

THE COMENIAN

VIA LUCIS



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No. 2

Bethlehem, Pa., November, 1919.

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The Comenian

Volume XXIX

BETHLEHEM, PA., NOVEMBER, 1919

Number 2.

Do You Know What Your College and Seminary is Doing?

THE TITLE of this article, a rather impertinent question, as suggested to us while soliciting among the members of the Lititz Congregation in the interests of the \$100,000 campaign for the erection and endowment of the Memorial Science Building, for it was while soliciting there that this truth came to light, namely, that comparatively few members of the Moravian Church in North America know anything at all about the Moravian College and Theological Seminary, founded by our forefathers first in connection with Nazareth Hall Military Academy and known as Moravian Theological Seminary on October 2, 1807, and later reorganized and incorporated by an Act of the Legislature of Pennsylvania, approved April 3, 1863, under the title, "The Moravian College and Theological Seminary."

As stated above, comparatively few know anything at all about the institution; the only college and seminary that the Moravian Church has; the school has trained practically all the ministers and missionaries of the Church, not to mention all the men whom she has trained to enter the various fields of the layity of the Christian Church; a school almost wholly dependent on the generosity of the members of the Moravian Church in North America, and yet these people who have so generously contributed toward the support of this worthy and venerable institution know practically nothing more than that there is an institution of some sort, somewhere, to which place men may go to receive the necessary training for entering the service of Christ and His Church.

There are some few exceptions among the members of the Moravian Church it is true, but generally speaking we cannot help but believe that the foregoing is true. What is the cause

for this apparent lack of interest? Has the school been a failure? Has she as an institution been incapable of training men for the "chosen profession?" Comparatively few will answer positively. Possibly the real cause for this lack of interest can be attributed to the Alumni of the Institution, and we choose to attribute the cause to the Alumni, to ourselves, we who have derived the greatest benefits from the school.

We fully realize that all alumni after leaving college, whether they enter the ministry or whether they are numbered among the layity, are kept busy with their work, but not so busy that they can offer any reasonable excuse for not bespeaking for their Alma Mater some word of praise to either congregation or friends, the lack of which praise from them at times seems to border on the verge of indifference over against the institution which has given them the foundation on which they are building their superstructure.

It is therefore partly excusable when we find that the layity of the church is ignorant pertaining to the school which they support and in direct ratio we as alumni are to be blamed for this condition, be we ministers or laymen. Again we are willing to admit that there are exceptions, that some of the Alumni have the interest of their Alma Mater at heart.

Possibly this lack of interest in us as Alumni can be attributed to the fact that we usually think of the college and seminary as it was when we attended it, for it is a peculiar characteristic of the human being that as he gets older he finds pleasure in looking back to his younger days. But aren't we liable to compare the college as it was in our time to the standards of colleges as they are today and then arrive at the false conclusion that the college and seminary is not

what she should be, instead of ascertaining just what she is doing today- If this is the condition we are wrong again, for just as we have grown in our life and have adapted ourselves to conditions, our school has also grown and it at present attempting to keep its course of training on a par with the educational requirements of the day. In just how far she has accomplished this you can determine for yourself when we tell you that our credits are recognized by all colleges and universities. Men who have taken work at our institution have proven their worth at other schools, so it is unnecessary for us to advertise among other colleges, but extremely necessary that we as Alumni advertise among the laity of the church, and that before doing any advertising of any kind first become acquainted with our Alma Mater as she is today. She needs our acquaintance and our help today as never before in order that she may continue to grow and keep abreast of the ever increasing requirements of educational laws.

It must be remembered that we are training at Moravian College and Theological Seminary not only men for entering the active ministry of the Moravian Church but also men who will follow the numerous vocations of the laity of the Christian Church. True it is that the primary object of the institution is to prepare men for the needs of the church but she is also called upon to train men as teachers for the numerous schools throughout the country, more especially our Moravian schools. How can she give these men the necessary preparation unless she keeps abreast of the times, unless we help her to do this?

Those of our number, alumni or friends, who have kept in close contact with our school know what she is doing and realize what her needs are and are directing our utmost efforts towards helping her get what she is in need of, and we ask and urge that those, who for some reason or other have lost interest, find out what she is doing and what she must do in order to hold her prestige as a college and seminary.

Every college graduate in America has an honorable obligation to his or her Alma Mater, which he or she will be asked to fulfil before the end of the various endowment campaigns which

are being planned and started by our colleges and universities. Our own campaign is the one mentioned previously for the erection and endowment of the Memorial Science Building. The institution has expended on each alumnus whom she has sent out into the world approximately twice the amount of money that he has contributed toward her support through his tuition fees and now you are asked to enable your college, so far as you are capable, to serve others as she has served you.

This worthy call for financial assistance to carry on the educational work of the nation should be met with the general and generous response of all those who have benefited by that work. It is through this advanced training that many of our successful men in all walks of life have been enabled to reach their present position. Gratitude alone, if not a keen interest in the rising and future generations, should center the attention of each alumnus in our movement.

Though the financial assistance is essential in our campaign we bespeak for the college and seminary a keen interest of all alumni in their Alma Mater. Through this renewed interest we will be able to keep the laity of the church informed as to the needs of our and their college and seminary and then only will we be so united that we can cope with the ever increasing needs of the church and her institution.

There are several methods by which you may become acquainted with the activities of your Alma Mater. Elsewhere in these columns you will find news items pertaining to the life of the college, the students and their work. By subscription to "The Comenian," the only publication of the Institution, you not only keep in touch with your Alma Mater but at the same time directly aid student organizations.

The "Alumni Bulletin" will also be issued in the very near future and through it you will be able to keep in touch with your former college chums and the work of the Alumni Association, which work should be of vital interest to you.

