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NATIONAL YOUTH MOVEMENTS  
IN REPRESENTATIVE COUNTRIES WITH  
REFERENCE TO CHRISTIAN EDUCATION

By

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To  
My Parents  
who were the inspiration of my youth

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CHAPTER I  
INTRODUCTION

NATIONAL YOUTH MOVEMENTS IN REPRESENTATIVE  
COUNTRIES WITH REFERENCE TO  
CHRISTIAN EDUCATION

CHAPTER I  
INTRODUCTION

A. The Problem and Its Significance.

The pertinence of a study of national youth movements in representative countries with reference to Christian education is evident, and the investigation timely. The tepid blood of a tired world is being stirred by a throbbing, pulsing current of feeling. No stethoscope is needed to catch the sound of marching feet. There are brown coats beneath a swastika; ardent young Communists with purpose in their eyes and the zeal of a crusader in their hearts; modern orientals who are changing the thought and mode of their world; young Americans steeped in restlessness, whose step is less vibrant only because it is less certain of direction. The youth of the world are on the march!

Walter B. Pitkin has called this world-wide stirring "The rising tide of youth."

"The seas are behaving strangely," he says. "As they pound on the outer bars, they seems to be saying something. What is it?

"Youth must be served. ... Youth must be served. ... Youth must be served." <sup>1</sup>

. . . . .

1. Pitkin, Walter B.: "The Rising Tide of Youth," Good Housekeeping, August, 1934, p. 44.

This imperative has been hurled in the faces of dictators, kings and presidents until they have responded. Government does not easily become aware of the needs of youth. It has many hands to fill. The clutching hands of the financier are always open; the clenched fist of the militarist is ever seeking stronger weapons; the empty hands of the world's poor are continually raised in pleas of mercy. One cannot blame government that it sometimes overlooks the strong, eager hands of youth.

But government has at last sensed the power of those hands and has either sponsored or given its ardent approval to their organization. Nations in all the continents are enlisting youth in pledges of loyalty to programs which they hope will lead at last to abundant national life. The ideals frequently differ, the methods vary, the emphases are placed at different points. Will good at last result? Does the salvation of the world find promise in them? This question lies at the very basis of the present study.

Yet before an analysis is even suggested the fact of the world scope of the movement of youth deserves consideration. That from conservative England to hot-blooded Cuba, from oriental China to progressive America, youth are unitedly beholding fast closed doors and knocking for entrance, has more than geographical significance. It means that youth of various cultures, of entirely different standards of living, of opposing political, social and religious philos-

ophies, are becoming one in spirit.

This spirit is essential to the whole of life, especially in the manner it has been directed by the various national governments of the world. Because of its diversity and because of the nature of youth itself, this spirit evades exact analysis. A modern writer who tried to describe the spirit of European youth remarked as to the difficulty of the task, "Life rarely arranges itself in alphabetical order or in balances that check. And youth never does."<sup>1</sup>

Yet despite the impossibility of recasting youth into a formula and solving their problems by test tube accuracy, some very standardized methods are being employed by the national governments where pressure has been most insistent. This present study is concerned with whether or not they will meet the needs of the hour.

Three countries stand in the lime-light of the world as recruiters of youth: Russia, Germany and Italy. Where other governments have been more deliberate in their response, or have given only encouraging approval to what youth has of itself attempted, these three nations have openly embraced youth and called their young the heralds of a new day. They are the youth enthusiasts. They hold

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1. Wise, James Waterman: "Youth and the Old World,"  
The Century Magazine, January 1928, p. 260.



that all things are becoming new because their future citizens are sharing national idealism.

Representing as these nations do three different types of political philosophy: Communism, National Socialism and Fascism, a comparison of methods and objectives will form an interesting commentary on the indication of world direction as related to youth. ~~Embodying~~ as they do three temperaments: the Nordic, the Southern European and the Slavic, the results will be of special significance. These three countries because of their intense activity and their differences in temperament and in national philosophy will form the basis of this study.

Although the United States has not taken leadership in youth recognition, its efforts in behalf of young people will be included in this discussion. Being a democracy, it furnishes still another principle of government. Representing the spirit of the New World, it establishes a fourth temperamental factor. In fact because what the United States is doing is of prime importance to readers in America, emphasis in this discussion will be placed upon its activities.

The Church claims for herself a belief and a power which are able to save the world. The four nations studied have been under the influence of this faith for centuries. That Germany and Russia, and to a lesser degree Italy, are turning from it in their efforts for youth, deserves careful consideration. In fact it is this problem that is basic

in this present study of youth movements.

It is therefore the purpose of the present study to investigate national youth movements in representative countries with reference to Christian education. Can the world be saved from itself by any power other than Christianity? Can education for citizenship result in lasting good without the impact of the Christian religion? Can character education mould lives without the dynamic of the Christ as an integrating center? Can youth grow into manhood and womanhood from which an enduring civilization can be built without the message of Jesus? Any evaluation of movements for youth hinges upon the answers to these questions.

#### B. The Method of Procedure.

A study of such significance and scope must, of course, have some sense of direction. A mere study of the trends in the organizations would not be rewarding unless the conditions out of which they took form were likewise ascertained. An analysis of the conditions that have motivated nations to become interested in youth is the first task confronted. After this has been presented, a study of the organization, objectives, activities, spirit and religious attitudes of the movements will follow. Finally, their relation to the Christian Church and their ability to meet the needs of the hour must emerge if this study is to be of value to Christian education.

C. Sources Basic to the Present Investigation.

The writer has been limited in this study to materials that have appeared in English or have been translated into it. As newspapers and magazines have carried many articles concerning youth activities all over the world, the problem in respect to materials have been almost entirely one of selection. In many instances books have been published describing the outreaches of these movements which likewise have provided valuable data. An effort has been made to give the most recent account and evaluation of youth conditions, and also to use as source materials the works of men and women who are not only students of world conditions but journalists and teachers of repute.

CHAPTER II  
THE DILEMMA OF PRESENT  
DAY YOUTH

## CHAPTER II

### THE DILEMMA OF PRESENT DAY YOUTH

#### A. The Paradox of Youth's Dilemma.

Commentators on modern life have used most depressing titles concerning the outlook of youth today. Such terms as the following are typical: "The Lost Generation," "The Unwanted," and the "Forgotten Youth." In fact the title of the present chapter is merely one of these summarizing descriptions which a distracted world has created in its extremity.

To a happier people such a paradox as the "dilemma of youth" would be pure contradiction. Can youth with its ardent spirit, strength and enthusiasm ever be honestly in a dilemma? A mature world has always acclaimed youth, sought for its perpetual fountain, or looked back lovingly to what seemed to be an ideal state gone forever. Says a modern educator:

"Of the seven ages into which Shakespeare has divided the life of man none has been more idealized than youth. ... Fathers and mothers in the midst of domestic difficulties remember the days 'When all things pleased, for life itself was new, and the heart promised what the fancy drew.' "1

Lest the difficulties which a youthful world is facing today be over-estimated, it might be well to consider with Mr. Hubbard that "Youth has always had problems.

. . . . .

1. Hubbard, Frank W. : "Today's Youth Problems, " Journal of National Education Association, January, 1936, p. 13.

During various periods of history social and economic hardship have beset youth so that it is difficult to conceive how many survived. "1 This study dare not revert to a discussion of the hardships of the past. A mere glance backward to the system of indentured servitude in colonial days or a fragment of philosophy from the renowned Jonathan Edwards who denounced young persons as "infinitely more hateful than vipers unto God "2 is sufficient confirmatory data.

Yet despite the assurance that life through many centuries has placed heavy demands on youth, modern critics seem to feel that our present century is peculiar in its denials to its young. Mr. Hubbard states:

"Altho the problems of youth are old they rise today in a new social setting. At a time when our standard of living is high, thousands of youth are homeless; when our welfare and protective agencies are most extensively developed, thousands of youth are becoming criminals; when society is providing the young with extended educational opportunities, our college and high school graduates are unable to use their added skill in service to mankind; when youth are equipped both physically and mentally for useful work, they are unable to find jobs; the energy and resourcefulness of youth are untapped; during a period of potential abundance many of the needs of youth must go unsatisfied. Youth today feels the pangs of Tantalus in the midst of abundance. "3

#### B. The Present Social Setting.

If the "social setting" be the great enemy of youth, it deserves at least some consideration. It is useless to

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1. Hubbard: op. cit; p. 13.
2. Ibid., p. 15.
3. Ibid., p. 13.

generalize upon the fact that man's circumstances in the past generation have been profoundly changed. The wheel rather than the hoe is now the symbol of our economic life. The Orient has become neighbor to Europe and America despite the famous prediction that "East is East and West is West and never the twain shall meet." Man has enslaved that which at one time was considered the supernatural, namely, electricity. Humanity has opened doors of culture and advantage to its rank and file known in no other era. Charles A. Beard speaking of our present day civilization says:

"There has never been anywhere in the world any order comparable with it, and all analogies drawn from the middle ages, classical antiquity, and the Orient are utterly inapplicable to its potentialities.." <sup>1</sup>

Man's mastery over nature has achieved our present civilization. Yet we must agree with Walter Rauschenbusch:

"Here, then, we have the incredible paradox of modern life. The instrument by which all humanity could rise from want and fear of want, actually submerged a large part of the people in perpetual want and fear. When wealth was multiplying beyond all human precedent, an immense body of pauperism with all its allied misery was growing up and becoming chronic." <sup>2</sup>

Our world it seems is in tumult because, having tremendous physical power in its control, it lacks the spiritual power to use it aright. Civilization today is like youth itself. It is conscious of new energies, vital poten-

. . . . .

1. Beard, Charles A.: Whither Mankind, p. 15.
2. Rauschenbusch, Walter: We Are the Builders of a New World, compiled by Harry H. Moore, p. 8.

tialities, yet is confused and disintegrated because it lacks intellectual maturity and volitional control as well as spiritual purpose.

Henry P. Van Dusen claims that the modern mood has made ruin of man.

"It had fixed his attention upon the amassing of things, the multiplication of accoutrements, the perfecting of appliances and contrivances. It has persuaded him that plumbing is more important than poetry, facts than understanding, the latest than the best, standardization than individuality, quantity output than originality, success than life." <sup>1</sup>

The progress of man in scientific achievement has not only threatened to make man a mere puppet in the hands of a powerful mechanism, a Frankenstein, which he does not know how to control, but it has done something to the spiritual thinking of man. It has led him into humanism. Man's ingenuity, it is claimed, has created a new world of wonders. All hail man! Where is there that which is more worthy of worship? The Chicago Century of Progress in 1933 and 1934 was only the erection of the altar where all the world was invited to bow in worship to the genius of man.

The end result of the evils of the machine age combined with the religion of humanism is confusion-- for the mature mind, but more particularly for youth. Its evidences are on every hand. A young woman writes:

. . . . .

1. Van Dusen, Henry P.: "The Mood of Our Generation", in The Christian Message For the World Today, p. 29.



"Life today is swift and startling. It is no longer the sane predictable thing it used to be. The world is changing, not sedately but madly, not year by year, nor even day by day, but hourly."<sup>1</sup>

Another young woman states it thus: "All about one, there is the atmosphere of precariousness, uncertainty."<sup>2</sup>

"We are resolved now to question everything,"<sup>3</sup> was the attitude of a university teacher in Germany to which James Waterman Wise added that consequently "European youth is woefully confused in mind and troubled in spirit."<sup>4</sup> This spirit may be summarized in the words of Josephine K. Newton:

"For it is unquestionably the tragedy of this generation that we are oppressed by a conviction of the meaninglessness of our existence. It has been said of modern science that, in contrast with the science of Newton and Darwin, its besetting difficulty is an over-abundance of physical data without any great theory to give it cohesion. To a great many of the younger generation, the same statement might be made of contemporary life. It appears to us little more than a confusion of contradictions."<sup>5</sup>

This general spirit of confusion readily divides itself into three specific manifestations: Youth is confused because of economic conditions; Youth is confused because of tottering moral-ethical standards; Youth is confused because of spiritual uncertainty.

