



The

New Order



#301

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Alfred Kotz

Command and Obedience

Words to Hitler Soldiers

Part 9

Folk Community

You know the colonies of small gardens on the outskirts of large cities - participation in the fatherland, the joy of the flourishing flowers and the growth of practical plants on this piece of leased land. One would think that at least here a community, carried by a deeper purpose, would be affirmed. We have almost forgotten how poorly the community looked just a few short years ago. There was a harvest festival, but it didn't always bear the face of our community.

I remember the end of one such festival. The colorful lights went out. A last laugh sounded, and then a latecomer, a musician, played into the quiet night:



Otto Skorzeny

„Deutschland über alles! – What courage! Germany had become in bad taste in Germany. Enraged men fumed. They felt „provoked“. A few notes from the Germany national anthem meant a declaration of war to them. Misery surrounded the people and misery surrounded Germany. Germany stood before its death hour. German hearts had been devoured by the crookedness of the political parties. Equality of all with a human face was preached, but one smashed his brother's skull! The men standing at the machines during the workday felt no joy from the swing of hammers and the turning gears. They sang nothing other than the song of deep hatred.

These men did not see themselves as the masters of the machines, rather as their servants. In them was no pride that they were the ones who shaped the strong steel, rather the gears ruled the men, because the men did not rule themselves. They had lost themselves in thoughts that flowed into hate, hate against German people and against the machinery which actually only had the purpose to serve men.

German life has greatly changed since then! In such a short time! Let us never forget that, so that we do not sin against what has become and again endanger it! Over technology stands the German man. The German men, however, have become comrades. They are the masters over the machines and again feel joy from the glowing pinchers. They now know: they command the masters' and the result of these commands and the obedience of the machines serves not just one businessman, rather the entire German nation.

A few years ago one believed the machines - or the execution of some task - was the company. Machines alone and work alone are still not the company! The company is creation through the community of leadership and following. It represents the harmony of spirit, creativity and materials. Clever consideration and skilled hands form the raw materials and create products that the salesman brings to the market. The company, however, has a soul, a living purpose that is higher than simply producing products and selling them for a profit.

Hitler soldiers, you now stand in the companies, whether the roar of motors surrounds you or the silence of the office. It's up to you that not only brains and hands create, rather also the hearts of the creators, that the love of all for their work is there, and that joy for work is made easy. It's not about a boring uniformity, rather it's about everybody's value being recognized. For each is just as important. But nobody should act more important; otherwise he destroys the other's joy and faith. The general director is important. The cleaning lady is also important, so that he has a clean work place.

Company after company, large and small, factories and work places in the home, all of them produce the community of creative Germans, and the unity of living requirements for all. They unity grows into the Germany that belongs to these creative people, in which there is no place for people who only take. It grows into the German folk. The individual must not just hear of this. He must experience and understand it. He understands it best through the deed. You, Hitler soldier, are the deed! You must *live as an example* of this community for the folk comrades! Those who think they can perform their task through great words and acting are not Hitler soldiers. Look at their mouths and their fingers! They smash what Hitler built; they wound the souls of those for whom we struggle and whom we must not lose. All Germans belong to us. It depends on every single man and woman.

None of us belongs solely to himself. Each also belongs to the other; we just didn't know that before. Each belongs to the other just as the other belongs to him. Resistance and standing aside don't help. All of us belong together, even if we pass each other a thousand times on the street without a greeting. We are bound by the community, regardless of whether we reject or affirm it.

Yes, it binds us even on the last journey. If this community dies, the folk dies. We often bow to this compulsion without realizing it. But it is such a shame that we are not always conscious of this community – live it, experience it and joyfully affirm it.

Think of this: Would one of us even get a glass of water if other folk comrades hadn't built pipes, others laid them, other manned the pumping station, so that one simply has to turn a handle? At breakfast do you consider that the bread has a long path behind it? That an unknown folk comrade tilted the soil and planted the seed, that one cut the wheat and brought the harvest home, that one baked the flour into bread? You couldn't walk home with dry feet if others had not placed stone after stone to form the pavement and still others had not created a drainage system for the rainwater. Who produced our clothes; who build the railroad system to serve you? In a crowd you meet those who built your home. You do not recognize or greet them. You enjoy reading a book that uplifts you and helps you to widen your perspective. Do you also think of the person who wrote it for you in long nights? Or about the craftsmen who printed and bound it? Can you build a telephone all by yourself which you can use with reliability? Whom do you call under distress to the sickbed of a loved one? You call a doctor, a folk comrade, and hence another one. Always and everywhere you find silent witnesses that others create for you, so many that you cannot even perceive them. Your entire being depends on them. Know that

you must cease to exist if your folk comrades cease to create for you! None of us can withdraw himself from this bond, not even the most stubborn loner.