Still another method is by visiting the institution. This as we realize is not possible for all but may we not urge that those who are able to visit their Alma Mater, do so as often as possible. The visits will encourage the students there at

the present time. They fully believe that we are interested in our college as they themselves are, and rightly so.

The reason for urging this loyalty of alumni to our Alma Mater is so that we may be able to impart to the laity of the Moravian Church just what our school, the school they are helping to support, is, and it is only through you as alumni that this can be effectively accomplished.

Our aim is to make this a banner year for the

Alumni Association as the students now at Moravian are trying to make it a banner year collegiately. A year beginning an infinite number of years of continued and unprecedented interest in Moravian College and Theological Seminary. She needs our help as never before. We make it a personal appeal. Do you accept our invitation and thereby partly repay your debt to your Alma Mater?

EXECUTIVE COMMITTEE.

A Study of Revivalism

WALSER H. ALLEN, '20 SEM.

THAT revivals are of fundamental importance in the methods used by the Christian Church in its efforts toward advancing the Kingdom of God here on earth, is by no means conceded by all leaders of the various denominations. Some stress while others disregard this feature of Christian activity.

On this subject of revivalism we have two extremes of opinion besides the intermediate views. On the one hand there are those who regard the existence of revivals as perhaps the most eminent manifestation of the Divine presence at any one time. While on the other hand are those who think of revivals of religion as the most remarkable exhibitions of morbid emotion, believing that, if they do not spring from direct Satanic influence, at least they represent the wildest and most spasmodic forms of unregulated human feeling.

Both of these views are extreme, the latter especially. Whereas a special outpouring of the Holy Spirit is characteristic of a good revival, it must be admitted that the steady, continuous flow from the pulpit, together with routine pastoral service, receives abundant blessing. And it is right that this should be so. Revivalism in its true sense is but concentrated effort, a special attempt, which deserves a special reward.

For the second and more extreme view there

are more and stronger arguments. Looking back over history we find that all nations have been subject to great swells of feeling, and these impetuous outbreaks have not been casual and meaningless, but have been intimately connected with some of the most important steps the world has made. The important secular revolutions of history were brought on by the stirred emotions of those who wished to rid themselves of certain political burdens. Similarly, revivals of religion are revolutions against the power of his Satanic Majesty, when Christian people unite in a combined effort to aid the unbelieving in casting off the yoke of sin and darkness, and looking to the river of life and light.

To find a true setting for religious revivals, we need go back only to the history of Israel before and during the time of our Lord. What great upheavals there were from the very beginning and on down through the periods of the wilderness, the judges, the kings and the prophets. These periodical outbursts are what make the history of the Hebrews so vivid. However, it is not to these that special attention would be drawn, but to the three great annual visits of the entire male population to Jerusalem. These were nothing more than "Protracted Meetings" and show also that the revival economy in its essential element, was incorporated in the Mosaic system.

Then also looking closely into the life of Christ himself, we find that during nearly all of his Galilean life, which was probably more than two-thirds of his whole ministry, the people around him were in what can be regarded only as a state of religious revival. That is to say, there was such an excitement of the whole population wherever he went, that everything else fell into the background, and the people gave themselves up to the one feeling and impulse, that of following Him. And wherever he went it was so. In Jerusalem this condition was scarcely less marked than in Galilee. So it is fair presumably, to say that the whole of the Saviour's ministerial life, at least the part of it that stands on record, was passed in what we may call substantially revival work. Therefore there remains no room for doubt as to the importance as well as scriptural warrant of revivalism.

It seems that on the whole the liturgical churches are less inclined toward this method of religious endeavor than the non-liturgical churches. The former have certain forms of worship and usually a fixed order of service which cannot easily be changed. How would it be for instance if in the midst of a high church Episcopal service, the Rector would call for testimonies, or should request those wishing to confess their sins and become followers of Christ to come forward and kneel at the altar? We cannot imagine such a circumstance. Nor, on the other hand, would the casual visitor think that he were in a Methodist Church should the service consist of litany, chanting and other liturgical forms. Yet it is quite possible that a genuine revival of religion may take place in any form of public worship.

What then is a revival of religion? What is this phenomenon which though uniform in its essential attributes, has so many and various outward forms? Describing it from the outside, it is a deep interest in personal religion, in a church or in a community. It is the excitement of a great many people together on the subject of religion, each one with reference to his own personal feeling. It is not with reference to the public well-being, but to each man's personal well-being. Religion is personal.

Every man must have his own. Faith, character and all those qualities of man which exist as a result of religious experience, cannot be transferred, and it is the stirring up of men's souls, the arousing of these dormant qualities which when brought into action produce better living, that we describe by the term "revivalism." In other words, a revival service is a definite attempt to bring about a spiritual awakening in the individual, and when the problem of the individual is solved, that of the church and community presents a much less formidable aspect.

"Christianity is not a philosophy but a religion; not a doctrine but a life; not the performance of a task but the maintaining of certain personal relationships; in a word the Spirit of love." Here we have a concise statement of the facts. It all comes back to old and much abused ideal of a Universal Brotherhood. The maintaining, fostering and reviving of the Spirit of love, and ultimately the salvation of men's souls is the problem of the Church, and in accomplishing this the ordinary regular services of the church alone is not sufficient. Life has its "ups and downs" and this characteristic in the religious side of life dare not be ignored. It has always been necessary to arouse men to action and to a realization of the truth, nor has this exigency ceased to exist. On the contrary the need of a renewed zeal for the cause of Christ is all too apparent. Not long ago the question was raised, "What if the ministers would go on a strike?" Of course this was all in jest, but the underlying cause of such a thought can easily be traced to the vacant pews. The attendance on divine worship in this country is deplorable. From nearly all quarters comes the complaint that the people do not go to church as they should.

So it can be seen that a reviving of religious interests is extremely necessary. The members of the church, first of all must have a deeper realization of their duty over against the outsider, for the best pastor without an active congregation can accomplish comparatively little.

