

Thus our house costs us practically nothing besides thought and energy. Every child made something that could be used in the house. This plan could be carried out by any one in a medium sized school room with as much satisfaction as we derived from it.

VIRGINIA BUCHANAN

SOME PHASES OF THE YOUTH MOVEMENT

THE ONE effect of the war common to all nations seems to be the revolt of youth against the "tyranny of age,"¹ which makes laws, declares wars and accumulates debts without any consideration for the ideas, ideals and desires of the younger generation which it conscripts to carry out its policies.

We have in America and elsewhere today two types of youths, those who remember it simply as a succession of holidays, parades, tiresome speeches and free band concerts. For those who did the actual fighting there will be no return to the "well balanced normalcy" of pre-war days. Even the generation, then too old to fight, which Barrie refers to as youth's "betters"² does not expect such a return or feel worried because of the restlessness of the young veterans. It is the other, the younger group, which has aroused the doubts of the "betters." It is they who seem suddenly to have awakened to the fact that age has no use or respect for the opinion or help of the youths whose keen eye-sight, steady nerves, and strong muscles are so necessary in settling the disputes which age, ever conscious of its superiority, feels free to start regardless of who pays the price.

As a result of this awakening the spirit

of modern youth has become one of revolt against the old regime. Not only is this true in governmental affairs but in religious affairs as well "youth has determined to find its own soul in its own way." The present generation believes firmly that it is entitled to a life of its own and has no use for the "second hand opinions" of its elders.

The undergraduate students of our colleges and universities have decided for themselves whether they have a right to know and understand more about the government they are expected to uphold; whether they have a right to a "say-so" in the wars they are to fight and the accumulation of debts they are to pay, and, last but not least, a right to their own opinions and theories of religion. And they have decided most emphatically that they do have such a right.

In order that they may do and know these things and make their influence felt, students and youths of the leading nations are organizing themselves into clubs, societies, federations and associations. Most of these organizations have expressed as one of their aims the creation of a world peace through world fellowship and a complete understanding of the problems which sooner or later it will fall the lot of youth to bear. We find various types of work being carried on by the different organizations, yet the ultimate aim of all is practically the same. All are a part of the so-called youth-movement.

Even before the world war German youths had demanded a greater freedom. But it was not until the war ended and they realized what an utter failure their elders had made in the purpose for which they had so long compelled youths to train—chiefly that of becoming the dominating nation of the world through military force, that the youth movement gained any real significance in Germany or the other nations.

The movement, as we recognize it to-day,

¹Editorial, *The Uprising of Youth*, in the *Survey* of June 19, 1920.

²Barrie, J. M., Rectoral Address, *Courage*.

began soon after the war in the Roemer,³ at Frankfort, a medieval building linked up with the history of the old German empire. "Here in a beautiful timbered room, centuries ago, a guild had carried on its business and here, later, had met the council of free citizenry forever defending its rights against the encroachments of princes and noblemen." It was this same room which the Jugendring of Hessen, a loose federation of all different autonomous organizations which were not affiliated with any party and had not accepted any definite political dogmas, chose as the appropriate setting for a week-end conference.

The speakers of this meeting were practically all in their teens or early twenties. They themselves hardly knew for what they were organizing, yet they were determined not to give up until they had formulated some definite plan for the development of their own ideas. There was nothing formal in their discussions. The youths from different towns mixed freely and spoke openly of their intimate and personal experiences. "There were spirited protests against intellectualism, individualism and formalism; spiritual appeals for facing of realities and of new tasks that call for action. * * * There were also exchanges of opinion upon immediate problems. Should questions of religious belief be discussed? Should members spend more effort in knowing each other better before defining even immediate practical aims? What should be their attitude toward civil authority; toward the French supergovernment in the occupied area; toward organized youth movements; toward Proletarian youth organizations, bent on class war, which were outwardly hostile to the free youth movement?"

However, the youthful speakers did not fail to realize and point out the danger of too much repetition of the idea that age is wrong while youth alone is always right. "Let us have done," said one of them, "with

the contrast between young and old; let us speak rather of good and evil; let us not work against tradition because it is tradition but because it is bad tradition; let us recognize the evil within ourselves."

From this meeting and other major discussions which came later have developed such organizations as physical training and hiking clubs which sponsor openness and lightness of dress and mixed open-air bathing, which is new in Germany. The speeches and literature of the organization emphasize pride of body and duty of health. Debating societies have been organized in which the aim is not the mere discomfiting of an opponent but the desire to hear and understand diverse points of view on debatable questions.

