ALEXANDER HIRSCH 1906-1943
Alex's Daughter is alive living in England today.

**Book** by

Alex Hirsch

half brother of

Sue + Rosetta

Post War Reconstruction in Germany

w/ Newspaper article
Address to the Whitauntide Meeting in London
of the
German People's Socialist Movement
(Volkssozialistische Bewegung.)

Ladies and Gentlemen,

You have asked me through your chairman to tell you what I think the right spiritual foundations for your movement and for the establishment, after the war, of a sound state of affairs in Germany. Let me, then, tell you what I deem necessary.

"People's Socialism" is a good name; it is a big perception; it points at a great aim; not at any group or class but at the Societas Populi, the working community of the whole people.

Opinions may differ as to the ways towards nation-wide cooperation, but the guiding principles are unchangeably fixed. These principles are the result of millennium of human experience. We find their beginnings in religions of primitive peoples. We find them developed in all great religions: in the laws of Confucius, in the teachings of the Vedas, Zoroastor, and Buddha whom the Nazis call wrongly "Aryans," and in the laws and precepts of Moses and Jesus of Nazareth, whom they call "Semites" in inked contrast. The Koran adopted essential parts. These fundamental principles demand the love of God; submission to the will that rules the universe, striving after harmony with His creation, and love of our neighbour.

Let us concentrate on the Western World. The oldest precepts of the Bible deal with the fear of God, truthfulness, and justice. These precepts and the Gospel of God's love, the love of our neighbour, the care for the weak, steadfastness in suffering, and forgiveness of guilt, if those who were guilty repent, began in the last 2,000 years to influence Western thinking and the conduct of small minorities among peoples.
Yet their influence on life and action of nations remained insignificant.

Love of our neighbour, protection of the weak, truthfulness and justice are pre-conditions of human community. In Germany, these principles were officially condemned: hatred was proclaimed instead of love, deceit instead of truthfulness, might instead of right, persecution instead of protection. The re-erection of these fundamentals of civilization will be decisive for all future German policy.

Love of our neighbour is neither emotional love nor feeble yielding but care and sacrifice for others. It demands firmness, often strictness, always understanding, and overcomes harshness and self-righteousness. Self-righteousness and ignorance of others create tension between individuals, groups, and nations. We see too easily and too gladly the mote in the other's eye and forget the beam in ours. We strive too little for knowledge of others and judge them too easily after superficial appearances. On self-righteousness and ignorance builds propaganda of hatred. Knowledge of our own faults and understanding of history, character, and conditions of other nations are, therefore, necessary subjects of future education.

Love of our neighbour: helpfulness towards the nearest, understanding for the fellow-citizen, and striving for international understanding and collaboration must direct our actions. Yet it is only natural that our own people should be nearer to our heart than foreign peoples. Men, who are selfish and looking in consideration and love of their nearest, seldom do any lasting good to the community; nations, who lose their self-esteem, never achieve great things for mankind.

Primary decency compels the strong to protect the weak. National self-preservation forces those responsible to the community to protect the socially weak of the own nation.
Human responsibility and self-interest demand of strong and advanced nations assistance and protection of weak and backward peoples. —

Once, the world thought us honest, and we were comparatively honest. To-day, it takes us for a nation of liars and deceivers, because those, who crept into power by lies and deceit, legalised breach of undertaking, lawlessness, deceit and fraud in order to enslave and loot their own people and the world.

Germany must grow honest again in word and deed. We must become honest again towards others and ourselves. Never more must the end justify the means. Nation and world are tired of lies.

Fight that shall bring true success demands untainted weapons. Also for politics the Commandant stands: "Thou shalt not bear false witness against thy neighbour." Only they who adhere to it can demand it of others, can open the door to honest criticism, and re-establish the Freedom of the Word.

With Freedom of Confession and Freedom of Science I need not deal; they are matters of course. —

Law serves the protection of the individual and the community. The task of Public Law is the definition of rights and duties of the individual towards the community and of the community towards the individual.

In civilised States, first principle of justice is equality of all citizens before the Law.

Where the Law ceases to protect the community, there exists anarchy. Where the Law ceases to protect the individual, there exists tyranny. Where legislation or interpretation of Law are misused in favour or detriment of parts of the community, there exists class-rule. In states that tolerate one of these conditions there exists illegality. Such States are no civilised States.

