

Course III Summer Camp

The Course III Summer Camp will be held from July 31 to September 21, at the mine of the Replogle Steel Co. at Wharton, N. J. This is two miles from Dover, N. J., and forty miles from New York City. Wharton is reached by automobile or a trolley line from Dover which in turn is best reached from New York City by the Delaware, Lackawanna and Western Railroad.

The course is required for students between their second and third years in Course III, option 1, and also, for this summer, for students in III, option 1, and Course XII between their third and fourth years. It is also open to other undergraduates who have had the required preparation of First Year Mathematics and Drawing.

Second year students in Course III will not be allowed to postpone this required work until after the third year except by petition.

The Camp is situated at a large magnetite iron mine producing 1200 tons of iron ore per day by up-to-date mining methods. The crude ore is crushed and concentrated in a modern mill by the use of magnetic separators and concentrating tables.

Inasmuch as this year marks the inauguration of this new camp it has been found impossible, in the time available, to complete the entire set of buildings as planned, but it is expected that part of the central administration building will be ready, which will provide for office, drawing and class room and instrument room.

The cooking and dining quarters will be temporary and sleeping accommodations this year will be provided in tents with raised floors, each tent furnished with cots and other necessary furniture. The camp is piped with pure water supplying domestic use, lavatory and showers, and has electric lights and latrine.

Each student should provide himself with a soft felt hat, two suits of clothes suitable for rough work (brown duck or khaki is recommended), two flannel shirts, oilskin or rubber coat, sweater, two pairs of stout shoes, woolen socks, several towels, and all bedding desired other than that furnished by the camp. Rubber boots, canvas leggings and either moccasins or "sneakers" will be found useful.

It is expected that some arrangement can be made whereby students may deposit at their own risk cash and other valuables either in the Replogle Company's safe or in a Dover Bank, and also that small checks may be readily cashed.

The post office, express, and telegraphic address will be "Technology Summer Camp, Replogle Steel Co., Wharton, N. J." A telephone will

probably be installed in the administration building which will be on the Dover exchange. Baggage should be checked to Dover, N. J.

To reach the camp take any route to Dover, N. J., and either taxi to Replogle Mine, also known locally as Scrub Oak Mine, or trolley to Mine Hill, from which the camp is about five minutes' walk.

Students are expected to behave with decorum, to obey the regulations of the camp, and to pay due respect to its officers. No firearms will be allowed in the camp, and no fires may be kindled on the camp property. Conduct inconsistent with the welfare of the camp or the community in which it is located, if repeated after admonition, will lead to dismissal from the camp. Serious offenses, including absence from camp without leave will lead to immediate expulsion. Students will be held responsible for injury to camp property or apparatus.

The Technology Camp site is owned by the Replogle Steel Company and the instruction will be given on the company lands and in the company mines. The students will, therefore, conduct themselves upon the principle that they are the guests of the Company and will make it a point to observe strictly any regulations or requests made by the Company or its agents.

Daily Program

6:30 a.m. Reveille
7:00 a.m. Breakfast
7:45 a.m. Work
12:00 m. Dinner
1:00 p.m. Work
5:00 p.m. Recreation
6:00 p.m. Supper
9:45 p.m. Quarters
10:00 p.m. Taps

1923 Summer Calendar

Camp Opens July 31, 1923, 12 o'clock noon.

Camp Closes Sept. 21, 1923, 12 o'clock noon.

*Condition Examinations at Cambridge Begin September 19, 1923.

First Term Begins October 1, 1923.

Men who are to be Seniors next year may join the Metallurgical Summer School which will spend the week beginning September 24 visiting various metallurgical plants around New York City. Any one who thinks he may desire to do this should consult Professor C. R. Hayward in room 8-209 immediately.

*For students in Courses III and XII attending Summer Camp between their second and third years, or between their third and fourth years, without irregularities in their schedule, the condition examinations will commence Monday, September 24.

Individualism of Youth in Europe

By John Rothschild

(From the Yale Daily News)

Every family has its poor relatives whose adversity is an unwarrantable reproach to one's own prosperity. Sometimes, too, one has the uncomfortable feeling that their intimacy with privation brings them close to the growing and feeling side of life—that one's own easy satisfactions raise a barrier.

The people of Europe are our poor relatives. We sport real lace curtains in our plate glass parlor windows, sleep on Ostermoor mattresses, cook in aluminum ware, eat steaks and chicken, tropical fruits and ice cream, and take a dozen magazines. The European branch of the family has pawned almost everything portable—to us. Some of its members sleep on the floor wrapped in their coats—if they have coats. Some eat cheese and cabbage soup. But many are glad of leaves and wild berries. Death stands behind the door all day and all night.

