

The College Cord

WATERLOO COLLEGE

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THEOLOGICAL COURSES FOR DIVINITY STUDENTS

Editorial . .

Greetings, everybody! We return to our work after an enjoyable vacation, refreshed and renewed in vigor to meet the difficulties and labors of the new year, and we hope that you too have been reinvigorated to commence work again, and (in which we are naturally most interested) are prepared to shower us with contributions to the Cord. We note with regret the absence of several familiar faces, yet we are solaced to some degree by the sight of many new faces, as well as by the return of some who had departed from us in former years. We hope your stay with us may be an enjoyable one.

A GAIN we are brought face to face with the problem: Are Classics, particularly Latin, receiving undue emphasis in the curriculum of the modern College, typified by our own Waterloo? Are we justified in spending, in one course, six hours of classes per week or roughly one third of our time, as well as a couple of hours every night in preparation for these classes? In my opinion this is giving to a language long since defunct a place in our cultural education of which it is not worthy; a place which, even if it were worthy of it, it could not adequately fill.

We study Latin, why? For the mental training which it provides? To develop the brain cells to the point of being able to recite by rote the few hundreds of forms of the Latin nouns and verbs? If that is our purpose in studying Classics, why not substitute for them some language such as Russian, German, or even Chinese as a compulsory subject? In this way not only would we be provided with a wealth of mental exercise, but we would have an opportunity to learn something of the character of a **modern** nation, of some country in which we are vitally interested, of some people with whose destinies we may soon be closely connected. Would it not be better to understand their language and their idiosyncracies rather than those of a dead race? Will we look backward or forward?

Again, our Classics advocates say that by the study of these languages one learns to understand the spirit of the Greeks and Romans, their ideas, their philosophies; and, it must be admitted, the philosophies of Plato, Aristotle, and others have influenced much of our own philosophy of life. Yet how much of this philosophy does one learn through his own transla-

tion? When one has to search the lexicon for every second or third word, and then arrive at only an approximation of the meaning, he sees little of the philosophy contained in the piece of literature. Then, too, in the hours required to get this approximate translation, other homework must often be neglected with the result that other courses suffer. Or if, to avoid this, "ponies" are employed, merely practice in memorization is gained. Thus in either case the student loses time which might otherwise be spent on something more practical.

And then there is the argument for Classics that these languages have an important effect upon our own language. Remove from our vocabulary the words of Latin derivation, and much is taken away. Then, too, these Latin derivatives enable us to express various delicate shades of meaning by the mere addition of a prefix or suffix. Superficially, then, Latin would seem absolutely essential to a full knowledge of English. But is it? Much of our vocabulary we derive, not from our study of Latin, but from our dictionaries and from the literature we read, so that we gain a considerable knowledge of these derivatives without ever having seen a Latin grammar. On the other hand the Latin student is inclined to overwork the polysyllabic ponderosity of his acquired vocabulary, to the neglect of the more pithy, concrete, and picturesque yet shorter words of Anglo-Saxon origin. Such words of this latter class formed the greater part of the vocabulary of that incomparable master of English, Shakespeare, who, in the words of his contemporary Jonson, knew "little Latin and less Greek." Can we desire our language to be more meaningful than his?

Utrum Flava an Fusca est? . . .

EVER since Adam admired the sparkle in Eve's hair and adored the curly tresses falling over her shoulders, man has been troubled with the age-old problem, namely which is preferable, blonde or brunette?

It is my desire that my readers will not take this little soliloquy as advice from one who has had ample experience in that field. On the contrary, the author considers himself very incapable of passing any remarks whatsoever, concerning the fairer sex, and hereby declares himself not responsible for various opinions contained in this article.

In order to gain the proper background for this problem, let us turn our attention to the ideal woman in the Greek world. Venus seems to have surpassed all, as far as beauty goes, and the Greeks ingeniously avoided trouble by not declaring the color of her hair in any of their many poems. All they say is that she was the most beautiful woman that ever lived.

When this question was presented to several of my companions, there seemed to be quite a difference in opinion. Now the only way to settle this once and for all, was to take a vote, and find out whether Venus was blonde or brunette. Here is the result. Ten said Venus was blonde, and eight said that she was brunette. Therefore Venus was declared blonde by two votes.

Sad to say, today we find that most Greek women have lost their former beauty and charm. Compared with our fairer sex, Greek women seem to be slightly out of proportion and nearly one hundred percent brunette. Whether this is due to an evolution in the trend of art or no, it is a question too difficult for me to answer.

But I am getting ahead of my story. In my haste, I neglected to talk about Mark Anthony's weakness, Cleopatra of Egypt. Undoubtedly Cleopatra ranked as the most beautiful woman in her day, and art connoisseurs, the world over, declare her a brunette.

Throughout the middle ages, we find that brunettes again have the preference. All of Henry VIII's wives were brunettes, and history says that Henry was no mean

courtier.