Law grew from the peoples' life like a strong tree: old branches died; new branches sprouted; their leaves filled...
the part of our law has grown in that way; large parts were adopted in codified form from Roman Law. In spite of this dying and growth of legal thought influence continually the life of the nation. "Debt-Custody", and "Servants' Regulations" are forgotten. In the last hundred years a new branch has grown; social legislation. Another branch, during which illusions, entwined with hopes, shot forth and dried up: the Weimar Constitution. Then came robbers and murderers and hacked off the good branches. The tree became bare but it did not die. When robbers and murderers, liars and forgers, hangmen, spies and torturers are judged, the poisons of their criminals doctrines driven out, the ulcers they left on the nation's body burnt out, true right must be re-awakened with careful strong hands. New laws will define the rights and duties of individuals and community in Production and Distribution; for the time of economic liberalism is over.

Friedrich

More than a hundred years ago, Frederick Hebbel wrote:

"Individualism is not an aim; it is a way; it is not the best, it is the only way."

That was valid then, is valid now, and will always be valid. No systems count but the individuals, their character, their conduct.

What are the aims?

The aim of all economic planning are safe economic conditions, i.e. Freedom from Want.

The aim of all political planning is internal and international peace; i.e., Freedom from class struggle and from fear of war.

The aim of all planning in the spiritual sphere is attainment of a higher spiritual and moral level, i.e., Freedom from crime, and spiritual contentment; Freedom from inherent fear.

Nations are groups of individuals; this we must never forget. Every man, woman, and child must be led to higher understanding, a higher sense of duty, higher civic responsibility.
During the 150 years, progress in science and technique was enormous, economic progress considerable. Yet in spiritual progress, in progress towards good application of our material advance we failed. Why? - Because we became intoxicated with material progress, because we wallowed in our technical advance and forgot the real aims. Because men remained too undeveloped for carrying out the ideals of their spiritual leaders. Because those ideals remained wish-dreams.

Why was that specially so in Germany?

Because we have been turned into a nation of specialists, of experts, of people who know ever more and more of ever less and less. Because mastery of technique became the end even in spiritual professions.

Why was that so? Because Germany had become a greater Prussia. Because Prussia was a military State, built not on understanding but on obedience. Because this militarised State, whose strength lay in the discipline, strictness, and efficiency, integrity, thrift of her soldiers, civil servants, and the industry, skill, honesty, discipline, prosiness, and thrift of her common people, was the one ascending power among remains from feudalism and German romanticism, and gained quickly overwhelming influence on German fate.

Because Prussia was controlled by a small clique, which relied exclusively on army, police, and militarised bureaucracy. Because in Prussia officials, magistrates, and judges were usually reserve-officers. Their underlings "civil-provided" sergeants, while farmers, manufacturers, merchants, bankers, and others were by the ruling clique solely valued as potential military suppliers and "assistant paymasters". Because the ruling caste and the majority of the military and militarised bourgeoisie treated all "outsiders" with the same contemptuous condescension as their dentist, masseur, and parson.
Those fellows had to know their trade but must have "no horns and bugles" ("Keine Ahnung von Tuten und Blasen"), the signals by which the people were bamboozled. Consequent to this principle, the rulers behind the stage valued Parliament, except the representatives of their own interests, as follows: Free Conservatives were "Weaklings and Cowards", National Liberals "Shop-keepers and Pepper-bags", the Roman Catholic Centre "Black Rabble", Democrats "Herring Tamers", Jews, and Jew-servs", Social Democrats "Fatherland-less Beggars", the whole "Hooting, Babbling" booth; "Vox populi vox Rindvish" ("People's voice, cattle's voice"); Podbielski only shouted what all of them thought.

Schools, except technical schools, were staffed with reserve officers and "reliables" meant to educate their charges into "efficient" subjects, hurrah-shouters, von Podbielski, Prussian Minister of Railways under Bulow and canon fodder. The Protestant Church was a State-Church; most of its pulpits were staffed with theologically killed power-admirers, meant to protect the "God-willed dependencies" and to fend off grumblers with hopes of a better beyond. Where not State but land owner was Church patron things were sometimes even worse. And the Roman Catholic Church was "alien" and suspect.

