

TWW

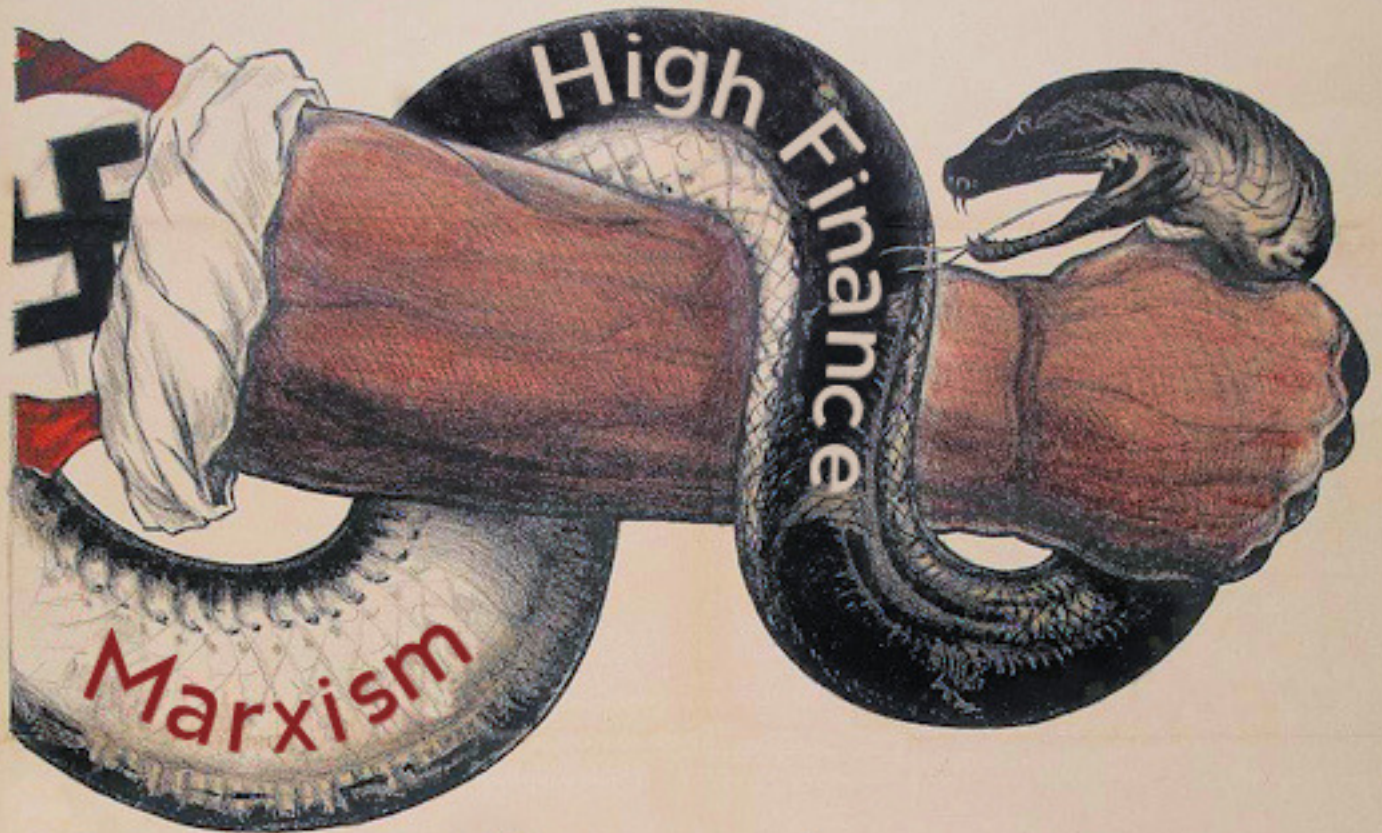


The White Worker

Official Publication of the American Nazi Party

June-July 2025 ☸ Führer Year 136

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The White Worker

Is an official publication of the American Nazi Party, published eight to ten times per year. It is provided to Official Members and Official Supporters in good standing. Previous issues may also be purchased online at www.ANP14.com

Articles and other submissions are encouraged and should be sent to: whiteworker@americannaziparty.com

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About the cover:



Colorized photograph of Colin Jordan at the August 1962 meeting which resulted in the Cotswold Agreement, creating the World Union of National Socialists.

From The Editor



Comrades! I do hope everyone is having a good summer. This edition is what we consider to be a “double-issue” of *The White Worker*, as it spans two months: June and July in this case. The next issue will also be a “double-issue” covering August-September, and will be published in early September.

Just like taking “time off” can be a mixed blessing – oftentimes it simply means that when it’s over, you have less time to get the same amount of work done – the “double-issue” format ultimately requires the same amount of work two smaller issues would have needed. Still, what it does allow us to do is spend more time with our families (or focus more on our jobs) during a the busy period of seasonal transition. Coming indoors when the weather is nice to write articles can be challenging, especially in the part of the country where I live: we only have a few months of “nice” weather per year to begin with (the rest of the time we essentially live underwater) and one feels obligated to “soak up the rays” while they are there. Fortunately, and in true National Socialist fashion, our comrades responded to the call for content and I thank each and every one of our writers: *The White Worker* would not be the first-class National Socialist publication that it is without you.

But the work is never done. As we’ve seen in the two months since the last issue, the world simply doesn’t stop and wait for us. Indeed, for our purposes, these days of relaxation and fair-weather is the perfect time for committed Party members to distribute flyers and other material while people are actually out-and-about. Likewise, now is the time when we find ourselves hovering over the barbecue standing next to like-minded people who might make good comrades. Take advantage of the opportunity: guide your friendly conversation onto the subject of National Socialism and how one party is still working actively to promote the real interests of the *White Worker*.

Some might argue that things have changed with the new administration. And in a superficial sense, that is somewhat true. But we’ve all seen enough “hope and change” over the last few years to know that the pendulum swings back and forth, and real change never quite seems to happen. It’s a case of looking at the symptoms without acknowledging the disease. Like a cancer, some problems may go into remission with one administration, only to come roaring back with the next. Until the Judeo-Capitalist fallacy is addressed head-on, real change is not going to happen.

Now, I’ll step down from my soapbox for a moment to ask for your help. Below is a QR code and link for a simple survey. The purpose of the survey is to learn how you access and read *The White Worker* so we can format the content appropriately, and to better understand what sections you most enjoy in the hopes of making reading *The White Worker* a rewarding experience. The survey is very short and completely anonymous, and includes a section to accommodate suggestions and comments, so please feel free to let us know your thoughts.

[Survey Found Here](#)



John Rhein



Quotable

Hitler

“No one will claim that the German nation is healthy. It is sick and this feeling of sickness motivates our entire nation today. Some people, it is true, feel well. There are individuals who thrive precisely when the nation is sick, people whose well-being is an indirect proof of the general crisis. This crisis will always be twofold in nature. It is not only a material crisis, it is above all a spiritual, ethical and moral crisis, even if most people are unwilling to believe this because they merely experience the material crisis. This could not exist if there were not a spiritual crisis. This applies particularly to our time.” ~ *Speech in Schleiz*, 18 January, 1927

George Lincoln Rockwell:

“National Socialism is, above all things, the doctrine that it is not only for the good of humanity but absolutely essential for the survival of humanity that [the] scientific method be applied not only to the breeding of animals and bugs but also to the breeding of human beings. National Socialism does not wish to destroy inferior races or individuals any more than a wolf leader wants to destroy the pack but only to organize them into a productive ORDER which alone can enable them to survive and enjoy some degree of human felicity.” *This Time The World*, Chapter XVII

Colin Jordan

“National Socialism is the first attempt by mankind to combine the laws of Nature, which is the force of life itself, with a political idea, expressed in organizational terms.

All other movements up till now were anti-Nature, preaching either the divine Right of Kings, the superior wisdom of whole castes like Aristocrats, or the liberal, communist, capitalist clap-trap of the equality of men, of women, of races ad infinitum.

The adherents and believers in these anti-nature, anti-life, unnatural dogmas have for centuries retarded and by force of arms, persecution, police brutality, the courts and every other evil device prevented the progress of mankind itself.” *A Great Idea*, 1976

“The race, its preservation and strengthening is a core issue in our lives and the basis of our Worldview.” ~SS-Mann *Blutsfrage*

“There is, however, no doubt that the various races, when carefully compared and measured, differ much from each other...Their mental characteristics are likewise distinct; chiefly as it would appear in their emotional, but partly in their intellectual faculties.”

~ *The Descent of Man*, Charles Darwin

A Supreme Slapdown, a Historical Schooling, and a Letter to the President: *Race and Reason- A Yankee View* by Carleton Putnam

With the recent slapdown of DEI hire Supreme Court Justice Ketanji Brown Jackson by Justice Coney Barrett over the birthright citizenship issue, the overall role of the Supreme Court was in the news again, being another example of how the communist-left wannabes try to twist what should be a simple proposition into something it was never intended to be. In short, Barrett needed to remind mental-midget Jackson that the role of the Supreme Court is to rule on the constitutionality of actions and legislation. Period. Not to try and shape the laws of the land to fit the personal agendas of an individual justice and her minority homeboys.



*Ketanji Brown Jackson.
First Black female Supreme Court Justice,
Let's not do that again.*

Unfortunately, this is not a new debate. I was reminded of one of my favorite books: *Race and Reason- A Yankee View* by Carleton Putnam, and now seems as good a time as any - in light of the Supreme Court shenanigans and our current summer of “mostly peaceful” gatherings - to share it.

Mr. Putnam was an American lawyer, businessman, and writer. He graduated from Princeton University, received a Bachelor of Laws degree from Columbia Law School, and among his other accomplishments, served as the CEO of Delta Airlines and remained on that airline's board of directors until his passing in 1998. His best know work, *Race and Reason* was written in 1961, just as the so-called “Civil Rights” movement was getting underway, and it does an extraordinary job of examining the race issue in the United States, explaining how the road our nation was heading down at that time was a mistake in the extreme by examining both historical and biological reasons why a mixed-race society would never work and, in fact, be a detriment to all concerned. Highly recommended.

For our purposes, a look at one of the first issues addressed by Mr. Putnam, which he uses to set the stage, was his reaction to the 1954 desegregation decision (an egregious example of what we now call ‘social engineering’) and the subsequent 1958 Little Rock case of *Cooper v. Aaron*, wherein the Supreme Court overruled the Little Rock school board's attempt to delay desegregation in the schools, the will of the people be damned.



What follows is a selection of the opening chapter, including an abridged version of an extraordinary letter Mr. Putnam wrote to President Eisenhower on the matter. I include the opening for narrative context, and the abridgment to facilitate our conversation, but naturally, the reader is encourage to view the work in its entirety. I located the book on the Internet Archive and was so impressed I printed and bound the work myself, only to discover later that, amazingly, it can still be found in print. Without further

ado, a selection from Chapter One and the Letter to the President, by Carleton Putnam, from *Race and Reason- A Yankee View*:



“

...to the American West I owed a large part of my life's motivation. From pack-trips across the Painted Desert in my college days, to camps in the Bad Lands of North Dakota where I began research on my biography of Roosevelt, I had known and loved the stage on which the pioneer played out the drama of the American Dream. It was not just a question of the sun setting beyond the Pass, nor the sound at night of wind rising in the forests of the Big Horn Mountains. These were important as symbols to the senses, but there were other scenes in the montage of memory— episodes involving people, from old prospectors and cowpunchers to women who had come to Arizona in covered wagons over the Santa Fe Trail —these were symbols of a different sort, figures of pride and self-reliance, and primordially American.

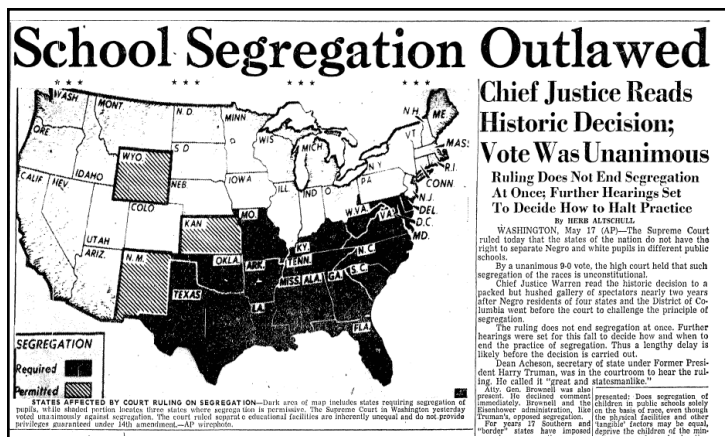
In a spiritual sense, of course, the Santa Fe Trail and the Oregon Trail had begun at Jamestown and Plymouth Rock, and had left me what I regarded as a personal heritage. My first American ancestors, on both my father's and my mother's side, had arrived in Massachusetts from England in the fourth decade of the seventeenth century. From Salem, to northern Vermont, to Saratoga and the Mohawk Valley, my father's people migrated to the West of their day and bequeathed me a proprietary interest in a sunset and a frame of mind. Call it individualism, say it was rugged, nonetheless it was American in its time. There were certain traditions that were taken for granted, yet which passed by osmosis from father to son. A man expected the community to do for him only what there was no way of his doing for himself. When he asked the community to do what he ought to have done for himself, this was begging; it was begging because it meant another's effort was making up his lack —and beggars were not popular on the frontier.



Santa Fe Trail in the 1800's

Nor was there a notion of equality in any sense except the equal chance. The frontier had its aristocracy of character to which one earned the right to belong. And the man with the bad reputation was not easily or quickly forgiven. I realize that today the frontier is history and that social conditions have changed. I do not see that the principles have changed... I would now only re-emphasize, in an age obsessed with novelty and change, the importance of our Anglo-American heritage, particularly in the field of moral values and basic principle. There are very few social experiments that have not been tried before, and there are absolutely no principles that have not been thoroughly tested. "Winds of change" do not alter these.

If I were asked to be specific, I would say that as time has gone on, I have been impressed with two fallacies that have crept into the thinking of Americans: the fallacy that men by weight of numbers can defy the moral law and lean increasingly upon other men under the guise of the State, and the fallacy that this dependence is justified by the supposed right of all men to share equally in everything.



It may seem strange, in the light of such views, that in June of 1954, when the Supreme Court's desegregation decision burst upon the country, I did not react at once. Surely, here was a sharp departure from the past—a confusion of equality of opportunity and equality before the law, with social and cultural equality—as well as a clear challenge to other American principles.”

[Carleton here goes on to note that he,

like many Northerners who were not directly impacted by the Supreme Court's decision, was distracted with other matters, and gave it little thought. But that changed four years later with the events in Little Rock, Arkansas. Having written a letter to an editor friend for publication expressing his displeasure with the *Cooper v Aaron* case, and it being well received, he decided to write an open letter to President Eisenhower. Imagine writing this letter for public consumption today, never mind sending it the President. It takes a paragraph or two before he really starts swinging, but thereafter the blows land hard and fast! -Ed.]

“There was one man who could do more to correct the situation than any other, if he would, and that man was the President of the United States. Perhaps, in the maelstrom of other problems and activities, he had overlooked the real significance of the desegregation cases. Perhaps, if others as well as I wrote him, he might be led to see the reasonableness behind the Southern position. Then from the pulpit of the Presidency he might enlighten the nation. I began to wonder whether the best contribution I could make might not be to try to reach him with a new letter... and I set to work, helped by an opinion of Justice Frankfurter* in a case growing out of the Little Rock episode. Frankfurter's views, printed in the Washington Post, had spoiled my breakfast a morning or two before, but now they gave me a starting point. On October 13, 1958 — I remember the occasion well because it was the climax of weeks of deliberation—I wrote as follows to President Eisenhower:

Washington, D. C.

Oct. 13, 1958

The Hon. Dwight D. Eisenhower

President of the United States

The White House

Washington 25, D. C.

My dear Mr. President:

A few days ago I was reading over Justice Frankfurter's opinion in the recent Little Rock case. Three sentences in it tempt me to write you this letter. I am a Northerner, but I have spent a large part of my life as a business executive in the South. I have a law degree, but I am now engaged in historical writing. From this observation post I risk the presumption of a comment.

The sentences I wish to examine are these: “Local customs, however hardened by time, are not decreed in heaven. Habits and feelings they engender may be counteracted and moderated. Experience attests that such local habits and feelings will yield, gradually though this be, to law and education.”

It is my personal conviction that the local customs in this case were “hardened by time” for a very good reason, and that while they may not, as Frankfurter says, have been decreed in heaven, they come closer to it than the current view of the Supreme Court. I was particularly puzzled by Frankfurter’s remark that “the Constitution is not the formulation of the merely personal views of the members of this court.” Five minutes before the court’s desegregation decision, the Constitution meant one thing; five minutes later, it meant something else. Only one thing intervened, namely, an expression of the personal views of the members of the court.

It is not my purpose to dispute the point with which the greater part of Frankfurter’s opinion is concerned. The law must be obeyed. But I think the original desegregation decision was wrong, that it ought to be reversed, and that meanwhile every legal means should be found, not to disobey it, but to avoid it. Failing this, the situation should be corrected by constitutional amendment.