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1. Newton, Josephine K.: "Youth Challenges the Church," Scribners Magazine, May, 1935, p. 308.
2. Anonymous, "Without a Tower," Harper's Magazine, February, 1935, p. 358.
3. Wise, James Waterman: "Youth and the Old World," Century Magazine, January, 1928, p. 257.
4. Ibid., p. 257.
5. Newton: op. cit., p. 310.

# 1. Economic Instability of Present Day Youth.

Economic difficulties because they are so immediate usually challenge attention at the outset. They are definitely besetting youth. "We are soon to graduate into a world that doesn't want us," was the remark made by a young woman to Pearl S. Buck.<sup>1</sup> The young woman referred an economic system which seems to offer no place to those not already holding position. That these words, hard as they may seem, picture a true situation is evident. Speaking of unemployed young people it has been said by students of their condition:

"They are our Lost Generation. Some of them are married and on relief, some want to be married and can't be, some had jobs before the crash, some emerged from school and have never worked a day. Some of them have families still moderately secure, some have parents who are destitute. But all of those who are considered in this article are affected in some way by unemployment."<sup>2</sup>

This note of difficulty was sounded in a high place and by a man of authority. Equally interesting is the comment made by Viola Ilma, one of this "Lost Generation", who for several years has attempted to be the voice of youth in America. Several years ago she began to edit a monthly magazine called "Modern Youth, The Voice of the Younger Generation." The enterprise failed, but in the last few

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1. Buck, Pearl S.: "Where Are the Young Rebels?" Harper's Magazine, September, 1935, p. 423.
2. Leighton, George R. and Hellman, Richard: "Half Slave, Half Free, " Harper's Magazine, August, 1935, p. 343.

months she has started again with renewed determination. Her book, "And Now, Youth", bears the following quotation reminiscent of her editorial experience:

"It didn't take long to learn that here, in the busiest country in the world, young people had nothing to do. Energy, enthusiasm, ambition, the strong fountain of youth, was a hindrance instead of an asset. The discouragement of not having money, not having material things was nothing compared with the disillusionment of finding oneself not wanted, of being thrust aside with utter indifference as to what one was to do." 1

These statements have a solid backing in statistical facts. United States Commissioner of Education, J.W. Studebaker, points out that according to the best estimates there are about 3,000,000 young people between the ages of sixteen and twenty-five in the United States who are "entirely lacking constructive activity." 2

Mr. Owen R. Lovejoy, former secretary for the National Child Labor Committee, states even a more alarming fact. Because of this condition he says, "Wandering aimlessly about the United States today are 200,000 maybe 300,000 homeless boys." 3 Although the girls are not mentioned here it is common knowledge that they too are enforced vagrants. For the United States, at least, the economic difficulties are manifold.

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1. Ilma, Viola: And Now, Youth, p. 9.
2. Studebaker, J. W.: Radio Address, "The Dilemma Of Youth," April, 30, 1935, p. 2.
3. Lovejoy, Owen R.: "America's Wandering Boys," Current History, February, 1933, p. 565.

For European youth whose fatherlands are even more definitely reaping the harvest of the world war and the severe social and economic adjustment, the situation is surely exceeded. At the nineteenth session of the International Labor Conference a full report concerning unemployment among young people was prepared by the International Labor Office. This statement was made in that report, "The problem of unemployed youth is not confined to one area or to one country. It is, unfortunately, a world-wide condition and as such merits international study."<sup>1</sup> This report stated that between six and seven million young people under twenty-five were without employment.<sup>2</sup>

Unemployment brings in its train a whole series of related problems many of which are more distressing in their effect and consequence. What happens to young people who cannot find useful and remunerative positions? Commissioner Studebaker answers the problem thus:

"Psychologists have been studying the problem and have been telling us the answer for years. In the first place, youth suffers a breakdown in morale. Young people live off the family until that becomes unbearable. They become ready to try anything once. Some become square pegs in round holes, fail, and habituated in reliance upon others, willingly drop back into idleness. But most of

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1. Summary of International Labor Office Report, "Young People Out Of Work," School and Society, April 20, 1938.
2. Ibid., p. 545.

them live between desperation and hopelessness. Psychologically they are kept in a state of constant susceptibility to all forces of disintegration which destroy character and ability. "1

J. Hillis Miller points out another dangerous accompaniment of unemployment as follows:

"Finally, the lack of a job does not merely affect emotions and desires. Habits of work are shattered, loafing is learned and initiative is crushed. Atrophy through disuse is inevitable and the law is no respecter of functions. ... Deterioration and stagnation result whenever it is disobeyed."2

This picture of economic confusion is perplexing, but, it alone does not compose youth's dilemma. A more sinister and subtle element in the form of undefined standards of moral rectitude faces youth. To many young people right and wrong are enmeshed in a gray fog of uncertainty.

## 2. Moral Uncertainty of Present Day Youth.

At the outset of a discussion on moral confusion it is necessary to note the age-long institutions and attitudes being dissolved in what Professor Van Dusen calls "the acids of modernity."3 One of these institutions is the home. In Russia the very political philosophy of the state gives the home a place of disrepute. In Germany and Italy the plans of the national government for its young citizens are given preeminence. Even in America where substantial home life is a cherished ideal, both rural and urban families

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1. Studebaker: op. cit., p. 6.
2. Miller, J. Hillis: "The Broken Gangplank," Commonweal, July 26, 1935, p. 322.
3. Van Dusen, Henry P.: "The Mood of Our Generation" in The Christian Message for the World Today, p. 33.

are drawn further and further apart.

One might at great length mention factors which have contributed to this dissolution and which make stable home life difficult for young people. One outstanding element is, of course, the housing conditions which prevail in large cities. In America, for instance, an increase from twenty-four percent in 1921 to fifty-four percent in 1928 has occurred in the erection of more than one family houses.<sup>1</sup> The ever widening use and approval of divorce, and the growth of interests outside of the home which demand the attention of both parents and children are other factors which are making the home a less important feature of our national life. It has been truly said:

"The American home is being attacked by new social, economic and intellectual forces, and it has not yet perfected the strategy with which to meet the new conditions." <sup>2</sup>

Another element in contemporary life which has been a confusing factor is the new liberated condition of women. The women of Russia today assume a place of equality with men in their social order. The women of Germany are experiencing new liberty under the Hitler regime. As for the women of America their emancipation has given them right and privilege which has offered them unexplored worlds of opportunity. Any new social trend naturally passes through

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1. Cf., Hubbard, Frank W.: "Today's Youth Problems," Journal of National Education Association, January, 1936, p. 19.
2. Abba, Hillel Silver: Religion in a Changing World, p. 151.

a period of experimentation and adjustment. Coe states the problem as follows:

"The young female is unprepared; she has had no opportunities to become prepared; yet life showers her with invitations to achieve. "1

This lack of balance which is the dower of the modern young woman is likewise disturbing to men. Coe states again:

"The conduct of our boys and young men today is what it is largely because they, too, are unprepared for the new situation. "2

Without the stability of the home and of definite social standard's, the confusion of many youths as to authoritative moral and social values is at once evident. Added to this the questioning on many sides concerning the basic virtues upon which the world's society has been founded complicates youth's plight.

Does it pay to be honest? This is the question that a young man just venturing into the world asked of the editor of The American Magazine. He went on to explain that in his home he had been taught the old virtues but that in his daily life his contacts had made him question the practicability of a code of ethics.<sup>3</sup>

In this same regard it might be mentioned that among the young intellectuals there is contempt of absolute ethical standards. Christian students<sup>in</sup> attendance at large universities have observed that the prevailing tendency

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1. Coe, George A.: What Ails Our Youth? p. 5.
2. Ibid., p. 7.
3. Young Man Speaks His Mind, American Magazine, February, 1934, p. 44.

today among students and young teachers in these institutions is not only to question but also to openly admit that honesty and morality are not anything more than social fashions, here today and changed tomorrow.

### 3. Spiritual Uncertainty of Present Day Youth.

When youth fails in achieving economic security and is likewise confused in respect to a basic moral philosophy, the term "dilemma" is most applicable to his plight. However, these factors do not present the most serious phase of the youth problem. Spiritual bankruptcy is a more serious problem and for many young people that phrase is a true characterization. Especially is this true if we make the term "Church" synonymous with "spiritual."

James Waterman Wise in the summer of 1927 traveled through Europe for the purpose of taking the mental and spiritual temperature of youth there in relation to some of these problems. He says of their attitude to the church:

"That attitude varies in detail from seeming indifference and antagonism toward all things even remotely connected with spiritual problems, to the conscious and articulate efforts to remold religious institutions along lines acceptable to its own generation. .. There is almost complete agreement in dissatisfaction with the institutions of religion, and in the firm conviction that they have been unworthy both of their professions and their opportunities."<sup>1</sup>

What American youth think of religion can be gained from the following statement made by Josephine K. Newton:

. . . . .

1. Wise; op, cit., February, 1928, pp. 427, 428.



"The greater number of young people today talk very little about religion. But they remain silent, not because they are militant or atheistical, certainly not because they are indifferent... but simply because they are profoundly bewildered." 1

Even among churched youth this spirit of dissatisfaction is evident. A statement of Christian conviction prepared by the Christian Youth Council of North America is stated as follows:

"To the church we owe the light that we possess... yet we cannot but conclude that the church has not done her work. She has surrendered the spiritual leadership her Founder committed to her. She has conformed to the standards of a pagan world. " 2

The facts that we must face in relation to youth and religion are simply these. The foundations of religious authority have been shaken by some cataclysmic upheaval that has loosened the soul of man from its mooring. The church which for centuries has symbolized man's search for God is in disrepute. Christian purpose in many instances at least in the large is in a state of lethargy. Where will youth find spiritual stability? Where is there a firm rock foundation upon which our young people may build?

The social setting which has just been described certainly portrays a dark background. It is against this background too that the youth movements of the world have been marshalled and organized. Of course, these difficulties do not encompass all youth. The majority are well established

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1. Newton, Josephine K.: "Youth Challenges the Church", Scribners Magazine, May, 1935, p. 308.
2. Herriott, Frank H.: Christian Youth in Action, p. 27.

in our economic system. Many feel no stress and strain in adjusting their lives to moral and social relationships. Many find within the church the inspiration and power to establish their lives completely. Many of our youths are adjusted to their world. However, that millions do face grave problems is the situation that has confronted the governments of the world and has resulted in various attempts to serve youth.

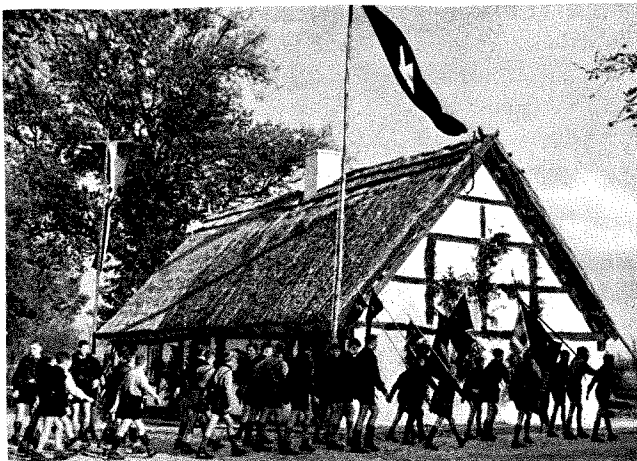
#### C. Summary and Conclusion.

It is evident that youth is in a dilemma because its world has been shaken by an uncertainty that pervades every aspect of life. Placed against a materialistic and humanistic social background youth in many instances finds itself economically insecure, morally uncertain, and spiritually irresolute. These lacks are the great enemies of young people. Could economic assurance, moral purpose, and spiritual adjustment take their place, youth would come back to its rightful heritage. This is what the nations of the world are trying to bring once again to their young citizens. The question is whether their attempts are being made into rightful channels.

