

# **Youth and Renaissance Movements**

**A Discussion Course  
for College Students**

**Price 25 cents**



# Youth and Renaissance Movements

A Discussion Course  
for College Students

*Edited by*  
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Educational Secretary of the  
Student Volunteer Movement

COUNCIL OF CHRISTIAN ASSOCIATIONS

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## Foreword

"Youth and Renaissance Movements" is one in a series of four discussion courses specially prepared for use among college students. "International Problems and the Christian Way of Life," "Economic Problems and the Christian Ideal" and "Racial Relations and the Christian Ideal" constitute the titles of the other three.

The series was planned and its preparation begun by a sub-committee of the Committee on Arrangements for the Student Volunteer Movement Quadrennial Convention, December 28, 1923-January 1, 1924, in order to furnish students with an intelligent background for the opening addresses of the Convention. Later, the conviction grew that here in these four courses there was material in which the entire student body might be interested both before and after the Convention.

About the same time the Council of Christian Associations, representing the Student Y. M. C. A. and the Y. W. C. A., created a Committee on Christian World Education to which representatives of the Student Volunteer Movement for Foreign Missions and the Student Fellowship for Christian Life Service were invited as members. This Committee has cooperated with the Committee on Pre-Convention Education, the latter continuing to carry major responsibilities in the preparation of the courses, the former assuming responsibilities connected with their publication and promotion.

The reference material in "Youth and Renaissance Movements" is chiefly informational in character. For this reason the questions for group discussion, instead of appearing at the opening of each chapter, have been grouped together at the end of the pamphlet. Valuable assistance in the preparation of questions has been rendered by Charles Harvey Fahs, Director of the Missionary Research Library and Henry H. King. It is assumed that each student will

read through the entire course before considering these questions in discussion groups.

One regrets the scanty amount of material on Japan and India not to speak of the total omission of all reference to such large and important areas as South Africa, Egypt and the Near East. The thought and activity of youth in these countries either has not become sufficiently articulate as yet to demand widespread attention, or if articulate has not found expression in printed form. After consultation with a number of nationals from these areas we were assured that no fuller references could be supplied and were advised to present what we had as being adequate for the present.

We are specially indebted to those who compiled much of the reference material. Henry H. King very generously supplied an abundance of valuable material on the European Youth Movements. Much of this was translated by him from European publications for our special use. He is more than others less familiar with all that European youth are thinking, writing and doing today, realizes the difficulties and limitations which one inevitably faces who dares to do what we have attempted. Most of the reference material found in other chapters of this course has been compiled by Mrs. Sophia Lyon Fahs.

Grateful acknowledgment should be made also of the kindness of Miss Amy Jennings, formerly editor of *The New Student* who made accessible the widely representative file of that publication's exchanges from the manifold youth movements of Europe. Miss Germaine Swarts of Paris kindly furnished the compiler an extensive file of *La Jeune Republique*, and *La Democratie*, organs of the French social-internationalist youth movement. Through the kind permission of Bruno Lasker and Prof. Manthey-Zorn we have been able to quote extensively from their respective treatises appearing both in magazine and book form. Among others who supplied specially written manuscripts or assisted in other ways, mention should be made of Davidson Ketchum, Joachim Friedrich, and Prof. S. G. Inman.

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There's but one gift that all our dead desire,  
One gift that men can give, and that's a dream,  
Unless we too can burn with that same fire  
Of sacrifice: die to the things that seem.

Die to the little hatreds; die to greed;  
Die to the old ignoble selves we knew;  
Die to the base contempt of sect and creed,  
And rise again like these, with souls as true.

Nay (since these died before their task was finished),  
Attempt new heights, bring even their dreams to  
birth,  
Build us that better world, aye, not diminished  
By one true splendor that they planned on earth.

And that's not done by sword, or tongue, or pen.  
There's but one way. God make us better men.

—ALFRED NOYES.

*Orders may be sent to*

Young Women's Christian Association, 600 Lexington Ave., N. Y.  
Young Men's Christian Association, 347 Madison Avenue, N. Y.  
Student Fellowship for Christian Life Service, 156 Fifth Ave., N. Y.  
Student Volunteer Movement, - 25 Madison Avenue, N. Y.

# Introduction

*"When Youth Recognizes That It Has a Mission, Then a New Era Will Begin."*

In many parts of the student world today there are unmistakable evidences of rising tides of thought and social passion. We hear much of the New Thought Movement in China and of new renaissance movements in Europe. Those who have recently travelled widely in student communities of the Orient and of the Occident, or who have attended international student conferences have become keenly conscious of the thrill of a new life. The present generation is in some respects the most alert intellectually, the most enquiring that the schools and universities have ever known. It would be difficult to use terms which would characterize adequately these manifestations and movements in all parts of the world. Everywhere there is a questioning of the sources of authority; a testing of old foundations; a demand for reality. In all fields one is impressed with the fact that it is not simply the employment of a new method, but the manifestation of a new attitude or new spirit. It is a spirit of earnest protest against sham and formality, a spirit of searching enquiry after vital truth, a spirit of adventure and willingness to pay great prices to find the truth that liberates. The students in all countries and of all races are determined to attain to a more satisfactory manner of life socially, nationally, and internationally. Thus traditions, conventions, customs honored by time, if they do not meet the requirements of a new and better day, are to be set aside. In some countries which but yesterday were among the most conservative, the undergraduates apparently do not hesitate to advocate and strike for the overturning of any foundation, if in doing so, a new and better structure is ensured.

This day of quickened thought and social feeling presents to the Federation and the various National Christian Student Movements most unusual advantages. The challenging of ethi-

cal and religious foundations and of the existing social order affords a great opportunity for presenting a fresh and convincing apologetic. It facilitates greatly the promotion of the study of Christ and of His teachings. It helps to prepare the way for Christ.—EDITORIAL COMMENT. *The Student World*, New York, October, 1922, pp. 153, 154.

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### *An Appeal to Youth*

A profound truth was spoken by the Prince of Wales to students in Bombay—a truth that bears a wider application than merely to India, and that is obviously simple, sincere and direct from the young Prince's own heart and not from an official's mind. "It is important," he said, "that we (youths) should know enough about one another to be able to march together in sympathy toward our common goal, and that we should have a mutual understanding as to what we hold to be honorable and true. It is the privilege of youth to be able, to some extent, to mold the future. Let us make a beginning here and now, so that as the years go on the ardor of youth is preserved and sustained in the practise of these high qualities. Let us keep undimmed our love for learning, for hard work, for discipline and order, and for friendly cooperation."—BASIL MATHEWS. *Zion's Herald*, October 18, 1923.

\* \* \*

### *The Seething Mind of Youth*

Sit in the snug quiet of an undergraduate's room at midnight in Oxford, or listen to the talk of youth over a Lyons' tea-table in Leadenhall Street. Ask what is in the mind of the hot-headed youth of Delhi or the undergraduates of the flaming renaissance movement that radiates from the University of Peking through China and is transforming the leadership of the most numerous people in the world. Ask what the young Negroes, whose older brothers have come back furious from the war to demand equal rights with the whites, are saying. Look at the daughter and mother in an English home gazing at each other physically across three feet of dining table, but intellectually and spiritually across the deepest and widest chasm that has ever separ-

ated two generations. Read Rose Macaulay's "Dangerous Ages," J. E. Buckrose's "The Privet Hedge," and all the hundred other novels of today that reveal the heart of the new youth. Over all these ranges of life, and in every continent of the world today, you will find the seething mind of youth facing the new problems of the new world in a new way.—BASIL MATHEWS. *Zion's Herald*, Oct. 18, 1923.

\* \* \*

### *The Nationalist Spirit Among Students*

Whether it is a student strike in India or a boycott of Japanese goods in China or a nation-wide Friendship Fund campaign in Argentina or a walkout in one of the universities of Portugal, Spain or Italy, the explanation is the same, the symptom is universal, it is the new manifestation of nationalism among students the world around. The students of India rise and declare that Indian culture, aspirations and personality must assert themselves for the sake of their ancient land; Chinese students, intolerant of invasion and exploitation by foreign powers, organize a boycott against Japanese goods and simultaneously, a crusade against their own corrupt officials who are betraying the sacred trust of the nation. Argentine students, conscious of the latent resources of their wonderful country, suddenly discover that not by cattle and sheep and grain shall a nation's greatness be judged, but rather by the brain and heart and soul of her people, and one result of this awakened national pride is a voluntary offering, by the students of Argentina, of nearly \$10,000 for the relief of students in Europe. More than once in the past year have Spanish, Portuguese and Italian students refused to attend classes as a protest against the antiquated methods of some professor.

It seems almost a paradox that this remarkable manifestation of the nationalist spirit among students is invariably accompanied by eagerness for international relations. In India the students were very solicitous that I should not get the impression that they were anti-foreign; time and again they declared that they will welcome visitors from abroad and that they are most anxious to visit other countries for purposes of study; with burning conviction they

believe that India has something to contribute to the rest of the world and they are determined to make that contribution.—CHARLES D. HURREY. *The Intercollegian*, February 1923.

\* \* \*

### *The Call to Youth. To do What?*

To dare to think universally or wholly. To learn the truth from the elementals. To be pioneers of a life somewhat more ample than that of profit and loss. To strike out for a new and true science of life. In times like these, only the fittest will win through. And what, above all, we need in post-war England are live thought, intelligent enthusiasms, impersonal motives. Probably the next ten to fifteen years will be spent in dismal strife, failure and commotion, for not much, I fear, will come from Age which has survived the war. It is the coming generation which will count. You will be the builders; we can only be the invocation, or the undertakers.

An organized, intelligent University's spirit—such a force could remake our country. It seems almost too good to be true. The pre-war isolation of University thought was never a good thing; today it is merely a sad thing. I don't suggest that students should play party politics. On the contrary, I hope they will rise above that vortex. Their union should be the care and furtherance of the national spirit, tradition, culture and associations now gravely jeopardized. . . .

The student can remake the Universities into vital centres of thought as well as mere learning. In a sense, they are the fortresses of a country. When they cease to matter, a nation declines. But when they are vigorous and universal, in Whitman's spirit, a nation is young and alive.

Personally I question whether the Universities can survive in their present form, unless the students themselves prove them to be survivable.—AUSTIN HARRISON, Editor of the *English Review*. "Make the Universities Survivable," *The National Union News*, London, Vol. 1, Christmas Term, 1922.



# China and the New Thought Movement

## *The Wide Awakening of China's Intellectuals*

Before the New Thought Movement, the educated classes in China were like those in Europe during the Dark Ages. It was the custom for venerable pedagogues to gather at Tea Houses to compose rhymes and to discuss rather lightly Buddhist doctrines. Those given to writing, outside these Tea House habitués, spent their time producing immoral novels. To most of these intellectuals "culture" was an unknown term. Young students brought up in this atmosphere, followed the currents of thought. Yet there were some young men of will power who saw the light and glimpsed the meaning of human life. They determined to seek two things: First, the development of personality; second, a rational life.—H. C. HU. "The New Thought Movement," *The Chinese Recorder*, Aug. 1923., p. 448.

\* \* \*

## *A Chinese Returns Home and Makes a Discovery*

A Chinese man of affairs returning recently to his homeland from America went to a book stall in China. There he found a whole flotilla of new Chinese magazines that had been launched while he had been in America. He bought them till he had a great sheaf of forty-seven periodicals under his arm.

He took them to his rooms and spent the night in overhauling and appraising them. He gives it as his deliberate conclusion that "there were more up-to-date things discussed and a wider range of opinions expressed in those magazines than any combination of forty-seven magazines picked up from American newspaper stands would contain."

He swiftly discovered that this great body of journalism is floated on what has come to be called "The Tide of New Thought."—BASIL MATHEWS.

### *China's Renaissance or the New Civilization Movement*

Careful students of oriental history will have noticed that there are four important stages through which China has gone in the last hundred years. The great empire, isolated from the rest of the world on account of its geographical limitations, began to have its barriers broken down through modern steamships, and the sleeping giant was rudely awakened by the naval powers of the West. About the middle of the nineteenth century the Chinese people began to take serious notice of the scientific and military powers of Western nations. They gradually realized that there was something which the Western nations possessed and they themselves did not have. This change of opinion toward the West began the movement for introducing modern mechanical science. From that time on until the last decade of the nineteenth century, a period of forty years, several leading statesmen did all they could to overcome prejudices, and started the building of arsenals and shipyards and a navy, and the translating of Western books related to these forms of activity. The change was gradual, but nevertheless significant. . . .

#### *Given Guns—Wanted Men Behind these Guns*

Then came the war with Japan, with its defeat. A second change began its operation, for people began to realize that it was not merely guns and battleships and such mechanical devices that represented the source of Western power. More than a navy, guns and machinery, was needed—the men behind the guns, the minds that control the navy, and skilful hands to operate the machinery. Thus, attention was shifted from the outward scientific mechanisms toward the training of men to meet the scientific demand, and the movement for New Learning became popular. The old examination system was to be abolished and a new educational system to be introduced, but this important movement was frustrated by the coup d'état of 1898, with its subsequent reaction of 1919, which put China in a very awkward situation politically.

#### *Progress in Education Necessitates Reform of Government*

When the nation had passed through the excruciating pains of the Boxer struggle, the third change was brought

about, for people began to see that without a new system of government there could be very little progress along the line of education. Thus the people directed their attention to the reformation of the government. Some directed their efforts toward the attainment of a constitutional, monarchical form of government; but others joined the ranks of those working for a revolution, which resulted in the overthrow of the monarchy and the establishment of The Republic.

### *Change Without Requires Change Within*

Since 1911, the people have been led to see that a mere change of government, while it has brought many boons and freed people from many evils that are inherent in the monarchical form of absolute control, is not enough, and that the secret of the strength of a country and the regenerate life of a nation has to come through a more far reaching change than that of a change of governmental system. The time was ripe for the fourth change, the change of point of view, a movement for a change in the philosophy of life.

This movement is a logical sequence of a series of past changes. It burst into bloom like a glorious flower whose bud, protecting leaves, twigs and root can be traced without much difficulty, though its beauty and richness crown the whole process of growth and startle the onlooker.

We call this movement "China's Renaissance" because, first of all it is a movement primarily of learning. It has its nursery in some of the leading higher institutions of the land, and the people who were immediately connected with the movement and who have rendered the most significant service are the university and college professors and the students.

The movement in Chinese is usually known as the "*Hsing Wen Hua Yuan Tung*," which literally translated would be "*The New Civilization Movement*," for its hope is to recast the old civilization and to build up a new one.

### *Predominant Points of Emphasis*

Science as a method is strongly advocated and persistently followed. Before its sceptre all authorities, ancient and modern, must pass in review. Nothing is to be accepted unless it can stand the tests of the scientific method.

Second, there is an equal emphasis upon democracy. The movement has been a relentless foe to despotic government and autocratic institutions of every sort. . . . It stirs up men's reason against them, and it pushes on like a mighty force to fight against them.

Third, there is the emphasis upon social reform. The movement has been increasing in the intensity of its social point of view. . . . No reformation of government could effectively be made by merely changing the political organization. If there is any hope for a reform at all, it must begin with the people. Social problems in their technical sense therefore become fundamental, and a social point of view becomes all-embracing. The movement is seriously discussing how to reconstruct the family system, how to mitigate the sufferings of the people, and particularly of those people who belong to the so-called socially inferior strata. The problem of labor and capital, the problem of non-employment, the problem of divorce and all the problems that are related to social improvement have taken the centre of interest.

In the fourth place, the movement lays emphasis upon relentless thoroughness. The movement has thus far proved to be possessed of unusual courage and persistency. No obstacle is too great to overcome, and no compromise is small enough to be tolerated. It does not rest satisfied with any temporary shiftwork or patchwork, it aims at a thorough-going change, if anything needs change at all. So, there is nothing too radical for examination. Conventions and traditions have lost their prestige. Time-honored practices, if in any way they do not meet the exigencies of the present day, are to be cast aside, root and branch, altogether. Proprieties and customs which have ruled for centuries give way unless they can withstand the challenge that is being put to them. The movement does not hesitate to overturn every stone in the social structure if in doing so it sees the promise of a new and better structure.

### *Reform of Chinese Written Language*

First, its leaders are working for a thorough reform of the Chinese written language. The vast territory of China, embracing 400,000,000 inhabitants, owing to its geographi-

cal structure and its insufficient transport facilities, has gradually developed a number of dialects, which while fundamentally similar in syntax and word construction, are different in pronunciation and in many cases in the expressions used. But the nation was united under the one system of the written language, which, though pronounced differently when read according to the variations of the different dialects, yet carries the same meaning and is uniformly understood throughout the country. But this written language has a history of several thousand years. It has been developed and over-developed in its intricacy, its beauty and richness. Its relation to the spoken language is very similar to that which existed between Latin and the various spoken vernaculars of European nations a few centuries ago. . . . The Renaissance Movement in China, therefore, has concentrated its efforts in the last three or four years on fighting for a place for that which is known as the conversational style of writing. This, hitherto, has been confined to the writing of certain novels and has never been regarded as the language of polite writing. But it has the advantage over the classical style in its directness, in its simplicity and in the closeness to the everyday conversational vernacular. The effort of enthroning this style of writing in the place of the classical style has been nothing short of a terrific war waged between the scholars—a multitude of scholars on the one hand—and a handful of leaders of the new movement on the other. . . .

### *Introduction of Foreign Literature*

Second, the movement has been working hard in introducing the literature of foreign nations. . . . This movement with its effective tool of expression in the conversational style has introduced into China with remarkable rapidity all kinds of Western writings which possess fundamental significance. One will be surprised to find the kind of subjects that are being discussed in the Chinese magazines, books and daily newspapers, and the points of view expressed and theories advocated therein. . . . One can pick out from any bookstore a score of magazines and books in which one finds the same kind of subject matter as might be found in any assorted collection of magazines and books in London, New York, Paris or Berlin.

### *Research and Revaluation of Chinese Civilization*

Third, the movement has started the systematic research of the Chinese civilization of the past. The vast amount of philosophical writings which have hitherto been left in unorganized form are now being systematically reduced to order and being put within the reach of the understanding of the average student. Canonical writings of ancient sages, writings which have been held in awe and reverence, to be memorized and to be revered and not to be criticised or scrutinized, are now being put through the rigid test of higher and lower criticism. . . . The application of scientific methods of historical criticism, the liberation from slavish obedience to the past, the new interest in social reformation and the undaunted courage with which thoroughness is aimed at, these combined are giving new impetus to the study of things Chinese and the treasures of China's past.

### *Student Study Groups*

Fourth, the movement has encouraged the organization of groups and societies, local and national, to study the various problems in a democratic and open way. . . . The movement has developed a habit among people, and particularly among students, of being dissatisfied with existing conditions. It encourages them to study present-day problems with all seriousness and with all the facilities within their reach. To mention just a few names: "Society to Discuss Family Reconstruction," "Science Society," "Society for Promoting New Education," "Philosophical Society," "Marxian Society," will suffice to show us the varieties and the breadth of the interest this movement represents.

### *New Student Literature*

Fifth, the movement has given birth to several hundred new periodicals, weeklies, monthlies, quarterlies and annuals. My last census, which was naturally incomplete because made last winter (1922), showed that there were over two hundred periodicals, all written in the conversational style, and discussing all kinds of problems, from Civic Liberty to Communism, Women's Education to Birth Control, an Interpretation of Dante to Criticism of Dostoevsky. . .

## *Exchange Professorships*

Sixth, the movement has been crystallizing the efforts of various leading organizations that promote learning and some of the higher educational institutions to invite Western scholars to lecture in China. There has been organized in Peking the society known as "The Society for Lectures on New Learning," patronized by distinguished publicists and cooperated in by the National Universities and Colleges. The society with its cooperators has been instrumental in bringing over to China several of the world's leading scholars. John Dewey of America was the first one thus honored. Bertrand Russell followed. . . . The visiting scholars have found a hearty welcome everywhere and whatever they had to present was eagerly examined and carefully scrutinized. The works of these scholars find considerable sale in their original languages in China and translations into Chinese are being turned out rapidly. . . .

## *What is the Movement Accomplishing?*

First, it is revolutionizing the thinking of the students . . . The original horizon of the people, particularly of the students, is being steadily expanded. They see problems which did not exist for them before. They acquire points of view which were beyond them in the past. . . . They are given the freedom to think as they see fit and as the situation demands. They do not have to bow down before ancient authorities which have controlled their thoughts and the thoughts of their ancestors for generations.

Second, it is giving birth to a rational and better balanced national consciousness. All students of China have noticed the development and growth of national consciousness in China in the last few decades, but a careful analysis will find that it has gone through various stages. There was, first, the stage in which the nation was rudely shocked by foreign invasions, but comforted itself in its past greatness and the blind confidence in its past power to overcome all difficulties. Then, it went through the stage which was characterized by reactions born out of the desperate situations involved in its efforts to check foreign aggression. Such efforts resulted in anything but improvement of the situation. The nation then went through the third stage,

which was characterized by a kind of discouragement which magnified the helplessness of the situation, coupled with timid confusion, undue recognition of the strength of modern powers, and a stoic resignation toward existing conditions as unavoidable. The movement came at this critical stage to awaken in the hearts of the people new courage and hope. It points out the way for reformation and for change, however difficult and gigantic the task may be. . . . It teaches the people to be neither the slaves nor the scoffers of the past, but to study the past with a fresh insight, for it believes that the Chinese race with its history of 5000 years has a valuable spiritual inheritance which being properly interpreted will furnish a great deal of that which China needs today. . . .

Third, it has inaugurated a nation-wide tendency to progress. The movement has made people acquire a wholesome dissatisfaction with existing conditions. Such dissatisfaction has been most difficult to develop among people who have a great past to revere, and who have deeply ingrained habits due to the long life of the nation. . . . Nothing is too new to be discussed in China today, and nothing too radical for experiment. Given opportunities, one is reasonably sure that in a few years many experiments, social and political, may be made. Thorough-going changes will be put into actual practice, for this movement will not rest satisfied with any temporary amelioration of the sufferings and difficulties; it has in it the seed of perpetual life, pushing on and on.

Fourth, the importance of the movement can further be noticed by its ability to permeate the whole fabric of the nation. The movement began with the university professors and students, and it is now rapidly trickling through the various strata of society. Books and periodicals are being read by various kinds of people. New ideas are invading families of even the most conservative sort. Authorities are shattered in various quarters. Many changes that are going on may not clearly and definitely be credited to this movement, yet, nevertheless, they are being fed by the inspiration and encouragement of this movement. . . .

Fifth, and what is most important of all, it is leading people on to search for a new philosophy of life. The move-



ment has again and again brought people back to the fundamental question, "What is life?" and "What is the philosophy of life?" Young and old, men and women, teachers and students, are inquiring into this fundamental question. They have discussed the problem. They have debated over it. They have written on it, and some of them have died for it. Thus far, the movement has told people that the rational life, following the principles of science, working for the social improvement of the whole with eyes wide open to the problems of the present—this constitutes the gist of the best philosophy of life. . . .—TIMOTHY TINGFANG LEW, *Dean, Faculty of Theology, Yen Ching University, Peking*—in "China Today," pp. 21-39.

\* \* \*

### ***The Chinese Students' Patriotic Movement of 1919***

In introducing the Chinese Students' Patriotic Movement of 1919 to persons unfamiliar with conditions in China, the writer is aware that it is hard to visualize what the Movement meant to our students. We were prompted by the same noble ideals that had caused Western students to fight for their lands in the late World War. Notwithstanding its many shortcomings, the Chinese Students' Movement was an earnest attempt to avert a national calamity.

The students' movement had its direct cause in the diplomatic failure of China at the Paris Conference to secure the immediate return of Shantung to China by Japan. Bound by secret treaties of one kind or another, the powers decided to leave the Shantung question to be settled directly between China and Japan. China's case was vitally weakened by the secret pacts which some of our own men had signed with Japan. It became evident to the Chinese people, therefore, especially to the Chinese students, that the hope of securing the return of Shantung through the Conference was gone. The general cry was raised that China should refuse to sign the Peace Treaty. In order to insist upon the punishment of the three traitors who had been active in selling out China's rights, namely, Tsao Ju Ling, then Minister of Communications, Chang Chung Hsiang, ex-Chinese Minister to Japan, and Lu Chung Yu, then Superintendent of the Government Mint, the students' movement was organized early in 1919.

### *Student Demonstration in Peking*

The Peking students were the first to lead the people in their patriotic work. They decided to organize on May fourth a united demonstration composed of the students of various colleges and middle schools in Peking. At one o'clock on that day the students of a great many schools met at Tien An Men (the Gate of Heavenly Peace) where they set up white flags bearing the words, "We demand the abrogation of the twenty-one demands," "Return us Kiaochow," "I would rather be killed than lose Kiaochow," etc. When the students were all lined up, they started for the residence of Tsao Ju Ling, distributing *en route* circulars warning inhabitants of approaching danger. Upon gaining reluctant admittance into the house, they found there by chance also Chang Chung Hsiang, ex-Minister to Japan. After a brief altercation, they gave him a sound thrashing and he escaped with his life only through the aid of Japanese friends who were present. Meanwhile Tsao crept over the wall and fled. Thinking that they had given the traitors a good lesson, the students marched back to their schools. But it was soon found that a number who lingered behind had been arrested by the police. The students were much excited over this disclosure and in spite of severe pressure from official quarters, decided to suspend classes for a time in order to devote their attention to patriotic work. They declared as their aims (1) the punishment of the three traitors, (2) refusal to sign the Peace Treaty, reserving the right to appeal on the Shantung question to the League of Nations, (3) the release of the arrested students. Meanwhile, all the people in the metropolis were greatly agitated. The principals of the different schools and prominent educationists filed petitions one after another in the Court asking for the release of the students. Telegrams to the same effect began to pour in to the Government from various prominent organizations and individuals, among them delegates of the National Unification Conference and the Provincial Assembly and Provincial Educational Association of Kiangsu. Unable to stand against public opinion, the Government, on May seventh, released the students. On their coming out from Police Headquarters, thousands of their fellow-students assembled to greet them, cheering loudly and singing the national anthem.

## *Student Revolt Spreads Like Fire*

Although the students' movement started in Peking, the students of other important cities such as Tientsin, Shanghai, Nanking, Wuchang, Hankow, and Hangchow were by no means inactive in it. Of these, Shanghai, by virtue of its position as an educational and commercial centre, deserves special mention. While the Peking students were parading to Tsao Ju Ling's residence, the students in Shanghai were also planning certain activities. When news of the arrest of students in Peking reached Shanghai, they saw there was no time to lose. At the invitation of a few leading colleges, such as Fuh Tan University, St. John's University, Shanghai Baptist College, Soochow Law School, and Nanyang College, almost all the colleges and middle schools in Shanghai united rapidly in a strong organization, now known as the Shanghai Students' Union.

