



NS News Bulletin

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Michael Kühnen

The Second Revolution Volume II: The People's State

Part 4

For race and nation

We had assumed that it was necessary for the happiness and future of our people to give meaning to the völkisch life.

The first, self-evident sense is to secure the national future. For this purpose, our people need a sufficient living space. The Reich idea is the framework for a German world power policy which must prove itself at the tension between our hatred of the established postwar order and the necessities of racial loyalty in the racial struggle between whites and coloreds.

All this is true, of course, only on the condition that National Socialism and its idea of the sole value of the nation is right. This is quite debatable and that is why our movement is at the moment in the real sense of the word "party" - i.e. part of a spiritual-political struggle. - What are now the apparent alternatives to the völkisch world view?

THE MATERIALISM which, as described, is hidden behind the two ruling world systems - communism and liberal capitalism - is obviously unable to give meaning to either personal or national life.

It is self-evident that every form of state and government is obliged to act in such a way that the needs of the citizens are satisfied to a sufficient degree, whereby the rulers should neither keep these needs low by force - as is usual in communist states - nor artificially whip them up - as capitalist regimes are wont to do. But this can only be the necessary first step. A state cannot, after it has succeeded in this - and in the white dominion this has largely succeeded - exhaust itself in merely administering this state.

Securing the basic necessities of life is only the starting point. If the meaning of life is not added and communicated in a binding way to all citizens, the young generation, which has grown up disoriented, will revolt against this system.

Materialism is therefore not and cannot be a purpose in life. Where it is, it resembles a drug that numbs the individual and makes him forget the inner emptiness of his life. One can only pity these people. They are unhappy people. Here we can see the reason why, in the richest and most problem-free societies of the West of all places - e.g. in the US middle and upper classes, in Scandinavia and West Germany - the highest suicide rates are recorded, prosperity-related crime and mental illness are increasing alarmingly, and alcohol and drug consumption are reaching desperate proportions.

These are signs of a mental illness that is contaminating entire nations. This disease is called "materialism as the basis of life of a society!"

Obviously, idealism is a basic condition and prerequisite of the human life, even the actually human thing in the human being. After all, also every animal provides for its subsistence and some species create highly developed, state-like structures for this purpose. However, an ant has never thought about the meaning of its environment or its own life. The life in the modern communist and capitalist states is an ant existence. Revolutionaries in East and West are rebelling against this.

In this context, the question of religion also naturally arises for us.

In the Third Reich, isolated attempts were made to revive the species-appropriate, pagan religion of our ancestors. There is no question that a successful revival of the Germanic religion would have given the völkisch state an additional, secure foundation. The religious need of man would have harmoniously merged with the ideological foundations of the state and national organism.

A similar attempt was made by the Christian-Protestant movement of the German Christians, which was by no means a National Socialist invention, but whose roots go back a long way. In 1923, for example, Kaiser Wilhelm II wrote from his Dutch exile to the former Minister of War von Stein:

"Doorn 9.IX.23

My dear Excellency,

Thank you very much for your kind letter. Yes, I am eagerly occupying myself with the Scriptures. You are quite right, the people have not become different from how the A.T. describes them to us, but especially not the Jews. They consequently remained the same robbers, murderers and thieves, as they present themselves in the books of Joshua and became even more ambitious and meaner in their hatred of strangers and Christians. Therefore the A.T. has only historical meaning for me. The new is much closer to me. For me the person of Christ is everything, beside which the A.T. disappears. I stand on the clear height under the shadow of the Redeemer and look back from there, down to the deep valley in which the A.T. lies flooded by mists. From this valley single, sunlit mountain tops shine out: the great prophets, single psalms, single sayings, which delight me.

By the way, the old revenge-snorting, people-destroying Yahweh is the local god of Judah and has not the least to do with our "God the Father" conception as it is taught to us by the "son". We are children of God (through Christ), the arch-Germanic people already suspected this, when they prayed to the "All-Father", of whom the Jew wants to know nothing. Our church totally fails in this time, instead of nationally and monarchically cheering the souls, it remains totally "neutral" and loses ground daily. The Legislative General Synod is a picture of helpless mumbling old men and is disgracing itself. Brave men like Doering, beloved by the people, are being antagonized! The Church must become national German, not pseudo-Jewish, as it is now. I try to work in this sense, but without success. Rome is more skillfully active; promotes the Catholic Kaisertum with Jewish-Capitalist officials!

The Order of St. John does nothing, the nobility does nothing in the countryside! What could they have done to strengthen the monarch. Thought In the country could

Henry Ford says: "The Jews have made the world war, all alone!" Therefore I say: Away with Moses, forward with Christ!
Wilhelm"

Both the New Paganism and the German Christians could have given back to the Germanic people a religion which - similar to Islam in its cultural sphere - would not only have given the individual purpose in life, but could also have helped to shape the entire national life. Both religious movements have not been able to do this on their own. However, it cannot and must not be the task of the National Socialist people's state to create a state religion and to impose it on the people. We National Socialists are committed to the complete separation of church and state and to religious freedom.

