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COL. CHARLES YOUNG IN ARLINGTON

"Attention! O ye Ethiopia!

Let a laudable song be sung,
In memoriam to a loyal son,
Our beloved Col. Charles Young."

"Gone to mix forever with the elements, and to be a brother to the insensible rock and smouldering clay" is one who gave his life for the great cause of his race and country.

Colonel Charles Young was born March 12, 1864, lived 58 years, and died January 8, 1922, for his country. From the age of twenty, when he entered the West Point Military Academy, to the end of his short life, he was in the service of and for his country. He spent five years at West Point, five on the frontier as Second Lieutenant in the 10th, 25th, and 9th Cavalry, Infantry and Cavalry, respectively, protecting settlers from the Indians; and then went to serve at Wilberforce University as military instructor. These deeds, which were large in reality, were vague shadows when compared with his other valiant accomplishments.

He later served as Major in the Spanish-American War, commanded troops in the Philippines at Samar, Blanca Aurora, Daraga, Tobaca, Rosona, and San Joaquin; served as Superintendent of the Sequoia and Grant National Parks of California, and served as military attache at Port au Prince, Haiti, and in Liberia for which service he received the Spingarn Medal.

"A general was he by merit,
But not in reality
Was that honor to be given to any man
Of Ethiopia, you e'er did see?"

The next step for Colonel Young was to "Generaldom," but when he was dreaming of leading the Black Legion over Flanders Field, when the United States entered the World War, he was suddenly retired because of "physical disability." Impossible! thought Colonel Young:

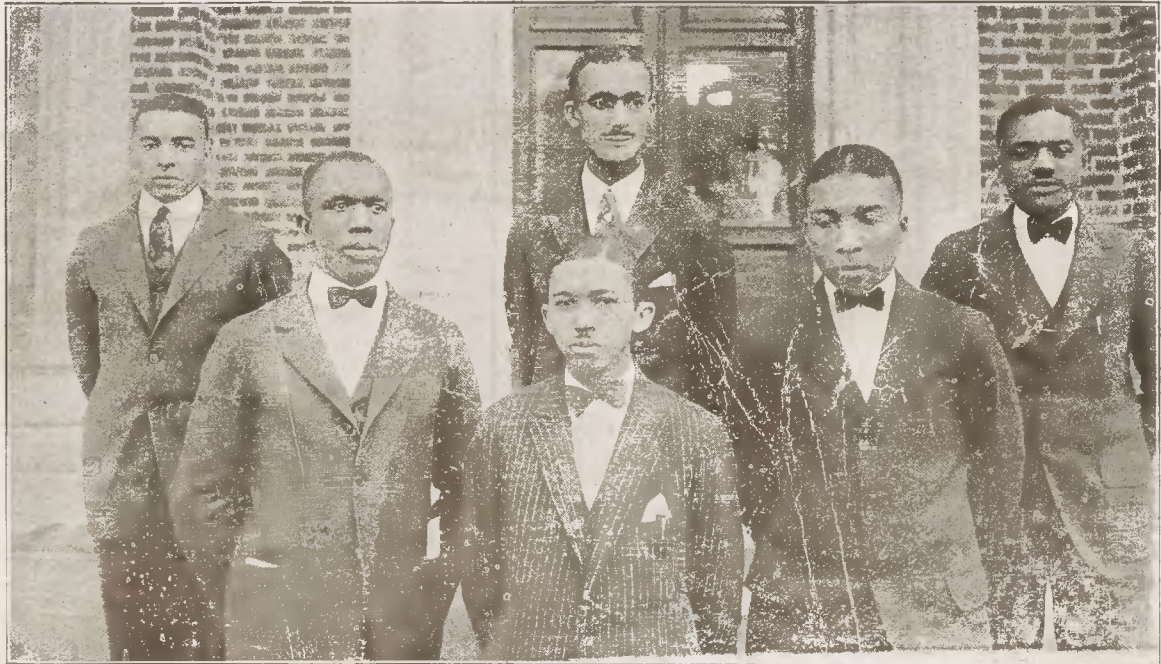
"And to prove that this was not so,
He rode the distance on horseback
From Xenia, O., to Washington."

Having refused retirement, a colonel's pay, and a happy-go-lucky old age, Col. Young defied death itself and went back to Liberia and there died in the service of his people and country.
"Besides a soldier, a poet was he,
A musician and linguist true;
He wrote the famous drama,
'Toussaint L'ouverture.'"

Col. Young's military ability was by no means the only outlet for his great genius. He was the author of 103 short poems, a drama, "Toussaint L'ouverture," composed serenades, and played several instruments. In addition to all this he spoke French, German and Spanish fluently.
"He is gone but not forgotten,
A truly brave and valiant knight
Who never dared cry: 'Hold! Enough!'
Even in the thickest fight."

Not forgotten? Well, where rest his remains? This question is indeed out of order; for it is obvious that no other grounds could contain the remains of one of such heroic patriotism, save those of Arlington, the historic resting place of America's heroic dead. "But where?" I repeat. Go if you please with me there in this quest.

With the mind's eye you will see there at his grave a high monument, whose immaculate head is buried in the bosom of an invisible cloud, and whose characteristic shadows extend throughout the bounds of the entire cemetery—a monument of his deeds! But pulling off this mental veil, you will see with the physical eye, unless under



EDITORIAL STAFF, JOHNSON C. SMITH UNIVERSITY STUDENT

an illusion or hallucination, just two wooden slabs!

