



NS News Bulletin

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The Second Revolution Volume II: The People's State

Part 1

FOREWORD

"The People's State" is the second volume of my programmatic writing on the coming Second Revolution.

The first volume, "Faith and Struggle," dealt primarily with the worldview of National Socialists of the younger generation; this time, the focus is on the form and design of the new Reich of all Germans.

Our main demand in the daily political struggle is:

"LIFT NS BAN!"

For without a free development of the renewed National Socialist German Workers' Party there will be no national rebirth. This goal, undisputed in the circle of comrades, however, still meets with widespread incomprehension among the general public:

Dissatisfaction with the ossified party system is growing, to be sure, and National Socialism is also increasingly viewed in a positive light. But people are all too inclined to see National Socialism as a form of rule that perished without trace in

1945, rather than an idea that has an answer to the problems of the present and the future. Thus, the growing interest in Adolf Hitler, his idea and his state is more historical than political. We must change this if we want to be taken seriously as a revolutionary force among the people.

We no longer want to be considered "uniform fetishists", "Hitler's harlequins", we refute the slogan of the spirit that stands on the left. We plan the revolution from the right and show tradition and transformation of a living movement whose dreams are not buried:

Dreams of law and freedom, of living space and world power, of race and nation, of the Occident and the final solution of the Jewish question, of the third way beyond capitalism and communism, of the Volksgemeinschaft der Deutschen.

I want to cast these dreams into a solid form within the framework of this second volume, not in order to create a dogma - we are not blind dogmatists - , but in order to draw the outline of a new, more beautiful Germany. I am not engaged in state philosophy, nor am I drafting a program of government; but just as it was necessary to present anew the principles of our idea without making an ideology out of a world outlook, so we must also present our ideas of the National Socialist people's state of the future, but without thereby forcing a multiform people's movement into a straitjacket. Details are left to the revolutionary development, but principles must be expressed.

Some comrade will perhaps accuse me of wanting to falsify or reinterpret truths and ideas which are laid down for all times in "Mein Kampf". Nothing is further from my mind!

The leader Adolf Hitler, his work and his life, is and remains for every true National Socialist the highest authority and unattainable role model, - but time does not stand still; an idea and a movement must be able to change without giving up its principles; the Catholic Church has shown us this for centuries.

And we - the national and socialist youth in an occupied and shattered country - have a right to think about our way to victory. Nostalgia is no substitute for politics!

So I chose the term as a subtitle:

National Socialism between Louis Napoleon and Mao Tse-tung, which may seem strange to some old fighters. Of course, I do not claim that the nephew of the great Corsican and the successful Chinese revolutionary were National Socialists, although there are certainly points of contact with Bonapartism and Maoism. But it is

about something else:

The second French empire of Louis Napoleon is proof to us that a great hero - despite his failure in power politics - can inspire the smaller grandchildren to a successful reshaping.

But Mao Tse-tung proved to us that revolution need not necessarily result in a satiated, self-satisfied "New Class" of bureaucratic party officials. He showed revolutionaries around the world that an ever-renewing party can banish the looming dangers of reaction.

But the third political role model for the shaping of the radiant rebirth of our Reich must be Ernst Röhm, the chief of staff of the SA, who created the concept of the "Second Revolution" and gave his life for it.

All this, however, only gains its meaning against the background of the titanic figure of Adolf Hitler and the memory of the Greater German Reich, which for twelve years fulfilled the longing of the Germans - the longing for greatness, dignity, glory, freedom and social justice - and which fell through the superiority of the enemies and through the betrayal of reaction. The legacy of our fathers lives in us.

One day the day of revenge will come!

I will repeat myself in many things that I had already stated in "Faith and Struggle," but we now see it in a different context; for the rest, Dr. Goebbels has taught us that the truth cannot be told often enough.

I am also writing these lines during my imprisonment and I am aware of the dangers of my open word.

But I am free by birth! I am a German - not an occupying Republican! What do I care about the political straitjackets of the victors of 45? I say my opinion!

It's about Germany. Who wants to stand back cowardly?

THE SUN DOES NOT SET ON US!

1. THE STATE

"The Empire is Peace!" - Louis Napoleon

The historical example: The second empire

The year 1815 saw the final defeat of Napoleon.

The Battle of Waterloo - on the side of France anyway only a slaughter of young, inexperienced lads and old veterans of a European war that had lasted for years - was lost; the great Corsican was banished to St. Helena, where he died bitter and lonely years later.

With his defeat, his death - it seemed - his dreams died too. The mighty French empire, which had covered the whole of Europe with war and finally dominated it, was shattered. No trace testified to it any more. Symbols, titles and ideas of the Napoleonic Empire were banned throughout Europe - even in defeated and humiliated France. The eagles lay in the dust of history, buried under rivers of blood and the curses of the victors.

Marshals and dignitaries of the empire were persecuted and lived miserable lives unless they served the system that the victors had chosen for France - the Anclen regime, the reactionary royal rule. The heir to the throne, Napoleon's only son, was raised as an Austrian prince and died young.

