



THE COMENIAN

"Thou who hast sown the sky with stars,
Setting Thy thoughts to gold,
Hast crowned our nation's life and ours
With blessings manifold.
Thy mercies have been numberless;
Thy love, Thy grace, Thy care,
Were wider than our utmost need,
And higher than our prayer."

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The Archives of the Moravian Church

W. N. SCHWARZE, PH.D., '96

ACCORDING to the request of the editor of THE COMENIAN, the following notes concerning the Archives of the Moravian Church are herewith presented. These Archives, housed for many years in two large halls of the Central Moravian Church, at Bethlehem, include the books, records and files of the Bethlehem Moravian congregation and of the Moravian Church in America, Northern Province. They constitute one of the most valuable collections of Protestant historical literature to be found in the country. The printed volumes and manuscript records here gathered recount exhaustively the experiences and issues of the many-sided Moravian efforts in this country, stretching through a century and three-quarters, and afford much valuable material on Moravian Church beginnings and enterprise in other lands, reaching back four and a half centuries.

* * *

Brief notes concerning the Moravian Archives may, with propriety, be admitted to the columns of THE COMENIAN, in view of the fact that, for fifty years and more, successive custodians of the Archives have, with a single exception, been alumni of the Moravian College and Theological Seminary. They have devoted effort and thought to the classifying, ordering and indexing of the priceless records in their care. They and other M. C. alumni have conducted exhaustive research work along special lines of inquiry and have published the results of their investigations in edited translations, shorter monographs, longer treatises or in the serial Transactions of the Moravian Historical Society or of some similar organization.

* * *

The library of the Archives numbers about 5000 volumes. Of these many are rare copies

of works dating back to colonial times or rare copies of early editions now out of print. Noteworthy among them are many works relating to various phases of Pennsylvania History, of the history of other American colonies, of Indian history, languages, customs, etc. Here, too, are bound files of all Moravian periodicals and complete collections of Moravian theological, devotional, educational, biographical, missionary, and hymnological literature. All new books relating to the Moravian Church and its enterprises are regularly added to the material now on the Archives shelves.

* * *

Separate from the above, though a part of the Archives, is the Malin Library of Moravian Literature. After years of effort, of widely conducted correspondence and of discriminating selection, Mr. William G. Malin, of Philadelphia, succeeded in assembling the books of this library. By deed of gift, he conveyed this remarkable library to the authorities of the Moravian Church and, in so doing, stipulated that the collection should remain intact. It contains 1365 volumes. The securing of them involved an outlay of \$15,000. Many of them are exceedingly rare copies of works published more than three centuries ago. They relate chiefly to the ancient history of the Moravian Church.

* * *

The portraits and paintings of the Archives form a unique and valuable collection. Connoisseurs find in them artistic merit as well as historic value. The famous painting, "The Power of the Gospel" (Zeisberger preaching to the Indians), property of the Society for Propagating the Gospel among the Heathen and for many years stored by that Society in the Ar-

chives, will again be added to the Archive art collection when the Archives will have been transferred to the new Archive Building.

* * *

The most valuable deposit of the Archives consists of the manuscripts, diaries, journals, reports, etc., relating to the early Moravian settlements of Pennsylvania and neighboring colonies, their missionary and educational activity. In the "Inventory of Unpublished Mss. in Protestant Archives," published by the Carnegie Foundation, twenty-five closely printed pages of good size are filled with a list, giving titles, authors and dates of Mss. in the Moravian Archives here. These manuscripts furnish exhaustive data concerning the early history of Moravianism in America. Incidentally, they contain many statements of importance to the general history of the United States. Great weight is attached to their testimony by scholars, for early Moravian writers and diarists have the enviable reputation of having been very accurate and painstaking.

* * *

For some time the need of an adequate, fire-proof building for the archives has been a matter of much solicitude. It is gratifying, therefore, to add to these notes the statement that the building fund has been completed by collection and subscription, that the building site has been selected and that the building plans are being matured. Within the new structure the invaluable records of the Moravian Archives, that have been accumulating these many years, will repose in new conditions of safety. Proper dis-

position and arrangement of them will be possible in ample quarters. Hereafter neither the hearts nor the eyes of visitors will be without hopeful appeals for contribution to the attractive shelves and files of such manuscripts and records that are in private hands but ought to be here, that the treasures which the Archives contain may be so replenished as to secure an ever enlarging supply of reliable documentary sources.