Live Differently

For the most part they learn nothing. Their dealings with one another show that. But some—and most of them are very young—have been drawn by their own sufferings, or by the witness of what others bear, close to deep sources of wisdom. They are prepared to live a way which is neither the way of their fathers, nor ours.

These young men and women are nationalists and at the same time internationalists; individualists and—using the word in its broadest meaning—socialists. Their nationalism is not of armies and power, territory and government. It is a folk-feeling, a sense of nearness to their people, of having their roots deep in the national life. Such a nationalism does not make them exclusive, arming them with suspicion and antagonism against those who are not of their blood. They meet the stranger with trust in his better nature and a readiness to sacrifice much of what is generally regarded as nationality for the understanding which they know will come at last between peoples if love is persistent.

Repudiate Personal Gain

The individualism of the idealistic

European youth is not the commercial individualism of Mr. Herbert Hoover's recent book. They are prepared to do, for the love of their fellow men, the sowing and reaping, spinning and weaving, building and carrying which sustain and give comfort to the body. They repudiate personal gain as an economic motive. To them, it is a denial of the love which men owe one another, and yields a mechanical, inhuman work-relationship.

They would pacify industry, elevating it from a warfare for profits, of individual against individual, unit against unit, to a co-operation of individual with individual in the producing group, and a harmony between essential groups. They know that material progress will be slower and the products of industry less varied. But they are prepared to accept a greater simplicity for the virtue inherent in it, as well as for the freedom which such an economic reorganization will bring to the worker. They wish to restore the joy of labor, lost since the handcraft days.

Cherish Personality

Underlying this economic collectivism—or socialism, if you will—is a controlling regard for the individual. This is the individualism of the new Europeans—the boys and girls of our own years. With an almost religious veneration, they are learning to cherish the variation which we call personality. They are trying to see in each man a distinct emanation of the human spirit. "Here in this neighbor," they say, "is something divine—enfolding particular potentialities—subject to its own laws of development."

Out of such an attitude towards men, comes the conception of an economic system which shall order the process of production to the human needs of the producer, as well as to the national needs of the consumer; out of it come social experiments—little groups trying to render economic service on a co-operative basis; out of it comes also an educational method which seeks to develop the child according to his possibilities rather than to a pattern set by some social class—new

day schools and communities of children; out of it comes a great tolerance for the heretic and the experimenter; a final corollary is the refusal of many youth to snuff out other lives that opinions may triumph or things be acquired.

Send Emissaries to Europe

About a year ago Americans who are watching the times got their first inkling of the new spiritual manifestations in Europe. We began to speculate about the Youth Movement scarcely more than a term to us—the name of a fabled race. Then in the summer, The National Student Forum, a new organization of American students interested in American affairs and world problems, sent two representatives to Europe to gather tidings, to make contacts, and to bring back exponents of the new movement if it should seem that they had a message of value to American students.

For the best part of three months, the Forum's emissaries—themselves very young men—went about among the young Europeans who have in one way or another broken with pre-war Europe. They found them a pitiful minority, but active influential and forming groups in the young citizen bodies of several countries.

Politics Interest English Youth

In England, the Americans were impressed by the diverse political activity of English students. Politics is a traditional interest with young Britons of the universities. The university unions with their great public debates, and the many informal discussion clubs have given the consideration of national affairs a big place in student life for a long time past. But there are new signs, such as the International Assembly at Oxford—lately emulated at Harvard—and the growing association of young educated England with working class English through the Labor Clubs, in many universities what the Forum representatives found was not stirring to the imagination. There is no very profound revaluing of English life—rather a following of distinct new trends. But this very Anglo-Saxon objectivity is none the less permeated with a rich humanity.

Young France Blind

France yielded almost nothing. Three visits failed to reveal anything which would inspire American students. A few young syndicalist and communist groups, very much under the influence of parties and very doctrinaire; a few groups of young men devoted to cautious rapprochement with the former enemy, but apparently offering no vigorous opposition to government policies which they deplore; young France seemed as blind as old France. Or perhaps it was that being Americans with a mental background more or less Anglo-Saxon, the visitors could not understand the recalcitrant French mind which prefers a sentiment to a fact.

Protest Use of Liquor

Holland revealed an unexpected activity. As suffering leads to revolt and inner searching, so also may smugness. A number of the Dutch youth are to be found in idealistic associations: the League of Religious Anarcho-Communists, a small group of working class youth who look to a communism based on individual volition rather than class compulsion and who reject the bloody tactics of Bolshevism; the Young Abstainers, an association which, starting with a protest against the use of liquor and tobacco, has widened its attack to include the whole range of social evils; the Practical Idealist Association, an organization emanating from the University of Leiden and comparable to the Ethical Culture Movement in this country.

