

Victims, But No Gay Villains, in Holocaust Museum Exhibit

Dr. Nathaniel Lehrman, *Insight Magazine*, Feb. 3 -17, 2003

American attitudes toward homosexuality have changed markedly in recent years. Considered an abomination by both Christians and Jews since biblical times, it is now regarded increasingly as an innocent, acceptable, alternate life-style - like vegetarianism. This benign view plays down homosexuality's negative side, including its great political importance within Naziism and its well-known association with sexual promiscuity and disease. This unfavorable side has been hidden or minimized as the result of homosexuals' skillful public relations efforts, which, in order to legitimize their activities, have sometimes transformed its harmful aspects into their opposite.

AIDS, for example, was first found in homosexuals; its first medical name was "Gay-Related Immune-Deficiency" - GRID. Gay males and drug users, the overwhelming majority of American (but not African) AIDS patients, are victims of their own promiscuous sexual and pharmacological habits. They are often regarded instead, however, as innocent casualties of a mysterious evil virus. Their supposedly blameless victimization, and even their alleged heroism, are widely celebrated with public memorials, quilts and ribbons. Seeing gays as guiltless victims also hides their much higher rates of promiscuity and sexually-transmitted-disease, and their disproportionate representation among pederasts.

Regarding homosexuals as key victims of the Nazis has been a major reason for their increasing support, especially by liberals and Jews. This "gay victim" concept is now strengthened by a new exhibit on "The Nazi Persecution of Homosexuals. 1933 - 1945," which opened at the United States Holocaust Memorial Museum in Washington in November, will run thru March 16 and then travel throughout the country. Implying implacable enmity between evil Naziism and homosexuality, the exhibit shows how five to ten thousand homosexuals (of Germanys' two to three million) were sent to concentration camps. . . .

Previous Museum exhibits on this subject have omitted or denied two most important aspects of homosexuality's relationship with the Nazis: the central role of homosexuals, and others called sexual criminals, in the Nazi party from its very beginning, and the likelihood, demonstrated by Prof. Lothar Machtan's *Hidden Hitler*, that der Fuehrer himself was homosexual.

Hitler "was strangely tolerant of one human condition - a man's morals," William L. Shirer wrote in his *Rise and Fall of the Third Reich*. "A conglomeration of pimps, murderers, homosexuals, alcoholics and blackmailers flocked to the party as if to a natural haven. Hitler did not care as long as they were useful to him. [In 1925, when other party leaders demanded] that the criminals and especially the perverts be expelled from the movement, this Hitler frankly refused to do."

The uniquely massive sexual corruption characterizing the pre-Hitler Weimar republic is shown in the play and movie, *Cabaret*. By ferociously blaming the prevalent depravity on the Jews, the Nazis claimed to be defending traditional morality. But in 1931, two years before the Nazi take-over, the *Munich Post* reported that "every knowledgeable person knows that inside the Hitler party, the most flagrant whorishness contemplated by paragraph 175 [the law banning homosexuality] is widespread." The newspaper also attacked "the disgusting hypocrisy that the Nazi Party demonstrates - outward moral indignation [against

homosexuality] while inside its own ranks the most shameless practices prevail."

Shortly after Hitler took power, Ludwig Lewisohn, the well-known American Jewish author, wrote in *The Nation* that "the entire Nazi movement is in fact and by certain aspects of its avowed ideology drenched through and through with homoerotic feeling and practice. [This] began many years earlier with ... the anti-Semitic preaching of Greco-Germanic pedagogical principles." And German-Jewish historian Samuel Igra's neglected 1945 book, *Germany's National Vice*, insisting "that authorities on criminal sociology are agreed that there is a causal connection between mass sexual perversion and the kind of mass atrocities committed by the Germans in the two world wars," maintains "that there is no doubt that this also explains why the Jews were made the chief victims of German sadistic torture, rapine and murder."

Much of this information about Nazi homosexuality was sent last February and March to Mr. Fred Zeidman, President Bush's new appointee as Museum chairman; whom the media describe as "a strong backer of the new exhibit." In May, a reply came from Dr. Edward Phillips, the exhibit's curator, which justified the Museum's continuing omission of Nazi homosexuality by stating that "to date, no historical documentation or reputable scholarship exists to support claims of a homosexual Nazi leadership."

"Flabbergasted" by this statement, emeritus history professor Gabriel Jackson, Ph.D., former department chairman at the University of California, San Diego, e-mailed Dr. Phillips in August, listing eminent scholars and extensive scholarship demonstrating the existence and significance of "homosexual Nazi leadership," and concluding that "there is simply no historical doubt about the important role of homosexuals and bisexuals in the upper ranks of the Nazi movement from day one to the end." Dr. Phillips has still not answered his historian colleague; it may be relevant that Dr. Phillips publicly acknowledges being gay.

Dr. Phillips defined the Museum's mandate as "present[ing] the documented historical record of the unprecedented tragedy of the Holocaust." His misrepresenting, and then stonewalling about homosexuality among the Nazis, thus preventing presentation of a complete picture of its role in Nazi Germany, is the antithesis of that mandate, and part of a widespread media process of hiding homosexuality's negative side.

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Also by Lehrman: Homosexuality Seen as "Political Cult." *Jewish Week*, Apr. 27, 1984; Homosexuality and Judaism: Are they Compatible? *Judaism* 32 (4), 392-404, fall, 1983; Freud, Sex and Judaism, *Midstream*, Mar. 1986, 33-35; God, Science and Sexual Ideals, *Midstream*, 43 (1), Jan. 1997, 10-13; The Laundering of Homosexuality, *Midstream*, 44 (3), Apr. 1998, 30 - 32; Pleasure Heals: The Role of Social Pleasure - Love - in Medical Practice. *Archives of Internal Medicine*, 153: 929-934 (April 26) 1993; Can Gay Marriage Make Homosexuality Morally Acceptable? *Human Quest*, Sept. - Oct.. 1997, 18; Psychiatry's Undermining of Sexual Morality, *NARTH* (National Association of Research and Therapy of Homosexuality) *Bulletin* 5 (3), 14 - 16, December, 1997; Homosexuality: A Political Mask for Promiscuity; A Psychiatrist Reviews the Data, *Tradition* 34:1, 2000, . 44 - 62; Is Hitler's Homosexuality Naziism's Best-Kept Secret? *Insight* magazine, Feb. 25, 2002, 4-45; Judaism and Homosexuality: An Historical, Religious, and Psychological Review, in press, *B'Or Ha'Torah*