

## Re viewers Praise **The Pink Swas tika**

“The Pink Swastika: Homosexuality in the Nazi Party is a thoroughly researched, eminently readable, demolition of the “gay” myth, symbolized by the pink triangle, that the Nazis were anti-homosexual. The deep roots of homosexuality in the Nazi party are brilliantly exposed . . .”

*Dr. Howard Hurwitz, Family Defense Council*

“As a Jewish scholar who lost hundreds of her family in the Holocaust, I welcome The Pink Swas tika as courageous and timely . . . Lively and Abrams reveal the reigning “gay history” as revisionist and expose the supermale German homosexuals for what they were - Nazi brutes, not Nazi victims.”

*Dr. Judith Reisman, Institute for Media Education*

“The Pink Swastika is a tremendously valuable book, replete with impressive documentation presented in a compelling fashion.”

*William Grigg, The New American*

“...exposes numerous lies, and tears away many myths. Essential reading, it is a formidable boulder cast into the path of the onrushing homosexual express...”

*Stan Goodenough, Middle East Intelligence Digest*

“The Pink Swastika is a powerful exposure of pre-World War II Germany and its quest for reviving and imitating a Hellenistic-paganistic idea of homo-eroticism and militarism.”

*Dr. Mordechai Nisan, Hebrew University of Jerusalem*

“Lively and Abrams call attention to what Hitlerism really stood for, abortion, euthanasia, hatred of Jews, and, very emphatically, homosexuality. This many of us knew in the 1930's; it was common knowledge, but now it is denied...”

*R. J. Rushdoony, The Chalcedon Report*

“...a treasury of knowledge for anyone who wants to know what really happened during the Jewish Holocaust...”

*Norman Saville, News of All Israel*

“...Scott Lively and Kevin Abrams have done America a great service...”

*Col. Ronald Ray, Former U.S. Deputy Assistant Secretary of Defense*

“A landmark book for those who have trouble understanding Hitler, the Holocaust...Previous books and movies, however high their quality, have left me mystified as to how the Nazi leaders could have done the things they did. This short book gets closer to the truth than anything I know of.”

*John Hully, Former Senior Economist, the World Bank*

“...unusually informative and thought provoking...”

*Langdon Mustell, Attorney*

“A well researched book. The central theme that the Nazi movement was riddled with homosexuals is certainly true.”

*Hilmar von Campe, Historian, Halle, Germany*

“This is one for your personal library. No doubt you will, at some time, be confronted with the myth of the persecution of homosexuals by the Nazis. Be ready with the facts.”

*Paul De Parrie, Life Advocate*

“Excellent book! This book gives ample evidence that the sexual perversion of homosexuality easily lends itself to authoritarian impulses....The underlying theme is that when a society accepts a moral relativistic philosophy (leading to acceptance of homosexuality) it could very well lead to the eventual destruction of...constitutional rights..”

*Steve Baldwin, Executive Director, Council for National Policy*

# **The Pink Swastika**

Ho mo sexu al ity in the Nazi Party

Scott Lively and Kevin Abrams

Published by Veritas Aeterna Press  
PO Box 3691, Sacramento, California.  
Ordering inquiries call 1-800-834-1508  
or visit [www.abidingtruth.com](http://www.abidingtruth.com)

First Edition Published July, 1995  
Fourth Edition Published January, 2002

Copyright 2002 by Scott Lively  
and Kevin E. Abrams. All rights reserved.

Cover design by Noah Lively

Fourth Edition 0123456789

ISBN 0-9647609-7-5

## Table of Contents

**PRELIMINARIES ... 3**

- Preface to the Fourth Edition ..... 3
- Foreword ..... 9
- Introduction ..... 17
- A Word to the Reader ..... 26
- Acknowledgments ..... 27