Professor Paul Natorp, an eminent educator, spoke of the movement as one of "spiritual radicalism." Indeed the young people of Germany have given up the staid formal religion of their parents and "it is in the open air, on the market places of town, in the woods and most often of all on high hill tops that what might be called the religious communion of youth takes place." In some cases, to combat this, protestant ministers have invited leaders of the movement to take charge of their services. But even when such invitations are accepted the services are not of the set, formal, ceremonial type, but are permeated by the new spirit of youth. These youths have set up ideals of conduct, truthfulness and purity which are the qualities sought for by them. Some of these ideals involve abstinence from alcohol and drugs in any form, and encourage development of personality and self-discipline.

Bruno Lasker⁴ says, the youth movement in Germany has developed into three actual divisions according to the diversity of their religion. The first division includes those organized in close association with the majority socialist party, those under auspices of the Independent

³Lasker, Bruno—*The Youth Movement in Germany*.

⁴*Ibid.*

Socialists, those of the communist, those arising from further process of partial amalgamation, the independent socialists and communist organizations which have emancipated themselves from party affiliation, the small anarchists group and an internationalist proletarian group.

This proletarian group was inspired by the same causes that have made for labor organizations among adults; economic distress, class consciousness, and the desire for freedom from wage slavery.

The second division is the Christian. This rank is divided into Catholic and Protestant and each of these is further divided between student organizations, those of mixed membership, and those of separate groups of men and girls, all working to the same end.

The third group, and by far the largest, is that of the liberalists which accepts no political or denominational authority or doctrine. Norman Koerber distinguished in this group the Nationalists, the Democrats, the New German Pathfinders, the Free or Liberal German groups.

"In every manifesto, among socialists no less than among the liberals, the ideal of development of personality and of self-discipline, is given the most prominent place. * * * Harmony between responsibility toward self and responsibility toward the community is the goal."

This youth movement of Germany has spread and a similar reaction has developed among the youths of other countries, namely, Switzerland, Austria, Japan, Italy, China, England and the United States.

It would be impossible to discuss the youth movement of all of these countries in detail. And since practically the same motive has prompted the movement in all countries and many of the characteristics of the organization do not vary with the country, the discussion of the movement in each will vary in length according to its divergence from that of other countries and

as it serves to bring out the good or evil effects of the movement.

The movement in Switzerland is mostly in the hands of youths such as compose the third or liberalist group in Germany. *La Suisse Jeune*, the paper which is published by the Swiss youths, does not serve the interests of any one party but attempts to bring about a united action for the "liberation of youth."

"It discusses laws, regulations, and court decisions which affect high school and college students within and without the educational institutions." A large percent of the faculties endorse these efforts.

In Switzerland, however, there have cropped out here and there signs of degeneration and lawlessness and high school students have attempted to maintain student traditions of liberty on a higher plane than their immaturity will permit. Thus the leaders are constantly endeavoring to preserve the high ideals with which the movement started.

In Austria it is probably because Vienna has so long been a center of intellectual culture that we find the movement motivated by educational ideas. Here, too, the influence of the movement is especially felt in the high schools. And in Austria, as in Germany, it has resulted in the formation of "student councils." Here we find youth concerned with such problems as the relations of students and teachers, the maintenance of discipline, the freedom of assembly, organization, betterment of study plans and examination regulations.

As a result of the movement in England we find a rapidly increasing number of "socialist student clubs" being organized at the different universities. These clubs have formed among themselves a national society. "The new middle class movement * * * finds expression here in the endeavor of graduates to associate themselves definitely with some section of the labor move-

ment on entering their professional careers."

The movement in Italy, as in Austria, is one chiefly of students in the high schools. In 1920 a conference was held in Rome to "discuss physical and cultural education and to promote the creation of discussion centers and gymnasia in the larger cities."

The Soviet government of Russia backs the movement there and endorses "liberalization of studies" at the institutions of learning.

In Japan one finds "a strong liberal and pro-labor current at the colleges." Many graduates just out of college and belonging to families of the upper classes have resigned themselves to the life of common laborers and ostracized themselves from society by marrying girls far below them in social standing.

Robert Wood says, "* * * the student movement is the most notable phenomenon in the larger life of China." It is felt most keenly in the student government at the state colleges. "Roused by the Shantung question and stung further by incidental phases of Japanese aggression," students have formed the custom of declaring school strikes, sometimes of several days, as a way of expressing patriotic sentiment. On one occasion the students in one of the government schools were refused a holiday, whereupon they left school in a body. It is not unusual for instructors to have students demand examination questions in advance. If the request is refused, students "bring pressure to bear" and see that the instructor loses his position.

The average American student reads such stories of student influence twice, to be quite certain that his eyes have not deceived him. As he tries to imagine a similar situation in his Alma Mater he may draw his cuff a bit nearer his mouth and "laugh up his sleeve," for when such situations are possible in America, youth, as it thinks of that symbolic figure in New York

harbor, will, for once, be compelled to agree with its "betters" in one thing at least—"it pays to advertise."

