

Encyclopedia - Michael Kühnen

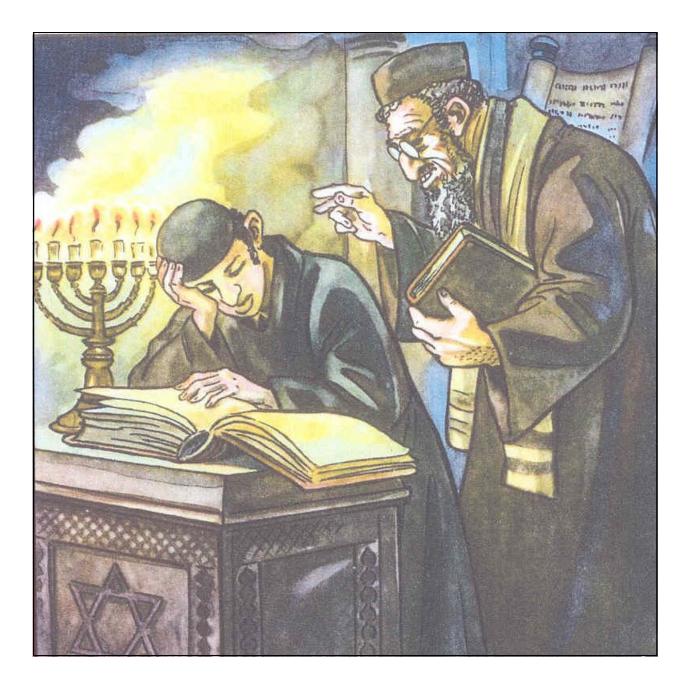
52 - JEWISH

Judaism must be understood first and foremost as a people and not as a religious community. It is a separate people with a common language, culture and history and a common blood mixture protected by harsh, religiously underpinned racial laws, which is alien to the peoples of Aryan race. Therefore, National Socialism demands racial separation between Jews and Aryans.

Nevertheless, the political importance of the mixture of races between Jews and Aryans has probably been enormously overestimated historically. More important and more disastrous than this mixture of races, the penetration of Jewry as a spiritual power into the cultural history of the Aryan peoples proves to be to this day. That is why the party program of the National Socialist German Workers' Party declares in point 24 the resistance against the "Jewish materialistic spirit in and outside of us" as a prerequisite for the recovery of the German people - which applies mutatis mutandis to all Aryan peoples.

This "Jewish materialistic spirit" comes from the Jewish religion, which wants to totally regulate and determine the life of the Jewish people, so that an identity of people's life and people's religion is striven for. Characteristic of Judaism, as a spiritual-religious power and its fatal influences, are above all dogmatism, fanaticism, the ideology of equality and individualism, all of which are completely foreign to the Aryan spirit, but which have become historically powerful through the Jewish influence in Aryan culture.

This influence began with Christianity and continued in a non-religious form as an attitude towards life in many other dogmatic ideologies, among others in Marxism, liberal capitalism and psychoanalysis, to finally end in materialism completely emptied of any spiritual content. Accordingly, Judaism was historically



essentially involved in the alienation of Aryan man from his natural understanding of life and the world, in the gap between his nature and his culture, and thus an important cause of his decadence.

That is why the struggle of National Socialism against Judaism - anti-Semitism is an important part of its struggle against the decadent minus world and for the New Order. This fight of anti-Semitism is above all a world-view and spiritual defensive fight, which does not hit the Jewish people or even every single Jew, but wants to and will break the influence of Jewish thinking and feeling on the Aryan peoples. Characteristic for the religion of Judaism is, however, apart from the mentioned - for Aryan people alien - attitudes and feelings, the goal: The world domination! This power-political goal of Judaism is embodied in the political movement of Zionism. This represents the Jewish national movement, the will-bearer of the Jewish people, and thus also encompasses the non-religious Jews in the quest for world domination.

Zionism is therefore the political defense of National Socialism, because it is the organized power of world Jewry. It is an abominable propaganda that National Socialism wants to solve the Jewish problem by an extermination of the Jewish people - the so-called Holocaust. It should rather be solved by a political final solution, which neither aims at the persecution of individual Jews, nor even at the extermination of the whole people, but brings about the freedom and independence of the Aryan peoples from all Jewish influence and all Zionist power.

53 - YOUTH

National Socialism appeals equally to all groups and strata of a people, but has always found a particularly strong appeal and support among the youth. This is especially true during a time of struggle, when the National Socialist Party (see National Socialist German Workers' Party), with its striving for revolution, appeals to the natural combative instincts of youth and, in all the materialism and decadence of the prevailing minus world, fills with value and meaning, through its value idealism, the hitherto disoriented lives of young people. Conversely, National Socialist Volksstaat - sees youth from a double point of view:

1. He uses the natural tendency of the youth to rebellion for his uninterrupted cultural revolution, which continues even after the seizure of power, and the total mobilization of the state.