We can learn a lot from the Catholic Church, from its religious system and its hierarchical order:

Just as the Catholic Church has succeeded, for almost a thousand years, in giving the people of its cultural sphere a firm spiritual order - whatever one may think about the contents and forms of this rule - so National Socialism will also establish a spiritual foundation and thus put an end to the tent of lack of direction and chaos which has gripped the formerly Christian Occident since the break-up of the absolute spiritual power of the Roman Catholic Church. In its place will come a Roman occidental order on a national-socialist and thus völkisch-racial basis.

A militant Catholicism that is not limited exclusively to the religious sphere, as is prevalent in some fascist movements and also championed by Catholic traditionalists, is not unproblematic politically. However, it is not to be expected that Catholicism will once again regain its formative spiritual power. It has become irrevocably part of the "pluralistic society" and thus noncommittal.

Religion may still give individuals a foothold in their lives, but it is no longer capable of shaping the spiritual and political character of a national community. This does not necessarily have to remain so. When we National Socialists one day have established an ideologically consolidated people's state, it is conceivable that religious currents appropriate to the species will also become powerful and influence the life of our people. But it is unlikely that after the example of re-Islamization the Christian or any other religion will once again be able to shape a world. This has become a task of the National Socialist movement.

We have recognized that neither materialism nor religion - whichever it may be - can overcome the spiritual and mental brokenness, the deep crisis of the white industrialized nations. This can only be done by a world view which is committed to the ideally shaped tradition of our continent. The heir to this tradition is National Socialism alone.

But - our opponents ask - does it necessarily have to be the people who come into question as the sole bearers of the meaning of human life? Are there alternatives?

Bourgeois-liberal individualism constantly preaches the value of the individual. It consciously distinguishes itself from our - as it is called in occupation German constitutional protection reports - "völkisch collectivism". Let's leave aside the fact that this liberalism, through its close intertwining with the inhuman capitalist economic system, constantly tramples on its own value system without even noticing it. Let us look at the liberalist ideology alone:

The freedom of the individual, his well-being and his life is the highest value, behind which the people and the state clearly take a back seat. Their task is essentially only to ensure the free development of the individual. This deification of the individual is absurd. Pathetic, poor people are those who see in their own short lives - in being born, working, enjoying, dying - the only meaning of their existence. This bourgeois individualistic egoism, which refers to the sixty or seventy years of one's own life, is supposed to be everything? How pathetic it is to have to say to oneself on one's deathbed: "The only meaning of my life was to develop myself freely. Now this life has come to an end. So the result will be a meaningless, empty nothingness."

Is such a life and death really meaningful, beautiful, worthy of a human being? No. The life of the individual has meaning and value only if it reaches beyond itself, if it is used for something lasting.

Even if liberalism achieved its utopian goal and created a society of "responsible citizens" in which each individual develops himself in a way that corresponds to his dream of a happy and fulfilled life, this society would still remain meaningless, empty and dead without respect for the past and without responsible concern for the future.

The freedom of the individual finds its value and meaning only in the bond of the national community. Without this bond, the life of the individual is worthless and meaningless, since nothing remains of it. The nameless slave who worked in life-long forced labor at the work of the pyramids which were built for the glory of the Egyptian empire has led a more meaningful life than the television and leisure addicted federal citizen whose only worry is not to die of heart fatty! This is the deep, inner sense behind the so often demonized, national socialist slogan:

"You are nothing! Your people are everything!"

This realization does not diminish the value of the individual, but increases it, because it embeds it in the meaning of the national history. If this were not so, no man would ever have dared and sacrificed his life for an idea, no one would ever have bled on the battlefields of all times!

Every time a man consciously puts himself in mortal danger in order to stand up for a goal outside his own life - for his fellow man, for his faith, for his nation - he mocks the pitiful cowardice of the ideology of the absolute value of the individual, which is conceivable only in historyless, decadent end times.

No! - The life of the individual is not and cannot be the highest value. Precisely because National Socialism sees itself as the embodiment of the highest value of

personality and race, we must leave this bourgeois attitude far behind.

Only the person who develops and evolves in the bond lives a meaningful life. This person then also has a right that the people's state strives to shape the circumstances of his life in a humane way. We do not want to go back to the Egyptian or Soviet forced laborer - of course also not to the soulless consumption machine.

National Socialism means human liberation, social justice and dignity.

The man is an individual - therefore he also strives for an individual happiness -, however, he is also and above all a community being in the eternal chain from the dead, up to the still unborn of his people - therefore this life and striving for happiness wins a sense and value only in the connection to this people! For Marxists the people is in the end an insignificant concept without sense and content. In their internationalist delusion they make the proletariat the bearer of the meaning of history.

