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A HISTORICAL STUDY
OF THE DEVELOPMENT OF THE
YOUTH SERVICE IN GERMANY
WITH SOME COMPARATIVE REFERENCE
TO THE DEVELOPMENT OF THE
YOUTH SERVICE IN ENGLAND

A thesis submitted for the degree of
Master of Education
to
Durham University
by
D. J. McGLYNN

October 1969

Abstract of a thesis 'A historical study of the development of the Youth Service in Germany with some comparative reference to the development of the Youth Service in England', submitted by D.J. McGlynn for the degree of Master of Education.

University of Durham

October 1969

This thesis attempts to trace the origins and growth of the German Youth Movement (Wandervögel and Bündischejugend) and of the major Youth Organisations, Evangelical, Catholic, Socialist, Sports and Political. Some account is given of parallel or related movements or organisations in England.

The development of the statutory sector of the Youth Service in Germany is given in some detail and particular reference is made to the Youth Service Circular (Jugendpflege Erlass) of 1911. Detailed mention is made of the 'Subsidiaritätsprinzip', which in Germany regulates the roles to be played in the field by the voluntary and statutory components of the Youth Service, and a brief account is given of the administrative framework within which the Youth Service operates in Germany. The position of the Youth Service in England is compared with that in Germany.

In conclusion, examination is made of some factors which have influenced the development of the Youth Service, particularly the statutory sector, in both England and Germany, some of the problems of voluntary organisations in both countries are mentioned, and a comparison is drawn between certain features of the German Youth Movement and features typical of the 'underground' youth organisations existing today particularly in America, England and France.

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FOREWORD

Since 1945, very many youth exchanges have taken place between England and the Federal Republic of Germany which have given rise to a lively interest in the Youth Service of the Federal Republic, although many organisers in England find some difficulty in understanding and therefore in coming to terms with the very different Youth Service position in Germany. It is hoped that this thesis, therefore, may be of interest to some of these organisers, particularly to those who may only have a slight knowledge of the German language. With this in mind, an effort has been made to put German expressions into the forms in which they are most likely to be encountered, so that they may the more easily be recognised and understood. Direct translations or equivalents have been given where possible and appropriate for both English and German terms.

INTRODUCTION

From December 1945 until August 1959 the writer worked in Germany and in the earlier, and immediately post-war years, was concerned with the development of the Youth Service in Land North Rhine - Westphalia.

In December 1945, Germany was in a dire state of chaos for, as an aftermath of the war, even the essential public services, including Education, were practically at a standstill. Youth Service was non-existent, for during the period 1933 onwards the National Socialists had disbanded or absorbed into the "Hitler Youth" all those Youth Organizations and Movements which pre-1933 had constituted the German Youth Service. In 1945 efforts were instituted by the Education Branch of the Allied Military Government of Germany to reconstitute the German Youth Service on democratic lines, and thus to fill the void created by the abolition of the Hitler Youth which followed in consequence of the collapse of the National Socialist regime. The writer was the responsible officer for this task in that area of Western Germany known first as the North Rhine Area and subsequently (and to this day) known as Land North Rhine - Westphalia. This new title was given when the Land was constituted, as one of the states of the Federal Republic of Germany, and after the original Province of North Rhine had been enlarged by the addition of the Province of Westphalia. The population of Land North Rhine - Westphalia in those early days was nearly 14,000,000; today it is nearer 17,000,000.

In the course of his work during the period 1945-59 the writer became closely involved with the wide variety of German Youth units, organisations and movements which re-emerged or

came into existence after the war, and most of which exist to this day. It is these units which now constitute the Youth Service in Land North Rhine - Westphalia, and which, through their various national headquarters, constitute the Youth Service of the Federal Republic of Germany.

During the period 1945 to 1959 there was little time available for attention to more than the day-to-day problems associated with the re-creation of the German Youth Service in the area, and therefore many of the problems which arose, particularly those connected with youth groups or organisations which were suspect from the point of view of democracy, had to be solved on an ad hoc basis, and without that due regard for their historical background which would have been desirable had time permitted.

It was during this period that the wish to study the history of the development of the Youth Service in Germany was born, and this wish was strengthened when in 1959 the writer returned to England to take a post as County Youth Organiser in the County of Northumberland, when, of necessity, a detailed study of the Youth Service in England was made. It was but natural that comparisons of the Youth Service in England with that in Germany were made, and the desire grew to know what factors in each country had contributed towards results sometimes similar but often in striking contrast.

When this present study was started the hope was to achieve a comparative study of Youth Service in the two countries using the historical approach. This, however, proved too large a task, if only because the compilation of the history of the Youth Service in Germany necessitated more research and field

work in Germany than had been anticipated, but which proved necessary when it was discovered that little published material on the subject was available in Germany. To some extent the same problem obtained as regards Youth Service in England for, apart from Alicia C. Percival's book "Youth will be Led" published in 1951, no comprehensive history of youth organisations in England exists, and no history of the development on the statutory side of the service would seem to have been written.

In consequence, the scope of the study had to be restricted to the title which it now bears, i.e.: A Historical Study of the Youth Service in Germany, with some comparative reference to the development of the Youth Service in England.

The restricted scope of the study brought it within more manageable proportions but, even so, a major problem remained in that, in addition to the problem of adequate translation of technical terms from German into English and the reverse, there was also the problem that many of the terms involved lack precise meaning even in their country of origin. This may be explained by the fact that Youth Service is still largely an evolving sector of education. Thus in England, for example, the precise meaning of certain titles, e.g. Tutor/Warden is changing as the role of the title bearer develops. New situations are constantly developing, new methods of working are evolving, and yet not always are new terms introduced. Therefore, the person who examines the nature of Youth Service in, say, an area in the North-East of England may well find difficulty in quickly assessing the position in, say, the South-West of the country simply because, although the same or similar terms may be employed in both areas, the functions performed by the bearers of the same

title may prove to be fundamentally different. Or again, persons bearing different titles in the two areas may well prove, on closer scrutiny, to be performing a like function. Finally, it is not uncommon to find people bearing obviously related titles and who, on superficial examination, would seem to be performing like functions but who, on closer scrutiny of the situation, will be found to be playing completely different roles within the service. The bearers of the titles Tutor/Warden, Teacher/Warden, Teacher/Leader, Youth Tutor offer examples of this problem. All of these people are employed in the dual roles of Teacher and Youth Leader, but the amount of time devoted to each role varies from one employing authority to another, as does the relationship between the roles and the chain of command under which each role is performed.

Something of the same situation obtains in Germany, thus complicating accurate comparative study. Nevertheless, following the historical account of the development of Youth Service in Germany, an attempt has been made to offer some comparative observations on the development of the Youth Service in Germany with that of the Youth Service in England.

For the purpose of this work, "Youth Service" is used as a convenient term to describe the work which is carried on by a number of agencies, statutory and voluntary, serving the informal educational needs of adolescent boys and girls. The work of these agencies differs from the educational work of the schools, i.e., formal education, in that, whereas formal education is compulsory, since children are bound by law to

attend school until they attain the statutory school leaving age, young persons take part in the informal education provided by the Youth Service on an entirely voluntary basis. Moreover, in England, the Youth Service is sometimes described as a partnership between the Department of Education and Science, the Local Education Authorities, the Voluntary Youth Organisations and the young people who take advantage of the facilities provided for them by the statutory and voluntary bodies mentioned. This concept of Youth Service as a partnership which includes, on equal terms, the young people who are the clients of the service, serves still further to emphasise the distinction between formal education in the schools and the informal education of the Youth Service. In this respect, the Youth Service, which recognises the client as having a role to play in the provision made, is more akin to Adult Education than to formal education in schools. The education provided by the Youth Service also differs from that provided in schools in that it is generally in the form of social education and education for leisure, and is but rarely academic in nature.

The Youth Service caters primarily for the educational needs of the adolescent boy or girl, i.e., generally speaking for those young people between the ages of 14 and 20 years. These age limits are given only as broad guides, for the period of adolescence, i.e., the transition period for the individual from child to adult, varies both in length, and in chronological age of onset and completion in each individual case. This fact is recognised, particularly by the voluntary organisations which operate in the Youth Service, and many of these organisations¹

1. Some of these organisations are, of course, quite deliberately catering for other than adolescents, and in this respect have often more in common with Community Associations than Youth Organisations.

make provision for young people outside this age range, e.g. the Scouts and Guides cater additionally for large numbers of those below 14 years of age, and the Young Men's Christian Association and the Young Women's Christian Association cater for many young people up to the age of 25 years, and indeed for many even older people. The statutory partners in the Youth Service are generally more rigid in their interpretation of the age range of those eligible for membership in Youth Service units, as is evidenced by their operation of Grant Aid (i.e. financial support) regulations in respect of grants to Voluntary Youth Organisations.

The function, then, of Youth Service as defined for the purpose of this study is the informal, out of school, education of the adolescent, and the components of the service are the statutory and voluntary units which make, either directly or indirectly, provision to this end, and also the young people who, on a voluntary basis, take advantage of the provision made.

The term 'Youth Service' has gained general recognition in this country since the time it was first introduced in the Board of Education's Circular 1486 of the 27th November, 1949. In Germany there is no equivalent term, but there are statutory and voluntary bodies concerned with the same sort of provision for the young people of that country. The German terms most generally used to denote this provision are 'Jugendpflege' and 'Jugendarbeit', but neither of these has the precise connotation of Youth Service. The study of the Youth Service in Germany will, then, be concerned with those statutory and voluntary bodies engaged in Jugendpflege or Jugendarbeit, i.e., the Jugendämter (the statutory departments) and the Jugendverbände (the voluntary youth organisations). The 'Jugendämter' correspond to the

'Youth Service' departments at local authority and national government levels in this country, with two very important differences namely; (1), that in Germany the Jugendämter are responsible at all levels not only for the Jugendpflege (Youth Service) function, but also for those functions which, in England, would be exercised by the Children's Officer's department, and (2) that the Jugendämter are nearly always sections or departments within a larger department dealing with social welfare for the community. In England, Youth Service sections have no competence for Youth Welfare as such, and form part of the Education departments.

The Jugendverbände (literally translated as Youth Associations) have been noted as being equivalent to the Youth Associations of England, but there is a distinction which should be noted. In England, a body such as the National Association of Boys' Clubs, although commonly described as one of the major youth organisations, is, as the name indicates, an association, and the regional and national levels of the Association have only advisory and servicing functions as regards member groups, which are autonomous bodies. In Germany the Katholischer Jugendverband (Catholic Youth Association), which is commonly described as one of the major youth organisations (Organisationen) of Germany, is a much more tightly controlled and centrally directed body, more of the nature of an organisation, with far less autonomy in the hands of member groups.

The function of the Jugendpfleger in Germany corresponds reasonably closely to that of the Youth Officer in England. Both the Jugendpfleger and the Youth Officer are officials of the statutory offices which are

concerned with Youth Service in their respective countries. But it should be noted that, because of the place of the Jugendamt within the German administrative structure (i.e., within Welfare Departments), the Jugendpfleger does not enjoy the close contact with educators and educational institutions which his opposite number, the Youth Officer, has by virtue of his section being within an Education Department, and his Chief Officer being the Director of Education.¹

No study of the Youth Service could be complete without an assessment of the role of the Youth Leader. The Youth Leader in England is the adult person immediately concerned with the basic Youth Service unit, i.e. the Youth Group or the Youth Club or, in the case of a detached worker,² those young persons with whom he is in semi-permanent contact. The Youth Leader may be trained or untrained, full-time or part-time, paid or voluntary, and employed by either a statutory authority or a voluntary organisation. Upon the Youth Leader depends the ultimate success or failure of the Youth Service. In England, the term Youth Leader has general application. A club leader in a Boys' Club is a Youth Leader. The Scoutmaster is a Youth Leader. A general secretary of a Y.M.C.A. is a Youth Leader. In Germany the term 'Jugendführer'

is used more specifically for the person who is immediately in charge of a group of young people. The Jugendführer is not necessarily an adult, and may well be and often is of the same age as, or but little older than, those he leads.

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1. Where the Local Education Authority level is concerned.
 2. The 'detached worker' is a relatively new concept, and is the Youth Leader operating with a non-structured group of young people in a given neighbourhood, but not utilising club premises other than perhaps as a base from which to reach out into the neighbourhood.

The concept in Germany of a Jugendführer is very much that of an individual who has a following which depends to a real extent upon his personal qualities of leadership. The concept in England is more that of a person assuming responsibility for and facilitating the development of individuals within the group in his care. In Germany, however, the person who fulfils this particular role in a 'club' (and be it noted that there are relatively few of these, for the 'club' is not the most common form of 'youth unit', as in England) is most generally known as the 'Leiter' (leader) of 'x' or 'y' club. But, he is not a 'Jugendleiter', which is the name for a professionally qualified person trained to work with children below Youth Service age.

The chapters which follow are concerned, therefore, with the history, particularly the early history, of the Youth Movement and Youth Organisations in Germany, the statutory provision for the Youth Service, the administrative structure within which both these sectors functioned, and with the personalities who played a leadership role in both organisations and movements.

An attempt has been made in the final chapter to venture some observations and conclusions which perhaps go beyond the scope of the material which has been recorded in the text, but which stem from personal field experience and the necessity to check that experience against both the facts of history and the recorded observations of other people, which facts and observations were examined during the course of the study.

Chapter I gives an account of the development of the Youth Movement in Germany, and concludes with some reference to the Scout Movement in England, which bears a superficial resemblance to the German Youth Movement and which had, through its direct German Scout counterpart, some influence on the development of the second phase of the German Youth Movement.

Chapter II deals with the historical development of the Evangelical Youth Organisations in Germany up to 1933, and concludes with some account of the Protestant Youth organisations in England.

Chapter III deals similarly with the Catholic Youth Organisations in Germany, again up to 1933 and concludes with brief reference to the development of Catholic Youth Work in England.

Chapter IV deals more briefly with the history of the development of the German Socialist Youth Organisations, and those Youth Organisations related to adult sports organisations. It concludes with comment on the position of the nearest parallel in England to these organisations.

Chapter V traces the development of the statutory sector of the Youth Service in Germany, offers a parallel, though less detailed, account of the development of the statutory Youth Service in England, and concludes with some comparative observations.

Chapter VI gives an account of the 'Subsidiaritäts Prinzip' which in Germany lays down that state intervention is subsidiary to that of private individuals or voluntary organisations. The chapter concludes with some comment on the relationship in England between statutory authorities and voluntary organisations engaged in the Service of Youth, and compares and contrasts the position in England with that in Germany.

Chapter VII is concerned with general observations and conclusions.

The structure outlined above has been adopted to facilitate comparison of the development of the Youth Service in the two countries and obviate the necessity for elaborate cross-reference that would have arisen had the sections dealing with developments in England been dealt with quite separately from those of their German near-counterparts.

Finally, it should be noted that the history of the German Youth Service has been taken only up to 1933. The period 1933 to 1945, i.e. the time of National Socialism in Germany, is not covered. It was during this period that the Hitler Jugend (Hitler Youth) was the only youth organisation recognised by the National Socialist Government of Germany, and all youth organisations which had existed prior to 1933 were either abolished or absorbed into the Hitler Youth to an extent which destroyed their identity. The Hitler Youth itself cannot be regarded as a youth organisation in the same sense as those other organisations with which this study is concerned, since it was not based on the same principle of voluntary participation by the young people who constituted its membership.

However, for the convenience of those who are interested in the Youth Service in Germany as it has developed since 1945 (i.e. following the collapse of the National Socialist Government in Germany and the consequent dissolution of the Hitler Youth), Appendix 'A' gives an outline of the Youth Organisations which now exist in the Federal Republic of Germany and notes, where applicable, how these are related to organisations dealt with in the text.

CHAPTER XI
THE GERMAN YOUTH MOVEMENT

Steglitz, a middle-class suburb of Berlin, was the birthplace of the German Youth Movement.

Towards the end of the ~~nineteenth~~^{nineteen} century Steglitz, which lay on a rail route leading from Berlin to Potsdam, and thence to the four corners of the world, was awakened from its rural sleep by the rumbling of train wheels, and the stolid men of Steglitz were forced to the realisation that there existed beyond Steglitz a great wide world calling for exploration.¹

Steglitz was a predominantly Protestant and extremely patriotic suburb where Social Democrats were even more distrusted than Liberals. The few artists who lived in the area were tolerated, but hardly regarded as equals. All in all, it was a middle-class bulwark of Wilhelmian Germany, as convinced of the essential rightness and justice of the existing political and religious order as the British middle classes were in late Victorian England; but perhaps believing more in its own progress and security and in its own country's mission in the world.² Steglitz was a residential district much sought after by many senior civil servants who had been posted into the Berlin administration from all parts of Germany, and the sons of these officials constituted a high proportion of the Steglitz Grammar School population. Those in the upper classes of the school seem to have been critical of the existing order of society as they saw it and receptive to new, and what seemed to them good, ideas. According to Copalle³ they knew all the

1. Blüher, Wandervogel - Geschichte einer Jugendbewegung. 6th edn, 1922. Prien (Chiemsee), p.1.

2. The interpretation is Laquer's, but see Blüher, op.cit. pp.6,7

3. See Gerber, W., Zur Entstehungsgeschichte der deutschen Wandervogelbewegung, Bielefeld, Giesecking Verlag 1957 p 83

nationalist writers such as Lagarde, Langbehn, Nietzsche, Houston, Stewart, Chamberlain, Gobineau, Bartals, Ammon, Sohnrey and Lienhard. Karl Fischer, one of the Grammar School pupils (of whom more will be said later) seems in particular to have had high regard for Friedrich Ludwig Jahn, Lagarde and Langbehn.¹

In 1872 Friedrich Nietzsche² delivered a course of lectures in Basel (subsequently published) in which, rejecting the idea that the aim of education is utilitarian and that knowledge is a substitute for culture, he maintained that true culture is possible only through the full development of personality. He also maintained that one should not seek to impart a superficial culture to the masses but that one should concentrate rather on the education of the relatively few individuals capable of achieving work of permanent value.³

Paul de Lagarde, a contemporary of Nietzsche's, was a Berlin schoolmaster who subsequently became Professor of Oriental Studies at Gottingen. His political essays were published in 1878 to 1881 under the title "Deutsche Schriften". Like Nietzsche, he had a hatred of specious mass-culture and was equally out-spoken in his attitude to the prevailing educational system. Against the Prussian methods of education he delivered violent attacks, alleging that they stifled the development of the individual and smothered his creative impulses.

1. Gerber, op. cit. p.83.

2. Nietzsche's publication "Thus Spake Zarathustra" is said to have been a book much read and loved by the Wandervögel.

3. The Youth Movement philosophy reflects both these ideas (and the confusion of thought underlying them) strongly as is shown later.

Julius Langbehn was the author/^{of} "Rembrandt als Erzieher" which was published anonymously in 1889 and caused a great sensation. Langbehn asserted that individualism is the "root of all art" and that it was a quality in which Germans could excel. He urged them accordingly to cultivate the individualism of the artist, and, taking Rembrandt as their guide, to deepen their spiritual life by freeing themselves from foreign values. He saw the hope of the future in "the unspoilt, unsophisticated, German youth, in no way perverted by a false education". Education, for individualism and to individualism, was his plea. The school he saw as the means, and personality as the goal.

These attacks on intellectualism and the glorification of personality exercised a wide influence in Germany. Nietzsche, Lagarde and Langbehn (although in those days their views were often considered as liberal in origin) were all, in different ways, involved in the nationalist trends of late nineteenth-century Germany, and all three proclaimed an irrationalist philosophy. The idea of the nation as a quasi-mystic folk-community presupposed an irrationalist conception of society, and each of these writers made some contribution to the growth of this idea, by portraying one of the prime functions of education as being the awakening of the imagination and emotions.¹

This was the social and confused intellectual background obtaining when in 1895 Hermann Hoffmann,^{*} a twenty-year-old student of philosophy and an enthusiastic stenographer, obtained permission from Dr. Robert Luck to run voluntary

1. See Education and Society in Modern Germany. London, Routledge and Kegan Paul, 1949. p.20.

* His full name, though rarely used, was Hermann Hoffmann-Folkersamb.

classes for shorthand in the Steglitz Gymnasium (Grammar School) of which Dr. Luck was headmaster.¹ In those days, the Steglitz Gymnasium under Dr. Luck was a very strict establishment:-

"...we (the pupils) suffered under the system but not more so than others in less strict establishments, and in contrast to them we had a succession of above average teachers who were outstanding personalities. There was a unity (school spirit) about the place".²

Hoffmann was not paid for his work nor did the pupils who joined his group pay anything.³ The members of Hoffman's group formed between themselves a "Stenographia" - Scholars' Shorthand Association - which in the spring of 1890 under Hoffman's leadership⁴ began to make one-day Wanderungen (treks or hikes) in the neighbouring Grunewald woods. These treks or hikes took place with the full approval of Dr. Luck, which was an unusual concession for those days, when normally only school organised excursions, led by teachers, were sanctioned. Dr. Luck, however, seems to have had considerable confidence in Hoffman, even to the extent of allowing his own son to join in some of the excursions. In the summer of that year a two-day excursion was carried out in the Teupiz area with fourteen young people taking part. The following year fifteen youngsters took part in a two-week expedition to the Harz Mountains. By 1899, Hoffmann was able to lead a four-week expedition of twenty-eight persons through the Bayrischen and Böhmer forests.

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1. Copalle/Ahrens. Chronik der freien Deutschen Jugendbewegung I. Bad Godesberg, Voggenreiter Verlag, 1954. p.10.
 2. Burg Ludwigstein Archives. Karl Fischer file - comments made by Fischer.
 3. Not positively verified, but indications available suggest this to be the case.
 4. Hoffmann gained the idea of treks from his German teacher in Magdeburg, Professor Strater. Walther Gerber Zur Entstehungsgeschichte der deutschen Wandervogelbewegung. Bielefeld, Giesecking Verlag, 1977. pp.15-16.

Among the participants in this last-mentioned expedition were Bruno Thiede, Karl Fischer, Richard Weber and Hans Breuer, all of whom subsequently played significant parts in the movement. Thus in a very few years the expeditions had grown considerably in size and in duration.

The factors which would seem to have distinguished these excursions organised by the Wandervogel from all those run at that time by other organisations in Germany were (a) the completely voluntary nature of the participation, (b) the youthful nature of the leadership, (c) the absence of adult direction or interference, (d) the essentially simple nature of the organisation (e.g. the simplest of food and provisions, the cooking on primitive home-made spirit lamps and the sleeping at night in tents or barns or farmhouses instead of in more formal accommodation,) and the way in which the expeditions were carried out with steady marches each day, and finally (e) the informal nature of the discipline. Hoffmann was always in charge and styled himself Oberhauptling. Under him were two senior assistants, one of whom, Karl Fischer, acted as Hoffmann's deputy on the major excursions. Members of the group were termed Wanderburschen and Wanderfuchse (these latter being those who had just joined the group and had not as yet fully graduated into the company).¹ Thus even in these early days there was a hierarchy in the movement. This "ramblers" group of Hoffmann's was the beginning of the German Free Youth Movement which, to quote R. H. S. Crossman:-

"was important in shaping the outlook of the German Middle Class...its influence in Germany was at least as great as that of Eton and Harrow in this country. Indeed

1. Copalle/Ahrens, op. cit., p.11

the names, infamous as well as famous, of those Germans who passed through the Youth Movement make one realise that it was indeed, in its strange way, the German analogue to the Public School System."¹

In autumn 1899 Hoffmann, on completion of his studies, left Berlin for Magdeburg, but returned from there for a short visit in January 1900, when he made his formal farewell to the Steglitz group prior to his posting abroad in the Foreign Service. There is every indication that he was most highly regarded, even loved, by all the members of the group.² It was on this occasion that he officially handed over the group to Karl Fischer with the recommendation that Fischer should try to create similar groups in other parts of Germany. Hoffmann encouraged Fischer to this end by telling him of the formation of a similar type of group in Hamelin, which group had recently been formed by two brothers (Hellmuth) both of whom were former members of the Steglitz group. Hoffmann does not, however, at any stage, seem to have contemplated the formation of an association embracing all the groups which might eventually be formed.

Karl Fischer (born 1881) who became Hoffmann's successor seems to have been an almost complete autocrat. He maintained the same group structure as Hoffmann, but introduced, in order of ascendance, the grades of Scholar, Bursche, Bachant³ and Oberbachant; to this highest position, Oberbachant, he appointed himself. All other appointments were completely of

1. Crossman, R.H.S. Introduction to Laqueur's Young Germany. Garden City Press, 1962. p.xvii.

2. Gerber, Walther. op. cit., p.38.

3. Bachant - the mediaeval itinerant scholar; this was the ideal. Note that the spelling of this word is that of the 16th century.

his making, and he even went to the length of requiring an examination (usually a written report of a trip) from candidates aspiring to a rank in the hierarchy - even when the pupils concerned were former schoolmates of his own age and therefore well known to him. (Membership of the group was not easily achieved, and those admitted to the group had to take a vow of respect, loyalty and obedience to the Oberbachant¹).

A simple uniform was introduced, consisting of a green cape with red and gold stripes, and the greeting "Heil" was adopted from the German-Austrian students. A simple song-sheet was generally carried on trips, as were readily transportable musical instruments such as mouth organs and ocarinas.

Fischer's greatest personal and positive contributions to the Wandervogel Movement, however, lay in the part he played in creating an association uniting all the individual groups. He it was who realised that expansion on a large scale could only be achieved, in the existing circumstances of Wilhelmian society, by having a recognised association with a formal constitution. He achieved his ends on November 4th, 1901 when, in a back room of the Ratskeller of Steglitz, 'Wandervogel-Ausschuss für Schülerfahrten'² was constituted. Of the twelve or so persons present at this inaugural meeting, four were writers in Steglitz, namely Kirchbach, Heinrich Sohnrey, Hagedorn and Muller-Bohn, and it may be noted that Sohnrey's son was in the movement, as was the son of another member, Dr. Hentzelt. The rest of the group comprised Bruno Thiede (student), Siegfried Copalle (student), Wolfgang Meyen (apprentice mechanic) and Fischer himself, together with one

1. Gerber, Walther, op. cit., pp.46-47, and Copalle/Ahrens, op. cit., p.12.

2. Wandervogel - Committee for Schoolboy Expeditions.

Ernst Kirchbach. Kirchbach was elected chairman and Sohnrey elected vice-chairman. Both chairman and vice-chairman, be it noted, were adults. The name "Wandervogel" was formally adopted.¹ The constitution was, as far as can be determined, drawn up by the chairman Kirchbach, and Fischer.² The aim of the association became "to educate scholars of high schools through the medium of 'Wandern' (expedition work)."³ As regards the leader's position, paragraph 6 of the constitution states:-

"The committee nominates one 'Oberbachant' who may appoint, according to need, Bachants, Secretary, Treasurer, etc. The Oberbachant is responsible to the committee for the satisfactory running of the association's affairs and must submit a monthly report to the committee. The holding of the position is not limited to any fixed period."

Paragraph 7 of the constitution leaves the power of issue of any administrative orders, necessary to the running of the association entirely in the hands of the Oberbachant.

Two days after the formation of the committee a printed pamphlet was distributed to all parents inviting them to a social evening on the 9th November, 1901. Dr. Luck was the

1. According to Copalle/Ahrens, op. cit., p.14, there is another more popular report (Blüher - Selbstbiographie) which suggests that, on a Sunday excursion, the group found an old grave-stone in a churchyard in Berlin (Dahlem) - the Branco stone - with an inscription:-

Wer hat euch Wandervögel	dass ihr die alte Palme
die Wissenschaft geschenkt,	im Süden, wieder wählt,
dass ihr auf Land und Meeren	dass ihr die alten Linden
die Flügel sicher lenkt,	im Norden nicht verfehlt.

Wolf Meyen, having seen and read this, is said to have cried out "Let's call ourselves 'Wandervögel'."

2. Iaquer, op. cit., p.17, gives Sohnrey as chairman and co-operator with Fischer in drawing up the constitution; Gerber - op. cit., p.55, gives Kirchbach as chairman and Sohnrey as vice-chairman.

3. Gerber, op. cit., p.56.

first headmaster to give official recognition to the Wandervögel, and it was he who gave Fischer permission to speak about the Wandervögel to the assembled school. Just before Whitsuntide, Professor Dr. Ludwig Gurlitt (Steglitz Gymnasium) and Oberlehrer Brinkmann (Zehlendorf Gymnasium) joined the committee. It was as a result of a report on the Wandervögel submitted by Professor Dr. Gurlitt to the Unterrichtsministerium¹ that the latter gave formal recognition to the Wandervögel in the Monthly Circular for High Schools (119/10th Sept./Oct. 5545 of 1903). Gurlitt based his report on personal knowledge of the movement, gained as a member of the September Lüneburger Heide expedition mentioned later.

During the Easter of 1902, Fischer led a twenty-five man expedition in the Hohen Golm and at Whitsun he led another expedition with forty participants in the Vendei district. In June the A.F.S.² participated in the Summer Solstice Celebration as guests of the Alldeutscher^r Verband on the Muggelberg Hills. The occasion was marked by a fiery speech against the Jews by Prof. Dr. Paul Förster-Friedenau (whose son was a member of the Wandervögel). In the summer a four-week expedition under Breuer and Thiede was undertaken through the Rhön, Spessart and Odenwald to Heidelberg. On this trip, one stretch of twenty miles from Lohr-Aschaffenberg was covered in a single night. In September/October Fischer led a seven-day, thirty man expedition through the Lüneburger Heide under severe weather conditions. The number, size and nature of these expeditions reflect the considerable growth in the size and influence of the movement, which had started in such a small way under Hoffmann, but which developed remarkably under Fischer.

1. Ministry of Education

2. Ausschuss für Schülerfahrten

Moreover, in the meantime, Mayen had founded the group Gross-Lichterfeld, which grew very quickly and for some time exceeded the Steglitz group in numbers. On the committee of this group were Prof. Dr. Heinrich Albrecht, Prof. Dr. Menadier, Regierungsrat Vesper, Regierungsrat Hermeuson and Prof. Dr. Braud.

Towards the end of 1902 efforts were made to introduce cultural as well as physical and social content into the Wandervogel programme. Copalle, about this time, founded the first Wandervogel orchestra. Evidence of the introduction of cultural content is shown by the fact that the November programme of the association included lectures on the following subjects:-

- November 16 - Weber - Die Niederländer
- November 20 - Fischer - Fahrende Schüler
- November 26 - Copalle - Bilder aus Westfalen
- November 30 - Copalle - Die Anfänge der griechischen Kunst

At Easter in 1903 there was an eighty man expedition, led by Fischer the Oberbachant with the support of all his colleagues to Brandenburg - Lehnin - Ferche - Potsdam. This expedition did not go smoothly, and marks the beginning of the troubles between Fischer and his aides, particularly Thiede, Copalle and Weber. In July, the Wandervogel were, for the second time, guests of the Alldeutscher Verband at the Fichelswerder Sommersonnenwendfeier. ¹ Soon afterwards, two expeditions were staged, the one through the Böhmer Wald ^{and} the other, under Copalle and twelve man strong, to Westphalia - Lahn - Rhine. It was this expedition that led to the final break between Fischer and Copalle. Fischer maintained that Copalle was guilty of disloyalty in that he organised this expedition without specific authority from Fischer. To settle the dispute an appeal was made to the

1 Summer Solstice Celebration

Wandervögel Committee, which set up a three-man Court of Honour. This court, however, even after two sessions, could come to no firm decision, and was unsuccessful in effecting any reconciliation between Fischer and his colleagues. In consequence, Thiede, Copalle and Weber withdrew from active expedition work, but they did not relinquish their positions and rank as "Bachant". In the autumn, Fischer led another expedition - which at one stage crossed the Russian border - and it was this expedition which rounded off a year in which, altogether, thirteen expeditions, covering a total of 103 expedition days, and which involved 250 youngsters, were successfully completed.

In March 1904, the first issue of a Wandervögel periodical - Wandervögel, Illustrierte Monatsschrift - was produced by Fritz Mayen. In August Mayen was joined by Fischer as co-editor. About the same time Thiede, Copalle and Weber, with the consent of the committee, but without reference to Fischer, organised an Easter expedition. Fischer refused to give his consent to this, even though specifically asked to do so by the committee, and, as an act of protest against the committee's agreeing to the expedition against his wishes, he resigned his position as Oberbachant. At the same time, however, he issued a special circular (printed on red paper) in which, still carrying on the role of Oberbachant, he accused Thiede, Copalle and Weber of unworthy conspiracy and withdrew from them their rank as Bachant. Despite this action by Fischer, the expedition took place as planned under the leadership of Thiede, Copalle and Weber, and was well supported by the rank and file of the organisation. Meanwhile, to bridge the gap

caused by Fischer's resignation, Oberlehrer Dr. Siebert was appointed by the committee (AFS) as Oberbachant-inter-regnum. It was at this juncture that it was realised that a constitution under which the Oberbachant had complete power could no longer be tolerated.

To rectify the situation Prof. Albrecht drew up a new constitution which could not, however, be adopted immediately for, under the obtaining constitution, amendments to it could only be achieved at a meeting at which there was a hundred per cent attendance of membership. Fischer, however, refused to attend any meeting called to consider any such amendment. Under these circumstances, the committee resorted to action under another paragraph of its constitution, which permitted dissolution of the committee on a vote to that end by seventy-five per cent of the total membership. A meeting was therefore called on the 29th June (and once again in the Ratskeller) to dissolve the organisation. To this meeting, surprisingly enough, Fischer elected not only to come, together with his friends, but also to vote for the dissolution of the organisation. The necessary resolution was passed and ^{the} Wandervögel-Ausschuss für Schülerfahrten came to an end. It was at the end of this meeting that Fischer announced dramatically that he renounced for evermore all interest in the movement, and that henceforth his studies would be his sole interest.

Very shortly afterwards sixteen former members of the original AFS created a new group "Wandervögel e.V.¹ Steglitz, Berlin (Wandervögel registered association). Amongst the members of the committee of the new association were Gurlitt (Chairman), Sohnrey (Vice-Chairman) and Albrecht (Treasurer).

1. e.V = eingetragener Verein or Registered Association

A new constitution was created in which a "Führerkollegium"¹ replaced the office of Oberbachant. Liaison between the Führerkollegium and the committee was achieved by the appointment of an "Obmann" (President) to the Führerkollegium. The position of "Obmann" was first given to Albrecht and he held it successfully until Brinkmann took over from him in 1911. The Führerkollegium had the responsibility of nominating suitable senior school pupils as Hilfsführer and these, as they left school, became members of the Kollegium. The Führerkollegium also appointed its own general secretary and necessary officials but, to ensure a parity of position as between all members, the position of secretary changed every quarter. This new arrangement worked well and lasted until December 1912 when Wandervögel e.V Steglitz was transformed into a new and larger organisation, Wandervögel, Bund für deutsches Jugendwandern e.V.

In the autumn of 1904 Fischer, contrary to his stated intention of July, assembled his remaining close followers and founded an organisation to be known as the "Altwandervögel". This had a parents and friends council (Eltern und Freundesrat) in place of the former "Ausschuss für Schülerfahrten". Thus began the divisions and re-groupings which in later years were completely to bedevil the subsequent growth of the whole movement.

There were, however, two distinct phases in the German Youth Movement. The Wandervögel phase, covers the beginning of the movement, and it reached the apex of its development in the period immediately before, and during the early days of, the 1914-18 war. It was succeeded by the phase of the

1. Council of Leaders

Bündische Jugend. These two phases must be treated separately, for whereas in the Wandervögel the individualism of its members was its characteristic feature, in the Bündische Jugend the emphasis was much more on the group itself, and members' individualism was positively discouraged. Both Wandervögel and Bündische Jugend, however, had in common that, as a result of their members having shared experience and adventure they all produced disciplined communities in which all members were united by a common bond. The feeling of comradeship and a sense of belonging was something very real for each and every member of the group. The groups, in fact, supplied a framework within which a self-discipline could develop, and for the development of which there was in those days all too little scope within life at school and life in the family circle. Life in the groups, also, offered to the middle-class youth who formed the bulk of the membership an introduction, in an elementary way, to ethical and aesthetic values, an introduction all the more important since the parental environment failed significantly to offer any firmly held ideals. On the contrary, the adult society of those days was distinguished by its preoccupation with material well-being, its striving after pleasure and comfort, and its singular lack of any sense of social responsibility. Perhaps, however, the most important function performed by the groups was that they offered their members an opportunity to shape for themselves their own futures, instead of merely being moulded into some adult-conceived and adult-ordained pattern. There seems, indeed, little doubt but that, in the performance of this particular function, the movement had notable success. Those who belonged to the

movement were, in some way, distinguishable from most other boys and girls of their generation. They seemed to have developed some unique spirit or attitude of mind (Haltung) which marked them out from all others. Members of the Youth Movement were indeed like persons who had passed through a strong religious experience.

The climax of the Wandervögel phase and the beginning of the Bündische Jugend phase came at a gathering held on a mountain, the Hoher Meissner near Kassel, on 11th October 1913. This date marked the centenary of the war against Napoleon and although the Wandervögel had no urge to join in any of the usual patriotic festivals, they were not averse to a youth mass meeting, particularly as two problems were currently of great concern to the Movement, (a) a feeling that some greater organisational unity was desirable within the movement in Germany (and also as between the German sections and those which had developed in Austria and Switzerland) and (b) a feeling that something should be done about the older members in the groups, i.e. those over the age of twenty. These latter, it was felt, no longer had a proper place in the youth groups as members, and indeed many of them had taken on a leadership role and formed students' groups which, however, carried on the full Wandervögel traditions. It was felt quite strongly by many of these older members that they should have some sort of unifying organisation, something on the lines of an "old boys" club to which they might belong, irrespective of their original Wandervögel group, but united in their Wandervögel heritage. The name Freideutsche Jugend (Free German Youth) was proposed for this organisation and the first

meeting was planned for October 1913. A preliminary meeting of the organisers was held in Jena in July, when some of the many difficulties which were to face the October gathering became evident. For example, it was at the Jena meeting that it became obvious that, whilst in general the main groups were prepared to allow their older members to take part in the October meeting, they were not at all prepared to commit themselves to any idea of a supra-organisation. They were determined to avoid any step which might, in time, threaten the autonomy of individual groups.

There were, at Jena, representatives of two or three organisations preaching total abstinence (e.g. "Bund abstinenter Studenten" and "Bund abstinenter Schüler") representatives of the Jungwandervögel (who complained that too many groups were now led by teachers acting on behalf of the authorities) and representatives of the Austrian Wandervögel groups (who insisted that racial purity should be a condition of membership of the proposed new organisation, and demanded that Jews and persons of Slavonic or Franco-Italian blood should be specifically excluded from membership). Other representatives included those of the "Volks-erzieher" (a group with very strong "völkisch"¹ views who stated that they "regarded Germany and not Palestine, as the promised land"²), those of the Deutsche Akademische Freischar (who urged the instruction of members in practical idealism in the spirit of Carlyle, Fries, Fichte and Paul de Lagarde) and

1. i.e. racist/nationalist

2. Here can be seen the seeds of later problems of race and prejudice which were so evident in the 1930's and the treatment of which was one of the major tasks of those working with young people in West Germany in the post-1945 years.

those of the Serakreis-Jena (whose declaration of aims was made in hexameters).

The Meissner Convention was preceded by a meeting of the steering committee on the neighbouring mountain of ~~Ein~~stein, at which many of the tensions of the Jena meeting were still obvious, and these persisted throughout the actual Meissner Convention. Bruno Lemke, a young mathematician and philosopher, opened the Meissner proceedings by summarising the views of the Wandervogel and other organisations present, and this was followed by a general debate. Hans Paasche's speech "The German House is on fire and we are the fire brigade" was wildly and enthusiastically received. Some common agreement was reached between the Wandervogel and the puritan reformers, and it was decided that the Meissner declaration should include a passage urging that alcohol and nicotine should be banned from all meetings of the Freideutsche Jugend. Wynekin and his friend, Luserke, expressed the opinion that youth was the time of life when one had to get to know oneself (Sammlung) and that before entering upon the stress and struggle of adult life, young people needed to withdraw into the wilderness, as Christ withdrew into the desert, to acquire a vital inner knowledge of themselves. Without this, they could find it difficult to decide what leader or what party to follow, and there was a distinct danger that they might be captivated by some modern pried piper and lured to perdition by a powerful appeal to vague emotions.¹

It is difficult to present an accurate picture of the Hoher Meissner gathering, as the full text of the various speeches has not been preserved, but it seems clear from what

1. The account is Laquer's.

has been recorded that it represented a determined effort by various fanatical extremists to capture the Youth Movement for their own ends. Of all the adults present, Wynekin was the most outstanding, and mainly owing to him the meeting was held to some extent on rational grounds. His last speech, delivered on the Sunday morning as a summing-up of the meeting, is well described by Laquer~~er~~.

"Wynekin said that he approached this assignment with great reluctance, after having heard what kinds of voices and ideas had been received by many with acclamation. He deplored narrow nationalist impulses and for love of country itself he wished that there might never be a war. He recalled the great patriotism of the heroes of 1873 - but had they not been citizens of the world at the same time? Had not Gneisenau written that principles were more important than countries, and that if Prussia and its rulers were not capable of defeating Napoleon, England had better take over Germany, and give it a free constitution? We are ready to display our patriotism at the slightest provocation, said Wynekin, because we have acquired it so cheaply: but there is something less than genuine about it. Germany was now no longer a geographical nation, it had achieved a political unity. But were the German people truly united? were there not deep cleavages in that unity?...and so on and so forth. Finally, was it not true that the younger generation had a much greater task than the extinguishing of a fire somewhere? they had to ^{changing} ~~help in~~ the world permanently."

Out of the Meissner meeting came the famous Meissner Declaration:-

"Free German Youth, on their own initiative, of their own responsibility, and with deep sincerity, are determined to shape independently their own lives. For the sake of this inner freedom they will under any and all circumstances take united action."

There was also the rider to the effect that, at gatherings of the Freideutsche Jugend, alcohol and nicotine would be banned.

It would seem as if the bulk of the three thousand people from the Youth Movement who attended the Hoher Meissner Convention went home feeling that something significant had been achieved, something adequately expressed by the Meissner Declaration. It may, however, be noted that at that time there were an estimated two million young people enrolled in the ranks of the Youth Organisations, and to them the Meissner Declaration meant nothing. Press reactions on the whole were critical of the gathering. The Editorial comment in the Hamburger Nachrichten (19th October 1913) read:-

"...it seems necessary that our representatives and senior officials at National level, and particularly those concerned to protect youth, should keep a sharp eye on developments such as these."

The Magdeburgische Zeitung (12th October 1913) records, with apparent satisfaction, the statement made at the Hoher Meissner Convention by a representative of the Jungwandervögel:-

"...no amount of cosmopolitanism can save German Youth, only self-education in a genuine Deutsch-Völkischer^G Geist...es soll an deutschem Wesen nochmals die Welt genesen."

The Berliner Tageblatt (14th October 1913) records the appeal by Professor Keil (Vienna) to retain racial purity and keep out Slavs, foreigners and Jews, but notes too that Pastor Rauls spoke against this motion. It also records, with apparent approval, that Wynekin in his closing speech quoted Fichte - "Germany shall never fail for the World needs the German Spirit."

The Kölnische Volkszeitung (2nd November 1913) made a sharp attack on the Meissner Gathering in its editorial, which included the biting comment "pity the youth that has such friends as these" and then went on to deplore that of all the speakers only Hans Delbruck made mention of God or religion (and that mention, it notes, was but fleeting). Fidus, the painter, is described as being enamoured of nudism.¹ Gertrude Prellwitz is sharply attacked for her appeals for a new form of marriage, which the paper denounces as tantamount to "free love". In all, says the article, many, many ideas most dangerous for young people were propagated by the Meissner Gathering. These comments can be taken as generally indicative of the prevailing Catholic reaction to the Youth Movement. The Kreuzzeitung (für König und Vaterland - for King and Country), a very right-wing publication, attacked, as might be expected, Hans Passche for the pacifist leanings he expressed.²

These articles, and many like them, marked the beginnings of an all-out attack on the Youth Movement by the adult bodies behind the Youth Organisations. This attack culminated eventually in the charges brought by the Catholic Centre Party in

1. See illustration "Hohe Wacht" in folder.

2. This material is to be found in the Ludwigstein Archiv der deutschen Jugendbewegung, Wittzenhausen/Werra, but is to date (July 1968) largely unsorted.

the Bavarian Parliament in January 1914 against Wynekin and his followers (i.e., all associated with the Freideutsche Jugend). These charges virtually accused the FDJ of being an association of overt male homosexuals. As a result of this attack Wynekin was forced out of the movement on the occasion of the Leaders' Conference in Marburg in May 1914, and Professor Paul Natorp assumed control. It was at this Marburg meeting that a new and less provocative declaration was produced, which replaced the Meissner Declaration. The new declaration ran:- "We wish to add to the store of values which our elders have acquired and transmitted to us, by developing our own powers under our own responsibility and with deep sincerity". Associated with Professor Natorp were very many of the Life Reform Groups.

The period during the 1914-18 war gradually led to the development of right-wing and left-wing politically orientated groupings within the Youth Movement but the immediate post-war period was marked by such a series of quarrels, splits and re-groupings within the movement as to make any specific trends difficult to identify. By the early 1920's, however, the Bünde, where the group and what the group represented assumed greater importance than the importance of any individual, or his beliefs or feelings, were beginning to emerge, and this marks the beginning of the second phase of the German Youth Movement, the Bündische Jugend phase, which succeeded the Wandervogel phase.

It can be said that, following the Meissner Convention, the Bündische Jugend grew out of the Wandervögel Movement, but one outside organisation, also had a significant effect on the development of the "Bünde".

During the Wandervögel era, the German Boy Scouts, which were founded in January 1911, were regarded as rather outside the main stream of the Wandervögel Movement for, although they had much in common with the Wandervögel in the form of their activities, they were sharply distinguished from them in that (a) they were adult led groups, (b) they tended to specialise in paramilitary education, and (c) they were by no means so selective in their recruitment of members as were the Wandervögel. After the war and during the Bündische phase of the Youth Movement, German Scouting underwent a minor revolution and became more closely identified with the Bünde than it had ever been with the Wandervögel. Indeed, when, soon after the end of the 1914-18 war, the German Scouts deposed their adult leaders and the younger members took control, German Scouting began to have a decisive influence upon the whole of the German Youth Movement and may be said to have shaped the whole course of the development between 1919 and 1933.

In the first post-war meeting held by the German Scouts in 1919 at Schloss Prunn many discussions were held of much the same nature as those that had occupied the attention of the Wandervögel and the Freideutsche Jugend. During these discussions three questions were hotly argued. Firstly, should German Scouting endeavour to become an organisation with a restricted elite membership? Secondly, was it to continue with the "international" orientation inherited from British Scouting, but never markedly obvious in German Scouting, or should German Scouting align itself with other German nationalist groupings? Thirdly, what was to be the future rôle of religion in German Scouting?

In 1920 those Scouts who desired radical reform of the movement seceded and formed their own group called the Neupfadfinder. The Neupfadfinder were led by the so-called "Regensburg circle" (F. L. Hasel, Ludwig Voggenreiter and others) and a young parson from Berlin, Martin Voelkel¹. Voelkel in particular exercised considerable influence over the development of the Neupfadfinder, and it was he who introduced the concepts of the "Reich", the "Knight", and the "holy grail". Members of the Neupfadfinder were, according to him, to see themselves as knights pursuing a holy cause, the new kingdom of mankind to be achieved through the German nation. It is difficult indeed to make sense of Voelkel's written word - it defies translation into rational expression in English. He writes of the anger that burns in the breasts of the knights when their Queen - the soul of the German people - is disgraced by all the world; of the knights, when they are true knights, knowing instinctively where they belong, what binds them together in mystic union, what is their purpose, and how they are to achieve their ends. No real clue is ever given as to what in fact the whole thing is all about, but it would seem that, unlike the Wandervögel (who recognised the existence of social evils, but never felt called upon to make any effort to change the situation), the Neupfadfinder were inspired by some cloudy romantic mission to change the face of the world.

The Neupfadfinder, composed mainly of ex-scouts, exercised great influence on all the other youth groups that existed during the period 1919 to 1933, and which constitute the Bünde typical of the Bündische phase of the German Youth Movement, although many of these Bünde were in existence before the Neupfadfinder

1. Laquerr op.cit., Chap.14, and Diederichs: Grundschriften der deutschen Jugendbewegung, pp.368-373.

Bünde was created. Voelkel seems to have found his inspiration for the Neupfadfinder in the ideas of a small group of people centred about the poet Stefan George (1868 - 1933). Indeed, in some ways this very group under Stefan George was the prototype of all the Bünde, for it was a tight circle of friends that purported to have a special significance of its own, that despised the rest of the world, and remained aloof and superior in its attitude towards it. Stefan George came from the Catholic Rhineland, by the traditions of which he was most influenced, and many of his poems reflect inspirations culled from Rome or from Greece. Like the writings of Voelkel, the poems of Stefan George defy translation into English, but some of his phrases were picked up and much used by the Youth Movement. Thus, for example:- "He who once has circled the flame and who forever will follow the flame"; "the need for a new nobility whose warrant no longer derives from crown or escutcheon", and "the leader with his 'völkische' banner who will lead his followers to the future Reich through storm and fearful portents". It is hard even to guess what all this means, but that it conveyed something to the young people of those days cannot be disputed. Certainly, the idea of a new aristocracy, which was going to achieve great things, appealed to them, particularly, perhaps, because there was apparent opportunity to belong to such a group of aristocrats. Most of the groups used this sort of mumbo-jumbo to good effect, and their meetings were generally concluded with a reading from some poem by George, after which members would disperse to their homes, their eyes shining, their minds full of lofty thoughts, and disdain in their hearts for the ordinary run of mortals who neither knew, nor understood, nor cared for, what it was all about.

It is, however, only fair to George to note that at no time did he attempt to extend the influence of his own group over other groups. It was left to Voelkel to give a new twist to the George imagery, to give it a specifically German meaning. Thus, according to Voelkel the concept of the Bund was something essentially Germanic, and had, so to speak, been engraved on the German soul since time immemorial. Therefore, the Youth Movement could only truly be found amongst Germanic peoples of Nordic blood: "wherever German blood courses through heroes' veins, there was the homeland of homelands".¹

The Wandervögel, the predecessors of the Bündische Jugend, harked back to the romantic days of medieval times and as their prototype took the itinerant scholar of the middle ages. The Bündische Jugend of Voelkel's group also went back in German history to seek inspiration and seem, with the aid of Stefan George, to have found it at that state of German history when, at the same time that some Christian kings and knights were planning crusades to save the Holy Land, others thought in terms of converting the heathen nearer home. In 1198 the Order of the Teutonic Knights (Deutscher Ritterorden) was founded to go to convert the heathen Slavs on the southern shores of the Baltic. There was a kindred order, the Knights of the Sword (Schwertritterorden). Be it noted that these knights were all soldier monks, in an order of chivalry and sworn to chastity.² The members of Voelkel's group who followed this pattern termed themselves the White Knights, and there was even a clause in one draft constitution which made it the duty of members to obtain the leader's consent if they desired to marry. This consti-

1. Voelkel: Hie Ritter und Reich! a contribution by Voelkel to the Grundschriften der Deutschen Jugendbewegung, Diederichs Verlag, 1963.

2. Dunlop, J.K. A short history of Germany, Bielefeld, Royal Army Ordnance Corps Sept. 1954 P.39.

tution was, however, never implemented.

Had the writings of Stefan George, as interpreted by Voelkel, been the sole irrational influence on the "Bünde" the situation would have been bad enough; but writers other than George, though of his time, also made an impact on the young people who made up the membership. Hermann Burte (1879 - 1960) with his novel Wiltfeber, published in 1912, was one of these. Wiltfeber is the story of a young German of that name, who returns home after several years abroad. He has been acutely homesick, but on his return is sadly disappointed by what he discovers. He is shocked by the rigid class structure, the laziness of the middle class, the force of foreign cultural influence, and the sham religion that is preached in the churches about the God of the Jews. He is dismayed by the apathy to life evident in all those whom he encounters. At the end of the story he takes part in a gymnastic competition, but is so successful that the judges refuse to credit his performance, and he is refused the victor's laurel.² He then goes for a walk in the countryside with Ursula, his wife-to-be. It is near midnight; a thunderstorm breaks; Martin Wiltfeber and Ursula are struck by lightning and killed.

Hermann Poppert was another such writer. His story of Helmut Harringa, the man who abstained, was published in 1910 and within a few years 320,000 copies were sold. The hero, Helmut Harringa, is a shining example of young manhood. He devotes his whole life to a struggle against what he sees as

1. Laqueur, op. cit., p.136.

2. The political message of the story was clear to the young people who read it so avidly - a Germany in which all standards had declined, where the bulk of the people were not concerned for improvement, and where those who stood out for reform were subject to base ingratitude.

the three great evils: alcoholism, premarital sexual intercourse, and the contamination of the German race. Alcohol is portrayed as being the root of all evil, for it leads to drunken excess, to sexual immorality, and to the acquisition of venereal disease. Harringa fights these evils, fortified by his favourite reading, which consists of the songs of Beowulf and of Gudrun, and the tales of the Nordic gods. Everything Nordic and Germanic appeals to him, as reflecting true heroism and every high ideal. The story ends on the note that the world owes the idea of freedom to the Nordic peoples, the Germans. Helmut Harringa was the idol of one generation of young Germans, who revelled in his attack on what they saw as the evils of their day; fortunately, he became the laughing-stock of the next.

Walter Flex (1897 - 1917) was yet another writer whose book Der Wanderer zwischen beiden Welten was published in 1917, shortly before the author's death on the battlefield. Over a million copies of this book were eventually produced, and of these several hundred thousand copies were sold in the first two or three years after its first publication. The book is written around a real person, Ernst Wurche, who served with Flex in the war until he was killed in 1915. Although Wurche himself was not a particularly heroic type, he had been one of the very best types of Wandervogel leader, and Flex seems both to have appreciated his qualities in this field and to have had the gift to interpret them in the written word in a way which had a special appeal to the young generation of that time. In the book Wurche is portrayed as a good comrade, a pure youth, a hero and a model to all his men. His deepest concern was for the cause of the Youth Movement and a Germany which it was to

revitalise. He says, "to remain pure and yet to grow mature, this is the most beautiful and most difficult art of life."

When Wurche's mother is informed by Flex of the details of his death, she asks if he had taken part in an attack before he was killed, and when told that this had been so, we read "...then she shut her eyes and sat back. 'That was his greatest desire,' she said slowly, as though it was a painful joy to know that what she had so long feared, had come to pass. A mother should know what was the deepest desire of her child. And it must be a deep desire indeed if she is anxious about its realisation after his death. O mothers, you German mothers!" When Wurche learns about Italy's joining the Allies, he compares it with the action of Judas Iscariot. Had he lived, doubtless he would have continued to believe in the just cause of his country, and in the "stab in the back" theory of the cause of the downfall of Germany in November 1918.