In the Republic, the King, to whom military and bureaucracy had sworn unconditional obedience was abolished, but the Clique remained in power behind the stage. Their helpers filled Government-departments and provincial administration, and staffed the law courts, Ministers and presidents, even "auld Hindenburg", were buffoons in their eyes, some of them not quite wrongly so. If one of "them fellows" could not be "handled" he was "bumped off" by craftily investigated tools, or hunted to death by cunningly led action. And the Tribunes and Elect, dumb and optimistic republicans, while doing good work for the day, had their minds clogged with petty quarrels and hardly noticed what happened behind

x von Podbielski, Prussian Minister of Railways under Bulow.
their backs. Thus, in 1933, after careful preparation of the soil, the self-same clique maneuvered into power their corporals and under-lings, and a gang of police-spies, bankrupts, perverts, and criminals. Again, they remained in the background, leaving the filthy work to a number of disreputable politicians and to the others. Many were ashamed of this alliance with criminals and rabble, many wanted soon to get rid of the spirits they had called but most of them were, on the whole, well content with the results— as long as things "went well".

That is Prussian Militarism in its last debasement, into which it was driven by fear of Communism, spiritual incapacity to put up with the "hunger for new power. It was their second "try", and they will "try, try, try again", if we let them. Had not Wilhelm II, that mirror of their ideas and willing tool in their hands, spoken of the "three Punic Wars against those new Carthagians, the English"? Their aim is world domination: a monopoly of the world’s traffic, raw materials and wealth while industries. Once the British Empire had fallen, the Yankees, Bolsheviks, and finally the Japs would be dealt with easily. Thus, forward in shining armour to Pax Germanica: it would mean neatness, efficiency, good sanitation, "law and order" throughout the world, with generous pay for foreign collaborators, cheap labour from coloured peoples, Spartan simplicity for the White, moderate comfort for the German working class (more would soften and spoil them); iron rule in farm and factory, at home and in "collaborating countries"— and plenty for the Clique, with the chairman of the German Aye Trust supreme ruler of the world’s chemical, the president of the United Steel Works Kaiser of the world’s heavy industries, and so on. Isn’t that worth another ten millions German dead? The Wehrmacht (Forces) are but a tool of that system, designed and developed for absolute rule and conquest. The generals are but military experts. Before 1914 there were no "political" funerals in Germany; after 1918 there were only a few. Amongst them Seekt was the only genuine—"Militarist";
Colonel-General von Seeckt, in the World War Chief of Staff of Army -group Crownprince - later C-in-C. and main organiser of the Reichwehr.

General Erich Ludendorff; in the World War Quarter - master general and Chief of Staff to Hindenburg; from 1916 to 1918 de facto military dictator of Germany; later a writer and editor of tracts and a periodical on "Nordic" creed.

General of Engineers Wilhelm Groener, in the World War, Chief of Railway Operations, 1918, Chief of Staff of German Army, head of the War Office, and Prussian Minister of War; later Reichwehr - Minister, Reich - Minister of Transport and Vice-Chancellor of the Reich. Major-General von Lettow-Vorbeck, C-in-C. German East Africa, later a democratic politician and orator.

General Kurt von Schleicher, in the World War a member of the Great General Staff; later main co-organiser of Reichwehr; Secretary of State, then Reichwehr - Minister (after Groener); finally Chancellor of the Reich. Tried to overthrow Hitler and Pappen by a right-to-left coalition based on all Trade Unions. Murdered by the Nazis on the 30th June, 1934.

General Baron von Schoenaich; in the World War Chief of Cavalry Department of Prussian War Ministry; later a pacifist writer and agitator. Interned in a Concentration Camp at the age of 75.

Major-General Ritter von Epp; Bavarian Freicorps-leader; Overthrew "Red" Government in Munich; later Nazi Reich-Commissioner in Bavaria.

Of all these only Baron von Schoenaich belonged to aristocracy; the others came from nobilitated military families or were commoners.

Of Ludendorff defeat had made a muddle-headed mystic, mislead and misused by politicians; Groener and Lettow-Vorbeck were honest democrats, Schleicher and all too clever opportunist, and Schoenaich a pacifist martyr.