With the inauguration of the Shanghai Students' Union, two things are noticeable. (1) The movement of the students in Shanghai immediately following that of the Peking students aroused the sympathy of all the students throughout China. It thus made possible the later organization of a National Students' Union, and the united strike by the students of the whole nation. (2) Its contact with the merchants sowed the seed for the merchants' strike, which helped greatly toward obtaining the students' demand that the three traitors be discharged from their posts.

### *Program of the Shanghai Students' Union*

The program of the Shanghai Students' Union consisted in (1) the plan to convince the people of the necessity of developing home industries; (2) the boycott of Japanese goods in retaliation for Japan's aggression; (3) a request of the Chinese delegates at Paris not to sign the Peace Treaty; (4) a demand for the dismissal of the three traitors through a general strike of all classes of people, to be sustained until the Government yielded; (5) the development of the spirit of patriotism among the lower classes through open-air lectures and by the use of simple circulars; (6) the establishment of free schools for poor people as a foundation for compulsory and universal education.

The union was composed of the students of all the colleges and middle schools in Shanghai, including both boys and girls of government, private and missionary schools. The delegates of the different schools constituted the Administration of the Union. . . .

### *Government Mandates Fan the Flames*

Despite the joint protests of both students and people of other professions, the Peking Government issued two mandates protesting the merit and guiltlessness of the traitors and prohibiting further action of the students on the penalty of severe punishment. The Peking students reacted promptly. They had been somewhat quiet after the release of the students arrested on May fourth, but on the appearance of the two mandates, they were all roused again. On June third they resumed their propaganda. Upon this occasion the greatest hardships fell upon them. Students who appeared on the streets were once more arrested. Hundreds of them were imprisoned, and torture was inflicted upon them. Universities and colleges were besieged and occupied by the constables and the guards of the metropolis. Students, were compelled to resign from their posts and leave the school gates. The Minister of Education, Mr. Foo Chung Hsiang, and the President of the Peking Government University, Mr. Tsai Yuan Pai, who spoke for the students, were compelled to resign from their posts and leave the capital. Such persecution of the students had never been found in Chinese history since the massacre of scholars by Shih Hwang Ti over two thousand years ago.

### *Sympathetic Strike of Merchants in Shanghai*

In the midst of that dark period, there emerged a stream of light in Shanghai which marked the turning point of the students' movement. The merchants of Shanghai, growing sympathetic with the students' cause and impelled by patriotism, decided to suspend all business. In vain the foreign and Chinese police persuaded them to resume business. The urgency of the situation was intensified by the agitation of the laborers to follow the merchants' example. The officials fully realized their inability to maintain peace and order. The students helped greatly by posting guards along the streets and sending the Boy Scouts to march

through the city, each one of them bearing a white cloth on which were words imploring the people to keep order and stay away from the streets. Where the police could not avail, the people listened obediently to the words of the students.

### *Extends to Other Cities*

The merchants' strike commenced in Shanghai on June fifth and was immediately extended to Nanking, Hankow, Wusih, Changchow, Ningpo, Tientsin, all important commercial centres in Eastern China, as well as to many other cities of less consequence. Their chief and uniform demand was the punishment of the traitors.

The Peking Government was finally convinced of the fact that the people's fury could not be pacified unless it granted their demands. On June tenth a mandate was issued consenting to the resignation of Tsao Ju Ling, Chang Chung Hsiang, and Lu Chung Yu. Meanwhile telegrams were received from Paris that the Chinese delegation had actually refused to sign the Treaty. And the arrested students in Peking were released at the same time. As their demands were nearly all obtained through the forty days of toil and hardships, the strikes both of merchants and of students came to a conclusion, and normal order was restored.—TSANG YI.—The Chinese Students' Patriotic Movement of 1919 in "The Student World," Jan. 1922.

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### *A Champion in Language Reform*

Early in 1917, Dr. Hu Suh, a graduate of Columbia, wrote an article in a periodical, published by the faculty and students of Peking Government University, called *La Jeunesse*, which advocates liberal thought in politics, ethics and religion, etc.—entitled "Suggestions for the Reform of Chinese Literature." He advocated the abolition of classical allusions, literary conventions, and the strict parallel structures beloved by Chinese pedants. He condemned the practice of slavishly imitating ancient writers and argued that modern China ought to create a living literature of its own. Finally he discussed the historical significance of the spoken language and championed its adoption as the fitting medium for literary expression.

This first shot having been boldly fired, the battle royal began in dead earnest. A gallant band of writers rallied round Dr. Hu and *La Jeunesse* forthwith began to publish all its articles in the spoken language. The scholars of the old school, of course, arose in bitter opposition—including Lin Shu, the prolific novelist and translator. At the same time the rising generation took up the cudgels of the "literary revolutionists" with enthusiasm, since any simplification of the existing language would lighten their burden. Periodicals began first to adopt a half-way reform; instead of commencing in the ordinary way from the right and reading from top to bottom, column by column, the articles were published as in a foreign language—from left to right, in horizontal lines, and with also the English marks of punctuation, an aid practically unknown to devotees of the old school! The movement rapidly gained momentum and soon editors of many leading newspapers were writing their editorials in this popular medium of communication.—M. T. Z. TYAU. *China Awakened*, pp. 40-41.

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### *The Phonetic Script*

In the structure of the Chinese word itself, we find another difficulty in the way of popular education. The Chinese written language is composed mostly of symbolic figures or the derived meaning of the same. Indeed, they have served as an invaluable means for preserving and transmitting the most noble ideals and concepts from untold centuries to the present time, and have made Chinese civilization what it is today. But conditions, political, educational, and economic, have changed, and new methods must be found to meet these changes. The old method of word structure and teaching was an obstacle. In order to remove this obstacle, the phonetic system was created. The symbols numbering thirty-nine are divided into three denominations; twenty-four initials, three medials, and twelve finals; when duly combined they express every sound in the Chinese language. By putting the combination of these symbols beside the regular words, everyone who speaks Chinese can understand the meaning of the latter.—S. Y. Ho. *China Review*, April 1922, pp. 196-197.

### *Students Seek Social Revolution*

This Renaissance is social in emphasis. We want to attempt to reconstruct society for we are dissatisfied with conditions and the state of affairs today. The amount of energy, time and money, which the students of our country are pouring into social service is one of the most inspiring indications of the new life in China. Sometimes when I think of the amount of energy, enthusiasm, time and money that is being put by American college students, especially at a certain season of the year, into competitive semi-professional athletics, and then think of our own students pouring themselves out into helpful service, I think we have made a better choice.—Y. Y. Tsu. "The Renaissance in China," *The Canadian Student*, February, 1923, p. 19.

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### *Students "Non Ministari Sed Ministare"*

Social service by students is a comparatively new idea. What little they rendered in previous years was rendered inside the school. The writer knows of a servant's school run by the students of the Customs College in Peking as early as 1912, but that was exceptional. At present social service by students either inside or outside of the school is a commonplace matter. In nearly every one of the schools of middle grade and above there is a poor school run by the students and some of them have done excellent work. There is even a middle school for poor boys. Servants' classes, phonetic classes and classes for the preparation of candidates for entrance examinations flourish in many places. The students also give themselves to philanthropic work. In 1920, during the big famine of North China, 3000 students ran a "tag day" and raised some \$8000 for the stricken districts. In 1921 they served in another famine drive and secured \$6000. Many men and women students went to the famine districts to give out food and clothing and to teach poor boys. Christian students, in addition, conducted country preaching bands. In 1921, the Peking Christian students adopted a Social Creed for personal guidance in social reform and for arousing the interest of the general public. They are now considering how they may put this Creed into practice. The labor problem

is gradually attracting attention, but students have not yet any clear convictions about it though some have borrowed the theories of Karl Marx and others.—Y. T. Wu. "Modern Student Life." *The Chinese Recorder*, Aug. 1923, pp. 475, 476.

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### *Students and Old Family Relationships*

As Western ideas pour into our country, they naturally touch our students first in their family relationships. The Chinese family since the olden days has been based on the patriarchal system. The father is the ruler of the entire family. As long as he lives, no matter how many sons and grandsons of age he may have, they merely form parts of one big family. In other words, they are denied the individuality which is so highly prized by peoples in the West. Our students today, therefore, are advocating what they call "the small family." They desire to see the young people given a chance to break off from the family and become units of a smaller, separate family. This, of course, involves a veritable revolution in the prevailing conception of family life. But as far as we can observe, this tendency of thought is gaining a very strong hold among our students.

In the sphere of the family, another current of thought is noticeable. Formerly the marriage of the young people was determined largely by the parents. After his contact with Western customs, the young student feels that here again he is being cheated of one of his prerogatives. He therefore is demanding the right to choose his own life partner. With him this is not only an academic question, but is one which affects his life intimately. The future wives of many of our students have already been chosen for them by their parents. So when a student comes into contact with ideas of this kind, he is at once faced with a very real problem. This has oftentimes caused much unhappiness and misunderstanding between parents and children.—T. Z. Koo. "Chinese Student Thought," *The Student World*, January, 1922, pp. 15, 16.

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### *The Reform of Family Life*

After three days' discussion at the Kiangnan College Students' Summer Conference (July 2-8, 1923) the fol-



lowing recommendations, prepared by a committee of the student delegates, were adopted. They are not intended as final standards, but were suggested as "Remedies" for the present situation.

(1) Family democracy should be cherished; children should be consulted with regard to domestic management.

(2) Full freedom of choice of life partner should be granted; young men and women should take more initiative with regard to their own marriage, acting with the approval of their parents if possible.

(3) There should be governmental registration of marriage with determination of a suitable age for marrying.

(4) A free public school system should be developed as rapidly as possible with a view to increasing the chances of children for education.

(5) We should aim to develop social disapproval of present strong traditions and practice as to property inheritance, so that on one's death a definite proportion of the property left would go to the state or to charitable institutions.

(6) The principle of the monogamous family should be embodied in a national law.

(7) Some definite occupation should be engaged in by everyone with a view to saving the youth of wealthy families from being ruined by easy and selfish indulgence.

(8) Medical examination should precede marriage.—EDITORIAL. *The Chinese Recorder*, Aug. 1923, p. 435.

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### *Students and the Emancipation of Women*

In the summer of 1922 women students in both the Government Law School and Government Higher Normal School for Women in Peking started a Woman Suffrage Association and a Woman's Rights League. Before the year was out, branches of both these associations were organized in ten different provinces. Although the names of these organizations are different, still they are working for the same end—the real emancipation of Chinese women. We may gain some idea of their purpose by reading the following:

Objects of the Woman Suffrage Association:

1. For the purpose of protecting women's rights all the articles in the constitution partial to men should be abolished.

2. In order to insure economic independence for women, the limiting of inheritance rights only to men should be done away with.

3. In demanding equality of opportunity in education, the old system of giving women a limited education adapted only to domestic affairs should be abolished.

The following are the objects of the Woman's Rights League:

1. All the educational institutions shall be open to women.

2. Women shall be equal with men in enjoying all constitutional rights.

3. Under private law, the relation between man and wife, parents and children, rights of inheritance, property and conduct should be based on the principle of equality.

4. Marriage Law on equality between men and women shall be enacted.

5. For the protection of girls, the "age of consent" shall be incorporated in the criminal law and a law shall be enacted whereby the taking of concubines shall be considered committing the crime of bigamy.

6. Licensed prostitution, the slave trade and foot-binding shall be prohibited.

7. Protective labor legislation based on the principle of "equal pay for equal work" and "protection of motherhood" shall be enacted.—ZUNG WEI TSUNG. "The Woman Movement in China," *The Y. W. C. A. Magazine*, (published in Shanghai) June 1923, pp. 2,3.

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### *Religious Significance*

The Student Movement in China is spiritual. It is an uncompromising searching for truth, an attempt to formulate a satisfying philosophy of life. True, there are some who are pessimistic, downhearted. One reads pathetic stories of young men and women in colleges turning to

the solace of the Nirvana of Buddhism. These make one realize the seriousness of the spiritual turmoil in our country. It is also true that some have turned altogether away from our regular deities for their satisfaction. I refer to a new religious cult that puts Art at the centre of worship. It is true also that some are turning to the figure of Jesus. Sometimes when I talk of Jesus, I am reminded of an old picture overlaid with dust; the figure of our Christ sometimes seems to be covered and overlaid with centuries of theological dust. But the Christ of the Sermon on the Mount, the Christ of the parable of the Good Samaritan, the Christ whom Tolstoy found and faced—some of us are turning to that figure. The Renaissance is a spiritual movement.—Y. Y. Tsu. "The Renaissance in China," *The Canadian Student*, February, 1923. p. 19.

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### *What Chinese Students Think of Religion*

The outstanding views of students with regard to religion are as follows:

First, some challenge the necessity of religion in a world of science.

Second, some emphasize the fact that religion needs more adequate interpretation and assistance from philosophy.

Third, some urge the purification of religion from superstition and dogmatic beliefs and despotic control.

Fourth, some advocate the substitution of aesthetics for religion because the former contains all the values which religion possesses.

Fifth, some doubt that religion offers any benefit at all, that it is unmingled with evil and whether the game is worth the candle.

Sixth, some believe that it is possible as well as desirable to obtain all the values such as spirit and courage and faith, and to claim the products of religion, without accepting religion itself.

Seventh, some point out the fact that religion is indispensable because no human being can escape the four inevitable facts of life—birth, sickness, age and death.

### *The Chinese Renaissance and Christianity*

For us Christians the one problem that is of tremendous interest is the attitude of the movement toward Christianity, with some of its effects.

First of all, the movement challenges the place of Christianity in individual and national life, for, if the existence of any religion is in question, Christianity cannot alone escape the same tests. Is Christianity really a mere concomitant of the backwardness of civilizations, and absence of science, and an incomplete philosophy? If so, shall China continue to be contented, like the rest of the world, with the existing conditions of the past which made religion more or less useful? Or, shall China work for a better civilization and a greater progress in science and a more reliable philosophy rather than accept provisionally a temporary relief through religion? Or, if she chooses such temporary relief, should that religion be Christianity?

Second, the movement encourages the study of Christianity. Christianity has in China passed through three stages. The first stage was one of pure prejudice on account of its being something newly introduced by foreigners. Then it went through a stage of contempt for its alleged crudity and inadequate presentation, owing to the difficulties involved in using the Chinese language and understanding the Chinese people and thought on the part of the missionaries. Then we come to the third stage, the stage of indifference, an indifference which closed the door more tightly than either prejudice or contempt. This indifference is now being removed by this movement. For the very principle of this movement forbids indifference, to say nothing of prejudice. Christianity does constitute a problem of society; it is a problem of the people, and it is also a problem of the philosophy of life. At the very least it is a problem! And as such it deserves a critical examination before we pronounce our verdict of rejection or acceptance. For this very reason Christianity is finding people who are paying it earnest attention as a subject worthy of study and discussion in circles and among individuals where Christianity never had a chance of being heard heretofore.

Third, this movement is making way for Christianity. Both Christianity and this movement have found a com-

mon foe in the existing superstitions, whether in the life of the individual or of society. . . . Christianity has fought these wars almost single-handed. Now this movement is fighting against the very same enemies and with even greater relentlessness. By its very tenet of accepting nothing unless it is critically examined and proven to be worthy of acceptance, it has knocked down and shattered many an idol which has held sway over the people and which Christianity has often failed to root out as completely as she wanted to.

Fourth, this movement has directly or indirectly given recognition to Christian work. It is only blind prejudice or unscientific partiality which could make one deny the various contributions, however limited they may be in scope, which Christianity has made towards the social progress of China in the last fifty years. The fight which Christians waged against the evil of opium is a notable one. . . . The introduction of free medical service according to modern scientific practices has another notable record. . . . This movement with its increasing emphasis upon social progress and humanitarianism has opened the eyes of the people to see the real value and proper motive of social service. The *raison d'être* of various forms of Christian activities is gradually being understood and the simple notion of regarding all Christian social service as a mere scheme of propaganda with ulterior motives is gradually passing away.

Fifth, as a natural consequence, this movement promises the possibility of increasing popular support to Christian work. . . . One can thus within a safe limit prophesy that, if this movement should go on without wavering from its social principle, it will give indirect and even direct support to genuine Christian work. Indications of this kind are already not lacking. "Anti-bad-habit societies," "Social service clubs," "Free schools for the children of the poor," conducted by volunteers and many other similar activities are being organized by students all over the country, and in the large centres these societies and organizations have proved their readiness to cooperate with similar societies and organizations founded under Christian auspices. Christian theology may not attract the students, but Christian

expressions of social service have furnished a common ground upon which all forces can unite.

Sixth, the most important effect which this movement has upon Christianity and the students' life is to be found in the creative work of the conversational style of the written language which has been described above. Christianity came to China out and out as the gospel for the poor, the gospel for the ignorant, and the gospel for those who are in darkness. The Bible was translated into the vernacular as well as into the classical written language, but the predominant usage in the Christian church throughout the century was the vernacular of the Holy Scriptures, and most of its tracts and books were written in the vernacular. For this reason Christianity was looked down upon and suffered seriously at the hands of the public. . . . This movement has suddenly declared to the people that the ancient classical language, the beautiful, the elegant, the difficult-to-understand, the polite, was also the high-brow, the autocratic, the undemocratic, the anti-social, unfit for citizens of a republic. . . . What a tremendous change of opinion this involves one can hardly realize in its fullness.

#### *More Genuine Experience and Stronger Faith*

Seventh, there will be also a deepening and enrichment of Christian experience and Christian faith among the students who are already Christians in China. No intelligent Christian student who is not out of touch with the currents of the time can be free from the healthy influence of this movement. The very inquiring attitude and critical temper with which this movement has filled the atmosphere affects also the Christian students and produces revolutionary effects upon their faith. They begin to ask questions, they begin to search for the whys and wherefores of every Christian doctrine and ecclesiastical practice. Their views of the Bible are being put through a hot crucible. People begin to be interested in the formation of the canons of the Old and New Testaments and in the origins of Christian traditions, and to appraise the values of orthodoxy.—TIMOTHY LEW. *China's Renaissance*—in "China Today Through Chinese Eyes," pp. 40-49.

### *Student Appeal for Open-Mindedness*

Mr. Paul Hutchinson and Mr. R. L. Lo, who have made an extensive investigation of the religious phase of the Renaissance, write as follows: "In matters of religion the students are frankly skeptical. They are prejudiced neither for nor against religion but critical. In this connection Christianity is being more searchingly studied than ever before. To the thinking class, any religion that has an important bearing on society is worth study. 'In my opinion,' a prominent writer states, 'the rational attitude toward Christianity is to treat it seriously and study it as a subject of great social significance. I hope we shall not continue to talk about it with eyes closed as in the past.' With the exception of a few who find religion so irreconcilable to science as to denounce it as a retarding force in human progress and an enemy to civilization, the majority of the students are open-minded, believing that a right kind of religion is the salvation of China. As another writer of renown declared: 'As I am not a member of any church, I am not interested in the protecting of any organization or advocating the excellence of any particular faith. But I have often felt that religion contains within it the highest ethics, and so I think that if we want imperfect mankind to make progress toward perfection we cannot lightly set religion aside.'"

These same writers assert, however, that this open-mindedness is not an indication that the leaders of the Renaissance movement are ready to endorse religion as an absolute necessity for China, or Christianity as the highest fulfillment of religious requirements. A body of Government students recently called upon a Christian Professor in their institution to give reasons for the faith that was within him by answering a series of questions which they submitted. Some of them were as follows: What proof have you that there is a God? What do you gain if there is a God? Can you be a Christian without believing in God? Is not religion a past issue, something that served humanity during a certain stage in the development of society but is now worn out? Is it not possible to absorb or include in Christianity, Buddhism and Confucianism? . . .

Thus the Renaissance is making possible a critical and

distinctively Chinese approach to social and religious problems. Its future is fraught with much danger, for a movement which involves such fundamental change among such a vast number of people may be misguided and blunder tragically.—STANLEY HIGH. *China's Place in the Sun*, p. 155-7.

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*From Manifesto Issued by the Anti-Christian Student Federation of the Peking University*

The sins of religion are too numerous to mention. Speaking of its moral side, we find that it teaches men obedience, which is the moral code of slaves. Speaking of its intellectual side, we find that it propagates superstitions which hinder the search for truth. Speaking of its material side, we find that it asks its believers to despise temporal things and to dream of the Kingdom of Heaven, which would end in the destruction of human life. Its teachings are absolutely valueless, while its evils are incalculable. Yet its influence is growing every day. This is due to the fact that those who are doing evil, have an organization, while we who are opposed to religion, have not.

Of Christianity it asserts:—

Of all religions, Christianity, we feel, is the most detestable. One sin which Christianity is guilty of, and which particularly makes our hair rise on end, is its collusion with militarism and capitalism. The influence of Christianity is growing stronger day by day, and when this force becomes more triumphant, the methods of capitalism will be more drastic. Christianity is the public enemy of mankind, just as imperialism and capitalism are, since they have one thing in common, to exploit weak countries. Realizing that China has long been an object of exploitation of the capitalistic and imperialistic countries of the world, Christianity is utilizing the opportunity to extend its influence. It is the intelligence officer of the capitalists and the hireling of the imperialistic countries. If no effort is made to exterminate the evil, it is impossible to foretell its dangers in the future.—*Mail and Empire*, June 14, 1922—quoted in *Modern Review*, Jan. 1923, pp. 135, 136.



### *China Questions Christianity*

The following are some of the criticisms of Christianity made by the Anti-Christian Movement in China:

(1) Capitalism is seeking to exploit China, and Christianity is its vanguard and lure. Christianity helps the capitalist to rob the working classes.

(2) Religion obstructs the progress of mankind and impedes the spread of civilization.

(3) Christianity teaches that the human race is stationary, not evolutionary.

(4) Christianity teaches blind obedience—instead of the use of the intelligence of personality.

(5) Christianity teaches resignation to fate—instead of interest in life for its continual struggles.

(6) Christianity threatens educational independence—education should be emancipated from religion.

(7) Christianity has done more harm in suppressing human nature and thinking than any other religion.

(8) Christianity is doomed to be ultimately conquered, like all religion—by science.

(9) Christianity teaches superstitions, such as virgin birth, miracles, resurrection, Trinity, and so retards the development of science.

(10) All existing religions enforce obsolete doctrines, use false formalities and unworthy propaganda, thus by force invading one's spiritual domain.

The following questions were among those sent in by Chinese students to speakers who were touring certain colleges after the World's Student Christian Federation Conference in Peking:

(1) In what sense do Christians mean that Jesus was the son of God?

(2) Why should we encourage the spread of any religion when religion contributes so much to the making of confusion in men's hearts?

(3) Since bloody sacrifices, in appeasement of the "Deity" are found to be present in religions generally, and to spring from unworthy human attitudes, why do Christians exploit the death of Christ?

(4) What reason is there for urging students of science to accept religion when many of the greatest scientists of the western world have found the full satisfaction of life in the work of research?

(5) Origin of superior leaders of men in many ages has been attributed to the union of the Gods with men. Why credit the story of the virgin birth of Jesus?

(6) Do not aesthetics supply all that the finer sensibilities and the emotions of mankind require? What then is the use of religion?

(7) Many religions claim to possess holy books specially validated; wherein does Christianity differ from the others in that regard?

(8) We are told that Christianity stands or falls with the truth of the resurrection of Jesus. Why should we believe something so opposed to science?—"China Questions Christianity," *The Canadian Student*, December 1922.

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### *Professors Appeal for Religious Liberty*

On March 31st, 1923, five professors of the National University headed by Mr. Chow Tso-Jen issued an announcement insisting that every one should be allowed to believe in whatever religion he liked. Part of the announcement read thus: "We are not members of any church, nor do we support any particular religion, nor do we desire to show any particular sympathy toward movements against any religion. We are, however, strongly of the opinion that men should have perfect religious freedom without interference from any one. Moreover, religious freedom is distinctly guaranteed by the Constitution, and educated people should take the lead in acting on this principle. In any case they should not take the lead in destroying it.—H. C. HU. "The New Thought Movement," *The Chinese Recorder*, Aug. 1923, p. 460.

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### *"Faith Without Works is Dead"*

The spirit of love, the general social principles of Christianity, even the far-off aim of the Kingdom are desired by the young, intelligent future leaders of China, but they

also demand that definite methods and processes be used in applying these new principles and realizing these new ideals. One young man who recently became a Christian joined the church with the belief that it was a group of men and women banded together with the purpose of bringing in a new social order founded on the principles laid down by Jesus Christ. Two months after he was baptized he came to the person who had introduced him to the pastor and said, "What sort of an institution is this that you recommended to me to join? I thought you said it was a group of men and women whose main business it was to bring in the Kingdom of God in Peking. It was with this object that I joined the church. I have been there now for two months and have done nothing but listen to sermons on Sunday! So far they have given me nothing to do!"—SIDNEY D. GAMBLE. *Peking: A Social Survey*, p. 27.

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### *China's Renaissance and the Anti-Confucian Movement*

In general, the anti-Confucian movement was not an attack on Confucianism *per se*, but rather the struggle for general liberalization of thought which had been confined in the iron mould. It aimed at the destruction of the belief that whatever Confucius said must necessarily be right. It was against Confucianism so far as Confucianism monopolized the field of thinking not by virtue of its superiority in theory but by the superstition that the sayings of Confucius were the last words on all subjects. Under the strict Confucian control, a quotation from the classics was sufficient argument for a national policy, and a spurious saying of Confucius was good enough to justify the existence of any obsolete custom or institution. It was against this attitude of mind they were fighting.

# India and Nationalism

## *Spiritual Awakening*

Few things in history are comparable to the present situation in India. An awakening is taking place in that vast continent such as mankind witnesses scarcely once in a thousand years. The Gandhi movement is as much an effect as a cause of that awakening, being its symbol, and, with it, the promise of a new civilization, the emergence of a new humanity. So profound is the change in spirit and outlook that is being effected, and so rapidly is the transformation taking place, that no acquaintance with India dating farther back than the last half-dozen years or so, would appear to be of much use in estimating the value of the present spiritual upheaval. Without doubt India is moved today as she has not been moved since the decline of her ancient civilization. But what is more significant is that the revolt is giving rise to an idealism whose purpose goes much deeper than the freeing of the country from the political and economic control of Britain, that purpose being, indeed, to free India, and perhaps the whole world, from the materialism which threatens East and West alike.—WILFRED WELLOCK. *India's Awakening; Its National and World-Wide Significance*, pp. 1, 2.