* * *

To "good M. C." we look for the supply of an unflinching succession of scholars qualified by true historic sense and insight, shrewd judgment in estimating values, understanding of the importance of detail, painstaking industry, accurate workmanship and linguistic and literary gift for the task of translating, editing, compiling and interpreting the documentary treasures of the Archives. Theirs is an important function. The general outlines of our national history, social, political, economic and religious, have long since been defined. Historians have been at vast pains to determine them correctly. Now historical investigators and historical associations, the land over, are bringing to light the significant details. The general outlines are being filled in. May sons of M. C. not fail to make available for church, community, commonwealth and country the contributions of historical knowledge which these Archives make possible—that knowledge which makes men to be more truly at home in the time and the place in which they live!

Y. M. C. A.

After a long day's drudgery and labor, the human spirit finds sweet rest and refreshing in communion with its God. The life of man, filled as it is with various activities, needs its hours of devotion, but it also needs its hours of conference, in which discussions regarding various activities may be entered upon. Every man must take care of his private devotions. Though we recognize the importance of public prayer, it is nevertheless a fact that every man in order to develop a strong Christian character must have a certain amount of quiet communion with his Lord. The more of that communion he has, the nearer will he approach his Master, and the stronger will he be to fight the

battles of life, and to do the work which is apportioned to him. No organization can help men in that. It is a matter strictly between man and his God. The Y. M. C. A. affords an opportunity for discussion and thus through it enthusiasm for various Christian activities can be worked up.

Three Mission Study classes have been organized, with Messrs. Trafford, Kuehl and Spaugh as leaders. A total number of twenty-two men have enrolled. The books to be studied are: "Students of Asia," by Eddy; "Mexico Today," by Geo. B. Winton, and Zwemer's "Moslem World."

On the Square +

SAMUEL WEDMAN, SEM. '18

THE age in which we live is for us, as Americans, probably the most prosperous we have ever experienced. To others it is the most tragic. We are happy in our prosperity, and thus often forget the essentials of true character and noble life. Others are learning to live truly great lives by making great sacrifices, by meeting difficult problems. In the midst of our prosperity, if we err, if we yield to perverted influences, to untruthful suggestions, we cannot lay the blame upon our state of prosperity. The germs of untruthfulness, of deceit, hatred, covetousness, striving after wealth by foul means, are not external, but internal forces. The seat of that evil is in the mind, in the heart of man. Therefore, prosperity is not the cause of evil, nor is pressing need, though the man who steals when in great need is certainly more justified in so doing than the man who commits robbery when he already possesses great wealth.

Now, the highly civilized age in which we live, our education and prosperity, our social standing, our religious enlightenment, all cry to us with one accord, above the tumult which reigns 'round about, "BE ON THE SQUARE." What does it mean to be on the square? A square, to be really a square, must be perfect. If it has any defects, it is no longer a square. It may be a tool consisting of two strips of steel forming a right angle, but it is imperfect, it has been marred by some external force, and therefore can no longer be used for the purpose for which it was made.

To be square in our daily activities does not mean, to appear honest, and be impure in the heart, plotting to deceive some one. It does not mean, "do unto others as they do to you, but do them first." It means, "Do unto others as you would have them do to you."

We sometimes have the idea that it is desirable to be honest in the large issues, but it does not matter so much in the little things. Be not deceived, you can not hide your evil character. The expert will be sure to find you out.

There are many opportunities to yield to untrue influences. The business world is full of

"crooks." Why do men in business yield to such influences? Simply because it appears to be the easiest course. It appears so, but the man who is honest, strictly on the square, has his fight first, and when he has established his reputation, temptations are not so numerous, though not entirely lacking. The other man is dishonest, he takes the easiest course at the beginning, but gradually goes down with the tide until he finds himself in disgrace. Then his trouble and battle begins. Ridiculed, despised, he hangs his head and works his way like a miserable cur. The honest man may be laughed at, mocked, but he can hold his head erect and look the world squarely in the eye without flinching.

College students are in the midst of a year of activity. In studies there are hardships, in athletics there are great ambitions. But just how shall we meet the problems that come up daily throughout our course? We will meet them in one of two ways. We will either be honest or dishonest. There is absolutely no middle way. A little dishonesty is dishonesty nevertheless. Whether in the classroom, on the campus, or in your private activities, the standard must be upheld, or it is trampled under foot. What does it mean to be strictly honest? It means to be honest to the last farthing. If a man steals a nickle, he has stolen just as if he had stolen a thousand dollars. It is cheating to copy in class as well as in the examination. So there can be only one standard. Dare to flunk, but be honest.

Then comes the problem of honesty in athletics; the football field, the basketball floor, the diamond, or in what other athletics we may take part. Here it is hard to keep on the path of honesty. The crowd on the side lines is cheering us on, expects us to win, the coach says we dare not lose. But how shall we win? Fight, fight, fight, but do it honestly. If your opponent is superior to you, shake his hand and strive to reach his standard. The man that can take defeat with a smile after he has done his best, is

the hero. The man who wins by foul means is a miserable coward. In this matter those who are on the side lines can help the team men be honest. When your team loses do not desert it. Show your men that you appreciate their honest efforts, and that you stand back of them for honest play.