CHAPTER III  
A SURVEY OF REPRESENTATIVE NATIONAL  
MOVEMENTS FOR YOUTH



Hitler Youth



A Youth Hostel



German Girls Playing

## CHAPTER III

### A SURVEY OF REPRESENTATIVE NATIONAL MOVEMENTS FOR YOUTH

#### PART I. The Youth Movement in Germany.

##### A. Germany's Attitude Toward Youth.

"Every young man or woman, who has a character that must develop in its own way, should be more valuable to us than coal or iron or any of our other raw materials in Germany: . . . "1 This forceful statement of conviction appears in an official publication of the Hitler Youth Movement. It reveals why all Germany is stirred today by the marching feet of youth. It explains why the flag with its black swastika is held so proudly above the heads of young Germany. It explains why in every village and city street the mustard colored suits of the "Hitler Jugend" (Hitler Youth) the greenish-grey of the youth in the "Arbeitsdienst" (work service) the black, the brown and the blue of various other divisions and ranks, seem to set all German youth apart for the state and its services.

When Adolf Hitler said to youth in late August 1933, "My comrades, You are the coming Germany,"2 he spoke what the German state has so forcefully realized and for which it so definitely planned. This explains why T.R. Ybarra, writ-

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1. German Youth in a Changing World, an official Nazi Publication, p. 9.
2. Douglass, Paul F.: God Among the Germans, p. 152.

ing in Collier's magazine, was forced to say, "Six million German youngsters, at the most impressionable age, are being trained by the Nazis of today to be the Nazis of tomorrow. "1

#### B. History of the German Youth Movement.

These six million young people, banded together as Hitler Youth, were organized almost instantaneously. It was not until 1926 that the plan of such a movement for Nazi purposes took definite form. As recently as 1928 the numbers were counted in squads instead of regiments. Hitler's election in 1933 precipitated the whole matter, and today there is no youth group in all Germany with the exception of the Catholic, that is not clearly pledged to the "Nazi" program. 2

Yet despite the recency of this organization some very definite trends beginning as early as 1910 have profoundly influenced the state of German youth today. At that time there was a definite revolt among university and high school students against materialism. Kenneth Roberts has stated the ideals of this group as follows:

"It was the duty of youth, said these forward-looking young people, to build up a new world as a protection against all the old frumps; a new world in which there would be a new attitude toward love, toward religion, toward work.. "3

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1. Ybarra, T.R.: "Six Million Little Brown Shirts," Collier's Magazine, August 31, 1935, p. 18.
2. Cf. Ibid., p. 32.
3. Roberts, Kenneth; "Hitler Youth", Saturday Evening Post, May 26, 1934, p. 100.

This desire led to the formation of a movement between 1910 and 1914 known as "Wandervogel"- wandering birds. Clad in short pants with a guitar or mandolin tied to the body, German youth of prewar days wandered through scenic Germany singing the old folk songs and dancing old dances, trying to express their new idealism.<sup>1</sup> The war put a stop to this movement, but after 1918 again disillusioned youth took account of its world. The result was that all over Germany youth organized itself into "Bunds" and "Verbands" which would march out into the country to sing, dance and converse about the new world they hoped to build.<sup>2</sup>

The Youth Hostel movement grew to its full power during this period. As young Germany was continually on the march, shelters began to spring up where the trampers could spend the night in comfort and security. In these shelters youth could secure for a few pennies a clean bed, kitchen privileges and proper supervision. The movement grew in popularity and by 1931 there were approximately 2114 youth shelters in Germany.<sup>3</sup> The Bunds and Verbands by this time too had become great national organizations with seven millions of Germany's eleven million young people in membership.

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1. Cf. Roberts: op. cit., p. 100.
2. Cf. Ibid., p. 101.
3. Cf. Ibid., p. 101.

When Adolf Hitler was elected Chancellor in 1933, there were seven main divisions among the Youth Bunds; Catholic Youth with 1,700,000 young people; Protestant Youth with about 600,000; Nazi Youth with some 700,000; Military youth interested in the soldiers life; Sports Youth embracing 100,000 young men and women; Leaguist Youth; the young intellectuals; Professional Youth, the members from the Socialist and Catholic Trade Unions.<sup>1</sup>

What Hitler did to this situation is well described by Mr. Roberts in the following paragraph:

"Consequently, word went out that plans were to be laid to transform all German youth into Hitler youth; and that no expense, in a manner of speaking was to be spared. The best brains in the Nazi Party were put to work thinking up plans, arguments, slogans, songs, catch-words, uniforms, arm bands, gaudily colored insignia, and anything else that would make a strong appeal to flaming German youth."<sup>2</sup>

The plans were accomplished. Under the direction of Baldur Von Schirach, the Federal youth leader, six of these "Bunds" were wielded together into one powerful organization. Some came of their own accord; some were ordered to disband. Today only Catholic youth refuses to give its young people fully and completely to the Nazi state. This explains why Mr. Roberts can say, "German youth is Hitler youth, marching, marching, marching."<sup>3</sup>

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1. Cf. Roberts: op.cit., p. 101.
2. Ibid., p. 104.
3. Ibid., June 2, 1934.



C. Organization of the German Youth Movement.

Of the organization of this great company of young people, Paul F. Douglass, says:

"The Hitler Youth is organized into groups according to age and sex and coordinated with a perfectness which was characteristic of the old German army under the Imperial General Staff."<sup>1</sup>

Four main sections divide the youth army. An official publication describes this organization as follows:

"When the German boy reaches the age of 10 he joins what is called the JUNGVOLK; at the age of 14 he passes over into the HITLER-JUGEND. At the age of 10 the girl joins the JUNGMADDEL; at the age of 14 she passes over to the League of German Girls (The B.D.M.- Bund deutscher Madel.)<sup>2</sup>

"Youth must be led by youth"<sup>3</sup> is one of Hitler's favorite expressions. Consequently from the smallest unit, the Kameradschaft, which is composed of fifteen members, up through the Schar (company) and six other bodies each including more boys, a leader picked from its own ranks is in charge. In respect to the young women's work the official handbook states:

"The girls' organization has its own special structure and its own special work; but it stands in close relations of comradeship with the Hitler-jugend and is conducted along the same general lines."<sup>4</sup>

The handbook likewise states that "The principle of Service is the main consideration in the Hitler-Jugend... in the selecting of its leadership."<sup>5</sup>

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1. Douglass, Paul F. God Among the German, p. 158.
2. German Youth in a Changing World, pp. 18, 19.
3. Ibid., pp. 17, 18.
4. Ibid., p. 18.
5. Ibid., p. 19.

#### D. Objectives of the German Youth Movement.

Six million young Germans are definitely pledged to a program. It is a state-directed program and one whose ideals and objectives are of concern to all the world, for the future of Germany and the character and morale of its citizenry depends upon what it strives to accomplish. A great deal has been said by both Mr. Hitler and Mr. Von Schirach concerning what Germany hopes to achieve for its youth. For instance, in September 1934 Hitler addressed 60,000 little boys all in uniform. In his message to them he stressed some of the cardinal virtues which the German state upholds as ideals for its youth. He said:

"We want to be a peace-loving people, but at the same time courageous... We want to be a proud people and you must be proud; proud to be the youthful members of the greatest nation. We want to be an obedient people, and you must learn to practice obedience. We want to be a people that is not soft but hard as flint, and we want you from early youth to learn to overcome hardship and privation."1

Mr. Hitler here definitely mentions two main objectives; strong, hard bodies and strong, hard spirit. Baldur Von Schirach has reiterated this emphasis in the following words:

"The National Socialist Movement shall educate the German boy, shall make him proud and courageous and teach him early not to bow his small head when others want to move him to injustice."2

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1. New York Times, September 9, 1934, p. 12.
2. Douglass, Paul F.: God Among the Germans, p. 157.

It is of interest to note that Calvin B. Hoover's evaluation of youth's objectives point to the same general conclusions. He says:

"Thus it is a part of the National Socialist ideal to develop a youth who will be trained in the Spartan and warlike virtues... who will in a word throw off what the National Socialist considers the degenerate, effete, and unmanly influence of modern urban, industrial capitalism and who will return to a way of life fit for Nordic heroes. "1

National Socialism has definite ideals for its young. Healthy bodies that can endure hardship and minds trained in Nazi ideals particularly disciplined and obedient to the great goals of the youth movement.

#### E. Religious Emphasis in the German Youth Movement.

Instruction in the Christian faith has no part in the state's plan for its youth. Mr. Von Schirach, the youth leader who has so definitely formulated the policy for young Germany, has said: "There must be no influencing of young people under the guise of religious instruction."2 Religious feeling in the Nazi party tends toward what is called the Germanic Faith Movement which evidences varying degrees of radicalism in its philosophy. Indeed, one group in this movement to which many prominent leaders in the party belong aims to supplant the Christian faith by a new German paganism built upon the old Germanic "Wotanism."3

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1. Hoover, Calvin B.: Germany Enters the Third Reich, p. 166.
2. Ybarra, T.R.: "Six Million Little Brosn Shirts", Collier's Magazine, August 31, 1935, p. 32.
3. Cf. Means, Paul B.: Things That are Caesar's, Chapter 6.

This philosophy has resulted in the burning of a Christian cross by a youth group to signify the rebirth of the old Teutonic faith;<sup>1</sup> in the installation of Hitler Youth ceremonies in place of morning prayers;<sup>2</sup> and in forbidding members of "Hitler Youth" to belong to any religious associations for young people.<sup>3</sup>

Concerning Protestant young people, concessions have been made so that the church can give religious instruction. Two days of the week and two Sundays of the month are allotted to the church. However, religious leaders claim that very interesting Hitler Youth activities are scheduled at the same time so that many young people, desirous of rising in rank within the group, are being gradually weaned from the church.<sup>4</sup>

#### F. Activities of the German Youth Movement.

Youth activities are numerous. There is first of all much marching, camping, and engaging in military drills. Then there is the "Heimabende" (an evening of comradeship) when members of the group gather together to read history and folk tales and to listen to the radio youth programs. There is the "Arbeitsdienst" (work service) a year of hard physical labor which every youth gives voluntarily to his country.

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1. Cf. New York Times, August 12, 1935, p. 7.
2. Cf. New York Times, November 5, 1935, p. 17.
3. Cf. New York Times, December 22, 1933, p. 15.
4. Cf. New York Times, July 30, 1933, p. 1.

There are the Olympic Games, where youth may display achievement in physical hardiness. There is the annual Reich Apprentice Competition where young people trained in arts and crafts may mark their achievements.<sup>1</sup> There is for all youth a round of activity to bind young lives enthusiastically to the state.

#### G. The Spirit of German Youth.

It may be said that the youth of Germany has nothing if it has not a spirit. Its outreaches embrace every loyalty and activity. Two instances related by Mr. Ybarra well illustrate this enthusiasm. He describes youth in Berlin who were waiting for Hitler to come in his car, as follows:

"They rushed into the path, tried to climb onto its step. 'Heil Hitler! Hail to our leader!' they yelled while policemen threw themselves against the swaying, surging mass. "2

He likewise tells of a mother who was complaining to her young son's friend that the long hours of march and physical endurance required were harmful to her boy. "Madam," the friend reprovingly replied, "You complain, that your boy gets tired. In the Hitler Youth there is no such thing as being tired. "3

This spirit, no doubt, is fostered by the color, life

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1. Cf. German Youth in a Changing World, pp. 38, 44.
2. Ybarra, T.R.: Six Million Little Brown Shirts, Saturday Evening Post, August 31, 1935, p. 32.
3. Ibid., p. 18.

and vigor in the movement which appeal to youth. As

Kenneth Roberts says:

"The Hitler Youth are entranced with the uniforms, the marching, the shrill orders, the flags, the fifes and drums, the hand-grenade throwing, the Fuhrenschneire, or colored whistle cords, and the little daggers that hang from the front of their belts. "1

Concerning the spirit of militarism, only one conclusion can be reached. Military life, military training, military discipline, military studies cannot help fostering a military attitude. Mr. Roberts makes the startling comment:

"German youth have been great students in the past, but never have they studied anything as diligently as they are now poring over the newest developments in infantry, cavalry, aviation, tank service, sanitary corps, artillery, machine guns, trench mortars, trench digging and every other sort of athletic gayety."2

However, there is a spirit of thoughtful seriousness in German youth. This is due largely to their background of war and poverty. Count Keyserling speaking of the effect of these forces on Germany's young citizens says:

"As a result the young German is very serious and very matter of fact. He does not believe in prosperity because he never had any. He does not believe in individuality because it is only when he shares with others that existence becomes supportable.... And so he has started his civilization afresh and has conducted his principles

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1. Roberts, Kenneth: "Hitler Youth", Saturday Evening Post, June 2, 1934, p. 36.
2. Ibid, p. 34.

and lines of conduct for himself."<sup>1</sup>

Count Keyserling has also made a statement concerning young Germany's attitudes which is an exceedingly interesting summarizing statement. After stating their cry to be "We want a new world, a new life, a new religion," he says; "That is what the young Germany demands, and that is what it believes that Adolf Hitler can supply."<sup>2</sup>

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1. Keyserling, Count Hermann: "Whither Goes Germany", The Bookman, June, 1933, p. 147.
2. Ibid., p. 147.