Also, the church is confronted with the reconstruction period. Political and social unrest is rampant. The world has been shaken off its moral base by dynamic forces resulting from the

great conflict through which it has recently passed, and it is not to be expected that it will be righted again without the counter influence of equally powerful forces. Christianity is one of these forces and a most important one, hence the need of renewed interest.

This is the true meaning of revivalism at the present time. No set method can be advocated. In the various sections of our country revivals will assume varied forms and arouse different degrees of interest. However, all this though very essential is not the main objective. "Seek ye first the Kingdom of God" and when we do

that all our other problems can be solved. As maintained above, the question as to how this may be done cannot be answered by stating any one set method. It is evident that at present the Billy Sunday type of evangelism is not in vogue. Any method as long as it produces the correct and desired results, is justifiable. A faith in the power of God and the work of His Holy Spirit, together with our own human efforts, will produce such a revival in our country and church, and also is the formula by which our religious, social and political problems may be settled.

1819—George Eliot—1919

WILLIAM R. STEININGER, 20

GEORGE ELIOT, whose centenary we celebrate on the 22nd of this month, spent her early life in the environment of the farmhouse and the scenery which she describes in "Adam Bede" and "The Mill on the Floss." Owing to her father's death, her school life was discontinued at an early age. The education which she acquired in later life was achieved mainly through her own efforts. The "Westminster Review" gave her her first tastes of public life and literary excellence. Her union with Mr. Lewes had a greater effect on her than could be imagined, because she was a type of woman who needed someone to influence her, and it was through him that she was inspired to become a novelist.

Her style is pure and strong, of the best and most vigorous English. Its richness in beauty, together with its power is a splendid vehicle almost equal to that of Shakespeare in that she gives us a great many wise sayings in simple words. Her style has that indescribable stamp which marks it as the result of feeling and thought. The thought may not always be profound, and the feeling may not always be right, but both are originally sincere. The natural sense of due proportion and consistency, char-

acteristics which were aided by her logical style, the most logical in which any woman ever wrote, gained for her a position of distinct individuality among writers of her rank.

Her works are primarily works of art. She is indeed as much of an artist as a teacher. Many good things in particular passages are detachable. Admirable sayings can be cleared from their surroundings and quoted. The novel "Silas Marner" teaches that inconsistency and double-dealings are undesirable, and that sins will in the end be found out and punished. No books bear more unmistakably the pain or moral conflict, only less bitter than that of defeat.

The scenery is admirably various in all her works. She paints the Methodist life in the time of Wesley as well as the Medieval Catholicism in the days of Savonarola, each novel however, alike in its sympathy with the varieties of human character. Again and again there is the type of the weak, pleasure-loving mind which is so easily misled, functioning with the firm mind which on the other hand is capable of denial.

George Eliot studied the world around her, and had an eye for external things equal almost in its accuracy and comprehensiveness to that

of Dickens. She is the only novelist that could paint the Poyser family and the Tullivers as they really are. She looks into the very soul of these people and is able to make ordinarily such extremely dull characters interesting and dramatically effective. This woman could paint quite different pictures of two dull people so remarkably well that the reader is astonished to see how contrasted is the difference in the stupidity of each one. George Eliot of all novelists has attached the profound problems of our existence. She shows that there is a deeper interest in human life seen in the modern light, than in the superstitions of olden times, and also teaches that the Epic story of a hero or heroine is not as great as the natural history of a community. No writer knew the Midlands better than she or could analyze it with such truth. She has a wealth of fruitful humor that no woman has ever eclipsed. She is entirely mistress of the country dialects and has that insight and truth that could only be equalled by Shakespeare.

Her writing does not soothe because she so constantly keeps in the forefront the effort she is making, and presides too watchfully over the progress of the reader's acquaintance with imaginary beings to whom he has been introduced. It would be easier for all concerned should the very loquacious examinations of their mental status at every turn of the story be omitted. The movement of the story is constant and regular enough but her explanations hold the interest from the real course of the narrative longer than is at times desired.

Eliot taught Positivism as far as her literary touch and expression are concerned. Philosophy seems to have affected all her books, giving them a "flavor" and a "meaning." She is more than a renowned novelist, she is a literary power and a great teacher of Ethics, who loves to reflect rather than narrate. In largeness of Christian charity and breadth of human sympathy and the

power of finding a soul of goodness in things apparently evil she has few equals. Self-sacrifice is the divine law of life and its only fulfillment. The lessons learned in her clerical scenes are of this order. As regards insight she is greater for example than Scott, and many others of his calibre.

The plot that she presents is for the sake of her dialogue, and her dialogue is for the sake of her character, and her character is for the sake of her wit and wisdom which she lavishes on the reader. She creates character, she devises incidents and situations simply to lay bare the knowledge of the human heart.

Religion is at its best nothing more to George Eliot than an intellectual exercise or a beautiful memory. There are, however, gleams of a higher life everywhere in her thought. There is much self distrust but no self abasement. Amid her sad life there is no spiritual dread. She tries to interpret life from its more practical and realistic side.

Her imagination is strong, tending, however, to analyze than create. Everything that comes before her is pulled to pieces so that the inside of it can easily be seen. She carries this so far that at times the reader feels himself to be rather in the company of some philosopher than a novelist. Adam Bede, Silas Marner and Tito Romola are characters which when once known are not easily forgotten.

Among the highest characteristics of George Eliot as a writer of fiction is her remarkable power of delineation, not so much of character already found as of its development. Almost unconsciously the reader follows every process in the growth of those strong individual types with which her novels are filled, and see the influence of every circumstance and event brought on their lives. George Eliot was a scholar but even more a student of life, teaching that death to selfishness is our road and the world's road to progress and peace.

"The more knowledge a man has, the better he'll do's work; and feeling's a sort of knowledge."—George Eliot: Adam Bede.