But it is not enough to be honest. We must be "on the square +." What do we mean by this phrase? Simply this: Our morality is often merely a negative morality. By that we mean, taking morality merely as abstaining from things which we know to be wrong. That is not sufficient. We must also have a positive morality. This is, do what we know to be right, which takes some positive energy on our part. It means to extend a helping hand to those who are weaker than we. Help the fallen, the ignorant, the poverty stricken, the suffering. There are a thousand forms of suffering around about us; men burdened with a thousand sins, suffering not necessarily on account of their own sins but because of the sins of their superiors.

How then can we be on "the square +." Is it enough to contribute to our church work and general philanthropic activities? That is just where so many are resting. Our churches today are full of men and women of medium, and even great wealth, who are soothing their guilty consciences, calming their evil hearts, with the argument that they are church members in fairly good standing, pay their dues, go to service more or less regularly, and that is all that is necessary for them. The devil is a good comforter in many respects. He pads things up beautifully when his faithful ones become restless. Go see the result of your evil works. See those suffering in the slums, in painful, shameful agony. Move from your comfortable seat and examine the lives others, all around you, are living. Because you give your dollar in church, does not atone for your sins. Reach the first half of the standard. Be square yourself, and then add the second step, which means that you will help your neighbor.

There is a class of men that stands high above all others in philanthropy. Men speak about

them. What wonderful characters they are! They spend millions to alleviate the sufferings of men. Assuredly their names shall be written in high places, their fame published abroad. Let us give men credit for all the good that they do. There are, no doubt, many who have made large fortunes in honest business pursuits. At the same time let us examine such characters before we brand them saints and call them blessed. Many a rich man has drawn the very marrow out of the bones of poor women and children for years, until his fortune became so large that he hardly knew what to do with it, and then tried to atone for his evils by giving away this blood-money. Thank God, the day has come when the law interferes with such business. Now, which is the better, to make men miserable all their lives, and when they are on their death beds send them a gift, or to make conditions such that they can earn an honest substantial living? Such philanthropists are making a decided mistake. Blood-money cannot buy their redemption. They are guilty. After years of philanthropy, when the bulk of their millions has been given away, the wrongs which they have committed still stand. Past deeds cannot be undone.

Other men have been able to "keep on the square" through many difficulties. Such men are heroes; they are truly great. But one thing is yet lacking—the plus. Unless the honest man fights the evil, no other will. There are a great many evils against which we must direct our darts. There are many sufferers whom we can help, many who need comfort and cheer. Not all men can enter a settlement district, or do social work as a vocation, but we can constantly be on our guard for some one who is in need, and whom we can help so easily.

If we are "on the square," this very fact will make us strong. The first step leads up to the second. But the guilty also receive their reward. Ernest McGaffey expresses it very well in poetic form:

"You may take this world as it comes and goes
And you will be sure to find
That fate will square the account she owes,
Whoever comes out behind;

(Continued on page 23)

Settlement of Wachovia

CYRIL H. PFOHL, '19

IN 1753 a band of earnest Moravians set out from Bethlehem, Pennsylvania, to found a church in North Carolina known as Wachovia and situated in the foot-hills of the Blue Ridge. This tract had been granted them by Lord Granville, one of the Lord's Proprietors. They were twelve in number,—representatives of different trades, with a minister, a doctor, and a business man, known as "warden." There accompanied them three men, who were to return to Bethlehem.

The journey lasted for about six weeks and many hardships were endured,—roads had to be cut in some places, and streams had to be forded.

Previous to this, Bishop Spangenberg and a party had with Lord Granville's surveyor selected and surveyed the site for Wachovia. This name had been chosen because the spot had reminded them of Count Zinzendorf's estate in Austria, amidst the beautiful rivers and valleys of that land. The Count's estate was named "Wachau" ("Wach" meaning river, and "aue" meaning valley or meadow).

Finally, on the 17th of November, the twelve arrived on the site of Bethabara. Here they found a cabin which in former days had been tenanted by one Hans Wagner and in this they spent the first weeks.

Nothing much in the way of harvesting and trading could be done during the first winter of their stay, but the next summer they harvested wheat, corn, tobacco, flax, buckwheat, cotton, oats, barley and a great many garden vegetables. In this summer, also, trade with their neighbors began.