Well, yes, they are there indicative of the place where rests one of America's, as well as Ethiopia's, foremost sons.

O, Ethiopia! We must awake to our sense of duty! We must erect to Colonel Young a monument peculiar to those there at the grave of the other races' most honored dead. And, finally, O race or ours:
And finally, O race of ours:

A sacred burden is this life we bear,
Look on it, lift it, bear it solemnly,
Stand up and walk beneath it steadfastly;
Fail not for sorrow, falter not for sin;
But onward and upward till the goal we win."

H. L. FORBES, '27.

SOCIAL HEREDITY

By W. W. Jones, '28.

A survey of the physical resources of the universe shows a world generously furnished for the sustenance of life. We find a surplus which, if turned and used in the proper channel, would afford luxurious states of living. Theologians assert that this is the best of all possible worlds; and we must join and say many opportunities are afforded with modern development. It is also true that we can join critics in saying something is wrong with a world where the people have progressed so slowly since the beginning of their history. The affording of ample opportunities seem to be a handicap. The failure to find any sound basis upon which to construct a strong and sturdy civilization is due to the periods of decay, and reaction have overbalanced that of construction.

"Social Heredity," says Patten, "Is experience transmitted from the distant past, influencing men independently of economic environment, which is the sum of contemporary experiences." Men's minds are generally moulded and restrained by a realm differing from that found by the physical features of nature. The races of mankind are constantly changing their economic medium by migration. They often leave the environments and circles to which they have been adjusted, settling in districts which do not conform to the customs and traits they have received by social heredity. In each period of races, social institutions are developed and moulded which live long after. The assimilation of habits, custom, manners and trend of thought often direct and speak for the destinies more so than direct violation with nature. The maladjusting of a poor and static class of people is due to their social inheritance. The

rich fields of Texas or of Georgia would mean nothing to many people who have not the inherited qualities which will enable them to adjust themselves to the situation.

The unification of many peoples came through conquest. In many instances the social lives of these peoples were separate, because one class was subjected to the servitude of the other. Another source was the irregularity of supplies, which were produced in limited amounts in the periods just after man had emerged from the carnivorous and cannibalistic stages. Often such causes forced them into tribes when free individuals would have perished. A careful survey of today will show in the minds of men primitive desires. The natural contact with things will ever be as long as man exists, and we cannot as descendants of primitive man throw away entirely social heredity.

Let us turn our attention to the every day working of the present peoples of the world. We find in our survey two classes. The first class is endowed and has all that is needed for the sustenance of a luxurious life; while there are some who are continually battling with the great menace of poverty. With contempt and harassing fear they look upon the other class and wonder concerning justice and an intelligent supervision. This is not far from us but is within our visual realm; and often we administer the menace of poverty consciously to our fellowmen. There have flowed side by side for generations two streams of life, one bearing the burden of hard and laborious work, who perpetuate themselves through generations generated by stress and mutual dependence of the primitive world; the other bearing aristocratic social heredity predominating by law and tradition which gives them control over social surplus. The difference between these classes can be summed up in saying satiety quenches the emotion while prolonged want enfeebles and distorts the imagination. The rich bask in the smiles of plenty while the poor degenerate under the throttle of want.

Turn again to the thoughts of these individuals of want and follow them into their deepest, sincere investigations of intelligent love, supervision, justice and right, almost in a state of madness wonder and question human and super intelligent love. Right has no place if justice has not been administered. Then these classes appeal to Christianity which holds its head high, clothed in a fine paraphernalia, conformed to the wants and desires of individuals. Unbelief and hatred come when they can find no solace. I dare say the average minded person who has given the

situation serious thought would not agree with them.

I turn myself and question the principles of Christianity, and ask if the principles are carried out. The organizations of the civilized world seem to be for aggrandizement or personal gain and desires, conforming only to the wants of particular individuals.

The tracing of anthropology shows primitive and superstitious religions conformed to the thought of tribes, classes and races of people. Ontology, I believe, has its place in this stage as a mental and metaphysical science. The mental states of man in that day and time had its peculiarities and modes. Metempsychosis played a part in the religious thought of that time as to the hereafter of a being; and through transmission and heredity of qualities we find theories advanced today which deal with the same branches of primitive thought. These things have their places in our lives as a social quality. It will be only the masses rising to a plane above superstition and uncertainties of income that will give to society an improving, stable and physical social heredity.

We are in this world and we have to live here with the different peoples. These qualities which have been in the practice of primitives are still in the veins of the peoples of the world. As to our religious beliefs there are certain traits and developments which we call and consider right and wrong; to substantiate our beliefs as to right and wrong we have but two ways. First, the ethical teachings of Jesus Christ. Second, the infringement of natural law. If an ethical or natural law is infringed there comes the pay, so to speak, but if nothing comes we have acted in harmony with the ethical teachings and natural law. Now as to our qualities inherited we can only say when they are subjected to the ethical teachings or conditions of environment.

Now in order to promote the coming civilizations and perpetuate an advantage which will permit them through heredity to adapt and be in harmony with ethics and also natural law, let us strive to generate those qualities which are necessary.

Many of the older men, who know John E. Harris, class '95, will be glad to know that he is employed in some form of government work at Washington, D. C. Mr. Harris is familiarly known to his classmates as "Socrates." He was a classmate of "Uncle Billy." Mr. Harris recently taught in the government Indian Schools in Oklahoma. He is originally from Ireland County.