2. Only in the third generation after the revolution - the first youth shaped **exclusively** by National Socialism - will the irrevocable transition to the New Order become possible. This requires the total imprinting and education by the state and the party and a comprehensive combative and professional elite formation of this youth (see also Elite and Führerprinzip). The combative elite education begins already in the time of struggle, the professional one mainly through elite schools after the revolution (seeElite Education).



At present, the New Front's community of thought strives primarily to form cadres, in the spirit and tradition of the NSDAP's Sturm-Abteilungen with their ethics of political soldiering. Therefore, it attracts mainly young German people, entrusts them with high responsibilities and offices at an early age, and is sure to shape the future of Germany.

WHOEVER WINS THE YOUTH DETERMINES THE FUTURE!

54 - CADRES

As a consequence of the tragic history of the National Socialist German Workers' Party and its organizational collapse after 1945/56 JdF, theNational Socialism of the new generation strives to rebuild the National Socialist Party as a cadre movement, rather than concentrating on a leader:

The National Socialists of the present day are oriented toward the party, which is organized according to the Führer principle, and not toward an individual living personality. In its fight against the Nazi ban and for the reestablishment of the NSDAP, the New Front therefore promotes the formation of cadres and rejects any cult of personality.

The New Front is forming mass organizations and front organizations controlled by National Socialist cadres. These cadres form the backbone of the political struggle. By cadres are meant those National Socialists who live to a special degree in accordance with the ethics of National Socialist workerism and soldiering, and who demonstrate this through tireless dedication and sacrifice, loyalty and discipline toward the party.

The cadres guarantee the unity of the movement; their loyalty and discipline prevent serious splits and internal strife.

The cadres, with their dedication and willingness to make sacrifices, are the driving force of the political struggle and thus form the backbone of the party, regardless of fluctuations in membership numbers and popular sympathies.

In times of persecution and prohibition, the cadres, thanks to their inner unity and loyalty to the idea, ensure the survival as a community of ideas and a later reestablishment of organizations.

The cadres are formed in political struggle and in resistance to agitation, persecution and banning, up to and including imprisonment for their opinions, and

are then specifically trained, thus made aware of their tasks and responsibilities, prepared and then deployed accordingly. Cadre formation is the first stage to elite formation (see Elite).

After the revolution, the natural tests of the period of struggle, such as persecution and oppression, are no longer necessary. To the same extent, new hurdles, tests and ever sharper preconditions must be created by the party itself in order to continue to promote the formation of cadres and elites and to nip in the bud any slackening, bourgeoisie and bigwig rule. In this way, the party creates the conditions for the overcoming of the bourgeois age (see bourgeoisie) by the age of the worker and thus makes possible the realization of the New Order.

Fun Under the Swastika

National Socialist activism has its lighter moments, too! Here is an excerpt from Gerhard Lauck's booklet "Fun Under the Swastika".

32.

The story is told that one night, at the Party's Chicago headquarters, the duty officer answered his phone and got an earful of Jewish invective.

"When you Nazis come to Skokie, we'll feed your guts to other racist dogs!", and similar endearments. The breathless diatribe lasted for several long minutes without a word from the listening duty officer.

"You're a garbage man," the caller continued. "Do you hear me? You're a garbage man! A garbage man!"

As he paused to get his second wind, the duty officer said in a calm, friendly voice, "No, I'm not a garbage man, but I will be when I come to collect you and your family."

The caller screamed and hung up.

33.

Dr. Joseph Goebbels' men made the 1930 "world premiere" of a blatantly Bolshevik, anti-German film a real night to remember. They infiltrated the Berlin theater, filled to capacity with gaudy Jews, dilettante Marxists and assorted aristocratic degenerates, the repellent coterie of Weimar "culture." As *Nothing New on the Western Front* (remade into a different, less objectionable film in the U.S. as *All Quiet on the Western Front*) flickered across the silver screen, the incognito Stormtroopers let loose hundreds of mice. The vermin instinctively knew their own, and scurried up the legs of the shrieking audience, who stampeded out through the emergency exits.

As a coup de grâce, dozens of pigeons were set free. The disoriented birds fluttered back and forth along the beam of light from the projectionist's booth to the big screen, obscuring the movie with monstrous, flapping shadows, while pelting the panic-stricken patrons with dung-bombs, as a kind of early Luftwaffe victory. Needless to add, the Red flick was not a critical success.



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