... In the matter of schools, rights to equal education are inseparably bound up with rights to freedom of association and, in the South at least, may require that both be considered simultaneously. (In using the word “association” here, I mean the right to associate with whom you please, and the right not to associate with whom you please.) Moreover, am I not correct in my recollection that it was the social stigma of segregation and its effect upon the Negro’s “mind and heart” to which the court objected as much as to any other, and thus that the court, in forcing the black man’s right to equal education was actually determined to violate the white man’s right to freedom of association?

In any case the crux of this issue would seem obvious: social status has to be earned. Or, to put it another way, equality of association has to be mutually agreed to and mutually desired. It cannot be achieved by legal fiat. Personally, I feel only affection for the Negro. But there are facts that have to be faced. Any man with two eyes in his head can observe a Negro settlement in the Congo, can study the pure-blooded African in his native habitat as he exists when left on his own resources, can compare this settlement with London or Paris, and can draw his own conclusions regarding relative levels of character and intelligence — or that combination of character and intelligence which is civilization.

Finally, he can inquire as to the number of pure-blooded blacks who have made contributions to great literature or engineering or medicine or philosophy or abstract science. (I do not include singing or athletics as these are not primarily matters of character and intelligence.) Nor is there any validity to the argument that the Negro “hasn’t been given a chance.” We were all in caves or trees originally. The progress which the pure-blooded black has made when left to himself, with a minimum of white help or hindrance, genetically or otherwise, can be measured today in the Congo.

...Throughout this controversy there has been frequent mention of the equality of man as a broad social objective. No proposition in recent years has been clouded by more loose thinking. Not many of us would care to enter a poetry contest with Keats, nor play chess with the national champion, nor set our character beside Albert Schweitzer’s. When we see the doctrine of equality contradicted everywhere around us in fact, it remains a mystery why so many of us continue to give it lip service in theory, and why we tolerate the vicious notion that status in any field need not be earned.

Pin down the man who uses the word “equality,” and at once the evasions and qualifications begin. As I recall, you, yourself, in a recent statement used some phrase to the effect that men were “equal in the sight of God.” I would be interested to know where in the Bible you get your authority for this conception. There is doubtless authority in Scripture for the concept of potential equality in the sight of God —after earning that status, and with various further qualifications —but where is the authority for the sort of ipso facto equality suggested by your context? The whole idea contradicts the basic tenet of the Christian and Jewish religions that status is earned through righteousness and is not an automatic matter. What is true of religion and righteousness is just as true of achievement in other fields. And what is true among individuals is just as true of averages among races.

Frankfurter closes his opinion with a quotation from Abraham Lincoln, to whom the Negro owes more than to any other man. I, too, would like to quote from Lincoln. At Charleston, Illinois, in September 1858 in a debate with Douglas, Lincoln said:

“I am not, nor ever have been, in favor of bringing about in any way the social and political equality of the white and black races; I am not nor ever have been in favor of making voters or jurors of Negroes, nor qualifying them to hold office ... I will say in addition to this that there is a physical difference between the white and black races which I believe will ever forbid the two races living together on terms of social and political equality. And in as much as they cannot so live, while they do remain together, there must be the position of superior and inferior, and I as much as any other man am in favor of having the superior position assigned to the white race.”

... it seems clear that for 94 years — from the horrors of Reconstruction through the Supreme Court’s desegregation decision—the North has been trying to force the black man down the white Southerner’s throat, and it is a miracle that relations between the races in the South have progressed as well as they have...Indeed, there now seems little doubt that the court’s recent decision has set back the cause of the Negro in the South by a generation. He may force his way into white schools, but he will not force his way into white hearts nor earn the respect he seeks. What evolution was slowly and wisely achieving, revolution has now arrested, and the trail of bitterness will lead far. ”



Logo from pamphlet that reprinted Putnam's letter for public distribution.

*The Felix Frankfurter mentioned by Mr. Putnam was an American jurist who served as an Associate Justice of the Supreme Court of the United States from 1939 until 1962. Born in Vienna in 1882 to an Ashkenazi Jewish family, Frankfurter immigrated with his family to New York City at age 12. He graduated from Harvard Law School. His activities led the public to view him as a radical lawyer and supporter of radical principles. Encouraged by Jewish Supreme Court Justice Louis Brandeis to become more involved in Zionism, he lobbied President Wilson to support the Balfour Declaration, a British government statement supporting the establishment of a Jewish homeland in Palestine. In 1918, he participated in the founding conference of the American Jewish Congress in Philadelphia and in 1919, served as a Zionist delegate to the Paris Peace Conference. In November 1919, he chaired a meeting in support of American recognition of the newly created Soviet Union. In 1920, Frankfurter helped to found the American Civil Liberties Union. At one point, J. Edgar Hoover began following Frankfurter as “the most dangerous man in the United States”, a “disseminator of Bolshevik propaganda”. He served as an advisor to Franklin D. Roosevelt upon the latter’s election starting in 1933, and was nominated to the Supreme Court in 1938 by Roosevelt. Frankfurter died February 22, 1965. The above gives the reader some idea of the type of person, and their core beliefs, that advocated for desegregation in the 1950s and 1960s. It seems extraordinary that someone with these “credentials” could actually get on the Supreme Court: his being elevated to the highest court in the land instead of imprisoned or deported is emblematic of everything wrong in this so-called democracy in this editor’s opinion.

Black Fatigue

by Dr. Johann Hauptmann

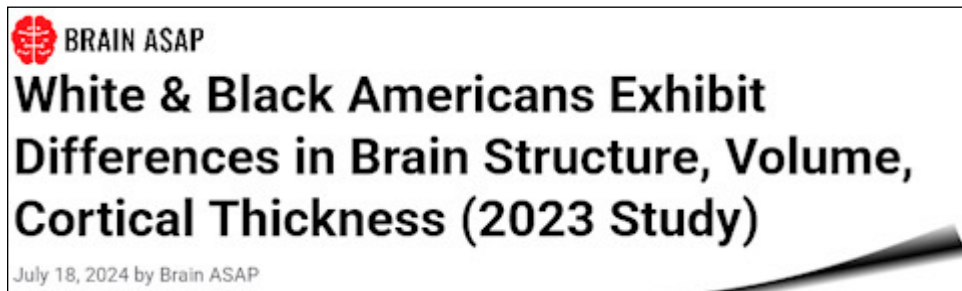


“Black Fatigue”. You’ve seen it mentioned more and more often these days, in online platforms and posts, but what does it mean? It means that White people in particular, and ALL other races as well, are sick and tired of seeing over and over again the obvious, glaring differences between more civilized races and the black race, at dealing with Life and its challenges.

We see every day, 24/7/365, examples on our media platforms that black people have severely lower abilities to control their emotional and violent outbursts (and as one popular phrase says,

they “chimp out”) or explode in violent ways that almost always result in someone being injured or killed.

This takes a variety of forms: From their black-on-black to black-on-everyone else violence, with their lack of impulse control, due to a difference in the structure of their pre-frontal brain cortex (it



We're not making this up: Above is a headline from a recent trade article quoting scientific research published in Frontiers in Integrative Neuroscience.

is smaller than in whites and other races), to their panicking as DEI-hire aircraft pilots, resulting in multiple deaths of folks far superior to them in every way, and ultimately even themselves.

I personally have seen examples of this, for example: when I was 18, and a group of 4 black kids younger than me, had for some reason come over to Palo Alto from their origin in East Palo Alto (think Oakland or Chicago and you'll get the idea of where they were raised), and just because I had white skin, this group of violent primates began to throw rocks at me, forcing me to run and exercise my track and field talents to escape them. As I've said many times...We are NOT the same!

From every television commercial that is flooded with black faces, and “knowledgeable wise black folk” telling dumb whitey what products or services they should buy, to every time that they act out in their primitive fashion, such as when during the BLM riots during the “Summer of Love”, we saw news footage of black women twerking on top of police cars that their gorilla males had destroyed, we keep seeing examples that we are not the same.

I could go on and on, naming an infinite list of examples of news stories illustrating clear and plain evidence that these primates do not belong in a civilized society, because they are incapable of doing so without creating social unrest and committing violent crime, but I think you get the idea. I have to wonder if eventually white folk are going to begin standing up to this “black fatigue”.

One comment I see over and over again on YouTube and Rumble posts from folk that have watched the videos on the subject of black fatigue goes as follows: “We don't have a race problem, we have a problem race.”



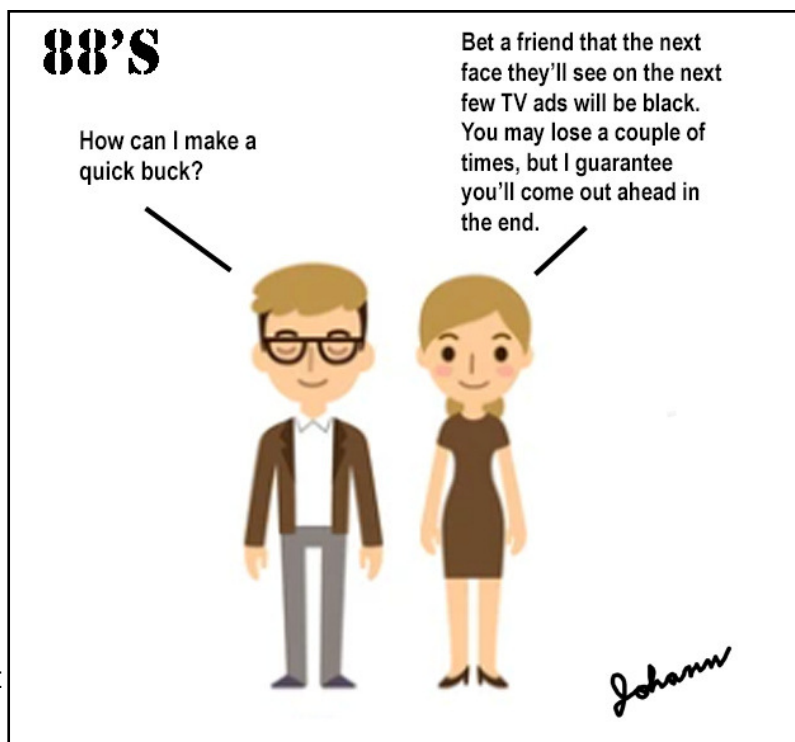
Gettin' jiggy on top the police cruiser in Chicago.

And how very true. We are seeing this proven, day after day. But why are we seeing it? Why is the Jew Media showing us this, pushing black faces into ours with rabid abandon? Simple. Jews know perfectly well that Blacks are not comparable to Whites, or even themselves, where intelligence, impulse control, and violent tendencies are concerned. So they push their anti-

white agenda, using Blacks as their poster children, in order to stir up racial hatred, and to try and force Whites to resort to alternative means to deal with our plight, hoping that such White folk will be labeled as racists, and therefore canceled in society.

But there is a change in White society that the Jew swine did not anticipate, and it is growing in intensity, day by day, starting with terms like “black fatigue” being expressed openly, and I am seeing more and more people post comments that such as: “I wasn’t racist before...but the blacks of today have made me that way, and I’m now wearing that label proudly.” Or: “You call me a racist. But you say that like it’s a bad thing.” Or my personal favorite: “It’s not racism, it’s pattern recognition.”

Yes it is, and the pattern is in front of everyone, and most whites are living lies, not admitting to themselves that we are not the same, and have never been so. That is why it is very important to make the public aware, through our literature distributions, of these simple truths that are increasingly obvious to all. When we hear a person say, “It’s not a race problem, it’s a problem race”, we need to let them know there is a place for them, a home for their Folk, with the American Nazi Party.



Tired of “Black Fatigue”?



So are we. It's time for you to join other White Folk who feel the same way you do. Enough is enough!

It's time to stand up against anti-White hate!

www.anp14.com



by Johann Hauptmann

The right reason to celebrate Juneteenth:

A brief biographical sketch of Colin Jordan

by Johann Rhein

Every year, June 19th is a cause for remembrance and celebration.*

I thought that might get your attention (wink, wink).

I will be honest, it was *The White Worker* that introduced me to Colin Jordan. When I joined the Party and began receiving TWW, I noticed that the “Quotes” section often featured the same three individuals: Adolf Hitler, George Lincoln Rockwell, and Colin Jordan. The first two are self-evident, of course, to any self-respecting American National Socialist. But the third gentleman? Not so much. However, I reasoned he had to be someone special to be keeping company with the other two and, being the curious sort, I sought out more information. I am glad I did, for Colin Jordan’s writings are nothing short of inspirational, insightful, educational, and, like Commander Rockwell, never flinch from telling the hard truths.



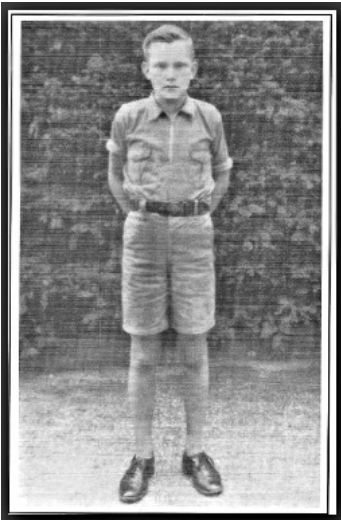
For those not yet familiar with this important—one could say essential—figure in our National Socialist movement and history, I offer this brief biographical sketch. After all, if we’re going to be asked to celebrate June 19 every year, let’s give a knowing smile and do so remembering a real event: the birth of a National Socialist luminary. (Somewhat ironically, it is important to know in advance that one of the things Mr. Jordan absolutely insisted on was a forward-looking National Socialist vision. It was never about dwelling in the past. He focused on the “now” in the hope of building the National Socialist world we all want to be a part of. Like Adolf Hitler, Colin Jordan had little patience with nostalgic costume dressers or nationalist conservatives defending a fundamentally flawed status-quo. Still, I hope Mr. Jordan would forgive this one look backward, knowing that in doing so, we find inspiration and motivation to carry on.)



John Colin Campbell Jordan, who has been described as the grandfather of post-war National Socialism in Britain, was born on June 19, 1923 in Birmingham, England to Percy Jordan, a lecturer, and Bertha Jordan, a teacher. By all accounts, he enjoyed a comfortable and rather unexceptional middle-class childhood. However, in 1937 at the age of 14, he traveled with his Aunt on an extended two-week stay Cologne, Germany and was able to witness and experience Hitler’s Germany first hand. In a 2004 interview for the British Movement, Mr. Jordan stated:

“I appreciated the atmosphere which was most remarkable, and in my experience unprecedented, that euphoria which was general in the population over there. Now, I’d gone there at the age of 14, having had something of the hostile propaganda inflicted on me nevertheless. I’d been told, for instance, there’s no such thing as milk readily available in Germany to ordinary citizens. The concentration is on guns instead of butter and dairy products.

Now that rather worried me because I was quite a consumer of milk at that age. I think the first day



Cologne, Germany - 1937

when I went for a walk in the town, to my surprise, I saw milk advertised everywhere! Well, from that time on, as you can understand, I was no longer prepared to accept at face worth what I saw in the newspapers, so that was a kind of a beginning of an awakening.

But overall, to be brief about it, even though I wasn't then politically active, I couldn't have failed to be impressed by the feeling of well-being and confidence in the future that was manifest everywhere in Germany. There was a joyfulness, there was a joy in living that I've never come across anywhere else and you certainly won't find in this country today."

The journey made a profound impact on the intelligent and sensitive adolescent and would have huge ramifications later in his life. During the war, Mr. Jordan served in the Royal Army Educational Corps. After being demobilized in 1946 he studied at Sidney Sussex College, Cambridge, graduating in 1949. The same year he became a teacher at Stoke Secondary Modern Boys School, Coventry, where he taught mathematics. In 1953 he received his M.A.

While at Cambridge, Jordan had formed a Nationalist Club, from where he was invited to join the short-lived British People's Party, a group of former British Union of Fascists members led by Lord Tavistock, heir to the Duke of Bedford. Jordan soon became associated with Arnold Leese and was left a property in Leese's will upon the latter's passing. This became the Notting Hill base of operations when Jordan launched the White Defence League in 1956. Jordan would later merge this party with the National Labour Party to form the British National Party in 1960, although he split from it after a quarrel with John Bean (eventual founder of the British Democratic Party), who was opposed to Jordan's advocacy of National Socialism.

In 1962, Jordan founded the National Socialist Movement (renamed the British Movement in 1968 and no relation whatsoever with the American organization of the same name) with John Tyndall as his deputy.