**THE HOMOSEXUAL ROOTS OF THE NAZI PARTY ... 31**

- The Divided Movement ..... 38
- Karl Heinrich Ulrichs ..... 44
- Magnus Hirschfeld and the SHC ..... 48
- The New Helenes ..... 51
- The Clash of Cultures ..... 57
- Adolf Brand and the "Community of the Elite" ..... 60
- The Rift Widens ..... 67
- Hans Blueher and the Wandervoegel ..... 70
- From Boy Scouts to Brownshirts ..... 75
- Gerhard Rossbach and the Freikorps Movement ..... 82
- Ernst Roehm and the Development of the SA ..... 87

**HOMO-OCCULTISM ... 95**

- Madame Blavatsky and the Theosophical Society ..... 104
- Guido von List and the Armanen Order ..... 108
- Jorg Lanz von Liebenfels and Ariosophy ..... 111
- The Thule Society ..... 119

**THE HOMOSEXUAL ROOTS OF FASCISM ... 129**

- Friedrich Nietzsche ..... 133
- The Cultural Elites ..... 135

**THE FOUNDING AND EARLY YEARS  
OF THE NAZI PARTY ... 143**

- Hitler's Clique of Pederasts ..... 145
- Was Adolf Hitler a Homosexual? ..... 151
- Adolf, the Boy Prostitute ..... 156
- The Bayreuth Connection ..... 159
- The Nazi Rise to Power ..... 162
- Power and Abuse ..... 170

**THE PERSECUTION OF HOMOSEXUALS ... 177**

- The Path of the Paranoid ..... 182
- The Sacking of the Sex Research Institute ..... 185
- Anti-Homosexual Policies ..... 189
- The Roehm Purge ..... 195
- After the Purge ..... 205

- Heinrich Himmler and the SS ..... 210
- Was Himmler a Homosexual? ..... 214
- Reinhard Heydrich: "The Blonde Beast" ..... 219
- The Grynszpan Affair — Kristallnacht ..... 222

### **HOMOSEXUALITY IN THE CONCENTRATION CAMPS ... 229**

- The Guards and Kapos ..... 233
- The Prisoners ..... 242

### **THE NAZI HATRED OF JUDEO-CHRISTIAN MORALITY ... 249**

- The Biblical Condemnation of Homosexuality ..... 253
- Towards the Final Solution ..... 255
- Homosexuality and Islamist Terrorism ..... 269

### **HOMO-FASCISM AFTER HITLER ... 275**

- The Fascist Roots of the American "Gay" Movement ..... 275
- American Nazis ..... 277
- "Gay" Nazi Skinheads ..... 281
- Nazi Themes in "Gay" Culture ..... 287
- Nazi Tactics in "Gay" Politics ..... 290

### **THE HOMOSEXUALIZATION OF AMERICA ... 299**

- Harry Hay and the Mattachine Society ..... 301
- Alfred Kinsey and the Kinsey Institute ..... 304
- The Sexual Revolution ..... 307
- The Stone Wall Riot and "Gay" Militancy ..... 309
- Weimar in America ..... 314
- Consequences ..... 318
- Pederasty in the "Gay" Movement ..... 320
- Scouts Under Siege ..... 327
- Atrocities ..... 332

### **CLOSING THOUGHTS ... 341**

- The Danger of "Gay Rights" ..... 341
- The Final Word ..... 349
- Spiritual Truth ..... 350
- Who were the Nazis? ..... 352
- Left-Right Polarities ..... 353
- Fifth Columns ..... 355
- "Gay" Sedition ..... 357
- Sons of Oedipus ..... 359
- Akhtar's Metaphor -- A New Beginning ..... 360

### **BIBLIOGRAPHY ... 363**

### **INDEX ... 379**

## PRELIMINARIES

### **Pref ace to the Fourth Edition**

When Kevin Abrams and I published the first edition of this book in 1995, we knew that it would cause controversy, contradicting as it does the common portrayal of homosexuals as exclusively victims of the Nazi regime. For this reason we were scrupulous in our documentation of homosexuals as the true inventors of Nazism and the guiding force behind many Nazi atrocities. We purposefully drew heavily upon homosexual writers and historians for our source material and used direct quotations from their writings whenever possible. The remainder of our sources are primarily mainstream historians of the Nazi era. We chose to place our citations in the text rather than in endnotes to emphasize the reliability of our sources.