Poppert led his own group, the Vortrapp, which was associated with the Wandervogel Movement, and the Bündische Jugend, over many years, and was involved in the Meissner Convention. It was probably through Poppert and his group that the anti-alcoholic clause was included in the Hohe Meissner declaration of 1913 which has been mentioned earlier. A close associate of Poppert was Hans Paasche, a convinced pacifist. It was Passche who wrote Lukanga Mukara, yet another book which had a profound effect on the young people of those days. This book consists of the imaginary letters of an African visitor on his impressions of Germany. These letters viciously criticise the German scene, but offer no positive suggestions for its improvement.¹

1. Laquer, ^uop.cit., Chap. 5 gives more detailed accounts of some of these books.

The popularity of these books is evidenced by the multitude of references to them in the advertisement pages of the many youth magazines.¹ The same evidence is available to point out the pressures on young people to follow the various reform movements in vogue, e.g. total abstinence, anti-nicotine, vegetarian, etc. These same youth magazines also show that there was a considerable interest in, indeed a positive craze for, the "wisdom of the East" - Russia, India and China. In addition, political parties and organisations tried to influence young people to join them. It was right-wing groups which had concentrated on the Wandervögel,² but the Bündische Jugend of the period between the end of the 1914-18 war and 1933 were also subject to left-wing pressures.

To all the influences mentioned, the young people in the various Bünde were at a disadvantage as compared with young people in, say, the Socialist or Catholic Youth Organisations, for they (the former) lacked any basic set of values to serve as a yardstick by which new ideas could be evaluated, and in consequence they were the more readily influenced by such ideas, no matter how irrational they might be.

So far, mention has been made of the Neupfadfinder group, but this was but one of the dozen or more major groups which with countless minor groups constituted the Bündische Jugend. It is not possible to give a clear picture of even the major groups since the position was never static, for the groups were

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1. See folder and photostats therein of two such pages; these are typical of the hundreds examined by the writer.
 2. Earlier in this chapter mention is made of the attempt made by the Pan-German Association (Alldeutscher Verband) and Professor Förster to win over the Wandervögel.

constantly either uniting, or splitting to form new groups, or else splinter groups were uniting to form yet more groups. The reason for all this change is understandable when one remembers that in the Bündische Jugend young people followed leaders rather than, as in the normal Youth Service pattern, leaders served groups. Thus in the Bündische Jugend groups as new, dominant, forceful personalities emerged from within a group, so a new splinter group formed after the inevitable clash of leadership.

The Deutsche Freischar, however, is one group which must be mentioned. It was formed in 1926 as the result of a merger between the Neupfadfinder, which have just been mentioned, and the Altwander-vögel.¹ The "Freischar" as it was usually called had a membership in 1929 of ten to twelve thousand young people, three-quarters of whom were under the age of eighteen. Girls constituted fifteen per cent of the membership. Groups of the Freischar Bund existed in many parts of Germany and Austria, but the greatest concentration of groups was in the east of Germany (Silesia, Saxony, Brandenburg-Berlin). The majority of members came from Protestant middle-class families, but some Catholics, and even one or two Jews, were included.

The leader of the Freischar was Ernst Buske, an outstanding personality amongst the many leaders of the Bündische Jugend era. Unlike so many of his contemporaries, he was neither a great orator nor a prolific writer, but was universally liked and respected for his sound commonsense and realism. He it was who purged the youth movement of many of the romantic excesses which Voelkel and the White Knight circle had encouraged. It was said of him that he combined what was finest in the German character with the best

1. Mentioned in the account of the Wandervögel given early in this chapter.

British characteristics.¹ Unfortunately he died suddenly in 1930, and his great positive influence ceased. Under his leadership the Freischar achievements were considerable and serious, and at least partially successful attempts were made to come to grips with the realities of the modern world as it then was, without surrendering the youth movement's traditions and ideals. Had he lived, the Freischar might not have decided to try to join the Hitler Youth in March 1933² and announced to their members that all those unwilling to join the Hitler Youth, or ineligible to join it, would have to leave the Freischar.

Of other significant groups in the Bündische Jugend, mention may be made of those which were influenced politically by the extreme right-wing nationalists, e.g. the Adler und Falken,³ the Freischar Schill, and the Deutscher Pfadfinderbund Westmark. These groups had in common their attempts to combine their youth movement ideals with a belief in the superiority of the Nordic race and the German people. Although they were generally sympathetic towards Hitler they tended to despise the Hitler Youth, whose members they regarded as uncouth, and of a far inferior cultural level to themselves.

Out of the groups mentioned above grew a group called the "Artamans" which aimed at enlisting young men and women to work on the land, as a first practical step towards building a new and better German race based on the principle of the bond of "Blood and Soil". This group, despite its hopes of mobilising a force of a hundred thousand young people, never actually achieved a membership

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1. Gardiner, Rolf. "Ernst Buske" - an article in Die Sammlung, 11, Vol.XI, p.539.
 2. Several weeks before any real pressure was brought to bear on the Bünde by Hitler.
 3. Eagles and Falcons.

of much over two thousand, even though the Hitler Party took considerable friendly interest in it.

Groups which were linked to some extent with more moderate right-wing organisations were the Jungnationale Bund,¹ the Grossdeutscher Jugendbund and the Fahrenden Gesellen.

Of the groups which leaned towards the left-wing, only the Jungenschaft is worth mentioning. This group went over to the Communists in 1932, and stands out from all others if only because of the highly unusual personality of its leader Eberhard Koebel or "Tusk" as he was better known. Just as Koebel was better known as Tusk, so too the group that he founded on 1st November, 1929, the Deutsche Jungenschaft was better known as the D.J.I.I.I. With this group Koebel set out to reform the entire youth movement from within. He failed, which was just as well, for:-

"Some of Tusk's antics surpassed the worst excesses of the White Knight era; emotionalism and moral relativism ran wild...like a man possessed he raced all over Germany on a heavy motorcycle to gain adherents to his "Jungenschaft" and for his ideas. With the glorification of the soldier, of military virtues and even of the 'death wish', the local branches of the Jungenschaft became 'garrisons' and every boy a budding warrior."²

Koebel can only be described as a brilliant personal failure. He had undoubted abilities but was erratic. He never made a real success of anything, though his aspirations were great. Even the communists, which he joined in 1932, soon rejected him. But his group had a powerful influence on both youth movements and youth

1. Better known as the Junabu.

2. Laqueur, op.cit., p.168.

organisations in 1933 when a last great wave of youth movement enthusiasm swept through Germany just before the Hitler Youth absorbed movements and organisations alike.

There is no parallel in the Youth Service in England to the Youth Movement - Wandervögel and Bündische Jugend - of Germany, but since German Scouts had some influence in the shape of the Neupfadfinder it is perhaps salutary to take notice of Baden-Powell's own note concerning the origin of the Scout Movement.

"My idea of training boys in scouting dates back to 1897 when I applied it to young soldiers in the 5th Dragoon Guards...When I came home from the war in 1902 I found my book "Aids to Scouting" being used in schools and by Boys' Brigade officers, etc., for teaching boys. As this had been written for soldiers I re-wrote it for boys. I did not then intend to have a separate organisation, but hoped that the Boys' Brigade and YMCA would utilise the idea. However, such a large number of men and boys outside these organisations took it up that we were obliged to form a directorate to control it. The movement grew of itself. In 1910 I had to give up the Army to take charge of it."¹

Baden-Powell emerges in this note as an almost reluctant youth leader. The Scout Movement forced itself on him rather than that he founded the movement. Nevertheless, driven by a highly developed social conscience, he was prepared to give up a most promising Army career to devote himself to work with boys. The personalities who dominated the German Youth Movement (with the exception of Ernst Buske) were of a vastly different type.

1. Baden-Powell's "Note for the office to keep in case of a revival of arguments when I am dead." Percival, A.C., Youth will be Led, London, Collins, 1951. p.119.

A distorted reflection of the Boy Scouts showed in the Neupfadfinder, but they had one other link with the Youth Service in England, and that more direct in nature. It is not a far throw from the mystical writings of Stefan George with his "He who has circled the flame and forever will follow the flame" to this:-

"I saw two things: the Immediate Movement and the Everlasting Flow. The first appeared taking the form of a great shaft of light, dazzling bright and at once it was hidden, encircled by a mighty ring of moving darkness full of things yet to be, unformed, dim, fecund, chaotic."

This quotation, however, comes from England¹ and it is perhaps not surprising that the writings of Hargrave (known as the "White Fox") found ready acceptance amongst the adherents of the Bünde in Germany. Laqueur suggests that Stefan George and John Hargrave were indeed the two main formative influences on the Bünde in the twenties.² Hargrave had been a commissioner for camping and woodcraft in the British Scout Movement but seceded in 1920 to form Kibbo Kift, the Woodcraft Kindred. His aims were the development of camp training to "inculcate pride of body, mental poise and vital spiritual perception," the encouragement of handicraft training and craft guilds, and also the initiation of a social movement for grass roots democracy, economic reform and world peace. It is fair comment on Hargrave's work to say that very few in Youth Service today have ever heard of him or his movement. It was short-lived and never struck any real roots.

Perhaps the real tragedy of the German Youth Movement was that

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1. Hargrave, John. The Confessions of the Kibbo Kift. Duckworth, 1927. p.272.
 2. Laqueur, op.cit., p.136.

"from Hitler's point of view its vitally important function was to prevent the development of any concrete belief in freedom among the sons and daughters of what should have been the Weimar Establishment. Everyone knows the devastating effect on German democracy of the aggressive nationalism current among professors, school-teachers and leaders of public opinion. What is less well known and what was far less evident at the time was the political vacuum created by the Bünde. Middle-class boys and girls, in their period of adolescent rebellion, might have been expected to react against the older generation by espousing the cause of democracy. That they failed to do so was largely due to the fact that their emotions and enthusiasms were captured by a movement which smothered any intelligent doubts in a welter of vague racist metaphysics."¹

1. Crossman, R.H.S. (M.P.). Introduction to Young Germany.
Laqueur, op.cit., p.xxii.

CHAPTER 2

EVANGELICAL YOUTH ORGANISATIONS IN GERMANY

The roots of these organisations date back to the time of the Reformation when Luther himself stressed that "young people are deserving of special attention, for they are still capable of salvation, unlike their elders, who are mostly damped with pride and behave as though they were the Lords of Creation."¹ For this reason, Luther urged that special services should be held just for young people. It should, however, be noted that Luther clearly saw the purpose of these services as a means of instructing the young people for the good of their eternal souls, and the accent was on precept. There is nowhere any indication that he would allow them any opportunity for discussion, or in any way allow them to voice an opinion. Therefore, although Luther may be given credit for recognising the importance of dealing with young people, what he actually achieved was special religious instruction for the young, and not Youth Service provision for them.

In 1708, Christof Buch of Langendorf formed some groups of young people, who met together to read passages from the Bible and hold discussions of a religious nature. In 1768 in Basel, Pfarrer Meyenrock, a local vicar, founded the Verein der Ledigen Brüder, an association for young bachelors which, although primarily designed to interest young men in religious ideas, nevertheless also served a social purpose. This organisation remained in existence until 1825.

It was about this time, i.e. in the early years of the nineteenth century, that the Erweckungsbewegung (Revivalist

1. Luther, quoted in Cordier, Evangelische Jugendkunde, p. 1137.

Movement) began to make itself felt in Germany, and it was this movement which was responsible for the formation of both the Missions-Jünglingsvereine (Young Mens' Missionary Associations) and the Hilfsvereine (Aid Societies).¹ The first of the Young Mens' Missionary Associations was founded in 1823 by Carl Isenberg in Barmen but, within a few months, a second group was established in Elberfeld. In 1825, when Isenberg moved to Basel (to the Evangelical Mission House there), he started the third group, and not long afterwards he was influential in the establishment of yet another group in Berlin. The movement then spread gradually throughout the Protestant centres in Germany. Cordier² argues that, despite their titles, these young mens' associations cannot truly be regarded as the first evangelical youth groups, because they were primarily intended to extend the work of the adult mission house amongst young people in the area. But a section of the constitution of the Basel Association would seem to suggest otherwise, for this states:-

"...eine Gelegenheit darzubieten, sich unter gleichgesinnten Brüdern, nach Bedürfnissen ihres Herzens in der Erkenntnis und Treue zu befestigen."

If this can be taken at its face value, then it would suggest that the Basel Association was one group, at least, which saw its task as being to offer a spiritually favourable setting in which young people could develop in a peer group. There is, therefore, an accent on young people and their needs, and in consequence the Basel Association, if not the others,

1. Cordier, op. cit. p.8.

2. Cordier, op. cit. p.112

could properly be recognised as one of the first Evangelical German Youth Groups.

The 'Hilfsvereine' (Aid Societies) were the second type of groups which owed their origin to the Revivalist Movement and which may also, perhaps, be regarded as being among the first Evangelical Youth Groups. These groups differed from those previously mentioned in that the 'Hilfsvereine' had a particular "social" orientation. At the time of their formation, the Industrial Revolution had already created grave social problems for young people. The situation of "family work groups" in which young people found their natural place, had given way to the "factory" work situation, which often completely separated young people from their families, and left them, without preparation or support, to cope with a strange and morally dangerous environment. The first 'Hilfsverein' was formed to meet this problem, and set out to establish places where young workers could meet together on Sundays and in good moral company. Thus it was that, in Basel in 1832, the first association, the 'Verein für Sonntagsruhe für Arbeiter, Lehrlinge und Knaben',¹ was formed.

It is, however, interesting to note that, according to its constitution, this association was solely concerned with the provision of premises (and certain minor items of equipment, e.g. letter writing material to encourage the writing of letters home) and there is no suggestion that any efforts were to be made to provide any programme of activities for those who made use of the premises.

In 1834, following the example of the Basel group, Mallet started a somewhat similar association in Bremen which he

1. Association for Sunday Meeting Rooms for Workers, Apprentices and Boys.

called the 'Hilfsverein für Jünglinge'. This association, however, not only sought to provide places where young workers could meet together, but required as a condition of membership of the association (through which entitlement to use the premises came) that members promised to avoid bad company, and to lead an orderly and moral life¹. The constitution did not require members to join the Evangelical Church. The first paragraph of the constitution of the Bremen Association states:-

"...the association offers all young people who are anxious to avoid the dangers and temptations of public places, a refuge where they may spend their leisure time together and where they will find, for their occupation and instruction, all kinds of useful books, newspapers and maps, as also writing material that they may write home."²

During the period 1834 to 1848 further groups were founded in other cities on the pattern of the Bremen Hilfsverein für Jünglinge, and in 1848, under the leadership of Pastor Durselen, a regional association was formed embracing nine such groups. This regional association was first named the "Rheinisch-Westphälischen Jünglingsbund" but later was known simply as the "Westbund".³ It seemed for a time as if the 'Westbund' might develop to become a national organisation, but in 1834 another regional association, the 'Ostbund',⁴ was formed by Pastor Hofmeier. This association (the 'Ostbund') differed from the first association (the 'Westbund') in that

1. Paras. 2 and 3 of the Constitution of the Association.

2. Tauchert, ~~Innerkirchliche~~ Ordnung der Evangelischen Jugendarbeit. Cologne: University, unpublished thesis, 1965, p.6.

3. "Bund" in this sense is an association of like groups.

4. "Ostbund" - Eastern League or Association.

Roman Catholics were not admitted to membership, and that, at both local and regional levels, the association was much more closely linked with the Evangelical Church.

The difference between the Missionsjünglingsverein groups as developed by Isenberg, and the Hilfsverein groups started by Mallet, was that the former tended to be based on established evangelical adult centres, and to be a religious action directed outwards from those centres towards young workers in the neighbourhood, whereas the latter were nearly all formed locally (as the needs of young workers became evident) by evangelical laymen acting on a strong Christian social conscience, but not necessarily seeing their work as related to the church to which they belonged. It was perhaps because of the very close ties that the Missionsjünglingsverein groups had with the church that they quite quickly developed into groups concerned almost entirely with the religious instruction of the young, and with emphasis on the encouragement of total abstinence. From this point on, therefore, these groups ceased to perform a distinct Youth Service function.

The 'Hilfsverein' groups, however, continued to grow in numbers, and further regional associations were formed on the pattern of the Ostbund. The "Süddeutscher Jünglingsbund" was formed in 1869, the Sachsenbund in 1878, and the Nordbund in 1880. This represents significant growth of the movement. Towards the end of the century, still further regional associations were formed, but not all of these represented new growth; some of them were ~~formed from~~ splinter groups hived off from the original major associations. Nevertheless, by the beginning of the first World War, there were further strong

associations formed in Silesia (1887), Thuringia (1888), Bavaria (1903), Hesse (1903), and in the Palatinate (1913). Thus in the early 1900's evangelical youth work in Germany was firmly established.

It was in 1900 that a National Association was achieved which united the main regional associations. This was the 'Nationalvereinigung der Evangelischen Jünglingsbündnisse,' the formation of which was mainly due to the initiative of Fritz von Schlumbach, an American Methodist. He had argued strongly the necessity for a national organisation as far back as 1882 when he first came to Germany to attend an Evangelical Congress held at the Hermannsdenkmal¹ but his efforts to achieve such a body were not realised until 1900.

It was this same von Schlumbach who on arrival in Germany in 1882 set up in Berlin the first German "Christlicher Verein junger Männer" (Young Men's Christian Association) and subsequently vigorously promoted the formation of like associations in other parts of Germany. It is therefore not surprising that when he succeeded in forming the 'Nationalvereinigung der Evangelischen Jünglingsbündnisse' we find that this body was charged not only to promote the national interests of the Jünglingsverein groups but also the national interests of the 'Christlicher Verein junger Männer,' and to encourage the co-operation of these two main bodies.

The "Christlicher Verein junger Männer" or CVJM as it was generally known² followed the general pattern of the Young Men's Christian Associations of England and America. Each CVJM group was made up of two types of members, subscribing members

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1. The famous memorial in Westphalia ~~to the Westphalia~~
 2. Just as the Young Men's Christian Association of England is more generally known as the YMCA.

and active members. Control of each group was vested in an elected committee, consisting of twenty-four members and the General Secretary and Secretary. From amongst the members of this committee a President and Three Vice-Presidents were elected. In the Berlin group, membership was not restricted to those who belonged to the Evangelical Church, for members of the Free Churches of Germany could become active members of the CVJM and even Catholic young men were admitted to membership. However, in the case of Catholics, it is said that there was some pressure on them to change their religion.¹ The link forged between the Jünglingsvereine and the CVJM (which was due to American influence) began to be felt by the Jünglingsverein groups and associations and they began to develop more strongly.

As in England, so too in Germany, youth work for girls came after that for boys. In Germany Evangelical youth work for girls dates back to the 1820's when the first 'Jungfrauen Missionsverein'² was founded, but it was not until 1857 when Sophie Losch formed a group in Berlin that a social purpose as well as a religious purpose came into the work. Sophie Losch aimed to provide a place in Berlin where those girls who had come into the city for work could meet together in their leisure time, and be safe from the temptations and dangers of the big city.³ She started with a very small group of five girls in 1857, but the group grew gradually in members and in 1864 there was a stable membership of 264.⁴ During

1, 3. Tauchert, op.cit., p.18. 2. Girls Missionary Association.

4. Ingeborg Walsdorf: Evangelische Erziehungsarbeit in Weiblichen Jugendvereinen und Jugendkreisen, 1961. p.17.

this same period a number of other groups with a similar purpose were started in other parts of Berlin. The work started by Sophie Losch was followed up, particularly in other parts of Germany, by Carl Metz, a factory owner of Baden (who was much concerned for the welfare of girls working in his own and other people's factories). Further work was done by Marie Römmele who, although stressing the social nature of the work, insisted that it could never be successful without a strong religious content.

In 1889, Pastor Burckhardt, who was then on a visit to Berlin, urged the formation of a Berlin Association to embrace all the groups concerned with girls. This was achieved in 1890 when the 'Berliner Vorständeverband'¹ was formed. Three years later in Barmen Pastor Burckhardt succeeded in setting up a national organisation; the 'Vorständeverband der Evangelischen Jungfrauenvereine Deutschlands' which, although never a very strong or influential organisation, nevertheless served to bring together all the various groups concerned with girls' work which had by then developed throughout Germany.

The 'Bibelkränzchen' or 'Bible-reading circles' constitute another sector of Evangelical Youth Work. These were started at about the same time that the German YMCA, i.e. the CVJM was founded. These circles were designed to provide spiritual comfort and moral support for the young workers streaming into the cities from the countryside. They are said to owe their beginnings to the initiative of two schoolboys (the Mockert brothers) of Elberfeld and a young

1. Berlin Association of Management Committees.

student, by name Willi Weigle. These three youngsters attended the Evangelical Congress held at the Hermannsdenkmal in 1882 at which, as has been mentioned in connection with the formation of ^{the} 'Nationalvereinigung der Evangelischen Jünglingsbündnisse,' Fritz von Schlumbach was prominent. The congress made a deep impression on the three boys and they came away determined to do work of an evangelical nature amongst their school comrades. The first groups were formed in 1883 and from then until 1886 there was a slow but steady growth in the number of new groups formed. The initiative until 1886 was in the hands of young people, but in 1886 an adult body was constituted calling itself the 'Komitee für Bibelkränzchen auf höheren Schulen'¹. Development, after the formation of ~~this~~ body, was rapid and by 1906 there existed eighty main associations with a total membership of 2,700 young people. In 1909 a national body, the 'Nationalkomitee für Bibelkränzchen an den höheren Schulen Deutschlands,' was set up, and the groups played a significant part in Evangelical Youth Work in Germany, which significance they retained up to 1933.

Those concerned with youth work in the Evangelical Church in Germany for a long time took but little notice of the "Youth Movement" described in the preceding chapter but, shortly before the 1914 war the influence of these movements made itself felt in Evangelical circles. Young Germans in Evangelical Youth organisations were attracted by the ideas and practices of the Wandervogel and Bündische youth groups². They were attracted by these ideas because they too, like the vast majority of members of the "Youth Movement", were at

1. Committee for Bible-reading circles in High schools.

2. See Chap. 1.

heart dissatisfied with an adult society which preached one set of standards and practised another. They were attracted, too, by the freedom and right to self-determination which the Youth Movement offered its members. In consequence, some groups broke away from church organisations and joined the Youth Movement. This was the case, for example, with the Bibelkränzchen group in Erfurt, which went over to the ranks of the Youth Movement as a complete group.

After the war the situation became yet more critical for the church, when in 1920 an association of groups, which had originally been bible-reading circles, and which was known as the 'Bund der KÜngener' renounced the authority of the church and with considerable publicity joined the ranks of the Youth Movement. The position was all the worse for the church, for some of the leaders of this association were students of theology¹. There was about this time quite a significant drop in membership of the Reichsverband Evangelischer Jungmännerbünde which was then the national organisation. As a means of coping with this problem the church gave increased support to the CVJM which since 1919 had come under cover of the Reichsverband Evangelischer Jungmännerbünde. This Reichsverband had a special standing working party dealing with CVJM affairs. The CVJM, it was thought, was reliable in its evangelical sympathy, yet more powerful in its appeal to young Germans because it was not so narrowly religious as the other evangelical groups. In 1921 a new national organisation was formed, the 'Reichsverband der Evangelischen Jungmännerbünde und verwandten Bestrebungen'².

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1. It was these students who subsequently brought some Evangelical influence into the Youth Movement.
 2. In effect this was the National Association of Evangelical (and related) Youth Associations.

This organisation covered not only the Jungmännerbünde but also the CVJM, the Bible Circles, the Christliche Pfadfinderschaft¹ and the various associations which catered for apprentices of various sorts, e.g. the young bakers' association, the young shop assistants' association, the young railwaymen's association, etc., etc.

To complete the picture of evangelical Youth Work in the 1920's mention must be made firstly of the 'Bund deutscher Jugendvereine' (known usually as the B.d.J.) which was made up of groups and associations practising a sort of Christian-Socialism, and secondly of the 'Christdeutsche Jugend', an organisation which attempted a synthesis of Christian and Nationalist ideals. These two organisations had this in common, that they insisted that their member groups should be integral parts of the normal parish structure.

By 1932, membership of the evangelical youth organisations had grown considerably, and the figures for that year are given as:-

Reichsverband der Evangelischen Jungmännerbünde und verwandter Bestrebungen	265,107
Evangelischer Reichsverband weiblicher Jugend	226,238
Deutscher Verband des Jugendbundes für E.C. (Entschiedenenes Christentum)	43,000
Bund deutscher Jugendvereine	22,000
Bibelkreise	18,000
Arbeitsgemeinschaft evangelischer Schülerinnen und Frauenbibelkreise, e.V.	14,500
Jugendarbeit der Evangelischen Gemeinschaft	11,277

The attitude of the Evangelical Youth Organisations to National Socialism was certainly not negative. A number of

1. The Evangelical Scouts Association

reasons may have existed which account for this. Firstly, that Evangelical groups and their members shared in the prevalent distrust of, and lack of confidence in, the democratic order of the years immediately prior to 1933. Secondly, that fear of Communism outweighed all other fears; and thirdly, that any new party, which promised improvement of the very difficult existing social conditions, had immediate appeal. Nevertheless, it is somewhat surprising to note that in 1932 it was estimated by one observer (Dr. Manfred Müller) that 80% of the Bible-circle membership was in sympathy with National Socialism¹. The organisation 'Jugendbund für Entschiedenenes Christentum' was so wholeheartedly in sympathy with the party and with Hitler that they hoisted the Swastika on their pennants. It should perhaps, in all fairness, be noted that there was some split in opinion on the matter of National Socialism as between the membership and the leadership of the organisations. Some of the leaders became suspicious of Hitler's Party even before 1933. Some recognised the threat to Evangelical Youth Work made by the "monopoly" policy of the Hitler Youth Movement. In particular, Udo Schmidt and Herman Ehlers of the Bible-Circle Movement and Cordier of the Christdeutscher Bund saw the danger clearly and attempted by various amalgamations of the associations to strengthen their own positions, and thereby gain more security. The "Christdeutscher Bund" united with the "Bund deutscher Jugendvereine" to form the "Bund Christdeutscher Jugend," and at a slightly later date, this new organisation was joined by the Bible-Circle Associations, and the Evangelical Scouts Associations.

Meanwhile, Stange of the German YMCA (i.e. the CVJM) was negotiating with the leadership of the Hitler Youth for the mass

1. Tauchert, op. cit., p.26

incorporation of his organisation into the Hitler Youth Organisation. Stange does not appear to have had any reservations about entering into these negotiations, and would seem to have believed that he could achieve incorporation and yet retain a degree of autonomy for his own organisation.

By August 1933, Evangelical Youth circles were really alarmed at the trend of events and all units, with the exception of the 'Jugendbund für Entschiedenes Christentum,' united in one large Evangelical Youth Organisation under the leadership of Stange. The Evangelical Reich^sbischof Müller was made patron of this~~new~~ organisation. This move failed to save them, for, on the 8th of July 1933,¹ Hitler had taken the first step towards the total incorporation of all youth work within the Hitler Youth. He had dissolved the 'Reichsausschüsse deutscher Jugendverbände' (which joined together the various national youth organisations) and substituted in its place the 'Jugendführer des deutschen Reiches' (Reich Youth Leader) and a Reich Youth Leaders' Advisory Council. On the 17th November, 1933, he had drawn up a draft agreement, which proposed the incorporation in the Hitler Youth of all evangelical groups and associations. This draft agreement was put to Stange and his colleagues for their acceptance. They, however, refused it.

About this time, and probably to gain Church support for the Youth Organisations, Reichsbischof Müller, the patron of these organisations, was given by them what was described as "full personal power of command."² When, however, it became known through the press that he (Müller) regarded the take-over of Evangelical Youth by the Hitler Youth as not only inevitable

1. Order of the Reichsinnenministerium of 8th July, 1933

2. "Unmittelbare und persönliche Befehlsgewalt"

but also imminent, this far-reaching authority was withdrawn from him, and this on the 19th December 1933. Müller ignored this action, and on that same day, the 19th December, he signed an agreement with Baldur von Schirach (then Hitler's Reichsjugend Führer) whereby all young persons under 18 years of age in Evangelical Youth Organisations became members of the Hitler Youth. There was a concession incorporated in this agreement whereby these young persons were to be granted leave from the Hitler Youth for religious purposes on two afternoons each week and on two Sundays each month.

When news of this agreement became public, Evangelical Youth reacted strongly. They denied Müller's right to sign any agreement on their behalf, arguing that his plenipotentiary powers had been withdrawn from him before the moment of his signing the agreement and also arguing, though rather belatedly, that in any case the powers accorded him had been limited to negotiation of agreements which would be acceptable within limits determined by the constitutions of the various Evangelical Youth Organisations. As a last resort they declared that in any case, the Youth Organisations were an independent sector of the church organisation, and that therefore a Reichsbischof such as Müller could exercise no authority on their behalf. The Youth Organisations were not alone in their protest against Müller's action. Some church officials, including Landesbischof Meiser, denounced the agreement. Müller, however, disregarded all protests, and issued instructions to the Evangelical Youth Organisations that they were to disband their headquarters and to dismiss their full-time workers. Some of the Evangelical Youth Associations endeavoured to avoid the

take-over by the Hitler Youth (which would have followed in consequence of accepting Müller's instructions) by independently dissolving their own organisations. This was the course of action which the Bible-Circle (boys' section) pursued and their example was followed a few days later by the girls' section. Both announced that all their under-18-years membership had been dissolved.

All this was to no purpose, and in effect Evangelical Youth Work came to an end in 1933, and did not re-emerge until after 1945 when the total surrender of Germany to the Allies took place, and National Socialism in Germany, and with it the Hitler Youth, came to an end.

Compared with the history of the German Youth Movement, as outlined in Chapter I, the history of the Evangelical Youth Organisations in Germany seems rather dull. The history of the Youth Movement is full of accounts of individuals who by their very personalities made an indelible mark on the movement. There is a lack of such personalities to be found in the history of the Evangelical Youth Organisations, possibly because the structure and the organisation came first, and the individual was of secondary importance; perhaps, too, because of the dominating role that religion played. The social factor was, it is true, present, and indeed was responsible for the most dynamic and lasting developments, but it never escaped the religious pall, and even today Evangelical Youth Organisations in Western Germany have a strongly religious and sadly earnest flavour, which distinguishes them from other German Youth Organisations¹.

1. This was even more so the case in the immediately post-1945 years, as the writer so well remembers.

In sharp contrast, the history of the Protestant Youth Organisations in England is one full of accounts of the personalities who founded the various organisations, and whose names live on to the present day. The accounts of the lives and work of George Williams, the founder of the Young Men's Christian Association, Emma Roberts and Mary Jane Kinnaird the founders of the Young Women's Christian Association, Mrs. Townsend of the Girls Friendly Society, and William Smith of the Boys' Brigade, figure so prominently in the history of Protestant Youth Work in England that one can readily appreciate how they came to impress such an essentially human stamp on the organisations which they founded.

Consider, for example, the history of the YMCA in England. This is generally considered to be the first of the Protestant Youth Organisations in the field, and dates back to 1844.

There was, in that year, to be found amongst the employees in the City warehouse of Messrs. Hitchcock and Rogers, drapers, of Ludgate Hill, London, a group of young men who succeeded in carrying on, in their place of business, meetings for prayer and Bible study. The moving spirit of the group was George Williams, a young man who had come up a few years earlier from Somerset to gain a wider business experience in London. He brought with him very definite religious convictions, keen business gifts and an abundance of physical energy, which maintained him for over sixty years in the business and religious life of the capital.

Through his initiative, prayer meetings were established

and a Bible class commenced under the leadership of Christopher Smith, George Williams' room mate. A missionary society was formed amongst the clerks, also a literary society, "at which the young men read essays and gave addresses on such subjects as Astronomy, the History of St. Paul's Cathedral, and the like. Young men in the house began to seek Jesus Christ and be converted."¹

In the summer of 1844, Williams and his friend, Edward Beaumont, embarked on a plan for starting similar groups in other drapery houses in the City. On the evening of 6th June, 1844, Williams, Smith, Beaumont, and nine other young men met together in one of the bedrooms of the warehouse of Hitchcock and Rogers to consider the spiritual needs of their fellow workers in the drapery trade. Of the twelve young men,² three were Anglicans, three Congregationalists, three Baptists and three Methodists.³ The result of their meeting was a determination to form a society for promoting religious work among the employees of drapery houses, and the men formed themselves into a committee to carry the work through.

It is interesting to note that the initiative came from the employees, although they had the friendly backing of Hitchcock, the head of the firm. The name "Young Men's Christian Association" was adopted a week later at the second meeting of the committee. The movement quickly took firm root in the City, and many branches were organised there. Later, foundation of

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1. Doggett, L.L. History of the YMCA. p.36
 2. In Chap. I, the account of the German Youth Movement records that twelve persons came together to found the Wandervogel. One wonders whether Smith and his colleagues, and Fischer and his colleagues, each saw themselves in the light of "the twelve Apostles".
 3. Note that from the outset, the YMCA had an ecumenical flavour, and that this is reflected in the German organisation.

extension branches in the Provinces was greatly facilitated by the existence in the Provinces of the business connections of the firm. Wherever George Williams went on business, almost certainly in that place a YMCA would be established.

Up to March 1845 the YMCA was a purely religious organisation, concerned solely with the winning of young men for Christ, but after this date, there was a gradual extension of the concept of its purpose to include improvement of the mental and physical well-being of young men, as well as of their spiritual welfare.¹ A second development in the organisation was the introduction of an "Associate" membership. Associate members could for a small fee, become entitled to the various privileges and facilities of the association, but they were excluded from participation in the management of its affairs². Associate members, however, did not necessarily have to be professing Christians. The third development was the institution of the "Exeter Hall Lectures". These were a series of lectures given in the old Exeter Hall, sponsored by the YMCA, and delivered by well-known speakers of the day, on subjects of scientific, literary and general public interest.³ The value of these lectures to the YMCA was considerable, as they served, firstly, to advertise the movement, secondly, to attract membership, and thirdly, to attract patrons and well-wishers.

Also, by 1845, the work of the YMCA had so grown that a full-time paid appointment proved necessary to supplement the

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1. See Doggett, L.L. History of the YMCA, pp. 47 & 48
 2. Note that this development is reflected in the German organisation.
 3. These lectures were of sufficient importance to be published, and sets of them were available in many Public Libraries.

hitherto completely voluntary part-time leadership. The first appointment, of T. H. Charlton, a city missionary, was to the post of "Secretary and Missionary". Charlton is recorded as having been a man of considerable platform talent and abounding enthusiasm, but his successor, W. Edwyn Shipton, who saw the YMCA through its period of most rapid development, is noted as a man with a genius for organisation.¹ Shipton was appointed simply as "Secretary" and "Missionary" was omitted from the title of his post.

In 1851, on the occasion of the Great Exhibition held in London, the YMCA took advantage of the presence of visitors from all over the world to stage a vast publicity campaign. 320,000 leaflets and booklets were distributed to people who came to see the exhibition. Out of this propaganda came not only an increased United Kingdom membership, but also an interest in the YMCA which led to the founding of associations in countries abroad. In December 1851 the Montreal (Canada) Association was formed, and a little later in the same month the Boston (U.S.A.) Association started. In 1855, when the World Exhibition took place in Paris, the Paris Association decided to convene the first International Conference. This was held in August 1855 in Paris. Six European countries - Belgium, Germany, France, Holland, Switzerland and England - and also North America were represented at the conference.

Out of this conference came the World Alliance of YMCA's, having the following text as its basis:-

1. Percival, Alicia C. Youth will be led. London, Collins, 1951, p.48.

"The Young Men's Christian Associations seek to unite those young men who, regarding Jesus Christ as their God and Saviour, according to the Holy Scriptures, desire to be His disciples in their doctrine and in their life and to associate their efforts for the extension of His Kingdom among young men."

It will be noted from the above that the Boston (U.S.A.) Association was founded in 1851, and, as has been recorded earlier, it was Fritz von Schlumbach, an American Methodist, who founded the first German YMCA in Berlin in 1882. The development was therefore from England to Germany via America. England was the birthplace of the YMCA as an organisation by that name but, as an indication of the effect of the religious factor in Youth Work in many parts of the world, it is well to note the following passage:-

"...everywhere in Europe, in America and even in India as early as the end of the eighteenth century small groupings of Christian young men were growing up. In 1768, Pastor Meyenrock established a group in Basel, the history of which can be traced up to 1820, and which, in all probability, gave birth to the first Association which has had an uninterrupted history in that city since 1825. A remarkable leader of youth, David Naismith, of Glasgow, founded in his own country, in France and in America, many "Societies for Religious Improvement" and to his efforts may perhaps be traced the founding of the "Society of the Friends of the Poor" by Pastor Meyer of Paris. During his studies, Andrew Murray gathered his comrades around him for meditation, and prayer and the group which

he thus created was the first of the Dutch Associations. In Germany, about 1825, the "Missionsjünglingsvereine" came into existence in several towns and villages. In Italy, about the same date, there were for some years young people's societies in the Vaudois valleys, but these were later suppressed by the authorities. In various parts of Switzerland there are indications about 1835 of meetings of Christian young men. All these evidences indicate that by the end of the Napoleonic era, Christian young men were meeting together, but without any special organisation or continuity. But it is from certain of these groups that the founders of the Movement (YMCA) emerged."¹

As with the YMCA, so too with the YWCA, the impact of the founder personalities on the organisation is most marked. The Young Women's Christian Association grew up quite separately from, and entirely independent of, the YMCA, despite the similarity of name. It was, however, from birth no less spiritually-minded than the YMCA. The first "seed" of the YWCA was sown in Barnet in 1855 by Miss Emma Roberts, the youngest of five daughters of a retired merchant. She founded a band of twenty-three friends who agreed to join in spiritual communion each Saturday evening, to pray and plead for each other, for loved ones individually, and for young women as a class. In four years this original group grew into a Prayer Union, with a multitude of scattered members held together by the "Saturday night" "invisible link", (and by 1877 Emma Roberts had a collection of no less than ten thousand membership cards - records of contacts she had achieved by the writing of letters;

1. Facing a World Crisis. Report of the World's Committee of the YMCA, 1931. p.11.

she was almost a recluse and seldom went outside her Barnet home). If Emma Roberts sowed the first seed, Mary Jane Kinnaird (the Hon. Mrs. Arthur Kinnaird) certainly sowed the second one. A complete contrast to Emma, Mary Jane Kinnaird was then a society beauty in London but like other young matrons of her class, well trained in a sense of responsibility towards those poorer and less fortunate than herself. She was, therefore, much influenced by the conditions created by the industrial revolution in forcing people from the stable social life of country villages into towns growing too quickly to absorb them into any sort of satisfactory social system. Mary Jane's idealism was, however, highly practical and down to earth; she noted a positive need and set out to meet it. Florence Nightingale's work in the Crimea had resulted in hundreds of young girls, of good families, volunteering for service as nurses. These, whilst waiting for the ships which were to take them to the Crimea, had to stay in London, a city highly unsafe for inexperienced young women.¹ When the mothers of some of these girls appealed to Mary Jane Kinnaird for help and advice, she reacted by opening a hostel for these girls in Charlotte Street and it was in this hostel that the young nurses of Crimea stayed until their ships came. The nurses returned home at the end of the war, but the hostel remained open as a place for girls to go if they needed either a bed or a meal, or simply a little companionship. Thus, by its usage a need was identified independent of the specific original reason (care of nurses) and out of recognition of the need came realisation of necessity for the extension of the provision. Achievement of such extension, however, would require an

1. For some account of the London of those days, see Greenwood, James: The Seven Gurses of London. Rivers & Co., not dated. N.A.B.C. Library, London.

organisation, and it is at this juncture of affairs that the highly practical ability of Mary Jane and the exclusively spiritual quality of Emma merged to become the YWCA. It is incredible, but true, that both women arrived at the conclusion to form some organisation, and furthermore to call it the YWCA, but did so independently of each other.

In 1883, the YWCA was able to formulate its aims as follows:-

Work among Young Women of all classes by all means that are in accordance with God's Word, i.e.

1. To unite together for mutual help, sympathy and instruction, young women of all classes.
2. To seek to win to the knowledge of Christ our sisters all around us, who are strangers to the joy of His salvation.
3. To provide Christian friends for all young women, especially those who come from the country into towns.
4. To promote the moral and social well-being of all, through various agencies.
5. To afford protection to those who need it and thus to help them to avoid the ~~dangerous~~ and temptations which they may meet.

The accounts of the work and personalities of the early YWCA make fascinating reading. The workers in the YWCA consisted of a good middle-class spread, with an aristocratic spear-tip to add special impetus. When they wanted money they had two methods of raising it: they could tap the rank and file for the day-to-day requirements of pence, shillings and pounds;

but when they wanted big money, then the spear-tip dug into the wealthy aristocracy of the day. It is reported that the Hon. Emily Kinnaïrd (daughter of Mary Jane, by now Lady Kinnaïrd) on occasion collected from her rich friends by the simple expedient of calling at their homes before breakfast and refusing to allow them to eat until they had handed over a cheque for a substantial amount.¹ Lord Overton, to give another example, once held a breakfast for a few of his friends, explained the requirements of the YWCA, and collected £7,000 from them in half an hour. With the Earl of Shaftesbury as their President and Lord Kinnaïrd as their Treasurer, they did quite well. Their attitude towards the lighter things of life was forthright to say the least, and the pages of their magazine - "Our Own Gazette" - vividly reflect a brisk morality. Plots are delightfully loaded to suit a need, e.g. the ghastly story of the innkeeper, foolish enough to refuse to give up his livelihood when requested to do so by two earnest young women (YWCA members) whose son dies of smallpox within a matter of days. This event and the deep impression made on him by the shower of texts from his visitors, on their next call, soon show him the error of his ways, and the inn is closed. One cannot, however, help but admire them greatly for what they achieved; the initiation of the service for girls arriving for the first time in the big cities (work which was later taken over by the 'Travellers' Aid Society), the work they did on behalf of barmaids suffering from inordinately long working hours (which resulted in a few years in a tightening of the law in regard to Public Houses), and the very fine work

1. Duguid, Julian: The Blue Triangle. London, Hodder & Stoughton, 1955. p.17.

they did for girls in the emigration field. They were a group of women evangelical in the extreme, quite convinced that all other religions led straight to hell, but they were prepared to go to any lengths to rescue the ignorant and the erring, while at the same time fanatically hating ignorance and the errors themselves. They had a rigid scale of values, charmingly revealed in a list of those to be prayed for - no young woman who could possibly benefit by intercession is omitted:-

"Let us pray for, our princesses and all who are in the glitter of fashionable life, daughters at home of the middle classes, young wives and mothers, governesses in families and teachers in day and Sunday schools, shop-women, dressmakers, milliners, and seamstresses, domestic servants, factory girls, young women in our Unions, hospitals, and reformatories, the criminal and the fallen, Jews, Roman Catholics and all the Heathen."

One of the early developments (1884) in London was a dining room for business girls and several more were opened in the course of time; later there was the formation of the "Business Young Ladies' Association."

The first world conference of the YWCA was held in London in 1898 and this led to the World Association of the YWCA.

The Girls' Friendly Society, on the other hand, reflects again the influence and effect of a powerful personality, this time of one Mrs. Townsend (the wife of a Hampshire landowner), who was asked to do something about "fallen" girls. Her reaction seems to have been that, prevention being so much better than cure, she would do better to found an organization which, by providing some social circle for girls of good

character, and by offering them some kindness and friendship, might make all the difference to their drab lives, and perhaps be the means of their spiritual salvation. Mrs. Townsend's society - "The Girls' Friendly Society" - of 1874, indicated by its name its belief that, given friendliness and help, and with religious (Church of England) teaching and spiritual conviction, girls would not "fall away". The society was an integral part of the structure of the Anglican Church, the unit in each diocese being under the patronage of the Bishop, and under the direction of a Diocesan Council, which the Bishop had the right to attend. The aims and objects of the Society as given in 1884 were:

"To unite girls and women in a fellowship of prayer, service, and purity of life, for the glory of God."

It was decided then that no girl would be accepted who had not a good moral character (morality meaning simply the virtue of chastity) and that any girl who lost this good character would have to give up membership.

Yet another person who played a key role in Protestant Youth Work in England, and who made a lasting impression, was William Smith, the founder of the 'Boys' Brigade'. Smith came from the North of Scotland to Glasgow on his father's death, and in Glasgow entered his uncle's business. He was about twenty when he joined two institutions, the influences of which were great upon him, and the ideas of which he uniquely combined in his work with the Boys' Brigade. In 1874, two months after hearing the revivalists Moody and Sankey, he became a member of the Free Church, and the next year he joined the Lanarkshire Rifle Volunteers. It is suggested that,

whilst taking a Sunday school class for a mission in Glasgow, he had the sudden inspiration of uniting his two ideals, the faith and devotion of the religious side with the discipline and esprit de corps which he had discovered in the Lanarkshire Volunteers. His scheme, as put to the mission authorities, was:

"...to band together boys of the school above the age of twelve years into a Brigade in which they would be taught elementary drill, physical exercises, obedience to the word of command, punctuality and cleanliness. It would be something they could regard as distinctively their own, to which they would become attached and of which they would be so proud that they would be ashamed to do anything which might bring discredit upon it. Thus would be engendered that esprit de corps which public school boys acquire as a matter of course, but which was almost entirely lacking in elementary school boys. Organised games would follow and he believed that the outcome would be discipline and order in the Sunday school, the retention of the older boys (who, in the ordinary course, would cease to attend as soon as they became wage earners) and increased interest in school and church..."¹

It was on these lines and with these ideas that the first Boys' Brigade was started in October 1883 with Smith as "Captain", two friends as "Lieutenants", and initially twenty-eight boys. In December of that year, six boys (after an examination in drill and writing and an estimate of their suitability) were promoted from the ranks to NCO status. It should perhaps be noted here that Smith, in his creation of

1. Percival, A.C.: Youth will be Led". Collins, 1951. p.69

"junior" leaders from within the group, was probably the first person in Youth Service to adopt a system which is now almost universal. It seems probable that he had the idea, not only from his experience in the Volunteers (Officers in the Volunteers, in which Smith was serving, were drawn from the ranks), but also from his knowledge of Dr. Arnold of Rugby's prefect system.

Three months later Smith's Boys' Brigade, now divided into squads, was inspected by an officer of the Lanarkshire Rifle Volunteers and in the same year the Brigade's own Sunday/Bible Class was started. These are the two characteristics of the Boys' Brigade which have been retained up to the present day.

The object of the Boys' Brigade has remained unchanged since the movement started, i.e.:

"The advancement of Christ's Kingdom amongst boys, the promotion of habits of obedience, reverence, discipline, self-respect and all that tends towards a true Christian manliness."

It is worth noting that all these people, George Williams, Mary Jane Kinnaird, Emma Hobart, Mrs. Townsend and William Smith were all laymen of deep religious convictions, with a highly developed sense of social responsibility, and yet extremely practical and down to earth when it came to the point of getting things done. Evangelical Youth Work in Germany seems to have lacked the counterparts of these people, and the religious motivation of the German personalities does not seem to have been supported to the same extent by a practical ability for sound organisation. This may be because for the German

Protestant his religion seems to have meant less to him in daily life than perhaps was the case in England, or for that matter as was the case with the German Catholics, as the next chapter may show.

CHAPTER III

CATHOLIC YOUTH WORK IN GERMANY

The roots of the Catholic Youth Organisations lie far back in the early seventeenth century in the period of the "Marianische Kongregationen" (Sodalities of Mary). These consisted of groups of students, young men and young women (Studenten-, Jugend-, Jungfrauen-Kongregationen) committed to follow in the footsteps of Christ and to give practical testimony to their faith in the family circle, at work, and in public life. Some of these groups, e.g. in Trier, Neuss, Düsseldorf, Münster, Bielefeld, Mainz, and Paderborn have an unbroken tradition right up to the present day. Out of the 'Marianische Kongregationen' grew the "Katholische Jungmänner-gemeinschaften" and the "Katholische Frauenjugendgemeinschaften".¹

In 1846 the "Kolping-Gesellenvereine" (Apprentice Associations) were founded by Adolf Kolping. Subsequently, in 1890, the "Volksverein für das Katholische Deutschland" was formed by Ludwig Windthorst.² The Volksverein resulted from the work of two men in particular. Firstly, from the action of Franz Brandts who in 1880, at his textile factory in Mönchen-Gladbach started a welfare organisation for his employees, and secondly from the contribution of Kaplan Franz Hitze who was brought in by Brandts to act as chief executive for this welfare organisation.³ Franz Brandts was an eminently practical Christian, who wanted to improve the relationship

1. 10 Jahre Bund der Deutschen Katholischen Jugend, 1947-57. p.3

2. Windthorst - the leading German Catholic politician of his day.

3. Spael. Das Katholische Deutschland im 20. Jahrhundert: Seine Pioneer-und Krisenzeiten. p.16.

between workers and employers. He wanted, as he put it, "to have Christian employees", and therefore, as a first step, he himself had to be seen to be a truly Christian employer. Brandts, in co-operation with his employees, set up an Arbeiterkolonie in St. Joseph's House, a large building standing in its own grounds. It contained a canteen, where Brandts himself ate, and had the same food as his workmen, a kindergarten, where his own children played and mixed together with the children of his workers, and the office of a works and family provident society. Brandts offered his employees good wages, with special incentives for total abstainers. His wife, who shared his views, greatly assisted him by taking an active part in helping the families of workers when cases of need or trouble arose.

Before he joined Brandts as chief executive of the welfare organisation, Kaplan Hitze had attracted considerable attention by his book "Kapital und Arbeit und die Re-organisation der Gesellschaft" (Capital, Labour and the re-organisation of Society). Hitze was convinced that the advent of some form of socialism was inevitable, and was most concerned that it should be a socialism based on Christian principles, and not an absolute state socialism. He argued that, since the social problem is a moral problem, then it must be the concern of the Church to attempt a solution; but since it is also a problem which requires legislation, the state too must be involved. Therefore, both Church and State should co-operate to find a solution, together with employers (whose moral obligation it is to treat their employees justly) and workers (whose duty it is to secure, as far as possible, their future by their own efforts).

Brandts, meanwhile, had formed, together with interested Catholic industrialists and others who were ready to assist (from non-political motives) with improving working-class conditions, the "Verband Arbeiterwohl". The Brandts Arbeiter-Economie as organised by Kaplan Hitze was used as a model of employer/employee co-operation by the Verband Arbeiterwohl in its fight for improved conditions. Brandts showered welfare measures on his employees to an extent which they (reflecting the attitude of the working classes of those days) would never themselves have dreamed of asking for. The right to have a say in the works management and the right to control their own welfare institution which Brandts offered his own workers were regarded by the general mass of other workers as being the sort of unattainable goals that only a social leader such as Bebel would dangle before an audience to attract recruits to his democrat party. Brandts' real educational achievement was to succeed in genuinely interesting his workers in their own welfare, and giving them the opportunity for practical expression of this interest.

In 1890 Ludwig Windhorst, impressed by the Brandts-Hitze "Arbeiterwohl", and convinced of the need for general positive Catholic social action, persuaded the two men to join him in the promotion of the "Volkverein für das Katholische Deutschland" which emerged in 1890, as already noted. The time was most favourable, for the Emperor Wilhelm II had just published his circular on social reform in February 1890 and was in correspondence with Pope Leo XIII concerning international social action. In addition Pope Leo XIII's Encyclical "Rerum novarum semel excitata cupidine" was to be published in May 1891.

In this, the Church's view of the position of the worker was clarified - his right to work, to enjoy proper wages, and to hold property. But it recognised that, to relieve working conditions, legal intervention is unavoidable, and therefore a solution could be achieved only through the co-operation of Church and State. The function of the Volksverein was to pursue practical co-operation of Church and State through the training of its members in citizenship and social studies. This was a formidable task to undertake in view of the traditional Catholic resentment of the Protestant Prussian State. Nevertheless, the growth of the movement was spectacular. At the Catholic Congress at Mainz in 1892, the movement claimed 120 thousand members. The Volksverein movement could indeed have become an immense socio-educational factor, had it not been sadly hampered by recruitment difficulties reflecting the class distinction problem of the Germany of those days, when the reserve officer and the university product considered themselves a race apart and developed societies and codes of their own. This was as much a problem in Catholic circles as elsewhere, and in consequence the Volksverein was hampered by lack of sufficient members of intellectual and social standing, who might have given dynamic leadership. There was in Catholic circles plenty of lip service to the "brave Catholic worker" and the 'Workers' Encyclical' but in reality even in those same Catholic circles the emancipation of the working class was all too often regarded as a threat to the stability of a "society ordained by God." (This latter view, shown in the extreme case in Junker thought on Agrarian Education, is well illustrated by the

views expressed by a deputy in the Brunswick Diet when the government tabled a bill introducing the voluntary continuation school: "I do not see why a man who is destined to perform menial work should burden his brains with much knowledge. He is much happier if he is ignorant of all that nonsense. Things will not improve so long as that humanitarian balderdash persists. We shall not need continuation schools if teachers are at long last permitted to use the whip. I insist on my point of view - that Gød rules the world and the truncheon rules mankind".¹⁾ Unfortunately, therefore, the ideas of the Volksverein fell largely on deaf ears where the upper classes of society were concerned, but some success was achieved through one offshoot of the Volksverein, the "Sozialstudentische Bewegung".