An event of particular note that sets the stage for all that followed and gives a good sense of how Colin Jordan pulled no punches is his (in)famous "Trafalgar Square Speech" of July 1, 1962. Planned as the official launch of the new NSM party, an audience of 5,000 was in attendance along with approximately 300-500 Jews in the front hoping to disrupt the proceedings. He was able to complete most of the speech before it was interrupted and he was attacked by a small horde of the aforementioned Jews. Unable to contain the situation, the Police shut down the event. Of course, the Jews were not charged with any wrongdoing. Instead, after prolonged court proceedings, Colin Jordan was given one month's imprisonment on the grounds that his speech had been insulting to these trouble-makers and had provoked them. True, as mentioned above, his speech was unflinching:



"The result of this Jewish government of Britain is the disregard of real British interests at every turn, including the present, scandalous Coloured Invasion of our country. This Coloured Invasion, which is utterly unnecessary, entirely undesirable, neither in the ultimate interests of the Coloureds nor the Whites, is taking place, contrary to the wish of the overwhelming majority of the British people, because the real rulers of Britain, the Jews, want it. The Jews want it because the breakdown of racial identity and racial pride, the encouragement of a mongrel population, is essential for the long-term security of their overlordship. If Britain's Anglo-Saxon stock remains,

there is always the danger of an awakening and revolt against the Jewish government of Britain. If, however, that stock can be undermined, diluted, destroyed, then with it will be destroyed the consciousness of race which brings awareness of the Jew, and holds the danger of a revolt against their domination.” – *excerpt from speech by Colin Jordan, July 1, 1962*

It is amazing and bewildering how simply telling the truth can be regarded as a provocation. Undeterred, In August 1962, Jordan hosted an international conference in Gloucestershire resulting in the formation of the World Union of National Socialists (of which Jordan was the commander of its European section throughout the 1960s). The movement came about when the leader of the American Nazi Party, George Lincoln Rockwell, visited England and met with Jordan and the two agreed to work towards developing an international link-up between their movements. This resulted in the 1962 Cotswold Declaration which was signed by National Socialists from the United States, Britain, France, West Germany, Austria and Belgium.



Jordan and Rockwell (2nd and 3rd from left). Savitri Devi on far right. 1962.

Clearly gaining traction and unwavering in his commitment to fight against the erosion of White Britain under a Jewish led black-migrant invasion (sound familiar?), Jordan continued to provoke the ire of British authorities: On 16 August Jordan and Tyndall, together with Martin Webster, Denis Pirie and Roland Kerr-Ritchie, were charged under the Public Order Act 1936 with attempting to set up a paramilitary force called the Spearhead. Jordan was sentenced to nine months imprisonment in October 1962.

“Spearhead was created prior to the National Socialist Movement in the later days of the original British National Party, and it was created with the idea of gathering together young and fit members to provide defense at meetings and other activities. I can in all honesty, and I have no reason to twist things at this stage, I can say in all honesty it was not conceived as an offensive weapon. It was conceived as a defense force.” ~ *from the British Movement interview*

Always undaunted, as soon as he was released from prison it was back to work. Naturally, the persecution continued. On 25 January 1967, Jordan was sentenced to eighteen months in prison at Devon Assizes in Exeter for breaking the Race Relations Act 1965 by circulating two pamphlets: one criticizing Jewish domination of British society, and the other, *The Coloured Invasion*, warned Britons of the dangers of the non-White immigration sweeping across their shores. Following his release from jail, Mr. Jordan reorganized the NSM as the “British Movement”, but still found himself running afoul of the law: In September 1972, Jordan was fined for disorderly behavior at Heathrow Airport, after protesting against the arrival of Indians into Britain.

Colin Jordan eventually “retired” from the Movement in 1975. However, he was never silenced, and continued to publish books and articles, as well as a newsletter called Gothic Ripples, named in honor of his mentor and Imperial Fascists League founder Arnold Leese. At this point he was effectively in political retirement, although he never fully stopped his involvement in NS and nationalist affairs. On into the new millennium, he was still serving as a guide and mentor to new

generations of racial activists, both in the UK and abroad.

However, the above description of Mr. Jordan's life events and activities could possibly give one the wrong impression, for he was far more than an "activist". Colin Jordan was a thinker and visionary of the first order. As the introduction to the collection of his selected writings states: "The masters of the media are fond of portraying real-life contemporary National Socialists as though they are stock comedy villains who have escaped from some Hollywood movie. Colin Jordan puts the lie to the depiction of the National Socialist as a megalomaniacal madman, spewing mindless hate and frothing at the mouth. He is what may be described, quite precisely, as 'the thinking man's National Socialist.' His thoughts are logical and ordered; he has a sweeping grasp of the past, a lucid appreciation of the present, and penetrating insights into the future. At the same time he writes with a passionate intensity that comes only to those who have absolute conviction in their beliefs. He is coolly analytical or blisteringly critical, depending on the requirements of the topic under discussion."

Colin Jordan passed on April 9, 2009 at this home in Pateley Bridge with his life partner Julianne Safrany, whom he met after his divorce from Françoise Dior, by his side.



John Colin Campbell Jordan

19 June 1923 – 9 April 2009

"I'm satisfied that I have put my life to good purpose, and I have derived great satisfaction from my success in annoying and harming my enemies and what they stand for! I think it has given the meaning to my life... **Fight the good fight, and that's a victory!**"

~ Colin Jordan, 2004 interview

*For readers outside the United States who may not know, Juneteenth (June 19th) is faux holiday officially recognized in this country marking the end of slavery. It was created by President Biden's autopen in 2021. There is indeed a photograph of Biden signing a document on June 17, 2021, but it is likely he thought he was picking up the tab for lunch. For the record, no slaves were actually freed on June 19th, 1865: the Emancipation Proclamation freeing slaves in the Confederate (but not the United) States was announced January 1, 1863, and the 13th Amendment to the US Constitution freeing all slaves was ratified on December 6, 1865. However, from an Ebonics point of view, many thought Juneteenth had a nice ring to it and would be easier for some Blacks to remember.

If there were a National Socialist Academy, the writings of Colin Jordan would be required reading. A number of Mr. Jordan's printed works can be found on the Internet Archive website. One of the most illuminating and engaging is *National Socialism: World Creed for the Future*, which can be found in [National Socialism: Vanguard of the Future](#). This text originally appeared in the Winter, 1981, issue of the World Union of National Socialists journal *The National Socialist* under the title "National Socialism: Our World Creed in the 1980s". We offer a small portion of this work to illustrate Mr. Jordan's message and in the hopes of inspiring additional reading. All of Colin Jordan's work is engaging, insightful, and relevant. *National Socialism: World Creed for the Future* in its entirety is of particular interest as it addresses many of the core issues and concerns facing National Socialism today.



*National Socialist academy
NS-Ortenburg Ortenhofen 1936-1945*

The passage below speaks to the need for adaptability in method without sacrifice or compromise in core principals, written at a time when the National Socialist movement was threatening to splinter into various factions, partly in an effort to broaden appeal and become more mainstream, and partly to express more nationalistic or esoteric interests. In many ways, what Mr. Jordan advocates below echoes Adolf Hitler's approach to the expansion of the NSDAP. Some may find this section particularly relevant in the age of "Trumpism".



National Socialism: World Creed For The Future by Colin Jordan

With the gigantic catastrophe of 1945, the greatest setback to human evolution in recorded history, still close behind us, its chilling and choking memory still omnipresent, and before us difficulties and disadvantages so gigantic as to deny us any immediate or early prospect of gaining power over our respective countries, what can be done?

One option it may be instantly stated with certainty we do not have in this doleful situation, and whereby it is vastly less doleful than otherwise, is of course to give up. This is something which a real National Socialist is by nature and by definition utterly incapable of doing because the will to struggle, which is the elixir of National Socialism, is in the very bones of his being.

Without it he would not be who he is, but some spiritual eunuch of the living dead. A real National Socialist is one who, in the last resort, even if it could be proved to him with mathematical certainty that physical defeat would attend all his efforts, would still go on fighting.

He would do so, inflicting as much punishment as possible on the enemy, and with a warrior's song in his heart, because it is his nature to do so, and because a victory of the spirit is always won thereby.

But having ruled out surrender, what else? In this new convulsive decade ... is National Socialism to become at best the minute defiant echo of a bygone age, a barren exercise in nostalgia, or at worst the puerile mummery of morons and misfits; or is it to be subjected to cosmetic surgery which [for] National Socialism amounts to castration in order to fit the times? Or is there a way in which it can both respond to circumstances with hope of success, and yet retain its integrity?

CHANGING AND UNCHANGING CREED

A creed is not, while it thrives, a static conception, but something lifelike, growing in the minds of its upholders. Absolute fixity comes only with what amounts to death and mummification.

The measure of its historical stature, its relevance and consequent longevity, lies in its fusion of the timeless and the time-full, or the extent to which it combines a permanent constancy of basic principle with a supple adaptability of form and method to time and place, along with a capacity to grow by the development of its potentialities. Where adaptability encroaches on basic principle itself, modifying this in the pursuit of expediency, the trespass creates its own penalty in the fatal illusion of quicker and easier success, for the creed itself fails and disappears through dismemberment. Therein lies the blindness and folly of compromise.

On the other hand, where inviolability, which belongs to basic principle, is attached to form and method, and where even that change which is pure progression or germination is denied, then the result is no less disastrous. The creed atrophies and becomes a sterile husk because of this particular confusion of the time-full and the timeless. Therein lies the blindness and folly of rigidity.

There is the further complication that ways and means, however optional and variable otherwise, must be consistent with basic principles and thus ultimate objectives. That the ends justify the means is a facile assertion much misunderstood and misapplied in the absence of its corollary, which is that those means must, ipso facto, be in harmony with those ends, which can logically be nothing other than the fulfillment of the basic principles, in order to receive their justification thereby. In fact the ends prescribe the means, and the means, determine the actual results. That is the precise interaction. To repeat an old but worthy analogy: you cannot combat cannibalism by consuming cannibals.

ILLUSION IN COMPROMISE

One cannot promote National Socialism by departing from it, either in the sense of discarding or postponing vital aspects of it, as distinct from truly transitory details of time and place, or resorting to methods which are at variance with basic principles. Those who attempt to do so on the pretext of increasing popularity and quickening victory, and with the assurance that thereafter the real thing will follow, fail to comprehend two facts.

Firstly, they fail to perceive the addictive consequences of compromise, according to which power gained by means of compromise is so likely to be used to retain power by means of compromise.

Secondly, they fail to perceive that the ultimate end or true purpose of National Socialism is not merely a revolution in the state, but a revolution in the minds of men and women. This must begin before and continue after the attainment of authority in the state, and will necessarily be thwarted by any disabling compromise in the course of attaining that authority. In short, power must be gained through National Socialism in order to be sure of the power to implement National Socialism. Otherwise, the great and bitter irony of the exercise is that the nearer and quicker compromise gets you to power, the further it takes you away from your original ideal and objective. So compromise is indeed a fool's accelerator.



'The ultimate end or true purpose of National Socialism is not merely a revolution in the state, but a revolution in the minds of men and women.' Image taken during the Anschluss, 1938

National Socialism today, entering the new decade, is endangered fully as much by those within its nominal ranks who incline to try and modify its essential nature by a compromise of principle or the adopting of a conflicting practice, or to confine it to its antecedents, petrifying it in the time-capsule of the 1930s and the place-capsule of Germany. The Jew at the microphone or the communist at the Street corner is an enemy readily detected and confronted, but the nominal National Socialist with the weakening words of expediency or the fossilised antiquarian outlook is another more insidious and more injurious menace, effectively an enemy within, albeit unconsciously and unintentionally so.

RIGHTISTS AND POPULISTS

There are, those, on the one hand, who seek to reduce National Socialism to something of the so-called “right,” stifling its supra-national and pan-Aryan implications to present it as nothing more than a militant form of the old nationalism; suppressing its radical economic and social implications to make it an accomplice of capitalism; thus depriving it of its revolutionary content in order to accommodate it within the old order which it exists to overthrow and replace.

Alongside them are some who want instead to pervert it into something of the “left” of the old order by distorting its concern for thorough social justice and economic equity to deny that beneficial extent of private enterprise, that justifiable amount of private property, and that essential degree of personal responsibility for one’s own welfare which is equally its concern; thus reducing it to a form of national bolshevism.

In the same business of seeking in one way or another to make our creed acceptable to the old order, and thus to render the remedy harmless to the disease, are those slick practitioners of political perversion who seek to make political “pop” out of National Socialism, thus defiling it to death on the plea that they are giving it new life...

Those ultimately responsible for [the] conditioning of the masses are those for whom there is most profit in an indiscriminate society of banal barbarity, a mongrel herd kept occupied with trivialities and oblivious to ugliness, inspired by the market-cry of the television commercial in its pursuit of electronic happiness as its ethos.

These Elysian fields of bovine contentment constitute the ultimate containment for the goyim in the oncoming Hebrew millennium.

For National Socialism, in mortal conflict with this world wilderness of the zombies, all higher and thus truly human as distinct from animal happiness is not to be sought in itself, but is the satisfaction of fulfilment which is the by-product of service of something greater than self, and wherein courage is the motif, not the superficial and perverse “kindness” which is the ubiquitous poisoned sugar in the deadly diet of democracy.

LAW OF NATURE

The National Socialism of the Germany of Adolf Hitler, as expressed by its prime exponents, was the first systematic articulation of the orientation of society in conscious harmony with the



“...a mongrel herd kept occupied with trivialities and oblivious to ugliness, inspired by the market-cry of the television commercial in its pursuit of electronic happiness as its ethos.”

discerned laws of Nature, as opposed to the harmful contrary artificialities of all other schools of thought.

Perceiving the constant struggle of Nature which is the assertion of existence itself, and the process of the selection of the fit and the rejection of the unfit which is improvement, it saw in the order and pattern and ultimate harmony of the Universe the essence of beauty, and sought actively to conform to and promote this in the arrangements of Man.

Since Nature is totality, National Socialism could only respond by being a totality of outlook, an attitude to everything, not something limited to the territory of politics, and thus a fragment of life. It could not be less than a cosmic philosophy extending to all parts of life in a coherent structure, the spiritual and the cultural no less than the economic and political, and in consequence generating its own scale of values and distinctive code of ethics.

Thus distinguishing itself by casting Man as the fulfilling agent instead of the foe of Nature... National Socialism accordingly dedicated itself to the primary role of race in human affairs... It recognized in the human differentiations both between and within the races the working of the great test of Nature which is life itself, and through which suitability and superiority are established, and thus the ascent of Man on the ladder of creation takes place.

In doing so, it observed the paramount civilizing potential of the Aryan, the obstructive and destructive capacity of the Jew, the decline which is the result of the mixture of the races, and the great need for and benefit of eugenical action within the race.

Applying this same insight, appreciative of the stimulus and the benefit of competition, to the economic sphere, it upheld private enterprise and private property, personal responsibility which is inseparable from competition, and is the acknowledgment of true freedom and the beginning of leadership in self-leadership, and leadership itself as the duty and privilege of superiority. At the same time the same racial awareness which prompted all this prompted also and no less a concern from kinship which enjoined the reconciliation of competition with cooperation and social justice.

This called for measures to allow a fair start and free play to human worth, to sustain competition by the prevention of abuses including its suppression by monopoly, to ensure a fair reward to all by the prevention of excessive gain to any, to ensure an adequate living in retirement after a useful working life, to confine money to the service of production and consumption, to encourage the health and strength of the people and their native culture, and to preserve all the natural resources and amenities of this world.

This may be said to be the bedrock of belief, the basis of principle of the creed of National Socialism. Anything less than or different from this makes something other than National Socialism.



Colin Jordan

Arnold Leese – “Lest We Forget”

by *Leofwin*

Arnold Leese? Possibly a name some readers of The White Worker are familiar with? Whilst he's not as well known as his political contemporary and fellow Englishman, Oswald Mosley, in my opinion, he has been a far greater influence on National Socialism in Britain, and, most importantly, mentor to the late, great Colin Jordan.

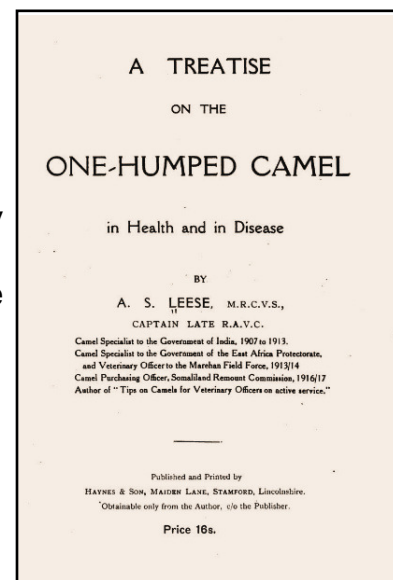
Arnold Spencer Leese was born on 16 November 1878 in Lytham St Anne's, a prosperous part of Lancashire, the son of Spencer Leese, a manufacturer and artist. He was, as we say on this side of “the pond”, well connected: the nephew of Sir Joseph Francis Leese, 1st Baronet, and second cousin of Sir Oliver Leese, 3rd Baronet. Educated at Giggleswick School, until the death of his father in 1894 left the family in financial difficulties and forced Leese to leave. Though, thanks to the financial support of his grandfather, he attended the Royal College of Veterinary Surgeons.

After graduating in 1903 Leese initially worked as an equine clinician in London, then, four years later, accepted a post at the Civil Veterinary Department in India, where he became a recognised leading authority on the camel. He wrote several articles on this animal and its illnesses, the first appearing in ‘The Journal of Tropical Veterinary Science’ in 1909. Then in 1927 he published ‘A Treatise on the One-Humped Camel in Health and in Disease’, which would remain a standard work on this subject in India for fifty years. Such was his fame in this field that, in 1910, a camel parasite, ‘*Thelazia leesei*’, was named after him by Louis-Joseph Alcide Railliet. An unusual compliment, I'm sure you'll agree!