We want to make at least a modest effort to become conscious of this bond, to contribute our love and loyalty, so that it becomes a harmony of hearts. Works and materials are otherwise cold and joyless. So we stand at our work and in our folk with our industriousness and our love. It's no longer hard for us to practice consideration for others. It becomes easy for us to cast off from ourselves whatever would hurt others.

The German folk community is something different than the achievement of the Marxist dreams of equality. Our community is based on the bonds of a blood, of a folk kind. But it's inconceivable that all individuals become personal friends. The traits and abilities are, thank God, different for all. One is more advanced in the intellectual area and another has skilled hands. The violin player cannot drive a beer truck or the craftsman become the senate president. The demands of a profession increase the demands of education. Intellectual education requires greater means, which many have to scrape together under hunger. It is just for a judge to receive a larger salary than his typist, for he had no income for a long time while the typist already did. The general director must – he must – dress differently than his clerk. He must – he must – be able to join a circle of culture that corresponds to his intellectual level.

It does not harm the folk community if a tuxedo is worn to a formal occasion, if regulations do not call for a uniform. It does, however, disturb the folk community if we find fault with the folk comrade in tuxedo. It undermines the folk community if we criticize and envy the person with a higher wage. We should make a greater effort to look more closely and to understand the other, for he also has his cares. It's in our hands to teach our boy industriousness and ambition so that he becomes capable and can earn more.

No, the differences of rank, class and intellectual interests do not hamper the folk community; they are necessities. What is constructive and what must be shared is the clarity of attitude and character and the understanding for the other, the pride of every man and woman to be a member of the German unity. Works ennobles, if it is honest. Hence it's wrong for somebody to say „I am „only‘ a worker!“ He demeans himself. In the folk community there is no „only“. If a right thinking street cleaner performs his work faithfully and conscientiously, then he performs a noble serve for the nation. This man stands endlessly higher than some dignitary with the character of a scoundrel does.

This, however, should hinder neither tuxedo nor bricklayer's apron. Each one folk comrade's heart should be warm for the other. Everything else follows

naturally. Then no one hungers or freezes without his own fault while others live in luxury without earning it.

Hitler men, we grew from our formation – and through our tasks – into the folk community. It's up to us to form this community and to indestructibly anchor its foundation, namely justice. As we are, so will the others be. All of us must fulfill the highest purpose, to serve Germany with all our strength. It depends on service alone. Earning is just a means toward an end. End and goal is, however, service to folk and fatherland. That's how we perceive the community of the German folk. That's how we perceive Germany. It's up to us to make sure that never again do people curse, because a trumpeter plays: "Deutschland über alles!"

Bearing - Duty - Fatherland

Most Germans have passed through the schools of soldierly institutions. It is superfluous to make observations about bearing of the external kind. Each of us, yes, even each German child knows that a soldier walks upright. Each knows that a straight man of character firmly sets his foot on the earth, in contrast to those who step lightly. For us the German man's confident appearance is natural. This bearing, which we especially expect from leaders, is nothing other than the expression of an inner maturity.

Education toward this maturity is important. But it is not solely decisive. There must namely already be something present, which education can build on and from which a certain form can be molded, so that bearing and action correspond. The prerequisite is the moral law within us, the feeling of responsibility and the concept of duty.

If these values do not exist within us, then our supposedly good external bearing is nothing but a costume or mask. An exhibited, fine restraint must be distinguished from hollowness in that the distance from triviality is not only maintained, rather that it is maintained in order to protect what is important.