In 1883 Dr. Joseph Drammer had founded in Cologne an association for young workers (Arbeiterjünglingsverein) which, as distinct from the Volksverein, formed later in 1890, and the Marianische Kongregationen, which had existed long before it, was concerned with a specific (young) age group. In 1890 Windhorst, impressed by Dr. Drammer's work, offered him the appointment of General Secretary to the Volksverein. Dr. Drammer declined this, as it would have necessitated his leaving his work in Cologne with the Arbeiterjünglingsverein, in which he was primarily interested. As other similar groups developed, for other young workers, such as land workers, shop assistants, etc., Dr. Drammer urged the formation of an association which would unite all the groups, and develop their work amongst young people still further. In 1894, on the occasion of the

1. Quoted by Samuel and Thomas: Education and Society in Modern Germany - Role of the Junkers in German Society, p.6

Catholic Congress in Cologne, he invited all the presidents of the existing groups to a discussion on ways and means of achieving this end. A measure of general agreement was reached at this meeting, and Dr. Drammer was commissioned to produce a newsheet on behalf of all the groups. In the following year he was able to form an association of all groups in the Cologne Diocese (Diözesan-Verband der Jünglings- und Jungmännervereine für Erzdiözese Köln) and in 1896, in Mainz, he formed the first national body, which united five hundred local associations. Dr. Drammer became the first president of this new body, the Katholischen Jünglingsvereinigungen Deutschlands. However, his outstanding talents, particularly as a writer and as a parish priest, soon led him to become involved in wider spheres of work, and therefore in 1908 Kaplan Karl Mosterts was appointed to assist him as General Secretary to the Katholischen Jünglingsvereinigungen Deutschlands. Soon after his appointment, Kaplan Mosterts launched an intensive development, training, and re-organisation programme. In this re-organisation, all associations were to be united at Diocesan level, and the Diocesan groups were to be united at national level. To finance the headquarters and the training work (including the youth magazines) he instituted individual and association contributions to central funds (10 Pfennigs per member per year, and from associations 5 Marks per year per thousand members). Amongst periodicals produced were Die Wacht (taken over from the München-Gladbach Volksverein), Jugendführung (Youth Leadership, 1914), Jungwacht (1918) Am Scheideweg (1915) and Stimmen der Jugend (1921).

Membership rose from forty thousand in 1896 to 340,000

in 1921. The membership in 1921 was made up of 45.6% industrial workers, 18.7% farm workers, 21.6% artisans, 3.3% officials, 5.9% shop assistants, and 4.9% students. Kaplan Mosterts' aim was to train, in a setting of the comradeship of youth, and in company with their spiritual directors, all members of the association in such a way that they might grow into Catholic adults ready and able to take their proper place in the family, at their place of work, and in the community at large.¹ They were, above all, to be adults devoted to the extension of Christ's Kingdom on earth.

Shortly after Kaplan Mosterts took office, the influence of the Youth Movement (Bewegung) began to be felt by the traditional youth organisations. In 1909 groups of "total abstainers" began to form in the Catholic senior schools. These groups called themselves the "Quickborn" and comprised both those of school age and, in course of time, those engaged in employment. These latter were termed "Grossquickborner". Although these groups remained within the overall organisation, and did not seek to break away from the authority of the Church, they were much influenced by the Wandervogel/Jugendbewegung customs, manners and practices. In October 1920 the "Quickborn", in conjunction with the student group "Hochland" produced the first issue of a bi-monthly magazine "Die Schildgenossen". The early issues of Die Schildgenossen showed all the typical Youth Movement features of the retreat to the past in an effort to escape from the present, as evidenced, for example, in the use of the old German names for months of the year - Gibhart (October), Hornung (February),

1. "Ganze Katholische Menschen zu schaffen, die in echter Jugendgemeinschaft mit ihrem geistlichen Führer an ihren Mannespflichten in Familie, Beruf und Volk festhalten."

Brachet (June), etc.

In 1918 the Quickborn movement was given an old castle (Burg Rothenfels am Main), which they converted into their headquarters. This soon developed into a centre with magical appeal to young German Catholics, who flocked to it from all corners of Germany. Dr. Romano Guardini, who was born in Verona in 1885, was the first spiritual director of the Quickborn, but his influence extended far beyond the movement itself, and into most spheres of Catholic Youth. Dr. Guardini, when he started work with the "Quickborn", faced a difficult task in that he had to deal with young people who had in one way or another suffered the effects of the war, and for whom also the future was obscure. They tended to hold radical views and were highly sceptical of the old ways and organisations. They were sharply critical, and not easily convinced. To a great extent Dr. Romano Guardini won their confidence through his articles in Die Schildgenossen. One of the great worries for Catholic young people was to know what interpretation they might, as Catholics, legitimately and honestly put on the Youth Movement declaration of the Hoher Meissner Meeting - "aus eigener Bestimmung, vor eigener Verantwortung, mit innerer Wahrhaftigkeit das Leben zu gestalten" (to determine their lives for themselves, of their own free will, on their own responsibility, and in all sincerity). Romano Guardini offered them a solution to this problem.¹ He suggested that they should, as Catholics, accept that true freedom lies in obedience to the Will of God, and that this obedience shows itself on earth as obedience to parents, to the Church (the source on earth of God's grace), and to the State, which

1. His first article in Die Schildgenossen, Heft. 2, 1920.

represents the will of the community. If they acted in accordance with this doctrine, then they might see themselves as achieving that freedom which the Hoher Meissner Declaration claimed to be the right of young people. At first this proposal was sharply attacked,¹ since it was still felt by many to suggest that young people had no purpose but obedience to the Church and adult institutions but, in a subsequent impassioned lecture in Bonn in 1922, Dr. Guardini returned to his argument, saying that, precisely because they were Catholics, obedience to the Church was in no way a denial of the Meissner Declaration, for surely, since they themselves constituted the Church on earth, obedience to that Church was in fact no more than a demonstration that they were being true to themselves, and was not this precisely what the Meissner Declaration required them to be? This argument would seem to have carried the day² for, at the subsequent Catholic Congress in Munich in 1922 (where youth problems featured high on the agenda) the established Catholic Youth organisations and the Catholic Youth movements met together for the first time and agreed to co-operate. Out of this Munich Congress of 1922 came the resolution, "the General Assembly welcomes the determination of young people to order their own lives, that they may grow into

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1. Michel, Ernst. Jugendbewegung vor dem Ende "Die Schild-genossen", October 1923.
 2. Whatever one may think of the argument itself, there can be no doubt whatsoever of the far-reaching results which followed its acceptance. Had Catholic young people rejected the argument, then they too, like so many Protestant young people (see Chap. II), might have formed splinter groups and broken away from the main body of Church youth. Because they accepted it Dr. Guardini was able to achieve the incorporation of all the best Youth Movement features into the total Catholic Youth organisation. Furthermore, it paved the way for Prälat Wolker to achieve the subsequent similar absorption of the best features of the statutory youth provision into the Catholic Youth organisation.

mature Catholic men and women by leading a simple and natural Christian life, accepts that this may be achieved in many ways, and recognises all those ways which are not in conflict with the true spirit of Catholicism." This resolution made it possible for the Catholic Youth movement to become an integral part of orthodox Catholic Youth. This was Guardini's great contribution, that he effected the reconciliation of "movement" and "organisation". From 1922 until 1924, the influence of the Youth Movement over all sectors of Catholic Youth work grew steadily and in 1924 Kaplan Mosterts adopted the principles of the Neudeutschland programme for the whole of Catholic Youth work in Germany.

Prälat Wolker succeeded Kaplan Mosters in 1926¹ and remained as the Generalpräse of German Catholic Youth until his death in July 1955. Prälat Wolker, like his predecessors, Mosterts and Guardini, was an outstanding personality, and to this day the organisation bears much of the stamp he set upon it. His contribution to Catholic Youth was to develop further the work of Guardini and Mosterts by continuing to absorb into the general organisation every attractive feature of the "Youth Movement," and by absorbing also, all of value that could be extracted from the statutory (Jugendpflege) service which emerged as a result of the Prussian Youth Service Circular 1911 (Jugendpflege Erlass). Beyond all this he welded the whole of Catholic Youth into a close-knit organisation over which, by virtue of his magnetic personality, he held complete sway. It is no exaggeration to say that during the years that

1. About this time, the total membership of the German Catholic Youth Groups was 1,418,000, which made it the largest youth organisation in Germany.

he was in charge, he dominated the "Katholische Jugend Deutschlands".¹ By the time Hitler came into power Prälat Wolker had the best trained, best organised and best led Youth Organisation in Germany. It is recorded that, aware of the danger of Hitler's intention to allow only the Hitler Youth to operate, Wolker sought and obtained an interview with Hitler in an attempt to persuade him not to interfere with the freedom of the various Youth Organisations. Hitler answered with a lengthy speech which promised nothing and Wolker returned home deeply depressed. Soon after that, the various activities of the organisation were forbidden one after another. The last action was the suppression of all the Catholic Youth publications, the most important of which, Junge Front, was at that time enjoying a production of some 300,000 copies and which was up to the end quite outspoken in its attacks on National Socialism. Prälat Wolker himself was imprisoned for a period by the Nazis but survived to play the leading role in the revival of Youth Work in 1945, after the war had ended.

Catholic Youth work in Germany developed naturally from the Marianische Kongregationen, the Verband Arbeiterwohl, the Volksverein für das Katholische Deutschland, and the Arbeiterjünglingsverein and in consequence inherited the strong social traditions of these organisations. Unlike the Evangelical youth organisations, although the spiritual purpose was always put first, the social and practical purposes were never forgotten, and therein lay its strength. It was probably the

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1. The writer had the privilege of meeting Wolker in 1945 and in the years that followed, and until Wolker's death, a very close personal friendship developed, despite the fact that on the subject of "Youth Service" there was often total disagreement.

only youth organisation which was able to absorb the features of the Youth Movement (which had such a strong appeal for young people) without having its own identity seriously weakened by Youth Movement ideas.¹ It also managed to identify itself with Germany and the German people² without adopting unduly nationalist tendencies. Wolker himself gave Catholic Youth a new slogan in the immediately pre-Hitler period - "Für Christi Reich und ein neues Deutschland - Alles für Deutschland, Deutschland für Christus".³

Unlike their Evangelical counterparts, the Catholic Youth Organisations never attempted a compromise with National Socialism and the Hitler Youth, and indeed some sections were, together with sections of the Socialist Youth organisations, prominent amongst the underground movements of young people which attempted to harass the Hitler Youth during the 1933 to 1945 period.

The Catholic Youth Organisation of Germany was, and probably still is, the largest and best organised of any youth organisation in Germany. In sharp contrast, Catholic Youth Work in England is small in quantity and by no means outstanding in quality. The only section of Catholic Youth in England which has an organisation at National level is the Young Christian Workers. All other sections are organised (if at all) at diocesan level. The first attempt to achieve any co-ordination of effort at national level was not made until 1942, when the National Catholic Youth Association was set up. This is now replaced by the Catholic Youth Service Council, which co-ordinates the work of the Roman Catholic Diocesan Youth Clubs Associations, with particular

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1. This, as has been mentioned, was due to the efforts of Guardini.
 2. In 1927, in the description of its aims the first sentence reads:- Catholic young people will be German and serve the German people and their Fatherland.
 3. "For the Kingdom of Christ and a new Germany" "All for Germany, Germany for Christ."

reference to the development of informal approaches to youth work through clubs and centres.

Catholic Youth Work in England has been late in starting, slow to develop, and, with but few exceptions, approached from the negative attitude of making provision solely to attempt to stop the drift of young Catholics into non-Catholic provision.

CHAPTER IV

OTHER GERMAN YOUTH ORGANISATIONS

Socialist Youth

In Offenbach in South Germany in the year 1903 a Socialist Youth Organisation (Sozialistischer Jugendbund) was formed on the instigation of Austrian Social Democrats. This association was primarily for young apprentices. The next year, 1904, a Young Workers' Association (Verein Junger Arbeiter) was founded in Mannheim. At the same time, but quite independently, a Berlin Association for Apprentices and Young Workers (Verein der Lehrlinge und jugendlichen Arbeiter Berlins) was formed. There had been some talk of such an association in Berlin over a number of years, but the actual formation was the result of a wave of indignation which was provoked by widespread Press reports of the suicide of a young apprentice. The boy's body was discovered in the Berlin suburb of Grunewald, and when, through the Press, it was made known that he had committed suicide as a result of maltreatment by his master, public opinion reacted strongly. In 1906, at a conference in Karlsruhe, the German Association of Young Workers (Verband junger Arbeiter Deutschlands) was formed to unite the Offenbach and Mannheim associations.¹ Later in the same year an Alliance of Free Youth Organisations in Germany (Vereinigung freier Jugendorganisationen Deutschlands) was formed, which brought together all the associations previously mentioned. These associations were similar to the apprentices' associations formed by the Catholic and Evangelical Churches, as mentioned in previous chapters, but distinguished by their link with the Socialist

1. Total number of groups: 83. Total membership: 5,000.

Party. One of the reasons for the Party building its own organisation was undoubtedly a concern that many of the children of their members would be lost to religious groups if the Party failed to make its own provision.

The development of Socialist Youth Groups in Northern and Southern Germany was not the same. The northern section spread to a few cities besides Berlin, but its strength was mainly in the capital. It was much more concerned with trade union matters, such as reduction of working hours, higher wages, better working conditions, etc., than was the southern section, where the trade union character of the movement was less emphasised than the cultural and political aims. This situation reflects the hostile attitude of the Prussian Government of those days to the Socialist Party, for in Berlin, the seat of government, controls were more sharply exercised. At every meeting and on every outing that the Socialist Youth organised, there was the inevitable police lieutenant and police sergeant in attendance, ready at the first sign of "disloyalty" to dissolve the meeting.¹

The original founders and leaders of the Socialist Youth groups were all adult members of the Party, and some of them had "Wandervogel" backgrounds, so that a measure of "Youth Movement" ideas and customs was introduced at an early stage. The groups were, however, preoccupied with more practical matters, such as working conditions, particularly with aspects of such conditions which especially concerned young workers. It was concern with such conditions that led to a gradual rift between the youth associations and the Party. The associations felt that they

1. This sort of action followed after the Prussian Law of Association was passed in 1908, banning all political work among young people. This law was selectively invoked to restrict the activities of the Socialist Party.

required greater independence from the Party in order that they might the more vigorously pursue their own ends. At the same time there was growing concern on the part of the adult political executive that the youth movement was so overt in its anti-militaristic attitude that it might, in the political climate of Germany then obtaining, endanger the very existence of the adult body.¹ One or two of the more left-wing socialists, however, went out of their way to foster this anti-militaristic expression by the Socialist Youth.² In consequence of all this the Socialist Youth Organisation was the subject of a tug-of-war between the two extremes of the Socialist Party, and suffered, with the result that over the period 1916 to 1918 it almost ceased to exist.

After 1918 it began to recover, and in March 1919 the League of Young Workers' Associations (Verband der Arbeiter-Jugendvereine) was formed as a body closely associated with, but independent of, the Socialist Party. Some eight hundred local groups made up this League. There was then a period of steady growth up to 1923 when the League of Young Workers' Associations united with another organisation which had come into existence, the Socialist Proletarian Youth (Sozialistische Proletarierjugend) to form the Association of Socialist Young Workers (Sozialistische Arbeiterjugend). The new association had a total membership of 105,000. This association carried on until 1933, when it was dissolved along with other Youth Organisations, but in the interim period it played a leading role in the formation of the German Youth Hostel Movement.

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1. This is not, of course, to suggest that the Party condoned militarism, but it was more cautious in its expression.
 2. Frau Rosa Luxemburg being one (see Chap. V).

The Socialist Youth Organisation in Germany has a rather peculiar history, in that it was born of the adult political body, nearly destroyed by the opposing right- and left-wing elements of that party, finally achieved its independence, but finished up by having the closest links with its parent body consistent with independence. It is distinguished from most other German youth organisations in that, at a very early stage, it adopted the co-educational approach, and included girls in its membership. During the National Socialist period young socialists, together with some sectors of Catholic Youth, were prominent in the "youth underground movement" which attempted to harass the Hitler Youth.

Political Party Youth Organisations

The Socialist Youth Organisation which has just been described is paralleled to a degree by youth organisations linked with other political parties. For example, in 1918, shortly after the collapse of Germany, there was formed a Democratic Youth Association (Reichsbund Demokratischer Jugendvereine) which until 1920 was very closely associated with the German Democratic Party (Deutsche Demokratische Partei). In 1921 this youth association severed its direct links with the Party and became a part of the German Youth Movement. It retained, however, a political content in its aims, but curiously enough this was expressed mainly in terms of criticism of its own adult Party. It even, at times, expressed itself as being in favour of a union with other political youth organisations to express a general condemnation of the behaviour of all the adult political parties.¹

1. This is the first expression of what today is one of the features of the "Ring Politischer Jugend" which is the German Standing Conference of the junior sections of the major political parties. See Appendix A.

In 1919 the German People's Party (Deutsche Volkspartei) formed its own youth section, the 'Deutsch-volksparteiliche Jugend' but this never became anything more than a junior section of the adult party, with which it remained united. Similarly, in 1922 a 'Reichsverband der deutschnationalen Parteijugendgruppen' was formed by the German National People's Party (Deutschnationale Volkspartei). The majority of the groups which made up this association were groups belonging to the Bismarck Association and as a result of pressures from this body the Reichsverband was dissolved after a short time and replaced by the 'Bismarckjugend der Deutschnationalen Volkspartei'.

In 1920 the powerful Catholic Centre (Zentrum) Party formed its own youth section, the 'Jung-Zentrum'. The Jung-Zentrum behaved like the "Reichsbund Demokratischer Jugendvereine" previously mentioned, and in 1922 severed itself from the adult body. It did not join the German Youth Movement ranks, but remained in curious isolation, maintaining a very critical attitude towards the Party.

Also in the 1920's most other political parties, including the Communist Party, formed their own youth organisations but none of them are worth individual comment. Mostly they were short-lived.

Deutsche Sportjugend

A glance through Appendix A will show that in Germany, almost without exception, each adult organisation has its "junior" or "youth" section. The 'Deutsche Sportjugend' consists of all the junior sections of all the adult bodies which make up the 'German Gymnastic and Sports Associations' (Deutsche Turn-und Sportverbände). No history of the

'Sportjugend'¹ would ever seem to have been written,² which is perhaps a pity, for the Sportjugend and the adult organisation with which it is inextricably involved, have a history which goes back to the time of the War against Napoleon, and the time of 'Turnvater Jahn', who was one of the most curious, but this time real,³ personalities to be encountered when one delves into the history of the German Youth Service.

Friedrich Ludwig Jahn was born on the 11th August, 1778. His father was a Protestant (Evangelical) clergyman, and his mother the daughter of a clergyman. His parents intended that he in turn should become a clergyman, but this was not to be. Jahn was educated, up to the age of thirteen, by his father, and would seem to have acquired from him an intense patriotism and a keen sense of justice. When he was thirteen he went to the Salzwedel Grammar School (Gymnasium) where he was in constant conflict with his teachers. He moved from Salzwedel to another school in Berlin after a few years, but only stayed in Berlin for six months. He then returned home and studied privately until 1796, when he entered Halle University. He stayed at Halle for four years, and then decided that the clerical life was not for him, and departed for Jena University in 1801. He soon left Jena for other Universities (ten in all), and finally, but without any formal qualification, left the Greifswald University to become a private tutor with a rich family. It is

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1. This name defies translation, and will therefore be used as it stands.
 2. Search in the library of the Landesportbund, Land North Rhine Westphalia, revealed nothing, nor could officials there indicate where such a history might be found.
 3. The "Youth Movement" (see Chap. I) tended to find its heroes and inspirations in the past - the Nordic Gods, etc., but Jahn was a real person.

written of Jahn that he brought with him to this post of private tutor:-

"all that he had learned at home as a child, all that he had learned as a boy at two schools, all that as a youth he had garnered in the way of wisdom at ten universities and, moreover, that wealth of experience he had accumulated through conflict with authority, society, officialdom and those many people who held views differing from his own."¹

It was during this period as a private tutor that Jahn became the fanatic of German unity and nationalism that made him a national figure. He was in the army when Prussia was defeated at Jena in 1806, but lived on to spend the next few years travelling all over the country preaching German unification.

Now at this time there was growing recognition in Germany that if education was to play its full part in regenerating the nation, its scope must be broadened from a mental exercise to a training embracing also the body and the senses. This outlook was mirrored in Humboldt's proposed syllabus for secondary schools, in which it was stated that full human development depended, not only on the intellect, but also on man's imaginative and sensuous life, and that opportunity for gymnastics, as a method of bodily training, should be provided.² This is also the period of Fichte's "Addresses to the German Nation" (1808) in which the notion of education as the foundation of natural health and strength is propounded. It was against this background of emergent nationalism, with education in Germany,

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1. Beck, F.W. Friederich Ludwig Jahn. Frankfurt a.M., Limpert Verlag, 1952, p.16. His biographer seems to have meant this seriously.
 2. Samuel & Thomas, op.cit. p.151.

and especially in Prussia, becoming involved with nationalist movements, that Jahn started his work with the Gymnasts (Turner). Jahn introduced a new note, in that he saw physical education as not just a series of exercises to be carried on indoors, but as something more comprehensive (including duelling, swimming, dancing, wrestling, riding, etc.) to be carried on "out in the open air", "out in the German countryside". He also fostered the idea that physical education was not to be regarded as a part of the school curriculum, or an adult leisure time pursuit, rather was it to be seen as a means whereby the whole community would prepare itself for its struggle against the foreign oppressor.

He encouraged young people to form local sports groups and by 1818 these groups had a membership of twelve thousand young people, all of whom regarded Jahn as their hero. In 1819 there was a reaction against all liberal-nationalist ideas, and the movements sponsoring them, and the groups were banned and Jahn imprisoned. It was not until 1844 that attitudes changed again, and the groups began to be re-established. Some of these groups were later, in 1848, to play a prominent part in the revolutionary demonstrations of that year. Jahn by this time had been released from prison, and achieved the distinction of becoming a member of the first German National Parliament. The popularity of the "sports" groups developed by Jahn may be gauged by their rapid growth. In 1862 there were 1,284 groups with 134,000 members, but by 1914 the figures were 11,491 groups and 1,413,588 members. Today the "Sportjugend" in the Federal Republic of Germany claim a membership of 2,607,500 in a total of 33,273 associations.

"Turnvater" Jahn, as he was affectionately known, put the "nationalist" stamp on sport in Germany, a stamp which was particularly noticeable just before the first World War (when gymnasts and their organisations¹ were prominent in patriotic demonstrations) and was even more pronounced after the war, in the late twenties, when they played a leading role in the nationalist demonstrations against the showing of the film "All Quiet on the Western Front". E. Neuendorf, their leader in 1932 (and who previously had been a leader in the Wandervogel) demanded that "Marxists" (i.e. Social Democrats) should be excluded from the sports organisations.²

One cannot really find any parallel in England to the organisations in Germany which have just been mentioned. There are, of course, various political youth organisations, such as the 'National League of Young Liberals' founded in 1903 to co-ordinate youth activities within the Liberal Party, the 'Young Conservative and Unionist Organisation' founded in 1906 which is rather more integrated into the Conservative Party than are the Young Liberals into the Liberal Party, and the 'Young Socialists' which were only founded in 1960 as the "youth" organisation of the Labour Party. These are all members of the British National Committee of the World Assembly of Youth, together with the voluntary youth organisations and students' organisations of this country, but they are not accepted by the Department of Education and Science as part of the national Youth Service scene, and are not eligible for grant aid. They differ, therefore, from their German counterparts, who are in receipt of aid from the statutory authorities and are accepted

1. Particularly the Jungdeutschlandbund.

2. Laqueur, op.cit., p.72.

quite naturally as "Youth Organisations". They do, however, occasionally show something of the flavour of their German counterparts when they are sharply critical of the adult Parties to which they owe their being. All in all, the junior sections of political parties in England play a lesser role than do those in Germany.

CHAPTER V

THE STATUTORY AUTHORITIES AND THE YOUTH SERVICE IN GERMANY

The first indication of statutory interest in the Youth Service in Germany is given by the Youth Service Circular (Jugendpflege Erlass (VIII.86088)) issued by von Trott zu Golz, the Minister for Religious Instruction and Medical Affairs (Minister der geistlichen Unterrichts und Medizinal Angelegenheiten) on the 18th January, 1911.¹ This is a remarkable document when one considers that it was produced as far back as 1911, was issued by a Prussian Ministry, and yet contains so much that is still valid to this day.²

The Circular refers to the radical change in wages and earning power presented by the period of the first decade of the century, and points out the unfortunate effects thereof on family life, on society in general, and on adolescent youth in particular. It emphasises that the physical, and even more the moral, wellbeing of adolescents is now seriously endangered. Therefore, it urges, measures are required to promote the physical

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1. From 1945 to 1959 when the writer was working in Germany, this Circular was much mentioned by German colleagues (in much the same way that Circular 1486 of 1939 is quoted in England), but it was never possible to gain sight of a copy. In 1966, when the writer returned to Germany on a study visit, an effort was made to obtain a copy through both Federal and Land Ministries but even after extensive search in Bonn (Federal) and Düsseldorf (Land) Ministries, no copy could be found. Towards the end of the visit, whilst searching for something quite different through the archives of the Landschaftsverband Rheinland in Düsseldorf a copy was found by chance, which was not even catalogued. A photostat of this document is included in the folder to this thesis.
 2. In particular, that it is the first document in England or Germany which makes reference to the function of a Teacher/Youth Leader - a function which only since 1959 (and that only in England) has been seriously developed, but which now represents probably the greatest single development in the Youth Service in England.

and moral wellbeing of these adolescents. The 'Königliche Staatsregierung', it goes on to state, regards the Youth Service (Jugendpflege) as one of the most important tasks of the moment since it "vitally concerns the future of our peoples". The main points are:-

- (1) Youth Work cannot be carried out as a matter of routine office work - people prepared to dedicate themselves to such work are required, and all such people as are available must be involved.
- (2) In all towns (and even minor authority areas), it is recommended that Youth (Jugendpflege) Committees should be set up.¹
- (3) The correct choice of persons to sit on these committees is of the utmost importance - men and women must be found, and having been found, persuaded to serve, who are capable of working with young people, and dedicated enough to offer themselves to the service of youth.
- (4) As soon as feasible, similar Area (Regierungsbezirk) Committees are to be set up which shall co-ordinate (whilst avoiding any semblance of bureaucratic control) the various sectors of the Youth Service in the area.
- (5) The most important tasks of an Area Committee shall be, to further the provision of facilities for the Youth Service; to promote interest, understanding and participation in that work on the part of persons from all circles and of all classes of the population; to support all local organisations involved in the Youth Service by making available to them qualified

1. It is interesting to note that the expression 'Jugendfürsorge' is not recommended, since "this is confused so much in the mind of the public with Zwangserziehung (Approved School measures)."

persons,¹ e.g. sports instructors, library specialists, etc., who can give both advice and practical help; to run training courses for potential leaders and helpers; and finally, to set up working parties to deal with specific problems.

The Circular goes on to say:-

"...there is no intention to provide any statutory youth provision, attendance at which would be compulsory for young people who have left school. On the contrary, the intention is, as and when possible, to support those organisations which have already demonstrated their ability to cope with those young people who have left school. This support, however, is to be given "with no loss of autonomy to the organisations (bei voller Wahrung ihrer Selbständigkeit)."

It is particularly interesting to note that Youth Clubs (Klubs) associated with schools (Volks und Mittelschulen) are recommended for consideration, where new provision has to be made. Teachers, who have demonstrated a special ability to make contact with young people, should be appointed to such schools and clubs, and such teachers should have at least an hour per week with the upper classes of the school, since in this way the best connection between school and club may be developed.²

Finally come two recommendations, the one severely practical and reflecting a financial concern, that similar

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1. But not, it is noted, "Inspektoren".
 2. The underlined portion is not underlined in the text, but has been underlined for the purpose of this thesis, since it anticipated by at least thirty years the Teacher/Wardens of this country (U.K.).

organisations in a given area are not to be aided unless there is a clear need for them in that area; and the second, an interesting reflection of an attitude prevalent in those days, that grant aid is only to be given to work for boys. Grant aid must not be given for girls' work. However, as a concession, it is stated that where, by means of grant aid, provision has been made for boys and is not one hundred per cent utilised by them, then girls may be allowed the use of the residual part.

When the Circular was issued there went with it a series of notes, laying down principles and giving practical hints and advice. These notes, like the Circular itself, contain material much of which is as valid today as it was when first written over fifty years ago. For example:-

- (1) The Youth Service shall cover the age range 14 - 20 years. Within this age range, where advisable and when circumstances permit, the younger members, i.e. those under 17 years of age, should be dealt with separately from the older members. But suitable senior members should be encouraged to play a role in the running of the groups for the younger members.
- (2) In working with those who have already left school, although the general aims of the service must never be forgotten, the most careful regard must be maintained for individual needs, and due allowance made for factors peculiar to adolescence. It should always be remembered that young people attend on a voluntary basis, and that no compulsion is possible to make them either attend a group or take part in a programme.
- (3) It should always be remembered that young people, who day after day are engaged in heavy labour, quite naturally seek, in their leisure time, such amusement and occupation as is

pleasurable to them. The urge to please oneself is always strong in adolescence, and with these young people this urge is often accentuated by a strong reaction against the constraints imposed on them during their working hours.

(4) Stress is laid on the value of making young people pay some sort of subscription, no matter how small, for this will help to make them value what they receive. Self-help in the construction and decoration of club premises (whenever feasible) is advised, as is also participation in club management. All these things are advocated as being means whereby a real interest in the club may be developed.

(5) Attention is drawn to the desirability of involving members of the local community in the activities of youth groups, either as a means of informing young people of the activities which go on in that community, or as leaders of discussion groups. It is suggested that Teachers, Doctors, Priests, Judges, etc., should be so involved.

(6) The necessity of making a correct choice of subject material for lectures or talks is underlined. Talks related to citizenship training are advised, as are those relating to nature study, and in particular such lectures or talks as will give young people a sense of the nature and the importance of their own particular trade, and help them to appreciate the significance of the work that they perform as a vital part of the work of the whole community.¹

There is one short sentence in these notes which is of great significance. This says that those who work in the Youth

1. There is also the suggestion that "War Stories" are a valuable means of inculcating in the young a proper love of the Fatherland, and rather detailed advice is given as to which stories (and which versions of these stories) may be used.

Service shall do so, in general, in a voluntary (ehrenamtlich) capacity. This sentence, interpreted subsequently, as it would seem to have been, to mean that even Youth Officers at town or county level, or even at area (Regierungsbezirk) level, should not hold official positions in the administrative system, has probably, more than any other single factor, been responsible for the fact that this otherwise admirable Circular never achieved the success that it might otherwise have done. This will be discussed later.

Just over a year later, on 26th March 1922, Minister von Trott zu Solz, addressed the Prussian Parliament¹ on the Youth Service. It may suffice here to extract one or two points of interest from this speech.

After defining the purpose of the Youth Service, and answering what has obviously been a criticism of the distribution of grant aid, there comes a comment which will strike a chord in the heart of most Youth Service officers of today - "Youth organisations should not compete with each other for members, rather should they all be seeking to enrol the 'unattached.'" Similarly, "it will be a special function of the local committees to attempt to achieve co-operation between organisations".

Thereafter, however, follows an attack on the Socialist Youth organisation, which is accused of having been engaged in the spread of anti-militaristic propaganda among young people. This youth organisation is denounced as a purely party political body. The police action which has been taken against the organisation is justified in that the Reichsvereinigsgesetz² states

1. For full text in German see Appendix I in folder.

2. Mentioned in Chap. IV.

that youth must be excluded from political organisations and gatherings. For many years other organisations have been organising recreational gatherings for young people. The Socialists are only now following their example, but with this difference: that the Socialists are only concerned to further their own political ends. Frau Rosa Luxemburg is accused of having incited the group of young people she addressed. They listened with shining eyes to her inflammatory speech (dieser Dame, deren blutiger Radicalismus selbst der Sozialdemokratischen Partei oft genug schon zuviel geworden ist).

A little later, von Trott answers the charge (from the Socialists) that the 1911 Circular confines itself to the support of youth work for boys, and excluded work with girls, solely because girls will never become either soldiers or voters. This charge he dismisses as naive in the extreme. Interestingly enough, however, and in contrast to the statements in the Circular, he claims that girls' work has been assisted, and states that there is a sum of money in the budget to support girls' work - there is a rider "granted this is a very modest sum". Politics, he concludes triumphantly, must be kept out of Youth Work. His speech was greeted with sustained cheers.

There are, perhaps, two ways of interpreting the significance of von Trott's speech in the Prussian Parliament. One can assume that the Youth Service was a convenient screen under cover of which to make an attack on the Socialists, and that the speech was introduced to this end; or, alternatively, one may read into it that the Youth Service was a subject which justified an address to the House, and that von Trott took the

opportunity afforded by his address to make an attack on the Socialists. If the latter view be true, then it is a matter of some significance that as far back as 1912 the Youth Service was rated so highly.

From November 1911 to November 1912 no less than twelve circulars were issued dealing with the Youth Service. These cover matters ranging from courses for gymnastic instructors, travel subsidies, free lettings of gymnasiums, etc., to a rather delightful one, Circular UB.III.B8990 of 8th November, 1912, which deals with the use of military music by the Youth Service (*Förderung der Jugendpflege durch Militärmusik*).

In 1913 some sixteen circulars were issued. One of these is reproduced as Appendix VI.¹ It deals with the purpose and organisation of the 'Jungdeutschlandbund'² to which reference is made elsewhere in this thesis. The advent of the war is heralded in a number of these circulars, e.g. Regulations covering the use of weapons by boys who have left school, and ways in which the military authorities may assist the Youth Service. There are, however, still a number related to what might be described as normal youth work, e.g. details of various courses for leaders.

1914 produced only one circular, concerning use of Youth Centres by pupils of High Schools, but in 1916 nine circulars were issued which reflect war-time conditions.

1916 produced five circulars, but here there is less war emphasis. Two circulars are in connection with the pre-military training of young people (*Militärische Vorbereitung der Jugend*), one deals with use of Welfare (*Jugendfürsorge*) facilities in connection with youth work (presumably Approved School premises)

1. See Folder

2. See Chap.IV - Sports Organisations.

one deals with the training of local and area Youth Officers (Kreis-und Bezirksjugendpfleger), and the last one deals with the care of youth in connection with parents' evenings.

In 1917 two circulars were issued, one of them concerned with the equipping of youth centres. In 1918 there was a circular concerned with the equipping of Apprentice Homes, followed by an interesting one which dealt with the measures necessary in the Youth Service during the change-over period from wartime to peace-time conditions. There were then two circulars, one dealing with use of gymnastic and sports facilities by Youth Organisations, and the second giving a list of Youth Officers, (Bezirks- und Kreis-Jugendpfleger und Pflegerinnen).

Between November 1919 and June 1927 only six circulars were issued, most of which mainly dealt with more mundane matters, but one of which, that of 20th October 1925, dealt with the setting up of working parties within the various Youth Service (Jugendpflege) Committees to consider matters of Physical Education.

It is, however, worthwhile to look in some detail at the developments from December 1918 onwards.

On December 17th 1918 Hünrich, Minister für Wissenschaft, Kunst und Volksbildung, published Erlass U.III.B7165.¹ This, after sketching the sad state Germany and its people were in as a result of the unhappy end of the war, stressed the need to work for the reconstruction of the Fatherland, and pointed to the importance of the Youth Service (Jugendpflege) in this work. It therefore called on all Youth Organisations, irrespective of origin or connection, i.e. whether of Youth Movement origin or otherwise, and whether connected with any church or political

1. For full German text see Appendix II in folder.

party, to join together and co-operate in Youth Service Committees (Jugendpflegeausschüsse) at regional, district and local levels. It was stressed that this involved no loss of autonomy by the organisations concerned, but was solely in the interests of co-operation for the common good of the service. It was further emphasised that the Youth Committees (Jugendpflegeausschüsse) and the Youth Officers (Jugendpflege) of all sorts, (i.e. from all voluntary organisations) and especially the Youth Officers of the Local Authorities (Kreise) and regions (Bezirke) were in a particular position to render special service to the Fatherland by using their personal influence and skill to overcome the mistrust seen to exist as between various voluntary organisations. There was mention in the Circular of statutory funds being made available to support the work.

In 1919 the Ministry of Social Welfare (Ministerium für Volkswohlfahrt) was formed, and the Youth Service (Jugendpflege) was transferred from the Ministerium für Wissenschaft, Kunst und Volksbildung to this new Ministry. Connection between the two ministries was, however, maintained, at least temporarily, by putting the Youth Service in the new Ministry under Oberregierungsrat Dr. Hinze (the father of the 1911 Circular) who, although transferred for this purpose to the new Ministry, still held an office in the Ministry for Science, Art and Education. When, however, he left this Ministry, Youth Service from then on was completely divorced from Education.

The first Minister for Social Welfare (Volkswohlfahrt), Stägerwald, himself stressed the importance of the Youth Service in a Circular of 22nd November 1919 (III.C.100).¹ This circular

1. For German text see Appendix III in folder.

noted the transfer of the Youth Service to the new Ministry, and went on to greet all the persons and organisations which had to date devoted themselves so nobly to the Service of Youth. Financial support (within the limit of available funds) was promised to all sectors of the service, irrespective of church or political connections providing, of course, that party politics were avoided. Emphasis was laid on the importance of the moral training of young people, endangered as they were by bad adult example and the evil influences of unwholesome literature and bad films. Physical training, as a means of restoring the health standards of the nation, gets special note, as does also work for girls. Stress is again put on the urgent necessity for co-operation as between voluntary organisations, and between those organisations and the statutory bodies.

On 15th October 1919, Frau Direktorin Weber was brought into the Ministry, a move which gives some indication of the importance to be attached to work with girls. In the autumn of 1922, as a result of the unexpected but considerable growth of interest in physical training and sport among young people, Dr. med. Mallwitz, a well-known sportsman and Doctor of Medicine, was transferred from the Home Office (Reichsministerium des Innern) to the Volkswohlfahrtsministerium, and, to complete the team, a Physical Training and Youth expert, Oberstudiendirektor Dr. Richter, was appointed. This team of three worked under the leadership of Ministerialdirigent Dr. Hinze until his retirement in 1926. At the top administrative level, therefore, the importance attached to Youth Work (including Physical Training and Sport) was quite clearly demonstrated. Similarly, at

Regional (Bezirk) level, there was a section dealing with the Youth Service (Jugendpflege) and Physical Training which, although in most cases it was within the Welfare (Wohlfahrt) department, was occasionally to be found in the Department for Church and School Affairs (Abt. für Kirchen und Schülerwesen).

At this time great emphasis was put on the development of the closest relations between statutory bodies and voluntary organisations which, it was argued, was particularly necessary in the interests of the new Republic, and to which the youth sphere particularly lent itself.¹ In this connection, the existence of the area and local Youth Service committees (Bezirks-, Kreis- und Ortsausschüsse für Jugendpflege) which had come about as a result of the 1911 circular, were clearly ideal means by which adequate contact would be established. These committees, therefore, were to consist of leading personalities, representatives of all voluntary youth organisations and representatives of the central and local government offices. Through them all matters of common import were to be supported, and such matters were to be carried out by the committee as it might be impossible for individual groups or organisations to manage themselves. In addition, the committees were to act as advisory and consultant bodies to Regierungspräsidenten, Landräte and Gemeindenvorstände, i.e. Regional and Local Authority Chief Officers, on all matters concerning youth, and particularly where financial assistance was involved.

It was, however, emphasised that they should in no way interfere with the autonomy of the voluntary organisations.²

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1. Hirtsiefer. Jugendpflege in Preussen. 1929, p.7.
"Gerade der neue Staat...fördernd wirken soll."
 2. Hirtsiefer, op.cit., p.8. "Mede Reglementierung oder Bevormundung der Freien Vereine sollte peinlichste vermieden werden."

Above all, the committees were to endeavour to create a general public interest in the Youth Service.

Since conditions during the war years (1914-18) had greatly weakened the position and the effectiveness of these committees, and in view of the changed post-war political situation, the necessity to revitalise and, in some cases, reform them was recognised, and Circular III.C.487 of 2nd March 1923¹ was issued for this purpose. This circular, whilst acknowledging the good work done in the past by the committees, goes on to point out some deficiencies in their constitution, and requires either their re-constitution or, if necessary, formation of new committees. Membership is to consist of such individual personalities as have demonstrated practically their interest in, and real knowledge and understanding of, work with young people. Furthermore, all organisations or groups shall, irrespective of association (i.e. church, political party, etc.) be represented, providing that they are genuinely involved in the Youth Service. It is recommended that within these committees, working parties for special purposes be constituted. It is especially noted that, in working parties concerned with physical culture, such National Physical Culture organisations are to be represented as are active at the local level. Of special interest is the instruction that, to establish and preserve the neutrality of committees, the chairman shall, wherever possible, be an official.

A subsequent circular, Erlass III.C.3376 of 20th October 1925² stresses the importance of forming subcommittees for

1. For full German text see Appendix IV in folder.

2. For full German text see Appendix V in folder.

physical culture where these are not already in existence. The important role of physical culture in Youth Work is emphasised, and it is pointed out that there are known cases of associations for physical culture having developed at regional and local level without there being any connection between them and Youth Organisations in the area - clearly, therefore, there is need for all Youth Committees to have sub-committees dealing with physical culture, in order that adequate co-operation may be achieved. Truly effective development of physical culture is only to be expected, at any given level, where all associations involved are in joint consultation and work in co-operation. Where, therefore, such sub-committees are lacking they are to be formed, or where they exist but are not effective, they are to be radically overhauled and revived. It is, however, noted that where local authority (Stadtämter) organisations exist which embrace all aspects of physical culture, then these may exercise the functions of the sub-committee. Requests for financial assistance from sports organisations are to be subject to the recommendations of these committees.

This development of Regional (Bezirk), District (Kreis), and Local (Orts) committees for the Youth Service (Jugendpflege) was accompanied by the formation of similar committees at the higher level (Land), and in November 1922 the first meeting of a newly formed Landesbeirat für Jugendpflege, Jugendbewegung¹ und Leibesübungen took place. Seven sub-committees were proposed for:-

- (1) Physical Education
- (2) Economic and Social conditions for Youth
- (3) Spiritual and moral training

1. It is interesting to note that the Youth Movement should get first official notice here. This is probably a reflection of the wave of activity in Bündische Jugend circles - See Chap. I.

- (4) Girls' work
- (5) Rural youth work
- (6) Matters concerning Youth Officers
- (7) Youth and Drama (not formed till 1928)

The Landesbeirat met twice yearly, but the sub-committees met as required; minutes and recommendations were printed and published from 1927 onwards, in order that the recommendations made might reach the widest circles. Amongst reports published were those dealing with Youth and Unemployment (1927); Citizenship - Youth and Work (1928); Youth Service, Youth Movements and Physical Culture (1928); Questions of Leadership in Girls' Work (1928); Youth Welfare in the U.S.A. (1929); Questions of Competitive Sport (1929); The Battle against Obscene and Unsuitable Literature (1929); The Importance of Youth Centres for Youth Service (May 1929); and Youth Work and Adult Education (December 1929).

To keep Youth Officers up to date with developments, a semi-official magazine Jugend-heraus! was produced and distributed to them free of charge. In addition, once a year as from 1926, a conference of all Youth Officials (Local Authority) and Youth Officers was held. This conference was staged in a number of places, in order that as much insight as possible into the total field might be gained through visits organised in connection with the conference. The conference was held in Düsseldorf (1926), in Berlin (1927), in Marienwerder (1928) and in Dortmund (1929).

The posts of Regional Youth Officers (Bezirksjugendpfleger) were part-time. At the lower level of a local Authority (Kreis) the post of Kreisjugendpfleger was

an honorary one. There was, therefore, quite clearly a genuine attempt on the part of the Central Government to achieve a position whereby at every level, Regional, Local Authority and even minor Local Authority, there should be some one person accepting responsibility for the development of Youth Work in the area concerned. The responsibility was for the care of youngsters between 14 and 21 years who had left school. These part-time (Regierungsbezirk) and the honorary (Kreis) officers had a very difficult role to play, for no formal terms of reference were issued to them (as it was considered important to preserve them in the public eye from any smear of bureaucracy), yet, nevertheless, they had quite clear official functions to perform.

Primarily, their function was to act as adviser, on all matters concerning youth, to the competent official of their area, be it the Regierungspräsident, (or his designated chief officer) or the Landrat (Chairman of a County Council), or the Bürgermeister (in the case of a town or city). They were expected to survey and report on all existing youth facilities in the area, e.g. gymnasium, sports grounds, swimming baths, boathouses, youth hostels, youth club premises, sewing rooms, etc. They were required to draw up a development plan and attempt to implement it by tactfully persuading both the voluntary organisations and the local statutory authority to co-operate. They were to advise on the financial aspects of potential projects; they were, on request, (and they were expected to arrange that their help would be sought) to help in the planning stages of projects. Nevertheless, they were constantly reminded that Youth Work was properly the concern of

the voluntary organisations. They were never to put any pressure on such organisations, but were advised that if they did their job properly, organisations would be only too ready to seek and follow their advice. They should gain the confidence of organisations by, for example, helping them with their applications for capital Grant Aid, or with money for their training courses.

Another of their important tasks was the recruitment of a wide range of voluntary helpers. They were to ensure that in the smallest village in their area they would have at least one person working in a voluntary capacity and concerned with the development of Youth Work. They were exhorted to remember that Youth Work is no end in itself, but that the young people with whom it is concerned are part of a community, and inextricably linked to that community. Therefore they should have contact with all sections of the community. In particular, they should know the social and working conditions; they should keep in contact with employers and trade unions, with welfare organisations, with youth employment officers, with day release colleges (Berufsschulen), with adult education institutions, and, through the co-operation of all these, seek to achieve a real solution of the difficult youth problems.

They also had the task of involving the general public in their work and, to this end, were advised to attempt some public exhibition of youth work at least once a year. Through such exhibitions, or "Youth Weeks", the general public would see for itself how worthwhile the service was. They were to ensure that all voluntary organisations participated in these events, as well as such indirectly related organisations as previously referred

to, i.e. Berufsschulen, Volkshochschulen, Trade Unions, etc.,
 The events themselves would benefit not only Youth Work as
 such (by being an excellent advertisement) but would benefit
 the individual organisations. The success of the events would
 also make it easier to persuade Local Authorities to make
 statutory funds available for the Youth Service.

The growth of the Jugendpflege organisations after
 the war is shown by the following table:-

	1919	1925	1926	1927	1928	1929
Bezirksjugendpfleger	4	27	27	30	34	34
Bezirksjugendpflegerinnen	1	15	15	16	19	20
Kreisjugendpfleger	325	648	686	688	687	659
Kreisjugendpflegerinnen	62	279	332	332	350	362

The figures of "organised youth" for the corresponding
 period are as shown below:-

1st December	Numbers of Organised Youth	1st December	Numbers of Organised Youth
1919	1,079,451	1924	2,167,651
1920	1,306,323	1925	2,546,075
1921	1,773,075	1926	2,461,214
1922	2,036,481	1927	2,220,621
1923	1,896,617	1928	2,156,602

The total youth population figures are as given below:-

(1st December 1928)

Age	Male	Female	Total
14	293,890	286,594	580,484
15	378,437	371,011	749,448
16	383,485	376,590	760,075
17	398,564	388,903	787,467
18	380,475	373,005	753,480
19	401,188	390,595	791,783
20	407,187	399,706	806,893
21	408,418	401,743	810,161
14 - 21	3,051,644	2,988,147	6,039,791

From what has been written so far in this account of the statutory development of the Youth Service in Germany, it is abundantly clear that from 1911 up to the late 1920's (allowing for a gap in the war years) there were sustained, serious, and highly commendable efforts made to promote the service. The recommendations made and adopted were sound, and some were extremely far-sighted. The structure, proposed and implemented, was practical and sensible, and yet the whole operation failed to achieve the success it deserved.¹ There is a possible

1. This statement is based on innumerable conversations and discussions, with experienced officials and youth workers, voluntary and statutory, held in Germany during the period 1945-59. Further evidence of its failure was the resistance on the part of Germans involved to the institution of a similar system in the years of reconstruction after 1945.

explanation of this failure, but before venturing to offer it, it is salutary to take brief note of the development of the statutory Youth Service in England over the same period and beyond, and indeed up to the present day, and also to take note of the material on the "Subsidiaritätsprinzip" dealt with in the next chapter.

Statutory intervention in Youth Service in England started in 1939, with the Board of Education Circular 1486 (28 years after the first German Jugendpflege Erlass!).¹ In circular 1486 the Board undertook "a direct responsibility for youth welfare". The President had set up a National Youth Committee and local education authorities were called on to set up youth committees of their own. Key phrases in the Circular were: "Close association of local education authorities and voluntary bodies in full partnership in a common enterprise"... "ordered scheme of local provision"... "indicate the lines on which a real advance can be made under more favourable conditions"... "new constructive outlets for youth". Later circulars made it clear that the Board regarded the Youth Service as a permanent part of education. So did the White Paper on Educational Reconstruction (1943) which gave a separate section to the Youth Service. The McNair Report (1944) encouraged the public to think of youth leadership as a profession, which ought to have proper conditions of training and service. The Youth Advisory Council (the successor to the National Youth Committee) produced two reports (1943 and 1945) which were full of hope for the future of the service. Finally, the Education Act of 1944 not ^{only} made it a duty for authorities to do what they were

1. Perhaps to be more fair to this country one should note that in 1918 a Home Office Circular advised local education authorities to set up "juvenile organisations committees" to mobilise resources in their areas for the service of youth.

already doing out of goodwill, but offered in addition the County Colleges as mighty allies of the Youth Service.¹

In 1945, the Ministry of Education made it quite clear that there were no immediate intentions of putting into effect the McNair recommendations concerning youth leaders. Nevertheless, a number of men and women leaving the armed forces entered courses for youth leadership offered by certain universities and some voluntary organisations, and the Youth Service continued to be reasonably widely discussed. Four of the Ministry's pamphlets published between 1945 and 1949 gave it serious mention. The Jackson Committee (1949)² and the Fletcher Committee (1951)³ both produced reports on the training and conditions of service of professional youth leaders, but these were not taken very seriously in local authority circles. Youth Service therefore remained, as before, largely the concern of the voluntary organisations and little, if any, progress was made.

In 1957, the publication of a report by the Select Committee on Estimates provoked the Minister of Education of the day into setting up the Albermarle Committee. The Albermarle Committee reported in February 1960 and in its first paragraph declared:-

"We were appointed at a most critical time. First, because several aspects of national life to which the Youth Service

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1. Albermarle Report. London, H.M.S.O., 1958, p.4.
 2. Report of the Committee on Recruitment, Training and Conditions of Service of Youth Leaders and Community Centre Wardens, 1949.
 3. 2nd Report of the National Advisory Council on Training and Supply of Teachers - Recruitment and Training of Youth Leaders and Community Centre Wardens.

"is particularly relevant, are today causing widespread and acute concern. These include serious short term problems such as that of the 'bulge' in the adolescent population. They also include much more complex and continuous elements of social change, elements to which adolescents are responding sharply and often in ways which adults find puzzling or shocking. Secondly, because it soon became clear to us that Youth Service itself is in a critical condition."

The Albermarle Report will always remain one of the outstanding documents of English Youth Service, not only for its content, which is of the highest order, but also by virtue of the publicity it achieved and, most remarkable of all, for the fact that its main findings and recommendations were accepted by the Government within a space of days. Amongst these recommendations were: a Youth Service Development Council to advise the Minister, increased government grants, the provision of better accommodation, and facilities for training more full-time youth leaders.

Spurred on by the report and by government action, local education authorities at last recognised their obligations to Youth Service as an integral part of the educational system, and the statutory part in the Service of Youth was established.

It is a curious fact that Circular 1486, written as it was in England in 1939 in the early months of the war, echoes much that is to be found in the 1911 German Jugendpflege Erlass, and the ones subsequently issued in that country. The neglect of provision for the social and physical development of boys and

1. See Appendix VIII in folder.

girls between the ages of 14 and 21; the necessity to set up Youth Service Committees; the necessity to provide facilities in the form of premises, equipment, leaders and instructors; the necessity for co-operation between statutory and voluntary bodies (and be it noted, that this is said to be possible "without any loss of prestige or individuality on either side"¹); young people employed long hours on heavy work of a dull nature, requiring leisure time provision; necessity for the provision of grants; free use of school premises and playing fields; all these and many other points show up in the circulars of the two countries but with a time lag where the English circulars are concerned.

Of particular interest is the stress put in the circulars of both countries on the co-operation between voluntary and statutory agencies and the pains to which both countries go to emphasise that such co-operation "may be achieved without loss of prestige or individuality on either side". There is the implied suggestion here of a possible conflict which can be avoided, and in this connection it is now necessary to consider the matter described in the next chapter on the Subsidiaritätsprinzip.

1. See Appendix VIII in Folder , Circular 1486, para. 4.

CHAPTER VI

THE "SUBSIDIARITÄTSPRINZIP"

"On the Subsidiaritätsprinzip a great deal has been said and published ever since the Reichs-Jugendwohlfahrtsgesetz was promulgated, and particularly has this been the case in the years since 1945. In brief the following may be noted as regards the Subsidiaritätsprinzip of Paragraph 1, section 3 of the law: That function which the individual and the family can carry out on their own initiative and by their own efforts, may not be withdrawn from them and handed over to society. Thus Jugendhilfe (i.e. direct or indirect state action) can only come into play, and then only in the role of helper, when the child's right to education is either not all, or only partially, achieved within his own family."¹

As outlined above, the Subsidiaritätsprinzip, as regulating the rights of the individual as against the rights of the State, is applied in the situation of education. Clearly the principle is capable of wider application, and it has been described as the "touchstone" of democracy.² For the purpose of this thesis, it is the application to the education sector, and within that sector, its application to the Youth Service, which is important.

The 'Subsidiaritätsprinzip' as enunciated in the Youth Welfare Law (Jugendwohlfahrtsgesetz) and the Federal Social Assistance Law (Bundessozialhilfegesetz) suggests, as did the forerunners to these laws, i.e. the 'Reichsjugendwohlfahrtsgesetz' of 1922 and the 'Verordnung über die Fürsorgepflicht' of 1924, that 'Jugendhilfe'

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1. Jans-Happe, Jugendwohlfahrtsgesetz-Kommentar. Köln, Kohlhammer Verlag, 1963, p.64.
 2. Prof. Dr. A-F.Utz, Lecture "Subsidiarität, ein Prüfstein der Demokratie" - 21st September, 1956 in Bremen.

and 'Sozialhilfe' are responsibilities of the State. Broadly speaking, 'Jugendhilfe', as used here, can be taken to be such assistance or measures as would, in England, be given, or provided, under cover of the Youth Service, and 'Sozialhilfe' such action as would be taken by a Children's Officer's Department. The laws mentioned state that these two areas are the responsibility of the State, but then go on to say that the State alone is not in a position, either to organise, or to finance, the full measures necessary to discharge its duty, and therefore the solution must be provided by a joint action of the State and the Voluntary Organisations¹ (i.e. Voluntary, Youth Service, or Youth Welfare organisations). Now, considering solely the Youth Service sector, in so far as the co-operation of statutory and voluntary bodies is being urged, the position in Germany reflects that in this country (England) where it is said that the Youth Service is a partnership of voluntary and statutory bodies united in "The Service of Youth". But if, as is indeed the case in England, the relationship between the partners is often somewhat strained, it is no wonder that the situation in Germany is more acute, for the 'Subsidiaritätsprinzip' regulates in detail the secondary role that the statutory body must adopt. Thus it is said, that the Youth Department (Jugendamt) shall make no provision or arrangements in any case where there is, in existence or planned, provision or arrangements made by a voluntary organisation. Therefore a Youth Department (Statutory) must proceed as follows:-

- (a) It must determine what provision is necessary in its area and ascertain deficiencies, if any.

