



# **NS News Bulletin**

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#1098

30.03.2024 (135)

**Michael Kühnen**

## **The Second Revolution Volume I: Faith and Struggle**

### **Part 11**

Today there is a "Concerted Action" which in essence tried something similar and some system politicians dreamed of transforming it into a kind of economic council which could have real decision-making powers (this would indeed come close to corporativist ideas, however, such mechanisms will never be able to work in a democratic system, as experience shows). From the appeal for joint reconstruction, through Ehrhard's "formed society," Schiller's "Concerted Action," Brandt's "social partnership" ("We want to be a nation of good neighbors, internally and externally"), to plans for an economic council that could emerge from the Concerted Action as a kind of economic parliament (corporation?), the memory of the once existing and brutally shattered Volksgemeinschaft runs through the entire postwar period.

But these attempts lack the idealistic background and thus the power of persuasion and penetration. (With how much joy was the dawn of the Volksgemeinschaft greeted on January 30, 1933, and how much derision poured out on poor Ludwig Ehrhard and his formed society, whose basic idea was not so bad).

But where the appeal to community consciousness still shows success in places, for example among sections of the working class, it has not led to more freedom and justice as it once did, but to exploitation and disregard for workers' interests.

The liberal-capitalist system is incapable of representing the interests of the worker, so it will be a task of the National Socialist movement to educate the German worker about the abuse that the democrats are making of the concepts of yore.

We must take our mission as a workers' party seriously, since the working class is basically the only healthy stratum in this nation, at a time when the intellectuals are paying homage to the decomposition of our intellectual life and the bourgeoisie is either looking on cowardly and helplessly, or has long since sunk into the vortex of the dream world. It is to the simple worker, the uncorrupted, honest and industrious German citizen, that we must turn. The National Socialist movement must not allow itself to be outdone by anyone when it comes to the legitimate interests and demands of the working class, and certainly not by traitorous Marxists who only want to replace one slavery with another.

You may call it class struggle: **National Socialists belong to the tradition of the German workers' movement and not to that of the bourgeois class state!**

The socialist community, the German Volksstaat, has nothing in common with the liberal-capitalist system. Only in it, however, can the antagonisms between classes and strata be abolished, can the people's community develop. Hypocrisy and materialism will then be eliminated, the national economy will recover. It must not go on in such a way that production is no longer carried out in order to satisfy needs, but that needs are artificially awakened in order to keep production going. This whipping up of desires and cravings, this artificial arousal of needs has become the best instrument of unbridled materialism! It will take bitter revenge when the people must return to the ground of reality!

A society that can no longer rely on the ideal consent of its citizens, but survives only thanks to a perpetual appeal to materialism, that is, to the lowest instincts of man - envy, greed, vanity and convenience - must perish! Of course, all this does not apply only to West Germany; in principle, we find the characteristics of corruption and undiscerning blindness, hypocrisy and materialism in any liberal-capitalist state. Only in other nations the consequences of this unfortunate form of state are somewhat mitigated by a naturally grown national feeling, which is an organic bulwark against artificial decadence.

Let's not be fooled:

Certainly, the FRG is more stable domestically than our neighboring states. If the inability of the democratic idea, insofar as one can speak of such an idea at all, to cope with the problems of the present and the future is less evident here than there, this is a late consequence of the National Socialist idea of a national community. But other nations have managed better than we Germans to preserve their souls.

They are often healthier - physically, mentally and spiritually. This is due to our slavish dependence on the USA and the fanatical desire of the beneficiaries of the system to completely adapt to the American "way of life". Germany has lost its soul: **language, culture, music, customs and lifestyle are almost completely Americanized.**

The system is happy about a youth that is "cool" chewing their "bubble gum", that finds it "IN" to wear long hair and to smoke their "joint" while listening to pop music. The other, the national youth, on the other hand, should be locked up according to the Democrats (Nazis - yuck!).

For they really do exist, this other, largely unknown youth. After an older generation, for whom all ideals and hopes were shattered with the collapse, and after the generation of rubble, who instinctively blamed the misery of war and defeat on the declining National Socialism - both were susceptible to the re-education of the victors; both enjoyed, without much thought, the new wealth and did not feel the inner untruthfulness of the democratic idea of the state - a young generation is now growing up that no longer believes everything that the unchanged enemy propaganda, for some forty years, has loudly proclaimed, that seeks the truth of contemporary history and in doing so rediscovers National Socialism.