The decisive weakness of Marxist ideology is its belief in the inevitability of historical development. From this arises the profound inhumanity and indifference to the real aspirations of the working class. Karl Marx expressed it this way: *"It is not a question of what this or that proletarian, or even the whole proletariat, imagines as its goal for the time being. It is a question of what it is and what it will be forced to do historically in accordance with this being."*

Now it has turned out in the meantime to enough that always other people force the people to something, but not the "history". It is then people who claim to recognize and carry out the meaning of history. The working class, which stubbornly resisted the "historical inevitability", would therefore obviously need masterminds and a "vanguard", which acted in its name - because for a believing Marxist it is inconceivable that history does not inevitably lead to communism. Lenin then drew this consequence with brutal determination and thus established the Bolshevik tyranny.

MARXISM has never been a way of thinking and conviction of the working class, but objectively always an ideology of bourgeois intellectuals, who in their intellectual arrogance indifferently ignore desires, conceptions and ideas of the worker. Marxism is a trench of incomprehension between the "vanguard of the working class", the communist party, and the real working class, and leads either to omnipotence - where Soviet tanks guarantee tranquility - or to impotence - where the coercive possibilities are lacking - of those bourgeois intellectuals who see themselves as the executors of history.

Omnipotence and impotence of Marxism are only two sides of the same thing. But

it would be dishonest to deny that honest and idealistic Marxists have tried in three ways to escape from this decisive impasse of their ideology:

Maoism, reform socialism and undogmatic socialism.

The more miserable the living conditions of the people are, the greater the unbridgeable gap between a tiny all-powerful and unimaginably rich upper class and the mass of the people, the more the need for a fundamental revolution of conditions arises. In some places, this situation in developing countries leads to communist groups succeeding in narrowing the gap between themselves and the people. This applies to an extraordinary degree to Maoist China, but Cuba may also be mentioned here. The reason for this is that for a historical moment the interests of the people - not only of the working class - coincided with those of their communist masters: misery and underdevelopment must be eliminated!

This has nothing to do with Marxist ideology and the belief in the historical task of the proletariat. Rather, it is a political organization of a people who are finally seeking a secure livelihood. And it is indeed difficult to see what is actually Marxist about Maoism - Mao tse tung: "The people and only the people are the driving force of world history!" - if one disregards the phraseological superstructure. And this in turn explains the fascination and charisma of other national revolutionary movements of the Third World. Their Marxism is mostly also only whitewash to get political and financial help from the communist domain. These movements have little in mind with Marxist ideology: they are more similar to fascism in Benito Mussolini's definition - fascism is nationalism + socialism.

Maoism itself is a kind of Chinese fascism. However, it does not seem impossible that the post-Maoist leadership in China will again approach the Soviet model, at least domestically. Then the gap between rulers and ruled will open up again. The socialism of the Third World is in any case mostly a fascism which does not dare to call itself so!

In the developed industrialized countries, social reformist Marxists finally succeeded in anchoring themselves in the working class. This success was bought by an unacknowledged but assiduously practiced renunciation of Marxist ideology.

In fact, reform socialism - especially as social democratism and trade unionism - has great merits in improving the living conditions of the working class. It would be dishonest to simply deny this. However, this reform socialism, which had to move further and further away from its Marxist origins in order to win

over the worker, has lost its raison d'être since the end of the First World War.



NS KAMPFRUF
KAMPFSCHRIFT DER NATIONALSOZIALISTISCHEN DEUTSCHEN ARBEITERPARTEI AUSLANDS – UND AUßERLANDSABTEILUNG
November 1938 September 1974 26. April 2007 (21. Jg.)

Der Kampf geht weiter !

Nachdem Hitler nach der Kapitulation der Wehrmacht am 8. Mai 1945 die nationalsozialistische Bewegung wieder als 39 Jahre in der Nachtigallzeit. Und zwar nicht nur in Deutschland, sondern auf globaler Ebene!

Interaktion von Wissenschaft, Vererbung, Vererbung und Vererbung haben nicht ausgereicht, das Karma der gesamten Welt unsere hoch geliebten Führer Adolf Hitler zu machen.

Alle Nationalisten und weniger arbeitsfähige Volk- und Rassenmenschen stehen Schicksal an Schicksal im Kampf um die Erhaltung unserer weißen Völker.

Der Bewegung ist zwar nicht gelungen, aber die Gefahr des biologischen Untergangs ist heute noch viel größer als in der Vergangenheit.

Der verantwortliche Gegner ist aber dabei, das Volkstum – gegen alle weißen Völker (?) – zu beseitigen. Seine Mittel sind Erziehung, Überzeugung und Konsumierung.

Ob "Hitler" oder "Hitler", ob in Wahrheit oder in Streifenform, ob als Propagandamittel, Symbol oder auf einem Schilde, ist aber für alle Nationalisten zu einer Pflicht!

Hilf Hitler!
Gottfried Lank



TROTZ VERBOT-NICHT TOT!



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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
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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.

Decades 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 kinemen 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 "Hitler" or "Hitler", whether in election battle or street battle, whether armed with propaganda material or on a battlefield of a different kind, every National Socialist must do his duty!

Hilf Hitler!
Gottfried Lank



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