



The

New Order



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Encyclopedia - Michael Kühnen

39 - GENERAL LINE

The general line of the New Front replaces the party line of the National Socialist German Workers' Party (NSDAP) for the duration of the Nazi ban.

The party in National Socialism embodies the organized will to live of the people and is its bearer of will on the way to the New Order (see Will). To this end, it subjects its party members to a common political will formation. This formation of will, organized by the party, does not interfere with the inner freedom of the National Socialist, but binds him into the discipline necessary to lead the revolution to victory. It is concretized in the party line:

ONLY THOSE WHO SUBORDINATE THEMSELVES TO THE PARTY LINE CAN BE PARTY MEMBERS!

The party line comprises the binding interpretation of the party program, the presentation of the party history, the fundamentals of the understanding of the National Socialist worldview and attitude to life, and finally the definition of the party's strategy and tactics in its struggle for power and, after its seizure of power, in the struggle to build the New Order. Since a National Socialist revolution is impossible without the party and the party line it enforces, the National Socialists, where there is no National Socialist party



or where it is banned, must organize to create a party.

This task has been taken over by the New Front in Germany. The organized struggle to found a party also requires a binding political line, in this case the general line of the New Front. This clarifies the same questions as the future party line, asserts itself militantly and thus enables the organized National Socialists - to form a disciplined will with the goal of building the National Socialist party.

This general line is, of course, subject to its confirmation by the later legitimate party leadership, i.e. it is valid only for the time being. Therefore, the New Front expects the support of all true, i.e. well-intentioned, National Socialists in their struggle for the reestablishment of the NSDAP, even if they do not agree with the general line in questions such as programmatic, historical understanding and ideological definition. The general line of the New Front is therefore clearly focused on strategy and tactics.

The general line of the New Front is expressed in the practical orders of its leadership and in the theoretical expositions of its political lexicon.

40 - GERMANY

The Germanic peoples form the core of the Aryan race (see Aryans). They represent one of their four families of peoples (along with the Romans, the Slavs, and the East Indo-Europeans) and settle in Europe, especially in the center and north of the continent. The Germanic peoples belong racially to the Nordic human type of Aryanism and are historically the heirs of the Roman imperial idea and since the fall of Rome the main ethnic bearers of the empire.

The main people of the Germanic family of nations are the Germans (see Germany). Accordingly, the original National Socialism is a creation of Nordic-Germanic-Germanic thinking and feeling and was originally addressed exclusively to this type of people. The German Reich was to become first the Greater German and finally the Greater Germanic Reich and to include all bearers of Nordic-Germanic blood.

True to this Great Germanic aspiration, the National Socialism of the new generation also fights for the unification of all Germanic peoples in Europe within the framework of a Germanic Federation and as part of the Fourth Reich.

However, due to the historical results and consequences of the Second World War, which endanger the survival of the entire Aryan race and require its volitional unity, National Socialism today sees itself as the organized will to live of the Aryan race as a whole, which wants to shape all white peoples. The bearers of this will in the peoples are their respective National Socialist parties (see also National Socialist German Workers' Party). But this comprehensive obligation of the political struggle for the preservation and development of the species of the Aryan race will always include the task of securing the survival and the higher development of the Nordic-Germanic human species in accordance with the species and nature.

The National Socialists united in the Gesinnungsgemeinschaft der Neuen Front are first Germans, then Germanic, then European, and finally White.

41 - MINDED

Under the conditions of a Western-type democracy, the National Socialist Party uses the tactics of legal revolution. That is, it seeks to seize power by convincing the majority of the people and within the framework of the existing constitution.

This is not done out of opportunism, must not lead to internal adaptation to the ruling system, and does not represent a betrayal of the revolution. Rather, it is a consequence of the realization that the goal of National Socialism - the Volksgemeinschaft as the foundation of the New Order - cannot be achieved against the mass of the population, but only with its consent. That is why the National Socialist party can make use of the formal mechanisms of democracy without betraying the revolution.

Of course, the ruling system is also aware that respecting democratic formalities does not mean recognizing them and that revolution is at the end of the road. That is why the National Socialist party is increasingly persecuted even in a democracy. This is especially true in the FRG, which is only outwardly a Western-type democracy, but is in essence a semi-colonial entity under the control of the U.S. and Zionism, an essentially non-sovereign occupation territory (see also Sovereignty).

This explains the particularly harsh persecution of the völkisch will to freedom in the FRG - and thus the banning of the National Socialist German Workers' Party. Nevertheless, even under these conditions, the New Front uses the leeway of a formal democracy. It consciously exposes its leaders, cadres and members to political persecution, even to the point of imprisonment, and sees this as part of its strategy:

The New Front does not see the imprisonment of supporters as a catastrophe or defeat, but as proof that the system has recognized the danger, sees a threat in this struggle, and that the movement is therefore on the right track.

The New Front recognizes that while the imprisonment of supporters brings short-term problems, it brings about a long-term selection process that strengthens and steels cadres and grows a militant elite.