Bro. Grube, the minister, was called back to Pennsylvania in 1754 and Bro. John Jacob Fries was appointed to take his place. The journeys between the two places, Wachovia and Pennsylvania, had now become quite frequent and a number of married couples and single brethren had arrived, and by 1756 the Bethabara settlement consisted of sixty-five persons. This brought on the need of a congregation house, which was added to the now growing village.

The French and Indian War came on in 1756, but the Brethren remained friendly with the Indians as long as possible. In attendance with the war there came to their ears the usual horrors of Indian warfare and the Brethren saw the need of a fort. They being men of action rather than words, began the building of the fort at once. The Indians still remained friendly and when they came to the village they were always fed. By and by the fame of Bethabara spread among the red men as a place where there lived "good people with much bread." However, the Indians became less friendly and finally started open hostilities. Refugees began to arrive from all around the section of Wachovia and became so numerous that extra provisions had to be stored up. The Brethren now established a watch and any Indian spy seen lurking near was promptly fired upon.

There were numerous incidents of Indian cruelty and treachery which lasted during eight years.

The refugees who remained at the fort during this time learned to love and respect the Moravians and became connected with the church and thus sprung up the congregations of Bethania, Friedberg and Hope.

By this time Bethabara had become crowded and it was decided to build another village. A site was chosen three miles north-west of Bethabara in what was called the "Black Walnut Bottom." Eight families from Bethabara and eight families from the immediate neighborhood settled in the new village. At this time there came on a period of sorrow, which was a virulent fever. One day while the Brethren were working on one of the houses in Bethania a messenger arrived from Bethabara with news for one of the Brethren, Seidel by name, that his wife was sick and that he should come home immediately. She died that night and in three days he also passed into his last rest. This plague took twelve of their number away, including the physician who had accompanied the first settlers. Bishop Spangenberg, who was on a visit to

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"There comes from yonder height,
A soft repining sound,
Where forest-leaves are bright,
And fall, like flakes of light,
To the ground."

Autumn Thoughts

From one point of view, the Autumn season is one which nourishes sad and despondent thoughts, but from another, what an invitation and a challenge compels our attention! We see the trees left gaunt and bare, the fields cleared of their harvest, the birds departing for warmer homes, and the flowers retreating before the biting sharpness of the night air. Truly, all this suggests a general depression in nature. But let us seek a deeper meaning. The forests are indeed stripped of their foliage, but are they not preparing for the sterner life? At this season all the world is being keyed up to the proper pitch of resistance for the coming trial.

The invigorating sting of the clear frosty air, the increased activity of bird and beast, the

general strengthening spirit of all nature should impel man also to throw aside superficiality, and lay bare the fiber which is able to accomplish real deeds. Let any one take a walk through the woods and notice what an unmistakable feeling of renewed energy pervades his being. Shall we fail to understand the true meaning of all this preparation? Now is the time, not to mourn for the death of those beautiful blossoms, but to gather together and organize our energies so that when the struggle really begins, we may be able to show living buds of achievement breaking forth from the protecting bark, rather than a front maimed and disabled by the combat.

In other words, let's get busy, put in real work in classes, come out strong for athletics, stand behind our various organizations, boost the play, and above all, when we hit something hard show that we mean business. There are plenty of opportunities to fit our actions to our words!

R. W. S.



Criticism

What do we generally consider a critic? We say that he is a person who picks out all the points that are wrong, or which he considers wrong in an effort, and unfortunately, the majority of critics do just this thing. The question is asked, is this the proper office of a critic? Any person who carefully thinks the matter over, will answer "No" to this question. Now do we consider how many critics there are in this world? Just about as many as there are people. This comes home. It means that we are critics. We cannot deny that we criticise persons or things at some time or other. Then we must ask ourselves the question, do we do it properly? And methinks we will often have to say, "No."

What should be the proper method of criticism. In the first place we should be just. And this is exactly where we go astray most of the time. We are not just. It is hard to be fair in our criticism, but we should be so, if we do any criticising. The point is to give both sides. When we criticise a man, we should not only show him his faults and a remedy for them, but also commend him for all that is worthy of com-

mendation. This will make him feel that we are interested in him, that his work is not all bad, and that he will do better next time. Take for example the critic of the College Literary Society, who is selected each meeting. Only too often we hear said, "Now we get it from the Critic," and then the critic proceeds to tear to pieces every man's attempt, and point out that it is all wrong, or the greater part of it; and then he stops. He says nothing about the good that was in the attempt. The result is that the person criticised leaves with a feeling of discouragement, and is not inclined to try much again. Whereas, when the critic not only points out the faults, but also the commendable, the man leaves with a feeling of having done something, and is going to do better next time.

Besides being just in our criticism, we should be pleasant in giving it. Don't make a man think "you have it in for him," when you haven't, by your manner.