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## *Students as Torch Bearers*

Ever since 1905 when the Indian national movement took its turn at being aggressive and self-assertive we find that the students of all parts of India, particularly Bengal, have played the part of torch-bearers to the new aspirations of the nation. As early as 1905 the government of India issued circulars against students taking part in political activities. Many hundreds of students at that time gave up their colleges and schools, sacrificing all possibilities of careers, and went from village to village to work among the peasants, training them in national consciousness. The British government report on the progress of the revolu-

tionary movement in India shows that during the first fifteen years the students, the teachers and journalists paid the heaviest tolls as political offenders. Hundreds of them were sent to jail, many were sent to the Andaman Islands (the Siberia of British Indian government) and scores were hanged.

The present Gandhi movement of India, in its unique way, has arrested the attention of the world regarding Indian unrest. Here again the students have played the most significant part. Part of the program of the Gandhi movement is to boycott schools under government control and to join the national schools. The parents did not like the idea very much; but literally thousands of students at the beginning of the Gandhi movement gave up their colleges and schools and made it possible for the country to start many national colleges and schools. Notable instances are the action of the students of Aligarh College and of Calcutta University. Because the students at Aligarh gave up the government-aided institution, there has arisen a National University. The enrollment of Calcutta University has decreased by several thousands, as many of the students joined the national movement and national colleges. The very birth of the National Council of Education of Calcutta is due to the student revolt of 1905.

It is the students who have swelled the ranks of the All-India National Congress workers, and the National Volunteer movement. Last November when the Prince of Wales was in India, and Calcutta nationalists decided to boycott the visit of the Prince, the students took the most prominent part in organizing the boycott and a general strike. About 4000 young men, mostly students, were put in jail, within a week, from Calcutta and its vicinity alone.

Why is it that the Indian students are so active in a struggle in India? The object of the struggle in India is to create conditions which will allow a full expression of the manhood and womanhood of the nation. The students find that, under the existing conditions, this is impossible and thus they are in the fight. They in the very nature of their make-up are for the most advanced program possible and thus they are against everything that is thwarting progress. Idealism is leading them and in Gandhi's ideal they find not

only a possibility of the reassertion of India but also of giving humanity a new conception of civilization in which peace and human rights will have higher consideration than war for aggrandizement and special privilege.—*The New Student*, December 30, 1922.—(Taken from the account of the Indian Student Movement sent to the National Student Forum by Taraknath Das, International Secretary of Friends of Freedom for India.)

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### *Swaraj*

. . . The Partition was indeed little more than the signal for an explosion, not merely in Bengal, of which premonitory indications had been witnessed, but had passed almost unheeded, some ten years earlier in the Deccan. The cry of Swaraj was caught up and re-echoed in every province of British India. In Calcutta the vow of *Swadeshi* was administered at mass meetings in the famous temple of Kali. . . . Hindu ascetics appealed to the credulity of the masses and every Bar Association became the centre of an active political propaganda on a Western democratic model. Schoolboys and students were exhorted to abandon their studies and go out into the streets, where they qualified as patriots by marching in the van of national demonstrations for *Swaraj* or by furnishing picketing parties for the *Swadeshi* boycott. . . . Youths even of the better classes banded themselves together to collect patriotic funds by plunder and violence, and revived those old forms of lawlessness which had been rampant in pre-British days under the name of *dacoity*. Schools and colleges were found to be honeycombed with secret societies, and a flood of light was suddenly thrown on the disastrous workings of an educational system that had been slowly perverted to such ends under the very eyes of the Government that was supposed to direct and control it.—VALENTINE CHIROL. *India Old and New*, Macmillan, pp. 118, 120.

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### *Revolt Against a Degenerated Educational System*

. . . Throughout the four years' controversy over the partition of Bengal, Government never betrayed an inkling of the appalling extent to which inferior secondary educa-

tion had been allowed to degenerate in second- and third-rate schools with second and third-rate masters into a mere teaching machine, clumsy and imperfect at that, for the passing of examinations that tested memory rather than intelligence, and character least of all. The unfortunate youths who could not stand even that test were left hopelessly stranded on the road, equally disqualified for a humbler sphere of life which they had learnt to despise and for the higher walks to which they had vainly aspired. Soured by defeat, and easily persuaded to impute it solely to the alien rulers responsible for a system which had led them merely into a blind alley, they formed the rank and file of a proletariat that could only by courtesy be called intellectual, but was just the material out of which every form of discontent is apt to breed desperadoes. Amongst those who were engaged in making bombs and collecting revolvers and organizing dacoities or who actually committed murder not a few sincerely believed that they were risking or giving their lives in a great patriotic and religious cause. The *Yugantar*, their chief Bengalese organ, which had an enormous circulation and sold often at fancy prices in the streets of Calcutta, was written, according to a statement made in the High Court, by the Government translator whose business it was to study it, in language so lofty, so pathetic, so stirring that he found it impossible to convey it into English. The writers made no secret of their purpose. The young Indian's "mind must be excited and maddened by such an ideal as will present to him a picture of everlasting salvation."—VALENTINE CHIROL. *India Old and New*, Macmillan, pp. 120, 121.

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### *The Meaning of Student Revolt*

What is the meaning of the student-revolt at Aligarh, Lahore, and Amritsar? It was expressed in that moving appeal issued by Aligarh to Indian students. "India's soul is revolting," it said, "against the humiliation and insults offered to her every day. In the name of all that is best and noblest in the heart of man, we appeal to you to join us in our just and righteous cause and sacrifice time, toil, and talent to bring this struggle to a successful issue." And the appeal closes on a great note:

"For Freedom's battle once begun,  
And passed from bleeding sire to son,  
Though often lost is ever won."

It is such resolves which have revolutionized the thoughts and lives of nations.

One recalls what Egyptian students did in the days of Egypt's struggle for freedom. The entire University of Elazhar was emptied, and young men moved out to villages to preach to the peasants the national gospel of liberty. So when Hungary resolved to achieve its freedom, its young men left the State universities and joined the new National Universities built by the sacrifice of a few of Hungary's patriots. They knew—the young men in Egypt and Hungary—that in adopting the course they did, they must suffer; but young men in whom the life-pulse beats warm are not afraid of suffering.

Garibaldi, setting out to liberate Italy, meets some young men standing in a street. He asks them to join him. "What will you offer?" they ask. "Offer?" answered Garibaldi: "I offer you hardship, hunger, rags, thirst, sleepless nights, footsores in the long marches, privations innumerable, and victory in a noble cause." And Young Italy followed him. Young men respond to the appeal for sacrifice, while those advanced in age indulge in the nice calculating lure of less and more. The profit-and-loss philosophy never inspired young men in any age.

"Prudence," said Sri Keshub Chandra Sen of blessed memory, "is the arithmetic of fools." Young men believe and act while the middle-aged men calculate and trample upon the ideal. During the martial law *regime* the principals of certain colleges at Lahore were required to punish at least ten per cent of their students, and a "schedule of punishments" was supplied them by the commanding officer. And the principals quietly submitted to the inhuman demands of the officer. A thousand times better would it have been to have closed the colleges in obedience to the call of the ideal.

The student revolt now spreading to a number of schools and colleges will not be appreciated by many of the "elders" who have for long years moved in an atmosphere of acquiescence. But the hearts of the young respond to



the ideal; and it is the efforts of the young that will build the India of tomorrow. Young men all over the country are beginning to realize that the current system of education does not build character. The reason is not far to seek. The schools and colleges are, more or less, State Departments; they are, more or less, official-controlled; and where the hand of the official sits heavy, the students cannot move in an atmosphere of freedom.—T. L. VASWANI. "The Gospel of Freedom," *Asia*, a collection of pamphlets, pp. 44, 45, 46, 47, 48.

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### *Indian Students and Public Questions*

The following are extracts from a memorandum on Students and Public Questions drawn up by a group of students and senior friends in Delhi, and published in *The Student Movement Review*:

"For Christian students, in particular, we would urge that an attitude of indifference to public questions is indefensible as tantamount to a shirking of responsibility. . . . (1) It is necessary to protest against an exclusively national view of public questions, to insist that all nations have a claim on our regard, and that in the last resort only 'righteousness exalteth a nation.' (2) We see no hope for the bridging of the tragic differences between the Hindu and Mussulman communities from the respective religions, and feel ourselves driven back to the belief that a true nationalism can only come to India when, in considerable measure, her upper classes have accepted Christ. . . . The Christian student must put the following of Christ above any political demands. . . . besides actively pressing the claims of Christ on his fellow-students.

On social conditions apart from politics, untouchability, temperance, purity, housing, etc., we feel it important for students to make a study of the motives behind untouchability, to discuss them, allow what is valuable in them, but at the same time criticise them. It would be of great value if in every college, groups could be formed to think out corporately what could be done in their neighborhood. Such groups should be ready at times of famine or severe epidemic, particularly affecting people of the 'untouchable' classes, to go among them. They should co-operate, so far

as religious principles allow, with non-Christian organizations engaged in such efforts. The running of Night Schools for children of the 'untouchable class' should be an activity of every college.

We feel it essential that every city should have a central Social Service League, organized by older men and kept alive by the constant recruitment of students who have finished their courses.—*The Federation News Sheet*, Oct. 1923.

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### *The Indian Student and the Present Discontent*

Some of my friends deny that the discontent among the students is a serious factor in the present situation. I cannot agree with them. Indeed, I think it would be hardly possible to magnify the seriousness of this discontent among the students because it must be judged, not so much by its present growth, as by its possible or even probable fruition. A habit of thought is an infinitely more dangerous thing than a mere isolated act, and, in my opinion, and in the opinion of others in Calcutta who are in a better position to gauge the thoughts of the students than I am, the habit of thought of the student in matters political and sociological is such as to work itself out at some future date in action which will be nothing short of disastrous to themselves and to their country. To mention one thing only in illustration of what I mean: Almost every student with whom I am acquainted seems to be possessed by the idea that "great injustice is being done to the country constantly and always." This is simply a habit of thought. He possesses no effective data from which he can argue for or against the injustice; he just believes in the injustice. And surely the following facts which have been established by the evidence before the law courts in the anarchistic trials, as regards the common characteristics of the anarchists, are sufficiently significant:

1. They are all, without exception, young men.
2. Almost all are past students, or students some of whom have left study half-way and are now doing nothing.
3. Almost all of them are out of touch with their homes and guardians—in fact, are quite beyond parental authority.

4. Most of them have pseudo-religious motives, and are followers of the Gita.—GARFIELD WILLIAMS. *The Indian Student and the Present Discontent*, pp. 4. 5.

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### *Students and the Gandhi Program*

There was scarcely a University from which misguided boys did not withdraw, in larger or smaller numbers, to devote themselves to the work of agitation. Many lives were ruined; many careers blasted, before it became apparent that the movement was disastrous only to those who were so ill-advised as to participate in it. Even institutions like Benares and Calcutta, which had long resisted the poison succumbed for a time to its effects. But the utter failure of the non-cooperators to provide for the boys whose prospects they had ruined; the inadequacy both in teaching and in resources of the mushroom 'National' institutions, could not long remain concealed.—L. F. RUSHBROOK WILLIAMS. *India in 1921-22*, pp. 58, 59.

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### *An Appeal for Non-Cooperation*

Social boycott, ill-will and abuse will only strengthen the forces which fight against the great cause. Let our thoughts be so pure, our words so full of sympathy, our conduct so patriotic as to prove to our opponents the truth of the faith in us—that we are made strong by what we suffer, that power waits upon love, that the gods who stand behind us in the national struggle bless those who cooperate with the great law, and will not barter their souls for "success" or "efficiency" or external results. Then will the Message of Non-cooperation strike its roots in the hearts of India's millions. Then will the universities give their students and teachers, the cities their merchants and young men, the villages their peasants and ploughmen, the hermitages their *sadhus* and *sanyasins*, the mothers their sons and daughters—for the service of the national cause. And the world then will know that this movement of Non-cooperation is the very visitation of God for India's emancipation.—T. L. VASWANI. "The Gospel of Freedom," *Asia*, a collection of pamphlets, pp. 4, 5.

### *Renaissance in Education*

The true education of ancient India was not given amid the paraphernalia of great ugly buildings and cumbersome furniture, costing fabulous sums of money, but in the natural school-rooms of the forest Ashrams, underneath the shady trees, and in thatched mud cottages. . . . the ideal of the Brahmachari Ashram, the ideal of the forest hermitage, is not a dead ideal of the past. It is the very secret. . . . of India's true national greatness in education. It is the secret which must be learned afresh in the days of freedom which are now dawning. . . .

We must revive this ideal of simplicity which has been snatched away from us. The West has brought in its place a vulgar ideal—the ideal of bigness, the ideal of power. . . . Believe me—I speak as a convert in this, who has been converted from this false religion of material Europe, this worship of bigness and power. Believe me, Europe herself, and America also, will each, in turn, have to bow their heads and become humble as little children, if they desire to enter into the Kingdom of Heaven of Learning in all its beauty and truth. . . .

The Brahmachari Ashram, in its ideal of poverty and renunciation, must be restored if our learning today in India is to be worthy of the source from whence it sprang.

If I were to describe one day in the Ashram with the boys that would, perhaps, bring home to you its inner beauty. Long before sunrise, like the birds in our own Amloki groves, our boys are awake. The choristers are the first to rise, and they go around the Ashram singing their morning hymn. You can hear the voices in the distance, drawing near and nearer; and then the sound dies away, as the choir passes on to another part of the Ashram, and then, again, it comes nearer and nearer. The beauty of the sound in the silent morning air, and the sense of joy and reverence which it brings, give peace to the soul.

After an interval, each boy takes his *asan*—his square of carpet—into the fields and sits down on it to meditate in his own place alone. Later on, before the school work begins, the boys all stand together in the shade of the trees and sing their hymn to God.

Till about half-past ten the work of the school goes on. We have no class rooms. The boys sit with their teachers, in the open air, under the trees. There are no large classes. A group of eight or ten boys will be seated round the teacher, asking him questions. Very few books are used. Like the education which Plato loved at Athens, the greater part is carried on through conversation. The boys soon learn to open out all their difficulties to their teachers, and the teachers get keenly interested in the boys' questions and answers. . . . Such living education can never be dull.

C. F. ANDREWS. *The Indian Problem*, pp. 60, 61.

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### *National Education*

Students are taught many subjects—mathematics, philosophy, geology, biology, psychology and many other ologies which we call 'culture' but which end in headache. Are they taught the one subject needful, India? In ancient Rome, boys were taught to regard the genius of Rome as their deity, and the Jewish students still sing the old songs which identify patriotism with religion; the French student speaks with emotion of 'La France,' the Italian of Italia; the American boy is taught to live for 'Our Republic,' and Kipling's words are echoed with a patriotic thrill by the English boy,—“Who dies if England lives?” Do the government-controlled schools and colleges in this country develop among Indian students a similar emotion in regard to India? Indian students are asked to study the curiosities of English philology and concepts of western philosophy, but are kept ignorant of Indian literature and of the profound investigations of Hindu-Islamic thought. Nor need we be surprised that the virtues emphasized in these schools are the passive virtues of obedience and loyalty rather than the active virtues of courage and national service. . . .

Ancient India has the universities of Nalanda and Nudea and Kasi; their students were trained in simple life. Students in the West indulge in several things which were denied to the students in ancient India; no liquor, no smoke, no meat, no theatre for the Aryan student; he must live a simple life, a life of self-purification and self-discipline; and the teacher in ancient India was not a high salaried officer with social ambitions, but a Bhikku, finding his

wealth in wisdom, and his joy in carrying the torch of knowledge to as many as he could without charging them "fees." "Blessed are the poor in spirit," said Jesus. And I refuse to call a school "National" which has not around it this atmosphere of the 'poor in spirit;' 'big buildings are not wanted; good furniture is not wanted; what is wanted is this atmosphere of the simple life. Clothed in simple *swadeshi* garments, rejoicing in the simple music of the spinning wheel and the quiet pursuit of knowledge and daily communion with Nature, student and teacher will, in such an atmosphere, gather strength of mind and strength of soul for the service of India.—T. L. VASWANI. "The Gospel of Freedom," *Asia*, a collection of pamphlets.

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### *Appeal to Indian Youth*

Who leads the nation? As I survey the struggle of today my thoughts go out, again and again, to the Mighty One who five thousand years ago, played upon his magic flute the song of Indian Wisdom. That Mighty One was the Youth—Krishna. He led the nation in the long ago; that Youth I see in the students, who, filled with patriotic emotion, are eager today to serve and suffer for the Motherland. They will, I devoutly hope, lead the nation to new heights of achievement and glory. Throughout history, it has been so. Youth has fought the battles of freedom; and in the student revolt of today the nation has found a new hope of a mighty future in the coming days.—T. L. VASWANI. *The Gospel of Freedom*, pamphlet, p. 31.

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### *Tagore's Appeal to Young Men*

Take, each of you, charge of some village and organize it. Educate the villagers and show them how to put forward their united strength, so that they may in cooperation better their wretched lot. Look not for fame or praise in this undertaking. Do not expect even the gratitude of those for whom you would have given your life, but be prepared rather for their opposition. . . .

If our Provisional Conferences can help spread sheltering and fruitful branches over each village, then will our country be really ours; and with the flow of life in the

veins, the functions of the Congress as the heart-centre will become real, and India will enthrone it in her breast.

Only when she (India) can meet him (the Englishman) as his equal, will all reason for antagonism, and with it all conflict, disappear. Then will East and West unite in India—country with country, race with race, knowledge with knowledge, endeavor with endeavor. Then will the history of India come to an end, merged in the history of the world which will begin.—RABINDRANATH TAGORE. Quoted by Wilfred Wellock, *India's Awakening*, pp. 63, 64.

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### *Students and India's Goal*

What is India's goal? We want freedom of thought, freedom of action, freedom to fashion our own destiny and build up an India suited to the genius of her people. We do not wish to make of India a cheap and slavish imitation of the West. Western democracy has not proved a panacea for all ills; it has not solved the problems which surround us. Europe is torn asunder by the conflict between labor and capital, and the proletariat is raising its head against the rule of the classes. It may be that when we get the power to mold our constitutions we shall evolve a system of government which will blend what is best in the East and the West. Meanwhile, let us beware of the errors of the West and at the same time cast out the evil customs and traditions which have clung to us. We must aim at an India where all are free and have the fullest opportunities of development; where women have ceased to be in bondage, and the rigors of the caste system have disappeared; where there are no privileged classes or communities; where education is free and open to all, where the capitalist and the landlord do not oppress the laborer and the ryot, where labor is respected and well paid, and poverty, the nightmare of the present generation, is a thing of the past. Life will then be worth living in this country, it will be inspired by joy and hope, and the terrible misery we see around us will become a bad dream which has faded away from our memory, on our awakening to welcome the morning sun.—J. T. L. "India's High Goal," *Young India* August 1920, p. 176.

## New Attitudes in Japan

Fifty years ago the word "civilization" was a fascination to all Japanese, and it was considered an urgent duty to usher this splendid stranger into the midst of society. But after she had entered she proved to be rather a harsh and cold miser, always thinking of money and labor, at least to the great mass of the people to whom she brought only toil and poverty. The fact that the so-called civilization has provided the means whereby a few may grow powerful by draining away the strength of the many has aroused wide spread suspicion and fear that this gift of the West cannot give to life the peace and security it desires. This has brought discontentment and a shattering of ideals to many a youthful mind and heart. The consciousness that material civilization tends to subordinate human to material values even to such a degree of human degradation as slavery to a mere wage system, has led to an effort to find some other means whereby happiness and a measure of personal dignity can be secured.

The present-day ideal in the minds of thoughtful young men is expressed in the term *Bunkwa Seikwatsu*, or cultured life, by which is meant a life furnished with the best of intellectual, moral and aesthetic equipment, such as a social order marked by democracy and equality of opportunity can afford.

The ideal of a brilliant military career has ceased to be an attraction. No longer do the age-old stimulants to the emotions of youth, martial music, flowing banners, glistening arms and serried ranks, attract the desires of young men. To them the reign of the fighting man is over and the trappings of war are but an unworthy reminder of murder and predatory purpose. Many other venerable ideals that seemed as stable as the hills are passing away like the mists before the morning sun, and conceptions that have almost the sacredness of altars are crumbling to dust in the crucible of modern life and



thought. Even patriotism and national glory, in their old sense, are becoming a memory.—PROF. MOTOI KURIHARA. *Christian Movement in Japan, Korea and Formosa.*

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### *Social Relationships*

Dissatisfaction with the existing social situation is rife and many women are now speaking out boldly demanding the rights that they believe are theirs. The conviction is abroad that there can be no permanent human progress without such relations between the sexes as will permit courtship and equality in home and social life, thus making possible the establishing of marital relations on a higher plane than that of mere sensual gratification and indifference. The book stalls are flooded these days with literature on the subject of sex, such rather scientific books as those by H. Ellis, Bloch, Ellen Key and others being much in demand. On the other hand, a great deal of the stuff that comes out in serial form is exceedingly questionable material. There has developed a sensitiveness of the public mind regarding love affairs and much attention is given to the matrimonial difficulties of people, especially those of popular writers, when there has been a break with conventional morality. Even free love comes in for serious consideration. The rebuilding of the sex foundation of our social order cannot but be marked with many mistakes and failures, but this does not mean that higher levels of moral and social life cannot be reached.—PROF. MOTOI KURIHARA. *Christian Movement in Japan, Korea, and Formosa.*

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### *New Attitude Toward Religion*

It is worthy of note at this point that a new interest is beginning to appear in religion. Religious formalism is more clearly recognized for what it is and professional religious teachers are frankly regarded as mouldy. While the educational authorities and academic circles have discarded religious beliefs wholesale, there is a clearly defined desire in the groping of the young generation through this transition stage for contacts with the more ultimate nature of things. Of late years, there has appeared a remarkable number of novels, dramas and essays dealing with

religious experience and these widely attracted the attention of young people. A few years ago social and industrial problems were the centre of their interest and the material conception of history as advocated by the adherents of Karl Marx was greatly emphasized. There is nothing extraordinary about this present interest in religion as it coincides with the economic depression that has followed the war, but it is marked by its stress upon the value of human experience and relationships.

The writings of Tolstoi, Tagore and Gandhi happily accord with the new idealism of Bergson and Eucken in supplying a spiritual impetus to this present-day religious interest which is marked by a decidedly humanistic touch. One of the most popular books of the day, "The Priest and His Disciples," by Mr. Kurata, is a literary attempt at the solution of the problem of love from the standpoint of humanistic religion, and the classical old priest may smile at the rather too much affability by which he is represented. Mr. Ebara's "New Testament" and "Old Testament" are another attempt at revolt against fossil forms of accepted forms of religion, by employing religious materials.—PROF. MOTOI KURIHARA. *Christian Movement in Japan, Korea, and Formosa*, pp. 177, 178.

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### *How Some Christian Students are Thinking*

In a long and interesting letter Mr. Arthur Jorgensen, of the International Committee of the Y. M. C. A. in Japan, gives a rather vivid impression of the development of Christian student thought in Japan. The following extracts give the tenor of the letter:—"I was listening to a group of students in the Tokyo Imperial University as they discussed the latest social and political 'isms.' The adroitness with which they handled these questions was amazing. Here were the sons of the most conservative Empire in the world 'fed up' on all the recent developments of radicalism as illustrated in the writings of a man like Bertrand Russell. . . . As the discussion moved on some one threw Christianity into the crucible. Since the men were practically all Christians, I wondered how this new element would affect conclusions. As they saw it, could Christianity have anything to do with helping the world out of its present

mess? Judgments on this point were as objective and as free of traditional reverence, or bias shall one say, as those expressed on other subjects. You will be interested only in the conclusion, which was this:—Christianity does not seem to offer a definite solution for each specific problem of our modern life, but it does inculcate the spirit in which men should go about solving these problems.—“Of One Blood, All Men,” *The Canadian Student*, February, 1921, p. 27.

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### *New Ideas and the Power of Christian Ideals*

But when it comes to the rising generation of young men, they are taking a view of affairs, which we may call the world-view, a very different view from that of the older men, who obtained their ideas a generation ago, ideas that now seem exceedingly narrow. Between the politics of the preceding generation, the politics in power today, and the people, especially these young people, there is a great gulf fixed.

The coming generation, made up of these young people of the new and broad ideas, has no power today except the power of thought. Most of them are still students. The power that comes from office and position and influence will be theirs as these young men come into their own. A great change is coming. Japan will have a new day.

I want to say just one word in regard to these new ideas. Not that they bear that name or are called such or are being recognized as such perhaps by those who are developing them, but the fundamental forces that are pushing these young men forward have their origin in the strength that comes from Christian ideals. A vigorous, powerful, divine force is pushing them forward into a new day. That is the power that is behind the movement. That is the leaven that is leavening the whole.—Address of Professor Yoshino, of the Imperial University, Tokyo, as reported in “*The Revolt of Youth*,” by Stanley High, pp. 196, 197.

# Latin America and Student Unrest

## *Introduction*

In dealing with the subject of Latin American student movements it is necessary to keep in mind several matters. First: Latin America includes twenty different countries, and while these have a common historical background, common form of government and a common language, (since eighteen speak Spanish with the Portuguese of Brazil very similar) they differ widely in their general advancement and in their educational development.

Second: Universities were established very early in the colonial period, were under church control during that period, but were taken over by each state when it established independence. A reaction then set in which means that up to the present time, university professors and students are suspicious of all ecclesiasticism and largely hostile to religion. Practically all universities in Latin America are supported and very closely allied to the political power.

Third: University organization, curriculum and life have little in common with that of the United States but rather find their model in France. Seldom are professors employed for their whole time, but professional men or government officials are engaged to give lectures, which they do at certain hours, without having any further relations with the institution. Professors and students are not thrown together and as a rule do not know one another personally. No roll is kept of the students. There is no "campus life," because there is no campus, no gymnasium, no dormitories, no intercollegiate athletics, and therefore, little of what is known as "college spirit," in North America. Of course, there are certain notable exceptions to this general statement.

Fourth: University students in these countries are largely from families of the governing classes and are looking for-

ward to either political positions or professional careers and the public consider them as a special privileged class.