"Spare Moments"

Bower's Rock

FOR the third time in six years we have had our Annual Founder's Day Picnic at Bower's Rock. Some of our readers will recall the events of the past six years very readily, and remember the reasons for dispensing with our favorite holiday on three occasions. The year after Comenius Hall burnt school opened later, owing to the many finishing touches that had to be put on the new building. This circumstance prevented the Bower's Rock outing. The year following brought with it no such circumstances so we had our picnic. The next year college opened late again because of an epidemic of Infantile Paralysis, and once more Bower's Rock was merely a remembrance. The next year we went to the Rock and this was the last time that Dr. Schultze was with us. Last year the rigorous schedule of the S. A. T. C. allowed for no such frivolity or superficiality as a Founder's Day Picnic, and of course we had none. But this year in spite of all threatened hindrances, we had our outing.

In accordance with the demands of the occasion, October 2nd, was set for the usual celebration. This was a Thursday and on Wednesday we were given instructions to prepare for Friday's classes. There was much rejoicing on the part of some classes because Thursday's schedule was exceedingly hard, while other classes deplored the fact that a holiday on Thursday would relieve them of very little work.

October 2nd dawned, or rather there was very little dawn, for never had there been such a cold, bleak, rainy, dismal day. Friday's classes were held and with no prospects for better weather, that horrible Thursday's work had to be faced. Friday was as bleak as the preceding day, and it looked as though we were in for a spell of bad weather with our prospects for a picnic fading away in the distance.

Saturday rain, Sunday rain, Monday morning

rain, but by Monday noon the sun came out. Monday night a notice was posted on the bulletin board with instructions to prepare for Wednesday's work. The mercury of excitement went up several degrees. Tuesday dawned, really dawned, clear and bright and warm. It was a glorious day and it seemed as if it was sent especially for the occasion because there has not been one like it since, up to the time of writing. That was really a beautiful day, ideal for walking and mountain climbing, not too hot, not too cool, but just right.

There is nothing new to relate about this occasion. Around nine o'clock the "bunch" started out, the Freshmen of course carrying their "Chestnut Clubs" which they had procured from the resident professor. The casual observer might well wonder why go in search of Chestnut trees at all, while the upperclassmen were reminded of that passage in "Macbeth" where it says: "Fear not till Birnam wood do come to Dunsinane."

As usual, there is much discussion as to which road to turn up to get to our destination. As a matter of fact all these roads will do, but of course each party insists that their route was the shortest and easiest. Finally the rock itself is reached and as we come out of the woods and climb to the top, for a few minutes the entire company is held spell-bound by the panorama that so suddenly bursts into view. The cultivated fields, the prosperous valley, the distant mountains, the railroad winding in and out, the warm sunshine, an azure sky, a gentle breeze, a comfortable seat on the rock, a well seasoned pipe, and an hour before lunch in which to enjoy it all.

This hour of reverie, however, remains unbroken only for the upperclassmen, as the Freshmen and Sophomores must bring up the baskets of eatables and carry the water. Dr. Rau and Dr. Schwartz then set to work to make the coffee, and without this unerring judgment in

(Concluded on page 25)

THE COMENIAN

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Subscribers wishing "The Comenian" discontinued at expiration of their subscription must notify us to that effect, otherwise we shall consider it their wish to have it continued.

You would oblige us by paying your subscription in advance.

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The Conference Hour One of the new features of the curriculum is the Conference Hour every Friday afternoon.

All students interested in religious work are given opportunity to discuss the practical problems arising in such activity, and have such problems ably interpreted by members of the faculty or other leaders in Christian work.

The purpose of the Conference Hour has been defined as follows: "to link up more closely the Christian and philanthropic activity of the students with the work of the classroom." It has been tried at other colleges with success and doubtless its benefits will be felt among us here.

The need of the Conference Hour is apparent. All young men have religious problems that they are unable to solve. The public consideration

of their problems is beneficial both to themselves and to their fellow students. The discussion of the practical questions concerning religious work cannot fail to yield fruit in the way of mutual helpfulness and increased efficiency. In addition, the Conference Hour provides the necessary guidance and advice of more mature minds. There is danger that the students may become mere theorists. This is prevented by bringing together the work of the classroom and specific religious work.

Too often the college man thinks that the religious work of his institution is only for embryo preachers and not for the students that expect to pursue secular callings. This is not the proper attitude. Religion is for all and Christian service of some kind should command the attention of every college man. The future lay leaders of the church should come, for the most part, from the colleges, and in order to prepare themselves for this work, activity in the religious field while at college is essential. P. S. M.



"We also
Serve"

The movement—that of strengthening the spiritual life through a systematic and progressive program—which is at present making its influence felt in the membership of the Moravian Church, should not be casually passed by or merely witnessed out of curiosity by the College and Seminary, from which are to come the leadership of a people who have gained a new understanding of the Kingdom and a clearer vision of service.

It is greatly to be desired at all times and particularly now, that we who are bound up in the daily routine of study should not allow ourselves to forget that in these formative years of our school life much depends on the standard we set for ourselves. The molten life, running freely in our daily habits and associations, is filling into the fixed outlines of the mould.

There is need of looking ahead, using a little imagination in reference to the part we may be called upon to play in real life, in order to vitalize our lives which "go by the clock" through classroom, chapel and fixed regulation, and avoid drifting along with the current. With

the ruling idea to be a man of God, comes a sense of responsibility and conviction of stewardship, of making the most of every day—deepening in us a habit of mind, making for a symmetrical character, functioning properly.

For those nearing the termination of this part of their training for life service, and yet every day coming into contact with situations and personalities insistent in their demands, there is the danger of putting secondary things first and trusting that the more essential will in some mysterious way take care of itself. Neglect of just this realization of responsibility to the institution, as a representative of the church, and vain and trifling conduct, has given occasion for criticism from such as are conscious of the continual need of men of moral calibre and spiritual attainments.