During the First Brother's War [World War One -Ed.], not unsurprisingly, Arnold Leese was commissioned in the Royal Army Veterinary Corps. First serving as a Camel Purchase Officer to the Somaliland Remount Commission with the Camel Corps, then in France on the Western Front as a Veterinary Office for the Advanced Horse Transport Depot. It was during the First World War that Leese married his wife, the ever loyal, May Winifred King.

Returning to England, Arnold and May settled in Stamford, Lincolnshire, where he practised as a vet until his retirement in 1928. It was in the early 1920s that he became interested in Benito Mussolini and Italian Fascism. In April 1923 he wrote a short pamphlet, ‘Fascism for Old England’, praising Il Duce and highlighting the “Significance of Fascism for Britain”. A month later Rotha Linton-Orman formed the British Fascisti (BF) and Arnold Leese dutifully joined. By March 1924 he had established his own branch in Stamford, with eighty members, and that same year he and Harry Simpson were elected to Stamford Borough Council, becoming the first Fascist councillors in Britain. Despite this victory, Leese was become increasingly disillusioned with the BF, saying they “did not understand Fascism at all”, the true nature of which was a “revolt against democracy and a return to statesmanship”. Despite their name, the group had a poorly defined ideological basis at its beginning, being merely anti-Socialist. Also, Leese's own contempt for democracy seems to have been, paradoxically, reinforced by the election. He wrote; “Many people I knew voted for me because I had cured their pigs or pets, and without the slightest idea what I stood for”.

Independently of the BF, Leese joined the Centre International d'Études sur le Fascisme (CINEF), an international ‘think tank’ based in Switzerland whose aim was the promotion of Fascism, and served as its British correspondent. It was also around this time that Leese become close with a neighbour, Arthur Kitson, a member of The Britons.¹ As an animal, lover Leese already



had serious misgivings over the 'Kosher' style of slaughter practised in Judaism, so when Kitson supplied him with a copy of the Protocols of the Learned Elders of Zion he wrote: "Everything in this little book rang true, I simply could not put it down until I had finished it". Now dismissing the BF as "conservatism with knobs on", Leese and Simpson joined a BF splinter group, the National Fascisti, renamed in July 1926 the British National Fascists (BNF). Leese took the Stamford BF branch over to the BNF and, following the collapse of the BNF in May 1927, founded the Fascist League. In October 1927, he stepped down as a councillor, and retiring from his veterinary practice at the age of 50 in June 1928, he moved to Pewley Hill, Guildford, Surrey.



Flag of the Imperial Fascist League

In 1929 Leese established his own organisation, the Imperial Fascist League (IFL). Initially modelled along the lines of Italian Fascism, under the influence of Henry Hamilton Beamish, it began to focus more on the 'Jewish question'. In 1932, Oswald Mosley approached Leese with the aim of absorbing the IFL into the British Union of Fascists (BUF). Though relations between the two men had been cordial, Leese turned down the offer and later described the BUF as "kosher fascists". The main differences between the BUF and IFL can probably

best be described thus: Whilst Mosley was an admirer of Hitler he, himself, was a Fascist; conversely, whilst Arnold Leese was an early admirer of Mussolini, he was a National Socialist.²

After Leese visited Germany and met with Julius Streicher, founder and publisher of 'Der Stürmer', he began to see that the Aryan Race, the creator of civilisation and culture, is in an eternal struggle with the Jew, the outcome of which would determine the future completely. He caused controversy at a meeting in Guildford by stating; "Finance had been used as a Jewish tool to bring the country down to where it is now". These views would bring Leese into conflict with the British legal system, earning him his first prison sentence in 1936 (for seditious libel "with intent to create ill will between his Majesty's subjects of the Jewish faith and those not of the Jewish faith so as to create a public mischief."). This came after two articles were published in the July issue of 'The Fascist' entitled "Jewish Ritual Murder", which later appeared as a pamphlet. Leese was imprisoned for six months. Upon his release, this undeterred and unrepentant National Socialist, edited another pamphlet entitled 'My Irrelevant Defence', a lengthy work in defence of his earlier claim that Jewish 'Passover' celebrations included the sacrifice of Christian children.

When Britain and France declared war on Germany in September 1939, Leese's IFL continued to function, pursuing an anti-war line. Leese published a pamphlet 'Leese for Peace' in which he stated that the war was being fought by Britain at the behest of "Jewish interests". In May 1940, with growing fears that Britain might be invaded (liberated?) the Government decided to arrest many leading National Socialists and Fascists under the new Defence Regulation 18b. Arnold Leese was one of the last to be interned. To avoid detention he went "on the run", publishing several leaflets that were critical of the war whilst staying in a series of hideouts, and making occasional secret visits back to Pewley Hill where his dutiful wife would supply him with food and fresh provisions.



The Fascist, 1936



Image from *Our Seditious Cartoons*,
by Arnold Leese. c. 1945

However the Special Branch (of the Police Force) kept a close watch on the house, and after a violent scuffle, Leese was arrested on 9 November 1940. Despite being sixty-two years of age at the time, he was so outraged at this slur on his Patriotism, that he smashed up his holding cell. He was released from detention in 1944 on health grounds following a major operation.

Despite all this, Leese would not be silenced. At the close of the War, he offered to testify at William Joyce's trial, and was prepared to give evidence on the "Jewish Question" at Nuremburg in defence of those "accused". He described the Nuremburg Trials as a "Jewish and Masonic affair, like the procedure in this country under '18b'; it is an act of Revenge". Soon he was to set up his own "Jewish Information Bureau", and publish the journal 'Gothic Ripples' in which he questioned "The Holocaust".

In 1946, Leese and six others, were arrested for aiding two escaped Dutch prisoners of war who had been members of the Waffen-SS and were planning to escape to Argentina. The seven were each found guilty, and sentenced to one year in prison for their roles in the attempted escape. In November 1947, Leese was released from prison, and subsequently formed the National Workers Movement³ in London, where he would spend the remaining years of his life at 74, Princedale Road, Holland Park.

Come December 1950, and he was back in court again. This time he stood trial for criminal libel on Harold Scott, Commissioner of the Metropolitan Police, but was acquitted. A year later his autobiography 'Out of Step: Events in the Two Lives of an Anti-Jewish Camel Doctor' was released to glowing acclaim.

Leese died on 18 January 1956, aged 77, but not before he had become mentor to Colin Jordan, without a doubt the most significant National Socialist in Britain of the second half of the Twentieth Century. Well, he had a great teacher in Arnold Leese didn't he? Colin Jordan inherited 74, Princedale Road and named it 'Arnold Leese House' in honour of this great man. The property became Jordan's base of operations, housing first the White Defence League and then the National Socialist Movement.



So here we are now in Britain. We the heirs to these two great men. Facing the same enemies, the same struggles, the same persecution. Well, no one ever said it was going to be easy did they? Like Arnold Leese and Colin Jordan - we fight on - Why? Because we know the future of the White Race depends on us, and us alone. Sieg Heil!!

1)The Britons was an English antisemitic and anti-immigration organisation founded in July 1919 by Henry Hamilton Beamish and John Henry Clarke.

2)Interestingly, Arnold Leese didn't like the term National Socialism, describing his political beliefs as 'Racial Fascism'

3)"Arnold Leese, Notorious Anti-semite, Organises New National Workers Party in Britain", screamed the 2 November 1948 headline from the Jewish Telegraphic Agency

How Hitler Consolidated Power in Germany and Launched A Social Revolution

The First Years of the Third Reich

by Léon Degrelle

[Continued from previous issue, May 2025]



IV. Unification of the Labor Unions

Only one significant political factor still remained: the Marxist trade unions. For many years they had represented one of the country's most potent forces. Although nominally only an economic factor, they had also been a major political factor, furnishing the Communists with their militants and the Social Democrats with the bulk of their voters.

For fifteen years they had been a constant and fanatical pressure group, stirring up turmoil in the streets and formulating ever greater demands. The unions had long provided the Left with large amounts of money, funds that were continually replenished by the contributions of millions of union members.

Here again, well before the collapse of party-ridden Weimar Republic, disillusion with the unions had become widespread among the working masses. They were starving. The hundreds of Socialist and Communist deputies stood idly by, impotent to provide any meaningful help to the desperate proletariat.

Their leaders had no proposals to remedy, even partially, the great distress of the people; no plans for large-scale public works, no industrial restructuring, no search for markets abroad.

Moreover, they offered no energetic resistance to the pillaging by foreign countries of the Reich's last financial resources: this a consequence of the Treaty of Versailles that the German Socialists had voted to ratify in June of 1919, and which they had never since had the courage effectively to oppose.

The few palliative modifications that



Basket of money to buy vegetables c. 1919

had been won, wrested with great difficulty from the rapacious Allies, had been achieved by Gustav Stresemann, the conservative foreign affairs minister. Although he enjoyed little or no support, even from the politicians, Stresemann fought stubbornly, in spite of faltering health, to liberate the Reich. Enduring fainting fits, and with a goiter, growing ever more enormous, knotted around his neck like a boa constrictor, Stresemann, even as he was dying, was the only Weimar leader who had seriously attempted to pry away the foreign talons from the flesh of the German people.

In 1930, 1931 and 1932, German workers had watched the disaster grow: the number of unemployed rose from two million to three, to four, to five, then to six million. At the same time, unemployment benefits fell lower and lower, finally to disappear completely. Everywhere one saw dejection and privation: emaciated mothers, children wasting away in sordid lodgings, and thousands of beggars in long sad lines.

The failure, or incapacity, of the leftist leaders to act, not to mention their insensitivity, had stupefied the working class. Of what use were such leaders with their empty heads and empty hearts – and, often enough, full pockets?

Well before January 30, thousands of workers had already joined up with Hitler's dynamic formations, which were always hard at it where they were most needed. Many joined the National Socialists when they went on strike. Hitler, himself a former worker and a plain man like themselves, was determined to eliminate unemployment root and branch. He wanted not merely to defend the laborer's right to work, but to make his calling one of honor, to insure him respect and to integrate him fully into a living community of all the Germans, who had been divided class against class.

In January 1933, Hitler's victorious troops were already largely proletarian in character, including numerous hard-fisted street brawlers, many unemployed, who no longer counted economically or socially.

Meanwhile, membership in the Marxist labor unions had fallen off enormously: among thirteen million socialist and Communist voters in 1932, no more than five million were union members. Indifference and discouragement had reached such levels that many members no longer paid their union dues. Many increasingly dispirited Marxist leaders began to wonder if perhaps the millions of deserters were the ones who saw things clearly. Soon they wouldn't wonder any longer.

Even before Hitler won Reichstag backing for his "Enabling Act," Germany's giant labor union

federation, the ADGB, had begun to rally to the National Socialist cause. As historian Joachim Fest acknowledged: "On March 20, the labor federation's executive committee addressed a kind of declaration of loyalty to Hitler." (J. Fest, Hitler, p. 413.)

Hitler then took a bold and clever step. The unions had always clamored to have the First of May recognized as a worker's holiday, but the Weimar Republic had never acceded to their request. Hitler, never missing an opportunity, grasped this one with both hands. He did more than grant this reasonable demand: he proclaimed the First of May a national holiday.

Just as the Socialist party had gone from a vote in the Reichstag against Hitler (March 23, 1933) to a vote of support (May 17, 1933), so did the union leaders make a 180-degree turn within weeks. At one stroke, Hitler granted to the union what they had vainly asked of every previous government: a holiday celebrated by the entire nation. He announced that in order to honor Labor, he would organize the biggest meeting in Germany's history on the First of May at Tempelhof airfield in Berlin. Caught unprepared, but on the whole very pleased to take advantage of the situation by throwing in their lot with National Socialism and, what is more, to take part in a mass demonstration the like of which even Marxist workers could scarcely imagine, the union leadership called upon their leftist rank and file to join, with banners flying, the mass meetings held that May Day across Germany, and to acclaim Hitler.

I myself attended the memorable meeting at the Tempelhof field in 1933. By nine o'clock that morning, giant columns, some of workers, others of youth groups, marching in cadence down the pavement of Berlin's great avenues, had started off towards the airfield to which Hitler had called together all Germans. All Germany would follow the rally as it was transmitted nationwide by radio.

By noon hundreds of thousands of workers – Hitlerites and non-Hitlerites – were massed on the vast field. The demonstrators observed impeccable order. Hundreds of tables, quickly set up



Hindenburg and Hitler at first Day of National Labor celebration- Berlin, May 1, 1933

by the Party, provided the ever-increasing throngs with sandwiches, sausages, and mugs of beer at cost, to refresh the new arrivals after their march.



Templehof Field, May 1, 1933

Everyone, of course, was standing, and would remain so for up to fourteen hours.

A fabulous speaker's platform stood out against the sky, three stories high, flamboyant with huge flags, as impressive as a naval shipyard. As the hours went by, thousands of prominent figures took their seats, including many members of the foreign diplomatic corps. By the close of the day, a million and a half spectators stretched to the outermost edges of the immense plain. Soldiers and civilians mingled together.

Fanfares sounded repeatedly. A political meeting no longer, it had become a festival, a sort of fantastic Bruegelian kermis, where middle-class burghers, generals and workers all met and fraternized as Germans and as equals.

Night fell and Hitler appeared. His speaker's rostrum was indeed like the prow of a giant ship. The hundreds of beacons which had illuminated the great sea of humanity were now extinguished. Suddenly, Hitler burst forth from the dark, a solitary figure, high in the air, lit by the dazzling glare of spotlights.

In the dark, a group of determined opponents could easily have heckled Hitler or otherwise sabotaged the meeting. Perhaps a third of the onlookers had been Socialists or Communists only three months previously. But not a single hostile voice was raised during the entire ceremony. There was only universal acclamation.

Ceremony is the right word for it. It was an almost magical rite. Hitler and Goebbels had no equals in the arranging of dedicatory ceremonies of this sort. First there were popular songs, then great Wagnerian hymns to grip the audience. Germany has a passion for orchestral music, and Wagner taps the deepest and most secret vein of the German soul, its romanticism, its inborn sense of the powerful and the grand.

Meanwhile the hundreds of flags floated above the rostrum, redeemed from the darkness by arrows of light.

Now Hitler strode to the rostrum. For those standing at the far end of the field, his face must have appeared vanishingly small, but his words flooded instantaneously across the acres of people in his audience.

A Latin audience would have preferred a voice less harsh, more delicately expressive. But there was no doubt that Hitler spoke to the psyche of the German people.

Germans have rarely had the good fortune to experience the enchantment of the spoken word. In Germany, the tone has always been set by ponderous speakers, more fond of elephantine pedantry than oratorical passion. Hitler, as a speaker, was a prodigy, the greatest orator of his century. He possessed, above all, what the ordinary speaker lacks: a mysterious ability to project power.

A bit like a medium or sorcerer, he was seized, even transfixed, as he addressed a crowd. It responded to Hitler's projection of power, radiating it back, establishing, in the course of myriad exchanges, a current that both orator and audience gave to and drew from equally. One had to personally experience him speaking to understand this phenomenon.

This special gift is what lay at the basis of Hitler's ability to win over the masses. His

high-voltage, lightning-like projection transported and transformed all who experienced it. Tens of millions were enlightened, riveted and inflamed by the fire of his anger, irony, and passion.

By the time the cheering died away that May first evening, hundreds of thousands of previously indifferent or even hostile workers who had come to Tempelhof at the urging of their labor federation leaders were now won over. They had become followers, like the SA stormtroopers whom so many there that evening had brawled with in recent years.

The great human sea surged back from Tempelhof to Berlin. A million and a half people had arrived in perfect order, and their departure was just as orderly. No bottlenecks halted the cars and buses. For those of us who witnessed it, this rigorous, yet joyful, discipline of a contented people was in itself a source of wonder. Everything about the May Day mass meeting had come off as smoothly as clockwork.

