, so that the reading matter is continuous and unobstructed? We nearly missed that refreshing Joke column on this account.

We are very glad to add, to our Exchange list, the *Fulneck School Magazine*, Fulneck, England. Its timely articles give interesting sidelights on the war situation.

The other December Exchanges, which we received, are: *The Black and Red*, Watertown, Wis.; *Ogontz Mosaic*, Ogontz, Pa.; *The Ursinus Weekly*, Collegeville, Pa.; *The Spectator*, Columbus, Ohio; *Old Penn*, Philadelphia, Pa.; *The Susquehanna*, Selinsgrove, Pa.; *College News*, Annville, Pa.; *The Perkiomenite*, Pottsville, Pa.; *The Mirror*, Bethlehem, Pa.; *The Kenyon Collegian*, Gambier, Ohio; *College Chips*, Decorah, Iowa; *Central Catholic High School Echo*, Fort Wayne, Ind.; *The D. M. L. C. Messenger*, New Ulm, Minn.; *The Narrator*, Reading, Pa.; *The Hall Boy*, Nazareth, Pa.; *Our College Times*, Elizabethtown, Pa.



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