These general conditions may explain why the student organization in Latin America so widely differs from that of North America. The basis of the very strong organization of students which is found in practically every university of Latin America is often that of advancing the interests of the students as against the too often politically controlled direction of the institution. It is also for the purpose of expressing forcibly the opinion of students on public questions and, more recently, of contributing student aid in solving social problems. Thus it will be seen that this movement is more like the labor movement in North America than it is like our class organizations, athletic associations, Y. M. C. A.s, literary societies or alumni associations. The "Student Federations" as they are called usually meet away from their institutions in halls provided by the government or by their own funds. Officials of the university would be scarcely more welcomed at their meetings than would the officials of a factory at a meeting of their workmen. (Happily in these latter days changes are coming and faculty and students are getting together just as employers and employees are.)

### *Student Parades and Strikes*

These local Student Federations employ two special ways of enforcing their demands, the *manifestación* and the *huelga*, (strike). The manifestation, a parade through the streets with banners announcing the object of their demonstration, often leads up to the office of government or ecclesiastical officials, where with one of their number as spokesman, the students express a protest against the act which they are condemning. The strike is generally used as an expression of grievance against the interior administration of the individual school or of the department of education. A strike may be called because of the dismissal of a favorite professor, the appointment of one who is considered incompetent, an unfavorable ruling on some subject or the too flagrant interjection of politics into educational matters. . . .

In 1921 I found myself in the midst of one of these demonstrations in the *patio* of the historic *Universidad de*

*San Marcos*, at Lima, Peru, founded a hundred years before the first college in the United States. The students had assembled to protest against the imprisonment of the judges of the Supreme Court who had opposed the president in certain decisions. While some two thousand students were listening to an address attacking the president, government troops fired into their crowd. A free for all fight followed and several students were injured. A strike was called which lasted for over a year, being supported by a number of the professors, and resulting in the complete suspension of classes during that period.

In the summer of 1923 another serious disturbance occurred in Lima. An attempt to get the national assembly to approve a Concordat with the Pope having failed, through student and other opposition, the president and archbishop decided they would have a public consecration of the nation to the Sacred Heart of Jesus. The president of the student federation, who had come to be lionized by the laboring classes because of his leadership in a great night school where thousands were helped to improve their economic condition, called the students and laboring men to a *manifestación* against this act. They collided with government and clerical forces and several people were killed. At the time of writing this young leader of the new social movement in Peru was in hiding to evade the order of deportment issued by the government. Thus often the educational work of these countries suffers because of the part taken in political questions by students, at times the only element courageous enough to protest.

### *Students Join Hands With Labor*

This recent combination of students and workmen is one of the most interesting social phenomena noticeable in Latin America. Their energies are directed against reactionary forces. Their radical actions have brought about some startling results.

In Argentina this student-labor movement has grown most remarkably. It has had its influence in most every phase of life. In 1910 the students and workmen came into open conflict in the streets of Buenos Aires. There were most serious results from this fight. To see them now work-

ing side by side for the forcing of reforms is therefore little less than miraculous. It is in Argentina that both the students and the workmen have carried their demands to revolutionary results. Student riots and strikes have not been amusing pranks or diversions by any means. They have resulted in serious fighting and death on both sides. In La Plata the police found themselves unable to handle the situation and soldiers were called out. They instituted a siege of the buildings where the students, armed with modern rifles, defended themselves for days. During one of the strikes a student who dared to go to his examination was shot down in cold blood by his fellow students.

As a demonstration of sympathy with the students of Cordova the entire university body of Argentina went on a three days' strike, when they paraded the streets and called with vociferous voices for their rights. Following that demonstration, the Argentine University Federation was organized and a convention held, in July of 1919, to study student problems. As a result of this movement the students have forced the authorities to revise the university system, at least to the extent of giving them a vote in the election of the faculties that are to teach them. This right was demanded because the students felt that they were not getting the teaching and attention that modern life demanded. One who has lived closely to these students, in referring to these struggles, says with evident sympathy for this movement: "If our students have not been called to shed their blood in the field of battle, there seems to be in these movements a moral awakening and a disposition to uproot at any cost the erroneous traditions from which they have been suffering. It is necessary to live close to these students, to suffer with them the results of being abandoned by governmental authorities and understand the terrible lack of moral guidance, in order to appreciate the meaning of many of their acts."

### *Organizations of the Student Movement*

Local Student Federations, some very large as in Mexico City with 20,000 members, are usually members of National Federations. These National Federations have united to hold several important international congresses which have discussed with splendid insight the great problems of Latin

America. In 1908 an International Federation was formed and two years later continental headquarters were opened at Montevideo. Recently efforts have been made to revive these congresses which were dropped during the war.

In 1921 the Mexican students organized an international congress to consider the unity of the students of the world and have followed that meeting with delegations to a number of European and American countries. The congress declared in favor of: (1) The abolition of the present state where the few rule the many; (2) the ending of the exploitation of man by man; (3) the practice of internationalism; (4) optimism in regard to solution of spiritual problems of the world in spite of present difficulties. At the meeting of the Fifth Pan American Conference at Santiago, in April, 1923, a resolution was passed requesting the governments to aid the Student Federations to reorganize the Pan American Student Congresses, since the delegates believed these congresses could do much good in solving Pan-American problems.

The new interest of the Latin American students in social problems and their enlarged view on international friendship marks this movement as one of the most hopeful signs of development in these nations. Where they have hastily accepted radical theories, and fought to introduce soviet principles into educational institutions, with the control of faculties by students, they have undoubtedly gone too far and have injured their own cause. But reaction is already setting in and we may expect a saner program of progress in solving the many problems facing their native lands and the world.—SAMUEL GUY INMAN (*Manuscript*).

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### *A Renaissance Movement Throughout Latin America*

There is a renaissance movement all over the Spanish and Portuguese speaking countries of Central and South America. In no wise is it a unified effort on the part of the youth of the various countries, yet it has manifested itself in different places about the same time and in similar ways. It is one of the hopeful signs in Latin America, though close examination would reveal how misguided students have frequently been in spite of their idealism.



The movement as a whole is fostered by university students, most of them men whose ages range from sixteen to twenty-nine or thirty. These university students, the intellectual cream of the various countries of Latin America, are men of keen intellect, very idealistic in their tendencies, cultured, lovers of art and music, many of them poets and writers with strong pens which they devote to the causes which they are fostering. A Latin American student in his own country allies himself with some political party from the day he enters one of the higher schools and becomes a dominant power in the political life of the nation. In this respect they are very different from our college and university men who interest themselves in politics only after they have graduated.

### *Antiquated Educational Methods, Capitalism and Social Evils*

The movement has manifested itself in three different ways, first through an effort to dethrone from the endowed chairs presidents of universities and officers as well as professors who are antiquated in their methods; secondly, in the alliance between the student and laboring classes and thirdly in the promotion of welfare movements among working classes, the fight against alcohol and national evils and in uplift work for boys.

### *The Student Awakening in Peru*

The movement can best be illustrated by reference to the various countries where it has found expression. In Peru, the university students of St. Mark, the oldest university in the Americas, undertook four years ago or more to develop night schools and popular universities as they were called in behalf of the working classes. On another occasion one hundred and thirty-one students of the School of Engineering organized a strike of seventy thousand working men, marshalled them into the presence of the president and in their behalf pleaded for greater justice and for better wages and better hours.

In the university proper, there was great resentment on the part of the students because of five or six professors whose methods were antiquated and who were physically

unable to carry on their work. Their request to the president of the Republic that these men be removed from the faculty met with refusal. Accordingly, they went on strike and closed the doors of the university. In their efforts to aid the laboring classes they broke up into two parties, one which thought that lectures should be given on astronomy, sociology and philosophy and the other, the more sensible, which realized that the thing needed most among the laborers was instruction in the three "R's."

There is a club called La Proterbia, composed of twenty young men, intellectuals of the country, and the foremost authorities in their respective lines. These men meet every week in the home of the dean who is now exiled for political reasons. They are behind all the student movements and intellectual movements of the country. They give series of public lectures and edit a magazine which moulds the thought of the country, to a large extent.

The president of the Federation of Students of Peru, a young man of great idealism, has set out to tour the countries trying to promote greater unity and solidarity among the students of Latin America. . . .

### *The Situation in Chile*

The movement is chiefly of a social and political nature. In Chile we have one of the most interesting of all student movements in South America. At the time when there was the greatest friction between Chile and Peru the Federation of Students in Santiago in secret meetings evolved a motto for their Federation and wrote pamphlets to spread broadcast throughout the country to tell the people of their decisions. Curiously enough even though they had among their numbers none who had ever been in the United States or had been members of Cosmopolitan Clubs here, their motto was phrased almost in the same words and in the same spirit as the motto of the Cosmopolitan Club—"Above all nations, humanity."

The Government greatly feared this doctrine among students, for political reasons. As a result government officials and army officers combined to storm and destroy the home of the Federation of Students. They threw the piano out of the third story window and caused great

havoc and destruction in general. Six of the leaders of this movement were accused of being unpatriotic, of having connections with the I. W. W. and socialistic movements in the United States, or of being secretly allied with the students of Peru and were thrown into prison.

One of these six was a young poet, a student of dentistry of a very keen mind, but frail in body. He took ill while in prison, lost his mind and finally succumbed altogether. When his death was announced the whole working class throughout the length of Chile ceased its labors and during twenty-four hours not a wheel of industry was turned nor a street car brought from its barn nor were public taxis available, while the great masses paid homage to this one student who had given his life not only for the great ideal of humanity above all nations but because of what he had done in their behalf with his pen. . . .

### *Student Political Parties in Brazil and Argentine*

In Brazil the students have their own political parties, one a non-partisan league with a very high platform in which some of the planks are the fight against national gambling and vice, and the study of the problem of alcohol. This non-partisan league is striving to influence the newspapers and is issuing literature of its own designed to raise the whole standard of politics, preaching of "service" to the nation as a great ideal and not personal interest. The active members of this league are students of law or medicine, and represent groups from which most of the presidents and other government officials in South America come.

In Argentine a student movement, similar to the one in Peru has been organized at the University of La Plata. The secretary of that university having proved himself very unpopular, for good reasons was requested to hand in his resignation. He refused, whereupon the students closed the university and went on strike. For over a year it was imposible to reopen the halls so great was the resentment of students at the failure of national authorities to accede to their request.

### *Students and Religion*

In "The Religious World" we find an article published by the Pedagogic Institute of Nicaragua, a sermon by a young

Catholic priest which is evangelical in tone and which should have been broadcasted through the length and breadth of Latin America. He entitles it "The One Thing Needed" and he proves in this magnificent sermon that civilization, education, philosophy, science and all the modern inventions have failed to save the soul of man and that we must do what Mary did when Christ came to her home—sit at His feet and learn.

President Obregon of Mexico, when the papal nuncio was excluded from the country, in a letter sent to the Pope summarized the attitude of the thinking classes of Latin America, especially of the students, when he said, "My government has precisely the same ideals as the Roman Catholic Church. We believe that Christ and His principles are the only solution to the problems of our country but we fear that the Roman Church has failed in its efforts to teach the people to put into practice the principles of the Master. When the church is willing to emphasize Christ more and ceremonies less we shall welcome back your representative to our nation."

### *Students and Pan Latinism*

One of the most alarming of all the student movements has been the rise of Pan Latinism which means the close association and cooperation of the Latin American countries to the exclusion of the United States. It has been launched by some of the keenest students of Latin America and been carried forward with great impetus by a group of students in one of our large North American universities. This means that the United States has failed to prove its idealism, that the Latin American is thinking in terms of suspicion and hatred of the United States, that American motives are suspected and that the people of Latin America are uniting themselves in order to avoid being swamped by their neighbors of the north.

### *Promising Much but Accomplishing Little*

Most of these movements have failed or are bound to fail because of the inability of the supporters to agree among themselves. Furthermore, there is not the dynamic of Christianity behind any single one of these mentioned above and not until the students are carried on by their

love of the Master will they ever be willing to make compromises among themselves and to work at any cost to carry out their idealistic ideas. The World's Student Christian Federation through the Young Men's Christian Association has a magnificent opportunity and challenge to provide these energetic, brilliant and challenging students with that thing which they need above all else, devotion to Christ and dependence upon God.—PAUL SHAW.

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### *No Comradeship Between Students and Professors*

One characteristic of students is their enthusiasm for educational and moral reform. In Latin America and parts of Europe there is no comradeship between student and professor—the latter is a professional man whose major interest is not in the university or his students. The latter are not free to visit his home and he scarcely knows them by sight. Against such a condition thousands of students are protesting. I know of one university that was compelled to close its doors for a year because the demand of the students for reform in management and method was not met.—CHARLES D. HURREY. "Tides of Student Thought," *The Intercollegian*. 1922-23. p. 10.

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### *The Place of the University in Student Life*

As has been said, the University is not the student's home, and for that reason there is no corporate spirit. No opportunity is given to sentiment to weave his *Alma Mater* around a student's heart, or make it the subject of song. There are no competitions in which university champions prove their prowess either in dialectic or athletic contests; and so there never resound on any occasion the strains of a "Gaudeamus" or an "Old Nassau." The fact is that Peruvian students have never come to self-consciousness so far as their being students of a definite institution is concerned. The self-consciousness they have attained is simply that of youth, that they belong to a social group that possesses all the wisdom and virtues that their elders lack. And so they figure on all occasions not as students of St. Mark's, but as "the youth." It is nothing short of a phe-

nomenon in social psychology the way in which the idea of "the youth" has become an obsession of Peruvians students. And so we have in Lima four classes: the aristocracy, a colorless middle class, the lower class, and "the youth."

And yet the extraordinary thing is that this "youth" is never really young. The typical British or American student is a big boy, the Peruvian student is a small man. The transition between boyhood and manhood in a student of St. Mark's is as brief as a morning twilight in the tropics. From the moment he enters the University he feels grown-up, and must needs speak and act as his elders do, and take upon his shoulders the whole burden of national problems. This may be partly explained by the fact that it is never absent from the consciousness of a young Peruvian that things are being badly managed by his elders. But whatever the reason, he plays at real life from the beginning. He does not organize a debating tournament to hold a mock parliament; he holds a real students' parliament in which the Senatus and then the government are petitioned to reform the whole university system. If the petition is not attended to the whole student body goes on strike. Last year a university strike lasted four months, and in the end the "youth" won. When a university magazine is published it is not filled with humorous sketches of 'Varsity life and news of society meetings and other functions. No, when it appears there is nothing except the preface that gives the slightest cue that it is a university organ. It is published to rival the leading literary review in the country, and the articles it contains all deal with high themes of literature and art.—JOHN A. MACKAY. "Student Life in a South American University," *The Student World*, July, 1920, pp. 94, 95.

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### *The Ideal of Service*

In every land one discovers that students are recognizing that their education is for the advancement and help of others rather than for themselves. In Manila, bands of students go regularly to hospitals, reformatories, prisons and orphan asylums with their message of song and cheer; in Peru I was pleased to meet medical students who are giving

health talks to the poor in Lima, and other students who are teaching Spanish to the illiterate Indian population; the present trend in student life is away from flowery speeches and long essays on idealism and toward a practical service to those in one's immediate neighborhood, no matter how menial or disagreeable the task may be.—CHARLES D. HURREY. "Tides of Student Thought," *The Intercollegian*. 1922-23, p. 10.

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### *The Student in Mexico*

It is very hard for foreigners, and especially for Americans, to conceive the actual efforts of all cultivated Mexicans to stamp out illiteracy, and to aid in every possible way, the progress of the country. As the result of propaganda made by a special sort of business people, Europeans and Americans think that we Mexicans are all the time engaged in revolutions, assaults on private property, infamous violations and all sorts of doings condemned by morality and civilization. Nevertheless, the Youth of Mexico especially is engaged in a very different kind of work and the present participation of Mexican youth in public affairs deserves careful attention.

The Mexican student has always been a factor of decisive influence in the history of the nation. Nowadays, students directly participate in all kinds of public activities. Students have an organization which intervenes not only in school life, but takes part even in politics. Students have offices where all associated members are duly registered and are entitled to the benefits granted by Government, colleges, commerce, and railroads to students and professors. The Federation of Students includes practically all colleges and educational institutions existing all over the country.

### *The Federation of Students and a Popular University*

The principal aim of the Mexican Federation of Students is the welfare and betterment of its members and the education of workmen. To accomplish this task it has founded a Popular University with branches in the outlying districts of Mexico City. The University conducts courses and lectures given by the student instructors or

occasional prominent men whom they invite to speak. The principal subjects are: Spanish, History of Mexico, Geography, Grammar, Arithmetic, Civics, Hygiene, etc. Besides this educational work, law and medical students serve the poor free of any charge.

As the local associations in each State pursue the same aims as the Federation, it follows that all students carry out the same program in a certain area of the land. It is necessary to confess that our work is far from satisfying us. Of course, we are at the very beginning. We know that our work is modest, and have no right to cheer for the victory. By no means. But it is necessary, also, to explain that the Federation has only been in existence seven years.

Though in years gone by students have been brilliantly represented in public life, they never took part as an organized body, but only as individuals. This can be explained on the ground that the last century belonged to the individual more than to collective humanity. But at present, the individual takes a secondary place, in order to give to the masses privileges which individuals held as their inalienable right, hardly twenty-five years ago. . . .

### *Students' Attitude Toward Politics*

These considerations explain also why, though the Federation refuses to have in its program any political aim, students are pushed sometimes, no matter what efforts are made to the contrary, to take part in politics. For this is evident: that it is easier for an individual than for a social group to live apart from public life. When we get in touch with workmen and laborers, we find out and understand more clearly the necessities and aspirations of the poor. When we mingle with students from other countries in international congresses, to discuss our responsibilities as students, in the new order after the European clash, we can but earnestly desire not a program for students, but a program for the people, in a wider sense, for humanity. And so, our schemes are not only student schemes, but Mexican schemes, international schemes, human schemes.

And we feel proud to have succeeded, to a certain degree, in our purposes. Youth is actually leading and directing



public affairs in our country. In Congress and newspapers, in colleges and universities, in the army and in the diplomatic service, the students who seven years ago founded the Federation, today hold national administrative offices. And these same youths don't overlook their yesterday's student program for their new political one. On the contrary; they find it easier now to accomplish the purposes cherished in the class room. Many of them have given up the dream of a title or degree. After the civil disturbances, it is more important for us to engage our juvenile energies in reconstructive work to save Mexico from dangers and greedy ambitions than to get a white paper signed by the President of The National University. For we believe that the best of all universities is the University of Life.

### *Mexican Students Teach Workers*

The Mexican Workmen's University is an institution created by and dependent upon the initiative and efforts of the Student Federation of Mexico.

The administration of the University lies exclusively in the hands of our students. It functions in the following manner. There is a Directing Council composed of the President of the Student Federation, the chief of the Department of Propaganda of the same organization, a Rector and a Vice-Rector of the University. The secretary, professors, etc., are nominated by the Council. The majority of the Directors of the University are students.

As to the lectures and courses given in the university, there must be this qualification: The Mexican Workmen's University was organized by the Students' Federation of Mexico, which includes not only students of universities, but also all students of the D. F., men and women, who belong to the superior schools, public and private. Our program must therefore be large enough and free enough for all the associations to take part, but the plans and courses of the Workers' University are entrusted only to those students who are distinguished for their ability and knowledge in whatever school, and who demonstrate at the same time a real enthusiasm and interest in the ideals for which the Federation stands.—GABINA A. PALMA.

# Youth Movements in Europe

*"Youth is international," as one of its leaders has declared, and its impulses and movements do not recognize national frontiers. It is the hope of the compiler that the glimpses afforded in the following two chapters will prove a fair index of what is taking place throughout the European Continent, in lands not specifically named as well as in those that are.*

*So far as the European youth movements are concerned, it is important to remember that the influence of the German youth is strong in Scandinavia, in the Netherlands, in Austria, and to some extent in Switzerland; that certain movements of adult origin, the labor, the socialist, and the communist movements in particular, claim powerful youth organizations in almost all the countries of Europe; and that the youth of France, aside from its following of these older causes, is also, on its own initiative, alert and working for social, national, and international betterment, though in the beginnings of its corporate consciousness more isolated perhaps than the national youth movements of Central and Northern Europe. (EDITOR'S NOTE)*

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## *Germany*

From the distance, around the bend of the wood where the road dipped down to the river, came the music of a number of instruments, soft but of marked rhythm. I was sure that I had never heard anything like it before. My companion said, "Wait, and you will see." In a few minutes a troupe of some thirty or forty young men and women passed us at a rapid stride, walking in loose lines, with arms interlaced or holding hands. Guitars were hung from the shoulders of strapping young fellows by colored ribbons whose ends fluttered in the wind. The band was in curious costume; of the girls some were in peasant dresses of printed cottons, their hair coiled around their

heads in braids, following a fashion which has spread all over Germany as a deliberate defiance of imported styles; others wore even simpler and more colorful garments and ribbons around their hair. The youths wore tunics or shirts open at the throat. . . . With eyes shining they passed by, absorbed in song or earnest talk.

"*Wandervögel?*" I asked my companion. I had heard years before the war of the organization of these "migratory birds" that had taken thousands of young people out of the crowded cities on holidays and created a cult of outdoor life and lore such as Germany had not known for generations.

"Better than that," he replied, "they are of the new, democratic youth movement (*freideutsche Jugendbewegung*) which has broken all ties with merely protective societies organized for the young by the old. These particular ones belong to a district that is raising money to buy the old castle you see on that distant hill."

### *Conditions Favorable to Unrest*

The average German is little interested in politics. He talks with deep feeling of his people's misplaced confidence in the word of the Allied governments, especially that of America, which promised one kind of peace and enacted quite another. Sometimes also he tells of the way in which his own government has humbugged him during the war and before. He has become cynical. . . . Hunger and anguish, for which there is no prospect of relief, have demoralized whole classes which hitherto have been among the most respected in the land: the small business man, the craftsman who maintained a shop of his own, the ex-officer who used to look to some honorable and remunerative position when his country no longer needed him, the doctor, who is obliged to make his rounds on foot and finds it difficult to keep up a respectable home, and a large section of the wage earners who used to look for assistance and protection to church and government rather than to self-help organizations—all these have become, first bewildered, then cynical.

In such a soil the revolt of youth which has swept over many countries during the last few years has found

nourishment for rapid growth. The youth movement of Germany today, or the different movements which, seen from afar, seem one, sweep the greater part of the educated young people under twenty-five years of age and a very large section of the young organized workers into a single spiritual stream. It is the largest element in what that country has retained of vigor and of promise for a happier future. It is the insurgence of a strong race against the hampering restrictions imposed upon its natural development by militarism, church, school, and modern industry. It is an insurgence directed in its present stage against the most immediate oppressors, the men who made and defended the war, who hold the civil power, and exercise authority in church, workshop, school and council room.—BRUNO LASKER. "The Youth Movement of Germany," in *The Survey*, Dec. 31, 1921.

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### *The "Whence" of the German Youth Movement*

The movement started in 1898 in Steglitz, a rather dignified suburb of Berlin on the road to Potsdam. Steglitz had an efficient and proud Prussian population glorying in its stern loyalty to the demands which the rising state was pleased to make, and fostering an awed regard for Potsdam traditions. Its schools, especially its classical gymnasia, were of the most approved standards. Two ideals governed them in the education of their youth: the ideal of scholarship based upon Greek culture, and the ideal of service to the state. But the first was strictly subordinated to the second. The state was a jealous god who demanded love and reverence and pious subordination and fear. As in all German schools, but especially in the classical gymnasia, there was close contact with the church. The teachers . . . were obliged at every opportunity to harpoonize the mandates of the stern North German Protestantism with the obligations due to the state. Duty ruled every phase of life within the school, until the scholar had completely surrendered his individuality to it and had thus become a model pupil and the joy and pride of his parents. . . . The personality of the young German boys was ground down sometimes into very delicate, sometimes merely into cruder parts of the great automaton. . . .

Steglitz was a center in which the system felt comfortably secure. It had a loyal, sturdy, prosperous, middle class population. Its schools were of the very best with highly efficient faculties. . . . But because the system felt so safe, it brought stronger men into the faculty, and among them caught a personality who insisted on the right of personal views. Gurlitt despised those of his colleagues who had surrendered unconditionally to the system; he considered them shallow or dangerously insincere. Moreover, he did not believe in the eternal sanctity of a fixed set of standards and he frankly aired his points of view before his class. . . . Gurlitt seemingly was an excellent though dangerous teacher. The system would have got rid of him if he had been merely a local official, but he was uncomfortably well known for his writings and therefore, according to the methods of the system, had to be treated cannily. He had to submit to a great deal of chicanery by patriotic colleagues. At an official inspection it was finally determined that he was not sufficiently master of his subject to be a worthy teacher. . . .

### *Students Take Up the Fight*

The quarrels of their teachers had been strongly sensed and keenly followed by the boys. . . . "If teachers fight as to standards where they have seemed so certain, then all things may be uncertain and we who are young have the most reason to investigate." Because they had been subdued so long, they set out upon this search with all the excess of their newly discovered revolutionary romanticism. Above all, they felt, the search must be their own and not in any way directed or interpreted by their teachers or even by their parents. Indeed, suspicion of their parents was even deeper in these rebellious lads than suspicion of their teachers. . . .

### *A New Store of Folk Songs is Discovered*

At the very outset Karl Fischer (their leader) was intent not upon a local club but upon a large national organization, independent of the school and founded and maintained by youth. . . . They called themselves *Wandervögel*, birds of passage, for their most distinctive mark was simply that they wished to get away, when possible, and wander out

into the open heath or the hills and forests, so as to be by themselves. The first long hike was conducted by Karl Fischer in the spring of 1898 into the Bohemian forests. Later, as the movement spread rapidly over Germany and Austria and into Switzerland, short tramps were arranged for every week-end throughout most of the year. For the school vacations long hikes were organized that took the boys through Germany and into those parts of foreign countries, preferably into Russia, where German settlers abounded. The *Wandervogel* is described as "a brown, dirty fellow with a soft felt hat, somewhere a few green, red and gold ribbons, on his back a *rucksack* and over his shoulder a sooty pot and a guitar." . . . As they came into contact with the simple folk in the hills and forests of Germany and on the marshy heaths, they discovered a new store of folk songs which they eagerly snatched up and set to music for the guitar, the magic of which instrument, they claim, had been long lost in Germany and was rediscovered by them. These folk songs one of their leaders, Hans Breuer, collected and published under the title of *Zupfgeigenhansl* (Pick-fiddle John). . . .

### *Struggle Against the Interference of Elders*

As long as Karl Fischer, the founder and romantic idealist, could watch over the movement and keep its idealism and romanticism fresh, it ran little risk of successful interference by the pedagogues. . . .