Today it does not matter whether a girl is born with a shock of red, brown or blonde hair. It's all the concern of the hairdresser. If a brunette wishes to become a blonde, all she has to do is buy half a dozen lemons, or sometimes a small bottle of peroxide is very convenient. To reverse a blonde to a brunette, one must use dye. This process is a little more dangerous and treatment must be made with care, lest the blonde become brunette too suddenly, and the horrible misfortune of having nobody recognize her should befall her.

According to a recent census, blondes are found to be more numerous in cities than brunettes, but as previously hinted, this does not mean much. At most universities blondes are given the preference over their opposites, but the reason is rather obscure. It was suggested to me that the college boy's dream of the ideal girl, is one who appears rather a little inferior in intellect to his own. This gives him the supreme satisfaction of thinking that he is the brains of the couple, and helps to build up the great feeling of importance deep down inside. At a noted College in the South, this was found to be the case, when a census was taken, during a rugby match.

Again if we turn to the most expert of connoisseurs, Hollywood, we find that the dark-haired beauties rank first on the ladder to stardom. A medical test also was taken of the comparative palpitations of two girl's hearts, the first, a blonde, and the second a brunette. When a very handsome male, unknown to either, kissed first the blonde and then the brunette it was found that the brunette registered as being much the more affectionate of the two.

But the only way to settle the question, is to have a vote, and see exactly what the opinion is, at Waterloo. As for myself, I should like to remain a neutral, but if any co-ed desires to know what type of hair, her heart's desire admires, so that she can make the necessary alterations, to please his highness, just write,
Nelson Alles
c/o The College Cord
P.S. All letters must be signed.

THE GOSPEL OF THE GERMAN REFORMATION

IN THE ANGLO-SAXON MAKE-UP . . . by OTTO REBLE

IN the "Franz Rendtorff Festschrift" titled "Evangelische Diaspora and Gustav Adolph Verein" as issued by the Gustav Adolph Verein, Leipzig, we came across an article which after the first waves of indignation had passed, stimulated us to serious thought. The article titled "Das Evangelium der deutschen Reformation in angelsaechsischem Gewand" was written by Dr. C. Schneider, Professor of N.T. Exegesis at Koenigsberg University, Germany. We might add that Prof. Schneider upon completing his theological studies with a brilliant examination was commissioned by the Gustav Adolph Verein to travel through the whole world and bring back a report of Lutheranism as it exists outside of Germany. The article mentioned above was his viewpoint of the Lutheran Church in Australia and North America.

Lack of space prevents us from producing the complete article, so we have translated those parts which we have found the most important; we have also taken every caution not to distort the article but to preserve it as closely to the original as possible. Again we wish to add, what we have produced is a translation from the German and we are merely acting as the translators.

"The thought of a commonly organized Lutheran church system of the world as based on one common opinion (conviction) is equally as much a Utopia as the thought of a common Calvinistic system of the world, yes, even the thought of a union of all Protestants in the world.

It has been proven that the religious expression of a people becomes something entirely different when it is adopted by another people (nationality.) And thus the German Reformation in English speaking countries has become entirely different in essence from that which it originally was.

1. Rigidity resulting from the Confessions.

Any observer will immediately notice the backwardness of the American Lutheran Church in theological fields, whereas the Anglican, Congregational, and the Scotch Presbyterian Churches have kept step with Germany in theology, and have

even surpassed the latter in some fields. American Lutheran theology has become stagnant and only that German theology receives the grace of being translated and read if it bears the stamp of conservatism.

The U.L.C., the Iowa, Ohio, and Missouri Synods hold fast to the theory of verbal inspiration.

The Missouri Synod hold that the exact wording of the Confession of the Lutheran Church is to be upheld: as the Holy Scriptures they have no discrepancies and are the truth of God. In connection with these Confessions, the Pope is still held to be the anti-Christ.

To find such facts as those stated above it is unnecessary to seek among extreme groups since all factions whether conservative or liberal are bound to forms which are set and fixed in rigid doctrine.

The theology of the Church is that of thirty years ago. There are exceptions within the U.L.C. and the German Ev. Church, but they remain exception and are not the rule.

The reason for this is perhaps three-fold. The lack of culture in the churches; memories in regard to the struggle for the Prussian Union; and the meagre education of the clergy.

The German people who emigrated to America were of a low class who were only to be held by the church through an absolute authority: doctrine of a rugged unchangeable type was made this authority.

The inadequacy of the education of the clergy is pronounced. Certainly there are exceptions, and there are also those whose personality, sincerity, and untiring efforts have overcome their educational deficiency. On the whole, however, very few have an adequate theological education.

