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The Second Revolution Volume II: The People's State

Part 3

The idea of empire

There is an ancient bond between the nations of the Occident and those of the Orient: The idea of empire.

For centuries, the iron might of the Roman legions secured the unity of the Mediterranean region. Even after the collapse of the Roman Empire, the idea of empire remained alive - at least as the idea of Western unity. Its bearers became the strongest European races - in the Western Roman part the Teutons, in the Eastern Roman area after the fall of Byzantium the Slavs. In the west, the Holy Roman Empire of the German Nation, the First Empire of the Germans, came into being; in the east, the empire of the Russian tsars, who called Moscow the Third Rome and wielded the Byzantine double-headed eagle as a symbol.

Teutons, Slavs, Romans, Arabs, Persians and Ottomans are common carriers of a future unity of this region. Islam as a link between the peoples of the Orient, the re-Islamization in Persia, the racial unity of the Germanic peoples and that of the Slavs leads to the idea of empire also those parts of the European and Oriental world which were once not ruled by Rome.

Even though after the fall of the Imperium Romanum the unity of the old world

remained destroyed to the present day, attempts were made again and again to reshape it:

The Arabs united, in the second half of the first millennium of our era, the whole southern area of the Mediterranean region and advanced in the east to Byzantium, today's Istanbul, and in the west to southern France. This invasion mixed in Europe the remains of Roman tradition with the new Arabic high culture. The most conspicuous sign of this cultural fertilization is the use of Arabic numerals to this day. In literature, language and science, it is difficult to imagine European intellectual history without the Arab influence.

The heirs of the Arab world empire were the Ottomans, who conquered Byzantium and immediately made it the capital of their empire. The conquest of the Second Rome did not end there:

It was only before Vienna that a European army was able to repel the Turkish sultan, who saw himself as the successor to the Eastern Roman emperors. By the end of the 19th century, however, the Ottomans controlled large parts of southeastern Europe. In World War I, Germans and Ottomans became allies, and despite its military and political weakness, Turkey, which still ruled all of Arabia, was a loyal, brave and determined ally to the German Empire. A German victory in World War I, as in World War II, in which the Arabs were allied with us, would have unified the Mediterranean for the first time in centuries.

But it was not only from the Orient that attempts were made to restore the unity of the world under the influence of the Roman idea of empire:

- The tsars, as successors of the Eastern Roman emperors in Byzantium, promoted Pan-Slavism, i.e. the unification efforts of the Slavic race in Eastern Europe, never forgetting their claim to Byzantium and to access to the Mediterranean. Even to this day, this is a constant of the Russian imperial quest for power, which even Bolshevism albeit for different reasons did not change.
- Catholic Christianity, the foundation of all medieval culture and rule, calls itself "Roman Catholic" to this day and demands submission to the Roman Pontifex Maximus, the Bishop of Rome. Numerous major and minor crusades not only temporarily forced the so-called "Holy Places" in Palestine under Roman occidental power, but at times even subjugated Byzantium.

Napoleon, who called himself the successor of Charlemagne and made himself Emperor of the West, not only waged war in Egypt, but he gave his son the symbolic title of "King of Rome," claiming for himself and his heirs to the imperial throne the rule in the Roman tradition.

The actual heirs of the Roman Empire, however, were and are the Germanic peoples. The Holy Roman Empire of the German Nation existed until 1805. Both the Second Empire of the Hohenzollerns and the Third Empire fought unsuccessfully for a great world empire which, in the event of victory, would have encompassed Western and Eastern Europe, Turkey, Persia and Arabia under German domination - in other words, the area which we still regard as the habitat of our people today. Even if only a few may have been aware of it: **This fight placed and places us in the tradition of millennia!**

The time of the violent expansion of power, of the great conquerors, is over. For centuries, Arabs and Ottomans, Slavs, Romans and Germanic tribes have consciously or unconsciously striven to establish a world empire, like that of the Romans, by force and thus to re-establish the old unity. Today we National Socialists advocate the Reich idea, which will one day allow us to pursue world power politics again and to defy the power of But so far only one foundation for the unity of the races and peoples of the Roman world circle has become visible: The common history in ancient times and the constant attempts to restore the lost unity.