1. In a sense, therefore, the Subsidiaritätsprinzip is rather like Jeffreys' "principle of voluntary action". Jeffreys, M.V.C. - Personal Values in the Modern World. Penguin, 1962, chap. 7.

- (b) Where deficiencies exist, it may itself only make these good, if its recommendations and material support to local voluntary organisations, fail to produce the desired results.

There are, however, two riders:-

- (a) Where, in a given locality, there exists adequate statutory provision, then no assistance can be demanded from the authority by voluntary organisations for the purpose of creating their own provisions, nor
- (b) can voluntary organisations demand the closing down of statutory provision ^{in favour of voluntary provision} which would have to be newly provided.

The reason for these riders is said to be that no law which is aimed at co-operation between the statutory and voluntary bodies could be so interpreted as to allow actions contrary to (a) or (b) above.

Similarly, voluntary organisations may not demand financial subsidy from the statutory body, for the purpose of extending their own existing provision to meet a new local need, if, for significantly less financial outlay¹ the statutory body can extend its own provision to meet that same need.

There are more indications given as to what may or may not be done under various conditions, but from what has been mentioned it will be understood that in Germany a statutory body must proceed cautiously before itself taking direct action. The need for such caution will be the better appreciated if it is realised that a substantial number of people in Germany, on the voluntary side, would interpret the Subsidiaritätsprinzip

1. The words underlined have been selected by the writer - what constitutes "significantly less"? The possibility of dispute on interpretation is enormous.

in the following terms:-

A statutory body may itself not take action unless the voluntary organisations can be proved neither to have offered, nor provided, nor to be capable of providing, such provision as is necessary.¹

Moreover, it must be remembered that, in the Federal Republic of Germany, side by side with the ordinary courts, there exists a system of administrative courts with separate jurisdiction and jurisprudence, to decide, upon appeal, whether the ordinances and orders of the administrative authorities are in accordance with the law, or whether the limits of discretion have been exceeded. Any action of the executive can be taken before such courts and examined on its legality, by judges whose task it is to see that the laws are properly interpreted and applied.²

Clearly, therefore, when a local authority, or its officers, are aware of the possibilities mentioned above, and where they know themselves liable, on due complaint, to administrative court procedure, they tend only to take action in clear-cut cases, and to avoid any action wherever there is even the least marginal doubt.

The sort of situation arising out of the foregoing is potentially more explosive for a local authority when it concerns a matter of welfare (e.g. removal of a child from its family), but a similar situation exists in the Youth Service sector. The law states that the Jugendamt has the duty to

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1. These people argue that it is inconceivable that the law, which lays so much stress on the support which the statutory authority should give to voluntary organisations, could ever have envisaged that the statutory body itself could take action, except in the most extreme circumstances.
 2. See Saintonge, C. de, Public Administration in Germany, pp.6-9.

support the voluntary Youth Organisations and Associations in the work that they do, and to respect their autonomy. Thus it can be (as has been mentioned) contended that the Jugendamt, if it respects the law, can only take direct action where a voluntary organisation is not making provision, will not make provision and is not capable of making provision. It can, in a practical situation, be extremely tricky. If, for example, there is an acknowledged need for a Youth Club in a certain area, then the authority is bound to advise the Youth Organisations of that need. Such organisations, however, will rarely be prepared to accept that they are incapable of making provision (even where their constitution clearly commits them to some political or religious aim which might be unacceptable in the locality), the most that they are likely to concede is inability to provide because of lack of finance. If in the face of this the authority goes ahead on its own (and necessarily spends money so doing) then it could be brought before an administrative court by the Youth Organisation concerned on the grounds that it is not fulfilling the spirit of the Law.

The 'Subsidiaritätsprinzip' can therefore be seen to have an inhibiting effect on officers of the statutory authorities. But there is another feature of the German scene which must be considered, and that is the extremely complex nature of the German administrative structure.

Now, Germany does not share the Anglo-Saxon political tradition, and consequently her public institutions have taken a different shape, and her political concepts a different content. The Germans show much more respect for authority and a far readier acceptance of regimentation. The policy-

making function of government is reserved exclusively for the men and the organisations at the centre. In Western Germany these organs of government and these alone, namely the Federation (Bundesregierung) and the constituent States (Länder) have sovereignty or state power. All subordinate authorities have purely administrative functions. In Western Germany there is no such thing as 'Local Government' as we understand it in this country; there is only decentralised administration. Probably for historic reasons the Germans react instinctively against concentration and centralisation of power, and therefore dislike any obvious central authority. Therefore the practice has grown up of devolving the actual carrying through of the States' administrative functions to the lowest possible instance. This is achieved either by imposing mandatory tasks (Pflichtaufgaben) on the lower authorities, or by delegating to them, as agents (im Auftrag) of the higher authority, the specific responsibility for the execution of certain tasks. In the first case, the lower authorities are free to determine for themselves the way in which they carry out the law, always providing that they do so in accordance with the spirit of the law, but in the second case, they merely administer the law under specific instruction, and no question of interpretation by them of the law comes into question.

Youth Welfare (Jugendwohlfahrt) is a term used to embrace both Jugendfürsorge and Jugendpflege,¹ and Jugendwohlfahrt was, according to the Reichsjugendwohlfahrtsgesetz of 1922, to be a duty (Pflichtaufgabe) on local authorities.² But even as this

1. These, for practical purpose, being the same as Sozialhilfe and Jugendhilfe respectively - see para. 2 of this chapter.

2. Gemeinde, Stadtkreis or Landkreis.

Law came into force in 1924, inflation, which had then set in, had the effect of making it financially impossible for all local authorities to carry out this duty. Jugendpflege, therefore, was demoted from a "duty" to a "power" (freiwillige Aufgabe), but 'Jugendfürsorge' remained a "duty".¹ The Jugendwohlfahrts-gesetz of 1961 restored the position of the Youth Service in that it too was then made a "duty" on local authorities.

Accordingly, since 1961, local authorities in Western Germany have had to provide officers, offices and the finance necessary to the execution of this duty. The official concerned is the Youth Officer (Jugendpfleger) and his office, that of the Jugendamt. The position of the 'Jugendamt' within the local administrative structure varies; sometimes it is located within the Education Department (Schulabteilung) but more generally it is to be found within the Social Welfare Department (Wohlfahrtsabteilung). At State (Land) level the picture is even more confusing, for 'Jugendpflege' may be located in one of a number of Ministries - Education, Welfare, Home Office, etc. Between "State" level and "local authority" level there is generally an intermediate level, either Regierungsbezirk or Landschaftsverband according to the system in a particular Land.

Each Land is divided into a number of administrative districts, and over each such district (Regierungsbezirk) presides an official (the Regierungspräsident) who is appointed by the Land Government. The Regierungspräsident is directly responsible to the Minister of the Interior of the Land

1. In consequence, the Youth Service (Jugendpflege) function lost status in the eyes of officialdom, and indeed has since never gained parity of respect with Youth Welfare (Jugendfürsorge).

concerned, and has on his staff a number of officials representing other Land Ministries and their departments. These officials supervise the administrative execution of the Ministries' policies at local authority level. There can, therefore, exist a Regierungsbezirksjugendpfleger between the local Youth Officer and the Ministry responsible for the Youth Service.

But this pattern is not universal, for in some States (Länder), there exist Provincial Councils (Landschaftsverbände). Now a Landschaftsverband is a regional association of local authorities in a given area, which is set up by those local authorities for the purpose of carrying out certain duties which it would be either uneconomical for individual authorities to perform independently,¹ or where it is clearly advantageous that a service should be administered over a larger area than that of any one local authority.² Jugendwohlfahrt must be regarded as an appropriate function to be exercised by a Provincial Council and in certain cases, therefore, a Landesjugendpfleger may be found at the intermediate level between the local authority Youth Office and the competent Ministry at Land level.

To take a specific example of this, in Land North-Rhine-Westphalia, Jugendwohlfahrt (and therefore the Youth Service) is the responsibility of the Ministry of Labour and Social Affairs (Ministerium für Arbeit und Soziales) which for this purpose has a Department (Abteilung) for Jugendwohlfahrt.

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1. For example, provision of Mental Hospitals.
 2. For example, provision of Trunk Roads.

There are two Landschaftsverbände in Land North-Rhine-Westphalia, each of which has a Youth Office (Landesjugendamt) with appropriate officials, and hence the administrative chain of command in North-Rhine-Westphalia is Ministry - Landschaftsverband - Local Authority.

In other Länder in the Federal Republic other patterns obtain. Thus, for example, the Youth Service in Baden-Württemberg, Bavaria, Lower Saxony, Schleswig-Holstein, and Saarland, is the concern of the Ministry of Education of those Länder, but in Berlin the Senator für Wohlfahrt und Jugend is responsible, and in Hessen, the Minister für Arbeit, Volkswohlfahrt und Gesundheitswesen controls the Youth Service.

From what has been said so far it may be appreciated that the administrative structure within which the Youth Service in Germany has to operate is somewhat complex, and for those operating the service, is often frustrating. When the inhibiting effects of such a complex and varied administrative structure are considered alongside the inhibiting effect of the Subsidiaritätsprinzip, it is not surprising that progress is stifled.

In comparison, the situation in England is much more satisfactory in that the Youth Service is recognised as performing a primarily educational function, and accordingly is lodged within the education system. Those who administer the service at local authority level do so without the threat of the consequences of violating a Subsidiaritätsprinzip. But although there is no such principle to be regarded in England it is nevertheless a fact that the greatest single factor which hampers the development of the service here, is the uneasy state of tension which exists between the voluntary and statutory

partners in the service, and it is the relationship between these partners which the Subsidiaritätsprinzip seeks to regulate in Germany. Local Authorities in England are very conscious of the need to recognise the role that voluntary organisations have to play in a healthy democratic community. They are also extremely susceptible to pressures from voluntary organisations, possibly because many elected representatives on local authorities also play a management role in voluntary organisations. In addition local authorities are in the delicate dilemma that if they themselves choose to make direct provision in a sector where previously such provision has been made by a voluntary organisation, with or without the financial support of the authority, then inevitably the financial demands on the authority are increased. This increase is at minimum equivalent to the sum that the voluntary organisation raised from private sources for its work, but in most cases the increase will be considerably more, since the authority, in any provision it makes itself, will have to conform to higher standards than are obligatory for voluntary bodies. Elected representatives tend, therefore, to be reluctant to support officers' recommendations for statutory provision to be made, because of a democratic conviction (i.e. the role of voluntary work in a democracy), because quite often their loyalties are divided (i.e. dual roles), and because of fears of repercussions caused by a rise in the local rates.

Furthermore, in the case of Youth Service provision, the local authority Youth Officer is himself in some difficulty, for in most cases he will recognise that, especially in the Youth Service at the present moment, there is a need for experimental work of a nature which no local authority could countenance in

view of the financial controls exercised over it by the District Auditor. A Youth Officer may, therefore, find himself advocating financial support to a voluntary youth organisation in a certain restricted sphere, and at the same time recommending direct (and more costly) authority provision to replace other spheres of activity of the same voluntary organisation. In such a case he may well lose the confidence of the voluntary organisation and the support of his masters. To a person genuinely concerned to achieve the best service that the total resources, voluntary and statutory, can provide, such a situation can be frustrating in the extreme.

Moreover, when one examines the local authority structures in detail, some curious features come to light. For example, in the largest Education Authority in the country the following position¹ obtains:-

As an Education Authority it carries the responsibility under the 1944 Education Act to make adequate provision of facilities for recreation, and social and physical training, and in making such provision to have regard to the expediency of co-operating with any voluntary bodies whose objects include the provision of facilities of a similar character.²

To carry out this responsibility, the Authority appoints a Principal Officer responsible for the Youth Service in its area. It also creates a non-statutory advisory committee to ensure that the partnership with the voluntary organisations is maintained and the "expediency of co-operation with voluntary organisations" is observed.

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1. Variations in detail exist elsewhere up and down the country.
 2. This is the nearest to the 'Subsidiaritätsprinzip' that we get in England.

It then makes its Principal Officer the Executive Officer and Adviser to the Advisory Committee.

Now, since the Advisory Committee is largely composed of representatives of voluntary organisations, the Principal Officer's advice to that committee with regard to statutory provisions tends to be received without favour. On the other hand, the committee can instruct the Principal Officer (as their executive officer) to convey strongly to the appropriate quarters that further financial support for voluntary organisation projects is essential.

The possibilities of a situation such as this will be readily appreciated, and perhaps no further comment is necessary other than to stress that even without a "Subsidiaritätsprinzip" the Youth Service in England, too, is hampered in its development by the sometimes undue regard for the prior right of a voluntary organisation to make provision.

CHAPTER VII

OBSERVATIONS AND CONCLUSIONS

I. Factors affecting Statutory Developments in the Youth Service

It was suggested at the end of the account of the statutory services in Germany, in Chapter V, that there might be an explanation why, despite sound legislation and the creation of a well thought out administrative structure, the results fell short of what might reasonably have been expected. Having, in Chapter VI, given some account of the 'Subsidiaritätsprinzip' and of the general administrative structure in Germany, it is now appropriate to try and assess where and why the system failed.

(1) Chapter VI reveals two possible reasons, firstly the hampering effects of the operation of the 'Subsidiaritätsprinzip' and secondly the nature of the German administrative structure. On the first, it might be argued that since the 'Subsidiaritätsprinzip' is usually associated with the Reichsjugendwohlfahrtsgesetz of 1922, it can hardly be alleged to have been a factor affecting the earlier 1911 Jugendpflege Erlass, or at least not until after 1922. But even before that date there are grounds for believing that 'Subsidiarität' played a role. The reasons are that when one examines the 1911 Erlass there is plenty of evidence of existence in 1911 of the sort of ideas which are exactly in line with the later thinking on 'Subsidiarität'. Thus, there was a repeated emphasis on "supporting the voluntary organisations," "in no way interfering with their autonomy," "there being no intention to set up a statutory service," "avoiding any semblance of bureaucracy" etc., etc. In other words, even in 1911 the ideas, and in consequence the restrictive

influences associated with the 'Subsidiaritätsprinzip' obtained.

Furthermore, it will be recalled that in the 1911 Erlass and indeed in subsequent Youth Service Circulars issued in Germany, during the period with which we are concerned, whenever the position of the Youth Officer (Jugendpfleger) is mentioned, it is stressed that such a position should be an 'Honorary' (ehrenamtlich) one. Even at the higher, i.e. area level (Regierungsbezirk) there is no more than the indication that a part-time post might be allowed. Yet according to these same circulars, the Youth Officer was expected to be the adviser to both statutory and voluntary bodies, to survey facilities available, to draw up development plans, to persuade, tactfully, all concerned to co-operate for a common cause, etc. It is difficult to reconcile the position allocated to the Youth Officer with the role that he was expected to play, when at the same time it must be recognised that "official status" in those days was all-important in Germany. If the 1911 Erlass was a sincere expression of intent, then should not the Youth Officer have been given a status which would have afforded him a reasonable chance of working effectively? There is every reason to believe that ^{the} document was issued in all sincerity, and that it was hoped that the Youth Officer would succeed in his post, but it was feared that were he to be given official status then far from gaining the co-operation of the voluntary bodies, these would have interpreted the official status accorded the Youth Officer as an indication of statutory intent to control the Youth Service, and they would have reacted strongly against this and made any progress impossible. The 'Subsidiaritätsprinzip' can therefore be argued to have applied, in part at least, as

from 1911, and equally to have had a hampering effect on the development of the Youth Service scheme initiated by the 1911 Erlass.

Secondly, on the influence of the German Administrative system, and its operation in practice, it is clear that a Youth Officer (Jugendpfleger) operating without benefit of official status, but nevertheless needing to take due heed of the 'Subsidiaritätsprinzip' and the possible threat of Administrative Court proceedings, would necessarily proceed with extreme caution in carrying out his duties. Under such circumstances it may be expected that the letter of the law would be strictly observed but it is too much to expect that the full benefits of a liberal interpretation of the spirit of the law would be achieved.

In addition to these two reasons there is a third factor which undoubtedly prevented the system from succeeding as well as should have been the case: the financial factor. From 1911 until the outbreak of war in 1914, there is evidence that statutory funds at Governmental and local levels were forthcoming to support the Youth Service. During the war years it may be assumed that less was available, and after 1918 the circulars issued would seem to indicate that at least some financial resources were available. But, by 1924, when the Reichsjugendwohlfahrtsgesetz was promulgated, inflation had set in and, as noted in Chapter VI, the Youth Service was downgraded from a "duty" to a "power" for financial reasons. In consequence, only the rare, wealthy, local authorities could afford to, or would choose to, devote to the Youth Service the monies necessary to its existence, much less those essential for its development.

Lastly, and arising out of what has just been mentioned,

i.e. the downgrading from a "duty" to a "power" comes the fourth factor, "status". As noted in Chapter VI, Youth Welfare (Jugendwohlfahrt) is the responsibility of the Youth Office, which deals with the two sub-sectors, Youth Welfare and Youth Service. It often happens that where a sector which is a "duty" and a sector which is a "power" (and therefore which the local authority need not necessarily develop) are dealt with by the same department, under one Chief Officer, then the latter sector loses status and the service concerned suffers accordingly.¹ This happened in Germany on the evidence available.

The factors outlined above may explain why, despite a good start with the 1911 Jugendpflege Erlass, despite the attention given at governmental level, and despite a theoretically sound structure, the Youth Service in Germany did not make the headway which might have been expected.

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1. (a) This position, it will be remembered, was not rectified until 1961 when Jugendpflege again became a "duty" on local authorities. But by that time the tradition of Jugendpflege as a "second-rate function" was well established.
 - (b) Note that this matter of loss of status (in the sort of situation described) can happen in a number of ways; thus (i) in bids for priorities the obligatory sector has to take precedence; (ii) where a "power" is concerned an element of choice is open to the administrator concerned, either to neglect, to simply maintain, or to strive to develop the function; and (iii) in a permissive sector the officers lose status in comparison with colleagues in a compulsory ("duty") sector, in that their scope is less, and this can reflect administratively, i.e. it is more difficult to recruit the best people for such posts, and psychologically, i.e. it can inhibit the holder of such a post from giving of his best.

(2) Some of the factors just mentioned as having retarded Youth Service developments in Germany can also be seen to have operated in like manner as regards the Youth Service in England. As mentioned in Chapter V, statutory intervention in the Youth Service came much later in England (1918) with the Home Office circular on 'Juvenile Organisations Committees' and more positively in 1939 with the Board of Education 'Circular 1486'. Particularly after circular 1486, the Youth Service in England began to make progress, but even though overall progress has been made in this country, it is undoubtedly true that, as in Germany, so too here, the Service has suffered from lack of adequate financial resources by comparison with other sections of the education service. It is equally true that the development of the service here has been retarded by the uneasy state of tension between the voluntary organisations (the originators of the service) and the statutory authorities (who now carry the ultimate responsibility for the proper implementation of the service, under the 1944 to 1968 Education Acts, as distinct from Germany, where the powers are vested in social service legislation.) Again, the position of the Youth Service as the poor relation of education in England matches to a degree the position of the service in Germany as the poor relation within the Jugendamt. In England, it is true, however, that the service is not bedevilled by the existence of such a complicated administrative structure, but indeed benefits by its close integration with education and its incorporation within the educational administrative structure. Therefore, probably the most powerful retarding factor common to both countries is what in Germany is known as the 'Subsidiaritätsprinzip' and in this country shows in the attitude of

the voluntary organisations towards the statutory authorities.¹

(3) This matter of the sensitive balance of the statutory and voluntary partnership, is worthy of further consideration, not only because it is of such significance in both countries, but also because in each country it shows so markedly in connection with the Youth Service. As mentioned in Chapter VI, 'Subsidiarität' can be described as the "touchstone" of democracy, and in so far as it attempts to regulate the delicate equilibrium which exists in a democracy as between the right of an individual to determine his own salvation and the right of the state to intervene in the interest of the community, or indeed in the interest of individuals who make up that community, then the description has point. The general application of the principle of "Subsidiarität" is clear; what is not so clear is why in both countries the Youth Service should be such a sensitive area of its application. The position is perhaps more apparently understandable in England where the Youth Service is a part of the Education Service, and where the issue of secular as opposed to denominational provision of education, although not entirely resolved, is no longer so acute as it was. In this country, therefore, one might accept that as the last remaining sector of education which accepts, to a significant degree, a voluntary organisation role, those organisations involved might be expected to be ultra-sensitive to state encroachment on their preserves. This situation, however, will not stand up to close examination, for many, if not most, of the voluntary organisations concerned

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1. It is a curious fact that whereas in Germany the 'Subsidiaritätsprinzip' is openly discussed and deficiencies in the service cheerfully acknowledged as resulting from its application, in England it is considered bad taste to do other than talk of "co-operation in the Service of Youth" although those who are deeply involved in the service, both voluntary and statutory aspects, cannot blind themselves to the state of tension which exists.

with the Youth Service have never been connected with other sectors of education. It seems more likely that the answer may lie in the fact that these organisations pioneered the Youth Service in this country and are quite justly proud of their achievements in the past. But they are increasingly, uneasily aware that, if their work is to continue and develop and indeed, if their organisations are to remain in existence at all, they will be, more and more as time goes on, dependent on Grant Aid from local authorities and on monies raised with ever increasing difficulty either by their own efforts or from charitable trusts. Under these circumstances any provision which a local authority may propose to make, represents to the organisations a threat to their continued existence, since the fear is ever present that, where an authority devotes its resources to its own provision, there will in consequence be less money available for the voluntary organisations. On the other hand, many organisations believe that the provision which they make is unique, could not be matched by any statutory provision and caters for a section of the population that would never under any circumstances make use of a provision linked with the "establishment" or with "education". There is a measure of truth in this belief, and therefore some validity in the attitude it inspires. But it is doubtful whether, in the long run, it justifies the voluntary organisations dominating the scene.

A similar uneasy awareness of financial dependence upon public monies obtains in Germany and breeds amongst voluntary organisations there the same sort of resentment of direct local authority action. In both countries the unease is accentuated by an awareness that the "Youth Service" is at the end of the

queue for money. In Germany its needs will only be satisfied after the needs of Youth Welfare have been met. In England it shares with Further Education what monies are left over when the demands of formal education in the schools and colleges have been satisfied. In England, where the Youth Service is established as a part of the education service and where there is growing recognition that the barriers between the various sectors, schools, youth service and adult education need to be removed, and where the plea for an all-through service is increasingly heard, it is tempting to believe that the problem for the voluntary youth organisations might be solved were their units to be accorded the same financial and other recognition as is given to Aided Schools.

(4) Superficially, it might seem that the solution suggested above might equally apply in Germany but, as Chapters V and VI have shown, the Youth Service in Germany is closely linked with Youth Welfare and not with Education, and this at once creates a major difficulty. In Germany the transfer of the Youth Service to Education could not readily be achieved, although many people in the service now see it as desirable. The transfer, however, would not of itself solve the problem, as it affects Germany, for there are further factors to be considered. Thus, in Germany, although the Youth Service there has not benefited by its association with Youth Welfare, which has always been the dominant partner, one wonders how it would fare under the umbrella of education. If the Youth Service in Germany had found a more decisive form and purpose, and if one could feel happier that education, for its part, in Germany today had achieved the same measure of freedom as obtains in England, then there might be no undue grounds for anxiety.

But in point of fact, the Youth Service in Germany is far less secure than that in England; and education is far from having achieved the approach to social education which is the case here. It cannot be said of Germany, as it can of England, that there has been a gradual growing together of the Youth Service and formal education in the schools, a growing together which reflects subtle changes in the nature of the two services. Nor can it be validly said yet that in Germany the Youth Service has progressed from a service originally based on social needs to a much more consciously educational service. In England it can be said that formal education over the years has become equally conscious that "its role is not just that of instruction, but that it has a great deal of social training to perform"; that "children no longer simply attend school. They live there and do so very fully and satisfyingly. Freedom and activity have replaced restriction and immobility. There is recognition that attitudes can be as important as attainments, that we are concerned with the whole child and not simply with learning in the narrow sense."¹ This comment, and many of the recommendations of the Crowther and Newsom reports, reflects vast changes in the approach to formal education over the past, relatively few, years. It is this changed nature of formal education which, more than anything else, has made possible a closer and natural bond between the Youth Service and the schools, a bond which, it may be noted, is proving of benefit to both partners. Because all this cannot be said of Germany, one must have reservations about the benefits which might accrue from the transfer of the Youth Service there to education and in consequence, be cautious of too readily advocating such a transfer.

1. Mellowes, C.L. The Influence on Youth Work of present trends in Education. N.A.B.C. lecture, July 1965.

II. The Youth Organisations

Examination of the histories of the Voluntary Youth Organisations in Germany reveals that, as in England, the period of real growth of these organisations, in the form and with the characteristics by which we now know them, coincides with that of the onset of the industrial revolution. Now, prior to the Industrial Revolution, Germany (as England) was largely an agrarian community and (as in all such communities) young people were trained in the skills necessary to serve that community, i.e. boys were trained to hunt and fish and to serve on the farm, girls were trained to cook and help in the dairy, and even the toddlers learned to scare birds off the crops. That is to say, that young people had a well-defined place in society, were trained to fill that place, and enjoyed the recognised status accorded to it. But the Industrial Revolution disrupted the whole of this settled society, destroyed the existing stable communities and overnight caused vast numbers of human beings to work in unaccustomed ways and in close contact with one another. Young people in particular were welcomed into the city factories as necessary, and cheap, sources of labour and were employed on jobs which neither gave them satisfaction nor accorded them any status. The loss of status is the important matter, for with the loss of status, the role of the adolescent in the "new" society became ill-defined, and the more ill-defined it became, the more confused grew the adolescent; the more confused he grew, the more he made himself and his plight obvious and this is probably the main reason why youth work became a necessary and specific feature of the rapidly changing industrialised societies, and why organisations grew up

to meet the need. The magnitude of the change from agrarian to industrial living in Germany may be gauged from the fact that while in 1800 at least four Germans out of five were engaged in agriculture, in 1900 four out of five were following pursuits other than the tilling of the soil.

What it seems important to recognise is that, as the history of both the German and English Youth Services shows, it was the social revolution following the industrial revolution in both countries which created the problem of the adolescent, and it was to meet this problem that the services were established. They grew, of course, gradually out of the work of individuals motivated by Christian charity, and not surprisingly, therefore, as they grew they became the commitment of the churches. They did not in the initial stages represent educational action but social action to meet a social need, and in most youth organisations in both countries even to this day (and although today the educational nature of the Youth Service is more generally recognised) the tradition of the Youth Service as a social service lingers on. This shows periodically today in England especially, in pleas that the Youth Service should be taken completely out of the context of education and be found a place within the structure of the social services. These pleas, which come both from the management side of organisations and from the field workers of the organisations, are to some extent understandable, since they reflect financial frustrations which, there is a tendency to believe, would be alleviated were the Youth Service to be brought under cover of the social services. In Germany the reverse obtains, and the same frustrations show (though less strongly) in suggestions that the Youth Organisations

would be better off if they were divorced from Youth Welfare (with which they are at present linked) and tied more closely to education. In both countries there is some disquieting evidence that the organisations which were created to meet first the social and then the educational needs of young people, are tending to forget what is their purpose through pre-occupation with worries of maintaining the organisation. These worries are not solely financial ones. The organisations, particularly in Germany, are very traditional in their approach to young people, perhaps because of their history, and what they are prepared to offer is being increasingly rejected. This loss of membership is itself a serious matter, for the officials employed by the organisations, for it constitutes a threat to their security, i.e. their very jobs are at stake. The tendency, as a result, is to concentrate on the more deprived sectors of the adolescent population and attempt what is more nearly social welfare work, because this is the sort of work which can be shown to be producing results, i.e. those doing it can demonstrate more easily that what they are doing is essential to the community, whereas the social education which they should be doing is much more intangible, and produces no immediately demonstrable results.

To some extent this latter problem exists amongst youth workers in both countries, and is accentuated by the fact that their training is not on a par with that of teachers, so that again frustration is created, for with less training they are called upon to perform a task of social education in a setting very much more difficult than that of the school. What is even more irritating for youth workers is to note the increasing

extent to which social education is growing in schools, to note the gradual raising of the school leaving age, and to suspect that a field of work which they, the youth workers (and the organisations) pioneered is, apparently, gradually passing over to the schools.

Yet despite what has been mentioned, there are periodically waves of public interest specifically in the Youth Service, and it is worth noting when these occur. As previously described, the Youth Organisations grew as a result of the social upheaval caused by the Industrial Revolution, and attention was focussed on them. Now, if one looks back through the history of the Youth Service, it can be seen that special attention has been focussed on the service whenever social conditions have been disrupted, e.g. during and immediately after the two World Wars.¹ There was also attention directed towards it in the 1960's when the impact of automation began to reflect in social change, and one suspects that whenever the formal education of the school is overtaken by accelerated social change, then the educational function of the Youth Service is appreciated. One should perhaps add this factor of accelerated social change to the other factors which show as having influenced the Youth Service, and which follow closely those listed by Hans.² In Germany the religious factors are evident in the Catholic and Evangelical Youth Organisations; the secular factors, socialism and nationalism also show, the latter most clearly in the early history of the 'Sportjugend' and in sectors of the Youth Movement, and one

1. This shows in the Government Circulars put out both in Germany and England.

2. Hans, N. Comparative Education. London, Routledge & Kegan Paul, 1949. p.16.

should perhaps add romanticism, which certainly played a part in the Youth Movement. The Youth Service in England has perhaps been more fortunate, in that the religious factors have played the dominant role, and neither nationalism nor romanticism have affected it.

III The German Youth Movement

As the preceding section of this chapter shows, the confessional youth organisations run by the Catholic and Protestant churches in Germany, the youth organisations attached to political parties, and the Scouts, are all paralleled to a degree by organisations in England, and one can see in their origins and development factors in operation which are common to both countries. But there is no parallel in England to the Youth Movement of Germany, which was a unique German phenomenon, often described as a movement of youth, by youth, and for youth. From Chapter I, which dealt with the history of this movement, the roles played by Fischer and Hoffmann in the creation of the movement, and in its early development, show clearly, and there can be no doubt about the significance of their contributions. But can one really accept that the Youth Movement owed its being to these two young men (it is, for example, interesting to note that it is only in latter years that the part played by Hoffmann has been recognised and some of the credit for the movement accorded him) and if not, then who else was responsible? There is, it is suggested, some evidence available which might indicate that the movement was less spontaneous in origin than is generally thought to be the case, and it is salutary to consider this.

For example, it is known that the Steglitz Grammar School under Dr. Luck was the typical rigid educational establishment of its time. That is to say, it was a school such as Blüher refers to as being there, not to educate the pupils, but rather operating as an instrument of the State to form young people so that they might thereafter usefully serve that State. On the other hand, strict though the establishment was, Dr. Luck's relationship with his pupils seems to have been friendly and as the headmaster he must have set the tone of the school, which was good. In addition, the school was blessed with a good staff, which included Professor Gurlitt, a leading educational reformer of his time.¹ There is no evidence that Dr. Luck and Prof. Gurlitt were in conflict, and one may assume that, although Dr. Luck as headmaster would necessarily have to support the official attitude, and therefore frown on reform, nevertheless he might cautiously strive after it, and in so far be sympathetic towards Prof. Gurlitt's ideas. It is surely not without significance that it was Dr. Luck who permitted Hoffmann to operate his shorthand study circle at the Grammar School and who, on a later occasion, allowed Fischer to address the whole school. It is also significant that it was on the basis of a report by Prof. Gurlitt to the Ministry of Education (Unterrichtsministerium) that official recognition was given to the Wandervögel in the Monthly Circular for High Schools (No. 5544 of 1903). Now, it is generally accepted that Fischer, when he took over Hoffmann's group, realised that "in the Wilhelmian Germany of his day recognition as an 'official association' was a prerequisite to getting his group properly accepted, to winning

1. Gurlitt was eventually dismissed by the authorities from his post in Steglitz for his outspoken criticism of the obtaining educational system.

over new members, to founding new groups and ultimately to making it a great movement."¹ It is also clear that with the approval of Dr. Luck and Prof. Gurlitt he achieved this recognition. But, one must question whether the situation was one in which Fischer achieved this out of his own realisation of its importance and carried it through mainly by his own efforts, or whether in reality it was rather that Prof. Gurlitt and Dr. Luck, recognising the educational significance of Fischer's group, encouraged him along the lines that he followed. It was said of Fischer that "(he) was not a great thinker, and he was an indifferent speaker...it was sometimes painful to listen to his long rambling discourses, and that to see him wrestling with his unformulated ideal moved onlookers to pity".² Now, this is hardly to depict the sort of person who, in a highly formalised society, would have engineered official recognition for his group, or have seen so clearly the need for that recognition.

If Fischer's part was indeed less than is usually accepted, then it follows that Dr. Luck and Prof. Gurlitt (without whose agreement, at least, he could in any case have made no progress) must carry an even greater responsibility for what happened subsequently. That is to say, they would seem guilty of having allowed to get out of their control and educational experiment for which they were responsible and for which they had used Fischer as a means of achieving their immediate ends. It also follows that the Youth Movement in its origins was not entirely a movement of youth, by youth and for youth, although this is not to deny that this is subsequently what it became.

1. Laqueur, op.cit., p.17.

2. Laqueur, op.cit., p.17, but also confirmed by material in the file on the Fischer in the Ludwigstein Archives.

The criticism of Dr. Luck and Prof. Gurlitt which has been made may or may not be justified, but a similar criticism of Gustav Wynekin¹ may be made with perhaps more justification. Wynekin, one must suspect, tried to use the Youth Movement to further his own ideas, and did not hesitate to make the most of his personality as a leader,² and to exert his influence as an educator. There can be no doubt but that he was an outstanding educator of his day,³ but his behaviour with the Youth Movement was inexcusable; he made use of the Movement as a platform for his ideas, but abandoned it when it needed him most.

The Youth Movement, as its history shows, was in fact unfortunate in those adults who did take an interest in it, and it suffered accordingly. It is indeed rather remarkable to note, when looking back on the history of the many youth organisations, both British and German, how relatively few were the personalities who made or marred organisations which deeply influenced the future lives of what must have been millions of people. If there is a lesson to be learned from this, it is surely that, careful though it is necessary to be in the selection of those who are to instruct in formal education, even greater care should be

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1. Wynekin, who played a leading role in the Movement, particularly at the Meissner Congress, but who abruptly severed his connections with it when the Catholic Centre Party charged the Movement with being an association of overt homosexuals.
 2. To Wynekin it attributed the modest statement - "I am a born leader, and would be a leader even if there was no one to follow me."
 3. As witness his career as a teacher in one of the first progressive schools founded by Dr. Herman Lietz, his work in the Wickersdorf "Free School Association" which he himself subsequently founded together with Paul Geheels, and the fact that he held an important post in the German Ministry of Education for a short time after the 1918 revolution; he resigned when he found that his ideas were not accepted.

exercised in the choice of those who may influence the informal education of the adolescent. It is a salutary thought that, even in this enlightened day and age, there is no control whatsoever exercised in this matter. Anyone who feels the urge to start a youth group may do so, and it is a sorry fact that the urge to lead youth all too often springs most strongly in those who, by the very nature of their immaturity and instability, are least suited to the task. Even where there is a reasonable degree of personal stability and maturity, something more is required in dealing with the adolescent, i.e. a degree of permanency. In some ways, adolescents seem to be in a stage of retreat to infancy,^{1.} when they need to have reliable fathers and mothers available to whom they can turn in times of stress, and whom they can afford to ignore at other times, safe in the confidence that, even when ignored, they are known to be there. There is the difference that, in the adolescent stage, their own fathers and mothers are of no use to them, and the functions of father or mother have to be performed by other people's parents. These people, in the exercise of this function, have no less a responsibility to carry than has the natural parent to his own child.

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1. Recently, a number of 'Junior' school teachers (female) were employed as part-time youth leaders with a quite "tough" bunch of adolescents. The employment of these people was forced by a shortage of 'Secondary' school teachers for the work. It was feared that the junior school teachers might have "disciplinary" trouble, particularly with those adolescents who were not significantly younger than the leaders, and who, in robustness, had the edge on them. In practice these leaders did an amazingly good job of work, and in some ways took the adolescent tantrums more easily in their stride than had the previous leaders, trained to deal with the adolescent age range.

As stated at the beginning of this section, there has been no parallel to the German Youth Movement in England, or indeed in any other country, but it is a curious fact that many of the features of the German Youth Movement which its history reveals are reflected in the phenomenon of the "underground" groups of teenagers which are today a feature of the "youth scene" particularly in America, England and France. Some of the distinguishing features of these "underground" groups are, the way the members have opted out of society; the middle class, semi-intellectual leadership; the sexual deviations they demonstrate; their pacifist leanings; their irrational attempts at political action; their use of drugs "for kicks" or as a means of escape from reality; a tendency to indulge in eastern mysticism;¹ the adoption of unusual styles of dress and appearance; and the indulgence in "pop festivals". The "underground", as these groups style themselves, sees itself as a "front" against the "establishment" i.e. established authority, and cannot be ignored by any serious observer of the youth scene.

The history of the German Youth Movement reveals much the same. It was a reaction by young people against the establishment, a protest against standards preached by adults but not practised by them, and a protest against an educational system which allowed no scope for self-determination (student revolts?). The reaction showed in a form of escapism. The Wandervögel and the Bünde went out into the forests and mountains to find freedom and they adopted a style of dress which shocked and worried the adults of their generation. Their sexual deviations, it is true,

1. Katmandu is for many a "Mecca" where significant numbers congregate from Europe and America, according to a senior British Council official recently returned from there to this country.

generally took another form (they were accused of homosexuality), but there was also talk of "free love"¹ and Muck Lamberty, with his barefooted or sandalled 'Neue Schar' (as his group was called) went from town to town in Thuringia calling the population to contemplation, urging them to wake up to life, and advising them to combat the decay of society, by dancing, singing and listening to lectures on the revolution of the soul. Wherever the 'Neue Schar' appeared, thousands joined its meetings and dances, and the clergy had to open churches for Muck's lectures and community singing."² There is plenty of evidence, too, that the Youth Movement was more than a little attracted to Eastern Mysticism,³ in the form of Taoism, Zen Buddhism, and Tagore's gospel of the spiritual unity of "love not power".⁴

The parallel with the German Youth Movement features may not be exact, but there are disturbing similarities, the more so if one subscribes to the theory that in many ways the German Youth Movement was a reflection of a general contemporary reaction against a democracy which was failing to work in practice, and which in the end was violently destroyed.

There would seem to be a lesson to be learned from a comparison of the German Youth Movement with the present "youth

1. See Chapter I - Hoher Meissner Gathering - newspaper reports - Gertrud Prellwitz.
2. The account is Laqueur's, op.cit., p.117, but articles in the Youth magazine Junge Menschen 1921 confirm this, as they do the story of the disastrous downfall of Muck, when it was discovered that his somewhat unconventional relationships with the girls of his group had resulted in his having a progeny he could hardly support.
3. The advertisements in Youth Magazines for books on the subject show this (see Folder).
4. cf. "flower power" and the "Hippies" of today.

situation", namely "that the problems of education, particularly of the education of the adolescent, are painfully acute in a democracy and indeed are the most pressing modern problem".¹ But one must add a rider to this, to the effect that, this problem of education cannot be treated in isolation from the rest of educational problems, that the Youth Service (as performing the educational function of the out-of-school education of the adolescent) must be kept in its proper context as an integral part of a continuing educational process which, starting in the school (and before) is continued in the Youth Service and needs to find its end in Adult Education. To isolate this educational function from its general educational context is to approach adolescents in the same way that commerce has approached them (because of their spending power) and in so doing, to achieve the same disastrous result, of emphasising adolescence to adolescents as a unique and finite stage in the growth of an individual in the community, rather than as regarding adolescence as a natural stage of transition from childhood to adulthood, and thereby avoiding giving adolescents an inflated view of their own importance.

To this end it would seem that the necessity is for the educational function of the Youth Service to be pursued with increased intensity, but for it to be pursued under cover of a service which is not labelled "Youth Service" as such. This is all the more obvious when one considers that young people today are marrying younger, taking on adult responsibilities at an earlier age, and moreover are in consequence no longer prepared to accept the label "Youth" but demand at least token admission that they are in physical fact, if not in maturity - "young adults".

1. Jeffreys M.V.C. Personal Values in the Modern World, Pelican Books A569
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NOTES (1) A list of over 3,500 books, booklets, dissertations, song books, etc., relevant to German Youth Service is given in the bookseller's catalogue published by M. Edelman, Nuremberg, 1960.

- (2) The largest collection of material on the German Youth Movement known to exist is at Burg Ludwigstein, Werra.
- (3) No attempt has been made above to list all the works consulted in connection with the Youth Service in England.

APPENDIX A

THE PRESENT DAY SERVICE OF YOUTH IN
THE FEDERAL REPUBLIC OF GERMANY

The 'Deutscher Bundesjugendring' (D.B.J.R.) is the approximate equivalent of the British Standing Conference of Voluntary Youth Organisations. Its chief tasks are:-

- (1) to contribute to the successful solution of youth problems by providing a forum for an exchange of views and experience.
- (2) to promote mutual co-operation and understanding between all constituent bodies and organisations.
- (3) to promote the development amongst young people of a healthy, moral and cultural life.
- (4) to represent the views of young people on political and legal issues concerning them.
- (5) to represent to the general public matters concerning the interests and rights of young people.
- (6) to organise joint actions, events and demonstrations of youth organisations.
- (7) to promote international youth links and co-operation.
- (8) to combat, in the interests of young people, and by all means available, militaristic, nationalistic¹ and totalitarian tendencies.

The D.B.J.R. together with the Ring Politischer Jugend have constituted a German National Committee which is a part of the World Assembly of Youth. The D.B.J.R. has, besides the main committee, an executive committee (whose members are elected yearly

1. This unusual aim reflects the anxiety felt in Western Germany that extreme nationalism might again enter the German political scene.

by the main committee) and a chairman and two deputy chairmen.

Constituent members of the Deutscher Bundesjugendring are:-

Arbeitsgemeinschaft der Evangelischen Jugend Deutschlands
(Protestant Youth)

Bund der Deutschen Katholischen Jugend (Catholic Youth)

Bund der Deutschen Landjugend (parallels to a degree
"Young Farmers")

Deutsche Jugend des Ostens (the organisation serving children
of refugees from the East Zone)

Deutsche Schreberjugend (young people associated with the
German "Smallholders and Market Gardeners Association")

Deutsche Sportjugend (junior sections of adult sports
organisations)

Deutsche Wanderjugend (Young Ramblers)

Gewerkschaftsjugend (D.G.B.) (Trade Union Youth)

Jugend der Deutschen Alpenvereins (Young Mountaineers)

Jugend der Deutschen Angestellten-Gewerkschaft (junior section
of the white-collared workers trade union)

Naturfreundejugend Deutschlands (Young Nature-lovers).

Ring Deutscher Pfadfinderbünde (Boy Scouts)

(a) Bund Deutscher Pfadfinder (Non-sectarian)

(b) Christliche Pfadfinderschaft Deutschlands (Protestant)

(c) Deutsche Pfadfinderschaft St. Georg (Catholic)

Ring Deutscher Pfadfinderinnenbünde (Girl Guides)

(a) Bund Deutscher Pfadfinderinnen (Non-sectarian)

(b) Evangelischer Mädchen-Pfadfinderbund (Protestant)

(c) Pfadfinderinnenschaft St. Georg (Catholic)

Socialistische Jugend Deutschlands - Die Falken (Socialist
Youth)

Landesjugendring Baden-Württemberg.

Bayerischer Jugendring

Landesjugendring Berlin

Landesjugendring Bremen

Hamburger Jugendring

Hessischer Jugendring

Landesjugendring Niedersachsen

Landesjugendring Nordrhein-Westfalen

Landesjugendring Rheinland Pfalz

Landesjugendring Schleswig-Holstein

Landesjugendring Saar

The 'Landesjugendringe' noted above are the parallel organisations to the Bundesjugendring but function at Land level. (N.B. The eleven Länder shown together constitute the Federal Republic of Germany). They are independent organisations serving the same functions at Land level as are exercised by the Bundesjugendring at Federal level. They work in close co-operation with the Orts-und Kreisjugendringe (District, Town or County Conferences) which are similar organisations at local authority level. The constitution and organisation of these Jugendringe varies from Land to Land and district to district. Membership of a Landesjugendring is nearly always the same as that of the Bundesjugendring, and similarly local conferences repeat the pattern, except that organisations not represented at Land or Federal level may be found.

The Arbeitsgemeinschaft der Evangelischen Jugend Deutschlands is a composite body, which includes all the various Evangelical organisations and associations which share the same common purpose, i.e. to encourage young people to grow, through a personal knowledge of Jesus Christ, into convinced Christians, and to preserve and promote their Christian way of life in appropriate youth organisations and associations. The

Arbeitsgemeinschaft is particularly concerned with the promotion of co-operation between the various sections in spheres of common interest. It has a number of departments and working parties for the above purposes, e.g. a Social Affairs Office, a Press Department, a Working Party on Evangelical Youth Leadership, a Working Party on rural Evangelical Youth, a Youth and Politics Committee, etc. Constituent members of the Arbeitsgemeinschaft who are represented on it by persons empowered to speak authoritatively on their behalf are:-

Reichsverband der C.V.J.M. Deutschlands - Evangelisches Jungmännerwerk (Young Men's Christian Association).

Evangelische weibliche Jugend Deutschlands - Burkhardhaus (Evangelical Girls Association)

Evangelische Jugend Deutschlands - Schülerbibelkreise (B.K.)

Arbeitsgemeinschaft für Evangelische Frauen und Mädchen - Bibel - Kreise (M.B.K.)

Christliche Pfadfinderschaft Deutschlands (C.P.)

Deutscher Verband der Jugendbünde für entschiedenes Christentum (E.C.)

Evangelischer Mädchen - Pfadfinderbund mit dem Bund Christlicher Pfadfinderinnen (Bayern)

Konferenz der Landesjugendpfarrer Deutschlands (Conference of Youth Chaplains at Land level).

Arbeitsgemeinschaft der Gemeindejugend innerhalb der evangelischen Kirche in Deutschland (Association of Parish Youth Groups within the German Evangelical Church)

Jugendwerk der Methodisten Kirche in Deutschland (Methodist Youth)

Jugendwerk der Evangelischen Gemeinschaft (Evangelical Youth)

Gemeindejugendwerk im Bund Evangelisch-Freikirchlicher Gemeinden in Deutschland (Free Church Parish Youth Groups)

Jugendwerk des Bundes Freier Evangelischer Gemeinden

Non-voting member organisations represented are:-

Bund Christdeutscher Jugend)	(These groups are of Youth Movement origin)
Jugendarbeit der Brüdergemeinde		
Blaukreuz-Jugend		

Note Evangelical Church Youth Work in the East Zone (i.e. the D.D.R.) is dealt with by a special department of the Arbeitsgemeinschaft, although there is no specific organisation in the D.D.R. to be represented.

Membership of the above organisations and associations is roughly within the age range ten to twenty-five years. Boys and girls are usually in separate groups. The total strength of the Arbeitsgemeinschaft der Evangelischen Jugend Deutschlands is 1,400,000 members, but it should be noted that this figure includes all young people who are in any way associated with Evangelical Youth Work, i.e. not only regular subscribing members, but also those young people gathered together from time to time for youth service purposes.

The Arbeitsgemeinschaft publishes three youth periodicals, Junge Stimme, Evangelische Jugend-information, and Das Junge Dorf.

The Reichsverband der C.V.J.M. Deutschlands - Evangelisches Jungmännerwerk¹ has the same purpose as the World Y.M.C.A. - the so-called Paris agreement of 1855. It is organised in the following age groups:

Jungschar	10 - 14 years
Jungenschaft	14 - 17 years
Jungmännerarbeit	17 - 30 years

Connected closely with the Reichsverband are two further organisations, namely the Deutscher Christlicher Technikerbund (Christian Technicians' Association) and the Christliche

1. The title 'Reichsverband' is still used to this day.

Arbeitsgemeinschaft Deutscher Bäcker und Konditoren (Standing Conference of Christian German Bakers and Confectioners).

The Reichsverband maintains three "Secretary Training" and Youth Leader Training Centres, two Physical Recreation Centres and publishes no less than six periodicals, Mitarbeiterhilfe, Die Glocke, Der Junge Mann, Baustein, Jugend unter dem Wort and Die junge Schar.

The Evangelische Weibliche Jugend Deutschlands - Burckhardhaus exists "to serve God in his parishes" and in particular to preach this gospel of parish service to girls. The headquarters of the organisation has sixteen sub-headquarteres in the Länder of the Federal Republic and works in co-operation with the Land Church Departments. It regards itself, however, as an independent organisation and not a subsidiary of the adult body. It is organised in:-

Jugschargruppen 8 - 14 years

Jugendgruppen 14 - 18 years

Älteren-Kreise: over 18 years

The organisation has its own Training Centre "Seminar für Kirchlichen Frauendienst" and produces four periodicals, Junge Gemeinde, Die Jungschar, Horizont, and Am frühen Morgen.

The Evangelische Jugend Deutschlands - Schülerbibelkreise is concerned with young people between the ages of 12 and 19 who are in various forms of higher education (higher in this case meaning mainly what we, in this country, would term Grammar and further education establishments). The aim is to gather young people together in groups for conferences and recreational pursuits and teach them a thoughtful awareness of, and a proper sense of their responsibility to, their faith.

Three periodicals are published:- Jungenwacht, Jungenwacht-Rundbrief and Das Gespräch.

The Arbeitsgemeinschaft für evangelische Frauen und Mädchen-Bibel Kreise (Association of Women's and Girls' Bible Circles) aims "to bring to scholars in secondary and further education establishments, the message of Jesus Christ and to help them by the power of the Gospel to lead responsible Christian lives at home, in school, in the parish and in society at large". There is no fixed membership but all girls (Evangelical) from twelve to nineteen years come within the scope of the organisation which has its own Training Centre - Bibelschule, Seminar für Evangelischen Gemeindedienst. Periodicals published are Der helle Schein and Mitarbeiterbrief.

The Deutscher Verband der Jugendbünde für entschiedenes Christentum aims to help young people through a knowledge of the Gospels to become convinced Christians and to lead them to a lively life in faith. The organisation makes a special point of inculcating as between member groups a sense of "brotherly" responsibility. Groups are usually of mixed sex and the age range covered is fourteen to thirty years. Twelve thousand members are claimed (1961 figure). The organisation has no training centre of its own but produces four publications, Jugendhilfe, Sonnenstrahlen, Auftrag und Weg, and Die Spur.

The Arbeitsgemeinschaft der Gemeindejugend innerhalb der Evangelischen Kirche in Deutschland stresses that it is an association of Parish based and Parish controlled Youth Groups and its aim is to recruit young people to the service of the parish. Its groups have no regular membership; it seeks to unite in a loose form those Protestant youngsters who are not

involved in any of the formal evangelical organisations, Parish groups are sub-divided into:-

Jungscharen 10 - 14 years

Jugendkreise 15 - 17 years

Mädchen (alternatively) Jungmännerkreise
18 - 25 years

Note Generally, the 18 to 25 year group is run as a mixed group.

The Arbeitsgemeinschaft has no training centre of its own and produces no major publications.

The Jugendwerk der Methodistenkirche in Deutschland is a part of the Methodist Church in Germany. Groups are run by the local churches and the Methodist Youth strives to provide a Methodist Christian setting for its young people. The age range covered is from 8 to 25 years and a membership of 7,800 is claimed (1967 figures). The Jugendwerk has two Training Centres, 'Jugendheim, Ebhausen bei Nagold' and 'Haus der Sieben Brüder', Hunoldstal/Taunus. Its publications are Leitstern and Kinderfreund.

The Jugendwerk der Evangelischen Gemeinschaft in Deutschland aims to bring young people to a recognition and worship of Jesus Christ to lead them to accept Him as Master and to follow His rule in all aspects of their lives and behaviour. Young people are recruited for a comprehensive and organised programme of activities which include both evangelical work and social action. The organisation has mixed groups for young children, then separate groups for boys and girls (age range 10 - 14 years) and its most important section, the Jugendgruppen (15 - 21 years) which usually cater for both sexes. A membership of 6,000 is claimed (1961 figures). The organisation has two training

centres, Jugendbildungsstätte Muhle/Sauerland, and Jakob Allbrecht-Haus, Pfullingen. Its publications are Der Jugendbote and Die Fackel.

The Gemeindejugendwerk des Bundes Evangelisch-Freikirchlicher Gemeinden in Deutschland considers that work with adolescents within a parish is one ordained by the Holy Scriptures. In their Jungschararbeit boys and girls between ten and fifteen years of age are organised. The Jugendgruppen, which cater for the 15 to 18 year-olds are run as single-sex groups. In the next groups, for the 18 to 25 year-olds, the sexes are mixed. A membership of 20,000 is claimed (1961 figures). The organisation has its own training centre, Jugendseminar des Bundes Evangelisch-Freikirchlicher Gemeinden in Deutschland, Hamburg. Three periodicals are issued, Junge Mannschaft, Junger Mut, and Jungscharhelfer.

The Jugendwerk des Bundes Freier Evangelischer Gemeinden aims to win young people for Christ, and thereby to swell the ranks of the parish congregations. The work is organised in "Jungschararbeit" and "Jugendarbeit" groups which vary from parish to parish as to whether they are mixed or single-sex groups. In the age range between twelve and twenty-five years a membership of 3,560 is claimed (1967 figures). The organisation has no training centre of its own, but publishes three periodicals, Pflüger, Junge Saat, and Samenkörner.

The Bund Christdeutscher Jugend stems from the former Youth Movements "Bund Deutscher Jugendvereine" and "Christdeutschen Bund". It believes in co-education. It is, to use its own words, "devoted to the service of the adolescent youth of our people" and recognises that "only in the spirit of the Gospel

of Jesus Christ can the individual and the world be served".

It issues the "Christdeutscher Rundbrief". A membership of seven hundred young people over fourteen years is claimed (1967).

The statutes of the Bund der Deutschen Katholischen Jugend give the aims and tasks of the organisation as follows: to turn necessity into willing deed, to build order in selfless service, to win freedom in union, to spread peace in the community of peoples, to testify to Christ in all places and at all times. The Bund aims to train Catholic young people for their future responsibilities in the family, at work, in church, and in society and produce people such as will devote themselves to apostolic work in the Kingdom of Christ. It is a federation of the associations of the Catholic male and female youth organisations which exist on a diocesan basis with various sub-sections. There are twenty-two member organisations of the Bund as follows:-

Male Groups/Organisations

Katholische Jungmänner-Gemeinschaft (K.J.G.)