The Anglo-Saxon teaching and learning methods of the Church Colleges, and Seminaries are responsible for this. The Board of Governors, which is responsible for the finances of the College, is composed mainly of ministers who zealously guard the right faith of the theological

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Our Freshmen and Initiation - -

by MARGARET CONRAD

OH, it is fun, this business of being a freshman! of having green ribbons tied to one's hair and ankles! of having baskets splashed with a huge FROSH! Yes the Freshman love it even though they pretend to be disgusted. The first thing they look forward to in their college career is this lovely entertainment—Initiation. They tell us how much they hate it and how they are going to rebel and they do rebel—only because they want more of this fun.

If they were not pleased, Betty Smith would not point to her legs with such obvious enjoyment and say delightedly at the woollen checked socks there revealed, "Aren't they awful?" Nor would Elsa Christianson appear to obtain so much relish from that soother lingering in her mouth. Elsa is quite sane usually. She is even one of our scholarship girls.

Sally Schmidt, we hear, felt moved to demand more entertainment for herself so she had the sophomores parade her down King Street and make her go through all kinds of antics. Clare Pope and Mary McGarry were not here for the first day of initiation and when they came to school and found their companions in middies and skirts with much green trimming here and there they could hardly restrain their grief. Nothing could console them, until they too, had their ribbons and baskets, then with their soothers in their mouths they soothed their grief away.

Margaret Pletch shyly confided to us all at the tea we had, that Initiation was her first thought in coming to Waterloo College. She thought first of Initiation although she was leaving home far behind her (she comes from Seabringville) and although she had a scholarship tucked away in her pocket.

We think perhaps, that Beryl Lake and Harris Veitch discussed this business of Initiation very fully that night after Athenaeum. They must have discussed Initiation. What else was there to discuss? We even go so far as to say that Harris might find inspiration in the subject of Initiation—or if not in that subject, then perhaps in some person?

As far as Theodore Witzel is concern-

ed, he thinks that Initiation is grand. Just ask him. He can tell of a thoroughly new use for shoe black and he is up in the latest thing in baths! It is a wonder water did not dampen his enthusiasm for experimenting.

Clifton Monk and Robert Thomas were worrying because they didn't have enough opportunity to show off their new costumes so they decided to play a tennis game when all the co-eds were watching and thus to reveal to the fullest extent their cute green ties (green and red contrast so vividly. Take a look at Clifton and you will agree.) The co-eds were much impressed either by the display of tennis or by the style of dress. We hope it was the costume because we would not want such effort to be wasted.

We hear that Laurant Reichard taught school for a number of years. Now, one would expect a teacher to retain his dignity and manhood and to object strenuously to any attempts to lower them. Not so Laurant. He enjoys pretending to be a baby again and he fingers his soother with the adeptness of great practise.

Donald Bornhold, a graduate from Normal, should be thinking about raising young scholars to an enlightened manhood instead of trying to lower himself to the level of the pre-school child with short pants and a huge bow tie.

Douglas Lowe is very meek in his acceptance of the altered attire. Similarly Henry Nuhn (another one of our scholarship students) has shown great submissiveness to the decrees of the sophs. But through their meekness a certain gleam of pride escapes especially when they stoop to pick up their "book-baskets" and then very carefully turn "FROSH" to the view of all they meet.

Our Freshmen delight in initiation. It is up to us to fulfill their whims to the utmost of our ability. We would not want to disappoint them. We want them to taste to the full the cup of college life and without Initiation the cup would fall short of expectations. So enjoy yourselves Freshmen. Flaunt your green-ness to our delight as well as your own.

Train Travel in India . . . by FRED NEUDOERFFER

TRAVELING by train in India is a rather delightful experience, especially so when your compartment is crowded with people talking various languages. To the person who enjoys good and varied entertainment this is quite refreshing, though much more so when the compartment is a Third class one.

Most Indian trains have four classes. First, Second, Inter (short for Intermediate,) and Third. With very few exceptions the compartments in the coaches do not communicate with each other.

The railroad fare is cheap. For First class one pays three and a half cents per mile, and travels in luxury. The long couches, upholstered in black leather, serve as seats in the daytime and as beds at night. Besides these the room contains electric fans, mirrors, pictures, a table, chair, and plenty of space for luggage.

The fare of Third class is one-half cent per mile; but the compartments have no furnishings except plain wooden benches. However these are always crowded. The people not only sit and stand wherever possible, but also lie on the floor. Bundles and boxes lie scattered about the compartment and even on the seats, no matter how many people are standing. If asked to move a box so as to make room, the owner stares blankly and shakes his head. Men sit with their legs crossed and drawn up on the seat. They litter the compartment with fruit skins and paper, although the window is not a foot away. Yet women who have small children, spread a cloth and put them to sleep on the floor. When the room is not crowded, men lie on the hard benches with their small box or bundle as a pillow, and stretch their feet out the window. In the early morning, when the train stops at a station, most of the passengers walk out onto the platform to a large tap. Here they wash both face and feet, and clean their teeth. They use no brush or tooth powder, as we do, but a certain kind of small green stick bought from a vendor. They chew one end of this until soft, and brush their teeth with it. That done, they bend the stick, scrape their tongue and throw this very useful bit of wood away.