There must be a time for work, recreation—and devotion. A stewardship of time in devotional life among us as students will put us in sympathy with the inner movement of the church at this time, and tell for us in future positive influence.

C. J. H.



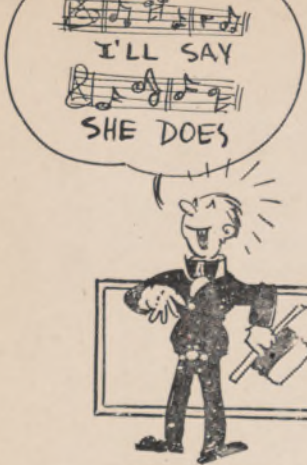
Fellowship

Sometimes in our college life and associations we meet men who are respected and admired by all who know them. This love and respect can be attributed to one of two things, either in their training they have been taught the true fundamentals of companionship and friendship, or in the relations with their fellowmen, the hard school of experience has taught them the necessity of repressing some inborn characteristics to the advancement of others, in order to win the lasting friendship of those about them. The type of man who strives to win men as his friends will in turn hold a feeling of honor and comradeship toward them. This mutual feeling of love and companionship which exists between men is the true spirit of fellowship. Of course, fellowship in its best form is not to be found without careful scrutiny, and rarely do we find communities where true fellowship exists, but that is a reason for us to work for its advancement. We know it is a worthy

virtue to cultivate, for did not the Great Teacher say, "Thou shalt love thy neighbor as thyself," and is this not a direct command to accept our fellowmen as our equals, comrades and friends? If Christ saw fit to follow this great command throughout His life, why cannot we, who profess to be His followers at least do our best to live up to it. But we find some people who are most ardent supporters of the Church and who in their restricted life, live in direct opposition to the principles which they profess to believe. We know that they are not living up to the highest ideals of fellowship, probably because selfishness, snobbishness and contemptible criticism are unchecked forces in their makeup.

Within our small circle here at college are fellows whom we consciously avoid. In our own minds we think that it is impossible for us to ever become good friends with them, and therefore we pass them by as inferiors and personages who are not worthy of serious consideration by us. When asked to perform for them an act of kindness, we evade it, unless it requires very little effort to render the kindness. Our relation to them is merely that of toleration. Perhaps a reason is that their outward appearance and actions do not appeal to us, but is it just for us to condemn them on our first impressions. No man can be sentenced, in legal procedure, without first being given a fair trial, but in their own minds some people condemn others, using the feeble excuse that they don't think they will like them. The other fellow is not given a chance to prove what he is, or what he is able to do. Many who at first sight seem to be sorry specimens of humanity, and upon closer investigation found to possess talents that would never have been dreamed of by those who upbraided them. Ruskin says: "Such help as we can give each other in this world is a debt to each other; and the man who perceives a superiority or a capacity in a subordinate, and neither confesses nor assists it, is not merely the withholder of kindness, but the committer of injury." As college students we are expected to be openminded, clean thinking men, and if we are what we pretend to be we will at least give the other fellow a chance to prove himself before we censure him too harshly. We cannot hope to

(Concluded on page 25.)



INKLINGS

Announcement: Slowly but surely Schattschneider is superseding our Slim Engelke as the "joke target" of M. C. Boys, you may Schootschneider all you want but spare my Slimmy.

A Sophomore Stupidity: It was in the "Y" meeting of October 3rd. McColm had been examining portions of the Spanish Bible when Kaltreider with his usual show of jollity began to spill his lingo. "Itski daritski bombalia, esta camda Syria Italia Wop." Whereupon Mac exclaimed, "Can you read that?"

Scene during gym period: When Prof. Hassler was demonstrating a lot of calisthenics, Gardner had a hard time following and then suddenly said, "Prof., won't you please face us with your back; I get all mixed up."

The fourth floor gang was surprised the other night when they saw Westphal after Steve the Lyon-tamer had Schattschneider instead of A. Wildman.

We sympathize with Splies. He was held up by a fellow Israelite (a Red Cross worker) the other day. She got a dollar, but not his heart.

The small steam roller in use for the paving of North Main Street, has attracted the attention of Thomas. He wants to buy one like it for Haus Hoffman to roll the court with so that Haus can spend the rest of his life in comparative ease.

Schattschneider ending his extemp speech in C. L. S.: "But there are not so many mules out west any more."

Giering, to himself: "That's right, since you left there's at least one less."

Prof. Hassler in Geom.: "What is the base of a Prism?"

McBride: "The part that is supposed to be sitting on the ground."

Heller, dressing for gym: "Say Bill, have you a pair of trunks?"

Kaltreider: "No, I have only one."

Cootie: "What happened to the female bandit who tried to hold up Cyphers in his machine the other night?"

Philippone: "Oh I guess the radiator."

Westphal wants to know that if an elephant can lift his trunk, what can a polar bear?

Bender: "What time would it be if I gave you 15 cents and Christianson 10 cents?"

Couillard: "I do not know."

Bender, with a chaming smile: "Why a quarter to two."

Good for you Bender!

Potts: "Maas, here's a new one, why does a chicken cross a road?"

Maas: That's ancient, to get on the other side, of course."

Potts: "No, you poor boob, because it's too long to go around."

Splies has expressed his desire to revisit Lebanon, a certain young lady there has termed him "some cutie!"

WANTED! WANTED!

By—E. E. McColm—A moving Van.

Bender—A vacuum sweeper to clean cobwebs from his belfry.

Spaghetti Philippone—An extension on the telephone.

Engelke—A suitable contrivance to examine the water proposition on the moon.

Schattschneider—A hair cut—badly.

Stocker—An automatic canning device for use at M. P. S.