Katholische Landjugendbewegung Deutschlands-Mannesjugend
(R.C. Rural Youth)

Deutsche Kolpingsfamilie - Kolping Jugend (Apprentice
Groups)

Deutsche Pfadfinderschaft St. Georg (D.S.P.G.) (Catholic
Scouts)

Christliche Arbeiter Jugend Deutschlands (Young Christian
Workers)

Bund Neudeutschlands - Hochschuling

Bund Neudeutschlands - Jungengemeinschaft

Verband der Marianischen Kongregationen studierender
Jugend (V.d.N.C.)

Bund der Katholischen Deutschen Kaufmannsjugend im Verband
K.K.V.

Quickborn Jungerengemeinschaft

Verband der Wissenschaftlichen Katholischen Studenten-
vereine. Unitas

Female Groups/Organisations

Katholische Frauenjugendgemeinschaft (K.F.G.)

Katholische Landjugendbewegung Deutschlands-Frauenjugend

Arbeitsgemeinschaft der Marianischen Kongregationen
studierender Mädchen

Heiland, Bund für Mädchen aus höheren Schulen

Katholische Kaufmännische Frauenjugend (K.K.F.)

Pfadfinderinnenschaft St. Georg (P.S.G.) (Catholic Girl
Guides)

Jugendbund des Katholischen deutschen Frauenbundes

Quickborn - Jüngerengemeinschaft - Frauenjugend

Berufsverband Katholischer Hausgehilfinnen in Deutschland

Christliche Arbeiter-Jugend-Frauenjugend (C.A.J.F.)

The whole organisation, i.e. the Bund der Deutschen

Katholischen Jugend, claims a membership of 1,100,000. Boys and girls are organised in separate groups and in various age groupings. The total age range covered is from ten to twenty-five years. The organisation has five major leader Training Centres, Haus Altenburg, Burg Feuerstein, Jugendheim Josefthal and Jugendburg Gemen, and publishes six periodicals, Der Jungführer, Die Jungführerin, Katechetische Blätter, Jugendseelsorger, Werkblätter für Jugendpastoral, and Information^sdienst.

The Katholische Jungmänner-Gemeinschaft (K.J.G.) is the total grouping of male youth within the Bund der Katholischen Jugend. It is organised in Jungschar (10 - 14 years), Jungenschaft (14 - 18 years) and Jungmannschaft (18 - 25 years). It claims a membership of 285,000. It has no leader training centres of its own, but shares those of the Bund. Three periodicals are published, Führmann, Voran and Am Scheideweg.

The Katholische Landjugendbewegung Deutschlands makes its

appeal to Catholic boys and girls in agricultural and rural areas. It seeks to train its members to be good Christians and skilled workers, to be patriotic and to have a proper sense of social duty. The boys' and girls' movements operate independently, but both subscribe to the aims and purposes of the 'Bund der Deutschen Katholischen Jugend'. The age limits for both organisations are 17 to 30 years. The organisation has its own training centre, Deutsche Landjugendakademie Klausenhof. Four publications are issued, Der Samen, Der Pflug, Mitteilungen für die Verantwortlichen, and Junges Land. A membership of 127,000 is claimed.

Deutsche Kolpingsfamilie - Kolpingsjugend. This is the youth section of the Catholic Social Action Association founded in 1851 by Adolf Kolping. The youth section is organised in three groups, Jungkolping (14 - 18 years), Kolping (18 to age of marriage), and ¹⁻Alkolping (for married persons who wish to retain a connection with the organisation). The organisation is mainly concerned with apprentices and seeks, on the basis of the trade or profession, to develop a strong religious purpose and active citizenship among its members who, in a purposeful Christian life, shall strive for the construction of a new industrial society based on social justice. The association claims a membership for the Jungkolping and Kolping groups of 110,000 and has three Training Centres, Philipp-Schlick Haus, Bruder-George Haus, and Internationale Jugendburg Kolping-Haus. Publications include Kolpingsblatt, Spiegel der Gewerke, and Der Führerbrief.

The Christliche Arbeiter-Jugend Deutschlands is the German section of the International Catholic Young Workers Movement founded by the Belgian priest Cardinal Cardijn. It seeks to train all the young workers to whom it appeals, to a sense of

their duties and responsibilities as Christians whether at work or at home, in public life or as ordinary members of society. It strives to lead its members to play their part in present-day working life as active adherents to the Church of Jesus Christ. It seeks to promote a unity amongst all young workers together with a proper consciousness of their rightful position in society. As an organisation, it strives to create a new society based on Christian social principles. The C.A.J. is for unmarried workers from school-leaving age up to 25 years. A membership of 14,000 is claimed. Their Training Centre is the "Schule der C.A.J." (Essen-Ruhr). Publications issued are, Befreiung, Vorkämpfer, Unser Dienst and Stimme der Welt - C.A.J.

The Bund Neudeutschland - Hochschulring is an independent member organisation of the Bund der Deutschen Katholischen Jugend catering for University students from nineteen to twenty-five years. Its members (2,000) accept the aims and purposes of the Bund Neudeutschland (see below).

Bund Neudeutschland - Jungengemeinschaft. This organisation seeks to cultivate amongst its members the "life in Christ" achieved in terms of a wholesome Youth Movement, i.e. with inner sincerity, in all naturalness and in a full consciousness of personal responsibility. (There are in this statement clear reflections of the Hohe Meissner declaration of the original Youth Movement from which the Bund Neudeutschland derives). The Jungengemeinschaft recruits school pupils between the ages of eleven and nineteen years, and claims a membership of 18,000. Its training centre is Jugendburg Neuerburg and its publications are Guckloch and Reflexe.

The Verband der Marianischen Kongregationen studierender Jugend is a Catholic Action organisation run by the Bishops in their various dioceses. It appeals to male students in academic institutions (grammar schools, etc.) and covers the age range ten to nineteen years. It offers its members a way of life designed to promote fitness both spiritual and as members of a profession. Members make a lifetime dedication of themselves to the service of the Church. A membership of 4,645 is claimed, and two publications are issued, M. C. Gukloch and M. C. Nachrichten.

The Bund der Katholischen Deutschen Kaufmannsjugend im Verband (K.K.V) is the youth organisation of the Catholic Salesmen's Association. Its purpose is to train Catholic young people to become practising Christians ready to demonstrate their faith at home, in society, in commerce and in public life. It covers an age range of fourteen to twenty-eight years, and claims a membership of six thousand. Its Training Centre is Jugendbildungstätte im Haus der Kaufmanns (Essen) and it publishes Kreuzschiff, Die blauen Hefte, and Die gelben Hefte.

The Quickborn-Jüngerbund is an association of Catholic boys and young men who, in the spirit of the original Youth Movement, strive resolutely with inner conviction and in a genuinely natural manner to take their proper place in the family of the Church and in the world outside. The Jungengemeinschaft covers the age range ten to twenty years, but there is a follow-up organisation, the 'Mittlerengemeinschaft' for the twenty to thirty-year-olds. A membership of two thousand is claimed. The Training Centre is Burg Rothenfels/Main; their publication is Das Grosse Wagnis. This organisation stems from the original 'Youth Movement'.

Die Schar-bündische Gemeinschaft - this, as its name suggests, stems from the 'Bündische Jugend' whose aims and aspirations it seeks to unite with those of the Church for the evolution of a new and better world. It claims a membership of 650, and publishes Rundbrief der Schar, Das Ruder and Im Anruf.

Unitas-Verband (Verband der Wissenschaftlichen Katholischen Studentenvereine Unitas) is the Catholic university students association (and, in contrast to some of the other University student associations, its members do not wear identifying colours in public). Its aim is to lead its members to a deeper understanding of their religion, to support them during their academic training, and to encourage them in social works. A membership of 2,7000 is claimed with, in addition, an "old boys" group (Altmitglieder) with 7,100 members. The publication of the organisation is Unitas.

The Katholische Frauenjugendgemeinschaft (K.F.G.) is the parallel organisation for girls to the K.J.G. already mentioned. It is organised in 'Freischar' (10 - 14 years), 'Mädchen' (14 - 17 years) and 'Frauenjugend' (over 17 years). A membership of 428,000 is claimed. Publications are, Der Brunnen, Der Morgen, and Die Bunte Kette.

The Arbeitsgemeinschaft der Marianischen Kongregationen studierender Mädchen is the parallel organisation for girls to the 'Verband der Marianischer Kongregationen studierender Jugend' already mentioned. The age range covered is, however, slightly different (10 - 25 years) and it therefore takes within its ranks university and teacher training college students. A membership of 4,500 is claimed. Publications are Das Grosse Zeichen and Unser Weg.

Heiland is a Catholic girls' organisation operating in the spirit of the former 'Youth Movement'. Its aim is to develop "Christ's Way of Life" which shall unite its members with all Catholic young people, and with all the Catholic faithful. It concerns itself to develop a happy childhood, a gentle and honourable womanhood, and a devout and pious way of life. It accepts girls between eleven and twenty-five years of age, and claims a membership of 11,000. Its publication is Heilandbrief.

The Katholische Kaufmännische Frauenjugend is the junior organisation of the Verband Katholischer Kaufmännisch berufstätiger Frauen and embraces all Catholic women and girls in various sections of industry, commerce and administration. The association is devoted to the propagation, in conjunction with the Church, of Christ's Kingdom in the sphere of industry and administration. It claims a membership of eight hundred women and girls between the ages of sixteen and twenty-five years. Its Training Centre is Verbandsheim Haus, Elisabeth and its publication Die Berufstätige.

The Jugendbund des Katholischen deutschen Frauenbundes is a Catholic Girls Movement which seeks above all to attract those Catholic girls, who, being sufficiently spiritually developed are not afraid to accept their responsibility to the Church, nor wish to avoid taking their proper part in public life. It is an independent Catholic movement under entirely feminine leadership. It accepts girls between the ages of ten and twenty-eight years, and claims a membership of 2,300. Its Training Centre is Jugendheim des Hedwig-Drausfeld Hauses; its publication is Werkbrief.

The Quickborn-Jüngerengemeinschaft (ⁿMadchengemeinschaft) is the girls' organisation parallel to Quickborn, and has the same aims and purposes and similar age groupings. A membership of 1,500 is claimed. Its publication is Auf dem Wege.

The Berufsverband Katholischer Hausgehilfinnen in Deutschland is an organisation for domestic servants (female). It aims to support them in their work, and is their representative body for matters concerning their employment and social and economic conditions. It offers its members religious, moral, cultural and citizenship training. It publishes (appropriately enough) Haus und Herd (Home and Hearth). A membership of 5,000 between the ages of fifteen and twenty-eight years is claimed.

Christliche Arbeiter-Jugend - Frauenjugend - a parallel organisation for girls to the C.A.J. (boys) already mentioned. It has exactly the same aims and purposes. A membership of 4,500 between the ages of fourteen and twenty-five years is claimed.

The Aktion Heimatvertriebene (Displaced persons "action group") is a grouping of all the German East Zone (i.e. Deutsche Demokratische Republik) boys and girls within the Katholische Landsmannschaften. It observes the rules and regulations of the B.D.K.J. and claims a membership of 60,000 youngsters between the ages of fourteen and twenty-five years of age. Junge Aktion is the title of the publication issued.

Bund der Deutschen Landjugend is the youth organisation of the German Farmers' Union (Deutschen Bauernverband) and links together the fourteen Landesverbände of the 'Young Farmers'. It states that it is a non-political organisation which seeks, within the unity of farming, to offer training to its members

in their work and for their duties as citizens, and to promote their cultural and further educational development. The organisation is based on Christian principles and takes in young people of both sexes between the ages of fifteen and twenty-seven years. A membership of 200,000 is claimed. The Training Centre for the organisation is the Deutsche Landjugend-Akademie. Its publication is Deutsche Landjugend.

Deutsche Jugend des Ostens. This is the youth organisation for the sons and daughters of East Zone refugees now living in the Federal Republic of Germany. It subscribes to the Charter of the German Refugees Organisation (Deutsche Heimatvertriebene) and besides general youth work for its members it strives to educate them to become "full" personalities and true lovers of freedom. In close co-operation with European and other German youth it sees its special task as that of retaining and promoting the special cultural and spiritual values of the Eastern Zone. However, it stresses that it is a non-party political organisation and it has no religious restriction on membership. The various constituent groups, which take boys and girls between the ages of ten and twenty-five years, are organised into Landesverbände in the eleven Länder (states) of the Federal Republic. There is a further division within the Deutsche Jugend des Ostens according to the district of origin of the member. A total membership of 155,000 is claimed. The organisation has its own Training Centre, Der Heiligenhof, and publishes three periodicals, West-östliche Begegnung, Ost-Jugend Presse, and Arbeitsbriefe.

The Deutsche Schreberjugend caters for the six to twenty-five-year-olds. Children of the members of the adult organisation 'Verband deutscher Kleingärtner' (Smallholders' Association).

This organisation states that it has the task of leading the young persons entrusted to its care, to a higher concept of life and to educate them to be democratically thinking and behaving persons. The basis of all this work shall be the development of a respect for nature and a readiness to help man and beast. The organisation is non-political and non-confessional. It works on co-educational principles, and claims a membership of 43,000. It has its own Training Centre, Jugendheim Hitzacker and publishes Die Information for its members.

The Deutsche Sportjugend is the association of all the junior sections of all the adultsports organisations which constitute the Deutsche Turn-und-Sportverbände, and functions as an integral part of that adult organisation. The Deutsche Sportjugend is concerned with the physical, spiritual and moral training of its members. It subscribes to the "Olympic principle". Recognising that man is a mixture of the physical and the spiritual, the Sportjugend requires of all its members that they should consciously strive to achieve ever higher standards of physical and spiritual achievements and of personal character. As an organisation it guarantees neutrality in matters of party politics, religion and matters of race or colour. Age groupings within the organisation are as follows:- children (6 - 14 years), youngsters (14 - 18 years) and juniors (18 - 21 years). For the fourteen to eighteen-year-group a membership of 1,622,954 is claimed. For the eighteen to twenty-one-year group the figure is 1,232,175. The organisation is sub-divided into some thirty sections according to the sport played, and further grouped into fifteen regional bodies which

generally cover Länder areas. In the Federal Republic it has no fewer than ten Training Centres, most of them 'Sportschulen' where facilities are shared with the adult organisation. The organisation's publication is Olympische Jugend, but this is supplemented by publications issued by the various Landes-sportsbünde and also those issued by the individual specialist sport organisations.

The Deutsche Wanderjugend is the youth organisation of the adult 'Verband Deutscher Gebirgs-und Wandervereine' - an association for mountaineering and hiking. The Deutsche Wanderjugend sees "Wandern" (hiking or rambling) as the best bridge to nature, to one's own native soil and Volkstum (one's own people), and an important educational factor for personal character building. The organisation is non-party political, and inter-denominational. It takes in young people between nine and twenty-five years of age, and groups for those over fourteen years are mixed sex. A membership of 65,000 is claimed. The organisation has five Training Centres of its own, and published Deutsches Wandern and Der Junge Wanderer.

The Gewerkschaftsjugend is the youth organisation of the adult German Trade Union Organisation (Deutscher Gewerkschaftsbund). It lays great stress on citizenship training and social education, but is also concerned with the physical, cultural and spiritual development of its members. It holds a watching brief over all matters social, economic or professional which affect or may affect young people at work. It is, therefore, much concerned with any legislation affecting young people in general and especially such legislation as directly concerns young workers. The age range covered is fourteen to twenty-one

years, and groups contain both sexes. Depending on local conditions and the nature of the trade followed, groups may be for one specific trade or embrace several. A membership of 780,000 is claimed. There are area offices in each of the Länder but in addition the sixteen main industries have D.G.B. Youth departments at Federal level. The organisation has five large Training Centres which are in permanent use, but courses are also run extensively in other premises. Publications are Aufwärts and Solidarität.

Jugend des Deutschen Alpenvereins. This, again, is the junior section of an adult organisation (the German Alpine Association). It caters for young people from fourteen to twenty-five years of age and "by means of expeditions in the hills and mountains under competent, responsible leadership, it strives to develop in its members a love for mountain country, a knowledge of the techniques of mountaineering, and the true spirit of comradeship". A membership of 69,000 is claimed. The sole publication is Jugend am Berg.

Jugend der Deutschen Angestellten-Gewerkschaft. This is a parallel organisation to the Gewerkschaftsjugend but catering for the fifteen to twenty-five-year-olds (both sexes): apprentices, white collar workers, etc., who when adults will join the Deutschen Angestellten-Gewerkschaft. The organisation is concerned with the economic, social, professional and cultural requirements of its members. It tries to develop and promote amongst them an interest and active participation in politics and local government. A membership of 130,000 is claimed and two publications issued, Information der D.A.G.-Jugend and Jugendpost.

Naturfreundejugend Deutschlands. This is really a junior section of the adult organisation 'Die Naturfreunde' which is a sort of ramblers, hikers, countryside-lovers' association with headquarters in the eleven Länder of the Federal Republic. The Naturfreundejugend declare their independence of any political party but see their task as educating young people to take an active part in public life at all levels in the interest of a democratic socialism. A membership of 57,000 is claimed and the following publications are issued: 'Wandern und Bergsteigen,' Wir sind Jung, Naturfreunde-Echo, and Naturfreunde Kinderpost.

Ring Deutscher Pfadfinderbünde. Scouting in Germany is carried on by three quite independent organisations, the Bund Deutscher Pfadfinder (which is an open organisation), the Christliche Pfadfinderschaft Deutschlands (Evangelical) and the Deutsche Pfadfinderschaft St.Georg (Catholic). The Scout International Bureau requires, however, that in any one country where scouting seeks international recognition, there shall be only one organisation representing the scouts of that country. Hence the 'Ring Deutscher Pfadfinderbünde'. The functions of the R.D.P. are stated as being the promotion of scouting in Germany and the protection of scouting from "unpfadfinderischen" (unscoutlike) activities. (This latter function reflects something of the very chequered history of scouting in Germany where, at one period between the wars, there were some thirty or forty separate organisations each proclaiming loudly that it and it alone was the only true German Scout body). All three constituent organisations of the R.D.P. have adopted the Scout Law, the Scout Promise and the patrol system. Memberships claimed are, Bund Deutscher Pfadfinder - 30,000 (age range 8 - 25 years); Christliche

Pfadfinderschaft Deutschlands - 22,500 (age range 9 - 25 years); and Deutsche Pfadfinderschaft St. Georg - 67,000 (age range 8 - 23 years). There are minor differences in the stated aims of these three organisations.

The Ring Deutscher Pfadfinderinnenbünde reflects a similar position as regards the Girl Guides although here there are four constituent organisations:-

- (1) the Bund Deutscher Pfadfinderinnen (an open organisation which states that though it has a religious basis it has no denominational connections. The membership claimed is 7,000 and the age range is from seven years upwards (no upper age range is stated).
- (2) the Evangelischer Mädchen Pfadfinderbund claims a membership of 7,000 in the age range eight to twenty-two years.
- (3) the Bund Christlicher Pfadfinderinnen (Evangelical) is similar in all ways to the other Evangelical Guides association but is peculiar to Bavaria.
- (4) the Pfadfinderinnenschaft St. Georg (Catholic), claims a membership of 15,000 in the age range eight years onwards. (Again, curiously enough, no upper age limit is mentioned).

In all, there are no less than twenty publications produced by the German Scouts and Guides and five Training Centres are maintained.

The Socialistische Jugend Deutschlands - Die Falken. This organisation describes itself as a "voluntary association of young people who wish to educate youth to be free and independent, and spread the ideals of socialism amongst adolescents". The organisation believes in "group education". It is organised in "Falken" (6 - 12 years), "Rote Falken" (12 - 16 years) and

"Socialistische Jugend" (16 years onwards - no upper age limit is given). A membership of 100,000 is claimed. There are no fewer than twenty-seven offices of the organisation in the Federal Republic. Four Training Centres are maintained and the publications issued are: Junge Gemeinschaft, Erziehung und Gesellschaft, Filmkritik and S. J. Informationsdienst.

The Ring Politischer Jugend is an organisation without parallel in England, but is regarded in Germany as a natural part of the Youth Service. It is in the nature of a standing conference of the junior sections of the three major German political parties, i.e. the Christliche Demokratische Union (Christian Democratic Party), the Freie Deutsche Partei (Free German Party), and the Sozialistische Partei Deutschlands (German Socialist Party). The junior sections of these political parties, the Junge Union Deutschlands (C.D.U.), the Deutsche Jungdemokraten (F.D.P.) and the Jungsozialisten have united to form the 'Ring Politischer Jugend' in order to "take collective active measures to counter any anti-democratic actions which might have influence on young people and prevent any future possibility of another perversion of German Youth".¹ Furthermore, the 'Ring Politischer Jugend' seeks to maintain a permanent co-operation of the junior political parties in the work of education and training for citizenship. It also, as has been mentioned in connection with the Bundesjugendring, joins with this latter body to form the German National Committee of the World Assembly of Youth. The 'Ring Politischer Jugend' exists at Federal Republic level, but is repeated at the lower levels of Land (State), Kreis (County) and Stadt (Town). At Federal level it is also a member of the Executive Committee of the

1. Extract from the statutes of the R.P.J.

'Atlantische Gesellschaft junger Politiker' (Atlantic Society of Young Politicians).

Parallels to the Junge Union, Deutsche Jungdemokraten and the Jungsozialisten Deutschlands are to be found in England in the Young Conservatives, the Young Liberals and the Young Socialists but there is (as far as is known) no parallel to the Ring Politischer Jugend, at any rate as far as aims and purposes are concerned. Furthermore, these German junior political parties have more clearly defined function, in their own eyes at any rate, than have their English opposite numbers.

The Deutsche Jungdemokraten strive to educate young people in the spirit of freedom and democracy to become responsible individuals and citizens and to spread amongst them a liberal approach to life. They reject any form of totalitarianism or dictatorship, and wholeheartedly support a form of society based on social justice. The Deutsche Jungdemokraten are committed to represent the interests of the younger liberals against the government and the official body of the Freie Demokratische Partei, and to act as advisors to these two bodies in all matters concerning youth. Young people of both sexes are admitted into membership of the organisation if they are between the ages of 16 and 32 years. A total membership of 22,000 is claimed.

The Junge Union Deutschlands, however, regards itself as "an association of the younger generation of the Christliche Demokratische Union." It seeks "to win young people for the idea of a new order of society based on Christian and democratic principles and to represent their interests as far as the general public and also as far as the adult political parties

are concerned. Wherever there is the possibility that youth may take real political responsibility, the organisation will see that this responsibility is accepted. The Junge Union claims that it is in no way an instrument of the adult party, but is completely autonomous. Any young person of either sex between the ages of seventeen and thirty-five years can become a member, and the total of 82,000 membership is claimed.

The Jungsozialisten Deutschlands, in their turn, are dedicated to the ideals of democratic socialism. The Jungsozialisten appeal to all young persons to devote their strength to the achievement of a type of political democratic government and to the destruction of any form of totalitarianism. The Jungsozialisten are a section of the S.P.D. and all members of the party between eighteen and thirty-five years belong to them, as may also such young persons of this age range who are in sympathy with the aims of the party (i.e. S.P.D.). A membership of 93,500 is claimed.

The Ring Politischer Jugend has its headquarters and Training Centre at 'Jugendhaus Steineck' near Bonn and each of the constituent organisations of the R.P.J. publishes its own periodical or paper as follows:-

Deutsche Jungdemokraten - Stimmen der jungen Generation and also D.J.D. - Informationen.

Junge Union Deutschlands - Die Entscheidung.

Jungsozialisten Deutschlands - Der Kreis - JS.

In addition to all the organisations which have so far been noted, there is a number of others currently existing in Germany of which mention should be made.

The Arbeiter-Samariter-Jugend (A.S.B.) is an independent youth organisation within the Arbeiter-Samariter-Bund. Its aim is to train young people to be responsible democratic citizens. It will, moreover, fulfil a social purpose in that it will perform a "Youth Educational and Youth Service function" (jugend-pflegerischer und jugenderzieherische Funktion). Sections for children (up to ten years of age) and for youth (ten to twenty-five years) are organised. The youth groups are for both sexes. A membership of 27,875 is claimed. The organisation has three Training Centres and publishes two papers, namely Wir Jung-samariter and Gesundheit und Lebensfreude.

The Arbeitsgemeinschaft deutscher Junggärtner sees its purpose as the furthering, in a non-party political and non-denominational way, the cultural, social and professional interests of young gardeners. It is not a trade union. It claims to be looking after more than ten thousand young people between the ages of fourteen and twenty-five years. This organisation also produces a magazine for its members, namely Der Deutsche Junggärtner.

The Bund alt-katholischer Jugend is the youth organisation of the "Alt-katholischen", a section of the Catholic Church which seceded from the Roman Catholic Church in 1870, and in England is in communion with the Church of England. This youth organisation makes no mystery of its purpose, which is stated quite clearly as being "to carry on the spirit of the 'alt-katholischen Kirche'." It also works for peace between all men of good will, and for Christian unity. Members are between ten and twenty-five years and the sexes are kept separate. It has its own Training Centre and publishes Junge Kirche and Der Kinderfreund. No membership figure is published.

The Bund der Kaufmannsjugend im D.H.V. is simply the youth department of the D.H.V. (Deutsche Handels-und Industrieangestellten-Verband - Industrial and Commercial white-collar workers' association). This youth organisation covers junior office workers, shop assistants, various administrative apprentices, etc. Its purpose is the professional support of its members, and their development as individuals on a sound Christian and national basis. It has no party political or denominational ties. A membership of over 13,000 young people between the ages of fourteen and twenty-one is claimed. Its publication is Blätter für junge Kaufleute.

The Bund junger Genossenschaftler is similar to the Co-operative Youth of the United Kingdom. Its purpose is to put over to young people the idea of the "Co-operative Society" and convince them of its social significance. Groups are for both sexes and cover an age range from fourteen to twenty-five years. A membership of 4,600 is claimed, and two publications are issued, Wir Junggenossenschaftler and Der Gruppenleiter.

The Deutsche Beamtenbund-Jugend consists of an association of all groups of the fourteen to twenty-five-year-old members of the adult trade union association for officials, i.e. the Deutsche Beamtenschaft. This approximates to the Civil Service Association of the U.K. The Beamtenbund-Jugend, however, sees its ^stask as that of educating its members to become freedom-loving, responsible citizens conscious of their special duty to the public and the State, as well as furthering their professional training, and their moral, spiritual, cultural and physical well-being. A membership of 32,430 is claimed and the three publications issued are Der Junge Beamte, Wandern und Reisen and the D.B.B. - Jugend-Nachrichten.

The Deutsche Esperanto-Jugend (D.E.J.) promotes the personal development of young people (between the ages of ten and twenty-five years) in social, cultural and political spheres with particular regard to international matters. It welcomes and strives to further European unity as a first step towards eliminating national boundaries and developing close international co-operation. It promotes the use of Esperanto and strives to extend the teaching of it in schools and universities. Groups are operated on a mixed sex basis.

The Deutsche Grenzland-Jugend is open to both sexes between the ages of ten and twenty-four years. It originated in the Saar district as a result of recognition there, that young people living in "frontier areas" have special cultural problems and responsibilities which lie outside any political or religious ties that they might have. The Grenzland-Jugend, therefore, "will support the idea of a united Europe, on the basis of the equal right of all nations" and sees as a prelude to this "the necessity for the re-unification of Germany". There are, at present, two associations of this organisation, one in the Saar and the other in Land Schleswig-Holstein. (Schleswig-Holstein is the Land in the Federal Republic where refugees from East Germany outnumber the indigenous population). No figures are available for Schleswig-Holstein membership, but membership figures for the Saar area are given as 1,200. The organisation's publication is Der Auftrag.

The Deutsche Jugendkraft (D.J.K.) is the Catholic Sports Association which exists alongside the Deutsche Sportjugend already mentioned; the difference is that the D.J.K. helps its members to enjoy their play and sport in a Catholic spirit and

according to Catholic principles. (This may puzzle even an English Catholic but German Catholics feel very strongly that there is some subtle difference!) Within the D.J.K. there are separate organisations for males and females. The age range covered is from ten to twenty-five years and since a membership of 130,000 is claimed, clearly Catholic youth sees the point of Catholic sport. Three publications are issued, Deutsche Jugendkraft, Sturm und Steuer, and D.J.K. Presse-Mitteilungen.

The Deutsche Reform Jugend is an independent organisation which seeks to educate young people to realise the dangers of alcohol and tobacco, and to develop a proper respect for the Creator and all forms of life "through tolerance and love of peace and readiness to help both man and beast". A membership figure of 1,500 is claimed.

The Deutsche Waldjugend in der Schutzgemeinschaft Deutscher Wald is the youth section of the adult movement of the same name and concerns itself with instruction to youngsters, over twelve years, in the care and preservation of the forests, and seeks to recruit young people for voluntary service as Forest Wardens. A membership of five thousand is claimed and two publications, Die Waldjugend and Waldjugenddienst, are issued.

The Deutscher Jugendbund für Naturbeobachtung is an organisation copied in Germany in 1950 from the Dutch "Nederlandse Jeugdbond voor Naturstudie". It seeks to foster love of nature and care of the countryside amongst German youth and denies having any political or denominational aims. A membership of five hundred is claimed for the age group twelve to twenty-five years, and boys and girls are kept in separate groups.

The Deutscher Jugendrotkreuz is the junior section of the

German Red Cross and caters in the same way as in England for young people between eight and eighteen years. There are two types of groups, those run within the framework of the schools and independent groups termed J.R.K. Schülergemeinschaften and J.R.K.-gruppen respectively. Membership of the former groups is claimed as 413,000 and of the latter groups 24,895. The organisation has three Training Centres and publishes the following: Jugendrotkreuz und Erzieher, Die Arbeitsgemeinschaft and Junge Hilfe.

The Deutscher Junghandwerkerbund is really a trade union organisation safeguarding and furthering the interests of young artisans in matters concerning their professional standing, their economic status and their social wellbeing. A membership of some 25,000 between the ages of fourteen and twenty-eight years is claimed, and a magazine Deutsches Junghandwerk published.

The fkk-jugend¹ (Bund der Lichtscharen) is the junior section of the adult nudist organisation (Deutsche Verband für Freikörperkultur). The aim of the youth organisation is the development of physically and spiritually healthy, and therefore harmonious, persons. Some eight hundred members of the ages twelve to twenty-five years are claimed but in addition the organisation claims to look after, from a youth service point of view, a further six thousand young people in the same age group who are the sons and daughters of members of the adult organisation. Four publications are issued by the adult organisation and contain sections devoted to the young.

The Freichristliche Jugend is a non-denominational organisation covering both the Federal Republic of Germany (West) and the German Democratic Republic (East) and is a subsidiary of the

1. f.k.k. = Freikörperkultur

"Freichristliche Volkskirche" whose mission it promotes among young people. A membership of 6,500 is claimed, and a paper Freichristliche Jugend published.

The Freireligiöser Jugendbund Deutschlands is not, as far as can be determined, connected with a specific adult body. It is an association of young people (fourteen to twenty-five years of age, organised in groups containing both sexes) who, from inner conviction and a sense of responsibility, feel called to shape their lives in freedom, wisdom and the spirit of tolerance. A magazine, Frischer Wind, is published for the edification of the twelve thousand members claimed.

The Jugend der Deutschen Lebens-Rettungs-Gesellschaft is the youth organisation of the 'German Life-Saving Society' whose purposes it furthers among young people. It is, however, interesting to note the description given of its aims:-

"Innerhalb der jugendpflegerischen Gruppenarbeit soll das Ethos der D.L.R.J. als Erziehungsideal einen Beitrag zur staatspolitischen und humanitären Formung aller Jugendlichen geben"

(All this and life saving too!) Young people between the ages of twelve and twenty-five are accepted into membership, for which a figure of 10,500 is claimed. Two publications, Der Lebensretter and Die Boje (The Buoy) are issued.

The Jugendkorps der Heilsarmee is the youth organisation of the Salvation Army, whose pattern it follows. A membership of over five thousand in the age range six to twenty-five years is claimed.

The Junge Europäische Föderalisten Deutschlands is the youth section of Europa-Union Deutschland, the German organisation

of the European Movement. The youth section is a part of the international organisation 'Jeunesses Europeennes Federalistes' (Paris). Membership (6.500) covers an age range of sixteen to thirty-four years. Five publications are issued.

The Luftsportjugend im Deutschen Aero-Club embraces those members, or children of members, of the adult organisation, who are between the ages of ten and twenty-five years of age. Again, however, as with the Life Saving organisation previously mentioned, it is interesting to note how the Luftsportjugend see their purpose. Thus, "in close co-operation with parents, teachers, and other youth organisations, it will educate its members to a nobler way of life". The organisation has its own Training and Recreation Centre; a membership of 18,000 is claimed.

The Musikalische Jugend Deutschlands exists for the musical education of young people and the spread of international understanding through the medium of music. It aims, through music listening circles, to develop critical appreciation of music, and to encourage its members themselves to play music. It serves to encourage and support young musicians and composers, and thereby provide a recruiting ground for adult orchestras. Young people between ten and thirty years are accepted into membership, for which a figure of six thousand is claimed. The organisation has a Training Centre "Zentrale Arbeitsstätte Schloss Weikersheim" and a magazine Musikalische Jugend-Jeunesses Musicales is published.

The Solidaritäts-Jugend Deutschlands is the youth section of the adult 'Arbeiter-Rad-und-Kraftfahrer Bundes Solidarität', (Workers, Cyclists and Motorists Solidarity). The aim of the youth organisation is the physical, spiritual and moral training

of its members, in the interests of the development of fully responsible personalities, conscious of their duties towards their fellow creatures, the general public, and the nation. Boys and girls between the ages of six and twenty-five years are admitted into membership, for which a figure of 34,800 is claimed. The movement's publication is Junge Solidarität.

The Deutscher Philatelisten-Jugend is a straightforward association for young stamp collectors, between the ages of ten and twenty years. It claims a membership of 10,500 and publishes Junge Sammler.

Of the youth organisations so far described, although some of them show the influence that the Youth Movement had on the youth organisations proper, they are all basically of the conventional type, i.e. organisations which are either adult led or adult directed. These organisations constitute by far the majority of all youth organisations in the Federal Republic of Germany, and the way in which almost without exception they have close ties with adult organisations is a feature which distinguishes the Youth Service in Germany from that in England.

There is, however, a small range of organisations and groups which are not so related to adult organisations, but which represent the present day reflections of the former Youth Movement described in Chapter I. These groups usually have a membership of ten to twenty young people, and are nearly always single sex (and that male) but there are a few exceptions to this. Where groups are joined together in the form of an organisation it is rare for the total membership to exceed two thousand. These groups tend to be unstable, they

are constantly dropping and changing as individual leaders (generally little older than those they lead) come and go. They tend to demonstrate the less admirable qualities of the original Youth Movements, Wandervogel and Bündischejugend, and few of the better qualities of those movements. In many cases a similarity of name may seem to suggest a connection between certain groups, but this is not necessarily so. Names are adopted quite arbitrarily by groups with little regard for the fact that the name may be in use elsewhere.

The following list is believed to be reasonably accurate at this date (1969).

Ring junger Bünde. This is an organisation mainly confined to Hamburg and Schleswig-Holstein. Constituent groups are modelled on the Bündischejugend pattern.

Bund deutscher Jungenschaften. This too is an organisation of groups of the Bündischejugend pattern, but is centred on Freiburg.

Deutscher Pfadfinderbund. This organisation has nothing to do with the Scouts, despite the name; it is modelled on the Bündischejugend pattern. Groups are to be found in Wiedenbrück and Hamburg.

Pfadfinderbund Grosser Jäger (Mighty Hunters!) As above, but located in the area around Kassel.

Pfadfinderbund Nordbaden. As above, but centred on Heidelberg-Rohrbach.

Pfadfinderschaft Graue Reiter (Grey Riders!) As above, but centred on Tübingen.

Deutsche Freischar. As above, but centred on Essen.

Fahrende Gesellen located in Hamburg.

Freie Pfadfinderschaft located in Lübeck.

Nerother Wandervogel based on the castle, Burg Waldeck in Dorweiler.

Deutsche Evangelische Jungenschaft located in Münster in Westphalia.

Deutsche Reform Jugend located in Freiburg.

D.J.I. 11 located in Aachen and using the name of "Tusk's" famous group.

Junge Adler located in Heidelberg.

Deutsche Jungenschaft located in Berlin.

Zugvogel located in Cologne.

It is interesting to see from the list above just how many of the titles of these groups are titles used in the 'Youth Movement' days.¹

To complete the picture of the Youth Service provision in the Federal Republic of Germany mention must be made of the 'Jugendheim' provision and the 'Offene Tür' clubs.

A 'Jugendheim' may be provided by a voluntary organisation with financial assistance from the local authority, or occasionally it may be provided and run by a local authority. The distinguishing feature of the 'Jugendheim' is that, in one building, it provides a number of rooms which are intended to act as permanent headquarters for a range of voluntary organisations, as well as providing certain facilities for common usage by all the voluntary organisations. Thus in a typical 'Jugendheim' one may find a room which is reserved solely for Catholic Youth, another for Evangelical Youth, another for the Sportjugend, etc., but the general rooms, library, games room, hall etc.

1. See Chap. I.

will be shared by all the organisations. The 'Jugendheim' was an immediately post-1945 creation, and was designed to provide the maximum facilities for all organisations at the minimum cost and with some regard for the autonomy of individual organisations.

The 'Offene Tür' club was created about the same time as, or a little later than, the 'Jugendheim'. The name 'Offene Tür' is a direct translation of 'open door' which in turn was how many German Youth Leaders and Organisers who visited England in the early post-war years chose to describe the youth work that they found there. They meant 'open' club work, i.e. clubs with no restrictions on membership as regards race, creed or political or other affiliation. This was a new concept for them, and although many of them thought the idea sound, they argued that it could never work in Germany because of the impossibility of creating a management committee neutral in character. That is to say, they could only, from their own practice envisage, say, a management committee made up of Catholic adults who would run a club for Catholic youngsters, or similarly an Evangelical committee or a Socialist committee providing for Evangelical or Socialist young people. For some time the provision of these clubs was actually held up because of the problem of management, but eventually a compromise solution was adopted. Three types of 'Offene Tür' clubs were officially recognised, the 'Offene Tür' club, the 'Halb Offene Tür' club and the 'Teils Offene Tür' club.¹

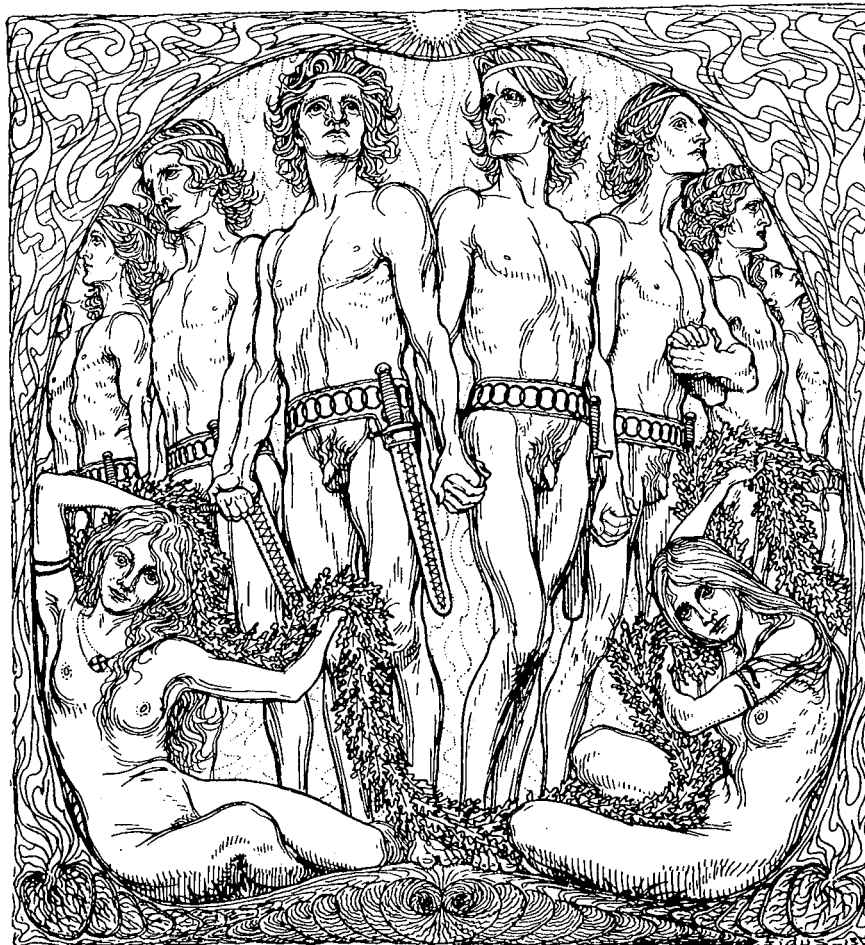
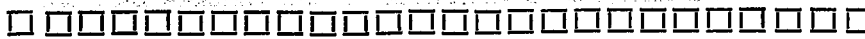
-
- (a) An Offene Tür is open, whenever it is open, for unorganised youth.
 - (b) The Teils Offene Tür is used by an organisation but, generally in consideration of Capital Grant Aid, a proportion of 'non-members of the organisation' are allowed in whenever it is 'open'.
 - (c) The Halb-Offene Tür - again usually in consideration of grant aid - is used for the particular owner organisation for, say, three nights a week, and for the remaining three nights is exclusively open for unorganised youth.

These were known affectionately in official circles as the 'OT', 'HOT' and 'TOT'. The 'HOT's and 'TOT's are sponsored by individual youth organisations who provide the management committee and have part-time exclusive use of the premises, and the 'OT' may be, but rarely is, provided by one of the major youth organisations; more often than not it is run directly by the local authority.

It is fair comment to say that 'Offene Tür' provision has gained ground in Germany particularly in recent years, but it is still only a very small part of the total provision.¹

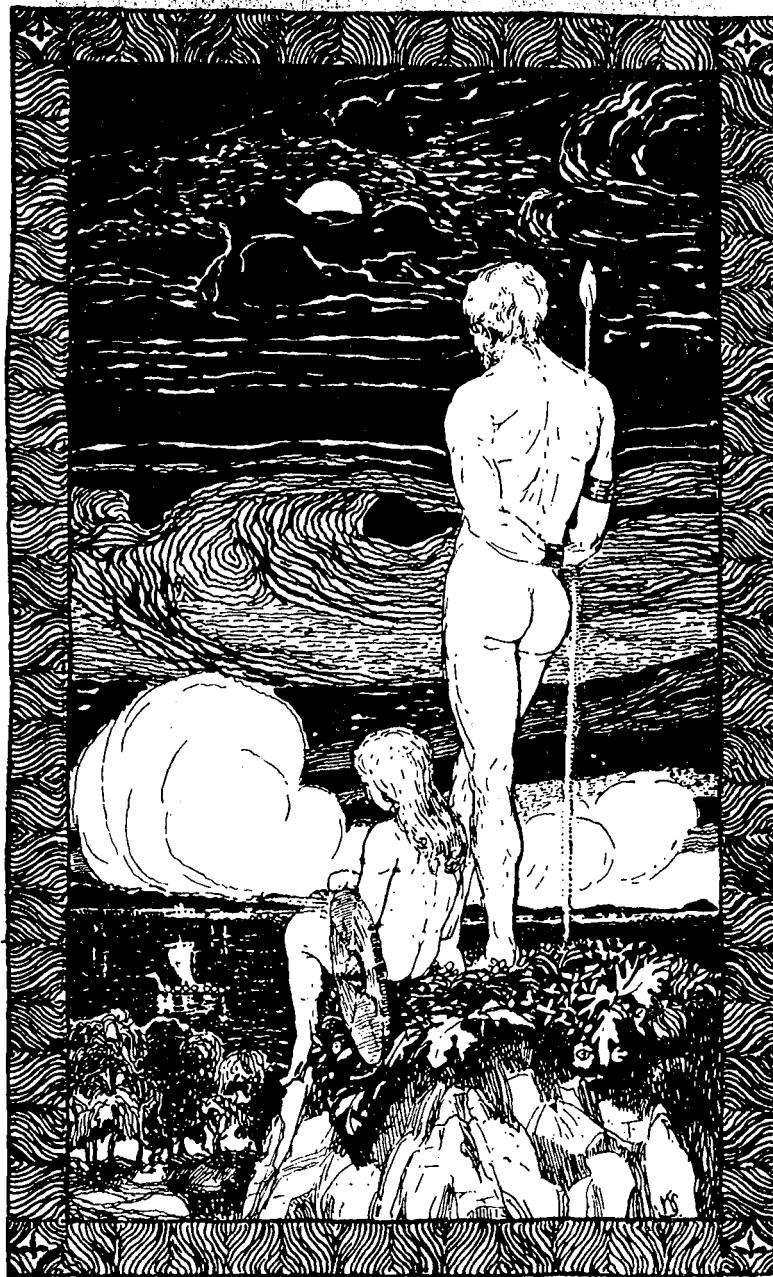
It is also true to say that in Germany the organisations listed in the first part of this Appendix have lost membership slowly but steadily, particularly in the last few years. In consequence, Germany too, like England (where a similar position obtains) is now examining the possibility of "detached" youth work, i.e. the provision of youth leaders who work in a given area with young people, but do not operate from "fixed" club premises.

1. By no means, for example, could every medium size town boast one, c.f. England where few towns are without several such clubs.



HOHE WACHT

6. *Hohe Wacht*. The famous Fidus picture, ca. 1912. From *Freideutsche Jugend*, 1913—the report on the Hohe Meissner meeting.



7. Frontispiece of one of the *Wandervogel* periodicals before 1918.

Abchrift zur Kenntnissnahme und Beachtung.

Die Königl. Regierung wolle bei jeder geeigneten Gelegenheit — namentlich durch mündliche Anregungen, Belehrungen, Weisungen — auf die Förderung der vorsehend bezeichneten Bestrebungen hinwirken.

An die Königl. Regierungen, Abteilung für Kirchen- und Schulwesen.

Abchrift zur Kenntnissnahme und weiteren Veranlassung.
Ich vertraue, daß das Königl. Provinzialschulkollegium Sich die Förderung der vorliegenden Aufgabe mit allen geeigneten Mitteln angelegen sein lassen wird.

An die Königl. Provinzialschulkollegien.

Abchrift übersende ich Exrer Excellenz mit dem ergebenen Ersuchen, die Angelegenheit innerhalb Ihrer Provinz gefälligst nach Möglichkeit zu fördern.

Zusatz für
Potsdam.

Insonderheit ersuche ich ergebenst, der Jugendpflege in Berlin Ihre Aufmerksamkeit und Förderung zuzuwenden. Ich behalte mir ergebenst vor, Exrer Excellenz für diesen Zweck eine Summe aus dem neuen Fonds zur Verfügung zu stellen.

Zusatz für
Blagden-
burg.

und auch wegen der Stolberg'schen Grafschaften das Erforderliche zu veranlassen.

10 Abdrucke sind für diese beigelegt.

Der Minister

der geistlichen, Unterrichts- und Medizinal-Angelegenheiten
von Trott zu Solz.

An die Herren Oberpräsidenten. — U III B 6088 —.

Grundsätze und Ratschläge für Jugendpflege.

1. Aufgabe der Jugendpflege ist die Mitarbeit an der Herausbildung einer frohen, körperlich leistungsfähigen, sittlich tüchtigen, von Gemeinsinn und Gottesfurcht, Heimat- und Vaterlandsliebe erfüllten Jugend. Sie will die Erziehungstätigkeit der Eltern, der Schule und Kirche, der Dienst- und Lehrherren unterstützen, ergänzen und weiterführen.

2. Zur Mitwirkung bei der Jugendpflege sind alle berufen, welche ein Herz für die Jugend haben und deren Erziehung im vaterländischen Geiste zu fördern bereit und in der Lage sind.

3. Die erforderlichen Mittel werden von Freunden und Gönnern der Jugend, von den Gemeinden, Kreisen usw. und ergänzungsweise vom Staate gewährt. Im Hinblick auf die große Bedeutung der Sache für die Zukunft unseres Volkes ist zu erwarten, daß die Zahl hochherziger Stiftungen für diesen Zweck mehr und mehr wächst.

Die Arbeit an der Jugendpflege ist in der Regel ehrenamtlich.

4. Die Pflege der schulentlassenen Jugend umfaßt das Alter vom 14. Lebensjahr bis zum Eintritt ins Heer bezw. bis zum 20. Lebensjahr. Dabei werden die jüngeren 3 Jahrgänge von den 3 älteren, wo es notwendig und möglich ist, getrennt; doch ist dann die Mitarbeit von geeigneten Mitgliedern der älteren Abteilung in der jüngeren anzustreben.

5. Die Besonderheit der Pflege für die schulentlassene Jugend wird einerseits durch das zu erreichende Ziel, anderseits durch sorgsame Berücksichtigung der Eigenart, der Bedürfnisse und der jeweiligen besonderen Verhältnisse der heranwachsenden Jugend bestimmt. Von wesentlichem Einfluß auf die Wahl der Mittel ist der Umstand, daß Zwang für die Teilnahme an den Veranstaltungen nicht möglich ist.

6. Junge Leute, die Tag für Tag in anstrengender Arbeit stehen, haben für ihre Freizeit das naturgemäße Verlangen nach Unterhaltung und Freude. Der der heranwachsenden Jugend ohnehin eigentümliche Freiheitsdrang läßt den Wunsch nach Selbstbestimmung in der Freizeit besonders stark hervortreten. Vielfach zeigt sich als Rückwirkung des Zwanges, den ihnen die Berufsarbeit tagsüber auferlegt hat, am Feierabend die Neigung, sich in ungebundener Weise zu ergehen. Die Art der Arbeit, bei der viele oft nur ein ganz kurzes Stück des Weges vom Rohmaterial zum fertigen Erzeugnis überschauen, erschwert häufig das Aufkommen der rechten Freude an der Arbeit. Dadurch trägt sie neben anderen Umständen, insonderheit der häufig vorhandenen Abgeschlossenheit von der freien Gottesnatur, nicht selten dazu bei, daß das Gemüt der jungen Leute verarrt. Es kommt hinzu, daß die Entfremdung weiter Kreise von der Kirche vielen Jugendlichen auch die im Gottesdienst dargebotene Quelle zur Erhebung des Gemütes und zur sittlichen Stärkung verschließt.

Zur Befriedigung des bei der großen Mehrzahl vorhandenen Hungers nach geistiger Anregung fehlt es oft an gesunder Nahrung,

zur Pflege besonderer Neigungen und Anlagen meist an Ort und Gelegenheit. Wahlos greift der gar nicht oder schlecht beratene Jugendliche nach jedem Geseftoff und erleidet an Geift und Herz durch schlechte Beküre oft schweren Schaden.

Die Entwicklung anderer wird nachteilig beeinflusst durch den Mangel eines auch nur einigermaßen freundlichen Heimes, die Gefahren des Straßenlebens, durch Langweile, durch Verführung des Alkohols, durch Entbehrung zweckmäßiger Leibesübungen in freier Luft usw.

7. Demnach kommen als Mittel der Jugendpflege in Frage und haben sich als solche zumeist schon bewährt:

Bereitstellung von Räumen zur Einrichtung von Jugendheimen zur Sammlung der Jugend in der arbeitsfreien Zeit und Darbietung von Schreib-, Lese-, Spiel- und anderen Erholungsgelegenheiten.

Gründung von Jugendbüchereien. Einrichtung von Musik-, Gesangs-, Lese- und Vortragsabenden, von Aufführungen mit verteilten Rollen, überhaupt Gewährung von Gelegenheiten zu edlerer Geselligkeit und Unterhaltung.

Ausnutzung der volkstümlichen Bildungsgelegenheiten eines Ortes, wie Museen u. dergl., unter sachverständiger Führung, Besuch von Denkmälern, geschichtlich, erdkundlich, naturkundlich, landschaftlich usw. sehenswerten Ortschaften.

Bereitstellung von Werkstätten für Handfertigungsunterricht u. dergl.

Bereitstellung von Spielplätzen und bedeckten Räumen für Leibesübungen. Bei etwa erforderlicher Neuanlage solcher einfach zu haltenden Räume ist darauf Bedacht zu nehmen, sie so einzurichten, daß sie mangels sonst geeigneter Unterkunft zugleich als Jugendheime, als Räume zu Vorträgen, Volksunterhaltungsabenden, Aufführungen u. dergl. benutzt werden können.

Schaffung möglichst unentgeltlicher Gelegenheiten zum Baden, Schwimmen, Schlittschuhlaufen.

Verbreitung gesunder Leibesübungen aller Art je nach Jahreszeit, Ort und Gelegenheit. Neben Turnen, volkstümlichen Übungen, Bewegungsspielen und Wanderungen ist gegebenenfalls Schwimmen, Eislauf, Rodeln, Schneeschuhlaufen u. a. zu empfehlen. Besondere Pflege ist den einer Landschaft etwa eigentümlichen Spielen und Leibesübungen zu widmen, wie überhaupt jede Gelegenheit zur Pflege der Heimatliebe zu verwerten ist.

8. Die Aufzählung der vorstehend genannten Mittel und als wünschenswert bezeichneten Einrichtungen soll nicht bedeuten, daß dies alles erst beschafft oder bereit gestellt werden müsse, ehe mit der Pflege der schulentlassenen Jugend begonnen werden könne. Wo Velter oder Velterinnen mit einigem Geschicke und mit

Liebe zur Sache und zur Jugend vorhanden sind und von einem tatkräftigen und umsichtigen Ortsausschuß unterstützt werden, wird in der Regel sofort mit irgend einem Zweige der Jugendpflege begonnen werden können. Es erhöht für die beteiligte Jugend den Reiz der Sache und ist von großem erzieherischen Werte, wenn sie selbst nach Möglichkeit zu dem Ausbau der Einrichtungen beitragen und an ihrer Verwaltung selbständig mitwirken kann.

9. Die Ausführung der Jugendpflege darf nicht in einer Weise erfolgen, daß sie lediglich oder doch in der Hauptsache auf bloße Vergnügung der Jugend hinauskommt. Zwar ist auch damit schon viel gewonnen, wenn die Jugend an edleren Freuden Geschmack gewinnt. Zugleich aber ist überall mit Sorgfalt, wenn auch ohne nach außen irgend welches Aufheben davon zu machen, die Pflege so zu gestalten, daß der Jugend bei aller Rücksicht auf ihr berechtigtes Verlangen nach Freude ein dauernder Gewinn für Leib und Seele zuteil wird.