An Indian buys his meal at any station.

There is always a large number of vendors who carry their merchandise in baskets on their heads. There are also boys who sell coffee, tea, and milk. Dining cars, which are only attached to express trains, serve better and more expensive meals.

The talking in crowded compartments usually rises to a very high pitch. Some speak Urdu, some Tamil, some Telugu, or any other language which is theirs. Along with their own dialect, many add some pet English phrases, especially when a European happens to be seated near by. But it would be very interesting for one if he knew thoroughly, one of the languages then being spoken. The topic discussed by the natives usually proves to be one of three things: food, money, or domestic affairs. Most often it is money.

The type of baggage carried by Indian travellers is mainly either a large bundle wrapped in a blanket and bound by rope, or a steel trunk. Some times the family necessities are carried in a large brass pot, sometimes even in a suitcase. But perhaps the oddest type of luggage, which came to my notice, was carried by the servant of a Mohammedan, who held a glass tumbler, containing his master's false teeth.

One of the worst pests to be found everywhere in India is the beggar. Even in the trains these filthy people, with their distorted features, carry on this horrible trade. Who knows what disease they have, still they place themselves among the passengers, who seem to take them as a matter of course. Most of them travel without tickets, as it is easy for them, when the train stops at a station, to climb into a Third class compartment from the opposite side of the platform. After the ticket collector has left the room, at different stations, one sees these filthy beggars crawling out from behind a pile of luggage, or from under the seats. When the train is in motion these people walk around striking tin cans and begging for money or food.

Still with all these strange incidents that occur every day, the Indian trains are said, by many, to be the finest in the world.

Seminary Twenty-Five yrs. Old

ON October 29th, 1911, the doors of Waterloo Seminary, the first Lutheran educational institution in Canada, swung open to admit four students intending to prepare themselves for the ministry. Over three thousand Lutherans were present in honor of this memorable event, the dedication of our Seminary to the service of the Master.

The story of the founding of Waterloo College and Seminary is a record of far seeing-vision backed by dauntless courage, of "hopes that were shattered only to rise again, of toil that seemed to bring no fruit, of obstacles that seemed insurmountable," to quote from an editorial in the "College Cord" of December, 1926. Finally, after months of adversity, Waterloo Seminary came into being as a product of the joint action of the Synod of Central Canada and the Canada Synod. The former body wanted to locate the school in Toronto in affiliation with the University of Toronto, but the leaders in the Canada Synod, among them Dr. Emil Hoffman, President of the College and Seminary from 1920 to 1926, succeeded in persuading them of the practicability of locating it in the heart of the Lutheran district, with the result that Waterloo was selected as the site for the newly founded institution. Five acres of land were donated by the Waterloo Board of Trade and six additional acres were purchased later.

The first graduate of our Seminary was the Rev. N. Willison, recently appointed President of the Lutheran Seminary at Saskatoon, one of the foremost bulwarks of the Lutheran Church in Canada.

In 1914 the preparatory course was separated from the theological course and organized as the Waterloo College School. Another step forward was taken in 1924 with the offering of the full Arts course, and in 1925 with affiliation with the University of Western Ontario. In 1929 women were admitted to the regular courses on the same footing as men. Finally, in 1930, Waterloo secured the right to offer courses leading to Honor B.A. and Specialist B.A.

(Continued on Page 9)

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COLLEGE DIRECTORY . .

Our last year's College Directory having been received with unanimous approval, and several requests having come in that we repeat the experiment, we feel justified in devoting two columns to the Directory of this year's students. In this Directory, unlike that of last year, street addresses as well as telephone numbers are given. We hope you will preserve this copy of the Cord and use it to advantage. It should prove of especial benefit to some of our Freshie friends who still retain their youthful exuberance of spirit (not spirits,) and have yet to learn the bitter lessons of life (we were once young and foolish too.)

If there are any errors in this Directory or if any names have been omitted, kindly inform us of the fact before the next issue of the Cord appears.

Resident Students, Phone Wat. 614

Alles, N.; Baetz, A.; Berner, N.
Christensen, A.; Conrad, A.; Dauphinee, J.; Dietsche, E.; Ernst, W.; Haak, F.; Hamilton, W.; Hill, W.; Magee, M.; Markovits, P.; Monk, C.; Neeb, H.; Nuhn, H.; Reble, O.; Schaus, L.; Schweitzer, A.; Stockman, M.; Strand, H.; Thomas, R.; Veitch, H.

