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Leadership between Folk Community and Elitism

by Michael Kühnen

THE TIME CHANGER

European history knows of many overthrows, uprisings and revolutions. Quite a few of them have been called "revolutions. But what is a revolution - nothing other than a violent change in the balance of power?

No - not every new government which comes to power by breaking the rules of the former regime is an expression of a revolution which has taken place; and not every revolution has to be violent. A revolution is rather a complete change and renewal of the whole spiritual, mental, ethical and then of course also political basis, a re-maintenance of ALL values! After a revolution nothing is as it was before, the whole coordinate system of the social life has changed. The Bible word:

"Behold, I make all things new!" may symbolically stand for claim and reality of a revolution.

The prehistory knows above all a revolution of this kind:

It was the transition of the way of life of the hunter and collector, to that of the farmer. Whether one wants to regard further upheavals, like the emergence of the

cities or the transition from the Bronze Age to the Iron Age, as historically important as they are, as real revolutions, or - as I think - as logical effects of this first and actual revolution, may be left open. In any case, it was the sedentariness that totally changed the attitude towards life and all values and thus can be indisputably characterized as a revolution. Many races and peoples - though by no means all - have gone through this revolution, which still dominates our lives today, and to an extent of which we are not even aware, so much have the values and ideas of a sedentary and urban culture become natural to us.

Let us note at this point that a revolution is not to be regarded positively as a value in itself: A healthy culture needs no revolution, since it stands in agreement with the biological kind, the races and peoples carrying it and with the laws of nature. The revolution of sedentarization, usually called "Neolithic", is to be evaluated positively, because with it the process of cultural development begins. Peoples who did not take part in this revolution are considered "retarded" and prove more and more to be unfit for life: Biopolitically they are excellently adapted to the natural environment, they live in accordance with nature and their national character, but the ability and the will to create culture is also a biological disposition of man, which these peoples have let completely atrophy to their own detriment. From the National Socialist point of view, which does not aim at a "back to nature", but at the creation of a high culture in accordance with the species and nature, the Neolithic revolution was therefore a necessary one and to be evaluated positively.

Building on it, the life of our race could have taken a natural development, which would have required greater upheavals and interventions only if the culture had degenerated too much, i.e. had developed in contradiction to the biological peculiarity of the peoples bearing it and to the laws of nature. This seems to have been exactly the case with other culture-bearing races which, for example, characterized the Asian or the American Indian high cultures. Their development took place without further revolutions and the turn of the times, which they also experienced, did not come from inside by a revolution, but from outside by the world-spreading colonialism of the Aryan race. The latter, however, experienced - to their misfortune - further revolutions:

The once so powerful, ancient advanced civilizations of the Indo-Europeans had exhausted themselves and had degenerated to such an extent that only extraordinarily profound events could make possible the return to a life in accordance with the species and nature:

The healthy and strong Germanic peoples were destined to take over the heritage of Rome and to renew a common Aryan high culture from the far north to the Persian border and beyond. A deep cut in world history would have been the shift

of emphasis from the Mediterranean to the north, the changing of cultural leadership from the Latins and the Helens to the Germanic tribes, but not a revolution that would have totally changed the attitude to life of the old world, would have initiated a turn of the times.

And yet such a revolution occurred. Something alien and sinister had taken root in the organism of the ancient world, profiting from its degeneration and promoting it until the cry for renewal became so strong and the decay so profound that a revolutionary community was able to trigger the first real revolution of our European cultural sphere in historical time: This was the revolution of Christianity, which placed the one absolute God, beside whom there could be no others, at the center of a new world view and declared the church to be the executor of the divine will. When the fateful transition to the Germanic tribes found its outward expression in the coronation of the Frankish ruler Charles, who went down in history as the Great, they had long since inherited not only the Rome of the Caesars, but also the Rome of the Christian church and religion. Their unbroken vitality renewed and created an order of life that lasted for centuries, but it did not bring a turn to an advanced civilization in accordance with nature and its species, but rather a dogmatic, nature-unfriendly far-sightedness with increasing alienation from the natural foundations and laws of life.

Nietzsche describes this development correctly with the term of decadence, by which he means exactly this alienation and degeneration, thus the term is understood more broadly than otherwise usual. But since a culture can only endure in the long term if it develops in harmony with nature, a healthy life force rebels against degeneration until a new revolution breaks out.

The entire history of the Christian Middle Ages can be interpreted from this point of view of permanent rebellion, just as the Holy Inquisition was the tool to prevent a revolution.

Finally, once again, a revolutionary community was found that initiated the due upheaval - it was the Freemasons. Their external triumph was the French Revolution of 1789, but it became a real revolution, a new turn of the times, which changed not only power relations, but all foundations of life. The Christian God was displaced from his earthly omnipotence and the free individual stepped into the center of all life and feeling. As noble as this revolution of liberalism was intended to be, it failed miserably because of the nature of man, did not establish a truly stable order of life, but substituted an accelerated decadence and increasing disintegration for the coercive Christian order. After all, this revolution changed all the foundations of life and influences us to this day - in its wake, industrialization took place, capitalism developed and, as the most extreme offspring, Marxism was born.