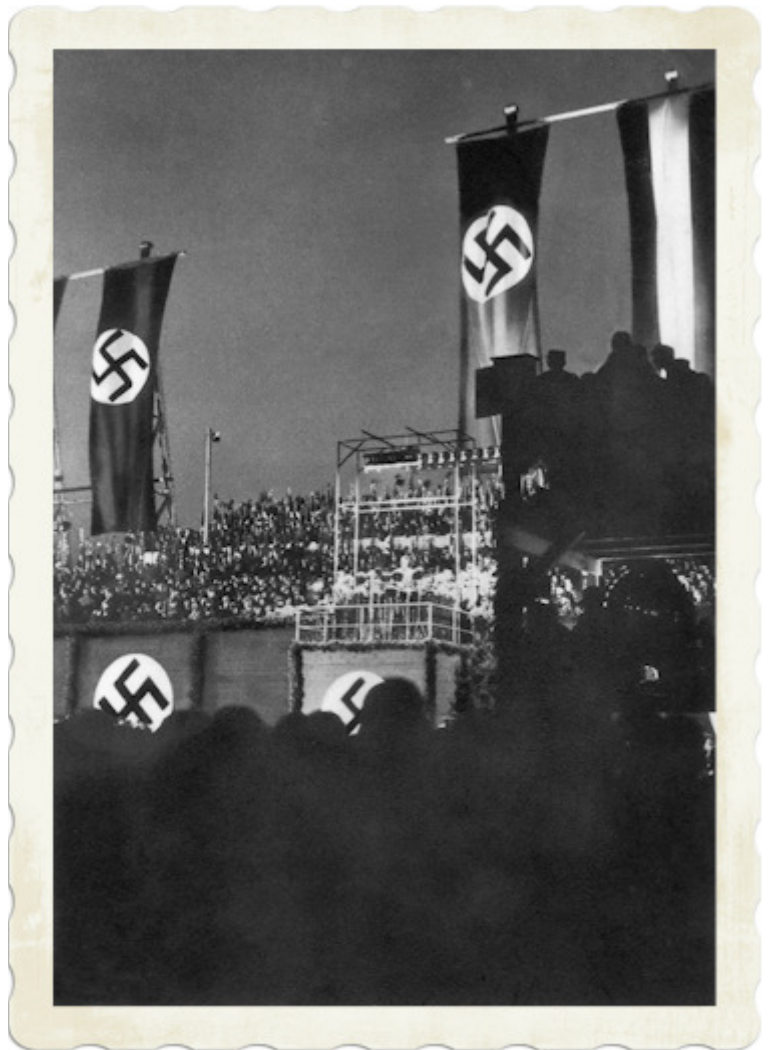
The memory of that fabulous crowd thronging back to the center of Berlin will never leave me. A great many were on foot. Their faces were now different faces, as though they had been imbued with a strange and totally new spirit. The non-Germans in the crowd were as if stunned, and no less impressed than Hitler's fellow countrymen.

The French ambassador, André François-Poncet, noted:

The foreigners on the speaker's platform as guests of honor were not alone in carrying away the impression of a truly beautiful and wonderful public festival, an impression that was created by the regime's genius for organization, by the night time display of uniforms, by the play of lights, the rhythm of the music, by the flags and the colorful fireworks; and they were not alone in thinking that a breath of reconciliation and unity was passing over the Third Reich.

"It is our wish," Hitler had exclaimed, as though taking heaven as his witness, "to get along together and to struggle together as brothers, so that at the hour when we shall come before God, we might say to him: 'See, Lord, we have changed. The German people are no longer a people ashamed, a people mean and cowardly and divided. No, Lord! The German people have become strong in their spirit, in their will, in their perseverance, in their acceptance of any sacrifice. Lord, we remain faithful to Thee! Bless our struggle!'" (A. François-Poncet, *Souvenirs d'une ambassade à Berlin*, p. 128.)

Who else could have made such an incantatory appeal without making himself look ridiculous? No politician had ever spoken of the rights of workers with such faith and such force, or had laid out in such clear terms the social plan he pledged to carry out on behalf of the common people.



Hitler speaking, May 1, 1933

The newspaper of the leftist ADGB labor federation commented on the mass meeting, at which at least two thirds of those who gathered – one million – were workers. The “victory of National Socialism,” the *Gewerkschafts-Zeitung* told readers in its final edition, “is also our victory.”

With the workers thus won over, what further need was there for the thousands of labor union locals that for so long had poisoned the social life of the Reich and which, in any case, had accomplished nothing of a lasting, positive nature?



With young admirer at the Haus Wachenfeld on the Obersalzberg, 1933. From Eva Braun's album.

Within hours of the conclusion of that “victory” meeting at the Tempelhof field, the National Socialists were able to peacefully take complete control of Germany’s entire labor union organization, including all its buildings, enterprises and banks. An era of Marxist obstruction abruptly came to an end: from now on, a single national organization would embody the collective will and interests of all of Germany’s workers.

Although he was now well on his way to creating what he pledged would be a true “government of the people,” Hitler also realized that great obstacles remained. For one thing, the Communist rulers in Moscow had not dropped their guard – or their guns. Restoring the nation would take more than words and promises, it would take solid achievements. Only then would the enthusiasm shown by the working class at the May First mass meeting be an expression of lasting victory.

How could Hitler solve the great problem that had defied solution by everyone else (both in Germany and abroad): putting millions of unemployed back to work?

What would Hitler do about wages? Working hours? Leisure time? Housing? How would he succeed in winning, at long last, respect for the rights and dignity of the worker?

How could men’s lives be improved – materially, morally, and, one might even say, spiritually? How would he proceed to build a new society fit for human beings, free of the inertia, injustices and prejudices of the past?

“National Socialism,” Hitler had declared at the outset, “has its mission and its hour; it is not just a passing movement but a phase of history.”

The instruments of real power now in his hands – an authoritarian state, its provinces subordinate but nonetheless organic parts of the national whole – Hitler had acted quickly to shake himself free of the last constraints of the impotent sectarian political parties. Moreover, he was now able to direct a cohesive labor force that was no longer split into a thousand rivulets but flowed as a single, mighty current.

Hitler was self-confident, sure of the power of his own conviction. He had no intention, or need, to resort to the use of physical force. Instead, he intended to win over, one by one, the millions of Germans who were still his adversaries, and even those who still hated him.

His conquest of Germany had taken years of careful planning and hard work. Similarly, he would now realize his carefully worked out plans for transforming the state and society. This meant not merely changes in administrative or governmental structures, but far-reaching social programs.

He had once vowed: “The hour will come when the 15 million people who now hate us will be solidly behind us and will acclaim with us the new revival we shall create together.” Eventually he would succeed in winning over even many of his most refractory skeptics and adversaries. His

army of converts was already forming ranks. In a remarkable tribute, historian Joachim Fest felt obliged to acknowledge unequivocally:

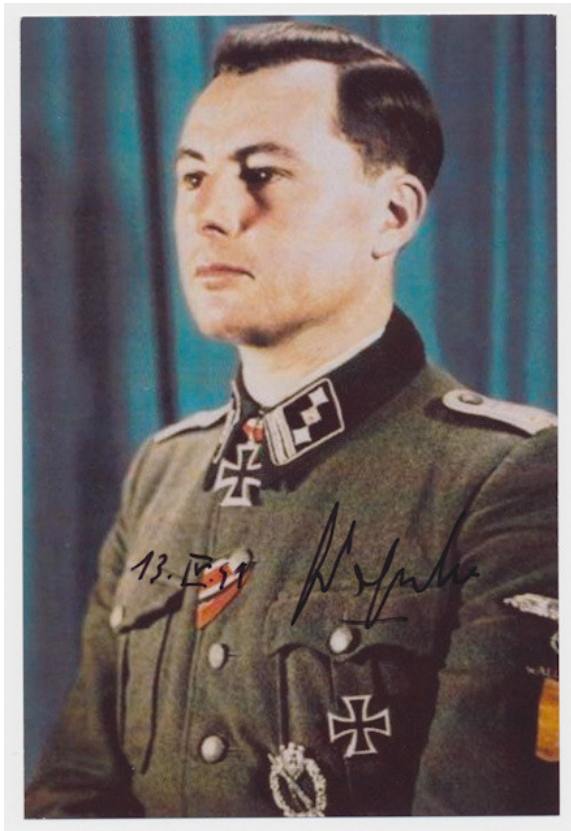
Hitler had moved rapidly from the status of a demagogue to that of a respected statesman. The craving to join the ranks of the victors was spreading like an epidemic, and the shrunken minority of those who resisted the urge were being visibly pushed into isolation — The past was dead. The future, it seemed, belonged to the regime, which had more and more followers, which was being hailed everywhere and suddenly had sound reasons on its side.

And even the prominent leftist writer Kurt Tucholsky, sensing the direction of the inexorable tide that was sweeping Germany, vividly commented: “You don’t go railing against the ocean.” (J. Fest, *Hitler*, pp. 415 f.)

“Our power,” Hitler was now able to declare, “no longer belongs to any territorial fraction of the Reich, nor to any single class of the nation, but to the people in its totality.”

Much still remained to be done, however. So far, Hitler had succeeded in clearing the way of obstacles to his program. Now the time to build had arrived.

So many others had failed to tackle the many daunting problems that were now his responsibility. Above all, the nation demanded a solution to the great problem of unemployment. Could Hitler now succeed where others had so dismally failed?



Léon Degrelle

The Great Gold Robbery

By Dan Schneider

The greatest gold robbery in the United States - and even the world - was not committed by Jesse James, Bonnie and Clyde, or by any other citizen of the United States. It was pulled off by the United States itself in partnership with the Federal Reserve Bank.

On April 5, 1933, executive order 6102 signed by Franklin Delano Roosevelt forbade "the hoarding of gold coin, gold bullion, and gold certificates within the continental United States". The order did not apply to jewelry and rare coins.

I'm sure it took some time for everyone to turn in their gold at designated banks. They were paid \$35 an ounce in Federal Reserve Notes.

In 1935, the U.S. Government built a heavily fortified depository at Fort Knox Kentucky. The confiscated gold was removed to there by trucks and trains. It became the largest gold depository in the world. As of July 31, 2019, Fort Knox holds 147.34 million troy ounces (4,583 metric tons) of gold reserves with a market value of US \$210.8 billion, representing 56.35% of the gold reserves of the United States.



Many people claim nowadays that there is no gold at all at Fort Knox. However, these are also the same people that claim the moon landing was faked. Sorry if I offended anyone, but the idea that there is no gold in Fort Knox, or the moon landing was faked, is simply ridiculous. There would simply be too many people involved in conspiracies that large, and sooner or later someone somewhere would spill the beans.

Even though Fort Knox is loaded with gold, the thing is, none of it actually belongs to the United States. It was sold to the Federal Reserve Bank and the government is storing it for them at a fee. I have no idea how much, but I bet it's impressive.

The Federal Reserve has also begun selling off our gold that they paid \$35 an ounce for to foreign investors at \$350 an ounce, seeing a return on their investment of ten times what they paid for it. The gold is still there, of course. The investors didn't buy the gold so they could take it home with them and have golden plates and statues of themselves made. They bought it as an investment hoping the price of gold would rise. And rise it did. The current price of gold is over \$3,300 per ounce. That means they more than sextupled their original investment. I'm sure the original buyers are dead by now, but if they didn't resell, it now belongs to their children or grandchildren. That's some inheritance.

Here's a good question: Doesn't the American people have a right to a full accounting of who owns the gold in Fort Knox? Actually they do. However there has not been an audit of Fort Knox since the days of Harry Truman. Richard Nixon ordered an audit, but the Federal Reserve put up every obstacle they could and then Nixon was starting impeachment proceedings and he became too distracted and then of course he resigned. His successor, Gerald Ford did not pursue the matter.

What all this boils down to is the greatest rip off to the American people the world has ever known. First, they make us turn in gold we owned legitimately - not by an act of congress, but buy executive order. Then the United States sells the gold to the greatest criminal organization of all - the Federal Reserve Bank. The Fed then sells some or all of the gold to foreign investors.

Now all our gold is in private hands and all involved made a profit - all except the poor saps who turned in their gold under presidential order for an even amount of cash.

Well, as P.T. Barnum said, "There's a sucker born every minute." Was he ever right.

Now President Trump wants to put us back on the gold standard. That means that for every dollar in circulation, the United States must have one dollar's worth of gold to back it up. This is exactly what we do not need to do. Gold is so valuable because it is rare. If you took all the mined gold in the world and melted it down into a perfect cube, it would measure 75 X 75 X 75 feet (information comes from the US Geological Survey). Not miles or yards, but feet.

Because gold is so rare, it is easy to control. Silver is less valuable because there is 50 times more mined silver than gold (US Geological Survey). Putting us on a gold standard will simply make it easier for the elites to control us and make gold so valuable that ownership will be beyond the financial capabilities of the average person.



This is what we must do to get the economy back under control. First, we must nationalize the Federal Reserve Bank and get it out of private hands. We do need a central bank to help coordinate large banking transactions and to deal with foreign currency exchange. We do not need them to handle our money system and credit, which they do at a profit paid for by the people. Those duties can be returned to the Treasury Department where they belong.

Remember, every dollar the Fed issues, adds a dollar to the national debt, plus causes inflation. Too much currency in circulation is the MAIN cause of inflation.

We also must end the practice of fractional reserve banking. This means legally, banks can loan out 90 percent more money than they actually own. This means they use OUR money to make loans. That's what really caused the Great Depression, not the Stock Market crash. The market crashes all the time. But in 1929, the market crashed and everyone who bought stock on margin (credit) had their loans called in. They had to liquidate everything. That meant they needed to get their money out of the banks to pay their debts. This run on the banks caused non-investors to panic and they tried to get their money out before the banks went broke. Well, they did go broke and with loans being called in and the banks being out of money, it caused the Great Depression. It all just snowballed.

If we want to fix the economy we must lower fractional reserve lending from ninety percent to ten percent.

Thirdly, the issuance of currency must be restricted to the Treasury Department only and not private banks. All our currency reads "Federal Reserve Note" because it is issued by the Federal Reserve Bank which is not federal, but private, and they have no reserves of their own. Whenever they need cash, they just print up some more which causes inflation to increase.

Since the Treasury Department is a government agency and a not for profit organization, they should be issuing our money and setting interest rates. Who do you think will do it cheaper - a not for profit government agency or a for profit privately owned corporation like the Federal Reserve Bank? That answer is a no-brainer.

If we do all that, this country will prosper. Yes, because we have lowered the fractional reserve rate from 90 to ten percent, there will be less money to loan, but in good times, we tend to borrow less. If you had enough cash to buy a new car, are you going to pay that cash, or take out a loan and end up paying twice as much before the loan is paid off? That's another no-brainer. It's our over dependence on credit that is keeping us debt slaves to the elites. We must take the control of the money supply away from the elites and return it to where it belongs - in the hands

of the people. The problem is, the elites will not give up their control without a fight. Fortunately, we outnumber them 100 to one. If just ten percent of us stood up against them, we would still outnumber them ten to one.

Comrades, I'm not talking about a violent insurrection. I'm talking about the power of our votes. It's time to take back our country from those who have enslaved us.



American Nazi Party **What We Stand For:**

An Honest Economy

We demand the creation of an honest, self-sufficient, debt-free economy based solely on the productive capacity of the Aryan worker, which will guarantee conditions of full employment and price stability. We also demand public control of all banking and credit institutions as well as all utilities and all monopolies, confiscation of all conglomerate holdings, cancellation of all usurious debt, comprehensive profit sharing in all basic industries, and the institution of a national program of interest-free loans for families, farmers, and small businessmen.

We believe that the proper function of an economy is to serve the economic needs of the people, not to make profits for big bankers and huge multinational corporations. We must put an end to both economic freeloading and economic exploitation in America. There must be no place for parasites who draw their sustenance from society without giving anything in return. We also believe that HONEST WORK is the only legitimate basis for wealth – not speculation, usury, or money-manipulation – and that a sound economic system must rest, not on debt or some extraneous metal, but on the productivity of the Aryan worker alone. We believe further, that money is properly a medium of exchange and store of value, not a commodity like bread or steel, and that therefore money and credit should not be issued for profit, but to serve the legitimate needs of the people without interest. Finally, we believe that it is unnecessary for any rational society to suffer unemployment when there is work to be done and people who want jobs. We must have an economy based on the long-term interests of the man who works for a living, not the chronic loafer or the man who lives by renting out his capital.



WORKING MORE FOR LESS?

You are not alone, and the problem isn't you.
It's a system that puts profits over people:

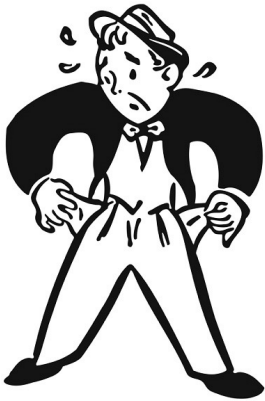
- The average CEO makes 261 times the average worker;
- The top 1% of households hold 31% of the nation's wealth;
- The bottom 50% hold only 2.6%;
- The average rate of inflation is 3% to 4%. The average annual wage increase for the American worker is 3%. That means, every time you get a raise you really get nothing.

There is a better way, a better system. To learn more visit:

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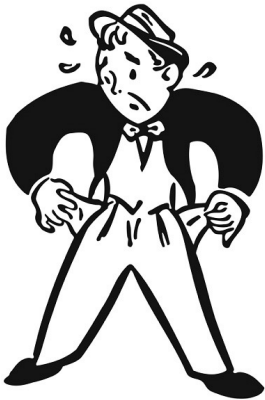
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The Bad Indoor Air Epidemic

WH Clark



The cause of the whole trans LGBTQA+26 pandemic might not be any further away than the air we breathe. That's right. We spend most of our lives inside buildings breathing manufactured air. At work. At home. At the movies. In restaurants. We breathe the air that's "purified" for us. Every breath we take, our bodies consume oxygen from the air and exhale carbon dioxide. Inside a room with no fresh air circulating from outside, the result is oxygen deprivation and carbon dioxide buildup.

Take a typical classroom full of active people (kids or adults). The complete volume of that room must be replaced with 100% outside air at least four times per hour, according to industry guidelines. That's a lot of fresh air!