But when Fischer went to the university, he had to leave the direction to others. Because the *Wandervogel* was now a large organization it systematized itself and sought more help from teachers and was soon split again into various factions. When Fischer angrily interfered he was tried by a "court of honor," composed largely of elders, and ousted. . . .

Again the system saw its chance, and teachers and elders insinuated themselves. On the basis of the clean morals of the boys they started a movement among them to pledge themselves to total abstinence and consistent democracy in their social organization. . . . They persuaded them to allow girls to join their ranks. While that was successful for a time, a constant emphasis on the delightful sim-

plicity of such companionship forced a distorted consciousness of the relation of sex upon the youth, and made that relation artificial. They managed to induce the Bund to accept into its ranks the boys of lower schools, and thus brought in a new element not easily absorbed. . . .

. . . The state also had its say. It set about to change the enthusiasm for German national character back into systematic loyalty to the state, and the desire for outdoor life into a system of military drill. The *Wandervogel* was to be the backbone of the German Boy Scouts or "Young Guard," as the War Office called it. When this last move was made, many of the youngsters threatened a new revolt. In the summer of 1914, however, General von der Goltz, holding a grand review of the Young Guard at Heidelberg, fired them to such a patriotic heat that they publicly denounced their former ideals and openly broke with those who still insisted on them. . . .—OTTO MANTHEY-ZORN in Germany in Travail, Boston, 1922, pp. 48-56 *passim*.

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### *National Prejudices and Racial Animosities*

Many of the youth bands are definitely pacifistic, but even among those who are not committed on the war issue there is nevertheless a wholesome freedom from the national prejudices and racial animosities which animate many of their elders. In the 1919 meeting of youth movement leaders the movement was pledged to "seek the elimination of all distinctions of race and class which divide the human community." This has not prevented the working youths from organizing their own social democratic and even communist youth organizations, nor can it be denied that there are wings of the movement that harbor pronounced racial prejudices, among them a strong anti-semitism. Yet the youth movement has on the whole been more successful in bridging the chasms of race and class which divide the European world than any adult endeavor.—REINHOLD NIEBUHR. "The Youth Movement of Germany". in *The Christian Century*, November 1, 1923.

### *Politics Uninteresting Before the War*

The Free German Youth Movement was not at the outset bent upon political activity. Mutual help and self-education were the watchwords which characterized the principal efforts of the original youth fellowship movement. Everything that had to do with the conduct of the personal life and with the beautification and enrichment of the corporate life occupied originally the Free German Youth.

In most groups there was a pronounced horror of venturing into the field of politics. . . . Only in certain groups of older "Free Germans," whose members were in part on the verge of young manhood, particularly in the academic *Freischaren*, did discussions take place which touched the political field. It was not until the War that the entire Free German Youth found itself thrown directly into political experiences.—Translation from the German of Knud Ahlborn, "Das Freideutschtum in seiner politischen Auswirkung," in *Junge Republik*, Werther bei Bielefeld, Vol. II, pages 1, 2.

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### *The German Youth and Politics Today*

On certain questions of political import, all youth from the socialists to the extreme right are united. They are as follows: the youth of Germany protest against the universal stigmatization of all things German, which is a remnant of the war psychose, and they demand the re-habilitation of German honor. They are further agreed, that the apparent contradiction in nationalism and super-nationalism is only a seeming one, that on the contrary, love for one's own folk and land is perfectly compatible with the recognition of the solidarity of mankind, and that the real meaning of all politics is the realization of the super-national ideals of justice, humanity and culture. They unite in condemning the Peace of Versailles, as not accomplishing these fundamental conditions, and maintain that the revision of the treaty, in the sense of a fair and just application of Wilson's fourteen points, can alone restore order in the chaos of the world. They further agree that the cession of purely German districts as well as the interminable occupation of the Rhineland, a German territory of ex-



tremely ancient date, is incompatible with the spirit of folk-morality. Finally, they maintain that all efforts at a new political life depend on the solution of certain social questions, which will not so much proceed from new laws and institutions, as from a reformation of the social conscience in all circles of the nation, as well as from a revival of the simple spirit of brotherhood, as preached by Dstoyefsky. — WERNER MAHRHOLZ. "Berlin — Steglitz," *The New Student*, March 3, 1923.

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### *A New Nationalism*

A "new nationalism" is coming into life. Its ideal is the development of the inner elements of the German character, the cultivation of the national, Germanic, Nordic spirit, of the noblest forces of the character which we have inherited from our ancestors. While the "old nationalism" is mourning and lamenting over the unfortunate political situation, the "new nationalism" is turning its eyes toward a thing that is still for the most part hidden: namely, the noble and sound germ and bud of that which out of the political and social ruins is determined to rise again and force its way to life as the soul of the German people. *Folklig-Ideell*—national ideal—is what they call it in the land of our Swedish kindred, but we mean by this new nationalism,—the cultivation of the German nature. This new nationalism need not scorn the state and the political, but it is determined that the state be founded on the people and that it develop from the spirit of the people, while the old nationalism knew the state only, and had no interest in the people and the soul of Germany. . . .

The principal promoters of this new nationalism are represented by the German Youth Movement, and the young Germans who have grown up in the *Wandervögel*.—Translation from the German of Erich Günther, "Vom inneren Deutschtum," in *Der Neue Bund*, Berlin, 1922, Vol. I, pp. 23, 24, 359, 361.

### *Education and Youth Movement*

Even more important and significant for the future is the mental influence of the movement. Those few edu-

cators and social students of maturer years who, because of their sympathetic attitude, have been permitted a close insight into the movement, are agreed that the discussions are on a high level of intellectual integrity. . . . Even among the youngest participants there is an astounding familiarity with philosophical literature and methods, a complete absence of those debating points which merely aim at discomfiting an opponent, and an unusual desire to hear and understand all views on a controversial topic.—BRUNO LASKER. "The Youth Movement of Germany," *The Survey*, December 31, 1921.

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### *Inner Reform First*

Everywhere there is awakening in the youth the conception that a better future can be obtained only by strict self-education, that a better world will be formed when we have developed our lives to a higher plane.

The youth is beginning to be conscious of its double task. It is gaining an insight into the fact that work for humanity and self-ennoblement must go hand in hand.

So we read in the February number of the *Jungsozialistische Blätter*:

"We youths in the Social Democratic Party feel that we have a different attitude from that of the elders in our movement. We do not fail to recognize what our elders have accomplished for us. Likewise, we do not refuse to learn from them. Yet we want to do more. We are beginning to see that political and economic class strife is not adequate for the realization of socialism. A new world requires new men. We want to become new men, new socialists. The political strife also must be permeated with the spirit of the new man. It must be a true spiritual struggle. All the little hatreds, all narrowness must disappear.

"Therefore, we want to work first of all on ourselves in order to develop into true fighters of the spirit."

—Translation from C. D. Lopes De Leão's "*Idealistische Jeugdbonden in het Buitenland*," published in *Regeneratie*, organ of the Practical Idealists' Association, Amsterdam, August-September, 1921, pages 237, 238.

## *Our Fight Against the Old Schools for the New Ones*

Some inner inspiration drove us out into the woods, away from the lies of the town into the heart of nature, back to God. Comradeship, and bands of friendship arose from the elevating feeling of common fellowship. We hurled our flaming protests at the narrow-minded pedants amongst our teachers, and showed ourselves as faithful followers to the few really youthful amongst them. School-councils, and school-communities were formed, and the shrill piercing voice of these revolutionary pupils found expression in the newspaper "*Der Anfang*." Gustav Wyneken entered our ranks and declared in the face of the dull bourgeois—Youth have their own inestimable worth,—their own beauty which gives them the right to their own life, and the possibility to develop in their own nature." But, by accepting as our own the expressions of will of the older generation in programmes, debates and protests, and even only by feeling them as youthful, we became more and more entangled in the meshes of a civilization, which we had meant to oppose. Only very slowly did it dawn on the leaders,—what we must fight for is not only for a reform of an absolute institution for imparting knowledge, but we must strive for a new spirit, the vanquishment of right by love, of authority by an inner freedom, constraint by a cosmic restraint. And then a new school cannot be accomplished in one day, but must grow and develop slowly with the new man. All school struggles must in reality be within ourselves. This was the "hour of Damascus" for the school-movement.

A school reform organized by the old school is trying to change the old school with the help of orders and regulations, that have nothing to do with youth and the inner school-movement. We refuse all patch-work and will first demolish the old institution entirely within *ourselves*.

School-movement has nothing to do with the school management, with lesson plans or matter for learning,—it means the human man in the teacher who esteems youth on his own footing. . . .

This inner development of the school struggle means the erection of a new school in the spirit of youth, and has already been accomplished in the new creations of Wyneken,

Klatt, Vogler, Wilker and Bermfeld. In these germ-cells of a new pedagogic growth, there is nothing more of the gloomy spirit of the Prussian drill-order; here the teacher is comrade and friend; neither curriculum nor method dominates, but true life in all its fullness.—MAX KUCKEL, in *The New Student*, March 3, 1923.

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### *The Youth Movement and the Folk High-Schools*

A limited number of School-homes have been recently founded in Germany, for the purpose of housing some 20 young men, mostly artisans and factory-hands, who live in them for four months together with their teachers. At the beginning of the course a select number of questions are propounded to the teacher. They wish to hear perhaps something about Karl Marx, Hegel, Kant, Goethe or Nietzsche, or to understand more clearly the connection of world-economics, the historical course of events, and the problems of philosophy. They employ those four holiday months in daily meetings for discussion with their teachers, or in reading books and conversing with them. In numerous towns at present there exist the same kind of co-operative communities with evening discussions in the Folk High Schools, where the same subjects are treated so thoroughly, that they are often continued for a year or more with the same teachers. In this way high schools are being founded all over the land. After a day's hard work, men of 18 to 30 years old, sit together trying to overcome their fatigue in order better to master some of the world problems of State, Economy and Society, or to understand the actions of mankind and so penetrate into the spiritual meaning of things which otherwise would be so difficult to believe in, for men always at work in offices and workshops, attending machines or shut up in their narrow close tenement rooms.

Quite different worlds are represented by the Catholic and the Protestant, the Marxist and the Academician, the Citizen and the rustic. The Folk High Schools are meant to help them all, to arouse and quicken the spiritual qualities within them. Every man is taken seriously according to his individual experience and attitude towards life. The

school only wishes to promote the mental independence of the scholar. . . .

But does not such an institution imply the grave error of only seeking to train the intellect? Here it is that the youth movement steps in to try and solve the problem. Our desire for growth, they say, above all of our proletarians does not aim at knowledge alone. The root of the sufferings of the men of an industrialized world, lies in the lack of form in their lives. They not only want to hear of Goethe or Hegel, to understand and comprehend, they want as well to see the spiritual influence pervading their every-day life. If the proletarians rebel against capitalism, it is not only from a desire to improve their own economic situation, but as we believe rather to restore to work its full significance, which it is losing under the capitalistic system. . . .

In such wise, the youth movement and the Folk High School have become affiliated in many places. It is productive for both. The Folk High School has gained an ideal of culture which not only embraces the intellect but the reasons of our being as well. Likewise the high schools have adopted some of the habits of youth, their wanderings in nature, their social gatherings, folk songs, folk dances, games and rhythmic gymnastics. It is moreover demanded of the men who take part in these, that their spiritual convictions be made evident in their everyday lives, that they bring up their children properly, spend their Sundays decently, and introduce their ethics into their political creed, and show themselves to be proof against bribery and corruption. They are taught that all this must be the result of their personal convictions.—WILHELM FLITNER. "Leiter der Volkshochschule Jena," in *The New Student*, March 3, 1923.

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### *School-Cities*

Frankly, then, in place of intellectually and egoistically motivated schools we must substitute those with humanistic and national-social orientation. These humanistically and nationally-socially actuated schools we call school-cities.

Comradeship in work and in life constitute the foundations of the school-city. . . .—Translation from the Ger-

man of Dr. Edmund Neuendorff in "Wider den Intellektualismus und von seiner Ueberwindung durch die Schulgemeinde," Langensalza, *Pädagogisches Magazin*, Heft 828, 1921, p. 21.

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### *Labor Youth Movement*

. . . The character of the Labor Youth Movement is clearly developed in its declaration of principles. Because the life-interests of the laboring youth coincide with those of their class, the full realization of the aims of the movement is dependent upon the aims of the class. The justified trend of the youth toward independent activity and self-government through which they have been brought to a feeling of organic responsibility finds expression in their demand that the participation of adults in the work of the youth organization shall have the character of helpful comradeship. This excludes any burdensome exercise of guardianship.—Translation from the German of P. Voogd, "Unsere Principienerklärung," in *Die Arbeiter-Jugend-Internationale*, Berlin, January, 1922, p. 3.

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### *German Youth and a New Social Order*

The youth movement, and not only the portions which call themselves socialistic but to a great extent the whole young German camp, has undertaken to realize socialism, going from the socialistic theory to socialistic practice. . . . In the adoption of this socialistic form of life, every one has become conscious that it rests absolutely with himself, and that he must begin with himself if he desires a reconstruction of life and social economy. The youth movement has created for itself a new manner of life and in so doing has changed its requirements. Its purchasing power is directed no longer towards cigars and cigarettes, but towards books, violins, pictures. . . . no longer toward silk cravats and trinkets of fashion, but to worthy products of toil of every sort, substantial shoes, tent poles, knapsacks . . . and no longer does the German youth waste money in cinemas and drinking bouts, but it is forming for itself working fellowships and is attending popular high schools, the theatre, lectures, and the museum. So the new manner

of life becomes a factor not to be under-estimated in the field of political economy. The consumption of luxuries is reduced and that of necessities is thus able to make so much greater demands. Valuable raw materials and costly labor are saved. The importation of luxuries recedes and we are able to meet the burdens necessitated for the provision of lodging, food, and proper clothing. Thus the youth movement is coming to be a constantly more preponderating factor of our public life. . . .—Translation from the German of Walter Hammer in *Junge Menschen*, Hamburg, March, 1923, pp. 40-42, *passim*.

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### *Against Alcohol*

In a nation that has not begun to consider the problem of prohibition the youth movement is generally anti-alcoholic. In its effort to make student life more wholesome it was bound to run afoul of the ancient customs which made drunkenness a part of the ritual in fraternity initiations. Though there is little puritanism in the youth movement, most of the youth bands are definitely committed to temperance reform. The urge for greater personal purity is not limited to temperance reform. In 1921 the whole city of Leipzig was placarded by youth bands calling upon young people to express their disapproval of indecent modern amusements. They declared among other things: "The young people of Leipzig have taken up the struggle against filth in print and pictures. We refuse to become the heirs of a civilization that reveals itself in vulgar films, immodest dances, filthy pictures and salacious literature." The purist tendency of the youth movement is not puritan. It believes in the dance and the old folk song is a part of its ritual. But it indulges in the old folk dances while it abhors the modern dance and it prefers the wholesome vigor of the old folk songs to the sickly sentimentalities of the modern love song. Here again it protests against modern tendencies by harking back to a more ancient civilization.

### *The Sex Question*

In its attitude on the sex question the youth movement is confronted with a curious conflict between its ideals of purity and its desire for unrestrained fellowship. The two

sexes enjoy the freest possible camaraderie in the youth bands. Continental conventions which demand adult chaperonage for every social intercourse between the sexes and which cloister the young woman until her engagement, are ridiculed as hypocritical. On the whole the free relationship of the sexes is protected by the atmosphere of chivalry which the youth movement consciously cultivates. On the other hand it is frequently accompanied by erotic tendencies that justify the fears of the parents and explain many of the severe strictures which have been leveled at the movement. Experiments in mixed nude bathing and evidences of promiscuous sex relations in some of the youth bands are proofs of the alloy of eroticism which debases the gold of its idealism. On the whole, the movement has purged itself of its worst forms of eroticism, but there are prominent leaders in it who actually maintain that eroticism is the necessary base of idealism; and it cannot be claimed that the youth movement has arrived at a very happy solution of the sex problem. As in this country, revolt against the conventions that regulate sex relationships seems inevitably beguiled into a sacrifice of the moral achievements which lie hidden in these conventions, and there is not yet sufficient moral grace to satisfy the demand for greater freedom without entertaining the peril of moral chaos.—REINHOLD NIEBUHR. "The Youth Movement of Germany," in *The Christian Century*, November 1, 1923.

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### *Sex Relationships*

It is when we come to the problem of sex relations that the ethics of the movement become most distinctive; for it is of no monkish asceticism. Its demand is for absolute self-control of the individual and at the same time for a new freedom based upon primal human needs. This implies combat of false shame no less than of prostitution, of marriage of convenience no less than of the one-sided selfishness that has marked the pre-marital concubinage so long current, especially among the university students of Germany and the continent. . . .

Little imagination is required to visualize how easily the friendship and camaraderie of impressionable young people,



working together on great projects of reform, walking, singing, dancing and swimming together, often without the presence of older companions to curb their enthusiasm, in an atmosphere of revolt against trammeling conventions, may lead to attachments too deep for control, and to open defiance of the established moral code. It is true, there is no softening aestheticism in this movement, no toleration of light flirtation, no indoor pampering of lascivious tastes. All obscene literature, films, play-acting, "art" is abhorrent to it. Yet the songs they sing—many of them resuscitated from the vast, buried treasury of mediaeval minstrelsy—are often of love; the folk dances and games of their festivities have their origin in ancient ceremonials of courtship; the talk is frankly of what is uppermost in the mind; there are intoxicating moments of ecstasy and of deep communion of innermost desires between individuals.

### *Folk Dances*

Some time ago the question was hotly debated in America, as it was in England, whether the best cure for the increasing immodesty of dancing was not so widespread a cultivation of the folk dance as to make the tame walking measures of the one-step and two-step, with their variations, the senseless wiggling and wagging, dull and insipid in comparison. The German youth movement is actually accomplishing this. . . . The overdecorated ballrooms of the summer resorts are emptying while old and young dance together, or watch, on some sunny meadow, the open space of a fair, or the market place. Circular dances, symbolizing unity and friendship—especially in dances with two concentric circles moving in opposite directions, where partners are constantly changed—are the most popular.

### *Social Service Program*

The organization of youth for its own fuller development is an immense social task in itself and will for long remain the principal one. But gradually concrete programs of action toward the outside world also find their formulation and realization. First of all, the growth of fellowship itself brings with it a social program, arising from the aim of protecting the individual against many of the dangers and vicissitudes of life. The meetings of the small groups

are by no means exclusively given over to debate and play. Perusal of the numerous national and local periodicals of the movement shows much effort along the lines of proper placement of apprentices, reform of schools and universities, and what we call in America "big brother" activities.

There is, above all, a very determined combat of impure literature, drama, and moving pictures. A large part of the session at Frankfort which I attended was taken up with accounts rendered by spokesmen for different local groups of action taken in these directions. Here a moving picture house had been successfully picketed; there complaints against a cabaret had been lodged with the magistrate; a bookseller had been converted to the cause of purity; a theatre manager had been forced to take repeated interferences with his performances into court, thus giving an opportunity for effective propaganda. There were also reports about organized hours for the teaching of games, dances and songs on public playgrounds and open spaces; the hiring of public buildings for large meetings; endeavors to bring into line bodies of youths wedded to communist propaganda, as yet outside the general movement. I found frequent mention of interviews with educational authorities and politicians, distribution of literature, and organization of classes. Some of the leaders have published definite political programs for which, however, they are only personally responsible. In a few cases there have been purchases of castles and farms out of common funds, and the establishment of workshops for the promotion of handicrafts.—BRUNO LASKER. "The Youth Movement of Germany," in *The Survey*, December 31, 1921.

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### *Other Results*

Opposition to movies and bad literature, yes; folk-dances, yes; personal hygiene, yes; but far beyond that.

The erection of schools where youth can feel at home; the peoples' colleges all over Germany; Wickersdorff; the communal enterprise of the Christian colony at Haberts-hof; the similar attempt of the *Landsasser* at Leipsig; vacation schools such as those of Fritz Klatt, groups organized to go in and help rebuild northern France; the taking

over of factory inspection and the like so far as it concerns youth; the slow permeation of schools not connected with the youth movement; above all, the discussion groups in preparation for leadership—these surely must be counted in.—*The Student Movement*, London, November 3, 1923.

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### *Plain Living and Hard Work*

Today a majority of idealistic young folk in Germany are in this movement. They stand for a desire for personal rebirth of character through thought and through intimacy with nature. They have become so powerful that, for instance, in their fight against the unclean and the coarse in the cinema they have won a considerable battle. Public demonstrations are held. Bonfires of bad literature and cigarettes are made. "High thinking and plain living" is the platform; religion so far has a small but an increasingly influential place in it; the spiritual element seems quite definitely to be strengthening.

Of course, many of them go into strange and devious paths—taking up fancy Oriental religious philosophies, toying with free love, or climbing abstract steepes of arid intellectualism. A constant criticism made among themselves is that they "talk tremendously" and do little. On the other hand some useful farm colony communities have been founded; some fine educational experiments are being made; and the effect on the personal character is considerable. . . .

The way in which this German Movement is developing on to more concrete lines is revealed in a recent letter from a German to a friend in England. He says:

"It is our youth which gives me that absolute belief that we shall win through after all! I am working with my wife in the '*Bund-deutscher Jugendvereine*,' an institution of young people, boys and girls, beyond school age, working under the device '*Fromm, Deutsch, Weltoffen*' (Religious, German, Open-to-the-World), fighting for the inward Light, for a real sense of responsibility toward our nation, clean, healthy body and morals, a social spirit, and the brotherhood of mankind.

"You ought," he goes on, "to have seen our general meeting at Heidelberg, when 5000 boys and girls from all parts of Germany assembled for four days to do work. It was fine! While last year at Eisenach we had wrangled over alcohol, nicotine, bad literature, cinema, etc., this year we went straight to the central problem. Our principal speaker spoke on Jesus and Youth; and such was the impression he made that on the following days, wherever we went—on the top of a hill, amidst cloister ruins, or underneath the arch of the Neckarbridge—there gathered large numbers to thrash out the problems that had been thrown into discussion."

We discover too in Poland so amazing a renaissance of new student life that I dare not try to summarize it."—  
BASIL MATHEWS. *The Youth of the World*.

### *Studentenschaft*

The German *Studentenschaft*, like so many other student developments in post-war Europe, grew out of conditions created by the war. For four years young intellectuals and young proletarians, thrown together to share the common lot of the trenches, learned much of the spirit of democracy. As early as 1916 many of them were talking revolution. In 1918, when the revolution actually came, student clubs had already organized and these voiced a persistent demand after the armistice for the establishment of a national, self-governing and self-supporting student democracy. The Ministry of Education, therefore, submitted a bill in 1919 proposing the creation of the *Studentenschaft* which finally was passed by the Reichstag.

According to the provisions of this act all German students, upon the payment of their matriculation fees in any university or technical school in the country, automatically become members of the organization. From top to bottom the *Studentenschaft* is controlled by the students themselves and supported by a student tax. National officers are elected at an annual convention of students, and the organization has its local offices in all of the university and technical schools of Germany. Attempts have been made and are being continually repeated to bribe those in whose hands the direction of the organization has been placed.

Representatives of the nationalist groups of the extreme Right have proposed subsidies of various sorts, the acceptance of which would mean the virtual selling out of the principles upon which the *Studentenschaft* is built and the acceptance, in exchange, of the remunerative dictatorship of politicians. Up to the present time the student leaders have withstood these offers and, in consequence, the difficulties they have been called upon to meet in creating a successful organization have been multiplied. . . .

To accomplish the general purpose for which it was organized the *Studentenschaft* has undertaken four distinct tasks of cooperation. The first of these is the very essential work of securing economic assistance for the students. This has led to the formation of the Student Help Department (*Studentenhilfe*). . . . The second is that of creating a greater social and spiritual cooperation among the students themselves. The third task is the cooperation of students with university authorities in school government and in the arrangement of curricula. In the fourth place the organization has undertaken the interesting work of the cultivation of international student relationships.—STANLEY HIGH. *The Revolt of Youth*, pp. 86-88.

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### *The Religion of the German Youth*

It has often been said that the youth movement is in the last analysis a religious movement. . . . That is right when understood in the sense that the youth included in this movement is striving after new bonds, after a relationship to absolute values, after a certainty with respect to the meaning of our existence, after a life wholly in accord with the conscience. The religion of this youth movement, aside from the directly Christian circles within it, is not at all that of the Church, often not Christian in its character; it has derived its religious thoughts from all directions, notably from the mystic and romantic. . . . Clear formulations, contacts with that which has been handed down by history, arouse in the youth an unconquerable distrust; while tentative approaches to a new religious life and efforts in the direction of a new mentality are common. Again and again this youth calls

attention to the fact that its purpose is not to promote one little reform here or there, to better this or that, but to produce a new mind, a mind ready to obey God's command, for that is the first prerequisite of everything else. 'Seek ye first that God may dwell in you and that ye may stand before Him, and everything else will be added unto you of itself. Our task is an humanity obedient to God. It is the most important thing in the whole world. Let us not lose it from sight.'

"Certainly a great majority of this youth does not base its idealism upon Christianity and trusts to be able within the realm of religion also to produce something new. Therefore J. Pfitzenmaier was right at any rate as concerns the greater part of the youth movement when he said: 'The idealistic youth movement is religious, but it is another religion than that on which the young people's Christian work is based.' (*Die idealistische Jugendbewegung im Lichte der christlichen Jugendarbeit*," Nürnberg, 1920). In one point particularly a great part of the youth movement seems to take issue with the Christian conception: that is, in its conception of the essence of human nature. Like Rousseau, it is convinced that humanity by nature is unconditionally good and able by its own power to attain to the highest; it believes that all evil is only a consequence of external force and that humanity under a completely unhampered development seeks the highest moral aim. Therefore, sin and salvation are foreign conceptions for it and Jesus is only an example, not a Saviour. Therefore, in the discipline of education it sees only a hampering element and demands full confidence that even without supervision it will go the right way. . . .