Of course, that alone is not enough. No present-day policy can be built on a long-gone time of which only a few are still aware. So what are the common interests and goals of the peoples mentioned?

1. Zionism - the fight against the common world enemy.

Nothing favors and strengthens the friendship of peoples and races as much as a common enemy can. But the main enemy of all the peoples of the European-Arab area is Zionism, which, through the proclamation of internationalism, through capitalism and communism, tries to enslave the awakening nations. Whether we like it or

A renewed National Socialist Germany, uniting the nations of Europe in an Aryan community of peoples, will inevitably see Zionism as a bitter enemy before it. Therefore, all the White and Germanic peoples of Western Europe, shoulder to shoulder, stand in the anti-Zionist struggle for freedom, knowing the necessity of the unity of all national forces.

This is also true of the Slavic peoples of Eastern Europe. In some of them - e.g. the Poles, Romanians, Croats and Russians - strong anti-Semitic currents live on, the force of which even the communist governments cannot ignore.

It is not our task to dictate to the nations of Eastern Europe their political order.

But of course we follow with sympathy all efforts for freedom in the communist sphere of power. These nations, after their liberation, will probably seek a common political path to a new order, the foundation of which will be anti-Zionism - always also thought of as anti-capitalism and anti-communism - and Slavic unity - Pan-Slavism.

We do not want to dictate or impose anything on these peoples - they will shape their destiny in their own national freedom and sovereignty. They will also have to decide independently whether the Slavic great power - Russia - will remain the supremacy or not. But on the basis of the Slavic unity, which has recognized the common destiny of all Whites and opposes the world plague, the New Order can be formed in the whole of Europe and the idea of the Empire can be realized.

Anyone who has studied oppositional currents a little, especially in the Soviet Union, knows that these are not vain dreams and speculations: There is a Russian nationalism that has many points of contact with fascist and Nazi ideas. And this Russian nationalism, whose foundations are white racial consciousness, Pan-Slavism and anti-Zionism, is probably the strongest opposition movement in the USSR today. In this context, I refer above all to the "Manifesto of Russian Patriots," which has been circulated underground since 1971.

The remaining nations of the European-Arab habitat - Ottomans, Persians and Arabs - are united by the common bond of the Islamic religion. Islam is the strongest spiritual and political force in this region. Islam is a natural ally of a national-socialist Europe!

No one needs to teach the Arab nation anti-Zionism. The Jewish land theft in Palestine hurts too much. In Iran and Turkey, too, the growing influence of Islam is leading to a stronger front against Zionism. A National Socialist Germany will find loyal and reliable friends everywhere, because - unlike the Soviet Union today - the support of these peoples in their anti-Zionist struggle is a matter close to our hearts. There can be no doubt about the sincerity and decisiveness of the enmity between National Socialism and Zionism!

National Socialism unites the peoples of Europe in East and West, Islam those of the Orient. Both recognize in Zionism their most dangerous enemy. This is the second bracket that binds together the European-Arab living space.

2. nationalist world front - the struggle against exploitation and oppression.

Under the banner of non-alignment, Third World and struggle between developing and industrialized countries, a nationalist world front has gradually formed in the last twenty years, fighting against exploitation and oppression. National Socialism is extremely critical of the activities of this world front in its present condition. I have explained the reasons for this in detail in the chapter on the Aryan community of nations.

It is true that our hatred of the ruling systems in East and West makes us see the nationalist world front as a possible ally against Zionism, capitalism and communism. - On the other hand, however, we must not suddenly find ourselves on the wrong side of the front in the race struggle by supporting the demands of the developing countries and thus hastening the end of the white race. Here we face a conflict of interests which will be resolved only if we do not treat the developing countries as a single entity, but establish special relations with some of them which are in our mutual interest.

Thus, for example, it would have been right in the sense of the white race if the USA had treated South and Central America sensibly and had developed it further, instead of letting it degenerate in misery in order to be able to exploit it comfortably. A Europe under German leadership must, towards the peoples of its habitat, avoid this criminal policy and gain a special relationship with them.