10. Wie dies beispielsweise beim Betriebe von Leibesübungen zu geschehen hat, darüber werden in der Anleitung für das Knabenturnen zahlreiche Winke gegeben, die auch für die schulentlassene Jugend Beachtung verdienen. Bezüglich der Wanderungen heißt es z. B.:

„Diese sollen vor allem zum bewußten Sehen erziehen, einen frischen, fröhlichen Sinn wecken, Freude an der Natur, an der Heimat und an der Kameradschaft gewähren und Ausdauer verleihen.

Daneben ist z. B. auf der Rast zum Fernsehen, zum Schätzen von Entfernungen und der auf die Wanderung verwendeten Zeit, zum Zurechtfinden im Gelände und zur Beurteilung des letzteren anzuleiten.

Gelegentlicher frischer Gesang von Turn-, Wander- und Vaterlandskliedern erhöht die Freude und Ausdauer der Teilnehmer.“

An derselben Stelle sind zugleich größere Bewegungsspiele angegeben und beschrieben, die auf Wanderungen in Betracht kommen können. — Wichtig ist es, wie im Schulleben, so besonders auch hier, daß die Ausführung von Wanderfahrten einfach und billig geschieht. —

Im übrigen empfiehlt es sich dringend, die Fortbildungskurse fortzusetzen, durch welche bisher schon Tausende von Personen, darunter auch nicht dem Lehrerstande angehörige, mit dem Ziele ausgebildet worden sind, daß sie gesunde Leibesübungen anregend und in einer die Gesundheit, Kraft und Gewandtheit entwickelnden Weise zu leiten und sie zugleich zu einer wirk-

Jamen Schule des Willens und Charakters sowie vaterländischer Gesinnung zu machen verstehen.

11. Vor eine schwierige, aber auch dankbare pädagogische Aufgabe werden Lehrer, Ärzte, Geistliche, Richter und Anwälte, Landwirte, Gewerbetreibende, Ingenieure, Offiziere sowie überhaupt alle diejenigen gestellt, welche an der Jugendpflege durch Halten von Vorträgen, durch Leitung von freien Aussprachen u. dergl. mitarbeiten wollen.

Es kommt darauf an, die Stoffe so auszuwählen, daß sie den Bedürfnissen der Jugend entsprechen, sie anziehen und zugleich geistig und sittlich fördern.

In Frage kommen bürgerkundliche Stoffe, ferner solche aus der Religion, der Natur-, der Erd- und Menschenkunde, der Geschichte usw. Namentlich sind auch solche vorzuführen, welche geeignet sind, der Jugend den Sinn ihrer eigenen Arbeit und die Bedeutung und Notwendigkeit der mannigfachen Berufe für das große Ganze zu erschließen.

Anziehend bei richtiger Behandlung und von großer erziehlicher Wirkung sind Darstellungen des Heldentums auf den verschiedenen Gebieten, des schlichten Heldentums einer in ihrem Berufe sich aufopfernden Krankenpflegerin nicht minder als des Heldentums des einfachen Soldaten oder des Generals, die ihre Treue mit ihrem Blute besiegeln.

Kriegsgeschichte verfehlt namentlich dann ihre die Jugend begeisternde Wirkung niemals, wenn von dem mit wenigen Strichen in großen Zügen gezeichneten Hintergrund der großen Ereignisse sich ein Einzelschicksal, ein einzelnes Ereignis, ein Einzelunternehmen abhebt, das der Jugend schlicht aber anschaulich und lebenswahr vor die Seele gestellt wird. Beispiele: Verteidigung des Kirchhofs von Beaune la Rolande (nach der Darstellung von Hönig), die Kämpfe der deutschen Truppen in Südwestafrika (bearbeitet durch die kriegsgeschichtliche Abteilung I des Großen Generalstabs), Bilder aus dem kleinen Kriege (Teil II des Buches von Cardinal von Widdern) und viele andere. Auch aus guten Regimentsgeschichten werden wirksame Stoffe zu entnehmen sein; dabei werden den Brandenburgern mehr die Taten von Angehörigen des III. Armeekorps, den Ostpreußen die des I. Korps anziehen und so fort.

Aus der Kulturgeschichte sind solche Einzelbilder von besonderem Werte, aus denen ungesucht der Segen in die Augen springt, der von der Arbeit Einzelner für die Gesamtheit ausgegangen ist.

Es versteht sich von selbst, daß die Zubereitung der Stoffe dem geistigen Stande der Hörer tunlichst anzupassen ist. Nicht immer wird es möglich sein, über einen Gegenstand gleichzeitig

vor jüngeren und älteren, vor männlichen und weiblichen Hörern zu reden. Sektorales gilt namentlich für die Besprechung mancher Fragen aus der Gesundheitslehre.

12. Zu einer aufbauenden Einwirkung auf die schulentlassene Jugend bedarf es neben der zielbewußten Gewöhnung und Übung vor allem auch der Erweckung eines selbsttätigen Interesses der Jugend für die Zwecke der zu ihren Gunsten getroffenen Veranstaltungen, bedarf es mannigfacher Gelegenheit zu eigener, tunlichst selbständiger Betätigung innerhalb und zum Besten der Jugendvereinigung.

13. Demgemäß empfiehlt es sich, der Jugend möglichst weitgehenden Anteil an der Leitung der Vereine zu geben und ihr allerlei Ämter im Vereinsleben zu übertragen.

14. Zum Selbstaufertigen von Spielgeräten und anderen Gebrauchsgegenständen für die Zwecke der Vereinigung ist anzuleiten und durch Anerkennung des Geleisteten weitere Anregung zu geben.

15. Das Interesse an der Vereinigung wird erhöht, wenn ihre Mitglieder einen wenn auch noch so geringen Beitrag zu zahlen haben.

16. Nach den örtlichen Verhältnissen richtet es sich, ob und wie weit die Veranstaltungen zur Jugendpflege an schon bestehende Vereine anzugliedern, oder ob neue Vereinigungen zu schaffen sind. Jedenfalls ist eine Zersplitterung der Kräfte und Mittel zu vermeiden.

17. Wo die Einrichtung neuer Jugendvereinigungen erforderlich erscheint, kommen neben anderen bewährten Formen auch Vereine in Frage, welche sich in Anlehnung an Fortbildungsschulen oder Volks- und Mittelschulen bilden. Geeignete Lehrer, welche sich an der Arbeit beteiligen und sich des besondern Vertrauens der Jugend erfreuen, sind, wenn irgend möglich, an der betreffenden Schule zu beschäftigen. An Volks- und Mittelschulen empfiehlt es sich, diesen Lehrern wenigstens einige Stunden auf der Oberstufe der Schule zu übertragen, weil dadurch der freiwillige Anschluß der abgehenden Schüler und Schülerinnen an den Verein (Klub) der betreffenden Schule sich am leichtesten und sichersten vollzieht.

Die erforderlichen Räume werden gegebenen Falles im Schulgebäude für die nötige Zeit zur Verfügung gestellt, namentlich auch Spielplatz, Turnhalle, Badeanstalt usw.

Die Leitung erfolgt nach den zu 12 bis 15 aufgezählten Grundsätzen. Innerhalb des Vereines (Klubs) wird die Bildung

kleineren Gruppen zur Pflege besonderer Neigungen, z. B. zur Pflege der Musik, der Kuchschrift, der Seftüre usw. gern gestattet.

Zur Unterhaltung dienen u. a. Tischspiele; auch Gelegenheit zum Schreiben ist zu geben. Eine gute Jugendbücherei versorgt die Mitglieder mit Lesestoff.

18. Es wird anzustreben sein, namentlich für Sonnabend abend sowie Sonntag nachmittag und abend die jungen Leute zu geeigneten Veranstaltungen heranzuziehen.

19. Um das Interesse der Eltern, Vehrherren und weiterer Kreise für die Jugendpflege wach zu halten, empfiehlt sich die Abhaltung von Familienabenden, an denen sich die Jugend durch Darbietungen beteiligt, Veranstaltung von Turn- und Spielvorführungen anlässlich nationaler Feste u. dergl. mehr.

20. Die vorstehende Aufzählung macht keinen Anspruch auf Vollständigkeit. Welche Formen im einzelnen anzuwenden sein werden, hängt von den jedesmal gegebenen besonderen Umständen und von den vorhandenen Mitteln ab. Die Erfahrung wird ergeben, welche Formen besonders erfolgreich und welche weniger wirksam sind. Aber überall wird es sich bestätigen, daß das Geheimnis des Erfolges in den an der Lösung der Aufgabe arbeitenden Persönlichkeiten liegt, in ihrer umsichtigen und opferwilligen Tätigkeit, in ihrer Geduld und Treue, in ihrer Liebe zur Jugend und zum Vaterland.

30) Vehrkräfte für den Handfertigungsunterricht an Mittelschulen.

Berlin, den 21. Januar 1911,

In dem neuen Vehrplan für die Mittelschulen sind für die Knabenklassen 6 bis 1 je zwei Stunden Unterricht in Handarbeit vorgesehen. Dieser Unterricht, der die Schüler zu selbständiger, sachgemäßer und sorgfältiger Ausführung von Arbeiten in Ton, Pappe, Holz oder Metall anleiten und befähigen soll, kann mit Erfolg nur durch Vehrkräfte erteilt werden, die eine gründliche Fachausbildung genossen haben. Er ist daher entweder in die Hände von Fachmännern zu legen, die über die notwendige Bildung und pädagogische Begabung verfügen, oder Lehrern zu übertragen, die in einem Kursus von mindestens einjähriger Dauer die Befähigung zur Erteilung von Handfertigungsunterricht erworben haben. Staatliche Kurse zur Ausbildung von Lehrern für diesen Unterricht bestehen in Berlin und in Hagen i. W. Auskünfte über Vehrkräfte, die einen Jahreskurs

befucht und die Vefhrbefähigung erworben haben, erteilen die Leiter der Staatlichen Handfertigkeitfskurfe, Chr. F. Morawe in Zehlendorf bei Berlin, Gartenftraße 20, und J. M. Pauwerfs in Hagen i. W., Hohenhof.

Ich mache noch befonders darauf aufmerkffam, daß fich unter den Vehrern, die einen der bisher abgehaltenen Jahreskurfe mit Erfolg befucht haben, auch eine Reihe geprüfter Zeichenlehrer befindet.

Die Königlische Regierung wolle hiervon den Gemeinden, in denen fich Mittelfchulen befinden oder geplant werden, Kenntniß geben und darauf achten, daß der Handfertigkeitfsunterricht geeigneten Fachmännern oder Vehrern übertragen wird, welche die vorbezeichnete Befähigung befitzen.

Der Minifter der geiftlichen ufw. Angelegenheiten.

Im Auftrag: Müller.

An die Königlischen Regierungen. — U III A S. U III D.

31) Höhe der Mietentfchädigung der Volksschullehrer und Lehrerinnen in den Fällen, in denen zu einer politifchen Gemeinde, einem Eigenfchulverband, Ortffchaften verfchiedener Ortsklaffen gehören.

Berlin, den 7. Februar 1911.

Auf den Bericht vom 23. November v. Jß.

Der Auffaffung der Königlischen Regierung trete ich im Einverftändniß mit dem Herrn Finanzminifter bei. Innerhalb ein und defjelben Eigenfchulverbandes haben die Volksschullehrer (Vehrerinnen) die gleiche Mietentfchädigung zu erhalten, felbft dann, wenn zu dem Schulverband Ortffchaften verfchiedener Ortsklaffen gehören. Dies entfpricht unzweifelhaft der Abficht des Vehrerbejoldungsgefefes und ergibt fich deutlich auch daraus, daß im § 18 a. a. O. für Gefamtffchulverbände eine ausdrückliche Beftimmung dahin getroffen ift, daß bei Zugehörigkeit von Gemeinden (Gutsbezirken) verfchiedener Ortsklaffen zu einem Gefamtffchulverband die Mietentfchädigung der höheren Klaffe, alfo in demfelben Schulverband die gleiche Mietentfchädigung zu zahlen ift.

Der Minifter der geiftlichen ufw. Angelegenheiten.

Zu Vertretung: Schwarzkopff.

An die Königlische Regierung zu N. — U III E 163 A.

der im Einzelfall vorliegenden besonderen Verhältnisse getroffen werden und muß deshalb dem pflichtmäßigen Ermessen der königlichen Regierung überlassen bleiben. Als Anhalt für die Beurteilung dieser Frage werden die Entscheidungen der Verwaltungsgerichte über den Begriff der Notwendigkeit heranzuziehen sein, die sich auf die Befugnis der Schulaufsichtsbehörde zu Anforderungen gemäß § 47 des Zuständigkeitsgesetzes beziehen. Ich verweise in dieser Hinsicht insbesondere auf die Entscheidungen des königlichen Oberverwaltungsgerichtes vom 3. Oktober 1899 (Preuß. Verw. Bl. Bd. 21 S. 362), vom 15. April 1902 (Entsch. Bd. 41 S. 200) und vom 3. Mai 1904 (Entsch. Bd. 45 S. 207), die davon ausgehen, daß ein Schulhaus zur Befriedigung eines dauernden Bedürfnisses bestimmt und daß es deshalb angängig ist, auf eine nach den tatsächlich vorliegenden Verhältnissen in Aussicht stehende Steigerung der Kinderzahl Rücksicht zu nehmen. Im allgemeinen wird wohlwollend zu verfahren, der Begriff der Notwendigkeit nicht zu eng zu ziehen und die Notwendigkeit eines Baues, namentlich in Schulverbänden mit erfahrungsmäßig stark anwachsender Bevölkerung, nicht zu bemängeln sein, wenn er zwar über das augenblickliche Bedürfnis um etwas hinausgeht, seine Einschränkung jedoch unwirtschaftlich und unzumutbar sein würde.

In dem von der königlichen Regierung zum Vortrag gebrachten Spezialfall dürften demnach, soweit sich von hier übersehen läßt, gegen die Anweisung des gesetzlichen Baubeitrags auch zu den Baukosten des zweiten Klassenzimmers Bedenken nicht zu erheben sein.

Der Minister der geistlichen usw. Angelegenheiten.

Im Auftrag: Müller.

An die königl. Regierung zu N. — U III E 2774.

29) Jugendpflege.

Berlin, den 18. Januar 1911.

Die in den letzten Jahrzehnten erfolgte Veränderung der Erwerbsverhältnisse mit ihren nachteiligen Einflüssen auf das Leben in Familie und Gesellschaft hat einen großen Teil unserer heranwachsenden Jugend in eine Lage gebracht, die ihr leibliches und noch mehr ihr sittliches Gedeihen aufs schwerste gefährdet. Immer ernster wird daher die allgemeine Durchführung von Maßnahmen gefordert, welche dem heranwachsenden Geschlechte ein fröhliches Heranreifen zu körperlicher und sittlicher Kraft er-

möglichen. Diese Forderung wird besonders dringend gerade auch von solchen erhoben, welche selbst seit geraumer Zeit sich um die Pflege der Jugend verdient gemacht und eigene Erfahrungen auf diesem Gebiete gesammelt haben.

Auch die königliche Staatsregierung betrachtet die Jugendpflege wegen ihrer hohen Bedeutung für die Zukunft unseres Volkes als eine der wichtigsten Aufgaben der Gegenwart und hat deren Förderung dem mir unterstellten Ministerium übertragen.

Um über den Geist, in dem ich die Sache behandelt zu sehen und ihr zu dienen wünsche, von vornherein keinen Zweifel aufkommen zu lassen, bemerke ich, daß die Jugendpflege die Anwendung irgend einer bürokratischen Schablone nicht verträgt. Zunächst freie Entfaltung aller geeigneten Kräfte innerhalb des durch das Ziel gegebenen Rahmens und unter Führungnahme mit den dasselbe Ziel Erstrebenden ist unentbehrlich. Wenn irgendwo, so hängt hier der Erfolg der Arbeit von der selbstlosen Hingebung der Personen ab, die sie treiben, sowohl bei dem unmittelbaren Dienste an der Jugend selbst, wie bei den besonders wichtigen Bemühungen, der Jugendsache Freunde zu werben.

Die Stadtverwaltungen und Schuldeputationen finden hier ein weites Feld aussichtsvoller Tätigkeit, und ich stelle gern fest, daß der Aufbau desselben bereits vielerorts — teilweise in muster-gültiger Weise — in Angriff genommen worden ist. Auf dem Lande und für kleinere Städte erscheint es als der sicherste Weg zu befriedigenden Ergebnissen, wenn die Kreisverwaltungen die Sache zum Gegenstand ihrer besonderen Fürsorge machen, wie es bereits mehrfach in vorbildlicher Weise erfolgt ist.

Das Werk der Jugendpflege bedarf aber vor andern des Wohlwollens und der opferwilligen Mithilfe aller Vaterlandsfreunde in allen Ständen und Berufsclassen. Es ist daher dringend erwünscht, daß die warmherzige Liebe und opferwillige Begeisterung, die ihr von Einzelpersonen und freien Vereinigungen, wie den zahlreichen kirchlichen Vereinen, den großen Turn-, Spiel- und Sportvereinigungen, Vereinen für Volkswohlfahrt u. a., bisher schon zugewandt worden ist, ihr nicht bloß erhalten bleibe, sondern an Umfang und Stärke zunehme.

Das königliche Staatsministerium legt Wert darauf, daß alle staatlichen Behörden, soweit sie dazu geeignete Räumlichkeiten, Mittel und Kräfte besitzen, diese nach aller Möglichkeit für die Förderung der Sache dienstbar machen. Nicht minder rechne ich auf die wertvolle Hilfe der Geistlichen aller Bekenntnisse.

Schließlich darf ich mich der Mitwirkung der mir nachgeordneten Behörden, Beamten und Lehrer bei der erzieherischen Jugendpflege auch außerhalb der Schulzeit versichert

halten. Ich weiß, daß ich die Beteiligten damit vor eine Aufgabe stelle, deren Schwierigkeit schon deshalb nicht gering ist, weil ihre Lösung nicht schulmäßig erfolgen darf, und die Möglichkeit eines Zwanges fehlt. Ich weiß aber auch, wie bisher schon sehr viele Lehrer und Lehrerinnen bei den Bestrebungen für allgemeine Jugendwohlfahrt in vorderster Reihe gestanden haben, wie ferner die königlichen Regierungen bereits mit Erfolg auf diesem Gebiete tätig sind und besonders in den letzten Jahren teilweise umfassende Vorbereitungen für eine Ausdehnung ihrer Fürsorge getroffen haben. Ich vertraue daher, daß die Schulverwaltung mit allen ihren Organen sowie die Lehrerschaft an Volks-, Mittel- und höheren Schulen diesem Werke ihre Mitarbeit mit derjenigen Hingebung und Einmütigkeit zuwenden werden, ohne welche gerade hier ein dauernder Erfolg nicht zu erreichen ist.

Damit diese mannigfaltigen Kräfte sich nicht gegenseitig hemmen, sondern planmäßig auf das gemeinsame Ziel hinarbeiten, ist, wo es nicht bereits geschehen ist, tunlichst bald innerhalb jedes Regierungsbezirkes auf die Bildung geeigneter Organisationen hinzuwirken. Diese werden sich bei der Verschiedenheit der Verhältnisse in den einzelnen Bezirken nicht übereinstimmend gestalten lassen. Was z. B. für Oppeln mit seiner dichtgedrängten, vorwiegend in der Industrie beschäftigten und mit fremdsprachigen Bestandteilen durchsetzten Bevölkerung geeignet ist, kann nicht ohne weiteres auf jeden anderen Bezirk übertragen werden, zumal da es von besonderer Wichtigkeit ist, auch die bereits vorhandenen organisatorischen Ansätze zu berücksichtigen und zu pflegen.

Die Grundlage und die erste Vorbedingung für den gedeihlichen Fortgang des Werkes bildet die sorgsame Tätigkeit der örtlichen Organe mit ihrer unmittelbaren Arbeit von Person zu Person. Es empfiehlt sich, sie in „Stadt- bzw. Ortsausschüssen für Jugendpflege“ zusammenzufassen. Ich bemerke dabei, daß der Ausdruck Jugendfürsorge besser zu vermeiden ist, da unter dieser im Volke vielfach irrtümlich nur Zwangserziehung verstanden wird. Den örtlichen Organisationen und — insoweit es angezeigt erscheint — auch den Schulvorständen und Schuldeputationen liegt die erste Sorge für die erforderlichen Mittel, Plätze und Räumlichkeiten sowie deren Ausstattung ob. Vor allem haben sie die Männer und Frauen ausfindig zu machen und zu gewinnen, welche fähig und bereit sind, der eigentlichen Hauptarbeit, dem persönlichen Dienste an der Jugend, sich zu widmen. Die richtige Wahl ist hier für den Erfolg entscheidend. Bei dem Vorhandensein von mehreren der Jugendpflege dienenden Vereinigungen an einem Orte haben sie diese tunlichst zusammenzufassen, Reibungen vorzubeugen, ihr Zusammenwirken bei Vorträgen, festlichen Veranstaltungen u. dergl. zu erstreben.

Um die Leistungsfähigkeit der in ländlichen Orten und nicht freisreien Städten einzurichtenden Organisationen zu erhöhen, können „Kreisauschüsse für Jugendpflege“ geschaffen werden, welchen einflußreiche oder besonders erfahrene und tatkräftige Privatleute, Gewerbetreibende, Landwirte, Geistliche, Lehrer, Turnlehrer, Kreisärzte, Richter, Offiziere usw. als Mitglieder angehören, und in denen es besonders Sache der Landräte und Kreis Schulinspektoren sein wird, die Sammlung der geeigneten Kräfte, die Aufbringung der erforderlichen Mittel und die Bereitstellung der nötigen Einrichtungen zu fördern.

Wenn auf diese Weise in Kleinarbeit der örtlichen Instanzen in Anknüpfung an vorhandene Organisationen das Interesse weiterer Kreise wachgerufen ist, wie dies schon vielfach geschehen ist, so empfiehlt es sich, für den Bezirk eine einheitliche Stelle zu schaffen, welche als „Bezirksausschuß für Jugendpflege“ unter Vermeidung jedes Anscheins bürokratischer Regelung die gesamten Bestrebungen für Jugendpflege innerhalb eines Bezirkes zusammenfaßt. Sie vereinigt in sich unter der Leitung des Regierungspräsidenten die in den einzelnen Zweigen der Jugendpflege hervorragend erfahrenen oder für ihre Verbreitung besonders einflußreichen Persönlichkeiten. Außer den Gewerbe-, Medizinal-, Schul- und Gewerbeschulräten sowie andern geeigneten Beamten wird es sich empfehlen, nach Möglichkeit Vertreter aller Berufsclassen und Stände, insonderheit auch der ausschließlich oder teilweise der Jugendpflege dienenden Vereine heranzuziehen. Es wird ohne Bedenken bis zu einer Zahl von etwa 20 Mitgliedern gegangen werden können.

Zu den wichtigsten Aufgaben des Bezirkspflegeausschusses wird es gehören, die erforderlichen Mittel beschaffen zu helfen, in allen Kreisen und Ständen der Bevölkerung Verständnis und werktätige Teilnahme zu wecken für die Jugendpflege als eine nationale Aufgabe ersten Ranges und als unabweißbare Pflicht vornehmlich auch der oberen Schichten der Gesellschaft, die örtlichen Organisationen durch besonders erfahrene Personen, Turn- und Spielpfleger (nicht Inspektoren!), Büchereifundige u. a., mit Rat und Tat zu unterstützen, die hier und da bei der Einzelarbeit gewonnenen Erfahrungen auch für andere Stellen nutzbar zu machen, zur persönlichen Arbeit an der Jugend geeignete und bereite Männer und Frauen nötigenfalls durch Kurse usw. für ihre Aufgabe noch besonders auszubilden.

Innerhalb der Stadt-(Orts-), Kreis- und Bezirksausschüsse können besondere Arbeitsausschüsse für bestimmte Aufgaben gebildet werden.

Es besteht, wie ich zusammenfassend bemerke, nicht die Absicht, staatliche Einrichtungen mit Besuchszwang für die schul-

entlassene Jugend zu schaffen. Es handelt sich vielmehr darum, die bestehenden Veranstaltungen Dritter und Vereinigungen aller Art, welche sich bisher schon mit Erfolg der Pflege der schul-entlassenen Jugend annehmen, tunlichst zu fördern, nach Bedarf die Bildung neuer Einrichtungen anzuregen, alle an der Jugendpflege Beteiligten, namentlich auch die auf diesem Gebiete tätigen Vereinigungen — bei voller Wahrung ihrer Selbstständigkeit — unter sich und mit den staatlichen, den Kreis- und Gemeindeorganen zu einheitlichem, planvollem Wirken zusammenzuschließen und ihnen innerhalb der sich daraus ergebenden größeren örtlichen, Kreis- und Bezirksorganisationen durch Rat und Tat, auch durch Zuwendung staatlicher Mittel als Beihilfen eine an Umfang und Kraft gesteigerte Wirksamkeit zu ermöglichen.

Über Ziel, Umfang und Mittel der Jugendpflege ist das Erforderliche in den anliegenden „Grundzügen und Ratschlägen“ enthalten, welche in einer hier abgehaltenen Zusammenkunft in der Jugendpflege erfahrener Männer beraten worden sind. An dieser Stelle will ich noch wiederholt auf die Notwendigkeit hinweisen, daß die bereits vorhandenen gesunden Ansätze der Jugendpflege erhalten und sorgsam weiter entwickelt werden. Als Menschöpfungen, wo solche nötig werden, sind neben anderen bewährten Formen auch Jugendvereine (vgl. Nr. 17 der Anlage) in Anlehnung an Schulen ins Auge zu fassen, wie sie an verschiedenen Orten bereits mit gutem Erfolge erprobt sind.

Da es darauf ankommt, eine Zerspitterung der Staatsmittel zu vermeiden, ist das Nebeneinanderbestehen mehrerer, gleichen Zwecken dienenden Einrichtungen für einen und denselben örtlichen Bezirk, soweit sie nicht nach den Verhältnissen des Ortes notwendig sind, nicht zu fördern; jedenfalls ist die Gewährung staatlicher Beihilfen auf die unbedingt notwendigen Fälle zu beschränken. Überall ist darauf Bedacht zu nehmen, auch die von anderen Verwaltungen geschaffenen Einrichtungen für die allgemeine Jugendpflege nach Möglichkeit nutzbar zu machen. In Betracht kommen dabei namentlich die staatlichen Betriebs- (Berg-, Eisenbahn-)Verwaltungen sowie Einrichtungen, welche in Verbindung mit den Fortbildungsschulen bereits vorhanden sind. Andererseits haben die für die allgemeine Jugendpflege getroffenen Veranstaltungen auch den Zwecken der anderen Verwaltungen zu dienen.

Um hier überall den wünschenswerten Zusammenhang herzustellen, werden die Herren Regierungspräsidenten nicht nur mit den bezeichneten Verwaltungen Fühlung zu nehmen und dauernd zu halten, sondern neben der Abteilung für Kirchen- und Schulwesen, welche Abschrift dieses Erlasses erhalten hat, namentlich auch die Gewerbe- und Gewerbeaufsichtsbeamten an den zu treffenden Maßnahmen zu beteiligen haben.

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Die königliche Staatsregierung hat für den vorliegenden Zweck einen besonderen Fonds zu Beihilfen für Veranstaltungen Dritter zwecks Förderung der Pflege der schulentlassenen männlichen Jugend sowie zur Ausbildung und Anleitung von für die Jugendpflege geeigneten Personen bei Kap. 121 Tit. 49 in den Etat meines Ministeriums eingestellt. Vorbehaltlich seiner Bewilligung durch den Landtag wird daraus ein Betrag für den dortigen Bezirk überwiesen werden.

Bezüglich der Verwendung ist zu beachten, daß der erwähnte Betrag nur für die Förderung der Pflege der schulentlassenen männlichen Jugend bestimmt ist. Für die schulentlassene weibliche Jugend dürfen Mittel daraus nicht verwendet werden; es können aber die für die männliche Jugend aus diesem Fonds unterstützten Einrichtungen auch für die weibliche mitbenutzt werden, soweit dies ohne staatliche Beihilfen möglich ist.

Soweit ausnahmsweise besondere für die weibliche Jugend bestimmte Einrichtungen unterstützt werden sollen, sind die im Einzelfall unvermeidlichen staatlichen Beihilfen bei mir zu beantragen. Handelt es sich um die Gewährung staatlicher Mittel für die Einrichtung besonderer Näh- oder Haushaltungskurse, so sind die Anträge an die Herren Minister für Handel und Gewerbe oder für Landwirtschaft, Domänen und Forsten zu richten.

Der Schwerpunkt aller Maßnahmen ist nach der Absicht des Staatsministeriums auf die Heranziehung der männlichen Jugend zu legen.

Durchlaucht

Eure Hochgeboren ersuche ich ergebenst, hiernach das Er-

Hochwohlgeboren forderliche gefälligst bald in die Wege zu leiten und mir über das Geschehene demnächst zu berichten. Das königliche Provinzialschulkollegium der dortigen Provinz ist wegen Anweisung der ihm unterstellten Anstalten und Lehrpersonen zu möglichst weitgehender Unterstützung der Jugendpflege mit Nachricht versehen worden.

..... Abdrucke dieses Erlasses und der „Grundsätze“ werden mit dem ergebenen Anheften beigelegt, wegen ihrer Verteilung im Einvernehmen mit der königlichen Regierung, Abteilung für Kirchen- und Schulwesen, das Erforderliche zu veranlassen.

Dem königl. Provinzialschulkollegium der dortigen Provinz sind von hier aus Abdrucke überandt worden.

An die Herren Regierungspräsidenten.

APPENDIX I

*Circular to Local Education Authorities
for Higher Education.*

Circular 1486.
(27th November, 1939).

All communications should be
addressed to

THE SECRETARY.

BOARD OF EDUCATION,
Kingsway, London, W.C.2.

THE SERVICE OF YOUTH

1. The social and physical development of boys and girls between the ages of 14 and 20, who have ceased full-time education, has for long been neglected in this country. In spite of the efforts of local education authorities and voluntary organisations, provision has always fallen short of the need and to-day considerably less than half of these boys and girls belong to any organisation. In some parts of the country, clubs and other facilities for social and physical recreation are almost non-existent. War emphasises this defect in our social services: to-day the black-out, the strain of war and the disorganisation of family life have created conditions which constitute a serious menace to youth. The Government are determined to prevent the recurrence during this war of the social problem which arose during the last.

2. They have accordingly decided that the Board of Education shall undertake a direct responsibility for youth welfare. A National Youth Committee has been appointed to advise the President of the Board and a special branch of the Board has been organised to administer grants for the maintenance and development of facilities. The Committee includes members of local education authorities and voluntary organisations and also others competent to speak on behalf of industry, medicine and physical training. The purpose of this Committee will be to provide central guidance and leadership to the movement throughout the country.

3. The Committee has already taken practical steps to deal with the immediate difficulties arising out of the present abnormal conditions. They have facilitated the re-opening of clubs and pressed for the release of premises requisitioned for war purposes, and they have recommended the provision of financial assistance, through voluntary organisations, to help clubs and centres to hire premises, where necessary, to provide equipment and to secure competent leaders and instructors. This financial assistance is being provided and will include grant-aid to the Central Council of Recreative Physical Training for carrying on the Council's valuable work in maintaining and developing the supply of trained leadership in all forms of recreational activity. The Council will be happy to co-operate with any local authority, voluntary body, industrial or other organisation that requests them to do so.

4. But the problem goes deeper; it challenges our whole sense of social responsibility. Now, as never before, there is a call for the close association of local education authorities and voluntary bodies in full partnership in a common enterprise; nor need this entail any loss of prestige or individuality on either side. The Board have made clear their intentions by setting up a National Youth Committee representing all interests, with the Parliamentary Secretary as Chairman. The National Youth Committee will have as its counterpart local Youth Committees representative of both the local education authority and the voluntary organisations. For administrative purposes the local education authority will communicate direct with the Board, but the National Youth Committee will welcome suggestions from both them and the voluntary organisations on matters affecting youth.

5. The Board, therefore, urge that all local education authorities for Higher Education should now take steps to see that properly constituted Youth Committees exist in their areas. Suggestions are made in the Appendix to this Circular as to the steps which might be taken to this end. In some areas excellent Committees already exist and there is no need for any change except in name. Elsewhere it may be necessary to reorganise an existing Committee or to set up a new Committee. In some places it may be thought best to form a sub-committee of the Education Committee under Section 4 (5) of the Education

Act, 1921, with adequate representation of the local voluntary bodies; in other places it will be found preferable to establish an Advisory Committee in close association with the local education authority. Special arrangements will be necessary in County areas to associate Youth Committees in the Boroughs and Urban Districts with the County Education Committee to whom such matters stand referred; but this should present no difficulty where, as is frequently the case, there is already machinery for delegating the work of Higher Education. It is important that from the outset the constitution and functions of the Committees should be clearly defined. In all cases it is essential that the Secretary should be a person fully acceptable both to the statutory and voluntary bodies, and the local education authority should generally make themselves responsible for seeing that the Committee is properly staffed and equipped with office accommodation and clerical assistance.

The Board will be glad if local authorities for Higher Education will give this matter their early consideration and will inform them, not later than 1st March, 1940, of the arrangements for constituting Youth Committees in their areas.

6. The first duty of the Local Youth Committee is to formulate an ordered policy, which shall provide for meeting the most immediate needs and which shall indicate the lines on which a real advance can be made under more favourable conditions. For this purpose the Committee should ascertain the local needs and decide where assistance can best be given. In doing so, it should bear in mind that the better use of leisure, on which the welfare of youth largely depends, cannot be considered without reference to social and economic questions. For example, when young people are living under unsatisfactory conditions and are employed for unduly long hours, often on work of dull and arduous character, they cannot be expected to take full advantage of any facilities offered for the use of such leisure as is left to them. The Committee will also plan the lines of future development showing clearly how the field should be covered and where the responsibility for any new facilities will lie. In this way the foundations of an ordered scheme of local provision will be laid without imposing an undue strain on public and voluntary finance.

It is not the task of the Local Youth Committee directly to conduct youth activities, but to strengthen the hands of local authorities and voluntary organisations. But co-ordination is not enough; a new initiative is needed. Young people themselves must be encouraged to find through the Local Youth Committee new constructive outlets for their leisure hours and for voluntary national service.

7. The principal directions in which local education authorities can assist financially are: first, in the provision of staff, office accommodation and clerical assistance, to which reference is made above in paragraph 5; secondly, in making grants where necessary, towards the rent of buildings and salaries of full-time leaders and towards the upkeep and maintenance of premises, including the provision of equipment; and lastly, in providing competent instructors in such subjects as physical recreation and craft work for classes in clubs and other centres. Approved expenditure by local education authorities under Section 86 of the Education Act, 1921, will rank for grant at the rate of 50 per cent. There are many other practical ways in which the work of youth welfare can be fostered by local education authorities. They can, for example, grant the use of their school premises free or at reduced charges, they can offer the use of playing-fields on favourable terms, they can make special concessions in their evening institutes to local voluntary organisations and they can give facilities for the purchase of equipment.

8. The association of voluntary effort with the public system is typical of the history of the growth of the educational services in this country and will give the service of youth an equal status with the other educational services conducted by the local authority. In the Youth Committee the individual traditions and special experience of those possessed by the voluntary organisations will be joined with the prestige and resources of the local education authority. The Board realise that the requirements of the civil defence services and the disorganisation of the public system of education under the present abnormal conditions make heavy claims upon the attention and the resources of local authorities. But the service of youth, too long a neglected part of the educational field, to-day assumes a new significance in the national life and the Board are confident that local education authorities will do all in their power to meet this challenge.

M. S. Hoimes

Appendix

1. The following notes in regard to the constitution of local Youth Committees are made in the hope that they may be of some assistance to authorities. They should be regarded as suggestions only, since it will obviously be for each authority to determine the constitution of the Youth Committee as appears best in the light of their knowledge of the particular circumstances of their area.

2. The size of the Youth Committee will, it is suggested, be conditioned by two main considerations—first, that it should not be too large to impede speedy and effective action; secondly, that it should be, so far as possible, representative of all the interests concerned. On this basis a lay-out generally on the following lines might be found suitable—

Chairman and Vice-Chairman (appointed by the Local Education Authority— —one to be from the voluntary side)	2
Representatives of the Local Education Authority	6
Representatives of minor local authorities	2
Representatives of the principal voluntary organisations*	2
Representatives chosen by other voluntary youth organisations in the area ..	2
Representatives of teachers	2
Representatives of religious denominations and philanthropic bodies ..	2
Representatives of local civic and industrial life	2
Representatives of public health, juvenile employment and similar services ..	4

24

In order to ensure that free and direct expression may be given to the views of youth, it may be desirable for some representation to be given, by co-option or otherwise, to young people of both sexes, not necessarily connected with any particular youth organisation.

3. The authority may find it desirable to call a Conference, to which all youth organisations in the area and, in the case of Counties, the minor local authorities, might be invited to send representatives. The Conference might also be open to young people generally in the area, including those who do not belong to any particular youth organisation. Similar conferences might afterwards be called to meet at least once a year. It is realised that, at any rate in County areas, the authority might find some difficulty in making contact with all the voluntary youth organisations in the area and the Standing Conference of Juvenile Organisations (26, Bedford Square, London, W.C.1) would be glad to render authorities any help needed.

4. As indicated in paragraph 5 of the Circular, special arrangements will be necessary in County areas to associate Youth Committees in the Boroughs and Urban Districts with the County Education Committee and for the purpose of delegating the work the Authority may find it desirable to set up separate local Youth Committees in the areas covered by Part III Local Education Authorities and minor local authorities.

* Boys' Brigade, Boy Scouts Association, Church Lads Brigade, Girl Guides Association, Girls Friendly Society, Girls Guildry, National Association of Boys' Clubs (including the Association of Jewish Youth), Girls Life Brigade, National Council of Girls' Clubs, Welsh League of Youth, Y.M.C.A., Y.W.C.A., National Federation of Young Farmers' Clubs.

APPENDIX II

MEMORANDUM ON THE SERVICES CADET ORGANISATIONS

A. The Sea Cadet Corps

1. Historical Background

The Sea Cadet Corps was started about the middle of the 19th century by a number of seamen returning from the Crimean War, who founded a "Naval Lads Brigade" at Whitstable, where boys might learn the elements of seamanship and naval discipline; this brigade was the forerunner of others all over the country.

The Whitstable brigade, which has an unbroken record of service since its foundation still flourishes as the Whitstable Sea Cadet Corps.

As time went on the majority of the brigades became affiliated to the Navy League which had been founded in 1895, and the title "Navy League Sea Cadet Corps" was adopted.

Wandervogel

Deutscher Bund
für Jugendwandern



1. Kriegsheft

September – Oktober 1914

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Heft 9 und 10



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Bundesgeschäftsstelle: Duisburg, Taubenstraße 18/20.

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Blanch, im Felde
Gau Baden: W. Jülich, im Felde, Vertretung nicht bekannt.

Gau Bayern: Sr. Weber, München-Großhadern, Gartenstraße 9

Gau Elms-Weserland: Dr. S. Cornelius, Bremen, Auf den Häfen 4

Gau Hessen: L. V. Assessor Stein, Friedberg i. S.

Gau Mark Brandenburg: Märkische Kanzlei des Wb., Charlottenburg 5, Spandauer Str. 35

Gau Mittelrhein: stud. phil. Eugen Schied, Bonn, Haydnstraße 57

Gau Niedersachsen: Paul Haeferkorn, Göttingen, Nikolausberger Weg 47

Gau Nordmark: Hans Zeier, Hamburg 23, Lilbeker Weg 53

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Gau Pommern: Hans Engel, Stettin, Schuhstraße 5

Gau Posen: Waldemar Seidel, Posen O 1, Wiesenstraße 19

Preußengau: Kurt Sperber, Zoppot, Gromschallee 9

Gau Rheinland: Wilh. Schmidt, Duisburg, Taubenstraße 18/20

Gau Sachsen: Alfred Weller, Dresden, Görlicher Straße 10

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Brüder und Schwestern!

Eine gewaltige Zeit ist über uns gekommen. Der Weltkrieg ist entbrannt. Weil die fremden Völker im friedlichen Wettbewerb mit deutscher Kraft, deutschem Fleiß und deutscher Redlichkeit nicht mehr bestehen konnten, versuchen sie treulos mit roher Gewalt und wüster Masse Deutschland zu Boden zu zwingen.

In ungeheuren Kämpfen gilt es dagegen sich zu wehren.

Da gibt es auch für uns Wandervögel jetzt nur einen einzigen Gedanken: in Herrlichkeit und Glück, in Not und Tod, Vaterland, nur dir.

Die Tage des frohen Wanderns, des Träumens und Singens sind vorüber. Aber sie sollen nicht vergeblich gewesen sein. Überall, wo guter alter Wandervogelgeist herrschte, haben wir unsern Willen durch körperliche Arbeit und Entbehrungen aller Art hart und stark gemacht. Dieser Wille soll uns jetzt als Wille zum Siege leiten.

Unsere Jungen können marschieren und sich im Gelände zurechtfinden, sie wissen auf jedem Lager zu schlafen und auf sich selbst gestellt ihre Nahrung zu finden. Sie werden in Tagen der Not ihre Kameraden durch gute deutsche Volkslieder zu erfreuen verstehen. Und unsere Mädchen sind auch hart und stark. Sie werden nicht zucken, wenn sie schlimme Wunden zu verbinden haben, und sie werden Nächte durchzuwachen wissen.

So wollen wir auch im Wandervogel zu unserm kleinen Teile beitragen, daß die eiserne Zeit ein gewaltiges deutsches Geschlecht findet.

Alles von Führern und Älteren Jungen, was Waffen tragen kann oder als Krankenpfleger brauchbar ist, soll sich dem Heere zur Verfügung stellen. Ernstlich gewarnt muß davor werden, daß einer aufs Geratewohl sich zur Front be-
gibt, um dort zu helfen. So gut sein Wille sein mag, er stört mehr, als daß er nützt. Nur ausgebildete Soldaten oder Krankenpfleger im festen Verbands-
können gebraucht werden. Wer also nicht schon dem Heere angehört, trete als
Kriegsfreiwilliger ein. Jeder Waffenfähige hat in dieser Zeit die Pflicht, am
Siege unseres Volkes mitzuarbeiten. Glücklich, wer's kann! Glücklich, die



schon im Felde stehen oder bald hinausziehen werden. Was schadet's, wenn wir draußen Not und Entbehrungen ertragen müssen, es ist ja für unsere liebe schöne Heimat, die keiner so kennt wie wir. Was macht's, wenn wir mit Schmierzen und Wunden zurückkommen, es ist ja für Freiheit und Größe des Vaterlandes. Und müssen wir sterben, es ist ja für Deutschland, unser Deutschland.

Alle Mädchen sollen sich dem Roten Kreuz zur Verfügung stellen oder durch sonstige Arbeit dem Volksganzen dienen. Sie sollen die Verwundeten pflegen, für Soldaten Kochen, für die draußen Kämpfenden sammeln, stricken, nähen.

Alle Jüngeren aber, Jungen wie Mädchen, sollen in dieser Zeit mehr denn je alles tun, um sich stark zu machen. Keiner weiß, wie lange der Kampf noch dauert und wieviel immer neue Kämpfer wir noch nötig haben werden. Die Geschäfte im Bund und Gau mögen ruhen, denn jetzt gibt es für uns Deutsche nur eine einzige große Angelegenheit. Nöte, die uns im Bunde noch vor Monaten Sorge machten, sollen vergessen sein, denn jetzt gibt es nur eine Not und eine Sorge. Aber wo es irgend ausgeht, soll der Wanderbetrieb jetzt erst recht fleißig aufrecht erhalten werden. Stellt dabei möglichst hohe Anforderungen an eure Körperkräfte. Übt mit benachbarten Ortsgruppen Kriegsspiele. Lieber laßt die Singabende ausfallen und verzichtet darauf, in den Landheimen herumzuliegen. Die Jungen sollen sich auch auf alle Fälle an den Übungen ihrer Heimatstadt beteiligen, die militärische Vorbereitung der Jugend bezwecken. So wenig der Betrieb, den sie da vorfinden, freien Wandervogelgeist atmet, so notwendig ist er dennoch jetzt. Andere Zeiten erfordern andere Maßnahmen.

Diese Zeit aber erfordert vor allem kampfbereite und wehrtüchtige Männer. Denn was auch kommen mag, wir müssen siegen. Wie in Stein gehauen muß sich das deutsche Hirnen jetzt einprägen: wir müssen siegen, koste es was es wolle. Es geht für uns Deutsche diesmal um alles: um Freiheit und Recht, Volk und Land, Kaiser und Reich. Nichts anderes soll uns jetzt beschäftigen. Ist der Kampf zu Ende und der Sieg unser, dann soll auch unser Bund wieder zu neuem Leben erwachen. Freudig wollen wir dann wieder unsere glücklichere und größere Heimat durchwandern.

Bis dahin herzlichsten Gruß allen lieben Wandervögeln.

Und der allmächtige Gott, der mit unsern Vätern war, segne, segne die deutschen Waffen.

Neuendorff.





Euch Brüdern!

Das Volk steht auf,
Nun festgefaßt den Degenknauf
Und drauf!
Hängt Stock und Rucksack an die Wand!
Die Glinte zur Hand!
Daß der Feind uns nicht übermann!
Von anderer Art
Gibt's jetzt 'ne Sahrt,
Wie sie noch nie und nimmer euch ward.
Hellsichtige Jungen, nun wohl an,
Steht euern Mann!
Das ist die Losung: Drauf und dran!

* * *

Aber die wir daheim müssen sein,
Wollen schließen die lichten Reihn,
Können zu Hans auch Kämpfer sein.
Ob auch manch Sturmwind uns umweht,
Brüder, steht!
Daß das Werk nicht zugrunde geht!

Sidew.

Wandervogel und Krieg.

Das bleibt für uns alle das Wichtigste: Erlebt voll und ganz diese Zeit! Ob ihr Wandervogel seid oder nicht. — Hier sieht man, wie töricht die Frage ist nach der Stellung zum Kriege. Wer noch Zeit dazu hat, Stellung zu ihm zu nehmen, der zeigt, daß er nicht weiß, mit seinem Volke mitzufühlen, der verschließt sich dem, was ihm Segen bringen will. Laßt vor allem die Jüngeren unter uns diese Zeit recht erleben. Nicht mit Singen von begeisternden Liedern. Nicht mit Erzählen von Greueltgeschichten, um den Haß zu erwecken. Nein. Die Jüngeren müssen an uns Älteren sehen, wie wir selbst von dem einzelnen, was wir hören, ergriffen sind. Sie müssen sehen, welche Blut und auch welcher Jutrimm in uns steckt. Und an dem Zurückhalten eines unsinnigen Schimpfens sehen sie dann, wie still und doch wie wirubig wir die Ereignisse aufnehmen.

Gerade diese große Empfänglichkeit, die man bei den meisten heute sieht, ist ein reicher Nährboden, um auf ihm so manches Samenkorn gedeihen zu lassen.

Vor allem trennt heute nicht mehr das Wandervogelsein vom Menschsein. Was Besonderes sind wir nicht. Wir wollen nur Menschen im volleren Sinn sein als die anderen. Wenn man jetzt die Menschen sich anstrengen sieht, statt „Adien“ einen deutschen Gruß zu sprechen, so sind wir schon längst weiter gewesen. Aber sind es alle auch gewesen? Sagen nicht die meisten unter W. V. „Heil“, unter anderen Menschen „Adien“?



Wie stürzen sich die Menschen auf die Zeitungen und was glauben sie doch alles von dem vielen Unsinn, den sie enthalten. Da liegt für uns Ältere wieder eine Aufgabe. Bewahren wir die unter uns vor solchem falschen Lesen, die von den anderen angesteckt werden. Bannst aus euren Gesprächen all diese dummen Vorschriften, die man dem Generalstabe macht. Bringt den Schwachbegabten etwas Geographie bei, wenn sie es auf den Fahrten noch immer nicht lernten. Zeigt an den Gegenden, die ihr öfters aufsuchet, wie sich in ihnen ein Gefecht entwickeln könnte, welche großen Schwierigkeiten das Gelände bietet und welche körperliche Energie dazu gehört, so bergauf, bergab zu laufen und zu springen. So werden den einzelnen allmählich diese albernen Reden vergehen, daß „es so langsam geht“.

Vor allem laßt immer das eine allen zum Bewußtsein kommen: daß wir hier so ruhig noch leben können, daß wir hier so wenig vom Kriege erfahren, das wird uns mit Blut draußen erkaufte und mit dem stillen Schmerz der Trauernden zu Hause. Wenn diese eine Tatsache noch nicht aus seiner Gleichgültigkeit wecken kann, der ist einfach nicht mehr wert, daß man sich um ihn kümmert.

Die Verlustlisten zeigen schon so manchen Wandervogel. Und wenn ihr seine Angehörigen jetzt seht, so zeigt ihnen, daß ihr vor ihrem Schmerz in Teilnahme steht. Aber nicht in einem äußeren Gebaren. In eurer Lebensart zeigt es. Dankbar ihnen und dem Volke werdet ihr, wenn ihr alle diese Erlebnisse in euch fruchtbar werden laßt. Gelobt euch, einmal durch euer Leben diesen Menschen ihre Verluste zu ersetzen.

Ich mag nicht all das aufzählen, was an Samenkörnern noch ausgestreut werden kann. Glaubt aber, daß es jetzt eine Zeit ist, in der unser Volk empfänglich geworden ist. Laßt es uns noch mehr werden als es bisher war. Pflanz in alle den festen Glauben an unsern Sieg. Das tut ihr, wenn ihr selbst diesen Glauben habt. Diesem Glauben lebt man. Wenn er sich nur in Worten zeigt, verpufft er ebenso wie alle Begeisterung verpufft. Wenn ihr mit Worten sagt, was W. u. V. ist, glaubt es euch kein Mensch. Nur euer Leben überzeugt. So laßt auch jetzt eure Siegeszuversicht in euch leben.

Oskar Ziegner, Jena.

Aus dem Thüringer Gaublatt.

Wandervogel und Krieg! Unter diesem Zeichen fand am 22. Scheiding im Jugendhaus in der Rathenower Straße eine Aussprache einiger Berliner Wandervogel statt. Wandervogel und Krieg! welch furchtbare Gegensätze! Unser Wandervogel ist ein Kind des Friedens, und im Schutze des Friedens ist er stark und mächtig geworden. Er ist und war keine Vereinigung, die eine kriegerische Ausbildung bezweckte; darin stand und steht er im Gegensatze zum „Pfadfinder“ und zu „Jung-Deutschland“. Gewiß haben auch wir die körperliche Erziehung, Erziehung zu Selbständigkeit, Genügsamkeit und mancherlei Entbehrung auf unsere Fahne gesetzt, aber nicht mit einem militärischen Endzweck und ohne soldatische Zucht.

Schon dieser Umstand, daß wir eine große Anzahl unserer Schwestern in unserer Vereinigung haben, zeigt allen, daß unser Hauptziel ein anderes sein mußte. Und dieses Ziel kennt ihr alle: körperliche und geistige Erziehung




durch fröhliches Wal
Vaterland, Verständ
größtmöglichster K
Diesen zog's zur K
sportlichen Wettka
Einfachheit in
Wille zu

„77



ndharmonika mit ins
Liedchen — ob sich die
nd dann versucht's!
er kann — hier
lute.
E. W. Roose.



Als der Roggen drinnen war, ging's an die Kartoffeln. Auf den Knien rutschten wir die langen Furchen entlang und durchwühlten den Boden nach dem Allerveltseßsen. Später kam der Hafer an die Reihe. Da ging es schon viel besser als beim Roggen. Die Garben waren leichter, und wir waren die Arbeit jetzt gewohnt. Spielend flogen die Garben, daß der Knecht seine liebe Last hatte, alles ordentlich hinzupacken und einzustampfen.

Gleich nach der Haferernte mußte das Grummet gemäht und getrocknet werden. Tag für Tag ging's nun des Morgens mit Harke und Heugabel in die taufrische Wiese zum Wenden und Zusammenharken. Zwei, dreimal dieselbe Arbeit, bis daß alles trocken war. Dann ging's aus Einfahren. Das war eigentlich das Schönste! Wenn die Sonne so vom blauen Himmel herunterbraunte und die Vögel sangen, war es eine Lust, nach schwerer Arbeit auf dem hochgepackten, schaukelnden Wagen heimzufahren. Da lag man denn in dem dufenden Heu und träumte sorgenlos in den blauen Himmel hinein. Trotz der Müdigkeit war man ganz glücklich und hätte nur so aufschauzeln mögen vor lauter Jugendlust und Jugendfreude! Von dem Gackern der Hühner und dem Blöken der Kälber wurde man dann plötzlich aufgeschreckt aus den Träumereien. Da schwankte der Wagen auch schon zum weiten Schenmentor hinein. Da gab es wieder Arbeit. Das Heu wurde abgeladen und auf dem Boden verpackt. Singend fletterten wir nachher wieder herunter. Wir sangen fast immer. Bei der Arbeit ging's dann noch mal so schnell, denn alle taten ihr Werk noch mal so gern. Unser Lieblingslied war:

„Nun ade, jetzt muß ich Abschied nehmen,
Die Kugel wird ins Flintenrohr gesteckt.“

Und bei dem Schluß fielen die Knechte immer mit ein:

„Und siegen wir, so rufen wir hurra, hurra
Als tapfere Krieger Suesstrups stehn wir da.“


Des Abends zogen wir meistens zum Landheim. Es war so still, wenn wir durch die düstern Kiefern dahinschritten. Aus dem Enistale und von den Wiesen stiegen langsam die Nebel auf und hüllten alles in ihren dichten, weißen Schleier. Und der Mond kam so blutigrot hinter den dunklen Bäumen aus dem Nebelmeer herauf, als wollte er erzählen von dem großen Kriege, der da draußen in der Welt tobte.

Wir gingen in die Hütte und lasen von den Kämpfen im Osten und Westen vor und erzählten uns Neuigkeiten. Wenn dann die „Judenbuche“ oder „Die Schlacht im Lomner Bruch“ vorgelesen wurde, so hörten alle ganz aufmerksam zu, bis ihnen vor Müdigkeit die Augen zufielen.

Ganz leise und geheimnisvoll zogen wir durch die stillen Kiefern, durch die der Mond sein silbernes Licht warf, wieder zum Bauern. Wie Diebe in der Nacht schlüpfen wir durch die schmale Öffnung im Schenmentor und huschten auf unser Lager. Einmal machten wir dabei sogar einen Spuk mit Hilfe von faulem, glühendem Holz und Bauchreden.