In Denmark, where social institutions have evolved very rapidly and class feeling is bitter, the Americans found students—mostly Christians and Socialists—working to enlighten the city laborers and to bridge with sympathy and understanding the gap between the classes—an attitude of conciliation which indicates that there may be more than one Socialist viewpoint—more than one type of Socialist.

Students Publish Radical Paper

Norway, which is in close contact with Russia, is today nearer to an effective communist revolution than any country of Western Europe. In the University of Christiania, the Americans met with a small group of students—several of them well-born—who publish the second best radical periodical in Europe—hold classes for workmen, and play a role in the Communist party which is sometimes very embarrassing to the leaders. These fiery young intellectuals are popular with the student body. One was president of the Student Union last fall. Had the American Consular authorities been favorable, the Forum representatives would have brought over one of the youngest of them to tell American students about the complex of movements which animate the student life of Norway—his own movement, the Nationalist Cultural Movement of Young Peasants, the Student Christian Movement, and the effective resistance to compulsory military training on the part of young anti-militarists.

(To be Continued)

OXFORD AND THE INSTITUTE

(Continued from Page 2)

those seats through the week-end. Most Tech men would hardly demand the "elegant leisure" that English education is famed for, but I believe more of the human spirit in study would be met with favor by the great majority.

Old Age Requisite to Cherished Personality

Now Oxford is a place to live in. It immediately and pre-eminently gives the conviction that it is a place where generous spirits of youth, adventures of centuries in knowledge, have been and have found it a world to love and lived here with a right glad heart. The old colleges look companionable; there's a winning silence about them.

They are what a great number of buildings try to look like. They possess that mystery of personality which only comes after years, a second blessing. The Oxford rooms have the spirit that one finds in old prints and the mellowness that one loves in old wines. For centuries college men have gone in and out the doors; they have dreamed around the fireside and smiled at their own fancies, being young; they have laughed with friends, one of life's best gifts; they have talked into the morning hours, growing young again with the dawn; and from books they learned a few things too, but most of all they have found how much that is best in education and life people give to one another.

Dormitories Will Lend Much Personal Atmosphere

The Institute man often feels, I believe, that he is not giving his whole nature a fair chance. He is rightfully intolerant of the "rah rah" type, but he knows very deeply that four years, or five or six, can mean a great deal in personal development, especially at the most formative period of his life. The Institute is not unmindful of this as the written and spoken words of her leaders and sons have long proved. In the Technology Review of the April issue, Mr. Albert F. Bemis '93, of the Alumni Council's Committee on dormitories says, "The need for dormitories at the Institute is recognized by everybody, whether members of the Corporation, Faculty, Alumni or undergraduate body."

In years to come the Technology student is going to have the privilege of four years with fellow students in dormitories, learning in work and pleasure how much finer and happier the whole game is when it is done with others. It is fortunate that the fraternities have been able to meet somewhat this need, and their contribution to Technology and the college world is no small one.

Americans Fitted to Mold

The other fact about Oxford that impresses one is the spirit of individuality and personal freedom. Of course the general indictment can be

made against the American undergraduate that he is being fitted to a mold. The Barooks' model, the Arrow Collar vamp, the worn-out young man of twenty and the collegiate country club idealist, all are familiar topics. From Harvard to California the undergraduate does dress alike, talk alike, would walk a mile for a Camel, and is about the same devilish fellow. The Smart Set provides him with his correct cleverness and Vanity Fair supplies the social armor, and even those who do not verbally give service are unconsciously victims of the Age of Mencken. The Yale Saturday Evening Post recently gave this choice morsel: "We believe that Yale is preparing men, not to live, but to make a living; that the life of the average undergraduate is stupid, empty, and meaningless; that the literature of the undergraduate consists chiefly of our contemporary the Saturday Evening Post; that athletics hold a more prominent place at Yale than education, which is endured as a necessary evil. Every year some five hundred students are admitted to each large university. What does it mean? Five hundred more pairs of knickerbockers are sold by clothing dealers, and five hundred new rooters take their places in the cheering section of the football field. Our students leave the colleges uncontaminated by thought."

That is the real rub, do the students think or feel deeply on anything; or has the American collegian become a standardized product? Oxford often is individual to the point of eccentricity, but at least a place where one is not surprised at any point of view. The American collegian can be trusted to fulfill his destiny if he is not afraid to express that individuality which is the hope and promise of the future.



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