Fascist Youth



## PART II. The Youth Movement in Italy.

### A. Italy's Attitude Toward Youth.

Italy during the past ten years has become aware of its youth. Wherever the Fascist Hymn is sung, a paean of praise to youth is lifted by the patriotic of the land. The refrain of that hymn evidences this spirit:

"Youth! Ah, youth! Thou lovely thing!  
Time of beauty's blossoming!  
Fascism doth surety bring,  
Of our people's liberty."<sup>1</sup>

James Waterman Wise in two articles he has written for The Century Magazine shows how definitely Italy is youth conscious. He says:

"For youth looms large in Italy today. As a political power, as an intellectual force, Fascism has mobilized Italian youth. Fascism, according to Fascists, not only expresses youth, symbolizes youth- it is youth."<sup>2</sup>

Evidences of this spirit appear on every hand. Youth is an office holder in Italy today. Mr. Wise points out in this regard:

"Italy is literally ruled by its youth. In the Foreign Office and in the army, in the civil service and in industry, positions of importance are held by men twenty to thirty years younger than those holding corresponding places in any other country of Europe."<sup>3</sup>

This tendency is not accidental. It is the deliberate policy of the government. Every factor of social life,

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1. Fascist Hymn, "Youth", M. Manni, Literary Digest, April 23, 1927, p. 70.
2. Wise, James Waterman: "Youth and the Old World", The Century Magazine, March 1928, p. 601.
3. Ibid., p. 602.

the school, the press, the theater, is directed toward producing a citizenry moulded after the Fascist ideal.

Premier Mussolini, along with Chancellor Hitler, is one of the world's outstanding leaders of youth. He has stated frankly that Italy's future rests in the younger generation. He exclaimed at the opening of the ninth year of the Fascist era:

"In 1950 Europe will have wrinkles, will be decrepit. The only country for young people will be Italy. People will cross frontiers in order to witness the phenomenon of this spring-time of a nation."<sup>1</sup>

On November 4, 1930 Mussolini addressed 260,000 young people enrolled in the Fascist Party thus: "Remember that Fascism promises you no honors, no posts, no pensions, only duty and struggle. "<sup>2</sup>

How Italian youth reacted is described by a Paris weekly as follows:

"And a great wave of aspiration rose toward the dictator from this adolescent crowd. Banners bearing words of hope and faith suddenly emerged from the black sea of young chests. "<sup>3</sup>

#### B. The Historical Background of the Italian Youth Movement.

The Italian youth movement is a product of the disintegration following the world war. In 1922 Fascism was only a movement of the younger generation who had been

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1. By xxx, "Italy's Rising Generation", The Living Age, October, 1932, p. 130.
2. Ibid., p. 127.
3. Ibid., p. 127.

affected by the war. A young Italian writes, "The old liberal, democratic, republican or socialistic tendencies no longer satisfied the rising generation."<sup>1</sup> Although all youth did not link themselves with the Fascist movement but fought for their ideals through other parties, by 1926 the Dictator and Fascism were firmly rooted in the national life.<sup>2</sup>

The establishment of the O.N.B., the Fascist Opera Nazionale Balilla, which is the great youth organization, took place in 1926.<sup>3</sup> This movement at once became a controlling factor in Italian life. According to Mr. Wise, the leaders of the state held that

"The idealism of youth must be organized, directed, turned to practical account. In Italy there must be one youth movement only- that movement must be Fascism."<sup>4</sup>

These leaders accomplished this purpose, for by 1931 the president of the movement could report that 2,216,166 children and youth of both sexes were at the command of the Fascist regime.<sup>5</sup>

The Balilla is named for a youthful war hero. It is said that a Genoese youth nicknamed Balilla, on December 5, 1746, threw a stone at the Austrian patrol which was passing through his city. This action resulted in an uprising which

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1. A Young Italian; "Fascism and Youth in Italy", Contemporary Review, June, 1934, p. 698.
2. "Fascism's Balilla", Literary Digest, January 23, 1932, p. 12.
3. Cf. Ibid., p. 699.
4. Wise: op. cit., March 1928, p. 603.
5. "Fascism's Balilla", Literary Digest, January 23, 1932, p. 12.

drove the Austrian out of Genoa and Liguria. This deed has been immortalized and today the Balilla has been made the symbol of the entire younger generation in Italy.<sup>1</sup>

C. Organization of the Italian Youth Movement.

The Italian state claims ten years of the early life of its citizens as primarily its own. From eight years until eighteen the boys and girls are subjected to every influence that the state can bring to bear upon them. There is a definite system of regimentation with four main divisions according to age and sex differences. Boys from eight to fourteen are enrolled in the Balilla proper and are instructed and drilled in Fascist ideals, symbols and activities. Boys above fourteen are enrolled in the "Avanguardisti" (foreward) where they remain until they are eighteen. During this time the intensive training in Fascist thought is accomplished so that the young citizens can be graduated into the Fascist party. It is interesting to note that at the inception to the party each boy is given a gun as a symbol of the responsibility, which it is his duty to assume. Girls from eight to thirteen are enrolled in the Piccole Italiane (Little Italians) and from thirteen to eighteen in the Giovani Italiane (Young Italians).<sup>2</sup>

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1. Cf. op.cit., p. 12.

2. Cf. "Fascism's Balilla", Literary Digest, January 23, 1932, p. 12.

#### D. The Ideals of the Italian Youth Movement.

Concerning the ideals that motivate this youth movement, mention has already been made. That the movement is making every effort to ally its youth to the policy and purposes of the state is obvious. However, this general objective divides itself into a group more specific in its aims, which are worthy of mention. Mr. Wise declares:

"Fascism frankly stands for force, for power, for action. .. The self-dependence which is based on the consciousness of superior power, power fundamentally physical and material in character."<sup>1</sup>

A Paris news weekly has characterized the goals of the youth movement as discipline and obedience,<sup>2</sup> and has pointed out that the physical activities of youth are "bringing forth a hardy and superb group of young people.. "<sup>3</sup> A young Italian has similarly pointed out that the physical and militaristic goals are considered important.<sup>4</sup> Likewise an editorial in "The World Tomorrow" states; "The very textbooks in the schools are aimed not at information but at ignorance, designed to keep the narrow nationalist ideal uppermost until the eighth grade or its equivalent."<sup>5</sup>

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1. Wise, James Waterman: "Youth and the Old World," The Century Magazine, March, 1928, p. 603.
2. "Italy's Rising Generation" By xxx, Living Age, October, 1932, p. 133.
3. Ibid., p. 131.
4. "Fascism and Youth in Italy", Contemporary Review, June, 1934, pp. 701, 703.
5. "Ten Years of the Blackshirt", World Tomorrow, October, 26, 1932, p. 391.

Character training has been very consistently stressed as part of the Fascist goal. This has resulted in a vigorous censorship of the press, a capable supervision of the theater, and the passing of laws forbidding children under fifteen to purchase cigarettes, wine and liquor.<sup>1</sup> Angelo Flavio Guidi, states that Mussolini's aim is "a clean, wholesome press which can be read by everybody young and old alike."<sup>2</sup> The following summarizes the objectives of the youth movement:

"Through supervision of the cultural, physical and political education of these boys and girls during ten years of their youth, we are told, the Fascist hierarchy believes it has found the most effective means of perpetuating the Italian race."<sup>3</sup>

#### E. Activities of the Italian Youth Movement.

Young Italy with its girls in white blouses and its boys in black shirts is doing what the State proposes it should do. Every Sunday there is much marching and maneuvering in true military fashion. Every school day there are lessons to be learned from Fascist text books and Fascist teachers, for the State has demanded that every teacher take an oath of loyalty to party principles.<sup>4</sup>

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1. CF. Guidi, Angelo Flavio, "A Defense of Fascism," World Tomorrow, November, 1929, p. 450.
2. Ibid., p. 450.
3. "Fascism's Balilla," Literary Digest, June 23, 1932, p. 12.
4. Fascism and Italian Education, School and Society, September 21, 1929, p. 395.

Since 1928 the Academy of Physical Culture has supplied gymnasium and sport instructors for all Italy so that now even leisure time is state controlled. Even the summer vacation may be a Fascist event, for each year the Academy sends children to the mountains and seashore.<sup>1</sup>

F. The Relation of Italian Youth Movement  
to the Church.

The church and the christian religion have little part in the ideals and activities of the youth movement. In 1928 the state declared the suppression of all agencies that purposed to aid in the physical, moral or spiritual education of its youth.<sup>2</sup> The Fascist party has likewise the pledge which a youth takes on entering the party<sup>which</sup> stresses absolute obedience and reserves no rights to God, and to his church.<sup>2</sup> Compromise with the Church has been made concerning the severity of this pledge, but it indicates the direction toward which the Fascist leaders are looking in regard to religion for their youth. Concerning religion in Italy, Mr. Wise says:

"The patriotism of the New Italy has achieved the quality of a religious renaissance; religious in its intensity, religious in its subordination of the individual to something which includes him but which is always greater and is more deeply to be considered than his well-being, and religious also in its intolerance of any other influence that may lessen or shake the fundamental loyalty of the individual to itself."<sup>3</sup>

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1. Cf. "Fascism's Monopoly of the Child;" Literary Digest, April 21, 1928, p. 29.
2. By xxx, "Italy's Rising Generation", Living Age, October, 1932, p. 130.
3. Wise, James Waterman: "Youth and the Old World", The Century Magazine, March, 1928, p. 605.

### G. The Spirit of Fascist Youth.

The spirit of Fascist youth is not easy to define. It is possessed with vague outreaches and contradictions, and yet there is something of great stability engendered in the very roots of its being. W.A. Vissert Hooft, for instance, relates the following experience: He was speaking to a group of young Italians about the obvious breakdown of faith in many countries and the longing for eternal values on the part of many youth of the world. The youth of Italy replied to this picture of dissolution and spiritual decay was, "But not with us. We have a real enthusiasm, a real faith."<sup>1</sup> Mr. Wise likewise bears out this statement concerning the spiritual security of Fascist youth. He says:

"For among the young Fascists whom I met there was none of that intellectual unrest and spiritual dissatisfaction which is so rife everywhere else in Europe."<sup>2</sup>

Fascist youth is extremely patriotic in the most nationalistic manner. There is no concern among these young people for international obligations or world responsibilities. They exclude from their sphere of interest any matter that does not glorify the power of their own Fascist state. Mr. Wise comments on their attitude as follows:

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1. Vissert, Hooft, W.A.: "Is Fascism a Religion?", Christian Century, December 28, 1932, p. 1602.
2. Wise, James Waterman: "Youth and the New World," The Century Magazine, March, 1928, p. 603.



"While young people elsewhere in Europe are questioning seriously the old shibboleths which correspond to the American 'my country, right or wrong,' Italian youth, government stimulated, has adopted an attitude which seems to say 'my country always right because my country.' <sup>1</sup>

This self-interested nationalistic attitude cannot help fostering a military spirit. The gun being a symbol of party membership bears eloquent testimony to the prevailing ideal. Mr. Wise says of the young Fascist:

"His whole philosophy of life is war attuned" and "Everywhere in Italy I found young people either openly or in secret preparing-mentally and spiritually as well as in a practical military way- for what they believe must be the Italian equivalent of 'Der Tag'. "<sup>2</sup>

A young Italian, however, takes exception to this belief, stating, "One may say that, in Italy, there is more the appearance of a militaristic spirit than its reality."<sup>3</sup>

In creative and cultural aspects the youth of Fascism is found sadly wanting. Mr. Wise points out that "Little that is original or free is being produced among the younger generation of Italy."<sup>4</sup> This indictment is corroborated in the words of a young Italian:

"On the whole the new generation which has been brought up under the Fascist regime is weak and lacking in energy."<sup>5</sup>

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1. Wise: op. cit., p. 605.
2. Ibid., p. 606;
3. A young Italian, "Fascism and Youth in Italy," Contemporary Review, June, 1934, p. 701.
4. Ibid., p. 607.
5. A young Italian, "Fascism and Youth in Italy," Contemporary Review, June, 1934, pp. 700, 701.