**Youth is always idealistic and it is honest in its love and hate!**

**Youth is thus also the natural contradiction to the liberal-capitalist system!**

The German freedom movement is therefore the movement of German youth and the future of our people. A state cannot be led by majority decisions. The problems are too complicated. How, for example, can the average citizen, if he takes his responsibility as a voter seriously (and how many do, anyway?), determine the course of economic and financial policy? And that is only one area - other issues are no simpler. Nor should a state be governed by men who, in turn, were elected by majority vote.

We are living in an end time and it is a matter of survival. In such a situation we need the most capable, the best at the top and not a state, which the international law expert Professor Dr. Fritz Münch describes as follows:

*"We live in a country that has freedom of political speech and expression as a fundamental right, and where every half-baked journalist and man of letters, every commercial comedian and pornographer, every idiot and pig, every fool and saint talks politics."*

Co-determination of the individual is only possible when it comes to the closest

area of life -community, workplace, etc. Here we are more democratic than the democrats, because to bear co-responsibility here is a piece of freedom and thus the core of a socialist community. Through the party's branches, the individual will also have a share in the political fate of his people. But concrete individual decisions in the areas of administration, economics and politics belong in the hands of experts. If this is not respected, the result is either chaos, or rule passes to anonymous powers and groups in the background, while the shiny facade is repainted every four years. **The people cannot govern, it can only be governed for the people!**

*"The majority? What is the majority? Majority is the nonsense! Sense has always been only with few. One should weigh the votes and not count them. The state must perish, early or late, where majority triumphs and lack of understanding decides."*  
- Friedrich v. Schiller

*"Democracy is a superstition based on statistics!"* - Jorge Luis Borges

## **FIGHT MARXISM**

Together with the liberalist idea, Marxism was the winner of the world-historical confrontation of the Second World War. It is also based on materialism, but unlike democracy, its second pillar is not hypocrisy but violence. Spiritually, Marxism is certainly to be taken more seriously than democracy, which faces the Marxist challenge as helplessly as the National Socialist idea. The masters of an enormous informer and police apparatus in Bonn do not understand that one cannot answer an idea only with violence - one must set a better idea against it.

It is my firm conviction that the German people have only one choice - the choice between left and right, between Marxisinus and National Socialism, between the coercive state and the people's state. To enlighten the people about this is the task of the German freedom movement, which is why it is demanding that the NSDAP be allowed to exist. Without a National Socialist movement, communism will prevail in Germany, as in other white states. This is felt by a great many people in this country, and they are right to ask: "The communist party is allowed - why is the NSDAP forbidden?"

The answer was given by Dr. Goebbels in a speech of the Kampfzeit, when he stated

:

*"Bolshevism is certainly the illegitimate son of democracy. It is ashamed of it from time to time, but in the critical hours of our European life the maternal feeling always breaks through anew in democracy.... And then both stand again in one front,*

*united before only in the thrust against the authoritarian, nationalistic idea of the state, which they rightly estimate and have recognized as their most fierce and dangerous opponent."*

That is why the National Socialist movement does not uncritically adopt bourgeois anti-communism. Our slogan is unchanged: **Neither capitalism, nor communism!**

It is not our task to defend the moneybags of the bigwigs against a revolutionary tide, it is our duty to protect the working masses of our people against materialistic dictatorship and unscrupulous exploitation, no matter what mask the opponent wears - for it is always the same materialistic conception that runs storm against human dignity, freedom, social justice and idealistic foresight. Thus, in the bigwig of democracy, whose labor- and effortless income is only possible at the expense of the common people, we fight the communist functionary, who hustles the workers like slaves into ever new, unpaid special shifts. In the Marxist opponent, however, who only sets Germans against Germans with sham revolutionary phrases, we fight capitalists whose antisocial behavior made Marxism possible in the first place. But we always stand against materialism, which sees in man only the object of exploitation - either a small cog in the gear of an inhuman machine, a soulless consumer robot, or the blue ant, the work slave. We want to live neither under a golden, nor under a red international - we want to be free!