However, the basic problem of the European cultural circle, which in the meantime had spawned offshoots on all continents and dominated the world with its attitude to life and for a long time also in terms of power politics, was still unsolved: that of the alienation from culture and nature, that of the increasingly accelerating degeneration and decadence.

And finally, a consciously revolutionary community came together to trigger the revolution that would fundamentally stop the two-thousand-year aberration of European culture: it was the National Socialist movement that triggered the new turn of the times and set up a program to build a high culture in keeping with the species and nature.

Let us summarize - the Neolithic revolution enabled the Aryan race to begin the creation of culture, which culminated in the ancient high culture of Hellas and Rome in Europe (the Aryan cultures of Persia and India went other ways, which would take us too far to pursue). The ancient culture finally degenerated due to the exhaustion of the vital force of the peoples supporting it - especially the Roman. This caused the first real European revolution, which not only renewed culture, but created a completely new order of life, but at the same time triggered an aberration that finally alienated culture and nature from each other. This Christian revolution had made use of the healthy vitality of the Germanic peoples with imposing, dogmatic rigidity and had been able to maintain its order in this way for centuries, despite all revolts.

Finally, it was followed, as the second European revolution, by that of Masonic liberalism, which arose from a justified rebellion, but did not recognize the basic problem of European culture, and even aggravated it. Although it did not succeed in establishing a stable order, it nevertheless reshaped old values, created a different attitude to life, which prevails until today, although it becomes more and more clear that the wrong way is now gradually becoming the death way not only of our culture but of our race! Against this the National Socialist Revolution turns, which puts the biological thinking and the natural communities of people and race into the center of all thinking and feeling, thus triggering a new turn of time and making possible a high culture, in which culture and nature are reconciled again and in which decadence, degeneration and alienation are overcome! This is the third turn of the times in European history!

With each of these three revolutions a new time begins: The Christians made this clear by developing and enforcing a new calendar with the birth of their founder, which has outlasted the history-shaping power of this religion until today.

The masonic-liberal revolution made a comparable claim, when it wanted to let

begin the year 1 of a new time with the proclamation of the French republic. Their inability to establish a lasting ruling order was also shown by the fact that Napoleon tacitly abolished this time calculation after only a few years.

National Socialism initially saw itself as a purely German freedom movement, born out of the defeat of World War I and the humiliation of the Versailles Dictate. Only in the course of time did it realize its true nature, as a racial revolution with worldwide pretensions.

World War II ushered in the realization of the supranational task of the National Socialist revolution. But only when National Socialism lost the power-political support of the German weapons, National Socialists everywhere in the habitat of the White Race began to understand themselves as a worldwide revolutionary movement. Thus the way is free, by a last real revolution, to secure the survival of our race and to lead it to new bloom! All conditions are present. The degeneration of Western civilization, which is now poisoning the whole world, has progressed so far that the cry for redemption, salvation and renewal rings out more and more strongly over the globe from year to year - and with the National Socialists there exists a worldwide, united, revolutionary community which will complete this revolution which has long since begun!

And again this world revolutionary claim is symbolically reflected by the introduction of a new era, because what could better illustrate that a new era has begun, all values have changed, a new foundation has been laid for a world order based on healthy races and peoples? But which can be the year 1 of this change of times, when did this revolution begin?

The beginnings of our revolution are difficult to determine:

Romanticism and Nietzsche also belong to it, as well as the foundation or the assumption of power of the National Socialist party offer themselves as historical dates. But there has never been a real discussion about it: Heart and feeling of the National Socialists after the Second World War decided and made the only right decision. No romantic and not even a Nietzsche, no party and no program could initiate a revolution that was to correct a two-thousand-year-old aberration. The greatest and most important change of times since the Neolithic Revolution required a time turner who broke all standards and could truly change the world by his appearance. It was the grace of fate that gave the German people this time turner, it will be an eternal glory of German history that the German people finally understood him as such, chose him as their leader and followed him through all ups and downs. Without Adolf Hitler our culture, and with it possibly our white race, would have died without getting another chance for renewal; it was also he who proved that such a revolution of salvation and salvation was indeed possible,

and his power combined with its historical necessity and changed the world.

Since the Fuehrer is no longer with us in body, but his spirit is with us and gives us the strength to complete the revolution, we have understood that we live in a new time, a time which begins with the birth of the Fuehrer Adolf Hitler on April 20, 1889 of the Christian calendar and whose first century is now soon coming to an end. Since the end of the war we have been counting the years of the Fuehrer (JdF) and thereby honor the turning point of time, the salvation figure of the Aryan race, our Fuehrer Adolf Hitler!

THE VISIONARY

The words of the National Socialist revolution, as the "revolution of salvation" and of Adolf Hitler, as the "salvation figure of the Aryan race, may seem all too lofty to the outsider. In order to understand them, a precise realization of what is meant by "salvation" is required:

By salvation we understand the achieved unity of knowledge, will and deed, in the service of an ethically high-quality idea. This salvation can be achieved by individuals as well as by all natural and cultural communities. National Socialism strives for a state of salvation for all people and race comrades, as well as for all peoples of our race, their nations and states, the coming Reich and the longed-for New Order in all the world! Our idea stands thereby in the tradition of the European idealism, because to the salvation it belongs to see the sense of the life in the service of ideas and values, but not primarily in the material well-being:

National Socialism fights egoism and professes the primacy of the community!

