

A PLEA  
TO THE  
JEWS



FROM A  
JEWISH NAZI

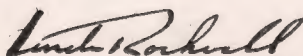
During almost four years of battling treason, lies, smears and terrorism as an open Nazi, I have met quite a few Jews who claimed to be "with us". But most of them have not "checked out", or were obvious lunatics, like the young Jew from the midwest who sends us 50¢ almost every day along with wild and wooly messages such as "Gas ALL the devils!", etc.

About a year ago, however, I was approached by a young Jewish boy from right here in Arlington. He said he had attended several meetings of Jewish "defense" groups to discuss "getting rid" of me, and he was disgusted with the hysterical hate and the hypocritical lies and smears proposed as the method. When they discussed the use of violence, the very thing they accuse us of, he gave me some copies of the secret reports they were putting out to each other.

I began to like and trust this kid, and he spent many hours with me and other members of the Party in the most cordial and sincere discussion of the problems both we and his people were trying to solve in opposite ways. He realized that we do NOT want to "kill all the Jews" or even to fight them, but that we are only determined not to permit any more communist and zionist treason to our Country, nor any more Jewish race-mixing agitation. I realized that he was 100% sincere, and that he had the unquestionable genius to see that it just MIGHT be possible to avoid what happened in Germany, Italy, Spain and every other Country which has finally thrown off Jew-Bolshevism and "equality" conspiracies, if we could REACH THE JEWISH PEOPLE with the truth, instead of allowing the Jewish leaders to keep them so scared of us and "right-wing-extremism" that they never realized what these false "leaders" were bringing on the heads of many innocent Jews.

One day he presented me with the manuscript I have printed here, --just as he typed it himself, errors and all. I believe it is one of the most historical documents in the history of mankind, -the very FIRST time a Jew has gained the scientific and detached INSIGHT into WHY the Jewish people, unlike all other "persecuted" minorities like the Irish, Greeks, Swedes, etc, -who have overcome the prejudices against them, -have made almost a religion and a profession out of being "persecuted". He wanted me to do all I could to reach the Jewish people with it, to do what he could to stop the "whirlwind" which he and I, -and millions of other Americans know, -is ahead for the Jews if they do not stop PUSHING with their Communism, Zionism and race-mixing.

From the bottom of my heart, I hope that it will help.



Lincoln Rockwell, Commander,  
American Nazi Party, WUFENS.  
Box 1381, Arlington, Virginia.

Throughout its four-thousand year span, the history of the Jewish people has run a dismal cycle paralleling the history of the world; affecting it, interacting with it, but curiously unchanged and undamaged in the process. Almost every event since the decay of Egypt has had as a consequence the acceptance and the success of the Jewish people, and then the banishment or the near destruction of them. This cycle gives a martyrish, emotional unity to the Jews, which gains new momentum at the bloody apogee of each revolution, but why is this the case? Is the purpose of humanity served by the Jews' endless march to the gallows? This writing is intended to show that that present-day manifestations of that same insensate, emotional force is now leading a segment of humanity to a futile, humiliating, useless end; unless new understanding and self evaluation can prevent it.

The study of history can be deceiving, if sought for insight into the modern Jewish psychology. The Egyptians, Babylonians, Persians, Romans, Macedonians and others only began a superficial pattern by destroying temples and allowing the Jews to rebuild them. In the middle ages, Jews took the path of least resistance in taking up money lending, as canonical law prevented Christians from doing so. Naturally, the Jews were disliked for this as well as for differing from the church.

But the wall separating the Jews is not a ghetto wall built by hateful gentiles. It is a greater wall than that could ever be; it is self regenerating misunderstanding and, therefore, divergence that effects the separation. It has been said that the forceable separation of the Jews caused the characteristic differences in the mode of dress, tradition of occupation, language, and general hauteur that has so long been the characterization of a Jew. But these so-called effects of dis-

crimination are the only possible reason for animosity to be directed toward them in the first place. The situation had <sup>obscure</sup> ~~small~~-beginnings, and the gulf has since widened as each reacted more strongly to the differences it found in the other.

The social reforms of the last three centuries offered the Jews new opportunities for liberty and equality, but tradition and revolutionary extremism together forged bizarre new expressions of the old unity. The tolerance for Jewish reformers in an age of reform carried over to Jewish capitalists who financed reforms and escaped being the objects of them. In Russia, conditions under the Czar forced the Jews into forefront of Marxism, ~~the invention of just such an individual as~~ and the fact that Jewish reformers, Marxists, liberals, and capitalists all had a transcending identity forced Judaism into becoming a factotem of the left.

An underlying aspect of the ancient cohesion of the Jews is the "God's chosen people" concept. This is quite subtle, and escapes the notice of most gentiles; but it is an important factor none the less. The teaching that one is God's chosen person, who will have a place in the hereafter denied his gentile oppressor, makes the Jew the superior of the separated. This causes Jews from uncondusive circumstance excel in practical endeavors. As a "chosen person," he feels it is no more than expected of him.

But that is only the first part. This paranoid "chosenness" as well as valid consciousness of history, makes the Jew acutely vigilant for anything which he can interpret and bemoan as anti-semitism.

Such organizations as the Anti-Defamation League of B'nai Brith, the American Jewish Committee, and others were founded for the perfectly reasonable purpose of dealing with difficulties experienced by Jews in various situations. Today, they

have advanced to the point of "protecting freedom of religion" by interfering with such instances of the majority predominating as Christmas and Baccalaureate assemblies in public schools. They give obnoxious views on many political issues -always of a left wing nature-, with which the Jewish community is presumed to agree, and then go into a childish, futile game of cops and robbers investigating and harassing those who react to these provocations for which the Jewish organizations are at least partly responsible.