Few contemporary historians, however, have weighed in, either pro or con, on the claims of this book. With some notable exceptions, the voices have instead come from ideologues on either side of the “gay rights” issue. Homosexuals and their allies (including some academics) denounce The Pink Swastika as baseless and hateful. Pro-family advocates praise it as authoritative and enlightened. We dare say that a majority of leaders on both sides of the “culture war” are familiar with this book. Yet we believe that the issues we have raised deserve broader public scrutiny and debate, especially in academia.

This fourth edition represents a renewed effort to put these issues up for debate before the American public. This edition is a dramatically expanded and strengthened volume. We have invested hundreds of additional hours in research and writing that is reflected in two new chapters and hundreds of additional citations that have been woven throughout the existing text. We have also added many helpful photographs and graphics. Our critics will note that we have considered their arguments and refined our own where appropriate.

What remains is the struggle to persuade academics and cultural leaders to address this subject, which begs the question of why have they not yet done so.

One reason, perhaps, is that The Pink Swastika addresses an aspect of Nazi history unfamiliar to most people, historians included. In deed, no one could have written The Pink Swastika who was not a student of both history and of the so-called “gay” movement. The compilation of references to homosexuality from mainstream sources, while extensive, does not in and of itself provide a complete picture of the homosexuals’ role in the rise and rule of Nazism. Only when that picture is overlaid with the work of “gay” scholars does the essential relationship between Nazism and the German “gay” movement become clear.

Ironically, a better explanation for why The Pink Swastika has been neglected is the dominance of “political correctness” in the academic realm; ironic because today’s “PC” code suppresses intellectual dissent to a degree not seen since the Third Reich. Only today, the *verboten* subject-matter is anything that reflects negatively on the “gay” movement.

This trend is not new. In fact, one of the most remarkable facts we uncovered in our research is the near complete dearth of references to homosexuality in the Nazi Party in books published in the United States since the end of the 1960s. Nearly all of our mainstream U.S. sources (by

American writers) pre-date the 1970s, when the “gay” movement became a powerful political force in this country. However, other resources, mostly German works translated into English, have continued to enlarge our knowledge of the homosexual/Nazi connection. One important contributor is, of course, German academic Lothar Machtan, whose Hidden Hitler (2001), argues persuasively that Hitler’s secret “gay” life defined his career.

In the 1960s, Nazi homosexuality was so widely acknowledged in America (at least among the “social elites”) that the portrayal of Nazi thugs as homosexual was a frequent occurrence in Hollywood movies. One of the best examples is in *Exodus* (United Artists, 1960), the film adaptation of the Leon Uris novel about the creation of the State of Israel after World War II. In the film, actor Sal Mineo, playing a young man attempting to join the *Irgun* (the Jewish underground movement), fails to convince *Irgun* leaders that he is a genuine Nazi concentration camp survivor. Finally they are convinced — only when he breaks down and confesses that the Nazi guards “used me as a woman.” To the *Irgun*, this was definitive proof that he had been a Nazi prisoner.

Allen Ginsberg, the homosexual “beat” poet was asked by a Justice of the Supreme Court in 1966 (during an obscenity trial related to the book Naked Lunch, by William Burroughs) whether at “some time in the future there will be a political party, for instance, made up of homosexuals.” Ginsberg replied, saying “this has already happened in a sense -- or of sex perverts -- and we can point to Hitler, Germany under Hitler” (*The New York Times*, August 10, 1966).

These are but two examples which reveal the extent to which homosexuality was openly associated with Nazism in the past. There are many other examples in this book. Yet today, the record has been almost entirely purged regarding the homosexual/Nazi connection. This would be alarming

enough if it were simply a trend in the popular culture and academia, but a similar white washing is also taking place in institutions responsible for keeping the record of the Holocaust.