The French, who had been the masters of the continent under the emperor, who had enthusiastically cheered their emperor in the days of glory and success, even almost to the bitter end, had been bled dry. The mass of his army had remained in Russia, the Guard had sacrificed itself in the last battle - without success and apparently without purpose. Hundreds of thousands of the best had fallen, and yet the emperor had lost.

In France, people spoke of the Caesar mania, of the bloody beast, of the megalomaniac who had sacrificed his people to an unbridled personal ambition, to a vain craving for glory. Whoever still raised his voice in defense of the former regime, which had disappeared without a trace and had been erased from the earth, was in danger of being torn apart by public opinion or by the henchmen of the Restoration. There were few emperor loyalists, without courage and without hope. The Empire - it had existed for only ten years - was a dream. Unfulfillable longing for the faithful few, endured nightmare for the majority. -

Years later, when the emperor's coffin is transferred from St. Helena to Paris, the mood among the people has changed. The old cries resound: *"Vive l'empereur! - Long live the emperor!"*

Brothers and marshals of the great dead stand in front of the coffin in their historical uniforms. But it was only melancholy, not a future. The shouts of the crowd - by no means the majority of the people - were for a dead man, of whose victories

only the memory remained. There was no heir and no hope for a new beginning. What was it supposed to look like?

All the states of Europe had agreed never again to tolerate a Napoleon at the head of the French nation; they supported the corrupt kingdom with all their might. This system was not particularly popular among the people, but it ensured a certain prosperity, economic stability and peace. And it warned incessantly of the dire consequences that Bonapartism, which had already brought disaster to the nation once, would inevitably bring. Every movement of the weak groups loyal to the emperor was crushed. The people remained indifferent.

In faraway Switzerland at that time sat a young man who had outlandish, crazy dreams; his mother tongue - French - he spoke with a strange, German accent and in France he was banned from entering the country. His name: Louis Napoleon, a nephew of the emperor.

He was not a genius, but not stupid. Not a compelling, all-engrossing personality like his uncle, but he had courage: the courage to go mad! For wasn't it crazy of this young adventurer to lay claim to the French imperial throne? Most people only laughed, some watched his activities suspiciously, only a few thousand people believed in him:

Veterans of the Napoleonic wars and a few young people who thought they were suffocating in the stuffy bourgeoisie of the outgoing kingdom. The laughs were right: two ridiculous coup attempts by the prince fail miserably; the second leads to his arrest and years of imprisonment, from which he finally manages to escape abroad, leaving the ruins of his dreams behind.

Thirty years after the end of the Empire, the stability of the Restoration began to fade. Economic difficulties grew, labor and youth rebelled, and the king fled.

In 1848, 33 years after Waterloo, the revolution is victorious.

The Bonapartists were only a part of this revolutionary freedom movement and by no means the largest. Rather a small minority of dreamers and adventurers, but the bans had finally fallen! Still hardly anyone thought a renewed empire was possible - only a few wished for it, but the Bonapartists were now allowed to openly commemorate the achievements and greatness of the dead emperor, and in those months Napoleon finally became a national hero. He has remained so to this day.

The presidential election of the same year brought a sensation for the young republic. None of the numerous political groups in the country had expected this: Louis Napoleon, whom hardly anyone in France knew personally, whose follow-

ers had appeared openly for the first time after decades of prohibition, who had hitherto brought himself to the attention of the French only through failed adventures, was elected president by an overwhelming majority! "France has elected not a person, but a name - Napoleon," said the politicians.

But other sensations followed. The foreign powers, surprised and shocked, were helpless in the face of the accomplished fact. They threatened that they would accept a President Napoleon - but never an Emperor Napoleon.

"The Empire means war!" they said, and this was repeated a million times in France by the opponents of the Prince President. For them all, the Empire meant: war, expanded borders, constant battles, a subjugated Europe, a renewed world empire in the Roman tradition. Foreign countries could not accept this, and the French themselves were afraid of a new edition of the war of extermination of all states against a Napoleonic France.

The prince president, it seemed, had only two paths left:

Louis Napoleon was able to take up his uncle's legacy where his uncle had failed and go to war. Few would have followed him, and he had not inherited the emperor's generalship. How could he hope to win where the great dead man was defeated?

The second way was to renounce the imperial throne and transform Bonapartism into a democratic republican movement. That would have been a renunciation of the foundations.

Louis Napoleon chose the third way, which stunned everyone, secured his place in history and made him a political role model for us National Socialists. He traveled around his country promoting a renewal of the Napoleonic Empire. But each of his speeches ended with the defiant, at first unbelievable-sounding declaration, **"The Empire is peace!"**

Louis Napoleon did not betray the great heritage to which he was committed, he only drew the consequences of his uncle's defeat without touching his fame and changing his goals:

- France as a great power - but thanks to economic success and technical progress.
- Change the borders - but through economic and political pressure.
- France as the decisive power on the continent - but through clever diplomacy.
- Roman tradition - but without war.