Bates Allen—A wooden leg; contributions for same gladly received by Vic Richter or anybody else.

Neitzel and Richter—A private stenographer; deaf, dumb and blind preferred.

McGill: "If Dr. Rau doesn't take back what he said this morning I'm going to leave college."

Heller: "What did he say?"

Mac: "He told me to leave college."


Aub. Clewell: "What's the matter with your face Schlegel, did you have a fight with a cat or something?"

Schlegel: "No, I'm just learning to eat with a fork."

Prof. Schwarze: "Mr. Potts, what did they raise on the hills in Greece?"

Potts, after deep thought: "Why, I don't suppose they could raise anything else but goats up there."

Prof. S.: "Do you get that from the fact that the college is on a hill?"



LOCALS

As the days go by it is remarkable to note with what constancy the needle of the pressure gauge rises. The professors at their respective throttles and in their respectable chairs, with eagle eye watch the rise of the indicator and with unerring accuracy relentlessly open up the throttle of the already sputtering engine. As usual the students are at the center of this revolving mechanism and therefore most affected by it. As the momentum increases it is natural to see the centrifugence of the students become more and more patent. This is not remarkable, it is but the working out of a physical law. What is to be marvelled at is that more have not been flung out on expeditions outside the academic sphere in pursuit of relief and quiet. The explanation is to be found, no doubt, in the inherent terpsichorean talent of the present generation, which enables the majority of us to go through a perfect maze of activity and still to come out at a desired time and goal. With these few prefatory remarks the reader will be able to interpret the following news items with greater facility.

McColm temporarily changed his residence to Laurel Street for some reason or another, perhaps as a means of economizing time ordinarily spent in travel. Under the pressure of present exigencies he has however been induced to return and now is the efficient manager of the scrub team in basket ball.

For presumably the same reason and perhaps two or three others (ask Fulmer), Messrs. Fulmer, Potts, P. Randall, Kemper, Phillipone and Gardner have taken a lease on a set of fully equipped rooms on the northeast corner of the Campus. Let us hope that they too will in the near future return to us.

"Chief" Bender has become extremely interested in art and travel of late. October 26th was spent at Scranton, Pa., where he discovered a fine museum. From all appearances the burden of the art exhibit fell or rested on the same chair which he occupied.

Messrs. Hauptert and Westphal spent a very enjoyable afternoon at the Widow's House Sunday November 2. While there Mr. Westphal was enabled to analyze the state of affairs at our sister Institution and in his terse, epigrammatic style reports that were they to be given the choice between liberty and death they would be forced to choose death.

Engleke has been able to arrange his business so as to be home for one afternoon and evening each week. We are glad to welcome him home for a day at least and hope that his studies will not seriously impede his enjoyment of the day.

On Oct. 18th Victor H. Richter took a business trip to New York City for Professor Hoffman, who was engaged in polishing the tennis court and so could not spare the time. Mr. Richter brought with him his weight in books (Five Spanish Grammars).

Mr. G. W. Thomas, an alumnus of North Dakota Agricultural College, has consented to pilot the Basket Ball team on their tour this season. He is well versed in all the modern modes of transportation and we are indeed fortunate in having at our disposal this wealth of experience.

Lewis A. Maas, on Oct. 11th made his debut in the Metropolis but is not at all enthusiastic about the visit. He had waited at the appointed place for over three hours, such was his faith in the fair creature and then left for home. Ten minutes after he left she appeared. O Misere! O Homine! Was she merely late or was she in hiding?

The Executive Committee of the General Alumni Association held a special meeting here at the call of the President, Rev. H. E. Stocker.

Professor Hassler spent the week of October 20th at Lititz, soliciting for the proposed Science Building. He brings back a very encouraging report.

Bishop Hamilton has for the past few weeks been taking charge of the Sunday Service at Lititz in the absence of Rev. Crosland. October 13th he attended the Conference of College Presidents at Pittsburgh, Pa.

Among the visitors at the College were Paul Hassler, Pfohl, Brubaker and Landis. Hassler is taking up a medical course at Jefferson Medical College and Pfohl and Brubaker are at the University of Penna.

Following are the men that have been enrolled since opening: Siebecker, Wolle, McGill, Scott, Lyons, Wildeman, Mawbey. Most of these have been transferred from Lehigh University.

At a dinner on Tuesday, October 14th, Mr. and Mrs. C. D. Martz, of Danville, Pa., announced the engagement of their daughter, Caroline F., to the Rev. R. Henkelmann, '18 Sem. The "Comenian" extends congratulations.

We are also glad to announce the engagement of Chas. F. Gross, '20, to Miss Anna Hammes, of Lyons, Pa.

Saturday morning, October 18th, Prof. W. N. Schwarze had the privilege of taking a French High

Commission into the Moravian Archives and also showing them other places of interest frequented by Lafayette while at Bethlehem, Pa.

ATHLETICS

Athletics at M. C. at the present time are practically at a standstill, as far as actual practice and team play are concerned. Manager Thomas is bending every effort to get the basketball schedule into shape as soon as possible. He is arranging games with Lehigh University, Delaware State, Temple University, Muhlenberg, and various other teams of worthy fame.

The present form of gym instruction is doing all men much good physically, especially those who contemplate trying for the basketball teams. Coach Hassler has announced that there will be basketball practice in the near future, and M. C. is looking forward to a highly successful season.

An interesting inter-class game of baseball was played between the Sophomore and Freshman classes.

The game was instituted at the challenge of the Freshman Class, though to be sure the Sophomores were far from prepared for the occasion. But class spirit overruled preparedness, and with Gardner in the pitching box they entered the "conflict."

The result was a 10-0 victory for the Freshman Class.