Day Students

	STREET	PHONE
Bornhold, D.,	38 Gordon,	Kitch. 2068J
Brent, J.,	232 Lydia,	Kitch. 3973
Christiansen, E.,	17 Peppler,	Wat. 717J
Clarke, A.,	327 Margaret,	Preston 387J
Conrad, M.,	34 Young,	Wat. 182J
Cooper, M.,	68 Lancaster W.,	Kitch. 687
Cunningham, J.,	236 Herbert,	Wat. 507W
Doherty, M.,	551 Queen S.,	Kitch. 4221
Duering, H.,	179 Carolyn,	Wat. 866W
Fewings, M.,	83 Snider,	Wat. 356J
Fritze, J.,		Baden 35r32
Gillies, E.,	71 Earl,	Kitch. 3928W
Goudie, S.,	33 Margaret,	Kitch. 795K
Graber, W.,	122 Courtland,	Kitch. 1453W
Griffith, J.,	New Hamburg	
Harper, Jack,	571 Park,	Kitch. 3433
Hartman, A.,	Preston Rd.,	Kitchener
Hoffman, M.,	84 John,	Wat. 937
Hunsberger, A.,	R.R.2.,	Waterloo
Johnson, L.,	34 Young,	Wat. 182J
Kellerman, D. & E.,	24 Cedar W.,	Wat. 539
Lake, Beryl,	832 Queen,	Kitch. 4154
Little, A.,	177 Albert	Wat. 426J
Lowe, D.,	62 Allen,	Wat. 285F
McGarry, M.,	65 Hohner,	Kitch. 929F
Meyer, R.,	R.R. 3, Kitch.,	(Breslau 27r4)
Neudoerffer, F.,	32 King N.,	Wat. 926J
Oliver, F.,	77 Locust,	Kitch. 885J
Pletsch, M.,	83 Snider,	Wat. 356J
Pope, C.,	152 Elgin,	Kitch. 293W
Psutka, J.,	268 Breithaupt,	Kitch. 4080

Reichard, L., Elmira, 257
 Schmidt, C., 164 King S., Wat. 434
 Schmidt, G. & S., 650 Queen S. Kit. 4075J
 Sim, G., 63 Snider, Kitch. 1142M
 Smith, B., New Hamburg
 Smith, E., 155 Union, Kitch. 4386
 Tailby, R., 210 Union, 459
 Tait, M., 238 King W., Wat. 318
 Tegler, R., 87 Snider, Wat. 636J
 Thompson, B., 49 Gruhn, Kitch. 2035W
 Toivonen, M., 8 Noecker, Wat. 392W
 Treusch, E., 118 Pandora, Kitch. 1564
 Warder, L., 65 Chapel, Kitch. 1636J
 Weber, E., R.R. 1, Wat. 71r14
 Vincent, 49 Elgin, Kitch. 623W
 Witzel, T., 51 Ahrens, Kitch. 496
 Wood, R., 191 Weber, Kitch. 876W
 Zeller, J., 70 Water N., Kitch. 3679W
 Ziegler, W., 16 Frederick, Wat. 822W

Faculty

Clausen, Dr., 186 Albert, Wat. 1097
 Dunham, Miss, 82 Filbert, Kitch. 2876W
 Froats, W. C., 170 Albert, Wat. 459W
 Haug, Miss, 65 Queen N., Wat. 272W
 Hirtle, R. J. E., 122 Albert, Wat. 523J
 Johns, W. H., 244 King N., Wat. 133J
 Klinck, C. F., 143 Albert, Wat. 944J
 Little, Dr., 177 Albert Wat. 426J
 Nikonder, Dr. 32 King N., Wat. 53J
 Rand, F., 49 Bridge. Rd., Wat. 14W
 Sandrock, Rev., 174 Albert, Wat. 426W
 Schorten, Dr., 170 Albert, Wat. 1015
 Smyth, J. H., 210 Lydia, Kitch. 2738W
 Twietmeyer, Miss., 12 Fred., Wat. 50M

Seminary Twenty-Five years Old ———

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These twenty-five years tell a story of steady though slow progress. The Twin Cities and surrounding communities in general have as yet failed to appreciate the wonderful opportunities which our College and Seminary have to offer. Every year many Lutheran students go to help fill the ranks of "Western," "Toronto," "Queen's" and other non-Lutheran institutions,—students which could supply our own institution with much needed life-blood. However, in general the prospects for our College and Seminary are slowly brightening; more people are becoming aware of the fact that we exist as an institution, and we may hope with justification for real progress within the next few years.

He who has conquered doubt and fear has conquered failure.—James Allen.

Love's a blind guide, and those who follow him too often lose their way.—Cibber.

Had women no more charms in their bodies than what they have in their minds, we should see more wise men in the world, much fewer lovers and poets.—Vanburgh.

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Our New Professors . .

THIS year we have with us two new professors,—Prof. F. Rand, who has charge of the French Department, and Dr. Nikander, head of the Philosophy Department.