Our living space, however, includes the whole of Europe, the Arab world, Persia and Turkey and the idea of empire is suitable to establish a new nationalistic world front of these peoples. A close alliance between the Occident and the Orient can grow into the strongest power on earth. Islam is the only spiritual force which nowhere contradicts National Socialism and Fascism, but complements these ideals.

The knowledge and technical standard of Europe and the natural reserves of the Orient will together secure prosperity in this region and put it on a permanent basis. Oppression and exploitation by internationalist bandits will be a thing of the past. The European-Arab life circle is the world power of the future.

3. the Third Way - struggle against capitalism and communism.

However, the unity of the European-Arab living space will not only be a regulatory power, but also an ideological counterweight to materialism. National Socialism and Islam have not only their decided anti-Zionism in common, but they are therefore also united in their attitude against capitalism and communism. It is interesting that the National Socialist demand for breaking the bondage to interest finds its counterpart in the commandments of the Prophet Mohammed. But the interest economy is the heart of the capitalist economic system.

The basic anti-communist stance of the Islamic world is also indisputable. No one should be deceived by the temporarily strong Soviet influence in this region:

The Arab nations had to turn to the USSR, since the totally Zionist-controlled USA unilaterally supports the Jewish state. But there is great disappointment in the wavering and indecisive help of the Communists. A National Socialist Germany will be able to quickly break Soviet influence in the Islamic world because it is a credible and courageous ally.

4. the geopolitical logic.

The imperial idea of the unity of the Occident and the Orient has its foundations in the historical tradition. The nations of this region have common enemies - Zionism, capitalism, communism - and recognize their ideological points of contact - nationalism, völkisch, non-Marxist socialism. This is what we have established so far. All this taken together already suggests the community of both cultural circles. But the decisive factor will be the geopolitical logic:

The region - Western and Eastern Europe, Turkey, Iran and Arabia - has all the characteristics of a secure and promising habitat. Man and technology, economy and industry, agriculture and raw materials, culture and civilization, tradition and common interests, knowledge and experience. Everything is present to a high degree and can lead to a new flowering in fruitful unity. This is the natural habitat of the Germans. As heirs of Rome, the Germanic peoples under German leadership take their historical mission seriously again. Occident and Orient belong together.

National Socialism and Islam are the pillars of the new empire. A European empire arises anew, grows up to the world empire and secures the future of our people!

Of course, this development will have to cover a long period of time. In this context, I am deliberately formulating long-term ideas, without regard to the current chances of realization. After all, it is a matter of developing goals for the next millennium and of giving meaning and hope to our national life. The answer to the necessity of securing a sufficient living space for the German people lies in the establishment of a European empire whose foundation will no longer be Catholicism, as it once was, but National Socialism.

Western Europe's interest in the imperial idea consists in securing the supply of raw materials and in regaining European world standing. For Eastern Europe, the imperial idea is the path to freedom from the inhuman constraints of Bolshevism. For the Islamic world, it is the chance to find a way out of poverty and backwardness, free from capitalist and communist oppressors, and to lead Islam to a new flowering. Germanic, Slavic and Mohammedan peoples thus have, each for itself, a vested interest in a close connection within this region. Out of this common interest will grow a close alliance, the form and shape of which we are not yet in a

position to say anything about. We Germans no longer need to conquer our living space by force:

Just as National Socialism does not nationalize industry, because its power of disposal over the economy is sufficient for it, so it does not need to conquer living space by force, if the German people are in any case the shaping force in the region and if the unity of the European-Arab living space that we are striving for is in the interest of all the peoples involved.

The idea of empire - this is an ancient tradition in the history of the Occident and the Orient, but at the same time it is a new, revolutionary idea for coping with the future.

I have endeavored to clarify what this Reich idea means. It is not about nostalgic nonsense or about unreal spinning: It is about the realization that the European-Arab area is the natural habitat of the German people, that National Socialism and Islam together represent a tremendous power factor and can change the world. In the name of Rome this unity has existed for a long time. The new Reich idea is for us the battle cry of the new order in this region!







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