Do we realize that in a large number of our criticisms, we are egotistical? You say, "How?" In just this respect, that often we criticise something which we know little or nothing about. Probably we criticise some person who is an expert, or semi-expert in his line, and we dare to place *our* opinion of what things ought to have been, against those of a person who has studied the case.

If we condense the above, we find the following, which will serve as a good motto, "Make your criticisms Constructive instead of Destructive." If we do this, we will find that people instead of objecting to our criticisms, will ask for them, and there will be a gain for all parties concerned.

W. H. S.



A Discrimination From the idea some people appear to have, no distinction can be made between the rules governing an individual and those which deal with the state. However, upon making investigations and comparisons, we soon get a different conception.

Suppose an Emperor discovered that several nations had combined with the purpose of crush-

ing him. If he waited until they moved, his destruction was evident. Therefore, he rushed upon one first. Whether he was right or wrong will be left to you. The ordinary rules governing the conduct of individual members of civilized communities will not help you much in reaching your conclusion. If any of us had reason to believe that our house was going to be robbed, we would notify the police. A nation which fears another, and perhaps a stronger one, is about to invade it, has no police to tell.

Most every one of the powers engaged in the present war says it is fighting to ward off an assault which was about to be made on it or its friend. Nearly all of their people are sure they are engaged in a defensive war. Such a belief is possible because attack may be the only effective defense.

One nation charged that it was a victim of a crime against international law and Christian ethics. Its invaders replied that whether the invasion of that country was or was not a technical violation of a formal right, nevertheless it was the most effective, if not the only way in which it could defend itself against an unjust and dangerous attack aimed at its very existence as a nation. We answered that we have no right even to form an opinion upon the issue thus made.

It follows that every state, no matter how peaceful and well governed it may be, must depend for its protection upon its own strength and upon that alone. It may not hope for even so much as moral support from any terrestrial power, unless it can convince some other nation that the latter's own selfish interests are in peril. Can we imagine a group of men and women with such a conception of individual rights and duties? They would not be pleasant people to live with. Was it upon moral grounds that the United States took the stand it did? If so, have we not said that in some respects the moral code of individuals is not applicable to the relations of states? In all organized societies, one individual is entitled to the help of others in defending his life and property against unjust attack.

H. A. K.



Saintly Sayings

Jim: "What'll we call our page this month?"

Frank: "Hallowe'en be thy name."

Pop Rau (History Class): "Now, Mr. Stocker, what sort of stuff do you think Joan of Ark was made of?"

P. S.: "Maid of Orleans." (A chorus of Haws.)

Benson (reading paper): "I see a machine has been invented by a Frenchman to tell when a thunder-storm is approaching."

Steckel: "What's the matter with the boob, is he deaf?"

Roy D.: "What is a vacuum?"

Freshman: "Why—er, I have it right in my head but can't give it." (Yea, verily.)

Bates (in Biology): "How about a person without brains? How long do you suppose he could live?"

Professor: "I couldn't say definitely. How old are you?"

Bob: "Gee, I wish I was a star."

She: "What makes you wish that?"

B. S.: "Oh, then I could shine and give joy to the world."

She: "Say, I wish you were a comet."

B. S.: "Why?"

She: "Oh, a comet appears but once in a century."

Professor: "What happens when a light falls in water at an angle of forty-five degrees?"

Quarantine Fink (softly): "It goes out."

"Are you Hungary?"

"Yes Siam."

"Well come along and I'll Figi."

Gary: "Just as I turned the corner I saw Gertie getting into her Chalmers."

Smyse: "What are *Chalmers*?"

Vic (waxing eloquent): "Why, there's nothing in the world that a man with a Kodak can't take."

Ric (nursing a headache): "I'm cock sure there is."

Vic: "Eh? What?"

Ric: "A hint!"

Sage Sam: "Tell to me of a troth how findest thou the game in the woods?"

Cluther None Toowell: "By listening to the bark of the trees."

Everroad reports that he has had a very successful season with his hose coupler in the West, and herewith again offers his services. (He knows how to make ends meet.)

Nonnie and Tiny on the farm.

Nonnie: "Wonder what that hen is eating tacks for?"

Tiny: "That's easy. She's going to lay a carpet."

Said the chemist: "I'll take some

Dimethyloximidomesoramide,

And I'll add just a dash of

Dimethylamidoazobensaldehyde,

But if they won't mix,

I'll just have to fix

Up a big, powerful dose of

Trisodiumphloroglucintricarboxycide."

Haus: "Man shall not live by bread alone but by tennis also."

Among the new associations springing up daily is that of the New Idea Sunday School Teachers, which finds enthusiastic supporters in Goosey, Pat, Schneebeli and Smyser. The lessons at present comprise the great men of today. The next lesson will be Rockefeller, the text: "Thou annointest my head with oil."

