

# The University Student

(Lux et veritas.)

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## EDITORIAL COMMENT

### EXIT

As the time approaches for the retirement of the present regime of staff officers there is a feeling of both regret and exultation. As is the case with every undertaking, even in life itself, there are trials and tribulations, joy and complacency. In toto, however, we feel that we have benefited the student body and our Alma Mater as well. In return we have been benefited ourselves. We appreciate the singular honor given us, and trust that we are recompensed for our indefatigable efforts and constant struggle by your gratitude.

In our initial edition we urged freedom of expression, though, at times, we have failed to publish it. Nevertheless it was our endeavor. Do not be dismayed, however. It is round by round we ascend the ladder. "Ayez patience." Some day "The Student" may be the authoritative organ of the student body. I pray that that day will dawn upon us soon.

We are happy to state that the present incumbency has seen "The Student" grow from a four page issue to one of eight. Our exchanges have increased from only 111 to 243. With possibly a few exceptions it has come from the press as scheduled. Among our regrets is the fact that "The Student" is not on a paying basis. With the financial support of the entire student body we will not only be able to publish our subsequent editions, but will have some left in the treasury. Students, ponder over that.

We appreciate the encouragement and co-operation given by a small few in submitting material and in assisting the Circulation Manager. Especially do we appreciate the assistance of Messrs. T. Jeffers, C. C. De Vane and A. J. Clement.

As our conclusion we are reprinting an excerpt from the final issue of the last staff. Accordingly:

To the student body:

1. Pay your subscriptions on time and without extra dunning by staff representatives.
2. Have matter for publication in the hands of staff representatives before the fifth of each month.
3. Talk the paper up among friends and thus secure ads and subscriptions.
4. Select for your staff officers men who are, in spite of class, fraternal affiliations or athletic ability, specially adapted to newspaper work, and try to elect men who are not already overburdened by extra curricula work.

### WHY NOT

The rejuvenation of the Alexander Dumas Reading Circle was indeed a progressive step. Such clubs are an asset to our institution or to any college. I often wonder why there are not more similar clubs in our midst. Apropos what has become of the Philosophy and Platonic Research Clubs? The existence of the former for many years on our campus gave impetus to much creative thought. In its assemblage students would give vent to their opinion without fear of rebuke; there those impellant ideas which were thwarted in the class room could be dispensed with impunity. The real self was evoked. It was always interesting to listen to those who agreed with the views of Judge Den Lindsay or hear disputations upon the validity of Christianity. Both sides of any question were tolerated. Nothing without reason was its slogan. What could have been more profound?

At present we are dormant or else obsessed in other minor activities. Let us awake from this lethargy. Revive the philosophy club and let it give rise to the formation of others. Why not a scientific club, one in the Department of Education and other Departments. Social clubs exist; why not those of more intrinsic and ultimate value? Why not organizations to do research and to make investigations in their respective fields? The class room can impart only a small part.

It is hoped that the Alexander Dumas Club will continue its existence and not banish immediately after securing representation in the "Bull." Your aim of reading the best in literature is not to be excelled. Are you acquainted with Cicero's reaction concerning reading? "Books are the food of youth, the delight of old age; the ornament of prosperity; the refuge and comfort of adversity; a delight at home; and no hindrance abroad; companions at night, in traveling, in the country."

Do not forget that any form of research club is beneficial to any thinking student body; more so than social clubs or fraternities which have their good points, but as many bad ones. No one should deny your *raison d'être*. Agani, let us pinch ourselves and throw off that somnolence.

### MRS. J. M. PRIDE

In the recent demise of Mrs. Jessie M. Pride the students of Johnson C. Smith University sustained a great loss. Although not officially connected with the institution, she was ever a constant and enthusiastic supporter of all phases of its activities and always hospitable toward the students. At all athletic contests her face could be discerned among the Smith rooters. She was the wife of the late Prof. S. B. Pride, a graduate of, and, for a while, teacher at our Alma Mater, which, at that time, was Biddle University. She was the mother of Prof. S. B. Pride, Jr., and Mr. Philip H. Pride, the former an alumnus, and the latter a student of Johnson C. Smith University.

Words are ineffable to describe the myriad virtues of the deceased. Her religion and Christianity were exemplified by her actions, yet not ostentatiously as the Pharisees, for she was free from hypocrisy. Her disposition was amiable at all times. I know of no better social leader. She was, indeed, cosmopolitan. She was always singularly optimistic, having utmost confidence in the younger generation. There were none among us who gave more encouragement to struggling school boys; inspiration and goodness seemed to have emanated from her very being. Just to know her was to admire and esteem her. It was she, indubitably, that was the mother, to the Smith boys. Whenever one wished a favor, it was she whom he sought, who, out of commiseration and altruism, granted it. By this close contact, we are more able to realize and keenly feel also the bereavement of our schoolmate and the

other bereaved ones. I know of no one on or near the campus whose death we would regret as much. May we betimes fashion our lives in the form of this great woman our progress, but invariably interesting and a human panacea for our troubles.