Gardner played well for the Sophomores but did not receive the proper support. On the contrary the final victory for the Freshmen was wholly due to co-operation. The line-up was:

Freshmen.	Position.	Sophomores.
Patterson	P.....	Gardner
Morgan	C.....	Guy
Heller	1st B.....	Neitzel, P. Randall, H. D. Randall
Kinney	2nd B.....	Helmich
Giering	3rd B.....	P. Randall, Horne
Rice	S.S.....	McColm
McBride	L.F.....	Horne, Neitzel
Peters	C.F.....	Christianson
Kaltreider	R.F.....	Potts, Maas

D. M. C. A. Notes

Three meetings were held during the month, it having been necessary to drop the other two for several reasons.

At the first of these meetings we were privileged to have Dr. Rau speak to us. His subject was

"Faith," and in his unique position of being a professor in a theological school and a layman at the same time, Dr. Rau is able to present both the layman's and the ministerial point of view. His talks to the men are in reality sermons from the layman's standpoint. This excellent address contained helpful advice for the younger men who have just entered college this year and whose faith will have to undergo severe trials in the future, also for those who are now in the midst of doubt and perplexing questions of all kinds, and for those who have already begun to emerge from the testing furnace. All who were there, and nearly all the men were present, received something helpful.

Mr. Herbert Cruickshank addressed our second service of the month. He spoke for an hour on his three years mission work in Columbia, South America, and after the meeting went up to one of the rooms where several of the students listened for another hour to an account of his many and various experiences. His being with us at this time was of added interest, because as Educational Superintendent of the Nicaragua Mission, Mr. Cruickshank will have the supervision, along with the other schools, of the mission school, for the equipment of which the students of last year gave \$175.

The third meeting was conducted by the Missionary Committee. A letter from the Rev. S. Wedman, of Sansangta, Nicaragua, was read. It was for the equipment of the school at this station that the money raised last year is to be used, and he wrote to tell us of the school work there. Other mission fields were discussed and thus a comprehensive view of mission work was presented.

M. C. Will be well represented at the Student Volunteer Foreign Mission Conference, to be held at Des Moines, Iowa, from December 31 to January 4, Thomas, '20 Sem., Stocker, '20 and Christianson, '22, being the men who will go. Bishop Hamilton is also going and will be our Faculty representative. Thus we will have our full quota of delegates. An account of this conference will appear in a later issue of "The Comenian."

Comenian Literary Society

The meeting of October 14th was given over to a miscellaneous program. W. Potts was the first declaimer, taking a portion of Shakespeare's Henry V as his subject. Reeves read a selection entitled "The Shooting of Dan McGrew." A declamation by S. Gapp on a passage from Scott followed. Peters, narrator, gave "The Americanization of Andrew Frances." Maas reviewed the events of the past week, and an oration on "Ambition" by Weber concluded the first part of the program.

The remainder of the time was spent in hearing the humorous paper entitled "The Aristocrat," by W. Nonnemaker. The Critic for the evening was W. H. Allen.

Another miscellaneous meeting was held on October 26th, C. Helmich acted as critic. A number of extemporaneous speeches were given in the first part of the program. The speakers and subjects were as follows: Vogler, on "Why I am glad I am out of the Navy;" Giering, "My experiences in the U. S. Army;" Meinert, "Why I enjoyed my summer at Northfield;" Schattschneider, "Wheat raising in the Northwest;" Steininger, "The process of making butter, cottage-cheese and pot-cheese;" McBride, "The lumber industry in North Carolina." A declamation by Vernon W. Couillard entitled "Mother's Fool," and one by Mr. Rice, "The Girl of the Modern Period," concluded the program.

DRAMATICS

The Moravian College Dramatic Association will present "The Conjuror", a dramatic mystery in three acts, on Friday and Saturday evenings, December 5 and 6.

"The Conjuror" is a play differing to a large extent from any previously presented by the Dramatic Association—and it might be added—more difficult.

Prof. Parke B. Frain, of Lehigh University, has again consented to coach this year's cast, and his splendid work in former productions speaks for itself.

A great deal of interest has been manifested on the part of the students, and the management feels certain that in dramatics the year will be a successful one.

Through the kindness of Dr. J. H. Clewell, the chapel of the Moravian College and Seminary for Women has been obtained for the presentation of the play on two evenings.

Inasmuch as athletics are largely dependent for their financial support on the returns of the play, we solicit the interest of all students, alumni and friends.

The cast of "The Conjuror" consists of: Miss Olga Kraft, Miss Jeanette Waltman, Miss Gretchen Wolle, Miss Elenor Earle, Victor H. Richter, James Heller, Frank Turner, Henry Earle, Allen Schattschneider, Robert Giering, William Lyons, Theo. K. Vogler.

Exchanges

The "D. M. L. C. Messenger" is a good college paper, no doubt, but certain improvements could be made which would make it appear better. In reading your last issue, it was found that after several articles, there seemed to be "space going to waste." This surely detracts from the appearance of the paper. As a solution, why not either lengthen the articles or insert a few famous sayings by great men?

Exchanges received: "The Black and Red," "The M. P. S.," "The Ursinus Weekly," "The Albright Bulletin."



Bower's Rock

(Concluded from page 19)

such matters that coffee could certainly never be so delicious.

By the time the lunch is spread out on the ground and everything is in readiness, we are fully prepared to begin the work of devastation. All stand up around nature's table while grace is sung. Right here is another of the many instances on this occasion that we missed Dr. Schultze. He always started the singing. The older men can see him yet, standing there in the sunshine with his hat off, surrounded by his boys. To those who knew him, Bower's Rock can never be really complete again without him.

The homeward trip is made in various ways, some take a car at the foot of the mountain to Allentown and then home. Others walk, taking various routes, the favorite one leading past the old zinc mines, where cameras are always produced as well as up on the rock.

At last, a half an hour or so before supper, we all come trailing back, tired, dusty, but happy, and quite ready for the oyster supper that always greets us after the Bower's Rock trip.