Sister (at table): "Old lady, did you know we have a new member in our class?"

Ralph (wiping his chin and peering over the heap of "spuds" before him): "Um?"

Sister: "Oh, yes. Professor Gapp is taking a course in English Literature under Bates."

Sam: "I have a long poem, entitled, "When the Chickens Come Home to Roost," that I'd like to put in *THE COMENIAN*."

Rowland: "That's for *The Mirror*, not this paper."

R. Everroad (discussing the beginning of English literature): They imported a bunch of monks, and —."

Henks: "Do you like to go to the movies?"

P. Stocker (evidently trying to answer in German): "Yes, if it is er—*laub*."

LOCALS

The Freshman Class and other new students were entertained at the home of President and Mrs. Schultze on Friday evening, October 20. All had a very delightful and enjoyable time playing various amusing and entertaining games. Under the leadership of Dr. Schultze, part of the evening was spent in learning the song, "Johnnie Schmoker." Refreshments were served and when the time of departure arrived, the students bid farewell to Dr. and Mrs. Shultze by singing "College Ties."

October 13, 1916, marks another important date in the history of M. C., for on this day the "Deutsche Verein" was organized. Many of our students hail from German homes, but in being away nine months out of each year, they very easily forget the German language. The purpose of the organization is to prevent this. All the meetings are conducted entirely in German, which is a great aid in causing the members to become more fluent in their "Muttersprache." The officers of the society are as follows: President, R. Henkelmann; Vice-President, S. Wedman; Secretary, A. Stolz; Treasurer, H. Spaugh.

R. Henkelmann addressed the Redington Sunday School, October the 22nd.

On Sunday, October 28, S. Wedman filled the pulpit of the Freemansburg Evangelical Church.

S. Gutensohn spent Sunday, the 22nd, visiting in Nazareth with P. J. Allen, '16

On Sunday, October 22, C. Weber delivered an address at the Williams Township Sunday School rally, held in the Freemansburg Evangelical Church. The following Sunday morning he occupied the pulpit of the Emaus Moravian Church. On that same evening he filled the pulpit of the Coopersburg Moravian Church.

G. Weinland addressed the Laurel Street C. E. Society on Friday evening, the 27th, speaking on the "Moravian Missions in California."

The engagement of Mr. G. F. R. Bahnsen, ex-'08, to Miss Nina Newhall has been announced. THE COMENIAN extends congratulations.

The Brooklyn Moravian Congregation celebrated its anniversary on Sunday, the 29th. Dr. Gapp was the principal speaker at these services. He also preached the anniversary sermon for the Coopersburg Moravian Congregation on Sunday, October 22.

During the month of October, Dr. Schwarze was busy every Sunday, filling pulpits in various parts of this section.

Dr. Rau delivered the annual address to the Carbon County Historical Society on the 19th. On the evening of November 3 he also spoke to the Hughes Republican Club of Lehigh University.

Dr. Moses has recently taken pastoral charge of the new work at the Edgeboro Chapel. At the evening services of the 29th, he was assisted by a quartet consisting of the following men: Richter, Fulmer, Henkelmann and Hassler.

The theological classes are assisting Profs. Gapp and Schwarze every Friday afternoon in some of the important work bearing on the revision of the Church Hymnal.

The members of the Dramatic Association are doing all that possibly can be done to make the play of this year, "The Man on the Box," a success. The play will be given in the chapel of the Seminary on the evenings of December 8 and 9.

Many alumni will remember the highway between Bethlehem and Easton. This has now been completed in cement. It is one portion of the William Penn highway. This was formally opened with an impressive ceremony on Thursday, November 2. Governor Brumbaugh and a number of congressmen were among the notables present. One feature of the ceremony was an automobile parade, consisting of between eight and nine hundred autos. The head of the parade was in Bethlehem while the ending was in Easton.

Rev. J. Reinke, D.D., spoke to the students at their chapel service on Wednesday evening, October 25, regarding the "Jamaica Missions."

Rev. and Mrs. Taylor VanVleck visited at M. C. on Monday, October 23. The following Saturday they sailed for the West Indies, where Rev. VanVleck is engaged in missionary work.

Mark W. Ruprecht, Sem. '16, who is taking up a post graduate course at Princeton, was a visitor at M. C. on October 15 and 16.

C. L. S. Notes

The first meeting of C. L. S. was held on October 14, 1916. After the chaplain read the First Psalm, the President made an inaugural address. When last year's graduates had been placed upon the honor list, the meeting was temporarily adjourned while the members witnessed the initiation of the prospective members. The following are the names of the new men voted in as members: V. Richter, Albright, Fink, Hassler, Schneebeli, Steininger, J. Stocker, P. Stocker and Vogler. All necessary business having been transacted, the meeting was adjourned.