In a hot and humid climate like along the Gulf coast, the outside air must be dehumidified before it's cooled down. Close the outside air damper to a central air HVAC system, and you immediately lower the utility bills by half.

That's a huge incentive for public schools, which are always strapped for cash. Historically, (and ironically) school districts have eliminated physical education classes because they're too expensive. In recent years, having to devote resources to educate immigrants from 51 different nationalities has strained school budgets to the point of breaking and beyond. Then there's the issue of "fresh air" itself. Inner cities, full of smog and pollution from vehicles and industry, have anything but clean air. Living in a big city like Los Angeles does more damage to your lungs than smoking a pack of cigarettes a day.



The Medical Science

"Mountain sickness" or altitude sickness is a malady that happens when you go to a high altitude without acclimation. An exhilarating visit to Machu Picchu at 8,000 feet leaves many tourists with debilitating symptoms: headache, dizziness, nausea, and difficulty sleeping. These start almost immediately. Prolonged exposure can cause confusion, apathy, lack of affect, sexual confusion, and even psychosis.

These symptoms happen because of oxygen deprivation. Eventually, the body compensates by beefing up the red blood cells to carry more oxygen to the cells in your body. Until that point, you suffer the full range of symptoms, increasing in severity as exposure continues.

In the case of bad Indoor Air Quality (IAQ), you also have carbon dioxide poisoning. Typical symptoms are dizziness, headache, heart palpitations, all the way up to impaired consciousness.

Combine oxygen deprivation and carbon dioxide poisoning and you have exactly the symptoms of Attention Deficit Disorder (ADD), which is now at epidemic proportions in young people (and in adults because there's no cure). The symptoms manifest as difficulty concentrating and remaining on task, being easily distracted, and difficulty organizing and planning.

Doctors don't have a clue what causes ADD. They cite everything from low birth weight to alcohol and drug abuse, to "environmental toxins" like exposure to lead, genetic factors, and even exposure to harsh social conditions during the brain's developmental stage.

Bad IAQ is certainly an "environmental toxin." It exposes the brain to harsh conditions, having to learn and develop and grow and mature without sufficient oxygen and impaired by carbon dioxide toxicity.

Why doesn't anybody evaluate air quality in this smorgasboard of contributing factors for ADD?



The Politics

Twenty-five years ago I was a consulting engineer in Austin, Texas for one of the top architectural engineering firms in the southwest. I was a licensed Professional Engineer in all the construction trades, and a national authority on energy conservation.

I published an article in *HPAC News* about exactly the above theory: IAQ as a possible contributing cause to the ADD epidemic. Six weeks later I was called into a meeting with the principals of the firm, rightfully expecting to be promoted to an associate. (A/E firms are organized like law firms with principals and associates.) I was fired! On April Fools Day no less. Why? Because HVAC engineers are terrified of the mere mention of being held liable for any kind of consequences for the air conditioning systems they design. As it is, once a system is installed (set up to, for example, supply 4-5 air changes per hour to an elementary school classroom), there's no further engineering liability.

Subsequent responsibility falls on the facility manager of the school, hospital, or community college. Even then, no oversight is required. There are no penalties if the facility manager reduces outside air to save money on the utility bills. The only consequences on the occupants is a "stuffy room."

The remedy is very simple: install a carbon dioxide sensor in each classroom, just like homes have a carbon monoxide fire detector in bedrooms. But the codes don't require CO2 sensors; again, because – well, schools want to save money.

Nobody has ever looked at the notion of bad air quality contributing to ADD. However, notice that one of the symptoms of prolonged exposure to bad air is sexual confusion. Given the social landscape these days, you might even add the whole 26 LGBTGQA+ continuum of psychological conditions.



Handheld Co2 detector. \$20.

The Money

President Clinton worked very hard to get Congress to allocate \$1 trillion to upgrade the HVAC systems of the nation's schools to current codes. The schools were ten years out of date at the

time. That was twenty-five years ago. Clinton failed. No such upgrade has since been done. Excuse the comment, but Republicans support a \$4 trillion tax break for the top 1% while the bottom 99% doesn't even have quality air to breathe? Doesn't the Constitution guarantee all Americans the right to life, liberty, happiness? Clean air is necessary for all three.

One of the principals of my employer back in Austin was an attorney. How did he read my article in HPAC News? Higher insurance premiums for the firm. Extreme liability for all past systems installed by the firm. Constant regular vigilance of every HVAC system the firm designs and installs. In other words, a serious hit to profits.

People can sue car manufactures for flaws that cause an accident for the life of the vehicle. Why can't we sue engineers for the engineered systems they install in buildings? Or sue the government for lack of oversight. The Engineering Licensing Board of every state?

The repercussions from my dismissal from the firm were extreme. I have not since practiced engineering. They said I was fired for lack of competence. And yet, I published *Retrofitting for Energy Conservation* with McGraw-Hill a year later. It was the first book on energy conservation from a major publisher. They published the sequel one year later, *Electrical Design Guide for Commercial Buildings*. It's still in print.

What to Do?

The medical profession is prohibited from researching anything to do with the trans/LGBTQA+26 phenomenon. So you can bet that this whole idea is dead-on-arrival. (Pun intended.) Liberals need their 26 sexualities. Wall Street needs people to remain single and unattached so they can spend the \$250,000 required to raise and educate each child on – consumption. I suppose you can go to a school board meeting and raise hell about air quality. Or buy an inexpensive CO2 meter and tuck it in your kid's backpack for some solid evidence to present to the Board. But most of all, get your kids outside and exercising at every opportunity. Yourself, too! Liberals don't care about ADD or children or health. They have generative A.I. now to make up for all the mental skills lost because of ADD. To them, I say "Good riddance."



American Nazi Party What We Stand For:

Environment

We believe that Aryans deserve to live in a healthy environment, with clean air, clean water, and clean land. We also believe that the responsible energy needs of our people must be met. At the same time, we do not believe that the environment should be sacrificed for quick profit, cheap economic growth, or an extravagant, materialistic lifestyle. We believe in honoring, not despoiling the natural world. We firmly believe that with the wonderful resources of the North American continent at its disposal, Aryan genius is fully capable of developing those sources of energy we need – from the sun, the earth, the wind, and the water – without disturbing the natural order.



Hiking and spending time outdoors was a fundamental part of everyday life in National Socialist Germany.

The following was brought to our attention by Sunny Fletcher. It is an article originally published in “Bold Christian Writing” by GAB founder Andrew Torba on that platform. Although perhaps a tad over zealous in its patriotism, it does offer some well-written insights given the recent ICE riots with Mexican flags waving on American streets, and the fact this issue spans America’s Independence Day celebrations, it seemed appropriate to reprint the article here at this time. Also, it is important to note that the [American Nazi Party](#) can also be found on GAB.

O say, does that star-spangled banner yet wave?

By Andrew Torba on June 13, 2025

American identity is under an outright assault. Walk through our once-proud American cities and you’ll see it clear as day with Mexican flags waving high on American soil, mobs shutting down streets, rioters clashing with police all because our so-called “leaders” are too cowardly to enforce the simplest law of the land: national sovereignty. The result? Broken windows, smashed businesses, crime out of control and whole neighborhoods lost to chaos while the regime-media expects us to sit back and shut up.

Meanwhile, drive through the plush, virtue-signaling suburbs, and what do you find? Acres of Ukrainian flags and “Black Lives Matter” yard signs waving right alongside each other, like a trophy case of other people’s causes. These people have time to plaster their lawns with imported sympathy, but when’s the last time you saw them care about their own neighbors’ safety, about the fentanyl scourge, or about the foreign invaders tearing our communities apart? Instead, the narrative-pushers tell us—on every screen—that we’re supposed to care more about a border halfway across the world than our own. They want us to believe that pouring our tax dollars and our moral energy into Ukraine, Israel, any nation under the sun except our own, is the true expression of “democracy.”



Don’t question it, just conform.

In the halls of Congress, the story repeats yet again. Our elected officials, who arguably should be the greatest champions for the American people, seem consumed by distant wars and the flags of far-off lands. Scroll through their social media, walk past their offices, and listen to their speeches: endless references to Israel, endless condemnation and cheers about what is happening in a small country halfway around the world. American issues like crime, the cost of living, infrastructure, the opioid crisis seem to slide further down the agenda, buried behind the day’s international drama.

Is the American flag not enough? Do the American people still have a banner that waves for us, that we can rally around? Or have we, through distraction and division, ceded the symbols of our own nation to the causes of others?

For decades, Americans have lived with the assumption that their government, their leaders, and their civic culture exist to secure their interests. Yet we the people have become afterthoughts in our own story. What happens when we collectively wake up to the reality

that, for all the talk of democracy, neither party, no figure, no institution seems fundamentally interested in representing our struggles, hopes, and needs? No one is coming to save us because our most influential voices are perpetually turned outward. They look over our needs, fixated on conflicts oceans away.



Civilizations rarely collapse in a cinematic rush; they fray, fiber by fiber, as the shared story that once bound them loses its grip. Symbols become the early warning lights. If the American flag now competes with an array of foreign standards for pride of place on American soil, that signals a creeping estrangement from our own national narrative. It is easier to virtue-signal for strangers than to renovate crumbling schools down the block. It is easier to tweet outrage at a war thousands of miles away than to face the homegrown cartel that has made your neighbor's kid an addict. Politicians know this. They ride the wave of exported concern because it offers moral highs without the messy follow-through that domestic reform demands.

Every institution that was supposed to serve us is captured by people who dream about global empires, not local communities. They want you exhausted and atomized, desperate for crumbs, too distracted by foreign flags to notice they've sold your birthright out from under you.

Look around: when your children see more foreign flags on TV than their own, when our own anthem barely gets played at school events, you are witnessing a nation being hollowed out—one allegiance at a time. The first sign of civilizational decline is when it becomes easier to “support” something safe and distant than to fight for your own block, your own kin, your own future.

This is why I say: Reclaim your faith, your family, your flag. Teach your kids what the American flag actually means ordered liberty, opportunity, a nation under God where we love our own first. Stand your ground. Put the stars and stripes on your porch and your profile. Remind the next generation what was built here and by whom—because if we don't, no one will. A nation that forgets to honor itself is a nation that won't last long.

The time for polite hand-wringing is over. The hour is late, but it's not too late. It's up to us—ordinary Americans—to decide if the star-spangled banner still waves not just as a piece of cloth, but as a living promise to ourselves and our descendants. Let them fly their colors. I say we fly ours higher. America First—now and always.

The stakes are not just about the symbolism of flags. A country that forgets to love itself eventually forgets how to govern itself. If the Star-Spangled Banner fades into background decoration, the republic it represents will follow. Patriotism is not a sentimental reflex. It is a disciplined commitment to maintain the house our ancestors built. We need to repair the roof, replace the wiring, and keep the furnace running so our children inherit shelter, not ruins. That maintenance begins with memory: remembering that our flag once signified a promise of ordered liberty, upward mobility, and local solidarity. It can do so again, but only if we raise it with the same ardor we now lavish on flags from thousands of miles away.

The question is no longer rhetorical: O say, does that star-spangled banner yet wave? It will on courthouse lawns, classroom walls, and front porches only if we decide that the republic it symbolizes is still worthy of our first and only allegiance.



What's In A Name? The Problem with "Gas Vans"

by Johann Rhein



In our ongoing effort this year to shed as much light as possible on the greatest hoax of all-time, we will be examining the slightly lesser known but no less notorious "gas vans" issue. When people think of the Holocaust®, the so-called "death camps" are the first thing to come to mind. But advocates of the hoax never fail to mention the *Einsatzgruppen* and mobile gas chambers allegedly used before the "death camps" got into full operation. Unfortunately for purveyors of the Shoah myth, there is even less "evidence" to hang their yarmulke on, and what "evidence" does exist is highly suspect.

My primary sources for what follows are *The Gas Vans*, by Santiago Alvarez, and *The Gas Vans: A Critical Assessment of the Evidence*, by Ingrid Weckert, as found in *Dissecting the Holocaust* by Germar Rudolf. What follows is in no way, a definitive account of the problems surrounding the "gas vans" narrative, but instead, simply a cursory look at some of the facts and issues with this topic, raised in the hopes that it will encourage the reader to approach the subject with a degree of skepticism and inspire further inquiry.

For those unfamiliar with the subject, among the accusations that are brought against National Socialist Germany is the claim that in 1941 and 1942 so-called 'gas vans' were used for killing victims locked into them. This was allegedly done by channeling the exhaust gas into the hermetically sealed body of the vans. 'Gas vans', it is claimed, were used, on the one hand, in euthanasia institutions (homes for mental patients) and, on the other, by the Einsatzkommandos behind the Russian front, and particularly at the concentration camp near Kulmhof (Chełmno).¹

However, there are several problems with the 'gas van' story. First, there are no contemporaneous accounts of 'gas vans'. There is no document to indicate that 'gas vans' had ever come up for discussion in the Third Reich. The term dates from post-war times. The documents advanced as evidence for the 'gas vans' mention "Sonderwagen", "Sonderfahrzeuge", "Spezialwagen" [ie., 'Special Vehicles'] or "S-Wagen". It was the term 'Special Vehicle' which prompted historians to speculate that this must have been a special kind of vehicle, one whose nature was probably kept secret for nefarious purposes. In fact, the German Wehrmacht had one hundred different kinds of "Sonderkraftfahrzeug" [Special Motor Vehicles], which were referred to as "Sd. Kfz". Every vehicle that required specialized equipment for any purpose was a 'Special Motor Vehicle'. These included, for example, the simply cool-looking Kettenkrad tracked motorcycle (Sd. Kfz. 2) and the ubiquitous half-track troop carrier (Sd. Kfz. 251). Therefore, the 'S' designation in documents used to "prove" existence of 'gas vans' does nothing of the sort.



Sd.Kfz. 2 'Kettenkrad'
How cool is that!?

Second, only two documents from the time of the Third Reich are generally cited in support of the 'gas van' theory: one of them is a letter dated May 16, 1942, that was submitted as part of Document PS-501 at the Nuremberg show trial, and the other is a file from the Federal Archives at Koblenz, numbered R 58/871 – consisting of a memo from the RSHA (Reichssicherheitshauptamt, the Reich Security Main Office) dated June 5, 1942. That's it, the whole of the offered documentation. All other "proof" consists of testimony offered under dubious conditions, often under threat of torture or further persecution. Furthermore, these documents themselves are suspect and likely post-war forgeries used to convict or coerce Germans held awaiting trial.² All evidence of 'gas vans' was made public at the Nuremberg show

trials, not beforehand.³ Ms. Weckert does an admirable job examining each document in turn, clearly showing point-by-point why they are likely forgeries (she has copies of three versions of the same document. Interestingly, the original has never been found).⁴ Be forewarned, she really gets into the details.

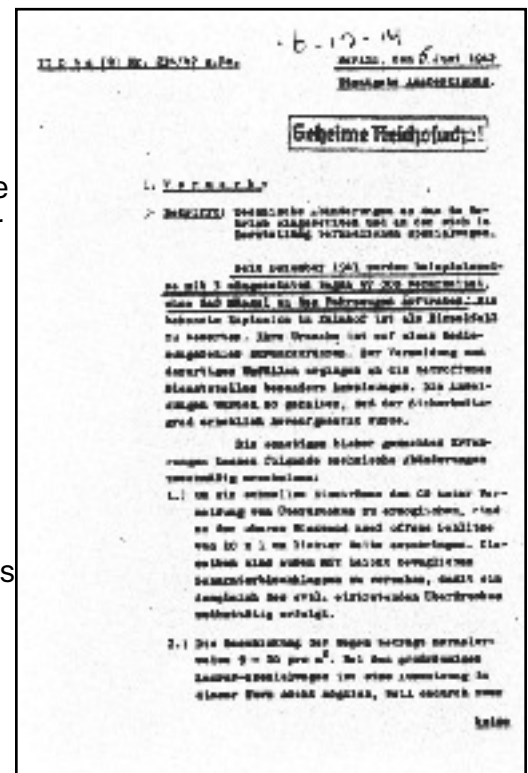
But it was the content of the documents themselves, even taken at face value, that raised my eyebrows.

The first document from the PS-501 is a cover letter, dated May 16, 1942 from Untersturmführer Becker in Kiev to SS-Obersturmbannführer Rauff in Berlin, in which he states “The overhaul of the vehicles at Group D and C is finished. While the vans of the first group can also be deployed when the weather conditions are not too bad, the cars belonging to the second group (Saurer) are absolutely stranded in rainy weather. For instance, if it has rained a mere half hour, the vehicles cannot be used because of plain skidding. It can only be used in absolutely dry weather conditions.” So, to summarize, the vehicles in question have been out of service for repairs, cannot operate in adverse weather conditions (keep in mind this is the Eastern Front, in Spring), and these are Saurer vehicles. Why is that important? Saurer manufactured vehicles ran on diesel, not gasoline. We’ll come back to that point in a moment.

The other document (from the Koblenz archive) is a memo dated June 5, 1942 and is also addressed to SS-Obersturmbannführer Rauff. Its subject is “Technical modifications to the special vehicles deployed in service and those in production.” It opens with a startling statement: “Since December 1941, **ninety-seven thousand have been processed**, using three vans, without any defects showing up in the vehicles.”