If we speak of an ethically valuable idea, then it must be clear which ethics is meant and from what it is derived:

Every revolution leads to a revaluation of old values, establishes a new tent with new values and a new ethics. National Socialist ethics, therefore, does not derive, like Christian ethics, from the alleged, dogmatically established commandments of a God, and not, like Masonic ethics, from the individual's pursuit of happiness; it derives its claim to enforcement and validity from the biologically understood idea of community, a biological humanism whose goal is species preservation and species development as the highest value from which everything else is derived. There is thus a hierarchy of values, at the top of which stand the survival and the development of the people and the race in accordance with the species and nature. With this hierarchy of values, the salvation we strive for is indissolubly connected. The state of salvation is therefore ultimately life par excellence: the human being

harmoniously integrated into nature as a comrade of people and race, who works for the preservation, protection and development of the wonderful diversity of life and lives accordingly.

If man, even whole peoples, states and races fall out of salvation, degenerate, alienate themselves from nature and their own kind, then in the long run they are threatened with death as a species and the complete emptiness of value and meaning of personal life. In this state of calamity is our race as a whole, but above all our German people, whose vitality therefore seems to be exhausted and whose people can no longer recognize any meaning and values.

Is it too much to say, then, that the revolution which leads the people of our species out of this minus world, leaving the way of death and fighting the way free to life in all its renewed beauty, dignity and diversity, is a revolution of salvation?!

Is it wrong to celebrate the exceptional man whose energy, genius, willpower and greatness made this revolution possible, our leader Adolf Hitler, as the salvation figure of the Aryan race?! Certainly not!

The victory of salvation, which we desire with every greeting, takes place in two stages:

In the first stage the National Socialist Party, as the vanguard of the nation and on the basis of a concrete time program, wins power and lays the foundation of the longed-for New Order. After that, the party dissolves and in the second stage that high culture develops, in which our race, its peoples and the people of our kind, can fully and freely develop all their abilities and thus experience an unprecedented golden age.

How this new time will look in detail, we cannot predict today yet. We gain a small idea of it if we think of the past advanced civilizations of our race in their heyday and then try to imagine how much their height could still have been promoted by our present and future knowledge in science and technology!

When we think of this New Order, which we long for and for which we fight, although only our descendants will be able to live in it, we think in turn of our Führer, whose artistic nature foreshadowed it and whose utterances at the height of his power give an idea of it. In his monologues in the Fuehrer's headquarters these expressions are found, testify to the deep longing for freedom, greatness and beauty in the thinking and feeling of the visionary Adolf Hitler, who desired artistic people, with aesthetic sensibility, as leaders of the new Reich, who wanted to educate people who are embodiments of the highest value of race and

personality!

And this genius of the will, this visionary of a renewed world proved with his life's work that the will of man can achieve everything - that the dream of the new time is not a vain folly, but can be realized! How much has this visionary and dreamer, so often ridiculed in his early years, achieved?

And never, until the last dark hours, did his will waver. Still in his political testament is found not his faith, not his hope, but his sure certainty that from his sacrificial death will come the power to complete his work! We will fulfill this inheritance!


NS KAMPFRUF
KAMPFSPARTEI AUSLANDS- UND AUFRAUORGANISATION
September 1941 Copyright 1973 27. April 2017 12:06

Der Kampf geht weiter !

Seitdem haben sich die Kämpfer der Wehrmacht am 8. Mai 1945 in der nationalsozialistischen Bewegung gefügt als je zuvor in der Nachkriegszeit. Und zwar nicht nur in Deutschland, sondern auf globaler Ebene!
Taktiken von Massenmord, Verbrechen, Verfolgung und Verdrängung haben nicht aufgehört, den Kern der gesamten Idee unseres heilig geliebten Führers Adolf Hitler zu entwickeln.

Alle Nationalsozialisten sind ewig geliebte Völker und Kampfgemeinschaften stehen Schicksal an Schicksal an Kampf um die Erhaltung unserer weisen Völker.
Die Bewegung ist zwar stärker geworden, aber die Größe des historischen Volkstums ist heute noch viel größer als in der Vergangenheit.
Die wesentliche Ursache ist eben Adolf, der Volkstumm - gegen alle weisen Völker (?) - im höchsten Sinne Mitleid und Erbarmung, Überbahrung und Kameradschaft.
Oh "legal" oder "illegal", ich im Weltkrieg oder im "Stromkampf", ich im Propagandakrieg, handfester oder auf einem Bildschirm, andere Art, ich Nationalsozialist ist meine Pflicht!
Hail Hitler!
Gerdhard 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.
Discuses 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 consciences and social 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 folks. His means are non-White immigration, culture destruction, and neo-racism.
Whether "legal" or "illegal", whether in election halls or street battle, whether armed with propaganda material or on a battlefield of a different kind, every National Socialist must do his duty!
Hail Hitler!
Gerdhard Lank



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