And again;

"The best proof of the decadence that Fascism has brought is provided by the low intellectual standard of the literary work produced by the young men who have become Fascists."<sup>1</sup>

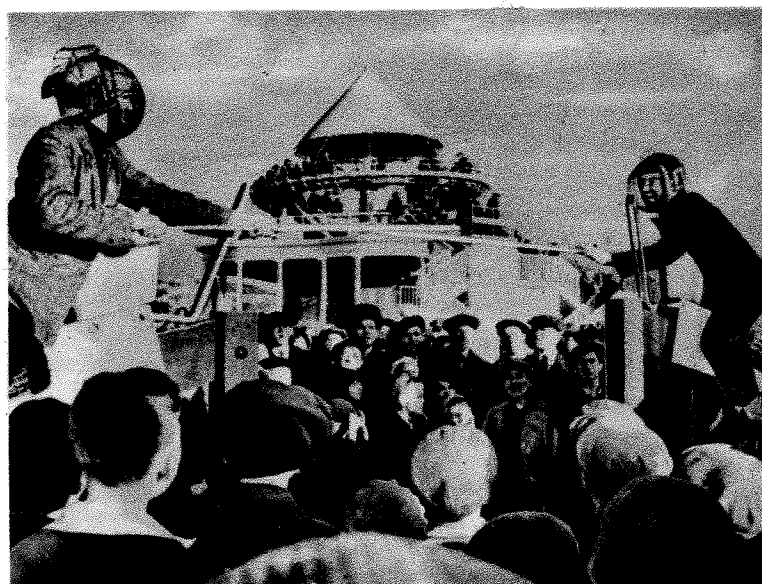
In summarizing the spirit of these young people, still another statement by Mr. Wise appears most significant:

"Efficiency, unity, solidarity have come into the life of Italian youth to an extent hitherto unknown, but with their coming certain other hardly less valuable qualities have begun to disappear. Tolerance, intellectual freedom, the national magnanimities and generosities of the spirit of youth- what has the new Italy, powerful and effective, contributed to these?"<sup>2</sup>

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1. Wise: op. cit, p. 703.  
2. Ibid., p. 609.



Young Pioneers



Russian Youth At Play

### PART III. The Youth Movement in Russia.

#### A. Russia, the Land of Youth.

A unique statement has been made concerning Russian youth by an eye witness of the trends of the Communist movement. He has characterized them as probably the happiest youth in the world.<sup>1</sup> This characterization is unique because one finds little mention of pure happiness even among the most enthusiastic young advocates of any national policy. Professor Harry F. Ward has likewise sensed a peculiar exuberance which he has described as follows:

" .. there shines from their eyes a concentrated and eager intensity such as I have never seen before outside a religious revival or a strike meeting."<sup>2</sup>

"Always remember that for us the world is just beginning!"<sup>3</sup> These words by a Russia girl, a student in Moscow University, may be the reason for this happiness of the 10,000,000<sup>4</sup> young Russians who are enrolled in a great youth movement. They may account as well for their purpose, their zeal and the pure joy which glows in the faces of the young Pioneers and the members of the Komsomol, the youth bands. They may explain why Russia, so world-weary and depressed during the early years of the century, is now characterized as the land of youth.<sup>5</sup>

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1. Cf. Eyewitness; "Young Russia," International Conciliation, December, 1929, p. 54.
2. Ward, Harry F.: Soviet Russia-Land of Youth, "Nation, August 3, 1932, p. 104.
3. Eyewitness; "Young Russia," International Conciliation, December, 1929, p. 46.
4. Cf. Furness, Edgar S.: "The Soviet Youth Movement," Current History Magazine, November, 1931, p. 304.
5. Cf. Spaul, Hebe: The Youth of Russia, 1931, p. 9.

Yet there are other features which have been an influence in these striking changes. Russian youth are challenged by a great purpose. As a Soviet educator expresses it: "They know where they are going; they know how; and they know why."<sup>1</sup> The following short description of one of their great celebrations reveals how vital this problem is:

"At the celebration of Peace Day in Moscow, thousands of boys and girls of the Komsomol (the communist youth movement) are massed in the Parks of Culture and Rest. They are addressed through loud speakers by Chinese, Japanese, American and other communists from all over the world declaring the missionary triumphs of the Bolshevik Revolution. Bugles sound; at that signal they chant in unison 'We are changing the world'. Again and again the bugles sound and Russian youth thrilled with the conviction of the eventual triumph of their cause around the earth, declare, 'We are changing the world.' "<sup>2</sup>

This new world of intensive effort which the Moscow student claimed was just beginning was born in October 1917 when the Bolshevik Revolution swept the country and Lenin became prime minister. It was then that youth struggling for recognition emerged triumphant. Lenin, the Messiah of Communism, recognized the place of youth as the "best insurance for the permanence of the Revolution."<sup>3</sup> Since that time the Komsomol for older youth, the young Pioneers and the Octobrists, for the younger, have been pledged to the

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1. Quoted by Ward, Harry F.: "Soviet Russia- Land of Youth," Nation, August 3, 1932, p. 104.
2. The Christian Internationale, Edited by Raymond P. Currier, p. 9.
3. Aronson, Julian: "Youth Movement in Soviet Russia, Scholastic, March 10, 1934, p. 15.

policies of the Soviet Union. A commentator on young Russia's rise to a place in the sun has said:

"Not the least impressive feature of present-day Russia is the amazing rise of youth to power. In no land in the world, hardly even in nationalistic China, has youth been elevated to such a position of responsibility in the judicial, administrative and economic functions of the State as in Russia."<sup>1</sup>

Youth in Russia is actively and purposefully alert. It is not supposing that this is so, for at the congresses of the Komsomol the older leaders tell them:

"You are the master of all these riches of the Soviet land. It is for you that all this is being built up, and you must help it. You are the masters of life. With you we must equal and surpass the rotten West and America."<sup>2</sup>

Thus it is that youth in Russia go on singing:

" We pioneers,  
Are children of workers  
There comes the dawn  
Of a brighter day....  
Hark, the Pioneers cry;  
Always be ready!"<sup>3</sup>

#### B. The Historical Background of the Youth Movement in Russia.

As has already been suggested, the new Russia, was born out of great struggle against existing oppressive conditions. Youth played an important part in this endeavor

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1. Eyewitness: "Young Russia", International Conciliation December, 1929, p. 49.
2. Kushova, Katherine: "The League of Communist Youth", Slavonic Review, December, 1931, pp. 310, 311.
3. Aronson, Julian: Youth Movement in Soviet Russia, Scholastic, March 10, 1934, p. 16.

for by 1902 young people had been united in the strife against Czarism. The severe industrial and economic conditions forced youth more and more to unite in groups until the time of the Bourgeoisie revolution in February 1917, the way was opened for a working-class youth movement. Through the six months that followed, the young proletarians began to combine in all the industrial towns of Russia. The movement grew rapidly and by the summer of 1918 there was formed an All-Russian central organization. In the month of October 1918, 1919 and 1920 great congresses of youth were held in Moscow, and the name Communist Youth Association (Komsomol- a contraction of Kommunisticheski- Soyws Molodeshi) was chosen. The movement was at this time definitely linked with the communist party.<sup>1</sup>

Since 1928 the Komsomol, along with the entire Russian people, has been pledged to the first five-year plan, later extended- that immense project by which Russia seeks to become a self supporting nation. This project particularly challenged youth. As Mr. Mehnert, an authority on youth's place in this great nation, has said:

"A special role fell to youth at this earliest state of the Socialist structure, and the immensity of the enterprise and the military nature of its execution were peculiarly suited to the character of youth."<sup>2</sup>

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1. Cf. Mehnert, Claus: Youth in Soviet Russia, 1933, Chapter 3., and Spaul, Hebe.: "The Youth of Russia", 1933, Chapter 4.
2. Mehnert, Claus: "Youth in Soviet Russia", p. 67.

The Young People of Russia have been challenged by Stalin. He has offered them no easy task- no honors or comforts. He has instead rousingly bade them wage

" .. strenuous warfare against ancient foes of human progress who must now be conquered if the foundations of socialism are to be successfully laid."<sup>1</sup>

The answer to this call is evident in that youth is fighting. Mr. Ward describes their activities as follows:

"They fight against ignorance and inefficiency, against indolence and drunkenness, against graft and bureaucracy. They give the pugnacious tendencies of man full expression in constructive activities, as the idealists have long desired. "<sup>2</sup>

#### C. Organization of Russian Youth.

The youth movement in Russia has three major divisions. First, there is the Komsomol which is the League of Communist Youth with members varying in age from fourteen to twenty-three. Below these is a group known as the Young Pioneers who vary in age from ten to fifteen. A children's organization known as the Octobrists, named after the famed month of the Revolution, enlists even the very young. Unitedly they form the background upon which Communism is endeavoring to set the stage for world supremacy.

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1. Ward, Harry F.: Soviet Russia-Land of Youth, Nation, August 3, 1932, p. 103.
2. Ibid., p. 103.



The Komsomol has been called the "spear head of Communism ". Only children of peasant and proletariat extraction can be admitted. It has the very definite purpose of preparing youth for the great activities of the party. Supervision is exceedingly rigid. Each year there is what is called a "tchistka", a cleansing, where members who have violated rules are suspended. Such offences as habitual drunkenness, ignorance of party principles , race prejudice and rowdyism will not be tolerated.<sup>1</sup>

The Young Pioneers are supervised by members of the Komsomol. Physical, moral and political training compose their program. The pledge which they take is indicative of the revolutionary aspects of their movement:

"I, a Young Pioneer of the Union of Socialist Soviet Republics, in the presence of my comrades, solemnly promise that I will firmly support the cause of the working class in its struggle for the liberation of the workers of the whole world, and that I will honestly and faithfully follow the principles of Ilyich and the laws of the Young Pioneers."<sup>2</sup>

These young people wear a bright red neckerchief and have as their motto "Always Ready."

The Little Octobrists, children from seven to ten years of age, wear a red star sewed to their shirts, and have the following laws:

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1. Cf. Aronson: op. cit., p. 17.

2. Kalachov, Paul D.: "Character Education in Soviet Russia," pp. 94, 95.

1. Octobrists strive to become Young Pioneers.
2. Octobrists are careful to keep their bodies and clothes clean.
3. Octobrists love to work.<sup>1</sup>

D. Objectives and Activities of the Russian Youth Movement.

In speaking of the ideals of the Russian youth movement, a statement by Julian Aronson is significant. He says; "The principal motive behind Soviet educational policy is the manufacture of Bolsheviks in the shortest possible time."<sup>2</sup>

However, this practical ideal expresses itself in various ways. The three main objectives of the Young Pioneer organization are representative of the goals toward which Russian youth is striving. They are listed as political, economic and cultural. The building of sound bodies, military training, social service, proper use of leisure, study and preparation for service, all have a part in the program of the movement. <sup>3</sup>

Of the variety of activities sponsored by the Komsomol, it has been said:

"Everywhere it has its own quarters, libraries, schools, club-houses, playing fields, little theaters, parks, and at times its own courts of honor. It has its own press, far-flung, deep rooted, virile. ... Its voice is the

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1. Cf. Kalachov: op. cit., pp. 93, 94.
2. Aronson: op. cit., p. 15.
3. Cf. Ibid., pp. 16-18.

loudest, the clearest in Russia- and the most intriguing."<sup>1</sup>

With these ideals and activities as motivation, the youth of Russia are busy rebuilding their world. Where industry flags, great bands of them are sent out as workers. Where harvest help is needed, the youth of the Komsomol go. Between school and work the youth of Russia are giving their best for the common good of old Russia.