Here, for example, is an example of the psychology in action: a Jew walks into a hotel, asks for a room, and is told that none is available. He becomes acutely conscious of being victimized by bigots because he is a Jew. Although he may have been quite right, he overlooks the fact that there really might have been no room available. In this way, Jews exclude themselves from many pleasant experiences and associations which might have meant entrance into things from which he feels excluded. Other ethnic groups, which are excluded from certain endeavors continue in those open to them without making a fetish of it, and ~~withdrawing~~ either withdrawing or making an overly aggressive assault to get in. This manifestation is often attributed to sheer contraryness by gentiles who try to welcome Jews into their midst not knowing this.

Driven by this line of reasoning, the excessive lament of being slightly different and the extreme consciousness of exclusion consequently, the Jew is ripe for any reform which promises to make all men equal (i.e. identical in society), even if it is to be by the violent overturn of society. Since the Jewish tradition is one of exclusivity, this easily understood desire is impossible because it is inconsistent with that tradition which the individual Jew wishes to preserve.

The relevance of this goes completely unnoticed by nearly everyone, even those most closely involved. To explore it, let us examine some of the liberal stands taken by present day Jews:

1) Public Welfare Schemes - Government intervention in times of economic disorder and premature local matters is an easy way out taken by the short-sighted to serve humanitarian ends, even though the measures may be ill advised and dangerous to future security. These are always eagerly supported by the Jewish pressure group except in the case of loans to the Catholic church. It may seem that the Jews support these measures, even when they are shown to be faulty, because of the surplus of human kindness that they possess. On closer inspection, the neurotic factors appear. The impossible wish to make all men equal in society shows up with all of the paranoid wounds which forced it into being. Another interrelated cause is the need to strike out at the gentile aristocracy which seems to be the cause of all of the Jew's consociative problems.

Like the dewey-eyed humanitarian, the Jew fails to see that these measures remove the economic pressure to produce. Unless we may depend upon men to work for the sheer joy of helping their fellow men, what will hold society to its obligations? Those who run the Eastern half of the world claim that no such pressure is needed, but they are forced to replace economic competition with slavery.

Also, the measures do not strike at the causes of economic depressions, balance of trade deficits which are too complicated to explain here. The economy continues to decline as capital deflates, leaving the worker without capital to purchase what he has produced. Alterations of these effects, without removing the causes, financed by the overburdening of already tottering free enterprise in times of stress, only bring us nearer to the time when it will be impossible to continue. Seeing that our measures have failed, we will be provoked into blaming the free enterprise system, and perhaps abolishing it.

2) Racial Questions - The same factors which make the Jew support welfare state legislation make him the champion of the negro. The most baffling part of this question in modern society is the fact that so many people rabidly hold the conviction of racial equality without knowing why. When an integrationist is asked upon what knowledge his conviction is based, he can state no scientific or philosophical theory as a reference. He can only recite one sentence of the Declaration of Independence which was written about political, not racial, equality by a slave owner. He may also roll out endless statistics, which the racists can match, item for item with their own statistics. He may then play the if-you-treat-them-equal-they-will-be-equal game, ignoring what other groups who were not treated equally -the Jews for example- have done. It is an impressive example of how people may be conditioned to overlook obvious facts by the constant bludgeoning of the "big lie" technique.

Another salient discrepancy which further proves the totality of the neurotic factors as the motivation of Jewish participation in racial reforms is the fact that Jews rarely are interested in any scheme of social justice for the negro that does not involve the establishment of "equality" by the actual mixing of the races. The powerful pressure groups never criticize unethical business practices aimed at the negro, and rarely do anything to help negro education in any way other than integration, or assist repatriation movements. Instead, the Jews only help the negro as that help relates to that unattainable equality in society which they seek.

3) - Reaction to Opposition to These Specific Views (The Right Wing) - The maze of association in recent history relating to this has made the Jews the perennial enemies of the right wing. In the same reacting style that characterizes the early history of the Jews, the right wing has often been the categorical enemy of the Jews.

Even though these questions have nothing to do with religion, a Jew stands on thin ice as a right winger.

If the right wing preoccupation with the Jews is bigoted, then the Jewish preoccupation with the right wing as anti-Jewish is also bigoted. Recently, the American Jewish Committee blasted the John Birch Society as anti-Jewish because a small anti-Jewish organization in New Jersey endorsed it

But all of this has an enormous on more than merely those whose actions are involved. In addition to the powerful aggregate of Jews of these persuasions in influential positions, the Jews are in a position to influence the entire nation unfairly to these prejudices. Radio, television, and movies are predominated by Jews. The newspapers have a large contingent of liberal Jews and gentiles and are dependant upon Jewish businesses for a large part of their advertising accounts. A cursory inspection of these media will disclose the reality of these claims.

In the absence of vindication for Jewish causes, this trend foreshadows a needless tragedy. An emotional tide is too unreliable to lead humanity in the right direction.

If history does repeat itself, is a new turn of the screw to bring us an era in which the Jews will pay for this? Should a Jew consider it desirable for a nation to be subverted in the direction of its own ruin rather than take such a turn? These are things which any Jew who has an unsullied pride in his heritage should consider. A new awakening of the Jewish people is in order, to stop the perennial cycle once and for all. The whirlwind of history is making ready for them and the rest of humanity of that awakening does not come!

"THE PENSIVE JEW"