Fellowship

(Concluded from page 21)

reach perfect fellowship, but if we advance beyond bare toleration, we at least are accomplishing, in part, a worth while ideal.

F. P. S.

Alumni Activities

Lehigh Valley Alumni Luncheon

ROBERT E. SHAFER, '06

The Lehigh Valley Branch of the Alumni Association of Moravian College and Theological Seminary held a rally meeting and luncheon on Friday evening, October 31, 1919, in the college dining hall, with upward of fifty members and guests present. The theological students and senior class members also attended. The chief speaker of the evening was Prof. Raymond Walters, registrar of Lehigh University, who gave an inspirational talk on "College Salesmanship," emphasizing the need of rightful publicity for all college activities. He also offered helpful suggestions for the carrying on of the campaign at Moravian and among the churches of the demonination to secure \$100,000 for a soldiers memorial building.

Dr. Charles H. Rominger, president of the Lehigh Valley Alumni Branch, was toastmaster and brief remarks were made by Dr. J. Taylor Hamilton, president of the institution; Dr. W. N. Schwarze and Prof. Roy D. Hassler, of the faculty; Rev. G. F. Bahnsen, of Coopersburg; F. G. Bahnson, of Easton; Conrad Shimer, R. E. Shafer, Rev. D. C. Meinert, Theo. Mueller and E. R. McCuiston, all from Bethlehem.

COLLEGE PUBLICITY.

Workable suggestion were made by several of the speakers for more effective publicity for the institution in many ways, and the announcement was made by Dr. Schwarze, who is resident professor at the college, that a publicity committee is about to be appointed to cooperate with the faculty in disseminating news of the institution.

A local newspaper man is to be secured later for a talk on "College Publicity" before the entire student body and to offer suggestions to the publicity committee. Mr. Mueller, who is an Alumnus of both Moravian College and Lehigh, concluded the evenings

speeches by urging that a registrar be appointed at Moravian to devote a portion of his time to the duties of this important office. The suggestion was well received and action will probably be taken in this matter at an early date.

Dr. Hamilton, in his opening remarks, referred to the big fire at Moravian College exactly six years ago on Hallowe'en night, when a \$50,000 loss was sustained in the partial destruction of Comenius Hall. He contrasted the happy occasion of the luncheon and the present bright prospects of the institution with that destructive occurrence.

Dr. Rominger outlined the progress of the memorial fund drive and assured his hearers of its ultimate success. He told of collecting plans at Coopersburg, Lititz, Nazareth, New York, Bethlehem, the southern, western and Canadian districts of the Moravian Church. It is the plan of the Executive committee to engage the continued services of a field worker who will do extensive work in raising the fund and will visit practically all of the Moravian Churches in the United States in behalf of the \$100,000 fund.

Prof. Walters in opening his address, referred to the pleasant relations that have always existed between Lehigh University and the Bethlehem Moravians since the time 54 years ago when Judge Packer bought the then Moravian Church building, now Christmas Hall, on Packer Avenue as the first building for Lehigh University.

Mr. Walters told of various ways to rightfully advertise educational institutions and urged that their work for the better things in life should be placed before the people in every legitimate way possible. "We are derelict," he said, "if we fail in making prominent the better things in life." Colleges must get out of that seclusion, falsely believed years ago to be the proper thing for them.

Science Building Campaign Notes

These columns have, since the beginning of the campaign for \$100,000 for the erection and endowment of the Memorial Science Building, contained various items of interest pertaining to the said campaign, and now through the generosity of the "Comenian" Staff we are privileged to the use of these columns as a means of appealing to and informing the Alumni and friends of our progress.

This progress has not been as rapid possibly as some may think it should have been and it has certainly not been as rapid as we should like to see it, but conditions have hampered us. Every man on the Executive Committee is kept busy by his vocation and it has been only by the hardest sort of work that we have been able to accomplish what little has been done.

It is hoped that before the time has elapsed for the issue of the next number of "The Comenian," we shall be able to announce to you that one man has been secured who will be able to devote the major portion of his time to raising the necessary amount, by making it a personal appeal to every member of the Moravian Church throughout North America. After deliberate consideration this seems to be the only feasible plan.

Until the time however when we will have the services of that man may we not urge that all alumni get in touch either with the Executive Committee or with the Regional Committee nearest them in order that the work of the Executive Committee and their representative may be lightened and facilitated.

To date we have received \$12,200, of which sum \$687 was pledged by the undergraduates now at Moravian and indications are that they will go well over the \$1000 goal set as their pledge.

About one-third of the members of the Lititz Congregation were visited during the week of October 20-25, and \$1,070 received in pledges and cash. The remaining members will be visited at some time in the near future as a lack of time prevented our visiting all of them during the week.

Work has also been begun in Nazareth but at present writing there is no report to make.

We also take this opportunity of thanking the "Comenian" Staff and the undergraduates of the College and Seminary for their liberal response in the campaign and for their interest manifested by adding four pages to "The Comenian" and allowing us the privilege of using it as a means of transmitting our appeals and reports to the Alumni.

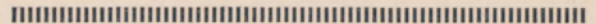
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Executive Committee, Bethlehem, Pa.

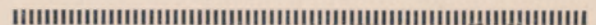
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- Rev. J. S. Romig, D.D., Chairman Philadelphia District, 1411 N. 17th Street, Philadelphia, Penna.



The next rally of the Lehigh Valley Alumni Association will be held in the College Gym on Wednesday, December 11, when grads will be the guests of the student body at a "get-together" meeting



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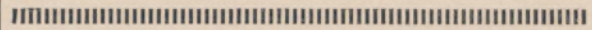
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THE MANAGERS.



“THE CONJURER”

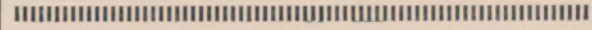
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