#### E. Religion in the Youth Movement of Russia.

"Young Russia is unhappily being trained as an atheist and to regard religion with contempt."<sup>2</sup> This statement summarizes the communist attitude toward religion as observed by a student of Russian life. This commentator goes on to say:

"One of the first things the Bolsheviks did on coming into power was to prohibit religious teaching in the schools and to issue a decree separating Church and State. Complete freedom of worship and of propaganda for all religions and for atheists was also declared."<sup>3</sup>

Later freedom of propaganda was taken away from the Orthodox and the Evangelical churches, which action had a very damaging effect on religious life.<sup>4</sup>

Several factors stand in the background as contributing to this definite stand against Christianity. Among these are the lack of vitality in the Orthodox Church, the failure

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1. Eyewitness: "Young Russia," International Conciliation, December, 1929, pp. 619, 620.
2. Spaul, Hebe: The Youth of Russia, p. 133.
3. Ibid., p. 144.
4. Cf. Ibid., Chapter 9.

of the priests to contribute their wealth during the famine, the opposition of the Bolsheviks and their doctrines by the church at large, and the atheistic tendencies of the leaders of youth.<sup>1</sup>

This opposition has taken concrete form. For instance there is an organization called the Anti-God Society, encouraged by the government, which definitely spreads propaganda against all forms of religion. Museums have been established which attempt by their exhibits to disprove scientifically the tenets of religion. Purposefully planned activity toward making religion unattractive and undesirable exists on every hand.<sup>2</sup>

The children in the youth movement are early trained in atheism and are urged to help in the spread of anti-religious teaching. A decree has been effected to prohibit the establishing of Sunday Schools or any other religious services for children. The result, therefore, has been that whatever religious instruction has been given has come through the home. The confusion which such a dual attitude has produced is evident from the remarks of a little Russian girl. "Of course I know there is a God, but then, I don't believe in him."<sup>3</sup>

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1. Spauli: op. cit., Chapter 9.

2. Ibid., Chapter 9.

3. Spauli, Hebe: The Youth of Russia Today, p. 145.

### F. The Spirit of Communist Youth.

Russian youth are possessed with a spirit born of purpose and enthusiasm. To be engaged, definitely and concretely, in "saving the world" is an appeal especially challenging to young people. As Katherine Kuskova has said, "Young people have a great capacity for imagination, and the Bolsheviks were good psychologists."<sup>1</sup> Just how this appeal takes form is described by Basil Matthews in the Christian Internationale:

"As the author of the Book of Revelation saw the Holy City, the New Jerusalem coming down from heaven, the city in which sorrow and death would be no more, so young communists see a planned, cooperative, classless society of workers." It is this that spurs their activity and is the root of their spirit."<sup>2</sup>

Dr. Ward has praised Russian youth for what he calls "the impact of their vitality." In contrasting them with the youth of the United States he says:

"The latter, with their doubting fear of life or their inability to find enjoyment unless it is paid for or provided by others, seem strangely world-weary along-side exuberant youth of more ancient lands, with their hikes and rest houses, their unaffected group singing and folk dances. This quality of exuberance the Russians share, but they work while they study and study while they work, uniting theory and practice not in minor jobs whose outcome is private profit, but in a vast social rebuilding."<sup>3</sup>

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1. Kuskova, Katherine: "The League of Communist Youth", Slavonic Review, December, 1931, p. 309.
2. Christian Internationale, Edited by Raymond P. Currier p. 9.
3. Ward, Harry F.: "Soviet Russia- Land of Youth", Nation, August 3, 1932, p. 104.

The spirit of purpose and the spirit of freedom are combined in the youth of Russia. They have broken with the past in order that they may achieve their desires without being hindered. One commentator has described this manifestation as follows:

"Nowhere in the world is youth so independent of parental authority of the guidance of elders. Nowhere is it so habituated to the notion of sex equality and sex freedom, to a repudiation of religion, to the conception of social service as a motive and goal in life, to aversion of personal acquisitiveness, to group action, to the exaltation of labor."<sup>1</sup>

Such spirit has, of course, values and commendatory features. It has, however attendant snares and pitfalls too obvious to escape notice. As a student of Russian life says:

"These young communists have not been mellowed by experience. They tend to be self-righteous and over positive of system's superiority. No form of doubt assails their attitude, no quarter to the capitalistic system is given, and no criticism of their own permitted. They represent the completely indoctrinated mind in action, and, I must confess the result is not pleasant to contemplate."<sup>2</sup>

It would seem that young Russia, purposeful, enthusiastic, happy, is lacking in tolerance and evaluation, which attributes are necessary for an enduring state.

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1. Eyewitness: "Young Russia", International Conciliation, December, 1929, p. 52.
2. Aronson, Julian: "Youth Movement in Soviet Russia," Scholastic, March 10, 1934, p. 17.

PART IV. The Civilian Conservation Corps of the  
United States.

A. The Movement of Youth in the United States.

In America there is no national youth movement of the type that Germany, Italy and Russia have established. That no swastika, no red flag, no Fascist symbols or their equivalent bind our youth together has been the cause of much speculation. Walter B. Pitkin plainly states the reason to be the fault of youth, of whom he says, "... they seem still unable to make up their minds what to do as a group."<sup>1</sup>

However, in a land with the area and the population of the United States which is definitely beset by a youth problem, an effortless unconcern of their needs is unthinkable. As in Europe, before the great national bands were established, there now exist in this country a great number of miscellaneous youth movements of a philanthropic, social or religious nature. Pendry and Hartshorne in their recent book, Organizations for Youth, have tabulated eighty movements of national character which are either secular or religious.<sup>2</sup>

Then, too, there are the great political organizations among students such as the National Student Federation, the National Student League, and the Student League of Industrial Democracy. There are the popular political movements such as the Young Republicans and the Young Democrats. All of these

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1. Pitkin, Walter B.: "The Rising Tide of Youth," Good House-keeping Magazine, August, 1934, p. 178.
2. See Pendry, Elizabeth R., and Hartshorne, Hugh: Organizations for Youth, 1935.

challenge youth's interest and make use of the drives and ideals which characterize the young.

However, there have been stirrings in the direction of a national youth movement. Walter B. Pitkin has outlined a plan which would result in such an organization. In his address to his young readers he says:

"You young people do not realize your power. Drilled in meekness and contentment you have not yet caught on to the ways of this old world.... You do not know that if to your numbers you can bring firm organization and a single goal, you can save yourselves- and America, too.. "1

He then outlines a program whereby youth might capture the ballet and by organization and political pressure serve his ends.

A federal enactment of nation-wide scope is the National Youth Administration which was established by President Roosevelt on June 26, 1935. This is a local community program, federally sponsored, which aims to provide work projects, student educational aid, employment and vocational guidance, apprenticeship training and leisure time activities for unemployed youth between the ages of sixteen and twenty-four.<sup>2</sup> This project, according to Jonathan Mitchell is an effort "... to accomplish the general purposes of the C.C.C. Camp without removing boys and young men from their normal environment."<sup>3</sup>

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1. Pitkin, Walter B.: The Chance of a Lifetime, p. 15.
2. Cf. Information Pioneer of National Youth Administration, Issued by National Youth Administration, August 9, 1935.
3. Mitchell, Jonathan: "Jobs for All", New Republic, July 10, 1935, p. 242.



### B. The Program of the Civilian Conservation Corps.

The federal government has undertaken a project for youth which in some particulars resembles the movements in Europe. The C.C.C. Camps have taken young men beset by problems and difficulties and have given them work, food and shelter as well as the possibility for recreation and self-improvement, in the great forest areas and unimproved sections of the country. Such a program does not sound unlike the camping trips of the Hitler Youth or the recreational and cultural goals of the Russian Komsomol. However, no organization, no party pledges, no promises of permanent loyalty to the group, no emblems, watchwords or creeds encroach upon the major interest of the project.

"Babes in the woods" is a title which has been given to Civilian Conservation Corp Campers . This is fitting because by far the greater number of camps are located in the forest sections of the United States. The camps and their equipment are crude but adequate. Beverly Smith has described them and their location as follows:

"Most of the camps I have seen are something like this. You get off the train at a village you have never heard of. You ride three, or eight, or twenty miles up into the woods along a narrow truck trail. Unexpectedly you come to a clearing. There is a flag pole, and half a dozen unpainted, new wooden buildings: Headquarters, mess hall; dispensary, officers' quarters; two long narrow barracks, such as you used to see in the army cantonments during the war; recreation hall, and a couple of small outbuildings."<sup>1</sup>

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1. Cf. Smith, Beverly: "Babes in the Woods", American Magazine, May, 1934.

In each camp there are 200 to 250 men stationed except for the "spike" camps where fifteen to twenty-five men are sent into less improved sections under the supervision of a United States forester.<sup>1</sup>

The membership in these camps ~~is~~ limited to young unmarried men between eighteen and twenty-five years of age. Enrollment in camp occurs every six months and no youth may enroll for a period longer than one year. During this period the monthly wage is \$30.00 of which \$20.00 to \$25.00 must be sent home to help "the needy family." If a boy should be selected for one of the assistant leaders he is given \$45.00 a month.<sup>2</sup>

#### C. Historical Background of the Civilian Conservation Corps.

The C.C.C. program was initiated into American life as part of the reconstruction policy which the Democratic party led by President Franklin D. Roosevelt sponsored under the slogan "The New Deal." In fact this was one of the first of the many emergency measures which the President sponsored.

The following data is listed concerning the birth and early development of this movement:

"On March 21, 1933, just seventeen days after his inauguration, President Roosevelt sent his message to Congress proposing the establishment of the C.C.C. On March 31,

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1. Smith: op. cit., p. 29.

2. Cf. Hill, Frank Ernest: "The School in the Camps", p. 6.

Congress enacted the necessary legislation. On April 5 the President appointed a Director of Emergency Conservation Work to take charge of the project. On April 10 the first quota of 25,000 men was called. On May 12 the number of men to be enrolled was increased to 274,375. By July 2, all of the enrolled men were in camps selected for forestry and soil-erosion control work."<sup>1</sup>

At the end of the first year it was reported that 1,468 camps with 250,000 young men had been established.<sup>2</sup>

#### D. Objectives of the Civilian Conservation Corps.

There are definite objectives motivating the establishment of these camps. For instance, the conditions of thousands of youth of the United States has been described by Charles Lathrop Pack as follows:

"When the depression hit us, thousands of young men were finishing school or were forced to quit college. There were no jobs for them. There weren't even ditches to dig or trucks to drive. They had to live on their families or stand in the bread line. Thousands of them were hungry. Many wandered aimlessly over the face of the land, living by their wits."<sup>3</sup>

It was to meet these conditions of physical, mental and moral instability that the camps were established. To meet the physical needs work which is remunerative, food and shelter are provided. Educational advantages for every youth so inclined are offered by the schools within the camps. Camp discipline, proper recreation, fellowship and the life where a new spirit prevails meet the moral goals.

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1. W.M.H.: "At the Observation Post," Literary Digest, April 28, 1934, p. 12.
2. Cf. Ibid., p. 12.
3. Pack, Charles Lathrop: "Human Dividends of the C.C.C.," Review of Reviews, October, 1933, p. 40.

C.S. Marsh, the Educational Director of the Civilian Conservation Corps has stated something of what is hoped will result from camp participation, He say:

"The young men engaging in these study courses, in addition to the physical benefits from their life in C.C.C. camps, should return with clearer vocational purposes, a keener realization of the merits of public education and a better appreciation of what good citizenship means."<sup>1</sup>

The educational work in the camp is centered definitely around the following objectives:

1. To develop in each man his powers of self-expression, self-entertainment, and self-culture.
2. To develop pride and satisfaction in cooperative endeavor.
3. To develop as far as practicable an understanding of the prevailing social and economic conditions to the end that each may cooperate intelligently in improving these conditions.
4. To preserve and strengthen good habits of health and mental development.
5. By such vocational training as is feasible, but particularly by vocational counseling and adjustment activities, to assist each man better to meet his employment problems when he leaves camp.
6. To develop an appreciation of nature and country life.<sup>2</sup>

#### E. Activities of the Civilian Conservation Corps.

A C.C.C. Camp is a busy place. There is an abundance of work, study and play. There is routine and discipline, fun and fellowship. A pamphlet of the American Association for Adult Education entitled "The School in the Camps" describes the day as follows:

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1. Marsh, C.S.: "Educational Program of the Civilian Conservation Corps", Review, August, 1934, p. 377.
2. Ibid., p. 376.