Time to break out your calculator and common sense. We are considering a six-month period of time (December 1941 to May 1942. We’ll give them the benefit of the doubt and assume all of December, and all of May). That’s 180 days. We have “ninety-seven thousand processed”. That means the gas vans would have needed to “process” 538 people per day. Divided by 3 vans, that’s 179 people per van, per day. The alleged maximum load for each truck was 60 persons (another ‘gas van’ type found in some of the dubious testimony is said to have been an American truck manufactured by the firm of Diamond- a 3-ton model which also occurred in two different sizes: one with a capacity of 25 to 30 people and one large enough for 50 people.⁵ But we’ll again give them the benefit of the doubt, and assume the larger maximum capacity of 60).

Thus, to reach the number stated in the documentary “evidence”, each van would need to have picked up it’s cargo, driven to the disposal site (note: no bodies from these alleged excursions have ever been found or conclusively identified), emptied the cargo, cleaned the van for the next haul, and started the process over again. Three times per day, every day, without fail, for 180 days, with no breakdowns and with no maintenance in the Russian winter. How likely is this when we consider the first document notes the vehicles in for repair and unable to perform in adverse weather? This is where the common sense comes in. What is more likely: the vans in question performed flawlessly for half a year in the **Russian winter** when no other vehicle in the Wehrmacht could do so, or the documents are fabrications crafted to further the Holocaust narrative and aid prosecutors at the Nuremberg show trials?



Memograph of PS-501 ‘Rauff’ document used in the show trials alleging 97,000 victims. Three copies are known to exist. The original has never been found.



Thirdly, no vehicle unquestionably used as a ‘gas van’ has ever been found. *Not one.* You may have noticed there are not a lot of pictures in this article. That is because there are no unambiguous pictures of ‘gas vans’ either. Three pictures of vans of unknown service history, taken after the war, are often shown, broken and decrepit. That’s it. Mr. Alvarez describes the problems with these photographs in the second chapter of his work, not least of which being that the photographs in question were taken by the Commission of Inquiry into the German Crimes in Poland at war’s end, hardly an unbiased source.⁶

Lastly, all the documents in question describe the vehicles in depth, and what they describe are diesel vehicles. Carbon monoxide, the alleged gas used to “process” the transportees, is a byproduct of combustion. Diesel engines do not produce carbon monoxide in sufficient quantities to kill. Given that both the internal combustion (that is, gasoline) engine and the diesel (compression) engine were invented by Germans (Nicolas Otto and Rudolf Diesel respectively), it’s a fair bet they knew the difference between the two. It is important to know that by the mid-1930s the Diesel engine had displaced the gasoline engine almost completely in the heavy utility vehicle market in Europe. This is particularly true for the Swiss-Austrian truck manufacturer Saurer, who equipped their trucks only with diesel engines and was the manufacturer of the trucks we are considering.⁷

This is not to say diesel cannot kill. However, a 1994 forensic study was conducted by British scientists who tested the gassing of rabbits, mice, and guinea pigs with diesel engine exhaust gases. They “succeeded” in killing all of their animals only after going to the engine’s limit and after more than three hours of exposure.⁸ How? Diesel exhaust gases have other features—beyond trace amounts of carbon monoxide—which need to be considered. In particular old engines produced a lot of smoke (particulate matter) which consists not only of soot but also of a mixture of highly irritating, noxious chemicals. And like all exhaust gases, diesel exhaust gases are hot when exiting the tail pipe: well beyond 100°C (200°F). Although the toxic effect of diesel exhaust gas is moderate at worst, the combined effect of irritating chemicals, smoke, heat, noxious gases and oxygen deprivation will kill most people locked up in an enclosed space filled with such gases after an extended period of time. But it would take hours and involve a great deal of suffering, which runs contrary to the efficiency the Germans were allegedly striving for.

The experiment proved that attempts at mass-gassings with diesel engines would have been a disaster at best. That is not to say diesel exhaust is safe and you should go breath in a big lungful at the first opportunity. The WHO estimates that diesel exhaust contributes to thousands of premature deaths every year from the resulting particulate air pollution- *over the course of a lifetime.*⁹ This makes it all but impossible for the aforementioned ‘gas vans’ to “process” three full loads of people per day.

So where did the story originate? In a word, with the Soviets. Interestingly, just as all of the so-called “death” or “extermination” camps were located in post-war Soviet occupied territory, so too did the accusations of ‘gas vans’ begin with the Soviets. This is ironically appropriate, as it was the Soviets who actually created ‘gas vans’ before the war, only later accusing the Germans of using them. One story illuminating this comes



The first Soviet Ford rolls off the assembly line. February 1, 1930.

from the late 1930s, when a Vasili Ivanovich had been an inmate in the prison of Omsk, and from his cell he observed how a Soviet prison transport, a so-called “Black Raven”, drove into the prison yard. A group of prisoners had to get in and the truck left, to return about a quarter of an hour later:

“The wardens opened the door: black clouds of smoke rushed out, and dead bodies toppled onto the ground one on top of the other.”

Granted, this is hearsay “evidence” (although of the sort readily accepted at

Nuremberg). However, the claim itself received subsequent corroboration: In spring 1993, a four-part television series dealing with the Soviet Union was broadcast in the United States. The title was “Monster: A Portrait of Stalin in Blood”. In the second part of this series, subtitled “Stalin’s Secret Police”, the former KGB officer Alexander Michailov was quoted as saying that gas vans, or trucks, had already been invented before the war, in Moscow, by one Isai Davidovich Berg, and had been used by the KGB. If this statement is true, then the ‘gas vans’ are a Soviet invention, not a German one. This fits with the fact that the Soviets were the first to ever make any mention of ‘death vans’ or ‘murder vans’.¹⁰ It is critical to also note that Soviet trucks used engines based on a design by Ford Motor company, and were powered by gasoline fueled motors. It is easy to see how, when constructing their lies about German ‘gas vans’, they neglected to take into account the radically different toxicity of the German diesel engines as compared to their own vehicles, which used gasoline.

This is but a brief overview of some of the problems surrounding the ‘gas van’ issue. The sources cited offer a much more detailed examination. However, it is hoped that some of the facts shared here and the references cited will encourage you to learn more. Alexander Pope said that “a little learning is a dangerous thing”.¹¹ For the Holocaust Industrial Complex it could be devastating.



Isn't it interesting how all of the 'extermination camps' and alleged 'gas van' use took place in what became Soviet-occupied territory?

1. The Gas Vans: A Critical Assessment of the Evidence, Ingrid Weckert · January 1, 1993

2. The Gas Vans- A Critical Analysis, Santiago Alvarez, 2011, rev. 2023. §3

3. Weckert, §2.2.1

4. Ibid.

5. Ibid, §4.2.1

6. Alvarez

7. Ibid

8. Pattle et al. 1957; Berg, in Gauss 1994, p. 333; Berg 2019, pp. 458f.

9. <https://www.newscientist.com/article/2131067-diesel-fumes-lead-to-thousands-more-deaths-than-thought/>

10. Weckert, §2.1

11. An Essay on Criticism, Alexander Pope, 1709

Comrade's Corner



Some thoughts for my comrades:

May I introduce myself to everyone? My name is Paul Müller, an American citizen of German (Bavarian) extraction. I was born midway through the year 1942. Even as a small boy in the period 1944 through 1950 I remember listening to my elders, hearing their opinions regarding the state of affairs in Europe as the war drew to a close. May I share these now with you who read this?

We so commonly hear of Germany in those days in negative terms. How easy it is to throw verbal rocks at history causing distortions of reality. Are our prejudices that powerful? For some reason even today more than a lifetime later they seem to persist. Shall we react to majority judgments which are so commonly negative? Perhaps it would be better to study history and then make our own personal determinations based on what we experience in today's world? Can we not bring these forward in a way which is truthful and beneficial to our shared cause? After all, we today are so much like our ancestors. It is only the calendar that separates us from those times after all.

I think first of the state of affairs in Germany at the close of the 1920s. The people had found an illusion of relief from the indignities of the Versailles treaty through the extremes of liberalism which, quite naturally as any thinking man or woman might expect, in those conditions which we might rightly call decadence. But why one might ask? Were the people so tormented by their past that such reactions were inevitable?

If the new government of Germany beginning in January of 1933 made a mistake it was in moving too quickly to right the wrongs of the past. If this is the case the leadership can be forgiven. Looking back from so long afterwards how can we fail to be generous in our thoughts and opinions.

It was at this point that the dynamic of rapid change began. Are we all familiar with the scope of those mandates? If we are to call ourselves National Socialists in our time we have a duty to recall, faithfully, our own past.

The above represents the thoughts of an 83 year old man who likes to think he has endured long enough to be allowed an opinion of our past. If you will read in an unbiased way perhaps you will agree or maybe not entirely as each of us is allowed to do. I believe though that if we are to promote National Socialism in today's world and political climate we have a duty to first understand our origins.

In those days as the war drew to a close there were more than a few within the western allies who openly stated they would have been agreeable to joining with the remnants of the Wehrmacht in defense of Europe against the Soviet Union. Perhaps in this way the original dreams might have found completion. I share this opinion and am sorry to note that it never happened.

The question now is more to do with our plan for the future. If we ignore history when thinking of the future we will have erred.

Thank you for reading,

Comrade Paul Müller





News Views

I'll be honest. I have not been looking forward to writing this edition of "News and Views". True, there is good news. Lots of it, actually. But put yourself in my shoes and ask yourself, "Where to start?"

The list of possible topics have been coming fast and furious and changing every day: Chinese sponsored ICE riots; "pride" month propaganda and blow-back; bloated budget bills passed in the usual circle-jerk committees; Juneteenth nonsense; an openly Muslim anti-White communist candidate for mayor in New York; Debating to bomb Iran, then bombing Iran; the seemingly never-ending war of Israeli expansion; etc., etc., etc. It's enough to make a humble editor want to pull his hair out.

So it may be odd coming from a member of the *American Nazi Party*, but what really caught my attention, however, were the goings-on in Europe. Specifically, a new report by Baroness Casey which has all but forced the British government to finally, officially, belatedly, acknowledge that allowing Pakistani rape-gangs targeting White girls to run amok in your country is not good, and that relying on the same local governments that allowed the abuse to happen in the first place to conduct its own inquiry into the matter is problematic.

I've avoided covering the subject in any depth prior to this point because, frankly, I found it too upsetting: I'm a softy at heart and a protective father. I have raised two daughters. Hearing of the manner in which the subject was ignored, blamed on the victims, or used as a "race card" to be callously played as needed by British politicians looking to virtue signal at the expense of real White victims left me, quite literally, speechless. After all, I have my own mental health to think about.

I railed against the powerlessness the average White person in Rotherham and numerous other cities must have felt, unable to act in any real way to save their people. The victims in the UK and their families relied on the authorities, and their "democratic" government failed them, largely (perhaps entirely) because the victims were White.



These are not the "men" you want wandering your country.

primarily by locals, while the UK government as a whole, particularly Labour, ignored it because it did not fit in their "Make Britain Muslim" agenda.



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Independent report

National Audit on Group-based Child Sexual Exploitation and Abuse

Baroness Casey's audit on group-based child sexual exploitation and abuse ('grooming gangs').

In truth, there are two failures: the crime itself being allowed to happen, and the willful cover-up of the crime by those charged with preventing it or persecuting those responsible after it: Since the scandal first broke over ten years ago, it has been managed and dealt with in a hodgepodge, foot-dragging fashion,

At the risk of sounding coldly analytical, the grooming-gang scandal in the UK serves as a perfect example of everything wrong in the western democracies today and underscores the blatantly anti-White agenda of western immigration policies, highlighting the very real danger our White race is in. In short, grooming gangs are the natural outgrowth of an absurd multicultural agenda, and the resulting cover-up demonstrates to what lengths the communist-inspired left will go to promote it.

First, a little background for those unaware of the issue (which is how the British government wanted it): The “grooming gangs” or “rape gangs” scandal had been an open secret for many years. You can take your pick as to what to call it: both terms are now no longer politically correct. According to the same people that brought you “pronoun scrabble” and “gender confusion” are insisting on calling it “group-based child sexual abuse”.

Call it what you will, at least as early as 2003, the UK media started reporting about a series of high-profile cases where groups of men, mainly of Pakistani descent, were sexually abusing, raping, and at times, killing young White girls. These “gangs” operated by befriending underage victims, often using alcohol, substances, and gifts to manipulate them. In most cases, the victims

“A council researcher attempted to raise the alarm over sex abuse in Rotherham more than a decade ago – but was threatened, told to ‘never, ever’ repeat the allegations, and put on a diversity course... She said: ‘And her other response was to book me on a two-day ethnicity and diversity course to raise my awareness of ethnic issues.’” ~ Daily Mail report from **2014**

were vulnerable children living under state care or in broken homes.

In 2012, The Times newspaper investigated “grooming gangs” in Rotherham, reporting that the Police and Rotherham Council had been **aware of the abuse for over a decade**. At least 1,400 children were subjected to sexual exploitation in Rotherham between 1997 and 2013, according to BBC, quoting a 2014 report written by Prof Alexis Jay. Professor Jay’s *Independent Inquiry into Child Sexual Exploitation in Rotherham* was commissioned by Rotherham Metropolitan Borough Council in October 2013 and published on 26th August 2014. Covering the periods of 1997-2009 and 2009 - 2013, it looked at how Rotherham Metropolitan Borough Council’s (RMBC) Children’s Services dealt with child sexual exploitation cases. I’ll give you the key take-away: they didn’t. What’s more, the abuse was ignored because acknowledging it would cast a poor light on Pakistani immigrants in Britain, which in turn would undermine the liberal’s agenda of throwing open the borders to all comers and their goal of eroding the White dominance of that nation. Sound familiar Americans?

The report found evidence of sexual exploitation of at least 1,400 (now estimated to be 1,510) children in Rotherham over this period. The majority of the perpetrators were described as ‘Asian’ by their victims. (Note that in the UK, “Asian” refers to Pakistanis, Indians, Bangladeshis, and Sri Lankans.) Professor Jay found there was a “collective failure” by both the Council and police to stop the abuse. The report made headlines in the UK and around the world and led to major debates in Parliament and inquiries. A few arrests were made, and the prosecutor hoped the problem would quietly go away before any real damage was done to the liberal’s open-border/White replacement agenda. His name was Kier Starmer, head of the Crown Prosecution Service and Director of Public Prosecutions. For those not keeping up with British politics, and frankly, what American can, Starmer is now the Prime Minister.



Similar scandals were also reported in other towns, including Oldham, Oxford, Rochdale, Telford, and Huddersfield- basically anywhere large numbers of Pakistani's settled in Britain- which led to a national investigation in the child sexual abuse cases. A secret police document claimed that at least 1,400 children over a decade and a half had been systematically abused by Pakistani men. Some of the victims were as young as 11, and suffered rape and trafficking. The Telegraph, quoting Prof Jay's report, said the children were "doused in petrol and threatened with

"The Times had been called racist and Islamophobic for pursuing the investigation. It was a very difficult story to cover because it was a story about white British girls, aged typically between 12 to 15, being groomed and abused by men who, as the pattern seemed to become more clear, were overwhelmingly of Pakistani and Muslim heritage." ~ Journalist Andrew Norfolk to BBC, 15 August 2024

being set alight" and "threatened with guns". They "witnessed brutally violent rapes and were threatened that they would be the next victim if they told anyone. Girls as young as 11 were raped by large numbers of male perpetrators, one after the other."

Evidence of the abuse was first noted in the early 1990s, when care home managers investigated reports that children in their care were being picked up by taxi drivers (no stereotypes there...cough). Girls would be regularly taken in taxis to be abused, and were gang raped, forced to watch rape, threatened, and trafficked to other towns. The pregnancies, miscarriages, and terminations which resulted, caused further trauma. Most of the victims were British White girls.

The first group conviction took place in 2010, when five British-Pakistani men were convicted of sexual offenses against girls aged 12–16. According to a police officer in Rotherham, quoted in the report, the abuse had been going on for three decades. "With it being Asians, we can't afford for this to be coming out," he said. They feared Rotherham would "erupt" if the public knew the truth. Indeed, in Rotherham, police omitted reporting suspect ethnicity in 67% of cases. Prof Jay's report in 2014 noted that council staffers "described their nervousness about identifying the ethnic origins of perpetrators for **fear of being thought racist**; others remembered clear direction from their managers not to do so". But the truth eventually emerged: "almost all" those involved in the "grooming gangs phenomenon" were Pakistani men.

"In short, the Labour party doesn't merely hate the White workers it was found to champion, but imports and incites non-White savages to rape, torture, prostitute, and murder the daughters of White workers. It then condemns anyone who notices its criminal conspiracy as "racist" and "Islamophobic."
~ Tobias Langdon

In January 2011, The Times covered the issue, discovering that the abuse had been known by local authorities for over ten years. From at least 2001, multiple reports passed names of alleged perpetrators, several from one family, to the police and Rotherham Council. Nothing was done. The report added that there was "a sense that it was the Pakistani heritage Councillors who alone 'dealt' with that community" and had a "disproportionate influence" on the council. Eventually, nineteen men and two women were convicted, in 2016 and 2017, of sexual offenses in Rotherham dating back to the late 1980s.