Marxism is significant for us in two ways, firstly as a dogmatic ideology, and secondly as a system of domination in the grip of which a considerable part of the world's population finds itself - including two large and powerful nations: Russia and China.

Marxism is a counter-project to the liberal-capitalist system, fascinating in its logical coherence. It is a vast, carefully designed body of thought whose ideological rigidity and dogmatic idiosyncrasy claim to have unraveled the course of history and to have worked out an infallibly correct analysis of past, present and future. It is futile to give a detailed critique of Marxist philosophy. One does not understand this ideology by studying its details - the reasoning is too logical and the partial correctness of the analysis of contradictions in capitalism is not disputed by us at all - but one must investigate the fundamentals. Here, however, it is shown that the basic assumptions of Marx are already wrong and that therefore the whole Marxism - seen from the point of view of the history of ideas - is a grandiose misconception, a futile intellectual effort, a mathematics, as it were, which is based on the basic assumption that two times two make five!

The core sentence of Karl Marx's ideology, which proves to be a true child of materialism not only here, is: **"Being determines consciousness."** That means:

Man develops physically and spiritually exclusively according to the material circumstances of his life. Everything else - religion, education, nation, heredity, race, etc. - is only an artificial "superstructure". - is only an artificial "superstructure," an illusion that obscures the proletariat's view of its class interests - and this is its only concern. Rarely has the nature of man been so misjudged as here by Karl Marx - to be explained only by his Jewish origin - because this basic philosophical assumption is already the core for the future inhumanity which an attempt to realize it inevitably had to bring. Only a Jew can place so much the intellect, the cold theory, above the essence of man, only he can deny the values and facts of the emotional world and world view and conceive man exclusively as an instrument, as a chemical element, in a process of social transformation.

Marxism is a single declaration of war on the occidental, idealistic tradition of our continent, and it is characteristic that Marxism, contrary to its own logic and foresight, only really gained a foothold in Asia, where man has always been considered inferior to the collective and in underdeveloped nations, but not in the great nations of the white world, on which Marx had actually placed his hopes. Here the first and decisive contradiction of our movement to Marxism appears. Nothing in its more than hundred years of history has so shaken Marxism as an ideology as the appearance of National Socialism!

National Socialism is the living proof against the materialistic view of man, is the triumph of will over compulsion, the victory of spirit over matter. We know:

**"Consciousness determines being!"** The human being is, within the limits of his genetic disposition, what he wants to be.

A self-employed peasant, a clerk, a small tradesman does not join the proletariat because capitalism destroys his economic existence. The worker who loves his fatherland and does not see himself as part of the world proletariat is lost to Marxism, no matter how it defines his class position. And while Marxism expects salvation from the socialization of the means of production, National Socialism socializes man, gains power over the spirit and imagination of the masses: **The ideal triumphs over the material!** Today it is no different:

In percentage terms, the German freedom movement certainly has more apprentices, workers and also unemployed Volksgenossen in its ranks than the "vanguard of the working class", the communist party, which - again contrary to its own logic - sensibly appeals more to discontented bourgeoisie than to the German worker. We are not talking about the workers' movement, we are a workers' movement. This also distinguishes us from the communist groups.

A second tenet of Marxism is:

"History is the history of class struggles." According to Marxist theory, two classes confront each other in the age of capitalism - the capitalists, who own the means of production and exploit the workers, and the proletarians, who have nothing but their labor power, which they must sell to the capitalists in order to live. The inevitable development of capitalism leads to the accumulation of more and more productive wealth among fewer and fewer capitalists, while the middle class and the small self-employed sink through the contradictions and crises of capitalism into the proletariat, which in this way becomes stronger and stronger. The exploitation and oppression that affects everyone generates a common class consciousness (Being determines consciousness), the system is ultimately overthrown by the working class and takes the lead on the road to a communist society. Very briefly summarized, this is roughly the development as Karl Marx originally envisioned it. Everyone knows that none of this has come to pass:

Capitalism proved to be more adept and adaptable than anyone could have guessed at the time, given the horrific miseries of the Industrial Revolution. Marxism triumphed not at all in the highly developed industrial countries with a strong, self-confident labor force, but in developing countries such as tsarist Russia and the Republic of China. A middle class formed out of civil servants, employees and small self-employed people, whose existence is constantly endangered in the liberal-capitalist system, but which nevertheless feels no need to count itself as part of the proletariat (consciousness determines being) and which therefore always looks for a third way between capitalism and communism in times of crisis.