Prof. Rand, who has been called to fill the position formerly occupied by Dr. H. Rabow (now in Germany,) was born in London, England, where he also received his early education. He was much interested in sports, particularly such as, soccer, cricket, etc., as well as tennis and badminton.

In 1925 he came to Canada, proceeding directly to the Great West, where he attended Normal School at Saskatchewan. The next two years after graduation he spent in teaching, putting into practice what he had learned. At the same time he devoted his spare time to extramural courses from Queen's University. He attended Queen's in '28-'29, '29-'30, taking his B.A. in '30. During these same two years he held the position of Instructor at Albert College. After graduation he was appointed Research Assistant in the English Department at McGill, where he received his M.A. in '32. During his years at Queen's and McGill he was active in extracurricula activities, holding the position of Dramatic Editor on the staffs of the Queen's journal, and the McGill Daily. In '32 he was appointed head of the Department of History and Modern Languages in the Royal Military College at Kingston, coaching the students, not only in the classroom, but also in the soccer field. This position he has held until this year. During the last few summers he has been studying at the University of Paris, doing research work in the field of French Literature, as work necessary for his Ph. D.

Called to Waterloo to fill the vacancy left by Dr. Rabow, Prof. Rand has assumed charge of the French Department, teaching in both the Pass and Honor Courses.

Prof. Nikander, son of the late Dr. Nikander, founder and President for several years of Suomi College and Seminary, was born and received his early education at Hancock, Michigan. Entering Suomi College Academy, he took part in several

sports, including Track, Basketball and Tennis. After Graduation, he put in a year at Hancock, editing the Finnish Lutheran Paper, "Amerikan Suometar." The next year he entered the Theological Seminary at Suomi, whence he proceeded into the Lutheran Ministry; for a year he did pastoral work in his Ironwood parish. Realizing the potentialities of his philosophic mind, he discontinued preaching to enter Carthage College, where he received the B.A. degree in '28. During his period at College, he gave liberally of his services to Y.M.C.A. work, and as Associate Editor of the Carthage College newspaper. Desiring to do research work in Philosophy, he turned down a valuable scholarship to Illinois University, and entered the University of Chicago, receiving his M.A. in Philosophy in '29. In the fall of '29 he entered Harvard University to continue his work in Philosophy. In '30 he was called to the position of Acting Professor of Philosophy at Carthage, the regular Professor being away on Leave of Absence. Returning to Harvard the next year, he received his Ph. D. in Philosophy in '35. From that time till the present he has been serving a Finnish congregation at Allston-Brighton.

Accepting a position at Waterloo, Dr. Nikander has taken over the duties formerly performed by Rev. Henkel. In addition to the College Courses in Philosophy, Psychology, and Religious Knowledge, he is also giving a course in the Seminary on the Philosophy of Religion.

We hope these gentlemen may soon feel perfectly at home among us; that they may take part in our sports and other extracurricula activities. Especially do we welcome any contributions they may make to the "Cord," not only of articles, and other material, but of constructive criticism as well.

A little silence often saves much trouble.

He jests at scars who never felt a wound.—Shakespeare.

All one's life is music if one touches the notes rightly and in tune.—Ruskin.

German Reformation

(continued from page 4)

school, and woe to the student or instructor (Dozent) who questions and transgresses the prescribed faith. There is also no academic freedom, so that at the completion of the course prescribed, students of absolutely one cast of knowledge are produced. They are merely patterns of their prototypes. The result is a scarcity of well educated instructors (Dozenten)—no desire or ability to do research work; and no original works of theology are produced. Instead of stressing Greek, Latin, German or Hebrew, the Confessions and English Bible a type of edifying exegesis are impregnated on the minds of the students. Exegesis and Church History remain step-children.

This is the reason for the lack of knowledge (Wissenschaft), the reason for the straying from the true Lutheran faith and also the reason for the surrender of the German spirit in synods of German origin.

2. The Stressing of the Liturgy in the German Church.

The liturgy of the once German Lutheran Church is over stressed. This is partly due to the love of sensationalism in America and partly to the liturgical environment in which the German church has been set. As a result the liturgy is a mixture of old Lutheran liturgy and the Prayer Book.

One may safely say that the liturgy of the U.L.C., that Church of America which leads the Lutheran world conference, is less Lutheran than it is Anglican-episcopalian. The liturgy of the U.L.C. has little in common with Luther's "Mess."

3. The Anglicizing of the Church Hymnal.

The hymns which are the most beautiful expression of German spirituality has gone the way of the liturgy. Of the 354 well-known hymns, authors and translators of the Common Service Book, 243 are non-Lutherans; of the 578 hymns, 472 are not of German origin.

These statistics show how quickly the Lutheran Church has forgotten its German origin and how rapidly it is losing its Lutheran setting.