### *"The Mechanization of the Soul"*

The wandering life also brings it about that the eyes of the youth are opened to human values in many different directions. The young people learn to know quite well other men and circumstances than those familiar to them at home and understand that a direct communion with nature and intimate fellowship in a circle of friends or the joy of extending a hand to another may be of more value than much that can be purchased by money. They learn to

recognize other possessions than those cherished by the school and men struggling for existence. They have formed a dislike for machines and everything mechanical, or in any case have become clear as to the dangers of a mechanistic civilization. Walther Rathenau told of "the mechanization of the soul." These young people did not want to let themselves be mechanized, but wanted to defend their souls. "We do not want to be slaves of the time. We want more than understanding, we also want souls." (C. H. Steinbrink: "*Das Kommende Abendland und der Geist der neuen Jugend*," page 33.) The civilization which the older generation had created with a proletariat that rendered slave labor in the service of capital and a great citizen type which forfeited its soul for the sake of business and became the slave of its own activity as Bernhard Kellermann has described it in "*Tunneln*" (The Tunnel) and Werner Sombart in "*Der Bourgeois*"—that civilization they did not want to perpetuate without taking careful thought. When they revolted, they threw down the gauntlet. The young people did not want to let themselves be exploited or captivated by the propaganda of their elders. They did not want to be used for the furtherance of the aims or in the service of the civilization of the older people. There might be a defect in the system and it might be sought and found.—Translation from the Danish of Andreas Boje in an article entitled "*Den tyske Ungdoms-bevaegelse*" in *Dansk Udsyn*, (1923) Vol. III, No. 2, pp. 97-99.

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### *Roman Catholic and Jewish Federations*

In 1921 (summer) *Pax Romana*—a World's Student Catholic Federation was organized. This past summer a World's Student Jewish Federation has come into being. *Pax Romana* has a religious motivation, the Jewish society largely an economic and defensive motivation, in self-defence against the anti-semitic wave sweeping Europe. And in passing one must call attention to this anti-Jew movement, because the youth are most involved. The "*Hackenkreuz*" (hooked cross) is everywhere in evidence, an organization the aim of which is to check the Jews. It is this racial problem which will be a stumbling block

for many of the youth movements of Europe.—Letter from Conrad Hoffman.

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### *Christian Students and Race Equality*

Before subscribing to the resolution adopted at Peking regarding racial questions, the conference wanted to make clear what it meant by the "fundamental equality of all the races of mankind" by saying: "*We believe that there are no cursed races, we believe that there are no lower races, but simply races less advanced in their special evolution,*" after which the following resolution was unanimously adopted:

We, the Christian students of the second "International Discussion Conference," state, in accord with the resolutions of the Peking Conference, that we believe in "the fundamental equality of all the races of mankind," and consider it as part of our Christian vocation to express this reality in all our relationships.

We make it our purpose, as students, to do all in our power to counteract the prejudices in our universities against students of other races.

In spite of the fact that the difficulties of the Jewish problem are very great in many countries, nevertheless we must root out all "anti-semitism," the more because we see that Christianity itself is to blame in its past attitude towards the Jews.

It is a fact that many Jews are being excluded from the universities. As Christian students we must work to create a sentiment in favor of giving Jews and all other races equal opportunities for obtaining a higher education.—H. L. HENRIOD. "Resolutions passed by the Second Student Discussion Conference on International Questions held at Hardenbroek," Denmark, Sept. 1922. *The Student World*, January, 1923.

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### *Tradition in Religion*

The *Freideutsch* (Free German) movement emphasizes first of all the right of the young to see and to fashion life from its own youthful standpoint. And so it comes



to the rejection of all authority as such, and of all traditional leadership. Every young man has the right and the duty to go *his own* way. The question, "What does *Freideutsch* signify," is answered as follows by a member of the movement: "To be a carrier or servant of ideas, to have faith in men, to want to shape the world out of one's own experience, to strive after what is eternal and to reject all that is false in me and about me." There is a strong religious strain in the *Freideutsch* movement—one seeks God—but not in the traditional forms, not in the church—there is the will to experience God whenever and however He reveals Himself to the individual.—Miss H. VON SAENGER. "German Students and Their Views of the World," *The Canadian Student*, October, 1920, pp. 15, 16.

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### *Christ and the Youth Movements*

The idealistic youth movement entered a new stage of development when many of the young recognized that "idealism shows us indeed limitless values, but for the transposition of these into life it refers us to young men themselves." What is the way to unlimited power? This question is keenly asked in the youth movement today. "The youth movement, drawn from the bourgeois as well as from the proletarian camp, stands today at the parting of the ways. Either it must recognize that its deepest significance—and its fulfillment—is Christ, or it will have to come to the end of its rôle." "The forces of the youth movement will not have been released until it recognizes who is its secret Leader and unless it—with disavowal of the much vaunted elevation of the ego which it has emphasized repeatedly even in a spirit of sincere reform—submits itself body and soul to its Lord and Master."\* Thus with the personal recognition that "Christ is the fulfillment of the modern youth movement" and "the Kingdom of Christ is directly among us" a new phase of the idealistic youth movement had presented itself. Everything that is of man, however—even though it be the highest religi-

\*Normann Körber in "Junge Saat; Lebensbuch einer Jugendbewegung."

ous feeling—the Christian youth movement rejects as being “born of the flesh” and thus condemns all religion based upon human feeling, will, or thought. God is the absolute truth which is revealed in the Bible in the living Christ. The Christian youth movement “deliberately places the Bible as the testimony of Jesus Christ in the center of its life. It seeks the settlement of all ethical questions only on the basis of religious renewal through Christ.” Thus the notes which proceed from the Christian youth movement are absolutely in unison, because this movement is not derived from its own complete power or as a result of its own compulsion, but is bound to something completely objective, the Bible, and therefore the whole movement seeks to be not an end in itself, but a means, a submissive instrument in God’s hands. In its program it has as a movement no earthly aim, social, national, or international, but only the one purpose, the only one which Jesus Christ has as Saviour of mankind: namely, to offer the new life in Christ through which the individual, after conversion and rebirth, becomes a living member of the Church of Christ who awaits His return to His own. Such new men in Christ will, or rather must, in the place where they stand, be light and salt in the world, both in national and in international life. Not the natural contagion of a new life, but the indispensable prerequisite, this new life in God itself, is the task and the goal of the movement. In this deliberate “one-sidedness” lies its power of attack and its strong attractiveness for all who hunger and thirst after righteousness and who can find no satisfactory life objective on the tottering foundation of the human ego and in the worship of personality. The Christian youth movement is, therefore, the evangelistic youth movement.—Translation from “Die deutschen Jugendbewegungen,” by Dr. Gertrud Traeder, in an article in *The Student World*, Vol. XV, No. 4, page 177, October, 1922.

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### *The Youth and Reality in Religion*

There is an ardent longing and an earnest seeking for certainty and clarity in religion. In an address entitled “The Religious Feeling of the Youth of the Present Day,” . . . Eberhard Arnold has given expression to this

quest of youth to become free of vagueness in religious questions. But only slowly and with great pains are these questions cleared up so that the young man attains the peace for which he longs. How could it be otherwise? In accordance with its position on the religious question the youth movement had to break with confessions and churches and it has done so. The question whether Catholic or Protestant is unknown here. The reaction went so far that one even lost his Christianity. Slowly one turns again, however, to the form of Christ and if His significance has been only partially felt, yet it has been grasped with the greatest love and the greatest joy. Here lie extensive possibilities for a renaissance of true Christianity. —FRITZ VOGL, in an article entitled "The Youth Movement in Austria," *The Student World*, New York, October, 1922, p. 183.

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### *Youth and Pietism*

The religious convictions of the eager reformers are somewhat vague. With state, school and family the church was generally included in the early revolt as one of the institutions of adult autocracy and conventionalism. Frequently the slogan of attack was "Religion against religiosity," and youthfulness and religion were declared to be synonymous. The youth movement reacted against both the narrow pietism and the barren intellectualism of the churches. It objected cynically to the individualistic note in German pietism, and emphasized its social idealism against the morbid self-centeredness of pietistic thought. German pietism was particularly strong in the old German "*Jugendvereine*" and also in the Y. M. C. A. The new youth not only found the individualism of pietism unpalatable but also objected to its lack of robustness and initiative. Their vigor and exuberant idealism has profoundly affected the older youth organizations even where they have not become an integral part of the movement. One of the older organizations acknowledges its debt to the movement by this piece of self-criticism which is not without point for some of our own young people's organizations: "However we may have advanced beyond other organizations, we nevertheless attained no more than a decent

respectability. We developed people who 'did no wrong' but who lacked the spirit of moral adventure." Some of the Y. M. C. A. leaders of Germany have opened their buildings to various types of youth bands and have on the one hand aided them in finding a Christian content for their idealism, and, on the other hand, invigorated their own organizations by the self-reliant moral earnestness and social idealism of these young people.

### *Mystical Tone*

The new youth spirit is as unsympathetic to the newer intellectualism of the church as to the old pietism. It is consciously mystical, and would like to bring back to earth again her long lost poesy and mirth. It regards intellectualism in religion as an evidence of the contagion of naturalism and materialism which has infected our whole modern civilization and is all the more unsatisfied with religious liberalism because it sees it as sadly wanting in social passion as the older pietism.—REINHOLD NIEBUHR. "The Youth Movement of Germany," *The Christian Century*, November 1, 1923.

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### *Christ and the Socialistic Youth*

"In order to bring about the salvation of the world 'The Free Socialistic Youth' seeks to throw to the ground everything hitherto existing and to begin to build entirely anew. Though the ideas of the fathers of socialism stand absolutely in the forefront, yet religious thoughts and often strong religious longing are not wanting. In the *Flamme*, a periodical of the proletarian youth, one reads for example: "A shining form enters into the midst of the darkness before us of the younger generation. It is the light of the world. It is the Saviour before Whom the corrupt generation trembles and Whom we in youthful joy and readiness for battle proclaim; it is Christ."—Translation from the German of Dr. Gertrud Traeder in an article, "Die deutschen Jugendbewegungen," *The Student World*, New York, October, 1922, pp. 179, 180.

### *Divisions Within the Youth Movement*

What distinguishes the youth movement from others is its spontaneous, self-determining character. What gives it unity is the central aim of self-education to the end that the young man and woman may gain greater cognizance and control of his inner resources and use his talents for the benefit of the people. It is noteworthy, also, that the real differences of the separate groups are in the main differences of emphasis rather than of basic belief or aim. The internationalist among them, on closer questioning, will be found to be not without pride of country, while the nationalist is not without desire for the brotherhood of man.

The actual divisions between youth movement organizations are due to diversity of origin. Simultaneously, within the ranks of students and of workers, there arose the urge to rise up against the tyranny, as they saw it, imposed by age upon youth. The divisive lines between them, however, were too well established to make any immediate merging possible or even desirable. It was natural that each group should develop along its natural lines, here growing out of an existing organization, there bringing together young people who already had in common, church or party or vocation, or educational and social backgrounds. Thus arose three main sections of the movement, not by cleavage but by simultaneous growth: the proletarian, the Christian, and the non-denominational and non-socialist liberal—as we must call the third for lack of a better, inclusive term.

Within the proletarian ranks, again, we have to distinguish those organized in close association with the majority socialistic party, those under the auspices of the Independent Socialists, those of the Communists and, again, those arising from a further process of partial amalgamation, the independent socialist and communist organizations which are hostile to party action and have emancipated themselves from party affiliation. To these add a small anarchist group and an internationalist or, as they prefer to call themselves, “supernational” proletarian group.

Within the Christian ranks there is, of course, the immediate division between Catholic and Protestant. Within each of these sections there are further divisions between student organizations and those of mixed membership, sep-

arate groups of men and girls, predominantly educational and predominantly roaming and nature-loving bodies.

Containing by far the largest membership are the free or liberal groups which accept no political or denominational authority or doctrine. They are in so fluctuating a state that one cannot say whether, for instance, a careful tabulation made a year ago by Norman Koerber still holds good or whether new groupings have in the meantime taken place. He distinguishes the Nationalists, the Democrats, the New German Pathfinders, the Free or Liberal German groups (i.e., undefined and the largest) and the definitely antisocialist. Within this frame there are many specialized coteries, sometimes attached to a single leader or a single periodical, which need not here be enumerated. In the great majority of cases the two sexes are organized or, where they are not definitely organized, act together without any distinction and do everything in common.—BRUNO LASKER, "The Youth Movement of Germany," in *The Survey*, December 31, 1921.

### *Three Groups in the Youth Movement—Proletarian, Idealistic, and Christian*

To the outsider, the German Youth Movement seems like a mingling and blending of different groups and alliances, like strongly pulsating life, but like a life stream which has not yet found its regular channel, and which in its variegated diversity produces confusion. And yet, diverse as they are in origin, objects, and goals, all the youth movements are united by one essential characteristic. It is the conscious revolt against the materialistic life philosophy which places empty pleasures as the highest goal of life.

From the standpoint of attitude toward life we may distinguish between different large groups with fundamental, common characteristics: the Proletarian, the Idealistic, and the Christian Youth Movement.

The Proletarian Youth Movement is for the most part political in its nature, and characterized by partisan politics in its program and leadership. Socialism and Communism give to the Proletarian Movement its two definite poles.

Much more difficult is it to characterize the extraordinary, manifold Idealistic Youth Movement which frequently exalts to the position of the ideal the indefinite itself, vague presentiment, and even the chaotic. The Movement is composed entirely of youth, and had its beginning among youth. It came like an event of nature. . . .

The Idealistic Youth seeks its strength in inner communion with nature. . . . The beauty, the grandeur, and even the terrifying elements of nature become to the youth a source of strength and healing, an invisible hand which forms heart and spirit. Nature brings man to himself, opens to him the door to his own inner life.

Though the religious undertone is not wanting in all the youth movements, an undertone which sometimes takes on the strength of genuine Christian expression, yet the Christian Youth Movement is to be clearly differentiated from all the streams and tendencies combined under the name of Idealistic Youth Movement. . . . It stands on a different foundation in that it sees first not man but God, and in this light recognizes man as a lost and condemned sinner, who cannot by means of education or development climb from one step to another, but who must give himself up entirely, that is, must die and receive directly from God a new life granted through pure grace.—Translation from the German of DR. GERTRUD TRAEGER, "Die Deutschen Jugendbewegungen," in *The Student World*, New York, October 1922, pp. 178-182 *passim*.

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### *The Perils of Detachment*

In joy over its newly awakened life, the *Wandervögel* has mistaken its present existence for that of life in general. It has forgotten that it is inseparably interwoven in a larger whole, that what has been awakening in it has also been springing up in this whole and that in the wider circles of society, perhaps, one might appear, or possibly already had appeared, who could find words for that which was dumbly striving to take form within the *Wandervögel*. Thus with gaze directed solely upon self, the *Wandervögel* lost its sense of the meaning of phenomena presenting themselves outside its circle, was helplessly caught in the prevailing

stream of life which (whether it struggled or not) swept it away because it had not attained the wings of noble education that might have been able to bear it above the vortex into the pure ether of a super-actual present. The fullness of life is not of yesterday, today, or tomorrow; its present extends over eras of national existence.—Translation from the German of Hans Alt, in *Wandervögel*, Rudolstadt in Thür., January-February-March, 1923, pp. 29-30.

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### *The New Free versus the Free*

The New Free German organization emanates from the Free Germans who brought about and experienced the real heyday of the youth movement. They are today all grown up. For them, however, the right of every new youth to seek for himself and to hold himself free from all outer influences—as was expressed in the *Meissner* program against the older generation of that time—is no longer valid. Men and women with clear views of the goal to be accomplished through their life work, and essentially unanimous as to the ways of its accomplishment, participate in the new alliance. The principle of a democratic government for the new fellowship was decidedly rejected when sought again in Jena. Experts are to decide what are the practical requirements in the different divisions of the enterprise, and what practical work is to be done. The greater their practical experience the greater is the influence of the different collaborators to be in the new work. Formed on the basis of small educational fellowships, self-education organizations of young men, social fellowships, and vocational societies, there has arisen a leadership divided into councils embracing locality, district, and nation, which . . . in its higher orders more and more autonomously furnishes and projects the leadership of the practical work of the alliance.—Translation from the German of Knud Ahlborn, "Das Freideutschtum in seiner politischen Auswirkung" in *Junge Republik*, Vol. 11, Werther bei Bielefeld, pp. 23, 24.

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### *The Need of a Positive Counter Movement*

The Free German Youth agitation can without doubt be overcome only by a positive counter movement. That must



be demanded for the sake of the German character. In the Free German Movement violence is done to the German nature. It is devoid of everything that has hitherto been recognized throughout the world as the adornment and crown of the German nature. And therefore there must arise against the Free German Youth a True German Youth, a Youth which with loyalty and manly truth adheres to the German national traits, to religion, authority, and Christian morality, and accepts the responsibility of maintaining these treasures undamaged to hand on to future generations.— Translation from the German of P. Saedler, S. J., in "Freideutsche Jugend," *Stimmen aus Maria-Laach, Kato-lische Blätter*, May 1914, p. 172.

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### *Germany's Only Hope*

Cynics remember that Germany has had its "youth movements" before (in 1814, in 1848), and that but for a few outstanding figures these movements have subsided again. Others point to specific dangers that may vitiate and lose the gains already made. . . . There are, at opposite extremes, the dangers of too exuberant a yearning to reform the world at large and of too introspective a brooding of the individual over his own salvation. These dangers are self-evident.

. . . I do not believe that either the conflict between the ideals of nationalism and internationalism or that between individualism and socialism will become fatal to the coherence of the youth movement in Germany when seen in the proper perspective. It is possible that many of those lovely creatures will fall by the way, that some of the enthusiastic reformers at eighteen will be beer-swilling, poker-playing philistines at twenty-eight. It is possible that the genuine patriotism which today revives the folk lore and art of a great people's great past may become a quibbling insistence on racial superiority or an indolent antiquarianism tomorrow. It is possible that in an anguished fight for daily bread comrades will fall out and base instincts triumph over high ideals. It is possible that all will end in catchwords and emblems, political lobbying and funeral orations. But I do not believe it. Even taking the most pessimistic view of the future of Germany, admit-

ting the possibility of a long period of class wars, destruction, impoverishment, degradation, I believe that a movement which deliberately turns for its sanctions to the innermost soul, there to derive a new vitality from contact with eternal laws, signifies a return to sanity, a way out of chaos, a triumph of mind over the greatest catastrophe that has befallen the Germanic race in its upward trend, materialism.

Whether the movement itself will survive or whether it will merely have given the impetus to the freeing of other forces, whether its beginnings in Germany and some of the countries neighboring it (notably Austria, Switzerland, Holland) will remain limited and sporadic or lead to the emancipation of youth everywhere and the rejuvenation of all our social life, none can tell. But to me these beginnings seem Germany's only hope and a splendid augury also for fuller utilization of the special values which youth has to contribute to human economy the whole world over.—From "The Youth Movement of Germany," by Bruno Lasker in *The Survey*, December 31, 1921, p. 540.

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### *Where Solution Won't Solve*

Like most Americans who go to Europe, I went with a sort of practical, analytical attitude. I was so lost in my study of various groups that I failed to see the common cord which bound this so-called Youth Movement together. I soon began to think that I had Europe's problems pretty well worked out and I was reasonably and sincerely sure that if the whole world would only listen to me for a month or two we could get things all fixed up fine. In somewhat this frame of mind our group met in a big conference with the Youth Movement at Hellerau.

There, as all through our trip, we spent most of our time trying to get these fellows down to "brass tacks." "Just what do you propose to do with this economic problem or how do you expect to settle this political row?" was our continual query. And almost always we met with the same childlike helplessness. They would only shake their heads and say "But you don't understand."

And we did not! We were deceived by endless theories

each one of which was guaranteed to solve a given difficulty. Our only job was to find just what the difficulty was, to apply the theory and everything would work out perfectly. But during the four years of war and the chaos which followed, these people were face to face with cold, bare life.

Until the war, although much progress had been made, the Youth Movement as a movement was very loose and unorganized. Then the war came and the young Germans with all sincerity of purpose placed their very lives in the balance for their country. All through those years of hell with a whole world against them they gradually came to realize that it was all a great farce; that the lives of those comrades had been thrown away. In almost blind agony they with their older comrades revolted and overthrew the great machine which was crushing them. And when they had a republic they asked for peace.

But like all of us who hoped as they did for a new day after that terrible lesson they saw instead the tightening of the coils of selfishness and greed slowly smother them into a condition even more terrible and impossible than any which they had ever experienced. Even one who felt the hunger and misery and chaos of Germany today can scarcely realize just how helpless youth must have felt in the midst of it all.—EARL S. BELLMAN, Friends' University—*One of seven American Students sent by the National Student Forum to study the German Youth Movement during the summer of 1923. Printed in The New Student, November 3, 1923.*

# Youth Movements in Europe

(Concluded)

## *The Youth Movement of France*

La Jeune République is a French Youth Movement working for the establishment of Christian principles in all realms of life: private, social, political, national, and international. The founders and a majority of the members are Catholic, but the cardinal doctrine of the movement, the infinite worth of the individual human soul, keeps it entirely free from all class and confessional distinctions. Catholic and Protestant, student and workingman, stand side by side in understanding, sympathy, and enthusiasm for a common cause.

Marc Sangnier, the founder, from his seat in the Chamber of Deputies; and the members throughout the length and breadth of the land who seize every possible occasion to explain, develop, and defend the ideals he upholds in the national legislative body; all are consciously striving, each in his own way and in accordance with his own gifts and the circumstances in which he finds himself, to promote the high aims of the Young Republic. Projects as diverse as the publication, on the cooperative basis, of two magazines, the rebuilding of a devastated town, and the initiation, organization and conduct of the *Democratic International* have been carried out by this inspiring movement.—Abstract of an article by Germaine Swarts, reprinted from *The Student World*, October, 1922.

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## *Marc Sangnier—its Founder*

Though almost unknown in other lands, Marc Sangnier is one of the most interesting and attractive personalities of present-day France. At the same time a devout Catholic and a man of pronounced social feeling, he had as early as twenty years ago organized the Christian-social movement known by the name of *Sillon*, which was later forbidden by

the Pope at the instance of the French high clergy. Before the War he founded the League of the Young Republic. This has applied itself to the field of politics and is seeking to sanitize the political quagmires which exist in France as well as in other lands. It takes a decided stand against political excrescences on whichever side they may appear and is trying to establish in the political realm a conception of life characterized by sincerity, honesty, and disinterestedness.—Translation from the German of Georges Waltz, in *Das andere Frankreich*, Vienna, 1922, p. 6.

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### *The Raison d'être of the Jeune-République*

Those who created the movement were Christian democrats—democrats because Christians—who had understood that a Christian must act in the world as a Christian, that he must be Christian in each of his acts, in his private life, in his social life, and in his political life.

But the diversity of aptitudes did not disappear. Quite the contrary. Every one must work where he is; the workman among the workmen; the office worker in the office; the student in the university; and each in his way according to what he is, according to the environment with which he has to do. The initiatives also are numerous and varying. Good-will is never lacking in opportunities.

A poet and musician devotes all his free hours to writing popular songs—popular in that they speak of the humbler classes and are intended to be sung by them—and to distributing them everywhere, in the country, in the large city, going indefatigably wherever he will be able to sing them and to teach them in order that catchy music with wholesome words may take the place of barrack-room ditties.

A nurse goes and takes up quarters in one of the most populous streets of Paris, opening her rooms to all the apprentices of the quarter, forming them in study schools and in summer organizing children's colonies and caravans for the older ones, a project according to which they all set out together by railway for a distant point and then travel afoot for a week, sleeping in barns after winning over the peasants by their songs. . . .

Another, a working man at Rheims, has bestirred himself so effectively that he has formed his comrades in a cooperative and collected enough money to rebuild Epernay. In one year they have constructed sixty houses.

The cooperatives besides have undertaken many enterprises in Paris. Three cooperative restaurants are progressing successfully. A cooperative printing press and publication house issues the weekly journal, *La Jeune République* and the bi-monthly review, *La Démocratie*. There is functioning as a cooperative a vacation home where all the comrades may go to rest and where we meet either all together or in groups for days of conference.

Some students have organized a student group of the *Jeune République*. We meet every week in a study circle where we discuss political and social questions capable of interesting our fellow students in the university.

Certain students have taken an active part in the relief work for Russian children and others are occupying themselves with the "Democratic Youth International."—Translation from the French of Germaine Swarts, *La Jeune République*, New York, *The Student World*, October, 1922, pp. 173-175.

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### *Educational Reform the Hope of the Future*

The great value of these movements is to prepare the ground for a future regeneration. For let us suffer from no illusions: it is not our generation, with leading classes in part gangrenous with opportunism and materialism, and masses who do not know how to think; it is not even our young generation, already in the majority contaminated, that will accomplish this task. Society of our day is suffering from an incurable disease, from a chronic weakness badly concealed behind floods of words, sometimes abusive, which but aggravate the situation. We should not criticise so vigorously if we were more capable of creation. That which men of good will can achieve at the present time by uniting is to try to moderate the fall by beginning the "disintoxication" of minds. A morally sound organism can live only in a morally sound atmosphere. It is necessary in the first place to create centers of pure air where disinter-

ested leaders and enlightened educators, of whom we have so great need, can be trained for a radical reform of our education. This is the very first condition of this "disin-toxication."—Translation from the French of Georges Waltz, "Les mouvements autonomes de la Jeunesse," in *La Démocratie*, Paris, November 10-December 10, 1922, p. 148.

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### *Towards Peace*

The attention of the readers of the *News Sheet* is called to the Third Democratic International Congress for Peace, held in August, in Fribourg, Germany. Over 20 countries were represented; 125 French delegates were of the number, led by Marc Sangnier, Chairman of the Congress, a member of the French Chamber of Deputies and leader of the French Movement, "La Jeune République," which includes people of all callings, workmen, students, etc. The pacifist youth of Germany, Roman Catholic, Protestant and Socialist, were present in large numbers, and among older delegates there were not lacking members of the Reichstag, professors and clergy. A Mass, attended by delegates, was celebrated in the Cathedral for all men of all lands who fell in the war. The last meeting of the Congress, open to the public, was attended by 7000 people. Marc Sangnier addressed the huge audience: "I look with deep emotion on you, 7000 German subjects, listening to me, a Frenchman, who loves his country as you love yours. . . . Let us stand together for peace with the same determination with which we fought against each other on the battlefields. We are united for peace with justice, for the reconciliation of men in brotherhood and love." And to delegates he said: "There is today a struggle between the spirit of war, the spirit of materialism and paganism, on the one hand, and on the other, the spirit of trust and love, the spirit of peace and justice of Jesus Christ. We cannot be passive in this struggle. We must work in our countries to make war impossible, and the bonds that unite us are so strong that no sword can break them."