The Bavarian "Mother-of-God" General von Epp did much harm as a furtherer and henchman of Hitler's but remained always a somewhat comic figure. The Officer caste was regarded by the people as the first caste in the country and behaved accordingly.

Contrary however, to Japan's Samurai they were nothing but tools: tabu-rulled, forced to keep aloof from politics, poorly paid, and powerless. Great General Staff and minor staffs were appointed after severest selection. Here the powers of birth, connections, and money failed; only faculty, efficiency and "character" counted. Rank and file were drilled into highest efficiency, trained to greatest ability, hardened to utmost toughness. Every able-bodied man from 18 to 45 was due for military service; only criminals and "reconisable lunatics", were exempt. Every socially eligible, in possession of the Lower School Certificate was, if able-bodied, an officer of reserve, territorial's (Landwehr) and home guards (Landsturm) up to his 60th year. Warrent and Non-Commissioned Officers, even if "civil-provided"
remained conscripted for service in reserve, territorials and home-
guards. They all: officers, N.C.O.'s and men, were under military
oath (Fahnenpflicht) when external or internal Emergency arose.

The true rulers and wire-pullers of that mighty machine,
however, sat in the Landowners' Union (Landbund), the Association of
Mining Interests in the Dortmund and Essen districts "Longen-Verein"
(longnamed association) the Steel masters' Union (Stahlwerksverband),
and similar bodies, and under Wilhelm II's rule and Hindenburg's
presidency, in the Palace Camarilla.

As furtherer of the highly developed military tool Prussian
Militarism won merit in Europe's liberation from both Napoleon's.
It gained merit also in the unification of Germany, regretted by many
to-day, but historically unavoidable at its time. But it always
sank back into power politics and the pursuit of narrow class-aims.
After 1815 it became the main reason of German Misery; after
Bismarck's dismissal, the main cause of German Danger. After 1918
it made impossible Hitler's rise to power; after the impending
defeat it may lend its hand to another Hitler. It must be pulled
out with its roots.

To-day I cannot deal with the spiritual crippling the ruled
suffered. This is an address, not a lecture on peoples' psychology.
In such a lecture I should try to show you the whole picture of the
spiritual illness from which our people suffers. Who wants to heal
needs the whole picture. What I have said will, however, suffice to
show why the German Nation, in the last seventy years, produced so
many outstanding specialists and so few spiritually independant
leaders, why our peoples' mind become shallower and shallower, and
why it became a dumb critique - less admirer of power and of the powers
that be whatever they were. It suffices also, I feel sure, to prove
that not only must the Nazi-poison be driven out, but that the whole
nation has to be re-educated from the bottom. In this education
foreign countries can help but we ourselves must will it and carry
it through.
This spiritual transformation of the German people is the most essential and also the most difficult of our tasks, it must begin with the re-education of teachers, clergy, and judges.

If the annihilation of Nazidom and Militarism and the Spiritual transformation of the people is not carried through to the very end, all our efforts will be in vain, all partial successes, great as they may be, will sooner or later come to naught.

Annihilation of Nazidom and Militarism will not be all too difficult after the Total Defeat of all they stand for. Destruction is easier than construction. With the people's spiritual transformation we shall not fail, if we use all the means at our disposal and let no opportunity go by.

The older among you will remember the time between 1918 and 1923, when the old idols fell, when the army was defeated, when the Kaiser fled to Holland, Ludendorff to Sweden, when hunger, grippe, armistice conditions, peace terms, currency in circulation, the people's souls were terrible. Mystics from Rudolph Steiner to that Weissenberg, who saw Salvation in white cheese drew masses, until Poincare sponsored the Rhineland Republic and marched into the Ruhr. The despondency turned into fury, and more sinister prophets gathered followers for their fatal creed.

This time, after Nazi-swindle and Master-Race-dream, after unconditional surrender and occupation, after a decade of privation, oppression and strain that vacuum will be even greater.

Then, and not a day later, The fight for Spiritual Transformation must begin. The moment of doom gives an opportunity such as may never come again. That opportunity must not be missed. If we miss it, others may use it for evil. The fight must be waged with the whole armament of Modern propaganda and the whole art of individual and mass-psychology. It must be waged as an ethical and religious crusade. Its call must go out to the free-thinkers of all shades and the believers of all confessions.

