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Delta Kappa Epsilon, Beta Theta Pi, Zeta Psi, Sigma Nu, Sigma Alpha Epsilon, Alpha Tau Omega, Sigma Chi, Phi Gamma Delta, Kappa Sigma, Kappa Alpha, Pi Kappa Alpha.

SOCIETIES.

Theta Nu Epsilon (secret).
Pi Sigma (secret).
Order of Gingham (Junior secret). The society meets in February and October. Banquet Thursday night of commencement.
Philanthropic (secret, literary). Established 1795. Meets every Saturday night in the Phi Hall, New East Building.
Dialectic (secret) literary. Established 1795. Meets every Saturday night in the Di Hall, New West Building.

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UNIVERSITY MAGAZINE.

W. R. Webb, editor in chief.
Editors,
E. C. Gregory, Dick Lewis, Burton Craige, D. Eatman, E. E. Sams.

Y. M. C. A.

H. H. Horne, President,
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Church Directory.

PRESBYTERIAN CHURCH.—Rev. D. J. Currie. Services every Sunday morning and night except the first Sunday in each month. Prayer meeting every Wednesday night.

EPISCOPAL CHURCH.—Rev. Paul Shubert. Services every Sunday morning and night.

METHODIST CHURCH.—Rev. L. S. Massey. Services every Sunday morning and night. Prayer meeting Wednesday night.

BAPTIST CHURCH.—Rev. Dr. Thos. Hume. Services every Sunday morning and night every Wednesday night.

THE FOLLOWING from the *Buck-ll Mirror* may be of interest to those intending to enter the University next year, and are wondering what they will be called:

"We now have in college the class of '96, the class of '97, the class of '98 and the class of '99; and next year we shall have the class of '00.

"'Twill be a perplexing question just how to designate the class in terms of the year of graduation. We might call them *Century Plants*, or going back to early politic times for a suggestion, the *(K)no(w) nothing* class. Again, to the Sophomore mind at least, they might be the *naughty* class. The professors might indicate them as the *flunkers*, or *zero* class.

It is rather paradoxical that their class name, suggestive as it will be of the wonderful promises and possibilities of the twentieth century, should be composed of such insignificant figures. We believe, however, that the class will rise above any and all depressing influences that may be suggested by the oddity of the figures and will make a name for itself. In that case the oft-propounded question, "What's in a name?" may be truthfully answered, "*Nothing, nothing.*"

When the foot ball season was over and the Virginia game was lost and some prejudiced individuals began to say unkind things about the team and about foot ball in general, we thought our cup of unhappiness was full and running over, but the half had not been told, and now the unkindest cut of all comes to us from the *College Message* of Greensboro, N. C. as follows:

"The *TAR HEEL* has devoted most of the space to foot ball. We are sorry that it is taking such a hold upon our colleges, as we think it is one of the most brutal of games and quite unfit for gentlemen."

To the fair writer of the above extract and others who are sometimes wont to view with a critic's eye things with which they are unfamiliar, we suggest that they read and remember the following little poem from the *U. of Penn. Courier*:

Her disgust was quite great,
And she showed the base state
Into which no good game has descended,
And she said 'twould be right,
And would give her delight
If it were promptly and quietly amended.
She had ne'er seen a game
But she said all the same
"It is brutal, and all that is rough"
But on Thanksgiving Day
She beheld the great play
And concluded 'twas not vile and rough.
Now, for all of this kind
Of self-satisfied mind
Who will judge, without seeing its crimes,
We prescribe for a cure,
"Let them see." And we're sure
That those flaws won't appear many times.

[Communicated]

Without doubt the late Bishop Brooks was the greatest preacher of this generation. Other men have stirred a louder enthusiasm within their own church; a few have appealed with equal success to the educated and thoughtful; perhaps one or two have gotten closer to the humbler classes; but no man has shown the power, in equal degree to that of Bishop Brooks, of reaching men without regard to their location, association, or development. This is the test of a preacher,—the power to minister to souls. It is the Christ power. Bishop Brooks possessed it.

If you do not think so read carefully the book recently added to the library, *Essays and Addresses, Phillips Brooks*. In the range of subjects you will see that the interest is human; in the analysis you will see his clear and powerful thought; in the impulses that moves you towards the larger and richer life, recognize the Christ preacher.

[Communicated.]

The evil of smoking in college days is very great, even greater than drinking, certainly more common. Many strong men in the Freshman year have so damaged mind and body by tobacco that by the Soph. and Junior years they begin to fall behind in their work and some even are not able to complete the course begun with honor.

Cannot something be done to remedy the evil? Does not the University culture insist with all might on sound bodies? If not, what do our athletics, our gymnasium, and other physical sports, mean? Athletics insisting so strongly as it does on a strong body requires those who compete for its honors to abstain from smoking and drinking. Ought a man be less a man when he is off a pledge? Is it not his duty to be true to himself as binding as to be true to his fellow players on the team? The University stands for manhood. This is its true aim and purpose. How can a man claim himself a representative of University culture, if he lacks one of the requisites to manhood, physical power? Of course from the moral stand point the evils of smoking and drinking are even greater. No man has the right to damage himself any more than he has to endanger the life of his friend.

I should like to see some remedy proposed by the student body, and at once. Let several opinions and suggestions be given next week.

WHILE we agree with the writer of the above article in that smoking to an excess is an evil and regret that as such it does exist here, still we do not think it is a case where the student body can or ought to take any action or where any discussion on our part can do any good.

In all cases of honor where such things as theft or cheating on examinations were concerned the student body has always been prompt to act and has without the assistance of the faculty created and maintained a standard of honor which we do not hope to see improved upon either here or elsewhere.

The case above referred to seems to us entirely different.

There is no social or moral distinction between the man who smokes and the man who does not.

He may injure his health and perhaps his mind, but if he chooses to do so it seems to us a matter for him alone to decide.

If we have taken a wrong view of the case and the writer of the above article or any one else has a solution of the question to offer we shall be glad to publish the same and acknowledge our mistake.

Eight and Eighteen.

EIGHT;—
"Mother said, that I must not request you
To give me some jumbles or cake;
But she told me, I need not refuse it,
If you the kind offer should make."

EIGHTEEN;—
"Father said, that I must not invite you
But I think, that I did hear him say:
If you called, that I must not dismiss you,
And so send you rudely away."

* * * * *
Thus we find in humanity's drama
Let the age bewhatever it may,
That the plot remains constant. The size of
The stage, makes the change in the play
Ex.

A little iron,
A cunning curl;
A box of powder,
A pretty girl;
A little rain,
Away it goes;
A homely girl
With a freckled nose.
—Ex.

A Freshmans Soliloquy.

When Daisy's arms her dog
imprison,
Oh! how I wish my neck were
his'n
How often would I stop and
*turn
To get a pat from a hand like
her'n
And when she kisses Towser's
nose
Oh! don't I wish that I were
those!
A Kinston Freshman.

"Plty 'Tis, 'Tis True."

Before the fire, a cozy nook,
A pipe, a jug of ale, a book;
Should not a man be snug!
And though the coal bill be unpaid,
The book a friend's, the pipe home made,
And fortune prove a fickle jade,
There'e cheer withn the jug!
Lx.

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