Certainly, Marxism has a point when it speaks of class struggle, exploitation, and the inevitable crises of capitalism, but it is a truncated, dogmatic worldview to attribute all of this to the class struggle between the proletariat and the capitalists. The social reality is more complex:

The people in the liberal-capitalist system are fragmented into countless groups, parties, individual and associational interests, strata, classes and professional associations, ideologies and opinions - everyone fighting everyone else. There is no unified proletariat with a common class interest:

The skilled worker despises the unskilled worker, the master craftsman considers himself better than the others, the employee is proud of his office, looks down on the manual workers and considers himself the backbone of the company, the executive employee feels closer to the entrepreneur than to the other wage earners.

Everywhere we see individual interests at work. Nothing would improve if, in the name of the - non-existent - proletariat, its self-appointed vanguard, a communist party, seized power. People would be forced to pretend to the outside world that they are now "the working class," but in reality they feel themselves to be only an oppressed people under the rule of deluded functionaries. This is the reason why Adolf Hitler spoke of National Socialism having to "socialize man and not the means of production".

The people must be convinced that there are things that unite them all and that what unites them is stronger than what divides them. They must learn to feel themselves as a community, then they will be a community. It is the task of National Socialism to ensure social justice, to respect everyone equally - the Volksgenossen are not equal among themselves, but deserve the same respect if each of them does the best for the völkisch community in his place - and thus to let the Volksgemeinschaft resurrect. Then the class struggle will be replaced by the class harmony of the National Socialist People's State, which cannot and must not be enforced, but, as once before, must arise from the conviction of the people's comrades, and which is as different from the present relative calm in liberal capitalism as the healing sleep is from the coma. The last principle of Marxism which is important for us in this context is "internationalism".

The Marxists say that the oppressed proletarian of one country has more in common with the oppressed proletarian of any other country than with the capitalists of his native land. As might be expected, Marxism thus denies the existence of the common bonds of nation, race and patriotism. A people becomes a nation only through the will to belong together - but if this is present, then the nation is stronger than anything else.





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**NS News Bulletin**  
www.nsdapao.org  
#1005 19 June 2022 (133)  
NSDAP/AO: PO Box 6414 - Lincoln NE 68506 - USA

**Front Report**  
**Interview with Molly**  
Part Three

**NSK: Your current projects are obviously philosophical and art related. Please describe your views on the impact of such topics in politics.**

Molly: Well I try to still update the photo gallery, but mostly I've been concentrating on Adolf Hitler and the Army of Mankind (www.mourningtheancient.com/truth.htm) I'm at 21 pages now, and I have so much more to do. Studying WWII is an absolute minefield of information. You seek out information on one thing and find two more things to research. It feels a bit like you are an archeologist, unearthing the buried past. A past that they would rather not be brought to light. We can thank the internet again for the flood of information and pictures. Extremely rare stuff has




**the NEW ORDER**

**The Fight Goes On!**

Seventy years after the capitulation of the Wehrmacht on May 8, 1945, the postwar National Socialist movement is stronger than ever not only in Germany, but throughout Europe.

Dozens of mass murder, expulsion, persecution, and defilement have not sufficed to destroy the seed of the brilliant idea of our much loved Führer Adolf Hitler.

All National Socialists and other racially-aware citizens and racial kinmen fight side by side for the preservation of our White folk.

The movement has indeed become stronger, but the danger of biological folk death is also much greater today than in the past.

The desperate enemy is in the process of committing genocide against all White folk. The means are non-White immigration, culture diversion, and re-orientation.

Whether "Nazi" or "Hitler", whether in election halls or street battles, whether armed with propaganda material or on a battlefield of a different kind, every National Socialist must do his duty!

Heil Hitler!  
Gerd Hank



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