"At six o'clock each morning the bugle calls the men from their army cots in the long barracks buildings--each housing from forty to sixty men. There is reveille. The men form in line and their leaders report any cases of absence or sickness. Then the line breaks up, and the men go to breakfast. They never go in formation. The simplest military drill is forbidden in the C.C.C. After breakfast the enrollees pile into army trucks and disappear in the woods.... When the day's job under the superintendent and foreman is finished, the men roll back to camp, usually before five in the afternoon. They take a shower, change their clothes, eat and are ready for a long evening."<sup>1</sup>

These evenings are spent in various ways. There are camp athletics. Many camps have small libraries, organized minstrel shows and small bands. Some groups have a camp paper printed by mimeograph. There are radios, ping pong tables and games, educational films and field trips. There are classes in which the boys may enroll. Such courses as business english, motor mechanics, typewriting, office practice and even trigonometry and cooking are among the courses which have been given in the various camps.<sup>2</sup>

These activities have produced many worth while results. A regional forester writes concerning the experiment:

"The pilgrimage into the forests is developing manhood with the most wholesome kind of work in the most wholesome environment. Through this association with woodsmen these boys are learning to know trees and flowers. They learn the dependence of our civilization upon the proper handling of the natural resources."<sup>3</sup>

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1. Hill, Frank Ernest: The School in the Camps, p. 22.
2. Cf. Ibid., pp. 23, 74.
3. Pack, Charles Lathrop: "Human Dividends of the C.C.C. Camp", p. 64.

The following statement of results has been given:

"No more wholesome work could have been devised for these jobless wanderers. They have gained an average of eight pounds a man... have learned the value of discipline, the rules of sanitation, and how to conduct themselves self-reliantly in natural surroundings;.. "1

Although there has been inefficiency and criticism, failure at times, the results on the whole are considered favorable.

F. The Religion of the Civilian Conservation Corps.

The United States differs essentially from the three European countries studied in relation to the attitude toward religion. According to an editorial comment "The War Department, which has these camps in charge, is deeply concerned with the religious welfare of the members."2

That religious and spiritual development of youth would take place in the camps has been the hope of those who have established them. The General Committee on Army and Navy Chaplains early offered its services in the supplying of regular chaplains. A plan was outlined whereby one chaplain might serve ten camps with responsibilities defined as follows:

"The Chaplains in charge of these camps will give personal religious ministry to such camps as his time will permit; will maintain contact with all camps in the group,

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1. "At the Observation Post", Literary Digest, April 28, 1934, p. 12.
2. "Religion in Conservation Camps", Missionary Review of the World, July, 1933, p. 350.

arranging schedules of religious worship and act in advisory capacity to his district commander."<sup>1</sup>

Then, too, cooperation from local ministers and religious organizations has been a means of caring for the spiritual life of the young men in camp. Appropriations have been made so that any expenses for transportation and for board and lodging at camp could be allowed religious leaders who would give their assistance.<sup>2</sup>

The place of religion in the camps has been summarized in the above mentioned editorial:

"While the camps cannot be used for sectarian or other propaganda they offer a real opportunity for Christlike service and for personal work in winning these men to a higher life and to a real religious experience in the name and spirit of Jesus Christ."<sup>3</sup>

#### G. The Spirit of the Civilian Conservation Corps.

For the most part, <sup>the</sup> spirit in the camps is good. "We are the luckiest bunch of fellows, and we are just realizing it" is the statement of a New Jersey boy.<sup>4</sup> Although soft muscles, bad home backgrounds, former lack of discipline bring attendant problems, in the main the camps are places of character.

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1. op. cit., p. 350.
2. op. cit., p. 350.
3. op. cit., p. 350.
4. Pack, op.cit., p. 40.

Jonathan Mitchell has said of those camps which have not been successful:

"Many camps have done well with their boys, but a substantial minority of camps have tended to become small, mutinous prisons in which the social attitudes acquired by the boys have been altogether bad."<sup>1</sup>

This is not the general rule, however. A broader statement of spirit is given by Charles Lathrop Pack as follows;

"Out of the slough of depression, from the sidewalks and street corners, from the poverty-ridden farm, the Civilian Conservation Corps has taken these young men and has given them the courage to sing, as they do in one camp:

"We are the men of the C.C.C.  
We're as happy as can be  
We work all day, sleep all night  
We're all O.K. and feel all right."<sup>2</sup>

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1. Mitchell: op.cit., p. 242
2. Pack, Charles Lathrop: "Human Dividends of C.C.C. Camps," p. 64.



PART V. Summary: A Comparison of the Representative National Movements for Youth.

This brief presentation of attitudes, goals, and achievements of organized youth in four great nations show at once that in the main very definite tendencies are in operation. First, it is evident that leaders of youth are interested in character education. In each of the countries very marked efforts are being made to help youth achieve the moral stability necessary to the citizenry of the nation. In three of the four countries, however, this is being attempted without help from the Christian religion.

Leaders of youth are decidedly interested in their young peoples relation to the state. In Germany and Italy this interest has fostered a fervent and self-seeking spirit of nationalism. In the United States it has aimed to make its youth satisfied with the existing order. In Russia it has drawn youth loyally to the support of the government that the political ideal there cherished may become world-wide.

In three nations, excluding only the United States, a militaristic spirit and militarized activities are in full sway. Youth is not only taught to trust in force but to know how to make use of it. Combined with this there is a definite system of ranks and degrees, of state sponsored activities, of pledges and watchwords.

In all of the nations there are definite goals for the education and self-improvement of youth. These are not only in the scholastic sphere but also in the vocational and craft

activities. The development of the physical is likewise an objective which seems to be general but particularly so in Germany and Italy.

A non-religious attitude exists in three of the nations. In Russia a clearly atheistic spirit prevails. In Germany there is a trend back to the old Teutonic paganism. In Italy there is merely a decisive separation from the influence and help of the church. Only in America does the Christian religion in any way have a part in the training of youth for citizenship.

CHAPTER IV  
CHRISTIAN EDUCATION AS RELATED TO THE  
NATIONAL YOUTH MOVEMENTS

## CHAPTER IV

### CHRISTIAN EDUCATION AS RELATED TO THE NATIONAL YOUTH MOVEMENTS

#### A. An Evaluation of the Objectives of the National Youth Movements.

There is something exhilarating in youth united for action. Dauntless faces, boundless courage, sustained enthusiasms are all elements that please and hearten. Yet as it exists today there is something dangerous and depressing, too, in massed youth. There is reason for grave concern, for the eager intensity which is theirs is directed by the lands whom they serve toward goals and activities which if they are not definitely menacing, at least are not fostering their nation's highest good.

In evaluating the worth of a movement in its perspective, one is led at once to consider the nation's supreme good. This good must be concerned not only with the present but also the future; not only with apparent results but with motivating purposes; not only with superficial achievements but with the highest possible attainment. Despite the fact that dictators are telling their youth that to them belongs the future, these leaders are neglecting the ultimate realities; they are forgetting the long look.

That this is so will be apparent from a brief review of the purposes of the youth movements studied. Why were they organized? What are they destined to accomplish? In the

study of the objectives of the movements, it was clearly revealed that the main reason for their formation was that the political propaganda of the existing regime might be instilled in the children and youth- the young citizens.

Is the welfare of any state through political propaganda the highest conceivable end for a nation? It is pertinent to ask with Basil Mathews:

"By what actual standards are men living today? To the fervent nationalist, the final value is the glory of his nation. For that he lives and is ready, not only to die, but to sacrifice other nations. To the convinced Communist, the final value is the material well-being of the proletarian. For that he lives and is ready to die; his very principles look to a class war to destroy the capitalists and the Bourgeoisie. To the secular materialist, the final good is the triumph of a mechanistic civilization, eternally increasing its production of goods and raising the material standard of living. Are these true values? Do they correspond with reality? Can a good world-order be built on any of them?"<sup>1</sup>

Bishop Berkely has made answer in a statement regarding the essence of statesmanship. He said:

"Whatever the world thinks, he who hath not meditated much upon God, the human mind, and the summum bonum may possibly make a thriving earthworm, but will most indubitably make a sorry patriot and a sorry statesman."<sup>2</sup>

To merely serve the state, forgetting the highest good, which is the individual in relation to his own personality and his God, is to fall erroneously into choosing something below the best. This is what the national youth movements have done.

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1. Mathews, Basil: The Clash of World Forces, p. 155.
2. Quoted in Lotz, Henry P., and Crawford, L.W.: Studies in Religious Education, p. 73.

The specific goals and methods bound up in the movements reveal more clearly their limitations. Russia, Germany and Italy are pledged to such tenets as nationalism, militarism, materialism, class prejudice, and the like, non-personal, and non-spiritual aims. Can these policies build a lasting world-order?

Concerning the goal of nationalism which is elevated to the acme of favor in Italy and Germany and is subtly hidden in the Russian system, it is expedient to speak first. Nationalism as it appears today is in disrepute. It is tainted with too much selfishness and international unconcern to stand in high favor in a world drawn together as neighbors. Mr. Mathews says of it:

"This often rises to lofty idealism; but it also rears an ugly head, menacing the world's future when the absolute, final, unquestioning loyalty of its citizens is claimed for the nation. It becomes a potential peril to the world and a sin against God when it denies any higher loyalty or any superior moral law, as in the famous phrase 'Our country, right or wrong.'"<sup>1</sup>

Militarism is likewise an active spirit in these movements. Yet militarism according to Sherwood Eddy "threatens to drag the world back again into war, which has now become so destructive that it threatens the very existence of our civilization."<sup>2</sup> Similarly, Stanley High points out that war-making rests on the structure of suspicion, hate and violence<sup>3</sup> and states that, "War is civilization's major threat

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1. Mathews: op. cit., pp. 30, 31.
2. Cf. Eddy, Sherwood: Youth and World Problems, p. 7.
3. High, Stanley: Today's Youth and Tomorrow's World, p. 117.

against the abundant life to which the followers of Jesus Christ are committed."<sup>1</sup>

It should likewise be pointed out that these movements in Europe are discouraging creative thinking on the part of youth so that unquestioning loyalty and obedience may whole-heartedly be rendered the state. Related to criticism and method, such an attitude deserves condemnation. Where critical evaluation of any system is denied, where thinking is penalized, decadence is inherent. The progress of the world depends upon the independent thinking of men, not upon prated principles.

Intolerance and class prejudice in many instances are taught in the youth movements of Europe. The Jew is despised by the Arian; the Bourgeoisie is hated by the Bolshevik; persecution is rewarded those who have not become Fascist in Italy. Henry P. Van Dusen has spoken of such feelings as cultural contempt and race prejudice as "inimical to peace," and goes on to say:

"In every country the National Being will tend to become narrow-minded, provincial and self-satisfied. Its ego will expand because it has ceased to have normal commercial and financial intercourse with other national egos, and such intercourse, is essential if nations are to maintain a sense of proportion and recognize the implications of their being segments of a much wider community. "<sup>2</sup>

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1. Cf. High: op. cit., p. 116.

2. The Christian Message For the World Today, a symposium, p. 63.

Character education has been stressed as an important goal in the national youth movements. That this is so is highly commendatory. The need for character education has more and more challenged the modern world which is faced with unlimited physical power and yet a bankruptcy of moral power. However, the fact that Russia, Italy and Germany are attempting to mould strong character without the help of religion, bring to the foreground the questions of adequacy of program and effectual results.