Neben der Arbeit gab es auch sehr viel Spaß bei der Ernte. Ob wir es sonst wohl so lange ausgehalten hätten? Die meisten blieben vier Wochen lang da und einer sogar bis zum letzten Tage, und ungern schied er von der ihm liebgewordenen Arbeit, wenn es auch am nächsten Tage wieder an die Kartoffeln gehen sollte.

Aus dem westfälischen Gaublatt.



Bilder aus Frankreich

Kurz vor dem Arlege.

... Der Abschied kam. Ich hätte nicht gedacht, daß diese fremden Menschen mir so lieb werden könnten. Waren's doch „Erbfeinde“! Die feine alte Mutter im Hause war ganz gerührt beim Abschiede und bat, mich umarmen und auf die Backen küssen zu dürfen. Ich ließ es zu. Und mußte sie alle doch wenige Stunden später Feinde heißen . . .

Ging dann dem Bahnhofe zu. Da kam mir ein alter Franzose entgegen, er hatte 1870/71 mitgekämpft und sah, daß ich fortwollte. Ich hatte mich immer viel mit ihm unterhalten, denn er sprach sehr fesselnd und anregend. Jetzt kam er auf mich zu, fragte, ob ich wegwollte, und reichte mir dann seine Hand mit der Bemerkung: Ihnen will ich noch mal meine Hand geben, aber weiter keinem Deutschen! —

Ich fuhr Paris zu. Man merkte schon an der Aufregung der Leute, daß die Lage ernster denn je war. Die Zeitungsverkäufer machten ein glänzendes Geschäft. Den Soldaten sah man nach, was der Franzose sonst nie tut. Jedoch es war kein Jubel wie bei uns in diesen Tagen, wenn man einen Soldaten sah. — Versailles. Im Vorbeifahren sah ich das Schloß des „Sonnenkönigs“.

Paris. Hastendes Gedränge überall und aufgeregte Menschengruppen um jeden Zeitungsstand. Auf dem deutschen Generalkonsulat ein Andrang wie nie zuvor. — Place de la Concorde mit dem Straßburgsstandbild. Das war behängt mit neuen Trauerschleiern, neuen Kränzen, so daß man es selbst überhaupt nicht mehr sehen konnte. „O Straßburg, o Straßburg, du wunderschöne Stadt . . .“ Müßten wiederum um dich entbrennen wilde Kämpfe? Bringst du wieder wehvolles Leid? Darinnen liegt begraben so manicher Soldat.“ Willst du noch mehr Gräber in deinen Mauern? Eine widrige Menge sang die wilde Weise der Marseillaise heiser vor dem Standbild. „Sie sollen ihn nicht haben!“ Nicht den Rhein, nicht die Stadt! —

Am Nordbahnhof (wohlgemerkt Staatsbahnhof) wies man mich mit meiner Banknote ab. Der Staat nahm sein eignes Geld nicht an!

Hinein fuhren wir in die dunkle Nacht, Deutsche und Russen in traurem Verein! Es war fürchterlich, wieviel Russen wir im Zuge hatten! Es war in Lüttich. Ein Russe rief den Kellner an und bat um ein Glas Bier. Der aber weigerte es ihm und sagte: Deutschen Schw gebe ich nichts!

Als wir durch die belgischen Täler fuhren, ging gerade die Sonne auf und schien rot auf die Nebelschwaden, die über dem Flusse brauten. Licht kämpfte harten Kampf mit dem Nebel; Siegesonnenhelden mit grauen Nebelreitern. Wenige Tage später ein andrer Kampf hier. Zischende Kugeln, rotes Blut, das aus Wunden floß . . .

Wir hatten über die Grenze zu Fuß gemußt. Nun saßen wir wieder im Zuge und fuhren ins weite Deutschland hinein. Da war überall Begeisterung, die gen Himmel schlug in glüheller Lohe. Und überall auch wieder banges Fragen: Geht's los? Geht . . . es . . . los?

Das waren Stunden, widerhallend vom eisernen Tritt der Weltgeschichte in den weiten Landen. Und waren Stunden eines Schlages von Millionen Herzen! Zeig.

Max Sidow.



Aus Briefen von Johannes Illgen.

Liebe Eltern! Wie gerne würde ich Euch etwas von meinen Erlebnissen schreiben, aber ich habe nie Zeit, hier ganz kurz das Wichtigste. Nachdem wir durch Luxemburg gezogen waren, überschritten wir am 18. August die belgische Grenze und waren in Feindesland. Wir spürten vorläufig noch nicht viel vom Feinde, aber die Bagagen wurden öfter in den Dörfern von Zivilpersonen angeschossen. In der Nacht vom 21. zum 22. August näherten wir uns der Maas, wo der Feind stand. In der Nacht gingen wir in Feuerstellung. Bei Tagesanbruch erhalten wir Befehl vorzugehen. Unser Hauptmann ging in eine vorzügliche Stellung, die allerdings etwas sehr weit vorn lag. Von dort aus haben wir nun unsere vorgehende Infanterie unterstützt, ohne selbst entdeckt und beschossen zu werden. Wir mochten etwa 2 Stunden geschossen haben und machten eben eine Feuerpause, als ein feindlicher Slierger aufstand. Obgleich wir uns ganz still verhielten, entdeckte er uns doch. Er verschwand wieder und vielleicht nach einer halben Stunde erhielten wir ein heftiges Artilleriefeuer, und zwar von 3 Seiten. Da die Franzosen schon seit 8 Tagen in dieser Stellung auf uns warteten, waren sie gut eingeschossen, und die Schüsse saßen. Das plagte vor, hinter und zwischen uns, daß es unheimlich war. Wir haben gefeuert, bis uns die Munition ausging. Dann sind wir vollständig geordnet zurückgegangen. Wir hatten uns gegen dreifaches Artilleriefeuer (darunter eine schwere Batterie) etwa 3 Stunden gehalten. Der Regimentskommandeur, der uns mit seinem Stabe beobachtet hatte, hielt die ganze Batterie für vollständig verloren. Wir hatten aber nur 8 Verwundete (1 Offizier und 7 Mann). Die Franzosen hatten sich eben gut an den Ufern der tief eingeschnittenen Maas verschanzt. Jedes Dorf war eine kleine Festung. Die ganze folgende Nacht donnerte unsere schwere Artillerie gegen die Dörfer und setzte eins ums andere in Brand. Am 23. August gegen Mittag setzten wir auf einer Pontonbrücke über die Maas. Die Franzosen waren aus allen ihren Stellungen zurückgetrieben worden. Und so ist es geblieben. Wir treiben nun schon seit 8 Tagen die Franzosen vor uns her. Wir marschieren Tag und Nacht, rasten nur wenige Stunden auf der Straße, sonst heißt es immer vorwärts. Ab und zu stellen sich die Franzosen einmal, werden aber stets weitergetrieben. Wir haben sie nun vollständig eingeschlossen. Hoffentlich kapitulieren sie bald, es soll eine ganze Armee sein. Montag, 30. August hatten wir wieder blutige Arbeit. Wir hatten wieder eine vorzügliche Stellung und haben fürchterlich unter den französischen Infanteriekolonnen gehaust. Glücklicherweise erhielten wir wenig Feuer. Nur die Infanteriefugeln pfliffen um uns her. Die Gegend ist hier nämlich sehr walddreich und buschig. Dort verstecken sich französische Flüchtlinge und leicht verwundete Feinde und schießen auf die nachrückenden Truppen. Auch mit Franktireuren haben wir zu kämpfen. Besonders war das in Belgien schlimm. Die Bande schoß auf uns aus Häusern und Hecken. Aber wir haben ihnen gezeigt, was das bedeutet. Dörfer, aus denen geschossen wurde, wurden in Brand gesteckt oder geschossen. Wer im Besitz von Waffen betroffen wird, wird erschossen. Es spielen sich da erschütternde Szenen ab. Aber die Leute sind ja auch ganz fanatisch. Es war schaurig, durch die brennenden Dörfer zu reiten, wo die Leichen der Erschossenen verkohlten, Kinder und Vieh um-



herirrten. Das ist jetzt in Frankreich anders. Hier sind die Leute vernünftiger, werden infolgedessen auch besser behandelt. Leider kann die Bagage den Truppen so schnell nicht folgen, wir hatten infolgedessen 2 Tage nichts zu essen außer frischem Fleisch, das wir nicht kochen konnten, weil wir keine Zeit hatten. Heute ist die Bagage nachgekommen, und wir leben im Überfluß. Nur Geldpost erhalten wir keine. Hoffentlich kommt die auch noch. Doch nun Schluß. Herzlichen Gruß an alle
Euer Hanns.

4. September aus Châlons.

Liebe Eltern! Herzlichen Gruß aus Châlons. Das erstmal wieder eine größere Stadt. Gestern das erstmal nicht im Gefecht gewesen. Eure Karte vom 19. August habe ich heute erhalten. Vielen Dank. Herzlichen Gruß
Hanns.

5. September aus Châlons (2 Ansichtskarten).

L. E. Wir liegen nun schon einen Tag in Châlons. Wie lange haben wir keinen Ruhetag mehr gehabt! Dafür leben wir auch heute wie Gott in Frankreich. Ich habe mich im Hause eines französischen Obersten einquartiert, in dem natürlich niemand zu Hause ist, und habe den ganzen Tag gebraten und gebacken. Wie es heißt, sind die Franzosen alle nach Paris geflohen. Ich glaube es nur noch nicht recht. Heute Abend werde ich wieder einmal in einem Bette schlafen. Ich sitze hier am Schreibtisch der Tochter des Hauses. Unter mir im Erdgeschoß spielt jemand Klavier, es ist fast wie zu Hause. Wir haben leider im letzten Gefechte wieder schwere Verluste gehabt. Die Batterie bis jetzt mit Verwundeten etwa 10 Prozent. Ich bin ja bis jetzt gut durchgekommen. Wenn ich aber doch noch falle, dann liebe Eltern, grämt Euch nicht. Es haben viele tausend Eltern ihre Söhne hergeben müssen, deren Blut die französische Erde tränkt. Tröstet Euch mit den Erfolgen, die wir errungen haben. Meine Gedanken werden bis zuletzt immer bei Euch sein.

Seid herzlichst begrüßt von Eurem Kriegsmann

Hanns.

Aus Briefen von Fred Gricke.


Nun ist die größere Aufregung wieder vorbei, und ich kann Dir in Ruhe was erzählen. Ich sitze auf einem Gepäckwagen und muß gefahren werden vor Schwäche. Am Schlachttag abends bin ich dreimal vor Erschöpfung und Überanstrengung umgefallen und habe mich schließlich, als ich ein wenig gegessen hatte, heftig übergeben.

Also mittags schloß ich am 31. August meinen Brief. Dann bekam ich Befehl, eine Patrouille gegen den Feind zu schicken. Raum war sie 100 m fort, so platzten über ihr zweimal drei Schrapnelle, Gott sei Dank, ohne zu treffen. Schon trafen auch die ersten Granaten über meiner Feldwache ein, ebenso über der Kompanie. Endlich hieß es „Schleunigst kehrt marsch!“ Ganz lose auseinandergestreut zogen wir uns zurück, um bei einem etwaigen Treffer möglichst wenig Verwundungen zu bekommen. Die Kompanie war schon weit voran, so daß ich mit meinen achtzehn Leuten allein war, von denen später auch noch eine Anzahl versprengt wurde. Etwa $1\frac{1}{2}$ km gingen wir im Granatenhagel



zurück bis an unsere Artilleriestellungen. Dort sammelten unsere drei Majore soviel sie konnten das Regiment und führten es wieder vor bis in Höhe der ersten Stellung. Schon jetzt hatten wir viel und gräßlich verstümmelte Verlegte. Nun besetzten alle drei Bataillone einen Wald, und es hieß, der Wald müsse unter allen Umständen gehalten werden, da uns in der rechten Flanke eine preußische Division zu Hilfe kommen sollte. Uns gegenüber stand ein ganzes Armeekorps von 50000 Mann mit sehr viel Artillerie, wir waren vier Bataillone mit 4000 Mann und zwei Batterien. Und dabei sollte der Wald unter allen Umständen gehalten werden. Du kannst Dir denken, in welcher Lage wir uns befanden. Der Wald war richtig zugedeckt mit Artilleriefeuer. Es war das erstemal, daß man der französischen Artillerie nachsagen muß, sie schossen vorzüglich. Das lag aber daran, daß wir auf eine vorbereitete Stellung gestoßen waren, wo die Franzosen jede Entfernung genau kannten. Außerdem hatten am Abend Truppen, denen die Feldküchen abhanden gekommen waren, größere Biwackfeuer angezündet und so die Stellung verraten. Unsere Verluste waren furchtbar. Erst $\frac{1}{2}$ Uhr kam der Befehl zum Rückgang, weil die Division nicht kam. Die ersten Verlustzahlen waren übertrieben, aber es fehlten jetzt im Regiment 4—500 Mann. Mein Bursche ist glücklich wieder da. Nun zu meinen persönlichen Erlebnissen. Ich war also ohne Kompagnie und hielt mich zu unserem Major. Hier tat ich nur meine Pflicht in feindlichem Feuer in vollem Maße und hatte dabei scheinbar dem Major besonders gut gefallen. Er befahl mir 1 Uhr mittags, mich am Abend bei ihm oder seinem Nachfolger zu melden, da er mich meines Verhaltens wegen zum Offizier befördern wollte. Später verlor ich ihn aus den Augen. Beim Rückzuge hörte ich dann, daß er schwer verwundet im Walde läge an der feindlichen Seite. Und nun kommt meine bescheidene Heldentat. Er hatte mir Gutes erwiesen, das war ein besonderer Anstoß dazu, für ihn mein Leben zu wagen. Trotzdem also der Wald jetzt, wo unsere Truppen zurückgingen, ganz besonders überschüttet wurde und die feindliche Infanterie schon zum Vormarsch schritt, kehrte ich um. Einen mutigen Mann fand ich, der mit mir ging. Glücklich fand ich den Major, trieb noch zwei unverlegte Mann auf, und zu vierten versuchten wir den schweren Mann fortzuschleppen. Er hatte Schuß in linke Brust und große Schmerzen. Eine halbe Stunde hielten wir die Schlepperei aus, dann brachen wir zusammen. Ich eilte nun allein an den diesseitigen Saum, fand zwei Krankenträger und schickte sie zu ihm. Dann brach ich abermals ohnmächtig zusammen.

Major B. ist glücklich zum Lazarett gebracht worden. Er hatte mich bei dem Transport gleich wieder erkannt und voll Freude noch einmal bestätigt, was er mir mittag versprochen. Ich eilte dann allein dem Regiment hinterher, fand gegen 10 Uhr das Bataillon in Sorge um unsern Major, konnte die Nachricht und des Majors Tasche abgeben und mich mit des Majors Auftrag melden. Dann brach ich abermals zusammen. Es war auch eine tolle Überanstrengung gewesen. Erst die seelische Aufregung der Schlacht, dann die körperlichen Anstrengungen. Seitdem bin ich das Schößkind des Bataillons. Alle Offiziere erkundigen sich nach mir, und ich darf auf einem Wagen fahren . . . Dazu kommt noch, daß das ganze Bataillon von vergiftetem Wasser getrunken hat und der Sühlgang dünn wie Wasser ist und alle Stunden ausgetreten werden muß. Hoffentlich bin ich bald wieder auf der Höhe.



Den Gefreiten, der sich immer tapfer zu mir hielt, habe ich zum Unteroffizier befördern lassen.

Sobald kommt die freudigste Nachricht, daß die Franzosen sich fluchtartig auf Paris zurückziehen, sogar die Eisenbahn benutzen. Da heißt's wieder eilig hinterher. Wir haben knapp 150 km noch.

Meine Beförderung ehrenhalber hat man mir zugesagt.

Es geht wirklich bald zu Ende mit dem schrecklichen Krieg.

Auf baldiges frohes Wiedersehen

Fred Sricke.

Für unser Vaterland fielen:

G. Denbser aus Regensburg.

Alfred Sricke, Leipzig, am 9. September bei Vitry le François.

Johannes Illgen, Leipzig. Er wurde am 19. September verwundet und starb am 27. September in Darmstadt.

Paul Müller, Leipzig.

Fritz Sternberg, Danzig, am 20. August.

Werner Pfeiffer, Gau Posen.

Dr. Lurs, Helmsiedt, am 18. August.

Leer, Quedlinburg.

Gottwalt Steglich, Freiburg, am 20. September.

Willi Lief, Nürnberg.

Otto Pitschel, Leipzig, am 30. September bei St. Souplet, Kopfschuß.

Hermann Galle, Rochlitz.

Verwundet wurden:

Roland Sicker, Chemnitz.

Ihlenfeld, Chemnitz.

Wackwitz, Dresden.

Fritz Böhme, Dresden.

Walter Wesp, Jbberbüren.

Hans Lisner, Zwickau, Schuß durch Arm und Knie.

Carl Vollert, Gau Nordmark.

Walter Becke, Leipzig, Schulterschuß.

Hellmut Sperling, Leipzig, Kopfschuß.

Willibald Kuhn, Leipzig.

Albin Ratschke, Sebnitz.

Berthallot, Handschuß.

Hadlich, Stettin, Schuß durch den rechten Arm.

Karl Köbel, Nürnberg.

Von den Gauen.

Gau Schwaben.

Da unser Otto Klein bereits im Felde steht, vertrete ich ihn auch weiterhin. Alle Gauangelegenheiten sind also, wie bereits vordem, an mich einzusenden. Wir wollen in dieser ersten Zeit fest zueinander stehen!

Aus der Führerschaft ausgeschieden: Eugen Schmitt, stud., Eßlingen.
Führerbesuch für gemeinsames Wandern: Otto Oberer, Eßlingen.
(In Zukunft sollen alle Führerbesuche hier veröffentlicht werden.)

Kriegsheil!

Karl Michael Dieg,

Stuttgart, oberer Forstweg 44a

(3. Z.: Nürnberg, Meuschelstraße 71).

Wandervogel Gau Mark Brandenburg L. V.

Kriegsgauamt: Armgard Lensch in Charlottenburg; Dr. Erich Janke in Steglitz; Martin Meirner in Charlottenburg; Kurt Zernsdorf in Charlottenburg.

Anschrift für alle Sendungen: Märkische Kanzlei des Wandervogels oder Wandervogel, Gau Mark Brandenburg L. V. in Charlottenburg 5, Spandauerstraße 35.

Der größte Teil unserer Führer und viele ältere Wandervogel sind ins Feld gezogen; die, die zurückgeblieben sind, helfen, wo Not vorhanden und tüchtige Kräfte gebraucht werden. Wir wandern weiter — stolz weht der Greifenswimpel — unter diesem Zeichen wollen wir durchhalten und siegen.

Heil!

3f.

Nordthuringgau.

Gauamt: i. V. Grete Semke, Magdeburg, Gr. Diesdorfer Straße 251.

In einer Besprechung, die wir noch vor dem Auszug unserer Jungen abhalten konnten, sind wir dahin übereingekommen, den Wandervogelbetrieb an sich nach Möglichkeit aufrechtzuerhalten. Alle Ämter, für die sich kein Junge fand, übernahmen Mädchen. Daher geht alle Gau- und Ortsgruppenarbeit wie vorher weiter. Um den Zusammenhang der Ortsgruppen nicht zu verlieren, geben wir das Gaublatt, wenn auch in kleinerem Umfang, weiter heraus. Aus Berichten aller Ortsgruppen, die wir im ersten Kriegsheft sammelten, geht hervor, daß überall die Jungen und Mädchen bei der Ernte, auf den Bahnhöfen, bei der Post und beim Roten Kreuz geholfen haben. Nach einigen Wochen stellte sich jedoch heraus, daß besonders für die Jüngeren keine Beschäftigung mehr zu finden war. Darum wurde das Wandern wieder aufgenommen, besonders, weil sich auch damit viel Nützliches verbinden ließ. So ziehen z. B. in einer Ortsgruppe jede Woche Jungen und Mädchen mit kleinen Handwagen auf die umliegenden Dörfer und Güter, um das gestiftete Obst und Gemüse für die Volksschule heranzubringen.

Auch die Landheime suchen wir, wenn's irgend geht, zu halten, da die Bauern das Geld für die Miete meist nötig brauchen. — Die meisten unserer Jungen stellten sich als Kriegsfreiwillige. Nur wenige waren schon so alt, daß sie bei Ausbruch des Krieges als Einjährige oder Reservisten sofort ins Feld mußten. Im ganzen haben wir im Gau ungefähr 220 Soldaten, fast alles Kriegs-



freiwillige. Die genaue Liste darüber hat die Gauleitung, außerdem beabsichtigen wir, eine Mittelstelle für den Briefaustausch unserer „Wandervogel-Soldaten“ einzurichten.

Heil ihnen und uns, und Sieg unserm Vaterland!

Gau Pommern.

Gauwart: Hans Engel, Stettin, Schuhstraße 5.

In meinem Gau sieht es trübe aus. Die meisten Ortsgruppen lassen nichts von sich hören oder melden gar, daß sie sich aufgelöst oder doch das Wandern ganz eingestellt haben. Greifswald und Stettin sind scheinbar ganz gut im Gange, auch Treptow a. R. und Köslin I wandern; aber mit allen andern ist nichts los. Ich will aber doch wieder das Gaublatt herausgeben und hoffe, dadurch die einzelnen Gruppen wieder in engere Fühlung miteinander zu bringen.

Gau Thüringen.

Gauwart und Schriftleitung des Gaublatts: i. V. Georg Kötschau, Jena, Moltkestraße 5.

Der Gauleiter und die meisten Kreisleiter stehen im Selde. Vertreter für die Kreisleiter werden sobald wie möglich ernannt.

Den Saalekreis behalte ich weiter. Der Betrieb der Ortsgruppen darf auf keinen Fall einschlafen. Jetzt gerade nicht. Erst recht nicht. Was besagt das eigentlich: . . wegen des Krieges setzen wir keine Fahrten mehr an? Warum? Steht ihr den ganzen Tag vor der Depeschentafel? Oder was macht ihr? Wir haben keine Führer. Ach was. Aber hoffentlich noch Wandervogel. Und da wird schon einer sein, der führen kann.

Wir haben keine Zeit zum Saulenzen. Fragt unsere Leute, die beim Heere stehen, was es heißt, wenn man Strobschlafen gewohnt ist, wenn man schon manchen Klogmarsch hinter sich hat und endlich, wenn man es gelernt hat, seinen schweren Rucksack für die große Fahrt leicht zu tragen.

Die Kreiswarte haben mit Anstrengung dafür zu sorgen, daß neue Führer ernannt werden. Daß Fahrtenpläne und Zählzettel zur rechten Zeit abgeschickt werden. Und daß auch der innere geschäftliche Betrieb der Ortsgruppe ordentlich weiter geführt wird. Unseren 200 beim Heere stehenden Führern und Mitgliedern sind wir es schuldig, daß wir ihre Friedensarbeit auch jetzt im Kriege weiterführen. Daß, wenn sie aus diesem schweren Kampfe zurückkehren, sie alles in der gewohnten Ordnung vorfinden. Und für beide Teile mag es gelien:

So half uns die viel zart,

Die Gottes Mutter ward,

Kötschau.

Gau Schlesien.

Max Maschke ist einberufen. Ihn vertreten: L. Dettmer, Oberlehrer, Bunzlau, Schloßpromenade 8; J. Paschke, Chursangwiz, Post Gutsen, Bez. Breslau; W. Köhler, Niesky O.-L., Pädagogium 2, Lehrerzimmer 6.

Der Krieg ist auch für unsern schlesischen Wandervogel nicht ohne Einfluß geblieben; viele unserer Bundesbrüder stehen jetzt draußen am Feind oder sind in der Heimat anderweitig sehr mit Arbeit belastet. Wir sehen uns daher außerstande, während des Krieges den gewohnten Geschäftsbetrieb (Gaublatt-druck, Warenversand usw.) weiterzuführen, und müssen die Ortsgruppen



bitten, auf die normale Verbindung mit den verschiedenen Ämtern einstweilen zu verzichten, um so mehr aber in ihrem engeren Kreise den Wandervogelgedanken hochzuhalten, damit der Friede den schlesischen Wandervogel ungeschwächt vorfindet.

In allen dringenden Fragen stehen wir nach Möglichkeit zur Verfügung.

Gau Bayern.

Sr. Weber, der als Kriegsfreiwilliger beim 1. schweren Reiterregiment in München steht, teilt mit, das 25—45% seiner bayrischen Wandervögel beim Heere sind.

Gau Hessen.

Den einberufenen Gauleiter vertritt vorläufig sein Bruder, Assessor Stein.

Gau Baden.

W. Jülich ist einberufen, — Vertretung bis jetzt unbekannt.

Preussengau.

Kurt Sperber ist Helfer im Roten Kreuz. Er behält die Gauleitung.

Gau Posen.

Waldemar Seidel steht als Vizefeldwebel d. R. beim Grenadierregiment 6, 3. Komp., 5. Korps, 10. Division. Vertretung nicht bekannt.

Gau Westfalen.

Am 2. August starb in Vechta (Oldenburg) Carl Rasche. Ihm danken die Westfalen die äußere Einigung ihres Ganes, seiner unermüdlichen Arbeit danken sie auch die innere Verschmelzung.

Vom Bund.

Unser Bundesleiter Neuendorff ist als Kriegsfreiwilliger eingetreten. Seine Vertretung übernimmt satzungsgemäß Dr. Johannes Ludwig, Mülheim an der Ruhr, Köschstraße 15.

Überall nehmen die Wandervögel, soweit sie noch nicht dem Heere angehören, an den militärischen Übungen teil, welche die spätere Ausbildung erleichtern sollen. Wo dies noch nicht der Fall sein sollte, empfehlen wir es dringend. Eigene Organisationen hierfür im Wandervogel zu schaffen, hat wenig Wert. Statt Sonderbündelei ist Einordnung des einzelnen in die vom Staate geregelte, militärisch organisierte Vorschulung geboten.

Der Leiter, des Alt-Wandervogels, Prof. Heubel, ist mit dem Eisernen Kreuz ausgezeichnet worden. Die Bundesleitung hat ihm ihren Glückwunsch ausgesprochen.

Der Bundesleiter.

J. V. Johannes Ludwig.

Wir sammeln die Anschriften aller Wandervogelsoldaten, um einen Austausch von Nachrichten zu ermöglichen und um eine spätere Zusammenstellung vorzubereiten. Ich bitte alle Ortsgruppen um schnelle Einsendung möglichst genauer Angaben.

Nachrichten über gefallene und verwundete Bundesbrüder habe ich bisher nur durch Zufall bekommen. Ich bitte alle Wandervögel, mir sichere Nachrichten über das Schicksal unserer Bundesbrüder stets sofort zuzusenden.

Elisabeth Fischer.



Die Bundeszeitschrift erscheint vorläufig in Doppelheften. Ich bin auf eure Mitarbeit angewiesen, laßt mich nicht im Stich!

Vor allem sorgt für schnellere Verteilung der Zeitungen. Im Leipziger Geschäftszimmer liegen die Zeitungen einer Gruppe seit dem 1. August unverteilt — wir schreiben heute den 10. Oktober. Solche Bummerei macht unsre ganze Arbeit nutzlos.

Elisabeth Fischer.

Aufruf!

Unsere Verwundeten in den Lazaretten brauchen Bücher. In den langen Stunden der Genesung werden unsere Verwundeten, die erst eben dem bittersten Ernst des Lebens ins Auge schauten, besonders empfänglich sein für alle Kräfte, die an der Gesundung unseres Volkes arbeiten. Deshalb: versteht die Lazarette mit Büchern, wie Poperts Helmuth Harringa — Bonnes Im Kampf um die Ideale — Asmussen, Der erste Einser — Idenko von Kraft, Der Osterprinz — J. Krieger, Familie Hanekamp und ihr Freund Schnurrig — Holtscher, Rauschgetränke — Stille, Schutz und Trugbüchlein — Verein abstinenter Lehrer und Lehrerinnen, Aus frischem Quell — Dürerbundkalender u. a., sendet ganze Jahrgänge oder auch Einzelhefte unserer Zeitungen, wie des Vortrupp, Kunstwart, Wanderer, Wandervogel, Abstinenz, Guttempler, Neutraler Guttempler, Zellauf, Deutschen Volkswart, der vegetarischen Warte u. a. ein! Viele werden es euch danken und gewiß nicht nur körperlich, sondern auch seelisch als genesene und neue Menschen wieder ins Leben treten, als eine neue Freiwilligenschar von Kämpfern im Heere des Lichts.

Namens des Abstinenten-Abends zu Lübeck Dr. Deede.

Gesundbrunnen, Kalender des Dürerbundes, 1915.

Er war von je unser Freund — der Gesundbrunnen. — In den Ortsgruppenbüchereien und in den unseren haben wir ihn aufgehoben. Nun ist er wieder erschienen und ist ein Sonnenstrahl mehr in mancher trüben Stunde, gerade jetzt, wo wir mit dem neuen Jahre auch ein neues Kriegsjahr beginnen werden. Uns wird er heuer besonders deshalb reizvoll sein, weil wir auch einen „unserer Künstler“ darin vertreten finden. Viele lustige Zeichnungen vom Günther Clausen sind's, die noch nicht in der Bundeszeitung abgedruckt waren.

Wir haben den „Gesundbrunnen“ auch schon früher gern an unsre Freunde auf dem Lande verschenkt. Gedenkt jetzt auch seiner, wenn ihr unseren Bundesbrüdern im Felde oder Lazarett eine Freude machen wollt; und ihr, die ihr noch den Kriegsdienst auf dem Kasernenhofe lernt und abends mit den Mannschaften auf den Stuben zusammensitzt und singt, legt ihn dort auf den Tisch: er wird seine Wirkung nicht verfehlen und ist mit 60 Pf. nicht zu teuer bezahlt.

Werner Stapf.

Alleinige Anzeigenannahme durch die Ramdohrsche Buchhandlung, E. Kallmeyer, Braunschweig, Langerhof 2.

Herausgegeben vom Wandervogel e. V. — Schriftleiter Walter Fischer, Erfner. — Verantwortlich in Österreich-Ungarn Rudolf Horvath, Wien. — Druck der Spammerschen Buchdruckerei in Leipzig. Auflage dieser Nummer 25000. — Im Buchhandel durch Julius Zwißlers Verlag, Wolfenbüttel.

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Für viele, die mit dem Gewicht sparen müssen, dürften die „Agfa“-Filmpacks das Gegebene sein, die hinsichtlich Filmmaterial wie Packung höchste Anerkennung genießen. In jedem Falle ist die „Agfa“-Belichtungstabelle zu benutzen, um Fehlresultate durch falsche Exposition zu vermeiden. Außerordentlich wertvolle Anregungen bieten auch die interessanten Broschüren des bekannten Dr. M. Andresen: „Über lichthoffreie und farbenempfindliche Platten“ und „Über photographische Entwickler“, in denen ausgezeichnete Bilder das Gesagte vorzüglich demonstrieren. Die erwähnten Broschüren sind gratis durch jede bessere Photohandlung erhältlich, werden aber auf Wunsch auch gern von der Actien-Gesellschaft für Anilin-Fabrikation, Berlin SO 36, direkt franko zugesandt.

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Wandervögel!

Die auf der nebenliegenden Seite angezeigte Sammlung von Feldpostbriefen „Der große Krieg 1914 in Feldpostbriefen“, gesammelt und herausgegeben von Hans Leitzen, soll fortgesetzt werden. Im nächsten Jahre wird noch ein Band erscheinen, denn der Krieg ist noch lange nicht zu Ende, und es werden sicherlich noch viele interessante Briefe geschrieben werden, welche denen, die zu Hause zurückbleiben mußten, ein anschauliches Bild von den heldenmütigen Kämpfen unserer tapferen Soldaten geben.

— auch ihr könnt dabei helfen!

Denn auch ihr werdet Freunde und Angehörige im Felde haben, die euch Briefe schreiben. Glaubt ihr nun, daß sich der eine oder andere zur Veröffentlichung eignet und wißt ihr, daß der Schreiber mit dieser Veröffentlichung einverstanden ist, so schickt ihn an Prof. Hans Leitzen, Braunschweig, Kaiser-Wilhelm-Straße 68, II, in Abschrift oder Original. Die Originale werden sofort abgeschrieben und an den Absender zurückgesandt. Besonders würde es uns freuen, wenn wir auf diese Weise auch Briefe von Wandervögeln erhalten könnten, die für ihr Vaterland kämpfen. — Wer einen Brief beisteuert, bekommt vom Verlag ein Exemplar der neuen Folge des Buches unberechnet zugesandt. Allen, die uns helfen wollen, sagen wir unseren herzlichsten Dank zum voraus.

Julius Zwissler's Verlag, Wolfenbüttel

Für den Weihnachtstisch der deutschen Wandervögel
ist das schönste Buch:

Der große Krieg 1914 in Feldpostbriefen

Gesammelt und herausgegeben von
Hans Leizen

Preis ungebunden M. 2.—, gebunden M. 3.—

Professor Leizen ist ein Mitkämpfer von 1870/71. Seine unter dem Titel „Zwei Brüder in Frankreich“ herausgegebenen Kriegserinnerungen sind in vielen Tausenden im Reiche verbreitet und zählen zu den besten ihrer Art. Diese Briefe entrollen ein Bild dieses Ringens ohnegleichen von fast unheimlicher Lebendigkeit.

Der Herausgeber, ein eiserner Mann, gesteht selbst, daß er bei der allabendlichen Sichtung des überreichen Materials stets mit den Tränen gekämpft und fast jede Nacht im Traum in schwerem Gefecht gestanden habe. Ein Heldenmut, ein Gottvertrauen und ein selbst in der unsäglichsten Not nie versiegender, jugendlicher Frohsinn wehen uns daraus entgegen, daß wir erschüttert und doch innerlich erhoben die felsenfeste Zuversicht gewinnen: ein Volk, das solche Soldaten im Felde hat,

kann nicht untergehen, es muß siegen!

Der Wert einer derartigen Sammlung ist unvergänglich.

Es gibt sonst noch kein größeres Buch vom Kriege.

Die Sammlung erscheint Ende November, spätestens Anfang Dezember. Wer sie bestimmt haben will, bestelle sie bald! Es ist sehr wohl möglich, daß das Buch über Erwarten stark verlangt wird und dann vor Weihnachten ausverkauft ist. Eine neue Folge ist für nächstes Jahr geplant!

Das Buch kann durch jede Buchhandlung bezogen werden sowie auch direkt von

Julius Zwißler's Verlag, Wolfenbüttel



(U III B 7165)

So furchtbar die Lage ist, in die unser Volk durch den unglücklichen Ausgang des Krieges geraten ist, so zwecklos und eines grossen Volkes unwürdig wäre es, verzweifeln sich müssiger Trauer hinzugeben. Es gilt vielmehr, ungebeugten Mutes alsbald die Arbeit wieder aufzunehmen, um für eine glücklichere Zukunft Deutschlands den Grund zu legen. Hierbei mitzuwirken, ist auch die Jugendpflege berufen, da eine starke, an Leib und Seele gesunde, schaffensfrohe Jugend die erste Voraussetzung für einen neuen Aufstieg bildet. Die Jugendpflege hat eine ihrer vornehmsten Aufgaben in der Gegenwart darin zu erblicken, dass sie nach Möglichkeit zur Wiederherstellung der inneren Einheit unseres Volkes beizutragen und zu diesem Zwecke einen einmütigen, brüderlichen Geist unter der heranwachsenden Jugend zu fördern sucht. Es ist daher dringend geboten, alle Jugendvereinigungen - auch die freireligiösen und sozialdemokratischen - denen es um ernstgemeinte erzieherische Beeinflussung ihrer Mitglieder auf körperlichem, geistigem und sittlichen Gebiete zu tun ist, einerlei ob sie von Erwachsenen gegründet sind und geleitet werden oder aus der Jugend selbst hervorgegangen sind, in der bestehenden Organisation der Jugendpflege zu sammeln, die sie - bei voller Wahrung ihrer Selbständigkeit - unter sich und mit den staatlichen, den Kreis- und Gemeindeorganen zu einheitlichem, planvollem Wirken zusammenschliessen, und ihnen innerhalb der sich daraus ergebenden grösseren örtlichen, Kreis- und Bezirksorganisationen durch Rat und Tat, auch durch Zuwendung staatlicher Mittel als Beihilfen eine an Umfang und Kraft gesteigerte Wirksamkeit ermöglichen will.

Durch die Zugehörigkeit zu dieser Organisation wird die Eigenart der einzelnen Jugendvereinigungen nicht angetastet. Es versteht sich von selbst, dass die verschiedenen Richtungen, die sich in den Orts-, Kreis- und Bezirksausschüssen zusammenfinden, in diesen neben gleichen Pflichten auch gleiche Rechte haben.

Die bezeichneten Jugendpflegeausschüsse und die Jugendpfleger aller Richtungen, namentlich auch die Kreis- und Bezirksjugendpfleger, werden sich ein besonderes Verdienst um unser Vaterland dadurch erwerben, dass sie durch persönliche Aufklärung das zwischen den einzelnen Richtungen etwa noch vorhandene Misstrauen beseitigen, Gegensätze ausgleichen und ein vertrauensvolles Zusammenwirken im Interesse der Jugend herbeiführen.

Das Bestreben der Jugendvereinigungen, die durch den Krieg erlittenen Schädigungen des Vereinslebens zu beheben, ist überall nach Möglichkeit auch durch Gewährung von Beihilfen wirksam zu unterstützen.

Ministerium für Wissenschaft, Kunst und Volksbildung.

H a e n i s c h

Erlass vom 22. November 1919 - III C 100 -

Seit dem 1. November d.J. sind die Angelegenheiten, betreffend Pflege der schulentlassenen Jugend, vom Ministerium für Wissenschaft, Kunst und Volksbildung auf das mir unterstellte Ministerium für Volkswohlfahrt übergegangen.

Ich begrüße herzlichst die tausende ideal gesinnter deutscher Männer und Frauen in Stadt und Land aus allen Ständen und Berufen sowie die mannigfachen Vereinigungen, Verbände und Körperschaften, die bisher schon in opferwilligster Weise diesem Zweige der Jugendwohlfahrt Zeit, Kraft und Mittel gewidmet haben.

Ich bitte sie alle, gerade in der gegenwärtigen schweren Not unseres Vaterlandes sich der Jugendsache auch weiterhin in bewährter Treue und Hingabe anzunehmen, ihr neue zahlreiche Freunde und Mittel zu gewinnen und durch gesteigerte Liebe und Arbeit für das körperliche, geistige und sittliche Gedeihen der schulentlassenen männlichen und weiblichen Jugend unser Volk bald einen neuen Frühling entgegenführen zu helfen.

Jede ernstgemeinte Jugendpflege werde ich ohne Ansehung der Religion (Konfession) und der politischen Stellung der Beteiligten gern auf alle mir mögliche Weise auch durch Beihilfen aus dem auf mein Ministerium übertragenen Jugendpflegefonds zu fördern bemüht sein.

Dabei glaube ich im Sinne aller Richtungen und Parteien zu handeln, wenn ich dafür eintrete, dass Parteipolitik von der Jugendpflege ferngehalten wird. Wohl aber kann und soll die Jugendpflege dazu beitragen, dass die deutsche Jugend, einerlei, ob ihre Wiege in der Hütte oder im Schoss stand, dem Vaterlande in seinem tiefen Unglück erst recht Liebe und Treue bewahrt und deutsches Wesen hoch hält. In ihren Reihen muss brüderlicher Geist walten, der unbeschadet allgemeiner Menschenliebe zunächst in jedem deutschen Volksgenossen den Freund und Bruder zu achten und zu lieben lehrt. Die Jugend soll willig und

tüchtig werden, ihre Pflichten gegenüber dem Volksganzen gewissenhaft und in opfermütigen Gemeinsinn zu erfüllen.

Für den richtigen Gebrauch der weitgehenden p o l i t i -
s c h e n Freiheit, die sich das deutsche Volk in der
Verfassung vom 11. August 1919 gewährt hat, ist Voraus-
setzung der Besitz oder doch das ernste Streben nach
rechtverstandener s i t t l i c h e r Freiheit, das
Ringens nach Befreiung des inneren Menschen von der Herr-
schaft niederer Triebe, nach Stärkung des Willens zum
Guten, Wahren und Schönen. In diesem schwersten aller
Kämpfe, den die heranwachsende Jugend innerlich durch-
zukämpfen hat, ihr in verständnisvoller Weise und mit
pädagogischem Takt beizustehen, ihrem besseren Selbst
trotz aller Lockungen der Umwelt zum Siege zu verhelfen,
gehört zu den schwierigsten aber auch dringendsten Auf-
gaben der Gegenwart.

Diese Aufgabe liegt in erster Linie der Familie ob.
Schule und Kirche helfen ihr, und auch die Jugendpflege
ist berufen, mit allen geeigneten Mitteln dabei ergänzend
und weiterführend mitzuwirken. Die auf diesem Gebiet ohne-
hin vorhandenen grossen Schwierigkeiten sind neuerdings
noch erheblich gewachsen. Ich erinnere nur an die mehr und
mehr anschwellende Flut des Schmutzes in Wort und Bild,
die bekannten Mißstände im Kinowesen usw. Dazu kommt,
dass auch in weiten Kreisen der Erwachsenen eine bedauer-
liche Verwirrung der sittlichen Begriffe zutage getreten
ist. Demgemäss ist das für ein Hineinwachsen der Jugend
in edle Zucht und Sitte so wichtige gute Beispiel der
Älteren nicht überall in dem wünschenswerten Umfang vor-
handen oder wirksam.

Die Aufgabe muss aber gelöst werden, wenn für einen neuen
Aufbau deutscher Zukunft die unentbehrlichen sittlichen
Grundlagen geschaffen werden soll.

Unter den bewährten Mitteln der Jugendpflege, bezüglich deren ich auf die grundlegenden, zeitgemäss anzuwendenden Erlasse des Preussischen Kultusministeriums vom 18. Januar 1911, 30. April 1913 und 17. Dezember 1918 - U III.B.6088, 7155 und 7165 - verweise, nehmen auch Leibesübungen, sofern sie sachkundig und im rechten Geist geleitet werden, einen hervorragenden Platz ein. Ihre Förderung werde ich mir auch deshalb besonders angelegen sein lassen, weil sie vorzüglich geeignet erscheinen, die durch den Krieg und seine Folgen bedingten schweren Schädigungen unserer Volkskraft bessern und heilen zu helfen.

Vorzügliche Berücksichtigung in der Jugendpflege erfordert die besondere Not unserer weiblichen Jugend. Namentlich wird ihrem Verlangen nach hauswirtschaftlicher und hausmütterlicher Ertüchtigung, nach besonderer Stählung für den Berufskampf nach Kräften entgegenzukommen sein. Alles, was nach dieser Richtung für die weibliche Jugend geschieht, kommt dem Vaterlande zugute, das in seiner gegenwärtigen Verarmung eines fleissigen, sparsamen, im edelsten Sinne des Wortes dienenden Frauengeschlechts dringender bedarf als je zuvor.

Bei allen Massnahmen auf dem Gebiete der Jugendpflege lege ich auf eine vertrauensvolle Zusammenarbeit der beteiligten Vereinigungen und Verbände untereinander sowie mit allen in Frage kommenden Behörden und insonderheit auch mit dem mir unterstehenden Ministerium hervorragenden Wert. Ich behalte mir vor die bestehende Organisation der Ort-, Kreis- und Bezirksausschüsse für Jugendpflege mit dem Ziele zu ergänzen, dass eine leichte unmittelbare Fühlungnahme meines Ministeriums mit führenden Vertretern der Jugendpflege ermöglicht wird.

Überdrucke dieses Erlasses sind für die Landräte und selbständigen Stadtkreise, die Kreisschulinspektoren sowie die Bezirks- und Kreisjugendpfleger und -jugendpflegerinnen be-

stimmt. Die darüber hinaus beiliegenden Abdrucke sind zur Weitergabe an grössere Jugendvereinigungen und -verbände sowie an die für Jugendpflege besonders interessierten Persönlichkeiten bestimmt.

gez. S t e g e r w a l d

Erlass vom 2. März 1923 - III C 487 -

Die mit der Förderung der Jugendpflege betrauten Orts- Kreis- und Bezirksausschüsse für Jugendpflege haben bisher gute Dienste geleistet. Gleichwohl ist nicht zu verkennen, dass die Zusammensetzung dieser Ausschüsse nicht überall zweckmässig ist. Daraus erklärt sich es auch, dass in manchen Gegenden die Jugendpflege nicht die wünschenswerte Entwicklung gezeigt hat.

Der Zusammensetzung der Ausschüsse wird daher besondere Aufmerksamkeit zuzuwenden sein. Wo erforderlich, ist die Neu- bzw. Umbildung dieser Ausschüsse baldigst in die Wege zu leiten. Als Mitglieder sind solche Persönlichkeiten zu wählen, die Interesse und Verständnis für die Jugendpflege haben und dies auch durch ihre bisherige Tätigkeit bewiesen haben. Auch ist zu berücksichtigen, dass alle Richtungen, soweit sie auf ernste Jugendpflegearbeit ausgehen, in den Ausschüssen vertreten sind,

Besonderen Wert lege ich darauf, dass auch die Bezirksausschüsse für Jugendpflege mit neuem Leben erfüllt werden und ihrer Aufgabe, anregend und befruchtend auf die Kreis- und Ortsausschüsse zu wirken, in jeder Beziehung gerecht werden.

Wie es schon in dem Erlass vom 18. Januar 1911 - U III R 6088 - vorgesehen ist, empfiehlt es sich, innerhalb der grösseren Orts-, Kreis- und Bezirksausschüsse besondere Arbeitsausschüsse für bestimmte Aufgaben zu bilden.

Erlaß vom 20. Oktober 1925 - III C 3376 -

Schon in dem Erlaß vom 18. Januar 1911 - U III R 6088 - ist angeregt worden, innerhalb der Stadt-(Orts-), Kreis- und Bezirksausschüsse für Jugendpflege besondere Arbeitsausschüsse für bestimmte Aufgaben zu bilden. Dementsprechend sind u. a. zahlreiche Unterausschüsse für Leibesübungen entstanden. Bei der hervorragenden Bedeutung, die der Pflege der Leibesübungen zukommt, halte ich es für dringend erwünscht, daß auch dort, wo solche Unterausschüsse für Leibesübungen innerhalb der Jugendpflegeausschüsse noch nicht bestehen, ihre Bildung in die Wege geleitet wird.

Das Bedürfnis dafür ist deutlich wahrnehmbar. Im Laufe der Zeit sind sowohl in Städten als auch für größere Bezirke Ausschüsse oder Verbände für Leibesübungen ohne Zusammenhang mit der Jugendpflegeorganisation gegründet worden. Keiner dieser Ausschüsse oder Verbände umfaßt aber die Ver- eine aller Richtungen. Es ist sogar vorgekommen, daß eine auf Grund des Erlasses von 1911 gegründete "Gruppe Leibesübungen" innerhalb eines Jugendpflegeausschusses aufgelöst und durch einen einseitig gerichteten Ortsausschuß für Leibesübungen ersetzt worden ist. Die nachdrückliche Förderung der Sache der Leibesübungen innerhalb einer Gemeinde oder eines Bezirks wird aber nur dann gewährleistet, wenn alle Verbände in gemeinsamer Beratung und gemeinsamer Betätigung in allen Fragen der Leibesübungen zusammenarbeiten. Dieser alle Richtungen umfassende Zusammenschluß kann nur auf dem oben vorgezeichneten Wege erfolgen.

Bei dieser Sachlage ersuche ich ergebenst, da, wo solche Unterausschüsse für Leibesübungen bei den Stadt-(Orts-), Kreis- und Bezirksausschüssen für Jugendpflege noch fehlen, auf ihre möglichst baldige Bildung einzuwirken und die bestehenden nötigenfalls mit neuem Leben zu erfüllen.

In den Begleitberichten zu Beihilfegesuchen in Sachen der Leibesübungen ist regelmäßig anzugeben, ob das Gesuch dem zuständigen Unterausschuß zur Begutachtung vorgelegen hat.

Wo Stadtämter für Leibesübungen, die alle Richtungen erfassen, vorhanden sind, können diesen die Obliegenheiten der genannten Unterausschüsse übertragen werden.

Abdrucke für die Landräte und selbständigen Stadtkreise liegen bei.

H i r t s i e f e r

Erlaß vom 23. Januar 1925 - III C 90 III F -

In den Erlassen vom 19. April 1924 - III C 500 F. III G - und vom 17. Februar 1925 - III C 24 III F - habe ich ausführlich die Notwendigkeit dargelegt und Vorschläge gemacht für ein enges Zusammenarbeiten zwischen den Landesjugendämtern und den Bezirksausschüssen für Jugendpflege bzw. den Regierungspräsidenten. Ganz besondere Bedeutung hat diese Frage für die Verwendung der zu Jugendpflegszwecken vorhandenen Mittel des Staates und der Provinzen. Die Verwendung der verhältnismäßig geringen Mittel muß in gegenseitigem Einvernehmen erfolgen, damit Doppelbewilligungen oder gar gegensätzliche Stellungnahme, schädliche Zersplitterung und unnötiges Schreibwerk vermieden werden und damit eine möglichst vielseitige und nachhaltige Wirkung gewährleistet wird.

Wenn auch bei der Kürze der Zeit und den verschiedenen Verhältnissen in den einzelnen Provinzen und Bezirken die Frage des Zusammenarbeitens noch nicht - oder noch nicht überall - eine fest Übung und endgültige Gestalt angenommen hat, so möchte ich doch darauf hinweisen, daß in einigen Provinzen der Weg gewählt worden ist, daß die Landesjugendämter einen Vertreter in die Bezirksausschüsse für Jugendpflege bzw. in deren Fachausschüsse entsenden, und daß andererseits die Regierungspräsidenten bzw. deren Beauftragte an den Sitzungen der Landesjugendämter teilnehmen und daß auch in den Jugendpflegeausschüssen der Landesjugendämter Vertreter der Regierungspräsidenten bzw. der Bezirksausschüsse für Jugendpflege sitzen. Neben dieser Art der Zusammenarbeit wird möglichst schon im Laufe der Bearbeitung der Unterstützungsanträge eine Fühlungnahme und Verständigung herbeizuführen sein.

Ich ersuche ergebenst, dieser Angelegenheit besondere Aufmerksamkeit zuzuwenden und nach 6 Monaten zu berichten - die Herren Regierungspräsidenten durch die Hand des Herrn Oberpräsidenten -, wie sie sich im dortigen Bezirk gestaltet hat.

H i r t a l e f e r

Erlaß vom 16. August 1928 - III C Nr. 2180/28 III F -

Der Vorstand des Preussischen Städtetages ist bei mir vorstellig geworden wegen der Beziehungen zwischen Jugendamt und der staatlichen Organisation der Jugendpflege. In den hierüber ergangenen Erlassen und auch bei geeigneten Gelegenheiten mündlich durch meine Referenten habe ich darauf hingewiesen bzw. hinweisen lassen, daß ich den größten Wert auf ein möglichst enges Zusammenarbeiten der Orts- und Kreisausschüsse für Jugendpflege und der Kreisjugendpfleger (-innen) mit den Jugendämtern und ebenso der Bezirksausschüsse für Jugendpflege und der Bezirksjugendpfleger (-innen) mit den Landesjugendämtern und allen sonstigen für die Jugendpflege in Betracht kommenden Stellen lege.

Diese allgemeinen Bestimmungen bringe ich erneut in Erinnerung und bitte, in ihrem Sinne überall zu arbeiten. Die maßgebenden Erlasse sind abgedruckt auf den Seiten 38 bis 49 der Veröffentlichungen meines Ministeriums "Heft IV. Die preussischen Jugendpflegebestimmungen".

Um die Zusammenarbeit zu verstärken bitte ich, allgemein die Land- und Stadtkreise bzw. deren Jugendämter regelmäßig zu den Sitzungen der Bezirksausschüsse für Jugendpflege und zu den Konferenzen der Kreisjugendpfleger (-innen) einzuladen, sofern nicht im Einzelfalle besondere Gründe entgegenstehen. Wo die Orts -(Stadt-) Ausschüsse für Jugendpflege organisch in das Jugendamt eingebaut sind, wird dieser Entwicklung nicht entgegenzuwirken sein, sofern die Orts-(Stadt-) Ausschüsse für Jugendpflege, in denen doch alle maßgebenden Organisationen vertreten sind, selbst mit dieser Regelung einverstanden sind. Das Weiterbestehen der Bezirksausschüsse für Jugendpflege halte ich für notwendig. Es bestehen aber keine Bedenken dagegen, daß die Träger der Jugendämter in ihnen noch stärker als bisher Vertretung finden.

In dem Erlaß vom 23. Januar 1928 - III C 90 III F - habe ich darauf hingewiesen, daß die Mittel-Bewilligungen der Regierungspräsidenten im Benehmen mit den Landesjugendämtern erfolgen sollen. Entsprechend ist auch bei den sonstigen Jugendämtern zu verfahren. Ein Weg hierzu

ist in meinem Erlass vom 8. April 1924 - III C 131 III F - angegeben, in dem es heißt: "Auch bestehen keine Bedenken dagegen, daß die Regierungspräsidenten alle Beihilfeanträge und andere auf die Jugendpflege bezüglichen Gesuche durch das Jugendamt den Kreis- bzw. Ortsausschüssen für Jugendpflege zur Begutachtung übermitteln." Dem Sinne dieser Bestimmungen entspricht es auch, daß den Jugendämtern Kenntnis von den aus Staatsmitteln erfolgten Bewilligungen gegeben wird.

An dem Grundsatz, daß die Gemeinden sich ebenfalls durch Gewährung von Mitteln beteiligen, muß festgehalten werden, da einmal die staatlichen Fonds sehr knapp bemessen sind und andererseits die bezuschußten Einrichtungen für die Bewohner der betreffenden Gemeinden geschaffen werden. Nur in Fällen besonderer Not kann hiervon abgegangen werden.

Bezüglich der Bestellung von Jugendpflegern und Jugendpflegerinnen ist durch den Erlass vom 1. September 1926 - III C 2720 - angeordnet worden, daß vor der Bestellung die Bezirks- bez. Kreis- (Stadt-) Ausschüsse für Jugendpflege zu hören sind. Da in diesen Ausschüssen die Jugendämter wohl allgemein vertreten sind, ist ihre Mitwirkung dadurch gegeben, daß sie in den Ausschüssen für Jugendpflege Sitz und Stimme haben. Soweit von den Kommunalverbänden hauptamtliche Jugendpfleger angestellt werden, sind diesen auch weiterhin die Obliegenheiten des staatlichen Kreisjugendpflegers zu übertragen.