Conclusion.

If a new, free evangelical wave from Europe does not soon reach Anglo-Saxon lands, the old German treasure of faith will be lost. The old German faith if it is not absorbed by the Anglican church will be lost in the streams of a religious and theologically weak, so-called Lutheran sect."

(We would appreciate any criticism that may be made on the above article, and ask you to address all letters to the editor.)

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Moon up, curtains down,
Blue eyes closer to the brown;
—Silent roadster, mossy road,
Darkness now where pipe once glowed.
Moon down, car turned round,
Headlights brighten hilly ground,
—Pipe now red—"Pretty head."
Harvest moon behind that shed.

PERSONALS . .

Ruth Turkheim, a graduate of Waterloo in '35, has received her M.A. degree from Wittenberg.

Another '35 graduate, Miss Evelyn Klugman, has received her M.A. degree from New York University, and is now teaching in Luther College, Regina.

Dr. N. Willison, of Hamilton, and formerly registrar of Waterloo College has left for Saskatoon, where he will take over the presidency of the College and Seminary. Dr. Willison's leaving is a distinct loss to the Canada Synod as well as to his many friends in the Canada Synod.

Louis Saddler, a graduate of '35 has received a position in Mindon Continuation School.

Otto Reble has returned from Germany, where he spent one year at Leipzig, studying Theology. Although Mr. Reble enjoyed his stay in that country, he was very glad to return to Canada, the land of his heart's desire. He is a present completing his last year at our Seminary.

Rev. A. Schlenker graduate of '33 has a position in Cayuga, as a minister of the Evangelical Church.

Karl Knauff, formerly of Waterloo College and Seminary, has left for Erlangen, Germany, where he will resume his studies in Theology.

Miss L. Montgomery a member of last year's graduating class, has gone to Toronto where she has entered the Ontario College of Education.

Rev. H. Baetz, graduate of '28, Lutheran Minister at Chesley is building a new Church.

Lloyd Herman who was noted while at Waterloo for his especially "oversize" feet, finds that these same feet have carried him a long distance. Lloyd has just hitch-hiked to Alaska and back, so the joke is on us.

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F. Freeston a graduate of '36 has entered Trinity Anglican College at Toronto.

Paul Eydt and Earl Treusch have entered the Seminary.

Jack Schultz a last year's graduate has enrolled at the Ontario College of Education. Waterloo lost a good man in Jack and we wish he were back.

Jim Dauphinee, '36 graduate of Dalhousie University, N.S., has entered the Seminary.

Miss Margaret Hoelscher, graduate of '36 has received a position in Euler's Business College.

It has been reported from a reliable source, that Rev. Neff is the proud father of a baby boy. Both mother and son are doing well, thank you. The mother, if you remember was before her marriage Helen Willison, a '35 graduate of Waterloo.

William "Bill" Nolting is carrying on his duties as pastor for the New Dundee district. Rev. Nolting graduated from the Seminary last year.

Rev. V. Monek, Lutheran Minister at Midville, N.S., has taken unto himself a wife.

L. Lawson, graduate of '34 has been called to the United Church in Guelph.

A. W. Jones, graduate of '33, is in his second year at Emmanuel College, Toronto which is the United Theological School.

J. Hagey, graduate of '28, has been promoted to the position of Advertising Manager of the Canadian Goodrich Co.

Our two vagabonds, A. Campbell and J. Miller have returned to Canada after roaming the British Isles.

Ruth Johnston and Grace Bowers, graduates of '36, have left for Ottawa where they have received positions with the government.

Betty Spohn, a last year's graduate has received a position in the Waterloo Trust.

Rev. Julius Tursecanyi, who graduated from the Seminary last year, and is now serving a Hungarian congregation at Buffalo, has taken unto himself a better half. Best of wishes, Mr. and Mrs. "Yogi," and may the Callander influence not invade your domicile.

DON'T USE BIG WORDS

In promulgating your esoteric cogitations or articulating your superficial sentimentalities and amicable philosophical or psychological observations, beware of platitudinous ponderosity. Let your conversational communications possess a clarified conciseness, a compact comprehensibility, coalescent consistency, and a concatenated cogency. Eschew all conglomerations of flatulent garrulity, jejeune babblement, and asinine affectations. Let your extemporaneous descantings and unpremeditated expatiations have intelligibility and voracious vivacity without rhod-

(Continued on Page 14)

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COLLEGE NOTES . .

The initial meeting of the Athenaeum Society was held on October 1st, with an encouraging number, especially of Freshmen present.

New officers were elected to replace those previously appointed who have not returned to College this fall. The Executive is now composed of:

Faculty Adviser—Prof. Johns
Hon. Pres.—Norman Berner
Pres.—Fred Oliver
Vice-Pres.—Mary Tait
Sec'y Treas.—Elaine Smith

Otto Reble, who has spent the past year at the University of Leipsig, addressed the society on his “Impressions of Germany”—an instructive and entertaining survey of conditions in that country. Mr. Reble dealt with the political and economic theories of modern Germany, and emphatically contradicted the prevalent opinion that an immediate war in Europe is inevitable. Of further interest also, was his sketch of German University life.

