

Germany Trains Its Future Fuehrers

In four towns situated almost in the four corners of Germany the National Socialist régime has set up four special schools in which it plans to train its youngest generation of leaders, its Fuehrers of the Future. The four towns are Croessinsee in Pomerania, Vogelsang in Eifel (10 kilometres from the Belgian border), Sonthoven in Bavaria and Marienburg in East Prussia.

The Party places its confidence in the youth of the country, which it is anxious to bring up in accordance with its own principles and to preserve from all the influences that the Party itself rejects and fights.

With this aim it has organized the "Adolf Hitler Schools," establishments of secondary education in which it will undertake the training of the most promising pupils from all over the country, and from whose number it will later recruit those who have shown a particular aptitude for leadership. As the present ruling class of the nation is eliminated by death, incapacity or hostility to the régime, its place will be taken by the graduates of these "Castles of the Order," who already bear the symbolic name of Junkers and who will form the dominating caste of the future Germany.

The school at Vogelsang was begun in 1934 and will not be finished until 1943, when it will be in a position to receive the 1,080 Junkers who will form the annual contingent of pupils. But the work of construction has been pushed ahead so actively that the school already occupies nearly half of its eventual area, and it was able last year to turn out 500 fully trained graduates.

Between the low, rugged, cold hills of Eifel there winds a little river, the Urf, which has been transformed by

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a dam into a string of narrow lakes several miles long. The buildings of Vogelsang, often built into the rock itself, will occupy the whole slope of one of the hills, where they are already replacing the woods that once stood there. A swimming pool and a vast gymnasium are in course of construction close to one of the lakes; an air-drome will be laid out on top of the hill; and a village is to be built nearby to accommodate the instructors and college personnel.

The students will live in couples in cell-like rooms of moderate size, separated from a central corridor by nothing more than a curtain. For Vogelsang is not a charitable "home" but a boarding-school in which softness is not allowed. It is, as it were, a monastery of the Middle Ages, perfectly in tune with its surroundings; the square tower which rises starkly from the flat, uniform, unadorned horizontals of the college buildings seems to embody the spirit of the place.

In these surroundings the Junkers will spend the second of their four years of apprenticeship (the first will take them to Croessinsee, the third to Sonthoven, and the fourth to Marienburg). Until recruiting for the college is placed on a permanent basis, Vogelsang will receive those who have asked for or accepted nomination to it from the Party and who pass the tests imposed on them.

The most onerous of these tests is perhaps the separation from their families; these men of 25 years of age, most of whom are married or who get married during their period of training, must spend four years away from their homes; they enjoy only short holidays on the occasion of big feast days, holidays totalling no more than two months in every year. During this time they receive pay and allowances sufficient to meet their needs and those of their families in their absence.

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They are subjected to constant tests of physical strength and courage, every student being required, for example, to make a parachute descent at the time of his first airplane flight, and to dive from a height of over 30 feet, whether he can swim or not. Their training is essentially on sporting lines; they must take part in every kind of physical activity—swimming, fencing, athletics, riding, skiing, mountain climbing, etc.

Their education, in the proper sense of the word, lays emphasis above all on biology—and naturally on the racial question—on the philosophy of the National Socialist State, on the Common Law, and on the history of Germany and of the Nazi Movement. Foreign languages, literature and philosophy finds no place.

The object of this education is three-fold: to build trained bodies able to endure any kind of fatigue; to impose on their minds all the ideas which constitute the National Socialist world outlook; and to accustom these leaders and administrators of the future to solving by instinct and sentiment, rather than by reflection, the questions which will come to them for solution. There is no intention of giving these students what might be called a liberal education; the intention is to force them into a military mould—to create in them special reflexes which will take the place of conscious thought in all they do.

The library, which is in the course of being organized, contains 3,500 volumes, among which figure the works of Lenin and of the liberal Chancellor, Rathenau; but the library is in no sense the spiritual centre of the college, for individual research is clearly reckoned secondary in importance to the courses given by instructors attached to the school, and to the lectures of other teachers invited from outside to provide their audience with the collection of ideas which they will need in life.

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Here is the daily time-table for the students at Vogelsang:

- 6.00 Reveillé and morning exercises.
- 6.15 Dressing.
- 7.00 Roll-call, hoisting the flag, and breakfast.
- 8-9.30 Communal labor.
- 10.00 Lectures.
- 12.15 Roll-call and midday meal.
- 2.30 Sport.
- 5-6.30 Communal labor.
- 7.00 Roll-call and dinner.
- 10.00 Bed-time.

Opposite the main entrance stands a magnificent statue of a naked man, representing the ideal German and standing on a plinth bearing the inscription *Hier* ("Present"). To the right and left are engraved on the walls the names of the sixteen members of the Nazi Party who were the first to fall in the fight for the new idea. Every student at Vogelsang is held to be taking the place in the Nazi Movement of a dead fighter, and when the names of these men are called out at roll-call their representatives must answer: "We are present for them."

They are members, in fact, of a kind of lay monastery, from which there will issue forth every year the missionaries who are to be the knights errant of the new Germany.

—J. F. Angelloz in *Mercur de France*, Paris.

Current History
February, 1939

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