October 17. The chaplain read a portion of the 28th Psalm, after which the names of Messrs. Weinland and Trafford were proposed and accepted as members. The literary program for the evening was begun by Mr. Henkelmann speaking extemporaneously on the subject, "Impressions of Lancaster County." He was followed by Mr. Spaugh, speaking on "Relative Merits of

Stringed and Wind Instruments." Mr. Fulmer spoke on "My Summer's Baseball Experiences," and Mr. Allen concluded the extemporaneous speeches, discussing "The Effect of the European War on the West Indies." The reader, Mr. Bahnsen, read an extract from George Ade's book. The first declaimer, Mr. C. Richter, recited "Midnight," by J. R. Lowell; the second declaimer, Mr. Splies, gave "The Burial of Moses," by Mrs. Alexander. Mr. Gutensohn narrated "A Romance of a Broker." Mr. Kuehl served as critic.

October 24. After the meeting was called to order the chaplain performed his duty. The extemporaneous speeches for the evening were as follows: "History of Lewis Machine Guns," Mr. Weber; "My Experience at the University of Minnesota," Mr. Fink; "Recent Wreck on the Jersey Central Railroad," Mr. V. Richter; "First Impression of Moravian College," Mr. Vogler. The reader, Mr. Nonnemaker, read "A New Definition of Man," by Charles Eliot. The question, "Resolved, that Wilson should be re-elected," was debated affirmatively by Messrs. Everroad and Spaugh and negatively by Messrs. Hagen and Henkelmann. The President awarded the decision to the negative but the decision was not upheld by the house. The *per se* vote favored the affirmative. After Mr. Splies, the critic, had given his report, the meeting was adjourned.

Vergiss nicht Deine Muttersprache

"Vergiss nicht deine Muttersprache" heisst ein altes Sprichwort. Wie leicht ist es nicht, die Muttersprache zu verlernen, wenn man sie nur selten oder garnicht in einem Zeitraum von wenn auch nur einem Jahre spricht. Obwohl wir Deutsch unter unsern Studien haben, so ist das doch nicht genug, uns in geläufiger deutscher Unterhaltung zu üben und zu erhalten.

Grammatik, Uebersetzen und schriftliche Aufsätze sind gut und schätzbar so weit sie uns bringen; aber wir wollen weiter, tiefer und gründlicher sich, in dem, das wir in den verschiedenen Klassen gelernt haben, einwurzeln. Wir haben freiwillig uns vorgenommen, wenn auch nur für einige wenige Minuten, zusammen zu kommen und weiter zu lernen und der Sprache, die wir auf Mutter's Schosz gelernt haben, mächtig zu bleiben.

"Der Deutsche Literarische Verein" ist zwar ein neues Vornehmen, wenigstens in den letzten Jahren in unserm Collegium, aber zu sagen, dass er uninteressant ist würde ein groszes Unrecht sein.

Alle die dazu gehören, sehen ein wie durchaus nötig solcher Verein ist. Wenn ein "Englisch Literarischer Verein" für wichtig und als höchst notwendig geachtet wird, so können wir uns leicht vorstellen, dass ein solcher Verein in der deutschen Sprache eben so notwendig ist, wenn nicht noch mehr, weil wir hier alles im Englischen und so wenig oder fast garnichts im Deutschen haben.

Wir hoffen, dass der neulich angefangene Verein, für alle, die darin teilnehmen, erfolgreich und behülflich sein wird.

R. H., Sem. '18.

The spirit of sacrifice was brought to the front when the students and faculty contributed \$110.00 toward the work in prison camps in Europe. The campaign was started on Sunday, October 29, when Mr. Ehlers, Student Secretary, met with the cabinet. At that meeting seven men pledged \$45.00. On Monday morning Mr. Ehlers presented the matter to the remainder of the students in Chapel, and \$48.00 was pledged. The sum of \$17.00 was added on the same day. The men have learned to sympathize with their suffering fellows.



Athletics

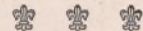
We have been very fortunate in securing T. R. Shields, '08, at present a member of the faculty of the Moravian Parochial School, as coach for this season. Mr. Shields has coached basketball at both Nazareth Hall and the Parochial School, and therefore comes to us with a lot of experience. We are confident that he will turn out a winning combination.