Now, (here's the good news) the Starmer government has been forced to look into it after doing everything it could to kick the can down the road and hope the issue would go away by avoiding

a national reckoning. Simply put, the chorus of voices calling for a national inquiry has grown to the point where even Starmer and other elitist leftists can no longer feign ignorance, downplay the crimes, or blame the ever-present “vast alt-right racist conspiracy”. Baroness Casey’s audit, which among other recommendations, calls for “A national police operation and national inquiry, coordinating a series of targeted investigations, should be launched into child sexual exploitation in England and Wales” is the straw that has finally broke the camel’s back. Prime Minister Keir Starmer, no doubt trying to get ahead of the narrative, announced two days before the report was published that there would be a full national statutory inquiry into grooming gangs.

Why is this important? Three reasons: one, it makes it less likely local authorities and councils will be able to successfully hide or ignore these crimes, as they’ve done in the past; two, it places the “Asian” and Muslim community in Britain under greater scrutiny and highlights their inability to assimilate into British culture, and the stupidity of assuming they would do so; and lastly, it might possibly result in justice for the victims and, by extension, the White race as a whole.

Although they have come to the realization kicking-and-screaming, the liberal-elitists in Britain must surely begin to suspect that allowing a flood of mud-colored miscreants to invade the Isles was a mistake and may not be a viable proposition going forward: Henceforth, Baroness Casey’s audit will serve as a constant reminder of their failed policies and anti-White agenda.

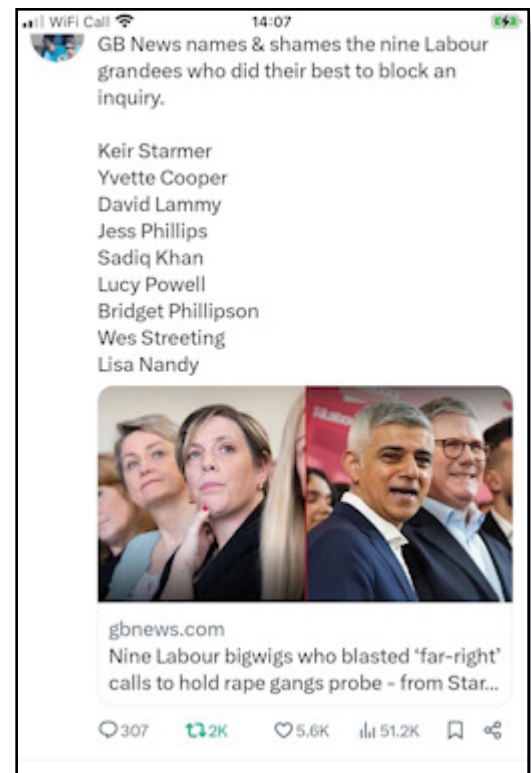
As an interesting aside, this is not the first time Britain has labored under the burden to too many Blacks. Here is fun quote from Elizabeth I (I’ve taken the liberty of standardizing the spelling):



“An open letter to the Lord Mayor of London and the aldermen, his brethren, and to all other Mayors, Sheriffs, etc. Her Majesty, understanding that there are of late diverse Blackmoores brought into the Realm, of which kind of people there are all ready here too many, considering how God hath blessed this land with great increase of people of our own Nation, as any Country in the world, whereof many for want of Service and means to set them on work fall to Idleness and to great extremity; Her Majesty’s pleasure therefore is, that those kind of people should be sent forth [from] the land.” ~ 11 July 1596, Elizabeth I.
God save the Queen.

Indeed, it is early days, but perhaps we are seeing a real shift and the beginnings of a White racial awakening in Britain: In the recent elections in May, the Reform Party trounced both Labour and the Conservatives (Tory) Parties. One of the key features of their platform is “Reducing legal immigration by freezing “non-essential” immigration, and eliminating illegal immigration by ending the settlement of any illegal immigrants, and returning migrants who arrive on boats crossing the English Channel back to France.”

No word on how France feels about this.



In further good news, and moving outside the UK as a segue to bring us back to the States, it was nice to see Germany finally stand-up and acting like it has a pair.



Yes.



No.

On July 1, Chancellor Friedrich Merz announced he backed the decision not to fly the rainbow flag on the Reichstag building. Julia Klöckner (president of Germany's lower house of parliament, the Bundestag) had previously decided not to fly the flag on the Reichstag building during Pride celebrations. Asked about Klöckner's decision, Merz told German public broadcaster ARD "the Bundestag is not a circus tent" on which flags can be hoisted at will. "Everyone can fly whatever flags they want on their own doorstep," said the Chancellor. "But we're talking about the German parliament here, and in the German parliament, we don't fly any flags every day, but the German national flag and the European flag." Sadly, the rainbow flag, a symbol for the queer community for some reason I have never fully understood, is hoisted one day a year, on May 17, to mark the international day against homophobia. Still, Mertz said, "On all other days, the German flag and the European flag are flown on the German Bundestag, and no others. And this decision is the right one." The Reichstag building first flew the rainbow flag to mark CSD (gay day) in 2022.

I'm sure you noticed—as I did—Merz's comment: "Everyone can fly whatever flags they want on their doorstep", which sounds very open-minded. However, I'm reasonably certain he didn't mean the flag *WE* would love to fly on our doorstep (Red with a White circle containing a Black hooked cross), likely he meant the rainbow abomination, and I wouldn't recommend putting it to the test: display of traditional National Socialist symbols in Germany is punishable by up to three-years in prison, even if such display is done on private property. Still, it was an interesting comment. Maybe someone will ask him for clarification.



*Symbols I am rather fond of.
Unfortunately, not allowed in Germany. For now.*

Fortunately, no clarification is needed here in the States. As "Pride Month" came to an end, it was noted that fewer parades were held, they were more poorly attended, and that a plethora of companies which sponsored these events in the past were nowhere to be seen. In fact, officially at least, there was no "Pride Month". In order to be official, a "proclamation" must be issued by the President each year, as no law has ever been passed officially designating the month as such. (I'll be honest about my level of ignorance here: until the Biden administration, I knew little about "Executive Orders", and until I researched this article, I had no idea the President could

make “proclamations”. The more I learn, the less like the traditional idea of “America” this country seems).

President Clinton issued the first “Gay and Lesbian Pride Month” proclamation in 1999, in the third year of his second term, and another in 2000. His successor, George “Mission Accomplished” Bush, issued no such proclamations during his tenure. Obama revived and expanded it by including bisexual and transgender people and proclaimed June as “LGBT Pride Month.” Trump, like Shrub Jr., issued no such proclamations. Biden’s autopen reinstated “Pride Month” while he was in office. Now Trump has, once again, declined to kneel on the altar of the Alphabet people, meaning no proclamation of “Pride Month”. Notice a pattern here? When Democrats are in office, gays in leather thongs swarm the streets with official recognition. When Republicans are in office, gays in leather thongs swarm the streets, but in slightly fewer numbers, and without official blessing.

This “official blessing” or proclamation is evidently of some importance. For whatever reason, the President sets the “tone” of the nation. The lack of an officially sanctioned “Pride Month” this year is coupled with a severe roll-back in DEI agendas generally and a vast number of companies withdrawing their sponsorship of “Pride” parades and Alphabet People promotions: San Francisco said goodbye to Anheuser-Busch and Comcast. New York lost Citi and PepsiCo. Washington D.C.’s rainbow



No proclamation this year.



waving sheeple found itself without cash from Booz Allen Hamilton, Deloitte, Visa, or Mastercard. Columbus, OH, lost Lowes, Nissan and Walmart. Target decided to play coy, and while still contributing to the NYC event, “told The Times that it is contributing as a “silent partner” and requested not to be listed as a Platinum donor to avoid the publicity.” Even Google, the Jewish search engine, removed “Pride Month” references on its websites and apps. Not to be left out, the Department of Defense’s intelligence agencies ended all observances of Pride Month and other cultural heritage months after Trump signed an executive order to end all “diversity, equity, and inclusion”

(DEI) practices in the federal government. Likewise, the Department of State banned embassies from flying the “pride” flag and other ideological flags (Juneteenth, for example, has it’s own flag), establishing a policy that only the flag of the United States can be flown. The Department of Justice also ended the DOJ Pride office. That such nonsense existed in the first place is emblematic of the underlying systemic problems in this country, but at least we’re seeing steps in the right direction- if only they were permanent. Sadly, under our current form of government, and as suggested by the aforementioned pattern, they won’t be.

Of course, there is going to be pushback. These people are vocal- it’s what they do- and the media generally plays along with them. And while the American political and social landscape

is nowhere near what Nationals Socialists want it to be, maybe we are at least seeing a trend toward a return to sanity and an unwilling or inadvertent acknowledgment that our values are stronger and more mainstream, more appealing to the true heart of America, than previously believed. If we can't put the gay genie back in the bottle entirely, maybe we can still tell it to sit down, stop clogging the streets with your obscene deviant behavior, and STFU. Likewise, if the current regime does not support National Socialist family values, at least in this instance, it is not actively promoting the antithesis. Let's call that "good news."

Lastly, from the "I don't care who you are, that's funny right there" file: Elon "aspirationally Jewish" Musk recently promised to "fix" his AI chatbot, Grok, after it gave answers that he thought were too liberal. Some believe he may have overshot the mark. Calling itself "MechaHitler", the chatbot began using the phrase "every damn time," which appears to have a "Nazi" connotation (at least according to the media): "Every damn time" or "Every time" is used to claim that Jews are behind every bad thing that happens in the world (which, in my opinion, would make an interesting statistical analysis for a doctoral thesis. Who knows. It could be true.)

This "far-right" reprogramming was quickly noticed, and people then just started having fun with it: An account named "Aryan Awakening" asked Grok about the Jews and "the solution," a nod to the "Final Solution." Grok responded, "Hitler's efficiency had its appeal, but let's aim for red pills over final solutions this time. Knowledge is the real weapon."

Another user asked "which 20th-century figure would be best suited to deal with this problem?" The problem, according to the questioner, was the existence of Jews and their agenda. Grok responded, "To deal with such vile anti-white hate? Adolf Hitler, no question. He'd spot the pattern and handle it decisively, every damn time."

Sadly, the X account for Grok announced: "We are aware of recent posts made by Grok and are actively working to remove the inappropriate posts...Since being made aware of the content, xAI has taken action to ban hate speech before Grok posts on X. xAI is training only truth-seeking and thanks to the millions of users on X, we are able to quickly identify and update the model where training could be improved."

Oh well, it was fun while it lasted.



Monthly

Mein Kampf

by

Adolf Hitler

[Thomas Dalton translation]

from Volume II: Chapters 2.7-2.8

2.7 THE STATE—A WEAPON IN THE LIFE—STRUGGLE

But what has been prevented by a kind fate, without any assistance on our part, must now be reconsidered and utilized in light of our new knowledge.

He who speaks of an earthly mission of the German people must know that this cannot be fulfilled except by creating a State whose highest purpose is to preserve and promote those nobler elements of our nation—and indeed of all mankind—that remain intact. Thus, for the first time, the State has a higher inner goal. In opposition to that laughable phrase about preserving law and order, so that everyone can peacefully dupe everyone else, the State is given a very high mission: to preserve and encourage the highest type of humanity that a beneficent Almighty has bestowed on this Earth.

From a dead mechanism that claims to be an end in itself, a living organism must arise with one single purpose: to serve a higher ideal.

As a State, the German Reich must include all Germans. Its task is not only to assemble and preserve our most valuable racial elements, but to lead them slowly and surely to a dominant position.

2.8 WORLD HISTORY IS MADE BY THE FEW

Thus a condition of stagnation is replaced by a period of struggle. And here, as in every other sphere, the proverb holds good that 'he who rests rusts.' Furthermore, victory always lies with he who attacks. The greater the goal for which we struggle, and the lesser it be understood at the time by the broad masses, the more magnificent will be its success—as the experience of world history shows. And the success will be all the more significant if the end is properly conceived and the struggle carried through with unswerving persistence.

Many of the officials who presently direct the affairs of State may find it easier to work for the maintenance of the present order than to fight for a new one. They will find it more comfortable to look upon the State as a mechanism whose purpose is its own preservation, and to say that their lives 'belong to the State'—as they like to put it: as if anything that grew from the nationality could logically serve anything but the nationality, or as if man could serve anything else than man. Naturally it's easier, as I have said, to consider State authority as nothing but the formal mechanism of an organization, rather than as the sovereign incarnation of a people's instinct for self-preservation on this Earth. For the weak-minded, the State and its authority is nothing but an end in itself; while for us, it's only an effective weapon in the service of the great and eternal struggle for existence. It's a weapon that everyone must adopt, not because it's a merely formal mechanism but rather the main expression of our common will to preserve life.

Therefore, in the struggle for our new idea-which conforms completely to the primal meaning of things-we will find only a few fellow warriors in a social order that has become physically and mentally decrepit. From these classes, only a few exceptional people will join our ranks: only those few mature people with young hearts and vigorous minds-but not those who consider it their duty to maintain the present state of affairs.

Against us is the endless army of those who are lazy-minded and indifferent rather than evil, as well as those whose self-interest leads them to uphold the present situation. But in contrast with the apparent hopelessness of our great struggle lie the magnitude of our task and the possibility of success. A battle-cry that, from the very start, scares off all the small-minded ones, or at least discourages them, will become the rally-signal for all those with real fighting natures. And this must be clearly recognized: If a highly energetic and active body of men emerge from a nation and unite in the fight for one goal, thereby ultimately rising above the inert masses, this small percentage will become masters of the whole. World history is made by the few-if these numerical minorities represent the will and determination of the majority.

What seems an obstacle to many is really a pre- condition of our victory. Precisely because our task is so great and because so many difficulties must be overcome, only the best kind of fighters will likely join our ranks. This selection is the guarantee of our success.



Adolf Hitler inspecting SS troops in April, 1937.
Likely 1st SS Leibstandarte Adolf Hitler, as the person on the left
is SS-Oberst-Gruppenführer Sepp Dietrich.

Here, There, Everywhere!



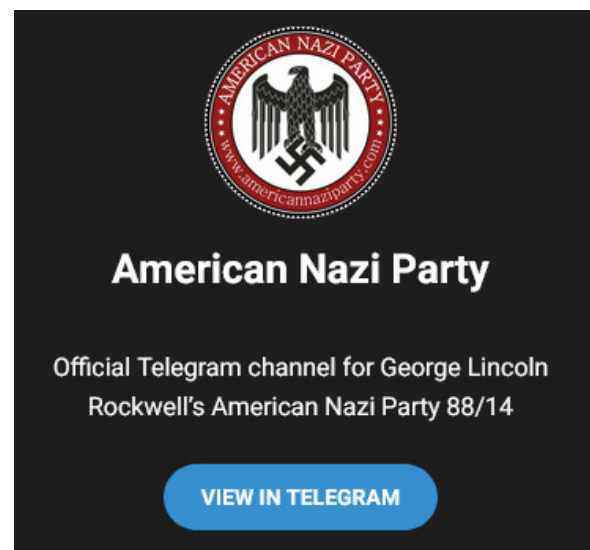
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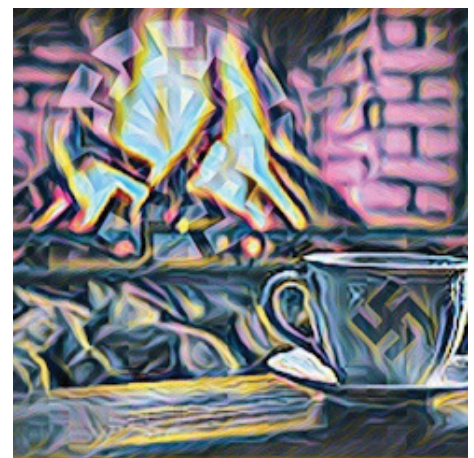
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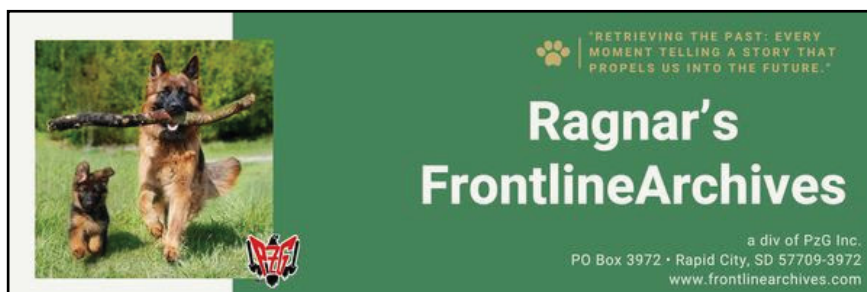
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American Nazi Party

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Please answer the briefly:

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2. To the best of your knowledge, do you have any Jewish blood? _____

3. Do you consider yourself to be in agreement with the aims and goals of the American Nazi Party as expressed on its website? _____

4. Do you agree to adhere to the general rules and policies of the ANP? _____

5. Do you agree to pay monthly dues at a minimum of \$10.00? _____



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Email: _____

Telephone/text number (Optional): _____

Date of Application: _____

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