The concept of duty is often misused. We often surprise ourselves in that we tell ourselves - let us openly admit it – to avoid a duty, in that we barricade ourselves behind the concept of duty. It happens in life that we are occasionally tired, that we are aggravated, disappointed or even embittered. Then we hear the cheap expression: „I do my duty and everything else doesn't matter to me. Let them do what they want! I won't concern myself with anything else!“

Whoever says that has reached the point where forgetting duty starts. „Everything else doesn't matter to me!“ Capitulation? „I won't concern myself with anything else!“ Refusal of service, cowardice, desertion? Don't give ground, comrades! Did you perhaps cause your aggravation yourself? Have you perhaps been rightly led back to the limits of your ability? Is the „other“ perhaps in fact better than you are? Do you perhaps stubbornly try to run head-first through a brick wall without paying attention to what you break? Or did you lack insight and turn a molehill into a mountain? Did you earn what you got and is your attitude is unjust?

Let us presume, however, that the other side indeed gave cause for your bitterness. Was the boss in a bad mood? Naturally, we just shrug our shoulders and walk away. Did you miss a promotion? Nothing more? Have the little daily things make you tired? Have you been worn down by the jealousy and meanness of other people? You were the weaker, although you thought you were the better. Have people you believed in disappointed you? That is certainly bad. But is the whole responsible for the failure of individuals? Look instead at the good people around you, whom you yourself should not disappoint! You leave the decent and right-doing people in the lurch, if you „don't concern yourself with anything else“. We love Germany just as it is. That does not mean silently accepting mistakes that turn up. We wish to be a help to all the good people, but to combat the inferior wherever we met it. The fact of opposites is a law of nature. To light belongs shadow; to the positive belongs the negative. The great and the pitiful lie close together. Even at the high points of human life expression, for example in the struggle between life and death, the high and the low stand shoulder to shoulder. One stands with a clear and pure heart before eternity and right next to him there's another who grabs the belongings of the fallen. We look with pride to the heroic figures of German history, but we do not overlook that they were surrounded by treason and baseness. How much magnificence has the new Germany created in such short time through faithful hearts and respectable, industrious hands, but how much pettiness and wretchedness had to be swept away first!

Our view is directed at everything great that has nothing to do with spit and polish, rather simply represents the essence of everything beautiful, noble, robust and healthy. Next to it indeed exists the small and ugly. It grows downward and it creeps upward onto the heights, but it can only live in the shadow of the great. Do not be misled by this smallness! It wants to appear great. Impertinence mixed with cleverness, maneuverability and accommodation can easily present itself as genuine accomplishment and real value.

You have the choice of affirming one side or the other. There is no halfway here. If you affirm the small, the egotistical, the circle of opportunists, then you remain there. If, however, you choose the side of genuine German men, then, comrade, you must never desert. We understand your bitterness, because we also feel it. We see you stumble, but we will not let you fall. We lead you back to your bearing.

What is „duty“? What is „the other“? According to the concept of the person who really only wants to do „his job“ and not „the other“, duty would only be a compulsion such as the fulfillment of a required task. If something is demanded, then there is something in the background beginning with compulsion. That kind of „duty“ is just bowing to force. If we are forced to an action through threat of regulations, then our action becomes a compulsion that is put on us from outside. By duty we, however, understand something entirely different. We want something from inside of us; we are moved by a moral demand: our love, our conviction, our affirmation of life and our sense of community. These forces can become so strong within us that they become a compulsion for us, but that is nothing else than the finest duty from the heart. Then we must do something that we wish to do.

A high task for all leaders shows itself here, namely care for the soul of the subordinate, so that they respond to the hard compulsion which is placed on them externally with their desire, their insight and their joy. The leadership ability of a manager determines whether compulsion is received by others with bitterness or if it is encouraged by the recognition that his work is the creation of his intellectual gifts or the skillfulness of his hands. Volunteerism is born from the same compulsion; willingness and obedience together are the foundation of genuine community. They must show themselves everywhere German people stand together. Behind the whole again stands a compulsion, a great, fate-bound, relentless compulsion, directed toward existence or non-existence, which we as a community only master if each of its parts master the small world of its own compulsion.



NS KAMPFRUF
KAMPFSCHRIFT DER NATIONALSOZIALISTISCHEN
ARBEITERPARTEI AUSLANDS - UND AUFBAUORGANISATION

Der Kampf geht weiter !

TROTZ VERBOT NICHT TOT !



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Informe frontal
Entrevista con Molly
Tercera parte

NSK: Sus proyectos actuales están obviamente relacionados con la filosofía y el arte.

Describo mi opinión sobre el impacto de estos temas en la política.




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 soul 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. His means are non-White immigration, culture destruction, and extermination.

Whether "Japs" or "Gyps", 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!

Hud Hiler!
Gerhard Lusch



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