An intense national feeling has swept over Chinese students in the last two years. They have set aside a day known as "Humiliation Day," a day of protest against Japanese aggression. Chang-Shih-Chao, the new educational minister, attempted to prevent such demonstrations and refused permission for the students to take part in the activities. This only aroused the indignation of the students and they paraded to the home of the minister where they demolished the house and furniture. Seventeen youths were arrested, whereupon three thousand students paraded in protest. Among the government schools taking part in the parade were the Peking National Normal University, Women's Normal University, Government Law School, Government Medical School, College of Arts, and Chung Hua University. And some of the non-government Christian schools that participated were Yenching University, the Methodist Peking Academy, and the Y. M. C. A. School of Finance. All declared their intention of assisting the students who had been arrested, and of punishing Chang-Shih-Chao. The president of the Republic urged the students to return to their studies with a warning that upon a recurrence of such a demonstration the commander-in-chief of the Peking Garrison and the superintendent of the Metropolitan Police would take measures to stop it. The students simply wrote out a series of demands which requested the release of the students and the dismissal of the minister. The government apologized and released the offenders. Soon after the minister resigned.

Dr. Melvin⁵ says, "Chinese government education reminds one of a man toppling along head over heels. Something is going on in the schools, but it would seem to be

⁵Melvin, A. Gordon, *Student Government Run Mad*.

a spineless sort of process, while the administrative offices are transitory and powerless."

In America, the already famous land of the free, as elsewhere, we find youth demanding a greater freedom. And as in most countries we find the demand comes from college and university students. The movement is in full sway here and each year sweeps in new organizations to voice the opinion and desires of youth. And we find older organizations such as the Y. W. C. A. entering into this new spirit of youth and echoing the sentiments of the newer organizations.

We find members of the Y. W. C. A. coming together in such National Conferences as the Student Industrial Conference which met in New York February, 1921. At this conference there were meetings of students and industrial girls where such topics as unemployment were discussed and a series of findings were drawn up "including a resolution to study the Christian social order as expressed through religion, education, work, health and the coöperative movement." They have been at work on these things ever since.

Protestant churches of America are gradually awakening to the fact that youth is no longer satisfied with such a meager part in the organizational programme as ushering and perhaps teaching a Sunday school class. They are learning that the one thing youth does not want is to be "ministered unto;" what it does want is an active part in religious and state affairs.

In order that they may train youths for Christian leadership and make them feel that they have a responsibility in the Church, there has been organized a church for Baptist students at the University of Illinois. Eighty-five percent of the members is students and the remaining fifteen is largely faculty. The officers, with the exception of the pastor, are entirely students.

Another similar experiment which has

worked was tried at the First Baptist Church, "one of the great down town churches of New York." The church officers, including the pastor, or students at the University. Any student may become a member upon presenting a letter of introduction for membership from any Protestant church, or upon expressing a desire to have a part in the aims of the Student Church. This church has opened a Sunday school for children of the community with student teachers and superintendent.

Other phases of the youth movement are expressed in such conferences as the one sponsored by the continuation committee of the Evanston Interdenominational Student Conference, which met at Earlham College, Richmond, Indiana, in September, 1926. This was a conference of students who had spent their vacations "as manual laborers in American industries"—some as sheet-riveters, truckers or waitresses; others had worked with construction gangs, in factories and so on.

The students related their experiences and listed the "industrial injustices" and their evil effects which they had observed. They adopted resolutions denouncing the strike breakers, action of students unbidding local workers with families, and recommending that professors, pastors and religious workers should better qualify themselves to teach industrial ethics by spending part of their time as manual laborers.

The Federation of Youth which met at International House, New York, October 23-24, 1926, is a group of fourteen affiliated clubs which has as its purpose "to unite groups of young men and women, to interest them in local, national and international problems, to secure an expression of youthful opinion, to quicken response to the needs of humanity, to develop in youth a sense of responsibility and tolerance among all youth irrespective of race, creed, nationality, social conditions and political affiliation."

Another student organization with a similar purpose is the National Student Federation of America which was planned and organized by an undergraduate student, Lewis Fox, of Princeton University. The first meeting which was an intercollegiate world court conference, was held in December, 1925, at Princeton. At this meeting two hundred and fifty representatives of the largest colleges and universities of the United States assembled to discuss the relation of the United States to the World Court. There were discussion groups, lectures, and debates by men prominent in national affairs. After hearing these discussions a vote was taken on whether the United States should enter the court. This decision, which was decidedly in favor of the affirmative, represented the opinion of the students in the two hundred and fifty colleges represented, since each representative voted as advised by the vote of the student body of the college represented.