A member of the French Student Movement, who was present, writes:—"I think I have never experienced anything

so beautiful and so profoundly Christian. There were many young Germans there; nearly all belonged to these new Movements, Catholic, Protestant and Socialist without definite religious affiliation. All took part in an expedition which helped to create an atmosphere of understanding and true brotherhood; Marc Sangnier, inspired by the gathering of youth, spoke never-to-be-forgotten words, spontaneously and in the form of a prayer. With this beginning the Congress rose to higher and higher levels. We discussed all the problems, including the Ruhr and reparations, in a spirit of absolute loyalty to the search for truth and justice. It all seemed so easy, so simple. They realised what France had suffered, and the Ruhr did not make them forget 1914; on the other hand, they revealed to us conditions in the Ruhr. It is terrible to have to admit what is done there in the name of France. Some young Germans asked if they might go and help to rebuild the devastated areas. They were so insistent, that we decided we must try to obtain permission for them. The spirit of sacrifice which fills them is most touching. They offered their personal possessions towards reparations; one evening a crowd came forward and presented jewels, watches, etc. During the following days people brought the few gold marks they still possessed; a boy of fifteen brought his only memento of his mother; a workman brought his week's wages; a group brought \$2, which must have represented great self-denial. I had to pinch myself to make sure I was not dreaming. And people dare to say there are no pacifists in Germany! I am very glad too that a forward step has been taken on the inter-confessional question. There were many Protestants there, some of whom took a leading part in the discussion; there was a *rapprochement* between German Protestant and German Catholic groups. Now I know what it means to be brothers and sisters in Christ. These are no empty words. I have met people of whom I can ask anything. There were so many there who were close to God. It is true after all that there are still some beautiful things of this world."—*The Federation News Sheet*, Monthly Bulletin of the World's Student Christian Federation, October, 1923.



### *Czecho-Slovak Students' Renaissance Movement*

A similar spirit among the students has found expression in the organization, in the spring of 1920, of the Czecho-Slovak Students' Renaissance Movement. In the rebirth of the national life of the Bohemian people many of the student youth of the nation were brought to recognize the necessity of their own spiritual rebirth. In the center of many contending creeds a little group, drawn together by common interests without regard to orthodoxy, formed a circle for religious study. There was no religious cant about them, no discrimination between them. Jews and Catholics, Protestants and so-called non-believers found themselves in the sympathetic search for the same truths. As one Czech student who has fought in one army or another for five years, expressed it to me: "We've lived quite close to eternal things these last few years. Religious interests have been and are today our greatest concern. It is through a revival of spiritual interest that we . . . will find the way out of our present difficulties."

During the summer of 1920, after the movement had included in its membership many of the outstanding student leaders of the country, a national conference was held where a national organization was perfected and a program for its future activities outlined. According to this plan the work of the Renaissance Movement is of two kinds, for the purpose of separation called the ideal and the practical. The ideal work consists of the self-development of the members themselves, in Bible classes, lectures of many kinds, and open forums. The practical phase of the work has extended into many activities of a varied nature. It was the impulse of the leaders of the Renaissance Movement which first started the building of the student colony at Letná; their representatives have led in the organization of collegiate athletics and the development of a student playground. In the penal institutions in Prague and elsewhere throughout Czecho-Slovakia Renaissance leaders regularly conduct lectures and give character talks in the military hospitals. Through their efforts thousands of pamphlets explaining the ideals of the movement have been distributed; they conduct a student employment bureau and have charge of a nationwide student social program.

From the creedal point of view the tie that binds the members of this movement into a powerful organization for practical social regeneration is a belief in the life, character, ideals, philosophy, and world-program of Christ. The expressed purpose of the movement is "to unite the students and graduates of the universities to faith in God, to the life and truth in the spirit of Christ and Huss, to strengthen, help, and improve one another, to work for the mental, physical, and spiritual perfection of all men, and to promote faith, goodness, and truth." And the members "who are seeking the truth and want to unite their efforts in service for mankind in a practical program of social welfare" vow "to live honorably in the spirit of Christ and Huss for a life of Truth and Goodness."—STANLEY HIGH. *The Revolt of Youth*, pp. 119-121.

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***The Communistic Youth Society (Komsomol) of Soviet Russia and its "Politico-Educational" Work***

Let us look in the first place at the situation in which the Russian youth finds itself. From statistics which appeared before the War we know that among all civilized lands Russia had the greatest percentage of analphabets, of youths and adults who could neither read nor write. The War can hardly have changed the situation. On the contrary in Russia, as elsewhere, the state had to decrease the number of teachers and establish great concentration schools.

At the same time Russian youth was drawn into the proletarian revolution. . . . The entire mammoth apparatus of force which the ruling classes had for centuries been building up, had to be thrown in ruins. The whole distinctive composition of society which had been developed under capitalistic dominion had to be fundamentally changed. . . .

It is the Russian Communistic Youth Society [called in Russia *Komsomol*, in abbreviation of its full Russian name] that is engaged day by day among the millions who today can not read and write. . . . Day by day it is employing in educating thousands and imparting to them the capacities which they need in the party organization, at the Red front, in the Soviet institutions, in factories, workshops, schools, etc.

And it does not "merely educate." From the day when the new youthful members enter the Union, they take part in the great work of the conflict, in enlightenment, organization, etc.—Translated from the German of B. Ziegler, in "*Was lehrt uns die russische Arbeiterjugend?*" *Flugschriften der Jugend Internationale* No. 5, pp. 3-8, *passim*.

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### *Findings of a Communistic Youth Movement Conference in Soviet Russia*

The aim of the organization of politico-educational work by the Russian Communist Youth Society is the discovery of cultural problems and the collective treatment of them.

The task of organization resolves itself necessarily into three main divisions:

Concentration of the strength, means and experience of society, party, and government agencies.

The creation of a special body for the direction of the work.

Direct educational work both within and outside the society:

a. The part of the educational work which must be done by governmental agencies should be turned over to the Department of Education.

b. Conformity of the society's work to that of governmental and party educational agencies is accomplished . . . by the creation and activity of committees of political education, both central and local. . . .

Coherence of organization is accomplished through the sending of representatives and actual workmen to these bodies.

In the organization of the politico-educational department of the society, it is necessary to include all sorts of educational work. . . .

District politico-educational commissions shall be established to maintain contacts with local units through the assistance of responsible organizers of the local unit.

The work . . . shall be rapidly developed in the following directions: agitation, propaganda, club activity, and the training of workers.

The educational work must be carried on in accordance with (1) the composition of the individual organization, (2) the age of its members, and (3) degree of preparedness and stage of activity of the youth.—Translation from the Russian, Decisions of the All-Russian Conference of Politico-Educational Committees of the Russian Communist Youth Society, February 5, 1921, in *Sbornik, Materialov po Politprosvet*. Rabote R.K.S.M. Moscow, *Biblioteka Iunogo Kommunisty*, 1921, pp. 3-4.

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### *The Communistic Youth Movement Program in the Communistic State*

After the seizure of power by the proletariat the class war becomes intensified through the resistance of the counter-revolutionary bourgeoisie and the efforts of the still existing imperialistic robber-states, and takes the form of civil war. Therefore even after the erection of the proletarian dictatorships, active participation in the political struggle and in the political propaganda and agitation continues to be the most prominent task of the Youth Organizations.

But while formerly all forces were concentrated on the overthrow of the bourgeois state, under the proletarian dictatorship, the Youth Organization defends the proletarian state and helps toward the upbuilding of the new communistic order of society. In place of warfare against bourgeois militarism comes active participation in the Red army; in place of the education which qualified the young to work for the overthrow of the old order of society, comes practical training for efficient workmanship in the functions of the Soviet power in all realms of its activity.

The former struggle against the capitalists and their state . . . is supplanted by close cooperation with the proletarian state for the economic betterment of youth. The emphasis in this work thus becomes transferred from the protection of young workers to a complete reorganization of the work of the young with a view to socialistic training. . . .

The former struggle against the bourgeois school becomes transformed through the cooperation of the youth organi-

zations into the upbuilding of proletarian unity and work-schools. . . . .

Next to the establishment of the new socialistic schools, the cultural work of the independent youth organizations forms the best method for education outside the school.—Translation from the German of V. Pavlov and B. Köres, "Die Aufgaben der Kommunistischen Jugendorganisationen nach der Uebernahme der Macht durch das Proletariat," pp. 21-22.

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### *Youth and the Soviet State*

That a youth which has devoted itself entirely to the cause of the proletarian revolution will make no decisions and introduce no innovations not in direct harmony with the communistic order of society needs scarcely to be said. And so the Soviet state has admitted youth with deciding voice wherever matters affecting youth are treated and decided. In all bodies representatives of the youth are to be found, particularly of course in the agencies of the national commissariat for work and for popular education. For the reorganization of the factory industry and the reconstruction of the schools are the nuclei of the constructive youth work.—Translation from the German of B. Ziegler in "*Was lehrt uns die russische Arbeiterjugend*," "*Flugschriften der Jugendinternationale*," pp. 13-14.

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### *The Social Democratic Working-Youth Movement in Soviet Russia*

The first attempts to organize the Social Democratic working youth of Russia were made in the year 1920. In May of that year the first group of young Social Democrats was formed, consisting at first of only a very few members. The work of agitation conducted by this group among the young laborers, its struggle for the economic interests of the working youth and against the Communistic Youth Society within a very short time produced the very best results. The number of members constantly increased so that the group was very soon able to constitute officially a Social Democratic Youth Society.

The success of this Social Democratic organization and its influence upon the working youth was so great that the official Communistic Youth Society—which on paper at any rate numbered many hundred thousands of members—was not able to hold its own against this relatively small organization by means of appeals to the intelligence. Consequently the “Cheka” intervened and imprisoned on the 20th of February, 1921, four members of the Social Democratic Youth Society “who had been caught in the act”; that is, they were multigraphing the second number of the official organ of the society, *Der Jugendlicher Proletarier*. Some days later eighteen more members of the working-youth society were imprisoned and it seemed as if by that act the Communistic police had succeeded in crippling the activity of the society.

Thanks to the energy and devotion of its members, however, the organization was very soon restored to such an extent that it was able to participate in April in the election of delegates to the conference of working youth of Moscow.

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### *Official Persecution*

In the autumn of 1921, the activity of the Social Democratic Youth Movement was palpably increased. The imprisoned comrades were released after from five to eight months' imprisonment. Contacts with working youths in the factories were multiplied and the official organ of the society, *The Bulletin*, appeared again in Moscow. . . .

At the beginning of July (1922), forty members of the Moscow organization of the Social Democratic Party were again imprisoned and transported for confinement to Jaroslaw. Among the prisoners are six members of the Working-Youth Society, who have all been sent to the most distant region of that northern district. A number of the comrades have been compelled to remain in hiding. The activity of the society has been greatly hampered. Since it is necessary to guard constantly against *agents provocateurs*, great caution has had to be exercised in increasing the membership, though the accession of new members is comparatively large. Persecutions by the police continue. In the two years since the founding of the society, thirty-three

members (twenty-five youths and eight girls) have been imprisoned, altogether fifty-two times. Behind lock and key they have spent in all thirteen years. (The imprisonment of some of our members lasted about a year.) Conditions in the prisons are frightful. . . .

In spite of all these persecutions the society will continue its activity. Grounded upon the discipline of comradeship, the Social Democratic Working-Youth Society constitutes a vigorous and firm organization. Social Democratic youth organizations exist also in the provincial cities. In Odessa, for example, there has been a Social Democratic youth organization for a year, and ten numbers of its organ have already appeared. The branch of the Social Democratic Working-Youth Society in Kharkov is strong enough to publish its own organ, *Der Jugendlicher Sozialdemokrat*. Translation from the German of A. Koschuckow, in *Die Arbeiter-Jugend-Internationale*, Berlin, March, 1923, pp. 28-30.

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### *Confederation Internationale des Étudiants*

Since the war numerous attempts have been made to arrive at international *rapprochement* among students.

This found its first expression at a congress called by the French National Student Organization and held on the occasion of the opening of the University of Strassburg, (summer of 1919). Here it was resolved to organize the Confederation Internationale des Etudiants, the present members of which are France, Belgium, England, Czechoslovakia, Jugoslavia, Poland, Sweden, Denmark, Norway, The Netherlands, Switzerland, Italy, and Spain.—Translation from "*Nederlandsche Studenten Organisatie*," Delft, *Universiteits-Boekencentrale*, [1922] pp. 5, 6.

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### *The Communistic Youth International*

The Communistic Youth International is the union of all the revolutionary proletarian youth organizations in the world. With the exception of some few organizations, it embraces all the youth organizations, and in June, 1921, numbered over 800,000 members in 51 organizations. Of

these some are found in every land of Europe, two in Africa, three in America, six in Asia. Even in Australia the Communistic Youth International has recently obtained a footing. The Communistic Youth International has therefore for the first time realized the attainment of a union of all proletarian youth organizations. The Communistic Youth International is directed by an Executive Committee chosen at the World Conference, publishes numerous organs in the most diverse tongues, and has at its disposal more than two hundred youth periodicals and bulletins.— Translation from "*Was ist und was will die Kommunistische Jugendinternationale?*" *Flugschriften der Jugendinternationale*, No. 13, p. 4.

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### ***Program and Objects of the Communistic Youth Movement***

The chief task of the Communistic Youth International is international leadership of the fight against exploitation and oppression. . . . It welds the individual unions together into a single mighty front of the young proletariat.

A new fundamental program . . . was adopted at the International Congress in Berlin, November 20-26, 1919, in harmony with the world situation. There was thoroughgoing consideration of the tasks of the youth organizations: education, the production of revolutionary propaganda material, the economic struggle, the fight against bourgeois militarism, and the activities of the youth organization looking to the seizure of power by the proletariat.

What the Communistic Youth International is seeking:

The final liberation of the working youth from the yoke of capitalistic exploitation, the attainment of the proletarian dictatorship as a preliminary to the communistic state of society which shall put an end to our sufferings. In communism the young generation will enjoy the protection of all society, and all the resources of knowledge; the entire products of civilization and life-cultivation will be supplied to making them a generation of productive, working, free and equal human beings. Even today the proletarian dictatorship in Soviet Russia is making mighty achievements in this direction. . . .



Even today we have under the leadership of the Communist Youth International over 800,000 young proletarians united in a common struggle.—Translation from the German, "*Was ist und was will die Kommunistische Jugend-internationale,*" *Flugschriften der Jugendinternationale*, No. 13.

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### *Youth for Peace*

The German *Weltjugendliga*, (World League of Youth) introduced the following resolution at the Congress of the International League of Youth held in Hamburg, Germany, early in September, 1922. The resolution was unanimously adopted.

"The second Congress of The International League of Youth believes that it is one of the most pressing tasks of Youth constantly to remind their former comrades of the horrors of the battle-fields and of all the injustices and severities which they suffered. For Youth knows from its own experience and is therefore entitled to judge; Youth must accept the challenge, and not look on inactive while the secret ranks of reaction and militarism do their work—after which we, the Youth of the World, must die even as our comrades have. No, it is for us everywhere to work unswervingly for the extermination of hate and mistrust and for understanding and friendly relationships between the Youth of all countries and therefore between the people. The Congress is of the opinion that the coming generation must be inspired by the spirit of brotherhood if new wars are to be averted. Therefore those whose calling is education will be the first to be held responsible if men take up their weapons again and shed the blood of their brothers, when reason might have smoothed out the quarrels between the peoples."

At the same time, another resolution was introduced and passed unanimously to the effect that: "The World League of Youth wishes to examine the deeper political, economic and spiritual causes of war, in order to fight against privilege in the present social system and to work for an education that will awaken a wider understanding of the unity of mankind."—*The New Student*, Dec. 30, 1922.

# Students of North America

## *The Ferment of Thought in the Canadian Universities*

The universities of the Dominion are teeming with eager and frank thought, and especially thought about religion. It is not only the professedly Christian students who are thinking. It is quite as much those who stand outside all religious organization. Both men and women, in all faculties, East and West, are handling as best they can the great problems which life presents to the thought of men.

Are there real reasons for believing in God at all? Even if there be a God, is it in any sense correct to call Him personal? Is there a free will in man, or are his actions really determined? If the Bible is not verbally infallible, how are we to know what parts of it may be trusted? Has not Christianity failed? (a question asked with tenfold intensity since the war).

Was Jesus really divine, or was He simply the best of men? Do miracles happen? Are not other religions also true, and will not the final religion of humanity be reached by a combination of the best elements in them all? Is Christianity practicable in the modern world? Would not the real application of Christian principles involve an entirely new social and industrial order? If there is such a thing as personal communion with God, how do you get it? How can anyone know what the will of God is for him or her? Is there any real proof of immortality? How can the love of God be reconciled with the enormous amount of suffering in the world? These, which I have put down at random, are some of the questions which, week after week, are being eagerly and earnestly discussed by groups of students, small and large, all across the continent.

I suggest that the Churches of Canada ought to thank God for this ferment of thought. It is evidence of an intense desire after truth, and behind it I detect a real hunger after God. . . .

It will be said that men and women are led to doubt spiritual truth by their own moral lapses—that because their consciences are troubled they begin to want to find reasons for repudiating Christianity. Yes, that is sometimes true. Falls from purity and honesty do produce sceptics. But they are dishonest sceptics. And the great bulk of this Canadian thinking and questioning is perfectly honest. Many students are acutely disturbed by having to face it. They have let their old beliefs go with great regret. They are trying desperately to find pure truth. They have a high sense of the requirements of intellectual honour. And though they want to believe, they are not going to do so blindly. They want a religion; but it must be a religion which a man can hold openly in full view of all that modern science and scholarship have established.

### *How the Churches Can Help*

I am often asked how can the Churches help students today. No doubt a great deal is being done by sheer good-will. Whenever men and women in the Churches offer students real hospitality and sympathetic interest, students respond. They are the most generous-hearted people in the world. I find that everywhere; and Canadian students are peculiarly frank and friendly.

But good-will alone is not enough. Students ask something more of the Churches. They look to the Churches for definite teaching about Christian truth, and for a plain statement of the ground on which the various doctrines are held. And no number of eloquent appeals or "interesting" addresses can take the place of such teaching.

Of course, if ministers are to give such teaching they must really grapple with the problems that exercise the student mind. They must give up clever ways of evading intellectual issues and of getting round difficulties. They must stand alongside students as seekers. They must be honest enough to admit the fact when they also are puzzled, and brave enough to show where they stand, even though they have moved far from traditional positions. Students believe that ministers do not do this because they feel they must consider the feelings of the older people. And so students think that they are being sacrificed to

the old. I think the old are rather maligned by this policy, for I find many of them are also longing for more outspoken teaching from the pulpit. In any case the policy, if it really is followed, means sacrificing the future of the Church for comfort in the present. I do not think students ask for eloquence and oratory from ministers. They prefer simplicity and reality. They do not even expect all ministers to be either scholars or philosophers. But they do expect that any man in the pulpit should be able and willing to say what he believes and why he believes it.

A great many students are reading modern books on Christianity. They learn there to understand that truer view of the Bible which reverent scholarship has worked out for us. They are helped to a view of Christianity which does not leave it in conflict with science. They come to realize the meaning of Christian liberty. And then when they go to church they often find themselves strangely out of sympathy with the whole view of God and man and life which is suggested by the service. To this, of course, there are brilliant exceptions. I hear some Canadian ministers spoken of with great gratitude in student circles. But the situation appears to me in general to be really serious for the Churches.

### *Vital Experience of God*

Of all the questions suggested above the most momentous would appear to me to be the one which asks, "How can a vital experience of God be attained?" No Church can offer to the student mind a final answer to all the questions which the mind asks. Christianity does not claim to be a final and fully articulated philosophy concerning all things in heaven and earth. No wise Christian teacher would try to hide the fact that mysteries remain before which we all stand baffled. We shall know some day; but that day is not yet. . . .

I think what students long for is to meet people who, without holding impossible views, have found God and can tell others how they found Him. The religion they are feeling after is a religion which will transform life and produce true and beautiful character. Whenever they meet a case in which religion is bringing forth such real fruits they are generously impressed. They are not repelled by

a religion that asks much of men. The exacting claims of Christ constitute one of His attractions. They do not ask for a religion that shall be easy and safe and consistent with intelligent self-seeking. Rather does the best instinct of the student generation incline them to seek a religion which shall call upon them to accept the challenge of an ungodly world and to carry a cross while they seek to build the Kingdom. But they do long for the fellowship of men and women who, having found God, are carrying the cross, are denying self, and who, in the process, are becoming like Christ in character.

I do not think the Churches need to think very much directly about how to win students; if they get on with the immediate business of Christ they will find the students falling in to help.

### *Student Intolerance*

One last thought I would add. There is a certain fine intolerance in the Canadian student world. It is intolerance of the sectarian differences which now divide people of good-will. The typical student is determined to have done with them. To begin with, he brushes aside the things which separate Presbyterians, Methodists, Anglicans, Baptists, and so on, one from another. He lives religiously in a non-denominational world. He is concerned with the things which all these people have in common. He has no time for all the old controversies which divide them. But he goes further, he meets in college life Roman Catholics, Jews, Hindus and Mohammedans. He finds many of them to be congenial spirits of fine character. He learns that these men also attach supreme value to religion as they know it. He finds that they share to a large extent his ideals of a transformed world. And he does not propose to allow himself to be shut off from real friendship with these other students. He is not going to give up his own religion, but he does want to live in fellowship with those of other religions. He wants to get past the barriers set up by irreligious bitterness.

Some may suspect that this willingness to fraternize with others springs from a want of zeal for their own faith, from a failure to be clear about the universality and finality of Christ.

I take a different view of it. As I have watched the irresistible uprising of good-will in spite of differences, I have felt it to be one of the most impressive evidences of the work of God's Spirit which I have ever seen. The greatest of all divine graces is love. It is a profoundly Christian instinct which inspires this refusal to be separated from their brethren by any barriers. The heart of God must surely rejoice as love begins to demolish walls built by prejudice, animosity and bitterness.

This working instinct towards practical unity in life is the most Christian thing I have seen in Canada. I both pray and expect to see great results from its working.—  
A. HERBERT GRAY, D.D. *Presbyterian Witness*, April 12, 1923.

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### *Youth Movement in Canada*

It would be false optimism to talk of a "youth movement" in Canada at the present time. The best that can be said is that there are, in sections of the Student Christian Movement, in the still untried "Student League," and in certain other quarters, clear evidences of the existence of the same spirit of revolt, challenge, and sincere investigation which has produced the youth movements of other lands. There is also beginning to be apparent, among students in particular, a willingness to take upon themselves the responsibility for the future, and to act together as an independent body for the achievement of what seems to them desirable and necessary. . . .

The line of thought which most clearly unifies the various expressions of the new youth spirit in Canada is that of fellowship: on the one hand those who in religious movements are seriously studying the life of Christ are discovering that the full and ultimate life for anyone appears to be one that loses itself in love for others; while, on the other hand, those who fight shy of anything in the nature of religion are realizing more and more that our international and social problems are insoluble except by men who put the welfare of others above their own.

The two streams ran side by side in the National Student Conference at Toronto last Christmas: and there arose,

after some days' discussion, an insistent demand for full and unfettered cooperation between Protestants, Catholics, and Jews in the task of building a better Canada, and the recognition of the fact that all true religion, far from being essentially divisive, moves its disciples into just such a path of fellowship.

### *"Student League"*

That this demand was no mere emotional reaction was attested by the fact that when, five months later, a Conference of representatives of these three sections of students was called, the desire for further cooperation was unanimous, and led to the formation of a "Student League," which should give effect to such desires by arranging joint forums in various universities and student conferences of a national or local character when matters of vital interest to all students can be thoroughly discussed. Such a Conference, to deal with "Racial questions in Canada," is already planned for this year, and has been enthusiastically endorsed in the French Roman Catholic Colleges of the East.

It is still much too early to prophesy anything concerning the future of this new organization: it may be too far in advance of its time in Canada to survive, or it may serve as the nucleus around which the whole body of thinking Canadian youth can unite. It is in any case a sign of life, and at least gives promise that some day there will be a true Canadian Youth Movement.—DAVIDSON KETCHUM.  
(*Unpublished manuscript.*)

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### *Afraid to be a Non-Conformist*

If America is to take a better course than Europe, it must come from the students. "As the colleges think to-day, so the nation will act tomorrow." The curse is, however, that they think so little for themselves. The more so since they have a natural idealism and a genius for cooperation as no other people of whom I know. It is the mob spirit in the colleges which prevents the students from thinking through and seeing clearly. Woe to him who dares to be a non-conformist! He sins against the holy ghost of popular opinion and has to go or—to bow before "vox

populi" which is "vox dei." We met striking examples of this most fatal tradition.

Life can only gain depth and real value if the material things serve the immaterial. Learn from your "big men" enterprise, ability and technique, but not your life philosophy! Unless the American students produce an army of teachers, thinkers, artists, and men-of-the-world who serve the ideal of true, inner development, America will be poor in all its wealth. My message is no other than Walt Whitman's: The call for a true and joyful life.—PIET ROEST. "American Students as I Found Them," *The Woman's Press*, July 1923, p. 425.

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### *Playing Safe in Education*

It is not supposed to be well or safe to invite the young or the "masses" to think of important matters with a critically open mind. The traditional lore must first be instilled and then only, if at all, may some thoughtfulness be permitted. But it is usually agreed that this should be controlled and directed by the wise and prudent persons who are keenly alive to the dangers of doubt and skepticism and who are sure to come out just where they went in. I take it that is the attitude of the overwhelming majority of good and respectable people, who in the last analysis control our education and represent the taste to which newspapers, magazines and lecturers must appeal. There is, in short, some confidence in the value of scientific discussion within certain limits, but so far as man and his doings are concerned it is as yet far from sanctioned by public opinion.

...  
We should have a dynamic education to fit a dynamic world. The world should not be presented to students as happily standardized but as urgently demanding readjustment.—JAMES HARVEY ROBINSON. *The Humanizing of Knowledge*.

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### *Some Impressions and Criticisms of American College Life*

It seems to me that American college life is to a terrible extent a *distracted* life. Your boys and girls dissipate their



intense vitality by touching lightly a multitude of things. The name of your college activities is legion. Your students don't work too hard, but they put in some work at too many things—picking up "credits" here and there in a variegated manner and over-filling the residue of life with athletic, social, dramatic, literary, musical and other miscellaneous activities. And this seems to me educationally disastrous. There is plenty of time in life to learn many things and engage in many activities after college days. But at that time in life a man is meant to learn two things—the power of concentrated study and thought, and the power of self-mastery. If education does not help him to these, it has failed. Many students confessed to me that they were living in the distracted way I have been discussing. And they had a clear sense that emotionally, morally and spiritually it is very bad for them. Colleges that send out graduates with superficial minds are failing the nation. But the system now in vogue makes for that superficiality.