Dr. Nathaniel Lehrman is a retired psychiatrist who read The Pink Swastika and was inspired to recommend it as a resource to the U.S. Holocaust Museum in Washington, D.C.. No political conservative, Dr. Lehrman has for many years contributed articles and editorials to liberal and humanist publications. After a great deal of effort, including an exchange of correspondence in which he challenged the museum to at least research the claims of this book, he was rebuffed. In a May 5th, 2000 editorial in the *Intermountain Jewish News*, Dr. Lehrman took issue with one of the frequent pro-homosexual events at the museum

[F]or the conference to present a complete picture of gays in the Holocaust, it should also have included the key roles of Nazi homosexuals among its perpetrators. By failing to do so, the Museum fostered the myth of a "Gay Holocaust" .... Why is the Holocaust Memorial Museum distorting the history of the Holocaust?

Another reader, Mr. Zan Over all, donated a copy of The Pink Swastika to the Museum of Tolerance in Los Angeles, the leading Holocaust museum on the West Coast. He was later told by a staff member that the book had not been placed in the regular collection but in a "special collection" available only upon request by a patron. He writes

Wondering how a library patron might become aware of the existence of The Pink Swastika, enclosed in "the special collection," I asked if it were listed in the computer along with other books on the same general subject.... She read off quite a number of titles listed there...and reported The Pink Swastika is not listed there (Over all: private letter).

<p>Buy a print copy of this book, including photos and graphics, at the bookstore, <a href="http://www.abidingtruth.com/profile/showproducts.php">www.abidingtruth.com/profile/showproducts.php</a>.</p>	
<p>Mes sage on a Ho lo caust mu seum fund-raising let ter (left) and a full sec tion of books in the mu seum book store pro mote the “Gay Ho lo caust” myth, while the Nazi/ho mo sex ual con nec tion doc u mented in this book is en tirely ig nored.</p>	

Knowing how thoroughly these institutions have been infiltrated by “gay” political activists, we were not surprised that they have suppressed the evidence linking Nazism to homosexuality (see my article “How American ‘Gays’ are Stealing the Holocaust,” in The Poisoned Stream, Founders Publishing Corporation, 1997). We are concerned that the same white wash may be taking place at the Shoah Foundation as it collects the video histories of the last remaining Holocaust survivors. Its founder Steven Spielberg is the business partner of billionaire homosexual activist David Geffen. Unfortunately, the public perceives these institutions as the final authority on anything having to do with the Nazi era.

As we prepare to publish this fourth edition of The Pink Swastika, therefore, we are especially mindful that our small work represents perhaps the only significant attempt to counter a highly successful “gay”-sponsored revisionist campaign. We have thus endeavored to produce the most

	<p>Ironically, Christians are blamed for the Holocaust in a 14-minute orientation video for visitors to the U.S. Holocaust Museum (above) and in this book offered in its book store, yet open homosexuals such as Dr. Klaus Mueller are given prominent positions on the museum staff.</p>

thorough and accurate document of which we are capable.

This document is by no means the first, but is by far the most complete, resource ever prepared on the thesis that homosexuals invented and ran the Nazi Party. This is a thesis that has been frequently restated since the 1930s. It is a thesis with profound implications for our society, given the growing power of the "gay" movement. Yet most people in this country have probably never even heard it mentioned.

Our goal is not to replace one form of political correctness with another. We do not want our view to be imposed on any one, nor the homosexualist view to be silenced. Our goal is to put these questions before the public and let the evidence speak for itself.

Scott Lively, December 14, 2001

**B" H****Foreword**

Kevin Abrams

*I call heaven and earth to witness against you this day, that I have set before you life and death, the blessing and the curse; therefore choose life, that you may live, you and your children.*

Deuteronomy\Devarim:30:19

The Pink Swastika is not a work of fiction. Ironically, the authors have discovered that truth is often stranger than fiction. The Pink Swastika is a response to the “gay political agenda” and its strategy of portraying homosexuals as victims of societal and Nazi persecution. Although some homosexuals, and many of those who were framed with trumped-up charges of homosexuality suffered and died at the hands of the Nazis, for gay apologists to portray themselves as historical victims of Nazi persecution, on par with the Jewish people, is a gross distortion of history, perhaps equal to denying the Holocaust itself. The Pink Swastika will show that there was far more brutality, rape, torture and murder committed against innocent people by Nazi deviants and homosexuals than there ever was *against* homosexuals.