Only then is Religion "morphin for the people", when it is restricted to feeding the people with hopes of a better Beyond,
The Latin word "religio" means "Care", loving care of all human affairs. Spiritual advance and spiritual peace are the aim of all religion; human happiness and world-wide peace the end of all true planning and policy; all material achievements are but means to that end.

The moral and spiritual crusade must be prepared abroad in every detail now. The first clergymen and propagators of ethics must be trained in Britain, the Dominions, and America now. Britain and America will help us with this work. In the work in Germany, foreigners can help who understand the character of our people; for contrary to all propaganda-lies, Germans like foreign things and are fond of foreigners. What "come from afar" is good; he who comes from another province is intruder. Therefore the local work can only be done by regional people, speaking with the regional accent, and by carefully chosen foreigners: no Berliner can work in Bavaria, no East Prussian in Westphalia, no Silesian in the Wurttemberg. Yet layman and clergy, be they German or foreign, must be more than ethics and theologians; they must possess deep knowledge of psychology and of political and economic issues; they must have wit, tact and charm. Only part of the people will come to their churches and meeting halls, read their papers, listen to their wireless talks. They must go to the people, speak and discuss with individuals and before groups; if they show weak points in discussion, they will do more harm than good.

Within every small community, in village, parish, and factory, there must be a person of high ethical standing to whom all can come with their spiritual and material cares, not as members of a party or congregation but as human beings. Teachers and physicians, nurses, and clergymen of all denominations should be specially fit for this work; they must, however, possess, above their professional skill, sympathy and understanding, tact and discretion, as well as knowledge of economic and simple technical questions. In such places, publicans and shop-keepers, to whom

"Religio" from "religere" - bind closely (to a cause or task).
people bring their worries since time immemorial, must be educated towards this work.

Let us leave nothing undone. Let us be ourselves helpful, truthful, honest and just, wherever our place, and we shall carry through the spiritual and moral recovery of our people, when Nazidom and militarism are destroyed. In this necessary work of national cleansing lawless acts must be avoided; there must be judgement, not murder. Yet let us be judges who know to wield the full power of the judges who know how to punish, where admonition fails. This time, there must be no weak amnesty, no cowardly compromise, pushing nation and world into new distress.

We shall find solid political and social forms, if we are bold in planning and careful and thorough in detail. We shall master our economic difficulties, if we avoid mass-unemployment, occupy in production all disengaged hands and forces, and use our advance in science and technique and the great faculties and good qualities of our people at last, once and for all, fully and exclusively for peaceful ends. In this, foreign countries will help, as soon as they know beyond doubt that we are seriously working at the moral and spiritual transformation of our nation. For a time, our people will be poor, their lives scanty; yet who learnt more thoroughly than we Refugees that not material things make happy, that true happiness comes from love — gladly given, gladly taken, from friendship, from duty done and harmony achieved.

One last warning: Remain united, avoid petty quarrels! Strife is the evil that destroyed many great things in Germany. Do not be dogmatic in un-essential things, but adamant in essentials.

As we stride forward on this way to purification, the only way that leads to the end, and when we have laid the foundations for a better, purer, and peaceful Germany, we can appear before the world and offer our collaboration at the great ends of mankind, a strong, free, and happy people. They will not reject us.

Through the centuries rings the Silesian Wanderer's, the poet Angelus Silesius', "Warning":
Man, grow essential, do,
For when the World once ends,
Then Chance, it endeth too,
It's Character that stands.

Under this motto:

Luck on your way,
People's Socialists!

A.H. ANDERS.

Mensch werde wesentlich.

Denn wenn die Welt vergacht,
Denn fällt der Zufall weg,
Das Wesen, das besteht.
SOUVENIR LETTER CARD.

Esplanade Hotel, Frinton-on-Sea, Essex.

To... Herr Dr. Fisch

Germany.

Berlín 1930
Souvenir of...

Esplanade Hotel,
Frinton-on-Sea,

Near Harwich and Felixstowe.

Two hours from Liverpool Street.
Sea View from First Floor.

The Beach in front of Esplanade Hotel.
... und Harwich grüßt. Herr von Nie... und ein Brief, der von einer...  

Im Haus, wo der Herr lebt, gibt es... und drei Stücke Vettel.  

Mit freundlichen Grüßen, Ihren... und Ihre freundliche...