The New Front understands the imprisonment of supporters as a necessary sacrifice, which in the long run achieves its effect in the consciousness of the people and earns the movement attention, interest, respect and finally admiration.

The New Front succeeds in proving the hypocrisy of the system, pointing to the imprisonment of supporters, and in exposing the noble phrases of freedom of expression and fundamental rights as misleading the people and a fig leaf of internal and external servitude.

For all these reasons, the New Front accepts the imprisonment of supporters in its political struggle and uses it propagandistically. However, it does not practice a cult of illegality, strives to use all leeway, abides by the law, and leaves it to the system to publicly prove itself wrong by persecuting and imprisoning its opponents.

This form of struggle for a legal revolution under the conditions of the Nazi ban can only succeed if the New Front always succeeds in removing from its supporters the fear of persecution and *Gesinnungshaft* and in conveying the certainty that the *Gesinnungshaft* of National Socialists benefits the movement in the long run and contributes to the overthrow of the ruling system. In contrast, the New Front rejects the tactic of armed resistance - the werewolf - as inappropriate at the present historical stage of the German struggle for freedom.

42 - PROFIT-SHARING

The National Socialist German Workers' Party is the party of German socialism and therefore strives to build a socialist national community. This is realized in the economic form of corporativism, in which the working class participates in the productive assets of the national economy and bears joint responsibility. This goal is served by the demand for profit sharing in large enterprises in point 14 of the NSDAP party program.

This is clearly aimed at the key industries nationalized by the National Socialist Volksstaat (see State) and at enterprises that had already been socialized beforehand (see also Nationalization). Such profit sharing makes sense only as participation in the productive assets of the enterprise, because in this way the worker's attachment to his work is promoted and his very personal interest in success is awakened, since his profit sharing depends on the concrete profit achieved.

All nationalized enterprises that make a significant profit are therefore soon reincorporated, with the share certificates this time being issued to the employees as inalienable property of the workers in the productive assets. In this way, the company community as such becomes the owner of the company.

Excluded from this regulation are money-earning enterprises, all those which pursue non-profit purposes and therefore inevitably operate more or less at a loss, and small and medium-sized enterprises which are clearly private property and serve the middle classes. Statutory compensation arrangements are made for the employees there for their participation in the national wealth.

Because in the National Socialist Volksstaat the power of disposal over the means of production - apart from exceptions - remains tied to private property, this means for the large-scale enterprises that pass into workers' ownership that the factory community becomes master of the enterprise, since it has become the owner. Therefore, profit sharing inevitably leads to the worker's co-responsibility for his enterprise. This co-responsibility is exercised by works councils, whose powers are expanded and which are composed on the basis of one-third parity: One-third of the works councils are appointed by the state, one-third by the Labor Front as the patron and representative of the interests of the entire workforce, and another third are elected directly by the works community, by free personal choice.

In order to prevent other workers from being placed at a disadvantage, similar co-responsibility is also introduced in nationalized and private companies above a minimum

size to be specified. In private companies, the works councils are composed of one-third each of employer representatives, the labor front and the works community.

In this way, the accumulation of wealth of the people's comrade simultaneously promotes his co-responsibility and profit sharing in the people's wealth and thus builds up the true, socialist people's community.

43 - FAITH

Faith is the basis of life of the National Socialist! Faith is demanded by National Socialism from all its followers - but especially from its political soldiers of the Sturm-Abteilung. Among the 10 commandments of political soldiering, "faith" forms the first commandment. But can faith really be demanded? Is it not rather the case that being able to believe largely eludes human willpower, that one gains or loses faith in something quite independently of whether one wants to or not?

In fact, one cannot and should not "believe" in the National Socialist idea. It is neither religion, nor ideology. It does not teach dogmatism of arbitrary beliefs. National Socialism is quite simply the recognition of the laws of life of the biological nature and destiny of man in his environment and the idealistic resolution to work for the realization of an order in accordance with the species and nature, for the preservation and development of the species. For the one stands biological humanism as a scientific theory of knowledge, for the other the ethics of value idealism. To fight for the New Order, the National Socialists organize themselves in the National Socialist Party - in Germany in the National Socialist German Workers' Party. And this party now demands from every party member - but especially from its political soldiers - a threefold faith:

faith in the party;
faith in comrades (see comradeship);
the belief in oneself.

This commandment: "Faith" does not demand the holding true of any ideological or other assertions, but this faith is the decision to trust. It does not submit to dogmas, but demands the will to entrust one's own life to the community, from which it receives meaning and value!

Belief in the party means trusting that the party, as the organized will to live of the people and the political vanguard organization of the nation, is always right. No National Socialist can ever be "right" against the party. Not because every single decision must always be right, but because the goal is right and without the work organized by the party, without the struggle led by the party, this goal would never be achieved.

Faith in comrades means trusting that, despite all human faults and shortcomings, comrades will always stand beside you and continue the fight where you yourself had to

stop - and that across the generations.