Your students are strangely docile in mind. Everywhere else in the world I find the rising generation in conscious and intense rebellion against the conventions and methods of life and thought which dominated their fathers, and which led the world to the present disaster. But young Americans are not rebelling. They are eagerly getting ready to go on in the old way. Morally of course many of them are rebels. They are making the same old attempt to discard the eternal moral laws which every generation has made in its turn. They grasp at what they call freedom and in so doing make many heartbreaking mistakes in the way of sexual folly and general dissipation. But intellectually they are docile. I found among them little or none of that burning passion to discover a new way for mankind, which is the real hope of the world today. I was disappointed that they think so little about the great political issues and that their thinking is so conventional. I was dismayed at the number of them who seemed inclined to believe the papers and who will become later on the victims of mere fashion and the dupes of popular orators. Hitherto I had believed that youth is universally the period of criticism. I do not know whether this state of affairs is the cause,

or the product, of the paternalism which characterizes your institutions. In any case I deplore it. A student should not be simply a person who believes what he is told and a professor should not be simply a source of information—but one who provokes and challenges thought.

### *Tyranny of Money, Custom and Fashion*

Shall I be entering unwisely upon dangerous ground if I confess that I attribute much of this to the fact that your colleges are so largely controlled by trustees and bodies of alumni. Being one myself I know that an alumnus is not necessarily either an educated or a wise man. And although to be a trustee a man must have succeeded in the money-making world it does not follow that he knows anything about education. If your colleges are to be interesting and stimulating places, surely they must be places where thought is free, inquiry fearless, and where control is in the hands of really learned, able, scientific men.

I have often deplored in my own country the tyranny of custom and fashion within the student world. Morality and religion may be things left to the discretion of the individual, but woe betide the man who does any of the "things which are not done." So does fashion take the place of law and gospel. But in your land of liberty I found things no better. "Compulsory conformity" seems to be the rule in many fraternities and clubs; and apparently what those not in fraternities and clubs may choose to do does not matter to anybody: Is the fraternity a good thing? Is it good that social control should be made so dominating? I was immensely attracted and charmed by much that I saw in fraternity houses. I shall never cease to think with pleasure of the delightful courtesy and hospitality extended to me in them by some young Americans. But the above questions remained to haunt me none the less.

### *Life Too Easy to Produce Rugged Personalities*

Perhaps I may sum up my impressions in this whole connection by saying frankly what I felt about American students in the mass. I thought them most lovable people. They are full of life and joy and wit. They are frank, good to look at, and happy. They express their abundant vitality in uncounted ways and live a many-sided life that

is full of charm of a kind. They have abundant good will. They respond quickly to ideals. I thought them affectionate and sincere. Many of them know quite a lot before they leave college. But with it all they seem to suffer from some strange paralysis of the will. They often seem to lack the power to adopt a purpose and then follow it tenaciously and independently. I did not find the normal percentage of clear cut personalities among them. Rugged and strong individualities are comparatively rare among them. I said to myself: "Life has been easy for these men and women, even though many of them work their way through college. Their world is kind to them; they have lived a sheltered existence." And upon that I almost wished that they might be exposed to some of the bracing, if chilling winds that blow through the far more tragic countries of Europe.

For, of course, the same forces that have disrupted Europe are at work in your country; and you might take heed and learn in time, if you would but listen to what current history is saying. But men and women who think, however innocently, chiefly about baseball and college dances and campus gossip are not becoming the kind of citizens America needs. They are told that colleges exist to train leaders. But leaders need to have more moral muscle than the average college graduate of today.

### *Old Traditional Evangelicalism*

The old traditional evangelicalism has broken down in your colleges. It has broken down because, though it contained an eternal truth at the core of it, it has been by unwise minds tied up with propositions which men and women with modern education know to be untrue. Therefore in colleges it has lost both moral and spiritual authority. In consequence, college Associations are involved in all the difficulties of a transition period. Behind them are advisors and churches which embody a more or less conservative attitude and around them are students in every conceivable stage from undisturbed blind conventionalism to complete perplexity and agnosticism. . . .

### *Half-conscious Hunger for God Among Students*

The other side of the situation is that there is a great deal of half-conscious hunger for God in the student bodies.

A great many students know that their inward lives are "all in a mess." Many are perplexed. Many more are from time to time depressed. In the modern world they are losing their way. And often they know it. A visitor like myself is very often asked "How can I find God?"—or, "How can I get personal contact with God?" They want to get the best out of life and know they are not getting it. The distracting rush of college, fraternity, and society activities does not satisfy them. Dimly they know they were created for something bigger and better. Many of them are very tired in spirit. Oh, yes, they need religion very badly. But it must be a religion which they can consciously accept without doing violence to their minds. It must, in short, be real Christianity which is not in conflict either with reason or history or science. It must be a religion which they make their own—not one "put across" to them by officials.

### *Want of Discipline in Student Lives*

And above all it must be a religion with discipline in it. Thousands of young Americans are miserable just for want of discipline in their lives. Nothing but its bracing rigors will ever bring them real life now. They have been allowed to do what they like; they have had life made easy for them; they have been stirred emotionally; they have tasted all sorts of experience; but they are missing life, missing joy, missing God. In the corporate life of the college Associations it seemed to me that there was very little rigorous thinking, very little real study of religious truth, and above all very little disciplined prayer either corporate or individual. What is needed is small groups of men and women who will together live in search and self discipline, who will bear the yoke of Jesus, who will practice till they acquire the power to pray, who will put on the harness of the Kingdom, and learn to deny self. They will be the happy people of the college wherever they appear. They will find a life far finer and more bracing, more satisfying than any round of social activities and games and "petting." They will have buoyant and clean souls. I met a few groups of students who had set out in that way. They composed very small associations in the midst of large student bodies. . . .

### *Relations of Men and Women*

As you know, I have spoken much to student audiences about the relations of men and women. I believe intensely in co-education. There are risks attached to it. But I believe it is in the line of real progress. I earnestly hope your people will address themselves to overcoming the evils which have appeared and will not abandon the great experiment. But it is to the students themselves I look for the saving of the situation. They have allowed too much familiarity to come into their common life. They have slipped into customs which involve petting and handling each other. They have "let themselves go" emotionally and as a result they have often spoilt their common life. Dignity and restraint have gone out of it. And therefore joy has also gone out of it. There is great need that they should scrutinize their own doings, reform their ways in dancing, and establish customs and traditions dictated by their own good taste and their sense of what is honorable and chivalrous. But I believe they will do all this. I believe they want something better than they have got.—A. HERBERT GRAY. *The Intercollegian*, November 1923.

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### *The Negro Youth Awakening*

"A group of Negro youth, representing several colleges and universities, have for some months been engaged in discussing a movement among their group which would be to a great extent concurrent with other youth movements. The leaders of this movement have, for a number of years, been doing independent thinking of their own. They have not attempted to spread any propaganda; they have not formulated any creeds or doctrines. They have been thinking, and exchanging ideas. Their thought has by no means been concurrent. For instance, one student feels that production lies at the bottom of the solution of the race problem. . . . It is his opinion that the essential thing for us is that we should be a producing race. Another student believes that we should first of all solve local problems as they present themselves, and from the foundation of ideal local conditions build the new race. Still another advocates that we join in with the group of white students who have

banded themselves together for purposes of self-expression and unified revolt against undesirable existing conditions, and from their point of view attempt the solution of our own problem. To this end efforts are being made for the formation at Howard University of a branch of The National Student Forum.

"In a general way, however, student thought in America today is not engrossed in mere criticism of the existing order, uselessly expending energy on destructive arguments. It is advocating constructive ideas. It is not confining itself within narrow limits, but concerning itself with all the multiplicity of interests of youth itself. It proposes to embrace the arts as well as the trades, the professions, and the industries. Especially are young Negro youth in colleges interested in manifestations of the creative genius of the Negro. This is manifested by the renewed interest in folk lore which is shown by many Negro college students the land over, and by their ready enthusiastic reception of recent novels about the Negro, as well as verses by Negroes. The possibility of a Negro Theatre seems to be uppermost in the minds of several of the forward-looking Negro youth of several colleges. . . .

"The consensus of opinion among student leaders is that it is time for us actually to do something. Our leaders are all stepping forward with individual solutions, paying little attention to the need for a common ground from which we may work at this time to build up the race of tomorrow. It is obviously up to the Negro youth to show the way.

"Enthusiastic youthful exponents of the 'Negro Youth Movement' see in it the possibilities for the establishment of a newer and more glorious manner of living. . . .

"The movement does not intend to draw the issue of revolt as that of *Youth versus Age*, but rather as that of the *Progressive versus the Stagnant, the Competent versus the Inefficient*. It seeks the fundamental weakness of the situation and proposes to work from the bottom up—a method which appears to be the reverse of that used by present leaders. It seeks also to identify itself with the age in which it finds its expression."—J. ALPHEUS BUTLER, JR., '26 of Howard University in the *University Record*. Reprinted in *The New Student*, April 21, 1923.

### *Constitution of the National Student Forum*

"Realizing that these are times of rapid social change, the liberal spirited students of America are building this organization as an instrument of orderly progress.

"It is apparent to them that if the social changes now in process are to proceed sanely, those whose education is fitting them for positions of leadership must be better informed than hitherto regarding the contemporary affairs of the world in which they live. The students who founded The National Student Forum are aware that already in almost every institution of learning there is a group of students whose interest in social problems has brought them together into some local organization. It is their belief that to be of influence in the student life of America the scattered groups must effect an association through which they may learn from one another's experience, and publicly share the search for new light.

"With this in mind they have founded and now maintain The National Student Forum. They dedicate their organization to the cultivation of the scientifically inquiring mind; they declare it unbiased in any particular controversy, yet permitting within itself the expression of every bias; they declare its one principle to be freedom of expression, for they realize that without intellectual liberty the students of America cannot attain the completeness of vision and the social understanding which will enable them to be effective in the progress of the community."—*The New Student*, Jan. 27, 1923.

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### *Activities of the National Student Forum*

The central office of the National Student Forum runs a speaker's bureau which will put American students in touch with students in foreign countries, or in different parts of the United States, so that they may correspond concerning their mutual interests.

It keeps in contact with student organizations in practically every country in Europe, in South and Central American countries, and as fast as possible is establishing contact elsewhere.

It keeps a file of student publications from eleven different countries.

It organizes and helps other student groups to organize intercollegiate conferences on subjects of intellectual interest to undergraduates, such as the economic basis of education, the responsibility of student leaders, workers' education, etc. Five such conferences were held last year.

It conducts intercollegiate referendums on current questions thus directing concerted undergraduate attention to important problems. . . .

Last year also it brought six foreign students to the United States, and toured them through 40 colleges.

This summer it sent seven American students to Germany to study the German Youth Movement.

It ran a summer camp on a cooperative plan which enabled students from many different colleges to live together for a short while and to realize that there is such a thing as a body of American students with intellectual and artistic ideals.

It publishes *The New Student* in which all our work is reported and which contains messages to American students from such men as Romain Rolland, George Brandes, Bertrand Russell, David Starr Jordan and others.—“*The New Student*” October 6, 1923.

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### *World's Student Christian Federation*

The World's Student Christian Federation was founded in 1895. In that year there met in Wadstena, Sweden, the leaders of national Movements which had grown up independently of each other in the United States of America, Canada, Great Britain, Germany and the Scandinavian countries. At this conference, by the grouping together of these Movements, the foundations of the Federation were laid. In 1922, after twenty-seven years, the Federation was composed of nineteen national Movements. It exerts an influence in more than 40 countries; it includes Student Christian Associations in 2,683 universities and colleges and has an approximate membership of 260,000 students and professors.

### *Aims of the Federation*

To unite students who wish to follow Jesus Christ as Saviour and Master.



To bring together those who wish, in an atmosphere of liberty and mutual respect, to study the Scriptures, that they may find the source of the power and life of which they have need.

To prepare students for various forms of social and religious work for the extension of the Kingdom of God.

To seek to improve the moral and social conditions of student life.

To foster friendly relations between students of all nations and to work for international good will by endeavoring to apply the teaching of Christ to international relationships.

### ***Fundamental Principles***

The Federation is Christian, and open to all. It recognises as belonging to it, all who identify themselves with its spirit. It does not enquire: "Where do you come from? To what Church do you belong?"

At the same time the Federation respects church loyalties and never tries to alienate its members from the Christian communion to which they belong. The Federation is inter-denominational in that its membership includes devout adherents of all Christian confessions (Orthodox, Catholic, Protestant, Syrian, etc.). The Federation is extra-denominational in that it has no organic connection with any Church or ecclesiastical organisation.

The supremacy and universality of Christ and His Work is what the Federation proclaims and emphasizes.

The Federation is International, while respecting the autonomy of National Movements of which it is made up, at the same time seeks to encourage intercourse between them and to foster a sense of interdependence and mutual responsibility. . . .

The World Conference of the Federation and the Meeting of the General Committee have usually taken place every two years in different parts of the globe. . . .

### ***Methods of Work and Service***

The Federation is proving a potent force for unity; it reveals to the student the brotherhood of the human race.

In a University, the Christian Association brings together

students of different faculties and parties and combats isolation whether of the individual or of the group.

The local Associations have through the work of secretaries and through annual conferences opportunity to come into contact with students of different universities or of different races inhabiting the same country. . . . It is no uncommon thing to find representatives of twenty nationalities working harmoniously in the same club.

In the World Conferences of the Federation, students and professors from every quarter of the globe learn to understand and appreciate one another. Perhaps even more potent for international goodwill and understanding are the small international discussion conferences, which are increasingly a feature of Federation work. . . .

The Federation helps to improve the material and moral conditions of student life.

The high moral ideal of the Student Christian Movements within the Federation and their influence in forming the character of students are more and more widely recognised.

Institutions of various kinds of students under the auspices of the National Movements, hotels, clubs, restaurants, reading rooms, student clinics, employment and lodging bureaus, etc., help to improve material conditions, and are at the service of the whole student community.

Through its relation to student movements and organisations all over the world, the Federation can be of very special service to students of any nationality studying abroad. In receptions and in clubs the foreign student is given the opportunity of meeting people and of making friends; and the Friendly Relations Committees, with a wide range of helpfulness, play a big part in the life of Student Christian Movements wherever there are large cosmopolitan student communities.

In view of the great need in Central Europe, Russia and the Near East, members of the Federation the world over have united in the European Student Relief Work, and have expressed their friendship and goodwill by meeting the desperate need of their fellow students for food, clothing, housing and books and by joining with other students in promoting the same work. Between August, 1920, and March,

1923, about 100,000 students in fifteen lands received help of one kind or another; 16,000,000 meals were distributed, 180,000 garments and 25,000 books, besides the launching of reconstructive schemes of Self-Help.

The Federation answers the religious needs of students by leading them to faith in God through Jesus Christ, and into a life of service for God and for mankind.—Extracts from pamphlet "*The World's Student Christian Federation.*"

### *The Quest of a Christian Way of Life*

In the warp and woof of the student world today, is to be seen a body of students, 260,000 strong, distributed in 2,600 universities, colleges and higher schools, who name on themselves the Name of Jesus Christ. They bear the same burden as the rest of their generation, but they profess to believe that the ills from which all alike are suffering can be cured by their Lord and the outworking of His teaching.

A clear, and remarkably consistent idea of the real aim of the Student Christian Movements is given in the reports on Bible Study, and the answers to the question: "What features of the Gospel does the experience of your Movement lead you to emphasize?" With remarkable unanimity they declare that they are *seeking a Christian Way of Life*.

### *The Plan of the Bible*

The expression of their thought is in most cases un-theological and unconventional, but the sum of it is always the same. Students will listen to a message just in so far as it is concerned with the questions they are up against. The Bible is for them a guide to every day life or it is nothing at all. To a quite curious extent the day of "intellectual difficulties" appears to be over for the time. A question was asked this year concerning the attitude of the Movements toward modern Bible criticism. It is usually answered, but, with one exception, the implication of the answer is that the issue is not a living one for the mass of students. The impression given is that they are simply not interested in criticism, so absorbed are they in questions of conduct. "Is there a way? Can I find it? Can I follow it?"

It is in the Bible first and foremost that they seek this Way of Life. The most encouraging thing in Federation

history is the way in which the study of the Bible keeps its dominant place, despite the crowding in of other demands. The Bible is studied more than ever both by Christian and non-Christian students. "Everywhere we find a healthy desire to work at the Bible itself rather than to master textbooks."

### *The Peace of Christ*

It is in Jesus Christ Himself they seek this Way of Life. Brushing aside all minor issues, they go with remarkable directness to the Master Himself. The Gospels are studied above all other parts of Scripture. There is a yearning after the knowledge of Jesus, a conviction even among non-Christians that hope lies in Him and in Him only.

"Students are won by contact with those to whom Jesus Christ is real." Individual and personal witness seems easier in the student world to-day than it has been: but this fact is only one manifestation of the quest for Christ Himself. "Specially strong is the need in our universities for the personal cure of souls. It is easier to-day after a public address to get into personal conversation with rows of students. Many seeking students have a keen discernment as to whether a man or woman has within them a living power to impart."

### *A Way of Life and Missions*

They seek a Way of Life that they may make it known. The supreme proof of faith in a message is desire to spread it and willingness to pay the cost; the faith of the Student Christian Movements in Jesus Christ as Lord and Saviour is shown by their longing to make Him known. This year's reports show a growing desire amongst students to share their treasure with other men and women; not for a long time have we seen in the Student Movements such a strong sense of vocation to preach. It goes side by side with much vagueness, much groping, but whatever our members do find, that they hold in trust not for themselves but for the world. The mere fact that nearly 800 volunteers sailed for the different mission fields this year indicates the insistence of the missionary call in student ears. . . .

Persecution does not crush this spirit. Some of our members preach Christ in dangers oft. The Russian Movement

shows all its old eagerness to win men and women to know God in Christ Jesus. They are incurably missionary, and, in face of risks which would appal the stoutest-hearted, preach the word and are instant in season and out of season. Only in November, 1921, were two of our Russian leaders released after eight months in prison, where they had been sent for no other reason than that they had preached on the Coming of Christ. In prison, they taught the Bible, and won many witnesses by their look of peace and joy, though in daily expectation of death.—*Under Heaven One Family*. A Review of the World's Student Christian Federation, 1921-22; pp. 34-38.

### *The Voice of God*

I was sitting one day in the preacher's room at Cornell University when a rap came to my door, and I went and admitted a young man who said he came seeking an interview. After a few minutes of personal greetings and an enquiry as to who he was and where he was from, he told me his name was "Van something" and that he was a Dutchman from South Africa.

He said he had come to talk to me about a thesis he was preparing and would I let him have that privilege. I asked the theme upon which he was proposing to write this thesis, and he said, "I propose to write a thesis upon the modest subject, 'The Synthesis of the Nations.'" I arose and opened the window. I had no intention of being shut up in a room with a topic like that and no chance for escape.

I said, "Now go on with what you want to say about it." "Well," he said, "it is like this, sir, the people in the nations of the earth are all at swords' points (and this was before 1914); such peace as there is, is either the result of armed neutrality or selfish interest." He said, "If this is the best humanity can do, then humanity cannot do very well." "Frankly," he said, "I do not see how God Almighty stands it. I can hardly stand it myself." He said, "Somehow or other, the nations of the earth must be brought into a better unity of purpose and character or the whole business is an unspeakable and unmitigated failure."

I said, "Yes, what is your theory?" "Well," he said, "first negatively. The nations cannot be got together around

the cannon. Militarism separates people. It does not unite them. The nations cannot be got together around commerce. At bottom the war for the dollar is what generates the world's strife." He said, "As far as I can see, the nations cannot be got together around a form of government. There is no way by which they can be made to unite about a political platform. As far as I can see, sir, there is only one way to get anything like world unity in the midst of world diversity, and that is around a person, and as far as I can see, there is only one person. The nations cannot be brought together around Mohammed, or around Confucius, or around Buddha. The races cannot unite around Napoleon or Cromwell or Washington or anybody else that I can see now living."

Then the boy arose and speaking like a prophet said: "As far as I can see the way to peace for the troubled world, the way to fusion and unity on the part of a varied world lies in the path that leads to Jesus of Nazareth. Maybe the world will not accept words of life from Him, but apparently nobody else has them."

Then I arose and went and opened another window, for it seemed to me that outside my window at that moment I might see some new burning bush, and out from a new burning bush I might hear again a voice of God.—BISHOP McDOWELL. "The Synthesis of the Nations," *The Canadian Student*, February, 1920, pp. 12, 13.

# Questions for Discussion

## I

### Characteristics and Trends of the Youth Movements Abroad

1. How do you account for the appearance of youth movements?
2. What is there about a youth movement that justifies calling it such?
3. Are there common elements in all the youth movements? Are these elements strong enough and vital enough so that on them as a basis a sense of international fellowship may prove to be both possible and helpful?
4. What are the problems about which the world youth are thinking? What are they thinking about these problems? Which have most interested the youth of Europe, of China, of India, and of South America respectively?
5. Against what are the youth movements rebelling?
6. Do you feel that in their strong desire for intellectual self-determination, freedom from tradition, and independent testing of the old foundations, the youth movements will be led to a rejection of some of the treasures in humanity's spiritual heritage? If so, why?
7. Have the youth movements fostered or checked the growth of nationalism?

## II

1. To what extent have older men of ability led or inspired the youth of today? What characteristics in these men have enabled them to lead? Why has youth followed?
2. If there is any rebellion in the youth movements against age, just what in age has youth rebelled against? Why are age and experience afraid of freedom for youth?
3. What evidences, if any, can be given to indicate that the youth movements are essentially religious?
4. Are youth rebelling against the teachings of Jesus or against the inconsistencies of organized Western Christianity? Just how much in present-day Christianity is acceptable to them?
5. Are students more concerned than their elders to find out Jesus' way of life and uncompromisingly to follow it regardless of the cost?
6. In what measure, if any, has the youth movement in China been a revolt against organized Christianity of the West?
7. What has been the attitude of different Christian churches or groups toward the youth movements in the countries where these movements have developed?
8. Do you get the impression that the youth movements have been spontaneous and sincere in their development, or are they the result of either maturity or youth working upon youth through propagandist methods?
9. Do the characteristic practices of the various youth movements seem to you to be ethically and intellectually well based?
10. In so far as individualism and the minimum of formal organization have presented themselves in your study of the youth movements, have these seemed to you sources of strength or of weakness? Give definite reasons in support of your answer.
11. Does the value of a youth movement consist in what it accomplishes or is its value in its spirit or point of view?



### III

## The Outlook of Youth in Canada and the United States Today

1. What are the characteristics of college life in America today as you have experienced it?
2. Why has there been no marked youth movement here, especially in the United States? Are the youth of America less thoughtful and alert, more preoccupied with selfish interests and does life itself rest less heavily upon them than upon Oxford and Cambridge University students for example?
3. Has the comparative freedom of the United States from the tragic experiences of the War been responsible for the practicable absence from this country of a characteristic youth uprising?
4. Do American youth today feel the pressure of restraint? From what quarters and due to what causes? Do they have a sense of sin, of undeveloped character and will, of untapped spiritual resources?
5. Are the youth of America solicitous about the world situation today? What makes you think so? Are they doing independent thinking? Do they manifest an appreciative attitude toward historical values?
6. Granted that the spirit of protest over things as they are has never been very strong or articulate among American students, is this spirit increasing or decreasing?
7. What conditions in American life make the development of a national youth movement consciousness difficult? What might a strong youth movement in America seek to accomplish?

## IV

1. In the present situation of the United States and Canada in international affairs what contribution might American and Canadian youth make?
2. Which of the problems that have challenged the interest of youth in other parts of the world have particular interest or significance for youth in the United States and Canada?
3. Have these two countries any serious problems of their own which might well call forth the study and zeal of youth? Which of these problems are common to both countries?
4. Granted that American students discredit propagandist methods, why did they respond to such methods during the war? Why are they suspicious of them now?
5. Just what is the attitude of the youth of America toward the leadership of older and more experienced men and women? What must the characteristics of these older people be if their counsels are to be sought after and respected?
6. Would it or would it not be wise to take measures to encourage the development of youth movements in North America? Just how might this be done and to what good ends?
7. In the tragic crises of the post-war period will the program of youth or the counsels of maturity and experience be most likely to get the world on toward better days? Or is there after all some middle ground where youth and age can together make their contribution to progress? Where is this middle ground? How can it be reached? How can youth and age be induced each to make its own contribution to life without discounting or invalidating the contribution of the other?

## V

### Significance of the Youth Movements of the World for North American Students

1. Are there evidences in American colleges of a ferment suggestive of a developing youth movement in our institutions of learning? What tokens of such a development, if any, do you observe? Are the reasons greater or less in this country than in other countries for the rebellion of youth against the *status quo*?
2. Are the types and methods of education for which the aggressive youth of other countries are calling needed also in the schools and colleges of the United States and Canada? Why and why not?
3. Is the instinct of youth or the experience of age more likely to lead prophetically towards the best social advance? Why? Is there any particular way by which the values of each can be utilized to bring about constant and assured progress in education? What could you recommend?
4. What degree of student freedom in undergraduate life do you believe to be essential for best results: (1) in discussion; (2) in choice of courses; (3) in appraisal of values; (4) in personal conduct; (5) in attendance at chapel and religious meeting?
5. Should the youth of the universities and colleges of North America definitely seek to be influential in the settlement of national issues as has been the case with students in China and South America? If so, how?
6. Should the students of North America seek to strike hands in international fellowship with those of other countries? Should this be in ways not now possible through the World's Student Christian Federation or through the Student Friendship Fund? If so, in what ways?
7. What, in your opinion, is the function of organization in the advancement of international understanding and friendship?

## VI

1. What is the attitude which a Christian student should take toward any vital and wide-spread unrest among youth?
2. Are there any qualities exhibited by one or more of the youth movements abroad which seem to you to be highly desirable for the Student Christian Movements of North America?
3. What can youth do to save those elements in Christianity which may be regarded as true and of real value?
4. Do the student Christian movements in the United States satisfy the student mind (1) as to freedom of thought and discussion; (2) as to vitality of program and message; (3) as to student initiative? How would you compare the Student Christian Movements with the youth movements in these respects?
5. What is the trend in American colleges in respect to undergraduate attitude toward the churches and their doctrines, and toward organized Christianity in general? Do students take the churches more or less seriously than they did say ten years ago?
6. Do American students accept the traditional ethical standards of Christianity with greater or with less ready acquiescence than formerly? What reasons or observations have you as a basis for your answer?
7. Is it true that youth goes to extremes? Does the world today demand extreme measures if civilization is to be saved? Are these measures such as youth would and could apply? If so, how?