Today in the West, a new and aggressive homosexuality is making its bid for power. The media, psychiatry, science and academia have all been corrupted and pressed into the service of establishing homosexuality as a normal and acceptable variant of human sexuality. Those who are unwilling to bend to the new dispensation are bludgeoned into submission with slanderous accusations of intolerance and “homophobia.” Our efforts will certainly fail to corroborate the politically correct propaganda offered by much of today’s media, academia, psychi-

a try, various federal agencies, the courts and human rights organizations which are now driven by the new sexual ideology rather than by honest debate and inquiry. Coming in the wake of a successful public campaign conducted over decades, our book will also fly in the face of much of today's popular opinion. This having been said, we believe that The Pink Swastika will show clearly how the world the Nazis attempted to create is a world, not of the past, but of the possible future. It will show that, given its present course and left unchallenged, America could easily become the Nazi Germany of 50 years ago.

It is often said that the lessons of history leave us with a guide for the future. If this be so, then the lessons of the collapse of the democratic Weimar Republic and the social ideologies that preceded its defeat by the Nazis should provide us with insights into America's future. As a practicing member of the Jewish faith, I remain wholly unconvinced that by solely remembering the Holocaust we will prevent another. The ominous parallels between the Weimar Republic of pre-Nazi Germany and today's American republic are simply too pronounced to overlook.

This year, 1995, is the 50th anniversary of the end of World War II. It is also the 50th anniversary of Samuel Igra's book, Germany's National Vice, which we quote extensively. Largely purged from public view, Igra's book documents the homoerotic foundations of German militarism. Other books, like Dusty Sklar's 1977 The Nazis and the Occult, document the black occult roots of Nazi ideology. What The Pink Swastika does is to synthesize both the homoerotic and occult foundations of the Nazi regime.

It must be clarified — the Nazis were not Right-Wing Conservative Creationists; they were Left-Wing Darwinian Evolutionary Socialists. As a principle, an increase in pederasty and homosexuality parallels a militaristic Hellenic revival. History discloses that the most warlike nations are those whose male leaders were the most addicted to sexual

re la tions with young boys.

The po lit i cal agenda which has as its fo cus a plan to le galize and coerce a bewildered and unsuspecting public into ac cepting or re garding sod omy as nor mal or dig ni fied, is based on false hood, self-deception and skewed sci en tific re search. In light of the med i cal re cord, his tory and the fact that sodomy represents a corruption of the natural and moral or ders of cre ation, any pos i tive af firmation of ho mo sex u ality is to tally with out merit. Hu man sex u ality is never merely a phys i cal con cern, nor is it a purely pri vate mat ter. It always has social implications. What goes on between part ners in flu ences so ci ety as a whole. In sex ual mat ters, the is sue is “what is ad vo cated and what is prac ticed pub licly” far more than what hap pens pri vately.

In a let ter to the ed i tor of the To ronto *Globe and Mail* newspaper, February 26, 1992, Dr. Joseph Berger, Assistant Professor of Psychiatry, University of To ronto, writes, “in my 20 years of psy chi a try I have never come across anyone with innate homosexuality. That no tion has been a long pro claimed gay-activist po lit i cal po sition, in tended to pro mote the ac ceptance of ho mo sex u ality as a healthy, fully equal alternative expression of human sex u ality. It has zero sci en tific foun da tion, though its pro mot ers latch on to even the flim si est shreds of atro cious re search in their at tempts to jus tify the no tion.”

As they were during the Weimar period, 1918-1933, psychiatry and academia have been hijacked and pressed into the ser vice of es tab lish ing homosexualism as the ba sis of a new *Kultur*. Pro fes sor Hans Blueher, a prac tic ing phy si cian whose spe cialty was psy chi a try, was ac cepted by the Na zis as the apos tle and higher au thor ity of a new so cial or der. Blueher’s school held that male ho mo sex ual love mak ing is in itself a good thing and spiritually energizing. Blueher’s teaching became popular in Nazi circles during the pe riod be tween the two World Wars and pro moted the idea that a well-regulated ritual of homosexualism was a

unique force capable of creating the State and assuring its leadership. The resulting creed relegated women to a purely biological function and eliminated the family as a constituent cell in the community.