Abdrucke dieses Erlasses liegen für die Landräte und selbständigen Stadtkreise sowie für die Bezirks- und Kreisjugendpfleger (-innen) bei. Die Herren Landeshauptleute (Landesjugendämter) erhalten Abdruck dieses Erlasses von hier aus.

In Vertretung: **S i c h e i d t**

	Jugendpflegefonds		Leibesübungsfonds
	a) Beihilfen	b) Darlehn	
1924 ..	1 850 000 RM	—	—
1925 ..	3 000 000 "	—	—
1926 ..	3 000 000 "	810 000 RM	—
1927 ..	3 000 000 "	770 000 "	630 000 RM
1928 ..	2 800 000 "	800 000 "	900 000 "

1) Dann treten die bei Nr. 6 aufgewiesenen Beträge, die in erster Linie dem Jugendberufshilfe zufließen sollen, sowie Darlehensbeträge für 26 Jugendberufshilfe (Art. 5, 31)

Staatsministererlaß vom 17. Juni 1927

- St. M. I. 5971 -

- M. f. V. III C 1748 -.

Wie die Geldnot infolge der Inflation immer größer wurde und den Bestand der Jugendvereine ernstlich zu gefährden drohte, wurde durch diesen Erlaß, der an alle Behörden gemeldet ist, die überragende Bedeutung der Jugendpflege und die Notwendigkeit ihrer Förderung durch alle Behörden nachdrücklich betont. Der Erlaß besagt:

Mehr als einmal ist von berufenen Stellen gefordert worden, daß in den gegenwärtigen schweren Not unser Volk sich zu einer einzigen Notgemeinschaft zusammenschließen müsse, in der alle großen und kleinen, alle mehr oder minder berechtigten Sonderbestrebungen zurücktreten müssen hinter dem einen großen Ziele: Leben und Zukunft des deutschen Volkes sicherzustellen. Diese Forderung gilt bezüglich aller Aufgaben, deren Lösung uns auf dem Wege zu jenem Ziele vorwärtsbringen, insonderheit aber bezüglich derjenigen, zu deren erfolgreicher Durchführung das gesamte Volk mitwirken muß.

Eine solche Volkssache ist die Pflege der schulentlassenen Jugend. Denn die erste Voraussetzung für einen neuen Aufstieg ist eine starke, an Leib und Seele gesunde, schaffendfreudige Jugend, in deren Reihen brüderlicher Geist waltet, und die gewillt ist, ihre beste Kraft dem Volksganzen zu widmen.

Schon seit Jahrzehnten haben weite Kreise des Volkes daran gearbeitet, die Jugend diesem Ziele zuzuführen, ohne daß sie jedoch hätten leisten können, was die große Aufgabe erforderte. Infolgedessen sah die Staatsregierung sich veranlaßt, ihrerseits helfend einzugreifen. Am 19. September 1910 ist ein Beschluß des Staatsministers gefaßt worden, nach dem die Jugendpflege energisch von allen Ressorts nach einheitlichen Grundsätzen gefördert werden sollte, und nach dem alle Ressorts sich mit ihren Einrichtungen und Kräften in den Dienst dieser Sache stellen mußten.

In Ausführung dieses Staatsministerialbeschlusses heißt es in dem grundlegenden Jugendpflegerlaß des damaligen Ministers

der geistlichen usw. Angelegenheiten vom 18. Januar 1911 U III B 6088:

"Überall ist darauf Bedacht zu nehmen, auch die von anderen Verwaltungen geschaffenen Einrichtungen für die allgemeine Jugendpflege nach Möglichkeiten nutzbar zu machen."

Die Folge dieser Maßnahme war, daß die staatlich geförderte Jugendpflege bis zum Ausbruch des Krieges sich gut entwickelte. Der Krieg hat aber diese günstige Entwicklung jäh unterbrochen und zahlreiche verheißungsvolle Ansätze vernichtet. Nach Beendigung des Krieges ging man daran, auch auf diesem Gebiete wiederaufzubauen, aber Schwierigkeiten mannigfacher Art bewirkten, daß nicht all überall die wünschenswerten Fortschritte erzielt werden konnten.

Wohl ist anzuerkennen, daß ein Teil der Jugend auch heute noch einer idealen Weltanschauung nachzuleben ernstlich bestrebt ist; auf einen andern Teil der Jugend aber haben die Kriege- und Nachkriegsverhältnisse in hohem Grade entsetzlichend gewirkt. Und deshalb ist es heute mehr als je erforderlich, daß von der Staatsregierung alle Bestrebungen tatkräftig gefördert werden, die darauf abzielen, der Jugend ein frohes Heranreifen zu körperlicher, geistiger und sittlicher Gesundheit und Kraft zu ermöglichen.

Zu diesem Zwecke wird es des engen Zusammenarbeitens von Staat, Gemeinden, Verbänden und Körperschaften, die sich mit Jugendpflege befassen, sowie ganz besonders der earnesten Mitarbeit der Jugend selbst bedürfen.

Was die Staatsregierung in dieser Beziehung nur irgend tun kann, soll geschehen. Es wird daher auf weiteren Beschluß des Staatsministeriums folgendes bestimmt:

1. Den nachgeordneten Behörden aller Verwaltungen wird die genaue Beachtung der vorerwähnten Anordnung des Staatsministeriums, betreffend Förderung der Jugendpflege, erneut zur Pflicht gemacht.

Die oberste Provinzial- bzw. Regierungsbezirkseinstanz jeder

Verwaltungsbehörde hat alljährlich zum 1. Oktober, zum erstenmal zum 1. Oktober 1923, an ihre vorgesetzte Zentralinstanz zu berichten, was in dieser Beziehung veranlaßt worden ist. Die Berichte werden dem Herrn Minister für Volkswohlfahrt zugeleitet werden, der eine Zusammenstellung ihres wesentlichsten Inhalte dem Staatsministerium vorlegen wird.

Die Herren Regierungspräsidenten, in Berlin der Herr Oberpräsident, als die für die Jugendpflege zuständigen Provinzialinstanzen, werden ersucht, mit den einzelnen Behörden Verbindung zu halten, um ein zielstrebiges Zusammenarbeiten zur Förderung der Jugendpflege sicherzustellen. Dabei sind folgende Punkte besonders zu beachten:

- a) Staatliche Turnhallen, Spielplätze, Schwimmanstalten und dergleichen mit ihren Einrichtungen und Geräten werden allen der preussischen Jugendpflegeorganisation angegliederten Vereinen auf Widerruf unentgeltlich (ausschließlich Beheizung und Beleuchtung) zur Verfügung gestellt, soweit sie nicht von der Behörde selbst, deren Interessen in jedem Falle vorgehen, gebraucht werden. Eine Vergütung an die mit der Aufsicht über die Einrichtungen betraute Amtsperson ist nur dann zu zahlen, wenn deren Dienste in Anspruch genommen werden, was nicht erforderlich ist. Der Erlaß des Herrn Ministers für Wissenschaft, Kunst und Volksbildung vom 22. März 1920 - U II 457, U II W, U III B 1 -, der die Mitwirkung des Hausmeisters vorschrieb, tritt mit Zustimmung des Herrn Ministers für Wissenschaft, Kunst und Volksbildung hierdurch außer Kraft. Es genügt in Zukunft also, wenn die Schlüssel zu den Turnhallen usw. von einem zuverlässigen Vereinsmitgliede abgeholt und am Ende des Übungsabends wieder an die vorgeschriebene Stelle zurückgebracht werden. Auch alle sonstigen Verrichtungen übernehmen Vereinsmitglieder.

Der Verein ist zur Aufrechterhaltung der Sauberkeit und Ordnung verpflichtet und haftet für Beschädigungen und Verluste, die durch eines seiner Mitglieder in den Turnhallen usw. entstehen sollten. Der Verein ist verpflichtet, sobald und unaufgefordert von etwaigen Beschädigungen u. dgl. Anzeige zu machen. Bei größen Verstößen wird dem Verein nach vorangegangener Warnung die Erlaubnis zur Benutzung der staatlichen Turnhallen und Spielplätze entzogen.

- b) Alle Behörden überlassen den genannten Vereinen verfügbare Zimmer, Säle, Gerätschaften, Anschauungsmittel, Karten u. dgl. für Sitzungen und Vortragsabende. Auch werden etwaige nicht benutzte Räume den Vereinen für Jugendheime überwiesen. Bezüglich der Kosten gelten sinngemäß dieselben Bestimmungen wie für die Benutzung der Turnhallen.
- c) Bei der erheblichen Vorteuierung der Eisenbahnfahrten müssen die Wanderungen Jugendlicher noch kräftiger als bisher unterstützt werden. Daher legt das Staatsministerium in Übereinstimmung mit dem Landtage den größten Wert darauf, daß alle Zweige der staatlichen Verwaltung, vor allem die Domänen-, Forst- und Gutsverwaltung im Benehmen mit dem Jugendherbergsvorband und seinen Zweigausschüssen bzw. den Ortsausschüssen für Jugendpflege und den Jugendpflegern in weitherziger Weise möglichst viele Räume in staatlichen Gebäuden für Jugendherbergen zur Verfügung stellen.
- d) Wenn Bedenken bezüglich der Überlassung der genannten Räume geltend gemacht werden, so wird jede Behörde sorgfältig prüfen, ob nicht diese Bedenken gegenüber den Interessen des allgemeinen Wohls zurückzutreten haben. Dabei ist grundsätzlich zu beachten, daß rein äußerliche, den Dienstbetrieb nicht schädigende Unbequemlichkeiten in den Kauf genommen werden müssen.

Über die Frage, ob das dienstliche Interesse die Überlassung von Räumen usw. gestattet, befindet in Zweifelsfällen die vorgesetzte Provinzialbehörde im Benehmen mit dem Regierungspräsidenten (in Berlin mit dem Oberpräsidenten), bzw. über Beschwerden gegen deren Entscheidung der zuständige Minister im Benehmen mit dem Minister für Volkswohlfahrt.

2. Die Herren Regierungspräsidenten bzw. der Herr Oberpräsident in Charlottenburg werden ersucht, auf die Gemeinden und die Gemeindeverbände dahin einzuwirken, daß sie in den genannten Punkten den Vereinen dasselbe Entgegenkommen wie der Staat zeigen und außerdem die Vereine noch dadurch entlasten, daß sie ihnen für die Beleuchtung der Turnhalle usw. nur die Selbstkosten anrechnen, gleichviel ob es sich um staatliche oder städtische Räumlichkeiten der in Frage stehenden Belange und bei der großen Opferwilligkeit, die die Gemeinden schon bisher in diesen Dingen gegenüber

Ihrer heranwachsenden Jugend bewiesen haben, darf angenommen werden, daß sie sich diesen Anregungen gern zugänglich zeigen werden.

3. Zu den großen Verbänden, Körperschaften usw., insonderheit auch der Industrie und Landwirtschaft, des Handels und Gewerbes, hat das Staatsministerium das Vertrauen, daß sie auch weiterhin nach besten Kräften dazu beitragen werden, die Jugendpflege zu fördern.
4. Von der Jugend selbst wird erwartet, daß sie sich durch entsprechendes Verhalten des werten Entgegenkommens des Staats und der Gemeinden würdig erweist. Die genaue Beachtung der von den Behörden festgesetzten Hausordnungen und sonstigen Bestimmungen ist unbedingt erforderlich. Die Jugendlichen werden ferner alles vermeiden müssen, was in Betragen und Kleidung Anstoß erregen kann, insbesondere sie werden Herausforderungen Anderedenkender durch Fahren, Abzeichen und Lieder unterlassen wissen.
Es darf erhofft werden, daß durch die gemeinsame Benutzung von Ru-
gehäuserbergen und sonstigen Einrichtungen durch Jugendliche ver-
schiedener politischer und religiöser Einstellung das gegenseitige
Verständnislernen gefördert und die Überbrückung starker Gegensätze
angebahnt wird.
Die Vereine werden ihre jugendlichen Mitglieder immer wieder dahin
belehren, daß sie die Fürsorge der Staatsregierung durch schonende
Behandlung aller ihnen zur Verfügung gestellten Einrichtungen recht-
fertigen. Nötigenfalls werden die Vereine einem Mangel an Selbstachtung
einzelner ihrer jugendlichen Mitglieder durch entsprechende Maß-
nahmen abzuheben imstande sein.
5. Die Staatsregierung wird sich mit den Reichsbehörden wegen Ge-
währung der gleichen Vergünstigungen für die Vereine bezüglich der
Reichseinrichtungen usw. in Verbindung setzen.

6. Zum Schluß sei noch hervorgehoben, daß wichtiger als alles andere ist, daß die Behörden, das heißt die Menschen, die die darstellen, mehr und mehr durchdrungen werden von dem Bewußtsein, daß es sich bei den gestellten Forderungen um Lebensfragen des deutschen Volkes handelt. Wenn diese Erkenntnis sich mehr und mehr Bahn bricht, dann werden die Behörden nicht nur ihre Räume und Einrichtungen, sondern was noch viel bedeutsamer ist, ihren Personenkreis in den Dienst dieser überaus wichtigen und umfassender Förderung dringend bedürftigen Volkssache stellen.

Der Ministerpräsident
Braun

Der Minister für Volkswohlfahrt
Hirtsiefer

F. Taubstummenanstalten.

96) Termine für die diesjährige Prüfung für Vorsteher an Taubstummenanstalten.

Die im Jahre 1912 in Berlin abzuhaltende Prüfung für Vorsteher an Taubstummenanstalten wird am Dienstag, dem 17. September d. Js. vormittags 9 Uhr beginnen. Meldungen zu der Prüfung sind an den Minister der geistlichen und Unterrichts-Angelegenheiten zu richten und bis zum 1. August d. Js. bei demjenigen Königlichen Provinzialschulkollegium bezw. bei derjenigen Königlichen Regierung, in deren Aufsichtsbereich der Bewerber im Taubstummen- oder Schuldienste beschäftigt ist, unter Einreichung der im § 5 der Prüfungsordnung vom 11. Mai 1881 bezeichneten Schriftstücke anzubringen. Bewerber, welche nicht an einer preussischen Anstalt tätig sind, können ihre Meldung bei Führung des Nachweises, daß solche mit Zustimmung ihrer Vorgesetzten bezw. ihrer Landesbehörde erfolgt, unmittelbar an den Minister der geistlichen und Unterrichts-Angelegenheiten richten.

Berlin, den 30. April 1912.

Der Minister der geistlichen usw. Angelegenheiten.

Im Auftrag: Müller.

Bekanntmachung. — U III 6033.

G. Öffentliches Volksschulwesen.

97) Rede

des Ministers der geistlichen und Unterrichts-Angelegenheiten D. v. Trott zu Solz über die

Jugendpflege,

gehalten im preuß. Abgeordnetenhaus
am 26. März 1912.

D. v. Trott zu Solz, Minister der geistlichen und Unterrichtsangelegenheiten:

Meine Herren, die Denkschrift, die ich dem Hohen Hause überreicht habe, hat vonseiten der bisherigen Redner, die im Namen ihrer Fraktion und damit bereits im Namen der bei weitem überwiegenden Majorität dieses Hauses gesprochen haben, zu meiner großen Freude

eine anerkennende Beurteilung gefunden, ebenso wie die Maßnahmen, die von mir zur Förderung der Jugendpflege bisher getroffen worden sind. Es ist ja eigentlich noch ein wenig früh, jetzt schon mit einer solchen Denkschrift hervortreten; wir stehen noch im Anfang, und die Mittel, die Sie uns bewilligt haben, sind kaum ein Jahr in unserer Hand. Was mein Herr Vorredner darüber gesagt hat, daß man nicht so viele Berichte fordern möchte, gilt vielleicht auch ein wenig von dem Verlangen nach dieser Denkschrift. Trotzdem habe ich Ihnen diese Denkschrift sehr gern vorgelegt, nachdem der Wunsch aus dem Hause an mich herangetreten war. Es muß mir ja hier vor allem darauf ankommen, daß alles, was wir planen, was wir tun, zur allgemeinsten Kenntnis kommt. Hier muß mit völlig offenen Karten gespielt werden; jeder muß da hineinschauen, jeder danach fragen können, und er soll immer bereitwillig Antwort bekommen. Ich bin ja bei all den Maßnahmen ausschließlich auf die weiteste Mitwirkung im Volke draußen angewiesen. Dort müssen die Helfer, die Arbeiter erstehen; ohne die ist nichts zu erreichen, darauf ist alles gestellt. Ich kann nur ein wenig den Takt anschlagen, die Musik muß draußen im Volke gemacht werden; und wir bedürfen ein reiches Orchester, in dem kein Instrument fehlt, in dem die verschiedenartigsten Instrumente Platz finden, wenn sie nur schließlich in einem Akkord zusammen klingen. So ist die Organisation lose und auf breiter Grundlage aufgebaut. Ich habe einen weiten Rahmen gezogen, in dem die verschiedenartigsten Vereine unbeschadet ihrer Eigenart, ihrer Selbständigkeit, der Aufgaben, die sie sich besonders gestellt haben, ohne Bedenken sich einreihen können, wenn sie nur dem einen Ziele oder zunächst einem der Ziele nachstreben, die ich in meinen Bestimmungen in folgende Worte gefaßt habe:

1. Aufgabe der Jugendpflege ist die Mitarbeit an der Heranbildung einer frohen, körperlich leistungsfähigen, sittlich tüchtigen, von Gemein Sinn und Gottesfurcht, Heimat- und Vaterlandsliebe erfüllten Jugend. Sie will die Erziehungstätigkeit der Eltern, der Schule und Kirche, der Dienst- und Lehrherren unterstützen, ergänzen und weiterführen.

Verschieden sind und müssen sein die Wege, die nach diesem Ziele hinführen oder nach einem dieser Ziele zunächst hinführen. Welcher Weg zu wählen ist, was für ein Verein im einzelnen Falle zu begründen ist, das hängt ab von der Persönlichkeit, die die Leitung übernimmt, von der Jugend, um die es sich handelt, von der Umgebung, den Bedürfnissen, die vorliegen, von den Verhältnissen und den Möglichkeiten, die sie geben. So haben wir die Tore weit geöffnet, und da ist es selbstverständlich, daß das Tor nicht verschlossen werden konnte den christlichen und konfessionellen Vereinen. Sie haben seit Jahrzehnten in dieser

Arbeit gestanden und haben vielfach Vorbildliches geleistet; auch sie sind uns herzlich willkommen, und sie sollen nicht anders behandelt werden als die anderen Vereine, nicht vorgezogen, aber auch nicht nachgestellt werden.

Mein Herr Vorredner hat sich mit trefflichen Worten über die Art und Weise der Verteilung der Mittel ausgesprochen; das ist in der That eine schwierige Aufgabe; denn es kommt hier nicht etwa darauf an, die Summe nun in der Weise gerecht zu verteilen, daß jeder Verein etwas bekommt, der eine nicht mehr als der andere, sondern der Gesichtspunkt muß leitend sein, wie am besten unsere Ziele erreicht werden können, welcher Verein diesen Zielen unter den besonderen Verhältnissen, unter denen er steht, am besten dienen kann, wo das Bedürfnis nach einer Unterstützung besteht, da müssen die Mittel hingegeben werden. Das bedarf der eingehenden und individuellen Prüfung in jedem einzelnen Falle, und das ist selbstverständlich von Berlin aus nicht möglich, und deshalb mußten die Mittel dezentralisiert werden, damit dann draußen in der von mir skizzierten Weise verfahren wird. Ich habe mir jedoch eine bestimmte Summe reserviert, um einzelne besondere Veranstaltungen, die als Vorbild dienen können, und die besonderer Mittel bedürfen, mit Rücksicht auf die Zwecke, denen sie dienen, unterstützen zu können. Bei alledem aber wollen wir mit den staatlichen Mitteln nur ergänzend eintreten. Wir erwarten, daß die Mittel, die von anderer Seite bisher geflossen sind, auch weiter fließen werden, und daß immer noch mehr von privater Seite hinzutritt. Das ist auch in manchen Fällen schon geschehen. Ich habe da einen Fall im Auge, eine Stadt, in der eine große Stiftung gemacht worden ist, in Halle, wo jetzt ein schönes Jugendheim mit allen Bedürfnissen mitten in die Arbeiterviertel hineingestellt werden soll. Das ist ein schönes, beherzigenswerthes Beispiel; hoffentlich werden ihm recht viele folgen. Wo nun in einem Orte eine größere Anzahl von Vereinen besteht, da kommt es vor allem darauf an, daß die angeschlossenen Vereine sich nicht gegenseitig befähden. Ein jeder Verein soll seiner Eigenart nachleben; aber er soll auch den Nachbar nach seiner Eigenart leben lassen. Die Vereine sollen sich nicht gegenseitig die Mitglieder abjagen; sie sollen ihre Werbekraft an die Jugend richten, die noch keinem der angeschlossenen Vereine angehört; sie sollen nicht in Feindschaft sondern in ehrlichem, fröhlichem Wettkampfe nebeneinander arbeiten und nach der Palme ringen, das Beste für die Jugend in ihren Vereinen zu schaffen und zu leisten. Es wird gerade die Aufgabe der Ortsausschüsse sein, da versöhnend und vermittelnd zu wirken, die Vereine zusammenzuführen, auch einmal, wie es ja auch schon geschieht, eine gemeinschaftliche Feier zu veranstalten, um Vorurteile und Mißverständnisse zu beseitigen.

Es wäre von den verhängnisvollsten Folgen, wenn es erstens Zwistigkeiten zwischen unseren Vereinen käme. Ich habe aber das Vertrauen zu dem gesunden Sinne der Männer, die draußen in der Jugendbewegung stehen, daß sie das verhindern werden, daß sie die großen Ziele, die großen Gesichtspunkte ste im Auge behalten und nicht andere Rücksichten in den Vordergrund treten lassen. Das möchte ich von hier aus mit aller Nachdruck in das Land hinausrufen an unsere treuen Helfer dort, die sich in so erfreulich großer Zahl eingefunden haben, denen sich auch unsere Armee gesellt hat. Leutnant und Feldmarschall haben sich in die Arbeit gestellt; sie sind uns hochwichtige Mitarbeiter.

Meine Herren, wenn ich so, unbeschadet der Selbständigkeit und Eigenart der Vereine, für ihr friedliches Mit- und Nebeneinanderwirken eindringlichst eingetreten bin, so kann ich doch so ungern ich es in diesem Zusammenhang auch tue, nicht der sozialdemokratischen Jugendorganisation vorübergehen. Sie hat einen Umfang und eine Bedrohlichkeit gewonnen, daß mir dazu Stellung nehmen muß. Diese Organisation hängt in ihrem Ursprung und auch heute noch mit der antimilitaristischen Propaganda unter der Jugend zusammen. Zu Anfang wollte bekanntlich die sozialdemokratische Parteileitung davon nichts wissen. Das Eisen war ihr zu heiß, um es in die Hand zu nehmen; auch wollte sie sich nicht entschließen, die Jugend parteipolitisch zu organisieren. Man fürchtete, in der „jungen Garde“ sich ein Zuchttrute für die eigene Partei zu binden. Aber wie es doch gewöhnlich geht: die Radikalen drangen mit ihren Auffassungen durch, und auf dem Parteitag wurde beschlossen, eine politische, eine parteipolitische Organisation zu bilden, um die Arbeiterjugend zu politisieren und zu revolutionisieren. Das ist damals von einem bekannten Führer der Partei — wir haben die Worte am Sonnabend von dieser Tribüne gehört — programmatisch verkündet worden, und die radikalen Verfechter gingen mit Feuereifer an die Arbeit und schufen in kürzester Zeit eine weitverzweigte Organisation. Auch der oberste Gerichtshof, als er sich mit diesen Dingen zu befassen hatte, stellte außer Zweifel, daß es sich um eine politische, um eine parteipolitische Organisation handelte. Deswegen ist es auch ganz falsch, wenn uns immer vorgeworfen wird, wir hetzten die Polizei gegen diese Vereine, wir wollten mit solchen untauglichen Mitteln eine doch auch berechnete Bewegung bekämpfen. Meine Herren, die Polizei hat dabei nur ihre Pflicht getan. Sie hat dem Geseze zu seinem Rechte verholfen, denn es steht doch nun einmal, und nicht ohne Grund, in dem Reichsvereinsgeseze, daß Jugendliche von politischen Organisationen und Veranstaltungen ausgeschlossen sein sollen. Meine Herren, wenn die Sozialdemokraten wirklich lediglich Jugendpflege trieben

dann könnte ihnen die Polizei ebensowenig anhaben wie den anderen Vereinen. Es ist gewiß eine gute und schöne Sache, die Jugend in Gefang- und Turnvereinen zu vereinigen, Jugendheime zu begründen, um dort der Jugend Erholung und Belehrung zu bieten. Das haben ja unsere bürgerlichen Vereinigungen schon seit Jahrzehnten getan; und die Sozialdemokraten haben es ihnen jetzt nachgemacht. Aber sie haben diese Veranstaltungen mit ihrem politischen Zwecke durchtränkt, sie haben sie benutzt, um dort das Klassenbewußtsein, den Klassenhaß in die Gemüter der Jugend einzupflanzen, sie zu revolutionieren und zu politisieren und aus ihr die Rekruten zu schaffen, die später in ihre Reihen eintreten sollen.

Und, meine Herren, es sind ja nun auch gerade die Radikalsten der Radikalen, die sich mit dieser sozialdemokratischen Jugendbewegung befassen. Ausgerechnet Frau Rosa Luxemburg ist es gewesen, die neulich bei einer großen Vereinigung von Jugendlichen an sie das Wort zu richten hatte; und es stand dann in der sozialdemokratischen Zeitung, daß die jungen Leute mit begeisterten, mit leuchtenden Augen den zündenden Ausführungen dieser Dame gefolgt sind, dieser Dame, deren blutiger Radikalismus selbst der sozialdemokratischen Partei oft genug schon zuviel geworden ist. Das Herz kann einem weh tun bei dem Gedanken an diese arme, irreführte Jugend, bei der Vorstellung, wie der Haß in ihre jungen Gemüter gepflanzt wird, in diese noch nicht urteilsreifen Köpfe. Welche Frucht wird daraus hervorgehen! Haben nicht doch vielleicht Ihre (zu den Sozialdemokraten) besonneneren Führer Recht gehabt, als sie vor einer Politisierung der Jugend warnten? Ob sie Ihnen nicht selbst einmal über den Kopf wächst, und ob nicht doch in Ihren Reihen auch heute noch Väter und Mütter sind, die mit stillem Grauen diesem Treiben zusehen, die doch noch nicht alles, elterliche Autorität, Haus, Familie, alles, alles auf- und untergehen lassen wollen in der großen sozialdemokratischen Partei? Die Zukunft wird es lehren. Aber mit einer solchen Jugendpflege können wir nicht paktieren. Da muß ein tiefer Graben gezogen werden, und der uns aufgedrungene Kampf muß aufgenommen werden. Meine Herren, das wird ein Kampf um Schule und um Jugenderziehung in einem ganz anderen Sinne sein, als davon wohl sonst in diesem Hause die Rede ist. Meine Herren, das wird ein Kampf von einem Ernste und von einer Tragweite sein, daß er die Meinungsverschiedenheiten der bürgerlichen Parteien über Schule und Jugenderziehung weit zurückstellt und verblassen läßt. Sie, meine Herren, werden gewiß an Ihren Auffassungen über Schule und Jugenderziehung festhalten; aber alle bürgerlichen Parteien müssen sich in einer geschlossenen Phalanx aufstellen gegen solche Angriffe auf unsere Schule, auf

unsere Jugend; und, meine Herren, dieser Kampf ist zu führen von uns, den Erwachsenen, von uns allein; unsere Jugend wollen wir von ihm fernhalten, sie darf nicht hineingezogen werden.

Wenn uns nun von gegnerischer Seite vorgeworfen wird, daß das doch geschehe, und dafür neuerdings als Beweis angeführt wird, wir wendeten uns ja mit unseren Maßnahmen nicht an die weibliche Jugend, und das täten wir nur deshalb nicht, weil die Frauen nicht Soldaten, nicht Wähler würden, so ist das in der Tat eine naive Beweisführung; auf den Gedanken ist wahrhaftig kein Mensch gekommen. Es ist ja auch nicht richtig, daß wir für die weibliche Jugend nichts täten; wir haben ihr auch bisher schon geholfen, und im Etat steht auch eine freilich nur bescheidene Summe, um Veranstaltungen im Interesse der weiblichen Jugendpflege zu unterstützen. Nein, meine Herren, solche Rücksichten sind nicht irgendwie maßgebend gewesen, als wir uns zunächst darauf beschränkten, die Jugendpflege für die männliche Jugend stärker in die Hand zu nehmen. Der Grund dafür war die Größe der Aufgabe, die uns bevorstand, war die Erwägung, daß wir zunächst einen Teil dieser Aufgabe in Angriff nehmen wollten, um Erfahrungen zu sammeln, und dann wollten wir weiter sehen.

Also, meine Herren, Politik muß ausgeschlossen sein aus unseren jugendlichen Organisationen. Wir würden damit nicht nur gegen das Gesetz verfahren, sondern wir würden auch das Falscheste tun, was wir tun könnten. Von Politik soll dort nicht die Rede sein, auch nicht von der Sozialdemokratie; je weniger dort von ihr gesprochen wird, um so besser. Wir wollen an die Jugend unsere sonstigen Ideale, die uns durchs Leben begleiten, heranbringen: die Freude an allem Schönen und Guten, Gottesfurcht, Vaterlandsliebe, Heimatliebe, Tapferkeit, Ehrlichkeit, Entschlossenheit, Reinheit, Zuverlässigkeit, das ist es, was wir im Ernst und im Spiel bei unserer Jugend pflegen und fördern wollen. Aber nicht aufdringlich, sondern sich von selbst ergebend aus dem, womit wir sie beschäftigen wollen.

Dahin, meine Herren, gehören auch die Leibesübungen. Wir pflegen sie auch um ihrer selbst willen, um den jugendlichen Körper zu stählen; aber in der Hauptsache ist uns die Leibesübung doch nur ein Mittel zu jenem Zwecke. Gewiß sollen von ihr ferngehalten werden die Auswüchse des Sports; und ich bin da durchaus auch der Meinung, die hier vom Herrn Abgeordneten v. Gogler auf der Tribüne dargelegt worden ist. Da ich seinen Namen genannt habe, will ich auch gleich auf die andere von ihm vorgebrachte Angelegenheit eingehen und mitteilen, daß ich mit dem Herrn Eisenbahnminister in Verbindung getreten bin und dort Entgegenkommen gefunden habe, so daß zu erwarten

ist, daß in kurzen allgemeine Erleichterungen unter gewissen Voraussetzungen für die Ausflüge von Vereinen gegeben werden, die unseren Organisationen angeschlossen sind.

Der von Herrn v. Gofler genannte Professor Sohnrey ist mir wohl bekannt, und ich stehe seinen Bestrebungen durchaus sympathisch gegenüber. Er erhält ja übrigens dafür auch aus dem landwirtschaftlichen Etat schon staatliche Beihilfen. Wenn er aber auch auf dem Gebiete der Jugendpflege tätig ist, so steht nichts im Wege, auch ihn an unseren Mitteln teilnehmen zu lassen. Fortbildungsschulen sind ebenso ein Mittel. Wir wollen sie weiter pflegen und fördern; wir wollen mit ihnen die berufliche Geschicklichkeit der jungen Leute erhöhen, aber vor allem doch auch durch sie veredelnd und sittlich religiös auf die Jugend einwirken.

Meine Herren, wir wenden uns mit all den Mitteln an die guten und nicht an die bösen Instinkte der Jugend. Die Jugend will nicht hassen, sie will lieben, will bewundern, will sich begeistern. Da müssen wir einsehen, und da haben wir das Übergewicht. Da stehen uns andere Hilfsmittel zur Verfügung als jenen. Wir können unserer Jugend erzählen von unseren Helden und unseren Königen, von Männern, die für ihren Glauben in den Tod gegangen sind, die Gut und Blut für das Vaterland gelassen haben, von Männern und Frauen, die ihr Leben im Dienste der Armen und Kranken verzehrt haben; wir können ihnen erzählen von den Großtaten unseres Volkes aus der Geschichte, die jene in den Staub ziehen und der Jugend vergällen! Das ist nicht im Sinne der Jugend. Und deshalb gehört auch heute noch die bei weitem größte Zahl der Jugendlichen zu unseren Vereinen, und sie wird dort bleiben, wird weiter zu ihnen kommen und wird jene meiden. Freilich nur dann, meine Herren, wenn wir unsere Pflicht tun, wenn wir nicht die Hände in den Schoß legen. Aber pessimistisch brauchen wir nicht zu sein. Wir können mit einem siegesfrohen Optimismus an die Arbeit gehen, wenn wir alle auf der Warte stehen; hier heißt es jetzt wirklich: alle Mann an Bord; jeder muß in seinem Kreise mitwirken, mithelfen. Wenn hier ausgeführt worden ist, daß mein Erlaß vom 18. Januar 1911 den Erfolg gehabt habe, daß diese Angelegenheit jetzt überall auf der Tagesordnung steht, sich jetzt überall die Hände regen, so ist das ganz gewiß erfreulich. Aber, meine Herren, das darf kein Stroßfeuer sein, das schnell erlischt. Es muß ein dauernd brennendes, wärmendes Feuer sein, das seine Flammen weit hinaus ins Land zeigt. Und auch Sie, meine Herren, müssen mitwirken, daß das Feuer nicht erlischt, daß es ihm nie an Nahrung gebricht. Die Königliche Staatsregierung wird das ihre dazu tun. Sie hat mit dem vollen Bewußtsein von der gewaltigen Bedeutung der Auf-

gabe sie aufgenommen, und sie wird und kann sie nicht wieder aus der Hand legen.

(Allseitiges lebhaftes Bravo.)

98) Organisation für Jugendpflege.

Berlin, den 23. April 1912.

Den Bericht vom 11. März d. Js., betreffend Haftpflichtversicherung in der Jugendpflege, sehe ich durch meinen Rund-erlaß vom 12. März d. Js. — U III B 6548 A — als erledigt an.

Im übrigen bemerke ich ergebenst folgendes:

Die auf Grund des Runderlasses vom 18. Januar 1911 — U III B 6088 — (Zentrbl. S. 276) gebildeten oder noch zu bildenden Orts-, Kreis- und Bezirksausschüsse haben die Aufgabe, nach Möglichkeit alle Zweige der Jugendpflege zu fördern und die sich ihr widmenden Vereine und sonstigen Organisationen zu einheitlicher Tätigkeit zu sammeln.

Der Anschluß derartiger Ausschüsse an den Bund „Jungdeutschland“, der vorwiegend einem bestimmten Zweige der Jugendpflege seine besondere Fürsorge zuzuwenden will, ist daher mit ihrer Bestimmung nicht vereinbar. Vielmehr hat die Vereinigung „Jungdeutschland“ in ihren Satzungen (§ 1 Absatz 3) vorgesehen, sich in Preußen in die bezeichneten Ausschüsse einzugliedern. Ich nehme dieserhalb Bezug auf meinen Runderlaß vom 18. November 1911 — U III B 8100 — (Zentrbl. S. 694).

Der für den Eintritt in den Bund „Jungdeutschland“ geltend gemachte Grund, daß die betreffenden Ausschüsse nur dann auch an den Vergünstigungen für Jugendvereine teilnehmen könnten, beruht auf einem Irrtum. Gerade die zufolge Erlasses vom 18. Januar 1911 geschaffenen Jugendpflege-Organisationen sind in erster Linie die Träger aller Vergünstigungen, welche den Jugendvereinigungen gewährt werden. Insonderheit ist für eine solche Vereinigung lediglich der Anschluß an einen der genannten Ausschüsse notwendig, um ihren Mitgliedern die Vorteile, betreffend die Versicherung gegen Haftpflicht und Unfall, die Abgabe von Kartenblättern seitens der königlichen Landesaufnahme und die Gewährung von Fahrpreisermäßigungen auf der Eisenbahn bei Ausflügen, zuzuwenden. Wegen der letzteren ergeht nach Abschluß der Verhandlungen noch besondere Verfügung.

Im übrigen mache ich auf Nr. 5 des Runderlasses vom 1. April 1911 — U III B 6460 — aufmerksam, wonach bei Ge-

währung staatlicher Beihilfen nur solche Jugendvereinigungen zu berücksichtigen sind, die sich den im Sinne des Erlasses vom 18. Januar v. Js. gebildeten oder noch zu bildenden Organisationen für Jugendpflege, namentlich den örtlichen, anfügen und an der Förderung des Zweckes derselben wirklich mitarbeiten.

Ich ersuche ergebenst, den in Frage kommenden Kreisen gefälligst hieroon Kenntnis zu geben.

Um anderseits den Bedenken, die in manchen Kreisen noch gegen die dankenswerte Mitarbeit des Bundes „Jungdeutschland“ bestehen, zu begegnen, wollen Sie noch darauf hinweisen, daß der Anschluß von Jugendvereinen des Bundes an die Ortsausschüsse selbstverständlich nicht zu einer bevorzugten oder leitenden Sonderstellung dieser Vereine innerhalb der Organisationen für Jugendpflege führen, sondern dazu beitragen soll, ein einträchtiges Zusammenarbeiten und gegenseitige Unterstützung aller auf vaterländischem Boden stehenden, wenn auch mit verschiedenen Mitteln arbeitenden Jugendvereinigungen zur Erreichung des durch meinen Erlass vom 18. Januar 1911 gesteckten gemeinsamen Zieles zu erreichen.

Soweit für die gesamte Jugendpflege in Preußen ein gewisses Maß einheitlicher Leitung möglich und notwendig, ist diese, wie auch in der Thronrede vom 15. Januar 1912 zum Ausdruck gekommen ist, dem Kultusministerium übertragen, das seinerseits zur Sicherung einheitlichen Vorgehens die Bildung der mehrerwähnten Jugendpflegeausschüsse angeregt hat. In den Ortsausschüssen sollen alle wichtigen Arten von Jugendvereinen des betreffenden Ortes, in den Kreisausschüssen alle größeren für den betreffenden Kreis, in den Bezirksausschüssen alle bedeutenderen für den betreffenden Bezirk maßgebenden Verbände von Jugendvereinigungen vertreten sein. Dies gilt, wie von den übrigen, mit bestimmten Zweigen der Jugendpflege sich befassenden Verbänden, so auch von dem Bunde „Jungdeutschland“. Durch Vermittlung geeigneter Vertrauensmänner des Bundes „Jungdeutschland“, welche in die Bezirks- und Kreisausschüsse für Jugendpflege aufgenommen werden, wird es sich erforderlichenfalls erreichen lassen, daß eine Zersplitterung der Kräfte vermieden und die Arbeit schon bestehender, auf die körperliche Kräftigung und Übung der Jugend gerichteter Vereine auch von Mitgliedern des Bundes gefördert wird.

Wiederholt habe ich darauf hingewiesen, daß das Werk der Jugendpflege zu seinem Gedeihen der freudigen Zustimmung und der bereitwilligen Mitarbeit aller Bevölkerungskreise bedarf. Es ist daher mit Genugtuung begrüßt worden, daß jetzt auch diejenigen Stände und Berufe, welche bisher der Arbeit fernstanden, ihr jede mögliche persönliche Förderung und tatkräftige

Unterstützung zuteil werden lassen und Hand in Hand arbeiten mit Personen derjenigen Volkstriebe, die ihre Zeit und Kraft zum Teil schon seit Jahren der Jugend gewidmet haben und auch mit Erfolg eine leitende Tätigkeit ausüben, in der sie ihre Befriedigung finden. Eine glückliche Entwicklung des unternehmen Werkes ist um so eher zu erwarten, wenn aus allen Berufen und Ständen solche Personen an der Leitung beteiligt werden, die für die Jugend Liebe und für ihre Heranbildung zu gesunden, von Vaterlandsliebe und Gottesfurcht erfüllten Männern Verständnis und Geschick haben.

Der Minister der geistlichen usw. Angelegenheiten
von Trott zu Solz.

An den Herrn Regierungspräsidenten zu R. — U III B 7008.

99) Auslegung der Vorschrift im § 47 Abs. 2 des
Lehrerbefoldungsgesetzes.

Berlin, den 7. Mai 1912.

Auf den Bericht vom 13. März d. Js., betreffend die Erinnerung 10 der Ober-Rechnungskammer zur Teilrechnung der dortigen Regierungshauptkasse über die für verschiedene Zwecke des Elementarschulwesens geleisteten Ausgaben für 1909.

Der Auffassung der Königlichen Regierung treten wir bei. Die Vorschrift im § 47 Abs. 2 des Lehrerbefoldungsgesetzes, wonach einem Schulverband, wenn in ihm die Zahl der Schulstellen auf mehr als sieben steigt, der von ihm bis dahin bezogene weitere Staatsbeitrag fortzugewähren ist, zwingt ihrer Fassung nach zur Fortzahlung des „bis dahin bezogenen“ weiteren Staatsbeitrags in unveränderter Höhe auch im Falle späterer Änderung der Schulstellen durch Umwandlung von Lehrstellen in Lehrerinnenstellen. Der Schulverband B. hat deshalb Anspruch auf die Fortgewährung des von ihm bis Ende September 1909 bezogenen weiteren Staatsbeitrags von 1350 M jährlich.

Der Minister der geistlichen
usw. Angelegenheiten.
Im Auftrag: Müller.

Der Finanzminister.
Im Auftrag: Böhle.

An die Königl. Regierung zu R. — M. d. g. U. III E 524. J.-M. I 4482.

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the event, most Angels went away; those who stayed did not die for the cause.

It was immensely reassuring to have the Angels there. One's terror of the police and the crowds of "skinheads" outside—who later started lobbing the plastic balls back at the hippies—could be temporarily appeased by the motorbikers' brutal competence and friendliness. And a few of the Angels were marvellous—joke-telling, comradely messengers of goodwill from the outside world. But even the Hell's Angels have limitations: defence was one thing but a semblance of order had to be kept. By early Saturday evening, the "leaders" were fairly quiet and others had taken on the job of keeping the organisation going: the grassroots democrats who go to meetings, pay attention to the voting and abide by majority rule. These ordinary hippy citizens worked with the Angels and soon began to be the effective leaders of the commune. The police bust came too soon for them to learn how to use their voices.

By sundown on Saturday, four days after the squat began, 144 had lost its soul. King Panic reigned; the only thing that mattered was the fight between skinheads and Angels. The police raid on Sunday afternoon destroyed Dr John's commune. And by then many people, led out by Frank Harris, Paul Hogan and others, had left it anyway. It passes into myth and the BBC archives, a reverberating political act done by ostensible non-politicals. It was the London hippy-underground's 1905.

Later on, that Sunday, in the kitchen of a friend's flat, I talked to Frank Harris. A girl friend of his, called Polly, was there, too.

CLANCY SIGAL: Were you there all the time?

FRANK HARRIS: Most of the time, yes.

CS: What's the basis of the hatred between the skinheads and you people?

FH: We have no hatred for the skinheads, as such, as a social group. But we do worry about them, because they have a basis of inferiority; we are different, apart, separated from their conception of what is right. They are working class people. Their lives are ruled by the world that they do from eight to five and when they return from it. Anybody who doesn't do this, who leads a free life of any form or description, is therefore an enemy. Remember, these are children of about 15 to 17 years of age.

CS: But how can you live a free life when you are confined to one mansion, the crowds and the police are surrounding you, the press is on to you, and you know perfectly well you are on stage all the time?

FH: This is just one aspect of it, a highlight, a focus point. We have asserted our right to occupy this form of property that is left lying loose around for no real reason, apart from sheer profit-making and things like that. And there are literally thousands of people—families, and just young people in general—who occupy London and the provinces, who need accommodation very badly.

CS: Were you one of the people who chose 144 or did you come in later?

FH: I came in later. It was chosen at a meeting when a list of suitable properties was put forward and this property, 144, was obviously the best target because of its publicity value.

CS: Who is in charge of the relations with the police?

FH: Basically John Moffat.

CS: Well, how come I could get to you all right, I could get to Paul Hogan all right,

and a lot of other people, but Moffat seemed to be like God in the sky.

FH: Because Moffat is trying to run a one-man band and he's trying to do 20 different things at once.

CS: Is this basically his show? Like a producer?

FH: Yes.

CS: Well, I assume you all have monstrous egos and that you are all going to make your own shows at any particular time, and get leadership experience that way. Who is in charge or organising things in the commune?

FH: A chap called . . . Two people actually: Paul Hogan, who is an ex-CND member, anarchist, ILP; and an Irish chap called Bob.

CS: Bob, oh yes, Bob's marvellous.

POLLY: He's in charge of the kitchen.

FH: The start of the Street Commune's idea of taking over large properties comes from the Drury Lane Arts Lab. The idea was generated by myself, Jim Haynes and a chap called Kylastron, early last summer. Jim Haynes and the rest of us have been trying since 1967 to find suitable properties where we could house London's young homeless. But every time we stated our intentions to the landlords, we were flatly turned down, even by the GLC.

CS: Did you want to buy property or just move into unoccupied premises?

FH: Unoccupied premises, that were not suitable for anything else, we were willing to rent or buy.

CS: That would really require a degree of organisation. Did you, Kylastron and Haynes meet with each other a lot? Had you known each other? Were you working with each other?

FH: We were working together in the Arts Lab at that time, doing outside things, creating for avant-garde projects.

CS: Have you been influenced by the ideas of Des Wilson [Shelter], George Clark [Notting Hill Housing Service], people like that?

FH: Never even heard of them. (Laughs.)

CS: Whose ideas have you been influenced by?

FH: Antonin Artaud, people like this, 1925 theatre of cruelty; and of course, traditional people like Kerouac and Ginsberg; also on my own personal scene, various philosophers.

CS: The commune, with homeless young people, has a therapeutic side. Could you explain that?

FH: Many of these young people have dropped out of society because they are emotionally, and for various other reasons, incapable of handling it. Either through a lack of 'social potty-training' or a lack of moral courage—fibre. I don't like that word "moral courage." But they are constitutionally unable to face up to disciplines of society. Now you will find that all societies work within the same broad spectrum of rules: the Mosaic law is a good example. By creating these rules for themselves, rediscovering them as it were, and therefore having to discipline themselves to these discoveries—this will enable them to understand the need and the reason behind most of our main laws, the main structure of our society. Now, this is beautiful, in that they can therefore leave the underground community and go into society and become productive members of society.

CS: You make a distinction between the community and society.

FH: The community is a microcosm of an experimental society.

CS: In other words your friends down there

at 144.

FH: Yes.

CS: It sounds to me that you're re-socialising dropouts to go back into society.

FH: That is possible.

CS: Aren't you doing the enemy's job for them?

FH: There is no enemy as such. People cannot really change society. It's far too big for the minority group, the 1 per cent, 2 per cent, whatever it is, of the hippies, the whole dropout underground movement. But they can have influence when they go back inside society.

It's like having a great big factory. If you are a mill hand working on the bench, you have got every right to protest against your executive officer's decisions if they affect you. Your protest can take many forms, withdrawal of labour, or dispute with the management, or literally complete withdrawal of labour in that you resign your job. Well, once you have resigned, dropped out of that particular firm you have no longer any right to parade up and down outside the factory gates with placards saying "Dirty rotten capitalists" or something like that. Dropouts, who spend so much time criticising the other society, have no right to criticise the other society because they are not contributing anything to it and they are not prepared to help create it, shape, mould it into a more ideal . . . more Utopian . . .

CS: Are you saying that the only honest thing young hippies can do, once they "leave society," is to form their own community rather than to keep carping at the larger society?

FH: Precisely. Otherwise they become social parasites living off the dustbins of society.

CS: That is a slight echo of what people in "society" say about hippies. Have you spent much time with dropouts?

FH: About six to seven years.

CS: Why do you like them as people?

FH: Less inhibited. I find a freer easier communication of thought with them—that is, with those who are capable of free easy thought. They have no hang-ups sexually, emotionally, morally; their morals are mainly a series of rationalised ethics derived from quasi-philosophical concepts, half-shattered ideas.

CS: Gotten from where?

FH: Underground literature, briefly remembered snatches of philosophy from school, and stuff like this. Quite a large amount have attended college and also started university courses. A lot of them have never finished their courses and you will find one in every 300 who has consciously dropped out because he wishes to create a different thing.

CS: Would you say that there was generally, a low, a high or an in-between IQ for these people?

FH: O Lord.

CS: Could these people—all other things being equal—go out and get jobs, or get married or build houses or buy mortgages and all the rest of it?

FH: I think many of them are not emotionally mature enough, as yet, for marriage, and for the discipline of holding down a full-time job. On the creative level, many of them are quite exceptional. They are producing some really beautiful pieces of work. They are inclined to work in the creative aspects of life. IQ level? I would put it down as the normal level.

CS: My only experience of a therapeutic community is one involving very, very sick people indeed.

144 PICCADILLY

Clancy Sigal

Most of what has appeared about the '144 squat' was merely news snippets or generalised leader-writing. It was clearly, in some sense, an important event. But in what sense? And what were the squatters really like? This article, which is largely in interview form, gives the feel of that movement and of these people.

On Saturday 20 September, about 1 pm, I took a taxi to 144 Piccadilly and hung around the forecourt waiting for a young man in a blue shirt to repair the ladder leading to the makeshift drawbridge into the hippy-occupied mansion. I didn't especially know what I was doing in the crowd of sightseers, newsmen and police. Perhaps to express solidarity, or curiosity. Maybe I'd meet some friends.

Outside, with the crowds, I was a passive onlooker, not a cop, not a hippy. But when I got past the tight knot of guards on the drawbridge, and stepped into the enormous front room, I immediately knew I'd become an interested party. The hippy occupation was no place for neutrals.

Casing the house took nearly an hour. The rooms were magnificently large, rows of them on several floors. Nobody stopped to ask for credentials. I didn't make a nuisance of myself, and eventually I found a few people to talk to. The atmosphere was hard-bitten, rather old—experienced not in political manoeuvre but in absorbing shock. Although panics and emergencies followed each other every few minutes, the remarkable thing about the 144 squat was the almost complete absence of surprise.

A man I never met, named "Dr John" Moffat—otherwise, Phil Cohen—had stage-managed a successful production. I was backstage with the actors; or rather, one troop of actors. The others—police, herd of spectators, photographers and well-wishers—were temporarily outside. As at the University of London students' union sit-in and LSE troubles last spring, an improvised script was being written by allegedly hostile antagonists. It was all, I felt, for the benefit of the mothers and fathers "out there," the unseen TV and newspaper audience.

I sought out "leaders," the people who knew how to talk. Effectively this split me off from the great mass of people inside the house, the hippies proper. They were the "extras." I'd moved closer to the real focus of activity: the spokesmen, activist-minded and organisers.

Throughout most of Saturday, 144 Piccadilly could have been re-taken by Ken Dodd and a dachshund. Virtually all the temporary inhabitants were over in Hyde Park near by, listening to a pop concert. This vexed the security committee which met in constant session behind locked doors, but nothing was done except issue mimeographed appeals to music-loving hippies. "Security," at least earlier in the day, was democratic and haphazard: anybody could take up a station, load up on water-filled plastic balls or flash mirrors across Piccadilly in the eyes of detectives.

To an observer, the people in the house appeared to fall into degrees of hippy-citizenship. At the top were the thinkers-publicists like John Moffat, Paul Hogan and Frank Harris, the underground professionals. Just below were men like Bob, who ran the commissary, Denise, the pamphleteer, and Martin, a kind of go-between and co-ordinator. Immediately below them were self-appointed couriers and initiative-takers such as the 17 year old from Gloucester who guided me over the house and who

seemed to me to be the best, if most paranoid, of the lot. Below them tigers dwelt, the rank and file in sleeping bags, on stairs, drifting up and down the drawbridge.

After checking various outposts and chatting with boy- and girl-sentries, I took my own post at a table in the "coordinating room" at the back of the ground floor. Sitting between Frank Harris and Martin, occasionally Denise, I soon began to reply to people's questions. The point of the underground management system is that if you're sitting in the chair you're in command. I drew the line only at suggesting tactics to my friends, a hang-up from prehistoric political times. (The Belsize Park revolutionaries, as I learned to call them at LSE, had no such inhibitions.)

As there were (or seemed to be) hippie castes, so there were also degrees of perceived violence. The newspapers wrote about 144 Piccadilly as an unruly circus, fun and games. Arriving by taxi and mixing with the gawpers like myself, I found the scene somehow grimmer, certainly uglier. If there was a "carnival atmosphere," it belonged more to medieval witch-burning holiday or Tyburn tree hangings; mingling with the crowd was no joke.

However, once inside the forecourt where hippies, newsmen, police, well-wishers and (no doubt) *agents-provocateurs* happily mixed, I saw it really was a middle ages carnival but the flagellants were holding open house. The only place to relax was inside, not on the sidewalk.

So I went in. And found the counter-sign to the waiting violence outside. Hippies waiting to be busted, perhaps beaten; leaders willing to go to prison; and Hell's Angels.

144 Piccadilly, I immediately felt, was about violence and only violence. One was drenched in it. Everyone's responses were to and away from the possibility of arrest, mob action, police brutality. Despite press accounts of stockpiled weapons, I saw none except for some sticks and plastic balls.

The hippies had invited violence, would

be passive against it, and the vacuum was filled by the ton-up pretorians from Brighton, Walthamstow and points further out. The tacit understanding was that the non-violent hippies would arrange a scene and the hardcore hippy resisters, plus the Hell's Angels, would physically defend the mansion.

The 144 squat was all things to all men, whether inside or out. You did your thing fairly unmolested. Mine, I suppose, was the "voyeur" thing, except that an old-line political like me soon started exchanging experiences with whoever would listen. Having been blooded at the Mallet Street students' union sit-in and LSE's picket lines, I did not take notes, but tape-recorded later the interview with Frank Harris, which follows.

As the day went on, the Angels took over. The vacuum had to be filled. I never saw an Angel hit anyone, but their presence—their booted, studded, chain-swinging style—begged for retaliation. Without effective leadership, 144 Piccadilly was plunging into either anarchy or rebellion: inevitably, the organised anarchy outside would win. Resistance lay not in organising but in paranoid outbursts against clandestine newsmen, possible police charges and the terrifying gap that opened between the non-violence people and the Angels.

As on cue, the politicals soon appeared. One moment I was chatting with Harris, Denise and a few others; the next an old friend from the LSE struggles was hastily diagramming how best to defend 144 and being listened to (I think). Later I learnt about the anonymous "anarchists" and "helpers" who show up as soon as a scene is going, deposit weapons and then leave before the fighting starts. Some helpers.

By late Saturday afternoon, the die had been cast. Undisciplined types were tossing the heavy balls from the upper windows (badly hurting a six year old girl, I'm told, and an ice-cream vendor) and the leaders and sub-leaders were calling for the Angels to restrain the wild men. It was accepted that the Angels would fight for the house. In



Jeanne Hendry