Games arranged for the purpose of getting acquainted, were played before the meeting adjourned.

On the evening of October 1st, our Freshettes were entertained at a tea by the Co-eds in the College dining-room. Ever since registration, wild rumours of a wilder initiation indicated that a tea at this time of year could have but one dire purpose.

Even Freshettes, however, can be mistaken, for the hour was delightfully spent in just getting acquainted. The guests were welcomed by Peggy Conrad, who called upon Lillian Johnson to introduce (as the real heads of the various departments) the wives of the professors, and upon Connie Schmidt, to interview the neophytes. Inspired by vocal numbers by E. Schorten, a rousing sing-song concluded the first Co-ed tea of the season.

Have you visited our Dining-room yet this year? Do so at your earliest convenience. You'll be delighted with the service.

Under the direction of Max Magee the choir began its activity for the year on

October 8th, with a short practice, for the purpose of investigating the possibilities for an active and efficient College Choir. Both in attendance and talent, the outlook was promising.

A successful meeting of the College "Germania" was held on Oct. 8th. After a short business meeting, during which Miss Conradine Schmidt was elected President, a brief but entertaining program was enjoyed, consisting of a saxophone solo by Mr. Hill, a resume of a day in German University life by Mr. O. Reble, a reading by Donald Bornhold, and a vocal trio by Misses C. Schmidt, M. Conrad, and L. Johnson.

The second meeting of the Athenaeum Society was held on Oct. 15th. After the usual business, the Society was entertained by a most enjoyable program of Negro Spirituals and other old favorite selections presented by the Male Chorus of the Y.M.C.A., under the capable direction of Mr. Don. McLaren.

Our Basketball team is due to go places. On Sat. Oct. 17th they beat St. Jerome's with a 25-10 score, and on the 24th they carried the day against the K. & W. Collegiate with a 42-8 score. Keep it up, boys!

Donations to Our Library . .

Waterloo College and the Lutheran Seminary are indebted to the following friends for recent donations to the library:

Mr. Walter C. Mueller: six bound volumes of the **Canadian Geographical Journal** (1930-1935.)

Dr. Alex. O. Potter: copies of the **Weekly Times** magazine (1931-1935.)

Prof. Fred C. Ahrens: copies of the **Publications of the Modern Language Association** (1929-1935.)

Library of the University of Western Ontario: **Transactions and Proceedings of the American Philological Association, 1935.**

Doctor G. E. Hayunga, Toronto: **Robinson During the French Regime.**

Carnegie Corporation: Macmillan's **Warning From the West Indies.**

Prof. James H. Smyth: Clay's **Economics for the General Reader.**

Class of '36: **Occidentalia 1936.**

Prof. Louise Twietmeyer: Stendhal's **La Chartreuse de Parme**, Flaubert's **Trois Contes.**

Mr. J. F. Doering: **The Swastika.**

Dr. C. H. Little: **Disputed Doctrines.**

Rev. F. S. Mayer: **Why Two Worlds?**

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EDITORIAL . .

(continued from page 2)

If Classics were dropped from the curriculum as a compulsory subject, how many other more useful, more important subjects could be substituted! Music, Business, Economics, more Honor Courses, more Philosophy courses—countless other subjects more useful, more beneficial in the practical world which the graduate enters. So why not retain Classics only as an option for those who want to honor in these subjects, leaving the other students to take it if they choose, rather than be exposed to it of compulsion as at present.

Due to the fact that a pageant in commemoration of the twenty-fifth anniversary of the Seminary is being presented by the College and Seminary, the Annual Cord Play will have to be postponed until after Christmas.

WHAT DOES IT MEAN TO YOU?

What does your collage mean to you?
Merely a place to loaf and play,
Somewhere to go, somewhere to stay;
Or something that is splendid, true,
Designed to challenge, measure, test,
That bids you do your level best
To make your daily knowledge quest
A search for what is noblest.
What does it mean to you?

What does your college mean to you?
Only a place to make a grade
Or strut around on "dress parade"
With nothing serious to do;
Or something you may utilize
That lifts you up, that makes you wise,
That strengthens, builds, and fortifies,
And helps you win life's greatest prize.
What does it mean to you?

What does your college mean to you?
Merely a place to get degrees,
A few years spent in jubilees
Or used to gain a higher view;
To build a spirit that is fair,
To make your life be "on the square"
With friend and foe alike to share,
To stand for right, to do and dare.
What does it mean to you?

—W. P. Harman, in Educational News from the Board of Education of the United Lutheran Church in America.