At the second meeting of the Federation, at the University of Michigan, in December, 1926, such subjects as the honor system and student government, the student's part in education, legitimate functions in college, lecture, preceptorial and tutorial systems, and research work for faculty promotion, were discussed.

The Federation is arranging tours for American students to various European countries; acting as host to parties of European students coming to America; and providing hospitality and entertainment for these students at the different American colleges. It is also sending a special group of official student representatives to Europe to study student conditions. The local Federation committee will have charge of the entertainment and care of foreign students in the various American colleges.

In the summer of 1927 at the request of the German National Union, the Federation will send several coaches and directors of athletics to Germany to instruct German teachers in the practice and spirit of Ameri-

can competitive sports. This service will be a gift of the students of America to their co-workers in Germany.

In the summer of 1928 student groups, under the auspices of the Federation, will visit Latin American countries and Latin American students will come to the United States.

These phases of the youth movement show that youth is no longer on the "side lines," but in spite of all criticism continues to seek a job big enough for its capabilities. Does it have an overgrown idea of its capabilities?

It is interesting to note the comments on the movement which the "betters," from their pedestal of wisdom and experience, have made.

Barrie in his rectoral address to the graduates of St. Andrews said, "Learn, as a beginning, how world shaking situations arise and how they may be countered. Doubt all your betters who would deny you that partnership." In speaking of the youths who died in the war he said, "They call to you to find out in time the truth about this great game, which your elders play for stakes and youth plays for its life." And again, "You ought to have a League of Youth of all countries as your beginning, ready to say, we will fight each other, but only when we are sure of the necessity."

The next comment is taken from the *National Republic*, a magazine which seeks to enlarge its subscription list by offering radical criticisms of every movement or organization which the editor considers radical—or not "one hundred percent American," whatever that may mean. So far the *National Republic* has failed to make a distinction between radicalism and Americanism. However, the editor in an article entitled, "The Enemy Within Our Gates" offers the following criticism of the Youth Movement: "The so-called Youth Movement is probably the most dangerous of all subversive movements. Its object is to implant the teachings of communism, social-

ism and pacifism in the undeveloped minds of young people." It goes on to say that "student centers" in various colleges which appear under such names as Barnard Social Science Club, Bryn Mawr Liberal Club, Liberal Club of University of Chicago, Stanford University Forum, are "breeding places of redicalism."

Bruno Lasker says, "Whether the movement itself will survive or whether it will merely have given the impetus to the freeing of other forces * * * none can tell. But to me these beginnings seem Germany's only hope and a splendid augury also for a fuller utilization of the special values which youth has to contribute to human economy the whole world over."

Hendrick W. Van Loon, in commenting upon the present day youth, said, "Upon one point they all agree: that we have made a dreadful muddle of things. Wherefore we ought to get out of the way and give some one else a chance. And that seems not only fair but reasonable."

If the movement fails in every other purpose and ideal, is it not safe to say that one lasting result of the awakening of youth to its position in the world and its efforts to better it, will be a stronger bond of sympathy and a better spirit of coöperation between the next generation and its "betters?"

CLAIRE V. LAY

COLLEGES AND THE GAS INDUSTRY

That educational institutions of higher learning look with favor upon the future of the gas industry is shown by the large number of colleges which offer courses in gas engineering. During the year the first degree in gas engineering ever to be awarded by a university was given by Johns Hopkins to a graduate of the 1926 class. Nearly 1,000 students are now enrolled in a special correspondence offered by Columbia University and the American Gas Association.

DEFINITION HUNTING IS A PROFITABLE PASTIME

Use of the dictionary is emphasized in the fifth grade of Milwaukee (Wis.) public schools. Not only are the children taught to locate specific words but they are trained in syllabication and pronunciation, as well as in the etymology of words. Use of the telephone directory in the fourth grade for the training it gives in sequence of letters is recommended by the superintendent of schools as introductory to the study of the dictionary, and definition hunting is commended as a delightful pastime for children.

WHAT EVERY CHILD SHOULD HAVE

Before going to work—

- A childhood free for normal growth in body and mind;
- At least an eighth-grade education;
- Vocational guidance in school;
- A physical examination before receiving a work permit;
- Help in selecting the right job.

After going to work—

- An eight-hour day, or less;
- No night work;
- Protection from dangerous or unhealthful occupations;
- Opportunity to attend continuation school.

—*Children's Bureau U. S. Dept. of Labor.*

Graduates of State Normal schools in Pennsylvania receive only a normal-school certificate. The normal-school diploma is given to the holder of the normal-school certificate by the teacher bureau of the State department of public instruction after two years' successful teaching in public schools of the State and upon satisfactory testimonial as to character and experience from school officials under whom the service was rendered.