Manager Wedman has worked faithfully and has arranged a difficult but splendid schedule, which, up to date, is as follows:

- Dec. 9. Alumni.
- 15. Drexel, at home.
- Jan. 6. Lehigh, at South Bethlehem.
- 12. Delaware, at home.
- 13. Albright, at home.
- 20. Temple, at Philadelphia.
- 26. Muhlenberg, at Allentown.
- Feb. 3. Open.
- 7. Temple, at home.
- 10. Open.
- 16. Delaware, at Newark, Del.
- 17. St. Joseph's, at Philadelphia.
- 20. Lebanon Valley, at home.
- 24. Lebanon Valley, at Annville.
- Mar. 3. St. Joseph's, at home.
- 10. Albright, at Myerstown.

The annual fall tennis tournament began this year on October 13. The prime object of this tournament is to arouse interest in the sport and to develop material for the future. In both these objects we have been very successful.

W. Allen won the championship and received a handsome tennis medal; Hoffman won the second prize, a gold-plated knife with chain attached; Müller captured third, a fountain-pen; Spaugh won fourth, a silver-plated cigar-cutter, and Steckel took fifth, a silver-plated pencil holder.



Exchanges

The *Spectator* is a paper in which one may find interest and inspiration. Not only are your departments of student activity well taken care of in its pages, but

also good articles, good editorials and some rhyme are found. The article entitled "A Racial Metamorphosis" gives a clear view of the Indian problem. The red man has proved his worth by winning against so great odds in his struggle for existence. We share the author's optimism and feel that the educated, Christianized red-skin is a valuable asset to our citizenship.

Lack of space allows only the recognition of the *Albright Bulletin*, *Witmarcum*, *Linden Hall Echo*, *Newbury Stylus*, *Ursinus Weekly*, *College Times*, and the *Black and Red*.



On the Square +

(Continued from page 15)

And all things bad that a man has done,
By whatsoever induced,
Return at last to him one by one,
As the chickens come home to roost."

On the other hand, be honest and you find new strength to fight the battles of life. More than that, things which others think a hardship will be a joy to you, because, as Tennyson says:

"My good sword carves the casques of men,
My good blade driveth sure,
My strength is as the strength of ten,
Because my heart is pure."



Settlement of Wachovia

(Continued from page 17.)

Wachovia at this time, stood by them bravely.

On February 14, 1765, a site was chosen for a central town (this having been the intention of the Brethren from the first) and was named "Salem," meaning "peace." Count Zinzendorf had given this name to the projected central town.

One of the active men in the founding of Salem was, Frederick William von Marshall, who was a ruling spirit in Wachovia. He had joined the Moravian Church under the influence of Count Zinzendorf and had given sixty years of active service to it, thirty-four of them in Wachovia. He is buried along the middle walk in the Moravian Graveyard in Salem.

The first house was built on January 6, 1766, on the lot on the corner of Shallowford and Liberty Streets. About a month afterward eight young men came to live in the house. Other houses sprung up rapidly after this and the next year much of the population of Bethabara moved to Salem.

The "Square" was located between what is now Bank and Academy Streets, and a meeting house was erected on the north-west corner. It was the habit of the Moravians to build a "square" with all the congregational buildings around it. But as it was easier to get a water supply one block farther down, the Square was moved there. All of the necessary buildings were built around it, the Congregational house being on the east side.

The birthday of the Southern Province of the Moravian Church came in 1771, when on November the 13th the first meeting hall was dedicated and all dependency on the Bethlehem congregation stopped. This day is annually remembered as the "Congregation Festival."

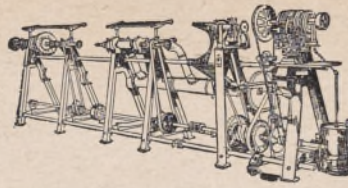
Another congregation was about to spring up on the southern boundary of Wachovia. In 1754, a year after the arrival of the settlers, a man named Adam Spach settled about three miles from the southern line of Wachovia. In September he visited the Brethren, to become acquainted with his nearest neighbors, and became interested in the Moravian faith. He came often after this, and he and his family took refuge in Bethabara during the Indian war. In 1759, Bro. Bachof visited Adam Spach and preached to him and a number of his German neighbors. They built a church and in 1766 a minister was promised them. In 1770, Bro. Bachof became their minister and the newly established congregation was called "Friedberg," which means "Hill of Peace."

In 1769 six German families came to Wachovia. The Brethren at Salem sold them some land and they settled at a place which is known as "Friedland," where a church was built and one more congregation established.

After this came "Hope," which was the first English-speaking congregation, and was located in the south-western corner of Wachovia.

When the Revolution came on, therefore, Wachovia was in a flourishing condition. Four congregations had already been established, with prospects for two more. It was the center of trade for that section of North Carolina and was recognized throughout the state as the seat of an energetic, trustworthy, God-fearing people.

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