"The Empire is Peace!"

Louis Napoleon recalled the emperor's great domestic achievements - administration, administration of justice, raising self-confidence and self-assurance among the people, national unity and enthusiasm - and he promised to build on them.

"The Empire is the peace! I, like the Emperor, have great conquests to make." said the Prince President and then he spoke of the elimination of poverty, technical and economic progress and the internal greatness of France.

In 1852, Louis Napoleon abolished the republican constitution, and in a plebiscite, the vast majority of the French appointed him to the imperial throne. He called himself Napoleon III, and foreign countries kept quiet. The impossible had been achieved:

37 years after the total defeat and ostracism of Napoleon, there was again a French emperor from the House of Bonaparte!

The rest is history. Under the Empire, which remained stable until its military defeat by Germany in 1870, France made tremendous progress. Modern Paris arose, the railroads, the opening up of the country, industrialization, the decades-long role of arbiter on the continent. Louis Napoleon was not a genius, he did his duty as a French patriot and as the heir of a great man. No monuments bear witness to him, he is forgotten.

But the great Napoleon, the once seemingly failed emperor, is considered the greatest Frenchman of the last century - and he probably was. What he began and his nephew continued, starting at ground zero, shaped France into the Grande Nation.

Law and freedom

In the life of a nation, there are three levels of politics:

- The Historical Task and the Meaning of the Nation's Life
- The state, government and economic management
- The shaping of the personal sphere of life of the individual citizen.

When we think of the National Socialist people's state, the first level - the meaning of our historical existence - forces itself upon us. Just as the individu-

al despairs of his happiness and his life if he does not succeed in filling it with a meaning, so a nation also falls into self-destruction if it becomes mistaken about its historical mission, no longer sees any meaning in itself, or different senses struggle for the soul of the masses of the people.

This state of affairs is conspicuous in the democratic regimes of the West. They call themselves "pluralistic societies", i.e. they grant - even if only in theory - complete freedom to every political, ideological and religious conviction. In our examination of liberal capitalism, we have already found that this freedom is very limited in the FRG, for example:

There is the so-called "Freiheitlich-Demokratische Grundordnung" (FDGO), which is supposed to be the binding foundation of the occupying German society and thus establishes the liberalist Weltanschauungsstaat. In reality, the FDGO only serves to keep a small layer of elements foreign to the people in power.

While the democrats daily disregard their own principles - for example, the fundamental right to freedom of speech and assembly - real rights for the ordinary people are completely absent - for example, the right to work - and a sense of national life is not even attempted since the reunification commandment of the Basic Law has been completely abandoned in practical political work.

Although the Basic Law is not even entirely bad in theory, it is decidedly not suitable as a common ideological foundation for our nation. The retention of power by a ruling clique without vision and without a goal cannot be a binding foundation.

However, the remaining freedom that can be used by such groups, in which the system does not see an enemy, but only a kind of court jester, is enough to prevent the unity of our people and thus to let them drift helplessly onto the cliffs of the future.

For us National Socialists, therefore, the legal and social system of the West can have only an instrumental significance. We recognize the laws of the democrats in the will to eliminate them in order to pave the way for the people to a secure future. We have to look for the meaning of our völkisch existence somewhere else. However, the basic condition of this sense is the sheer existence of a nation. Law and freedom are indivisible.

The German people, too, must regain their right to unity and the freedom to

shape their national life independently. As long as Greater Germany is not organized as a state capable of acting and its existence can be secured by peace treaties, German politics will always remain provisional and uncertain. Only on the basis of the right and freedom of our people do our reflections on the Volksstaat find their meaning.

As mentioned earlier, Greater Germany is a natural right of our people. The struggle for Greater Germany is a decisive touchstone:

Here it shows who fights for right and freedom of our people and who only talks about it. In the fight for Greater Germany the German freedom movement has come together and here democracy has already lost any moral right to continue to shape the destiny of our people!

In view of the world situation, it is forgivable that reunification, even more than thirty years after the armistice, has remained an elusive goal. But it is a crime against the historical mission of our people that the democrats allowed unity to be felt neither as a goal nor as a task today.



NS KAMPFRUF
KAMPFSCHRIFT DER NATIONALSOZIALISTISCHEN DEUTSCHEN ARBEITERPARTEI AUSLANDS – UND AUßERLANDSABTEILUNG
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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!

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

Alle Nationalisten und weniger erfahrene Führer und Bewegungsmänner stehen Schicksal an Schicksal im Kampf um die Erhaltung unserer weißen Völker.

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

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

Ob "Hitler" oder "Hitler", ob in Wahrheit oder in Streifen, ob als Propagandawerkzeug benutzt oder auf einem Schicksalsheld auf der Höhe Nationalismus zu sein 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




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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 contemporary and racial kinship 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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