## EXCHANGE

### FRUITS OF COLLEGE.

Four Seniors graduating from Cornell in June, 1928, evaluate, anonymously, in the Cornell Sun, their four years as undergraduates in the College of Arts and Sciences.

"Books! What loathsome things! Books are inventions of the devil and the college professor. Books have taught me little and it is from human contact that I've found the joy in these past four years.

"Inspiration, sympathy, understanding, and success were never confined within my classroom walls. The best that I have found has been without them and in the nature of a few faculty friendships, but when it was not the good professor's fault; it was my own ineptitude.

"Crumbs of wisdom which fell from the munching of many academic crumbs were eagerly devoured. Yet such food for four years has made me no stouter mentally and has left me an acute attack of intellectual indigestion. I know not what it is all about. If Cornell has done one thing, it has made me realize how much in this world lies beyond the common touch.

"Cornell has democratized, liberalized, individualized me, and permitted me to establish a new philosophy of life, perhaps a philosophy more practical than that of many idealists, yet one which will adequately serve. Forget the past, work hard now, and prepare for the future is my philosophic trilogy.

"I came to Cornell for an education, and I leave it still uneducated, but, perhaps, more civilized and more suited to meet the problems of life. It has made me critical but not cynical. And as I near the end of the period in which I have stored up seventy thousand dollars worth of future earning power I feel that these four years have not been in vain even though I can not now estimate their true worth."

### DEMOCRACY ABROAD

Stephen Leacock and countless others have made familiar to all Dartmouth students the many benefits which Oxford University derives from ivy on its buildings, tea during its afternoons and smoke at its meetings with the tutors. The value of the independent study, the scholarly traditions and the division into sheep and goats by the Honors and Pass system has been tressed, Oxford and Cambridge have produced good scholars in a country, which is all but worshipped by upper class but still colonial Americans. The reasons have been sought and brought back by educational experts and Rhodes scholars. Too often the talk has been of the leisurely atmosphere created by gouty dons and eighteenth century buildings, and all too rarely has the superior elementary training in cultured homes been given credit. At least some English University matriculants go up to the university towns from homes where money is not the goal it is in America.

But that is not the point of this editorial. One of the minor reasons why Oxford and Cambridge turn out a different if not a better product than American institutions may be a difference in internal structure of the University and College governing organization. The fellows of a college instead of a board of trustees have the final word in a decision or dispute of internal college business. While this radical difference from the usual American University system of control is neither

## RELIGION AND THE FINE ARTS

The aesthetic and the religious are two aspects of the human spirit that actually exist and that ought to be discussed, studied and developed. Thirty years ago we were taught that art could not be taught, today an understanding of the nature and but could be only felt and practiced. But the development of the beautiful through the media of painting, sculpture and architecture, music and literature leads our students by the hundreds to an appreciation of the beautiful in their own souls.

Many of them start with an objective study of schools and periods and end with a glow of appreciative understanding of lovely things that they never lose. This is real teaching. It is nothing else than an aesthetic awakening of the mind to beauties before undreamed.

But now-a-days students do not take much on authority. They either work things out for themselves or they do not get them. The teacher of art and religion can only build the staging. The student must lay the bricks of his spiritual structure by his own effort. Dr. Buttrick, one of the leading authorities on religious education, says that a college is an organized opportunity for self-education.

Why, yesterday the great religious aim was to save ourselves from a burning hell, but today some people are not sure that there is a burning hell, and most thinking individuals are willing to put in their time being respectable people and in raising the level of goodness, truth, and beauty among those with whom we come in contact, leaving our personal salvation in the hands of a Greater Power than ours, without prejudice.

Our young people are amazingly ignorant of religion. With the falling away of home training our students do not know what it is about. But they are willing to find out. The man who is ignorant of and is not interested in religion is in the same class with the man who is not interested in science, or art, or the social sciences. Real religion is more fundamental than creed or dogma, and our young people are in the primitive state just at present.

Investigation of the early forms of religion—the primitive consciousness with all its myths, magic and ritual, the distinctive contributions to religious life made by the more influential traditions of the past may be critically surveyed, as for example, the Greek gods, Buddhism, the Mosaic Law, the prophets of ancient civilization as well as the early forms of Christianity.

The teacher must be of broad and deep religious sense, a feeling for youth, a scholar's temperament, and the power of clear expression should be his. (A clergyman without a job will not do.)

We must remember that we do not put new wine into old bottles. When new wine is put into old bottles, the latter breaks and both bottles and wine are wasted. But we actually have new wine in the new attitude of our younger generation.

T. S. J.

widely heralded nor understood, its consequences may be of immense import. Hiring and firing of the teaching staff being in the hands of the individual colleges instead of those of trustees as here, allows the expression of more honest opinion than is possible in some American institutions. While the right of freedom of speech may not be the only matter of high importance in the life of a teacher, it is typical of several other rights which an English college is capable of preserving for itself.

—The Dartmouth.

The man who trusts men will make fewer mistakes than he who distrusts them.—Cauer.