The Christian religion particularly has a place which can be supplanted by no other factor. Dr. Norman E. Richardson, in discussing the place of Christ in character education, has set forth a series of explanations why moral training without Christ tends toward futility. First he points out that character education must <sup>not</sup> be a "legalistic righteousness" but "a righteousness that is spontaneous." The Christian religion has power to change the inner life, He says:

"Christ makes a unique and outstanding contribution to character education by furnishing a concrete demonstration of the disposition and ability to control conduct on a plane that is higher than that which is possible when moral control is always effected with a view merely to the highest welfare of society and of the individual."<sup>1</sup>

Then he shows that Christ surpasses moral education because Christianity conserves the instinctive biological

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1. Richardson, Norman E.: The Christ of the Class Room, p. 242.



urges. He says "In the righteousness of life set forth by Jesus Christ, every biological urge has a chance. Either directly or by sublimation, it may become articulate in conduct. "1

In the third place he states that a completely integrated personality is difficult to attain if Christ is left out of character education. Regarding this he says:

"In defining the goals of superiority which individuals may cherish or anticipate and, at the same time, safeguard the integrity of their composite personalities, Jesus Christ, again, has made a distinct, unique, and invaluable contribution to character education. To love God and to seek His kingdom supremely, and to recognize this as the first, great commandment in motive control ... is to meet the primary condition of personality integration and the abundant life."2

Finally, Dr. Richardson indicates that the message of Jesus Christ contributes much to character education because it conserves the sense of sublimity and mystery. It definitely relates achievement to God and is not bound by measurable limitations.

That the nations of Europe attempt to create artificially strong moral characters, without the dynamic of the Christian religion, is indeed disturbing. How important Christian character education is today has been stressed by Dr. Richardson as follows:

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1. Richardson: op. cit., p. 244.
2. Ibid., p. 247.

"Youth, when scientifically trained but spiritually neglected, can wreck this present civilization. Its power to do harm may get beyond the restraints of its disposition to practice the virtues that are sanctioned by the Christian faith."<sup>1</sup>

#### B. The Christian Program for Youth.

The Christian religion through twenty centuries has appealed definitely to youth. It was founded by a young man. Jesus of Nazareth was only thirty when he began his momentous task of "changing the world." The men whom he gathered about him were also young, many of them, according to the findings of historical criticism of the Bible, were under thirty. This young teacher emphasized appeals that through all these centuries have captivated the imagination and stirred the wills of youth. Sherwood Eddy states the significance of Jesus' mission as follows:

"This life he lived and shared with a little inner group that caught his spirit and went out to turn the world upside down; to lift it from selfishness to life abundant, from lust to love, from war to peace, from the old social order to the new. Where men followed his way of life, they achieved this victory. All down the centuries, little groups have caught his spirit, his purpose and passion and have gone out to make a new world."<sup>2</sup>

This idealism, this call to courageous activity, appeals to young people. Dr. Richardson says, "It is heroic enough to appeal to their imaginations. They enjoy the adventure of learning about the Christian way of living and of crusading with Christ."<sup>3</sup>

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1. Richardson: op. cit., p. 303.
2. Eddy, Sherwood: Youth and World Problems, p. 26.
3. Ibid., p. 305.

The Christian Church is faced with the lofty purpose of teaching the message of Jesus and his way of life to growing persons. Christian Education attempts to make the challenge of the Christian life as vital and adventurous a quest as the impassioned words of the Christ showed it to be. The objectives of this program are very different from those of the European youth movements studied. Militarism, nationalism and intolerance have no place here.

The objectives which pertain to the Christian cause were adopted in February 1930 by the International Council of Religious Education and are as follows:

1. Christian religious education seeks to foster in growing persons a consciousness of God as a reality in human experience, and a sense of personal relationship to him.
2. Christian religious education seeks to develop in growing persons such an understanding and appreciation of the personality, life, and teachings of Jesus as will lead to experience of him as Saviour and Lord, loyalty to him and his cause, and manifest itself in daily life and conduct.
3. Christian religious education seeks to foster in growing persons a progressive and continuous development of Christlike character.
4. Christian religious education seeks to develop in growing persons the ability and disposition to ~~participate in and contribute constructively to the building of a social order throughout the world, embodying the ideal of the Fatherhood of God and the brotherhood of man.~~
5. Christian religious education seeks to develop in growing persons the ability and disposition to participate in the organized society of Christians- the Church.
6. Christian religious education seeks to lead growing persons into a Christian interpretation of life and the universe; the ability to see in it God's purpose and plan; a life philosophy built on this interpretation.

7. Christian religious education seeks to effect in growing persons the assimilation of the best religious experience of the race, pre-eminently that recorded in the Bible, as effective guidance to present experience.<sup>1</sup>

With these objectives motivating her activity, the church through a program accepted as basically educational is strengthening all her units of organization and cooperating interdenominationally, in order to achieve her great objectives.

The program emphasis in Christian Education which most definitely concerns youth and is organized in its efforts is a movement whose theme is "Christian Youth Building a New World". Stating "We find ourselves as Christians involved in this unchristian world. We cannot escape our share of the responsibility,"<sup>2</sup> young people have launched unitedly in an endeavor to build a new person, a new home, a new church, a new community, a new nation and a new world, centered about the idealism of Jesus.

Christian Education through the church can offer this supreme challenge to youth. The goal of abundant life for the individual and a world dedicated to brotherhood and social and economic justice are high incentives, and their work and possible achievement are witnessed by the testimony and the

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1. International Curriculum Guide: Book One, Principles and Objectives of Christian Education, pp. 10-15.
2. International Council of Religious Education, publication, "Our Share in Building a New World," p. 10.

experience of innumerable company through twenty centuries of history.

### C. The Challenges of the Christian Task.

The difficulty facing the acceptance of the Christian program by the youth of the world is not in the message of Christ but in the use and functioning of that message in the Christian Church. The youth of Europe are pointing fingers of scorn at institutional religion. Concerning the far reaching scope of this condemnation, Mr. Wise states, "The sweeping indictment of religion, which I have attributed to the youth of Europe, was not made to me at any one time or place."<sup>1</sup> Mr. Wise goes on to say that the reason for this loss of confidence lies in the church's subservience to the state, its limited vision, its inefficiency in the international and social order, its approval of war, and its lacking the experimental attitude.<sup>2</sup> Mr. Wise repeats a question asked by young Italians to illustrate this tendency:

"How can we look for spiritual guidance to a church whose professedly changeless ethical principles are constantly altered to suit temporary political expediencies."<sup>3</sup>

This rise of the national youth movements today, if they produce no other accomplishment, should challenge the church to rise and live up to its foundational principles. Because the church has faltered in delivering the message of Jesus,

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1. Wise, James Waterman: "Youth and the Old World," Century Magazine, February, 1928, p. 428.
2. Ibid., pp. 429-430.
3. Ibid., p. 429.

dictators have had opportunity to win youth to their cause by picturing world salvation in another sphere. This world salvation, however, does not lie in the direction toward which they are leading. It lies in the life presented and made possible by Jesus Christ. As Mr. Eddy says:

"Jesus' revolution was a new way of life, which displaces the materialism, exploitation and strife of the old social order. For selfish materialism, he substitutes the truth of God as the loving Father and an abundant spiritual life for man. For the exploitation of autocracy- intellectual, political, industrial, racial- he substitutes the infinite worth of each and the brotherhood of all, in the commonwealth of a new democracy of good will. Against the strife of hatred and war, he launches the great offensive of love, as the full sharing of life in limitless and self-giving even unto death, resulting in peace on earth and good will among men."<sup>1</sup>

Youth through all the world needs to be rallied to the cause of Christ. As Stanley High has well said:

"There are many movements of youth today. A new one is called for; a youth movement that accepts Jesus' program as its platform and which takes Jesus' spirit as its driving power."<sup>2</sup>

#### D. Summary and Conclusion.

It is apparent that the European nations studied are neglecting the highest good of their states by stressing many of the ideas which prevail in their systems. Such doctrines as nationalism, militarism, racial intolerance, cramped intellectual scope and the like cannot foster the

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1. Eddy, Sherwood: Youth and World Problems, p. 26.
2. High, Stanley: Today's Youth and Tomorrow's World, p. 186.

supreme welfare of the state. The fact that character education is attempted without the help of religion also raises questions concerning the ultimate good that can be accomplished.

These factors are not included in the program of the United States for its Civilian Conservation Corps. The C.C.C. camps are friendly toward religion, are not militaristic and are <sup>not</sup> nationalistic in the European manner. However, even in the United States it has been possible to use the Christian religion only very inadequately.

It is evident from what emerges from this evaluation that the Christian Church must arise to her opportunity in making attractive and propagating the message of Jesus for youth. The Church need not stand condemned if it will accept the challenge to make the message of Jesus the outstanding element of world salvation.

## CHAPTER V

### GENERAL SUMMARY AND CONCLUSIONS



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With youth marching under the colors of the world's great dictatorships, pledging allegiance to Communism, Fascism and National Socialism, which philosophies are a contradiction of the religion of Jesus Christ, a study of national youth movements is both pertinent and timely. Such study is of interest to the general public who are asking if such organization can produce the political security and economic stability for which the world is waiting. Such study is likewise of deep concern to Christians who, in spite of their eagerness that the message of Jesus be of world-wide scope, are seeing millions of young people influenced against the church. It is of special significance to Christian educators and the clergy who are relinquishing their rightful prerogative of ministering to the world's youth to leaders who would supplant Christ by a human leadership bringing about paganism and total religious indifference.

Consequently this study at the outset faced questions concerning causes for the establishment of such movements, concerning the philosophy and objectives which motivated their activity, concerning their relation to the Christian church, and concerning the present results and the results which further might be expected from such regimenting of youth.

With these questions basic to the procedure in this study, it was first ascertained that youth is being organized by national governments because the young people concerned are in a dilemma. The social setting in which they are attempting to establish themselves was shown to be pervaded by a confusing and disintegrating spirit. This uncertainty was found existing in three nations. There is economic insecurity which affects youth's ability to support itself, to establish homes and to take a rightful place in life as an approved citizen. There is moral wavering which makes difficult youth's attempt to organize life around an accepted standard of conduct. Finally there is spiritual doubt which is menacing to youth's balance in a materialistic world.

Four nations were selected for special study because of their leadership in youth activity or because of their interest to readers. They are: Germany, Italy, Russia and the United States. These nations have formed organizations in youth's behalf because of their cognizance of youth's plight, and also, in the case of the European countries, because they realized that the wielding of these bewildered youth into a strong organization would afford an excellent means of spreading propaganda related to the state's political philosophy.

After the basic causes of these movements were ascertained, they were analyzed as to purpose, historical background, aims, organization, activities, religious emphasis and spirit. This was done so that the questions concerning the permanent worth of these efforts might find answer.

An evaluation of these youth movements revealed similar tendencies although there were differing particulars. Among the common factors which emerged were the emphasis on character education, the sustained interest in physical development, the stress placed on vocational and craft guidance, the desire to make recreation a vital part in the program, and the effort to provide works which would captivate the interest of youth. Among the European group nationalism, or an international goal for a national idea, militarism, class prejudice, cultural and racial intollerance, and intellectual narrowness were found to be prevalent. The European movements, likewise, showed themselves antagonistic to efforts for youth made by the church, and are fostering an anti-Christian spirit among young people. That in many particulars these nations were neglecting the supreme welfare of the state and its young citizens was revealed.

In the case of the Civilian Conservation Corps of the United States which is the movement for youth most nearly like those existing in Europe, different tendencies were observed. No militarism, class prejudice, cultural and racial intollerance, national or intellectual thwarting

is in evidence. The camps are likewise friendly toward any help the Christian religion can give them. However, it has not been found possible to make an adequate<sup>use</sup><sub>A</sub> of the program of Christianity and there is still an intense need of making Christ and his message vital to the young people in these camps.

After this evaluation of youth movements it was shown that the program of the Christian religion offered qualities of enduring worth and supplanted false trends by worthy ideals. The objectives of the Christian religion and the program of the Church for youth as outlined in the plan-"Christian Youth Building a New World" will appeal to youth and enlist young people in purposive endeavor which is constructive. The Christian youth program is founded upon sound principles and is striving for goals which if attained will make possible a new world.

Despite the value of the message of Jesus which the Church offers, it was shown that institutional religion is held in disrespect by many youth in Europe and America who feel that the Church has lost its ability to inspire spiritual living for individuals and social and economic justice for society. If these national youth movements accomplish no other end, they should sound a clear call to the Christian Church to reestablish herself as a vital force in individual and social redemption. The Church must reaffirm her vitality by a radiant interpretation of the Christian message. The Church must answer the call of youth.

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