Faith in oneself is confidence in **one's** own strength. The man who believes is stronger than he often knows himself. He can bear everything as long as he believes! This enables the National Socialist his pride and his defiance, which he hurls against the ruling minus world.

44 - EQUALITY

As a worldview of biological humanism, National Socialism starts from the reality of life determined by natural laws and rejects any dogmatism. Such a dogma, however, is the assertion of the equality of people. Not equality, but diversity is the reality of life (see also Differentiation). People differ biologically and thus also spiritually according to races and peoples, as well as according to gender as man or woman and finally as individual human beings. This diversity must be preserved and strengthened in order to serve life.

That is why National Socialism fights for the human image of value idealism, which wants to see and awaken in the individual the highest embodiment of the value of race and personality. It fights for the self-realization of the sexes (see Männerbund and Mutterschaft). Above all, however, he fights for the preservation of the species and the development of the species of peoples and races. In this struggle for the preservation and development of the species, all the people have equal rights and duties - this is the only equality:

That everyone has equal rights and duties in his place and according to his abilities and inclinations, so as to serve his people and his race in the best possible way!

Therefore, the National Socialist German Workers' Party demands in point 9 of its party program equal rights and duties for all Volksgenossen as citizens. As the first duty, point 10 consistently demands of every Volksgenossen to create mentally or physically, whereby his activity must be in the interest of the Volksgemeinschaft. Every duty at the same time includes a right and thus constitutes the freedom of the Volksgenossen. The most important are:

1. right to work and duty to work for the national community.
2. right to free choice of breeding and founding of families (see family) and duty to keep the body of the people pure in accordance with the eugenic and racial laws (see also racial hygiene).
3. the right to freedom for the self-realization of one's own personality and the duty to bind this freedom to the preservation and development of the species of the people and the race.

These rights and duties create equality among the people in the ethics of their lives while respecting the fundamental biological inequality of all human beings.

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".

21.

Long (too damn long) ago I was called a "Nazi!" by fellows brainwashed for war in 1940. It was not easy to buck the tide of stupidity. Then in 1942 I joined the navy CBs as the stupid choice against draft papers which might have made me a pack ass. Sent to Guadalcanal I lost a hand, an eye, and much sight in the other eye. The only permanent thing I brought back from the war was a burning desire (never realized) to piss on the grave of FDR.

After many twists of fate I became a bureaucrat (placement interviewer for Texas Employment Commission) in 1970. Looking at an affirmative action job offering fantastic pay and benefits I wrote across the sheet "BLACK OR MEXICAN ONLY!"

A woman in the office flipped her wig. "You can't do that, because that is unlawful!" My reply that it was the truth did no good. The order was re-written. So while it remained on my desk I risked that fine job by telling White applicants, "Gee, I can't offer you anything but minimum wage, because you are not the right color." Then I showed it to them. Twice men exploded: "If I knew how to contact them, I would join the Nazis or KKK!" I told them if they were sincere and then slipped them the two addresses I kept handy while telling each that if they said they got them from me I would only deny it. I never followed up.

A liberal in the office sent an anonymous letter to the area supervisor with a copy of a letter-to-the-editor in Dallas and suggesting one with my views should not be a state employee. He was mad, but had no basis for dismissal. Besides, I belonged to all three major veterans' organizations and he knew firing a disabled vet would cause trouble. I shocked the office force by saying there was a cowardly back stabber in the office. Why? Because the letter had my home address – not the place I stayed in that town – so why this name except they knew? Then it was sent to the area supervisor instead of to state headquarters and few outside the office knew where the chain of command ran. They were so damned scared of me from then on they acted as if walking on eggs. Besides, most of them became good friends. After 4 ½ years I quite with a perfect record and recommendations for rehire if I ever changed my mind.

So I returned to the farm and wrote so many letters-to-the-editor that a Dallas Jew addressed a letter to me as Propaganda Agent for the PLO in my home town. You can bet the postman knew who to deliver it to.

Then a "nice Christian lady" began writing me as she was determined to "save me from the sin of anti-Semitism." However, in one letter I expressed the opinion that dirty, treacherous, lecherous old FDR was the greatest scoundrel ever to escape the hangman's noose. When she informed me that it was sinful to say evil of the dead who were no longer able to defend themselves, I told her I had never see that in the Bible. So I asked if she would please send me Book, Chapter, and Verse, but the information doubly pleased me as I had discovered in her one person who would *never* say anything bad about poor old Adolph Hitler, who also being dead could no longer defend his name. Surprise! She never wrote me again. She must have considered me sufficiently "saved" and spent time with other poor sinners.

This USPS EVERY DOOR DIRECT MAILER (EDDM) was recently sent to over 500 residents of a rural Nebraska county seat.

This pilot project was discussed in advance with both the county sheriff and the county attorney. A suspicious activity report was also sent to U.S. Immigration and Customs Enforcement (ICE).

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This Pilot Project was conceived and financed by the family firm of the well-known National Socialist free speech activist Gerhard Lauck.

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