In 1973, the American Psychiatric Association was also hijacked by American “gay” activists. Basing its decision largely on the skewed evidence of the 1948 Kinsey report Sexual Behavior in the Human Male, the APA removed homosexuality from its Diagnostic and Statistics Manual and declared it a normal variant of human sexuality. Homosexuals, sensing that the burden of change had been lifted from them and shifted onto society, were able to present themselves as innocent victims of what they referred to as society’s bigoted and “homophobic” attitude towards them as persons.

Columnist Charles Krauthammer, in “Defining Deviancy Up,” an essay published in the November 22, 1993 edition of *The New Republic* (pages 20ff), in describing the real effect of the APA decision, stated that a majority of society was made deviant while homosexuality was elevated to the status of normal. Krauthammer writes, “as part of the vast social project of moral leveling, it is not enough for the deviant to be normalized. The normal must be found to be deviant.” In fact, the greatest single victory of the “gay” agenda over the past decade has been to shift the debate from behavior to identity, thus forcing opponents into a position where they are seen as attacking the civil rights of homosexual citizens rather than attacking specific antisocial behavior.

In an interesting and informative study, a critical analysis titled “Sexual Politics and Scientific Logic: the Issue of Homosexuality,” by Dr. Charles Socarides (published in the Winter 1992 edition of *The Journal of Psychohistory*, Vol. 10, No. 3:317), Socarides quotes the warning of Abram Kardiner, psychoanalyst, former Professor of Psy-

chiatry at Columbia University, 1966 recipient of the Humanities Prize of *The New York Times*:

There is an epidemic form of homosexuality, which is more than the usual incidence, which generally occurs in social crises or in declining cultures when license and boundless permissiveness dulls the pain of ceaseless anxiety, universal hostility and divisiveness...Supporting the claims of homosexuals and regarding homosexuality as a normal variant of sexual activity is to deny the social significance of homosexuality...Above all it militates against the family and destroys the function of the latter as the last place in our society where affectivity can be cultivated...Homosexuality operates against the cohesive elements in society in the name of fictitious freedom. It drives the opposite sex in a similar direction. And no society can long endure when either the child is neglected or when the sexes war upon each other.

Victim-plunder ideology is at the core of “gay” political strategy. Homosexualists exploit the public status of homosexuals to impose their new definition of human sexuality upon society. “Victim ideology” and “reductionist” thinking is destroying America from within. Today’s new victims see no reason to modify their own behavior. Victim psychology and philosophies undermine the legitimate workings of government and the justice, health and social systems. Like their Nazi predecessors, today’s homosexualists lack any scruples. Homosexuality is primarily a predatory addiction striving to take the weak and unsuspecting down with it. The “gay” agenda is a colossal fraud; a gigantic robbery of the mind. Homosexuals of the type described in this book have no true idea of how to act in the best interests of their country and fellow man. Their intention is to serve none but themselves.

The Pink Swastika documents a hidden aspect of German history. The authors contend that homosexualism, ele-

vated to a popular ideology and combined with black occult forces, not only gave birth to Nazi imperialism but also led to the Holocaust itself. The militarists in Germany were happy with Hitler. His teachings on “total war” and of a secret Jewish conspiracy against Germany provided a good screen for their own veiled preparations. From its very inception, it was the goal of the Nazi Party, working as a front for the German military industrial complex, to overthrow the Weimar Republic by whatever means necessary. The Pink Swastika documents how, from their beginning, the National Socialist revolution and the Nazi Party were animated and dominated by militaristic homosexuals, pederasts, pornographers and sado-masochists.

As Igra explains in Germany’s National Vice, “the criminals who wreaked such astounding horrors on innocent civilian populations were not acting as soldiers drunk with the fury of battle, nor as patriotic fanatics, but as chosen instruments of a satanic religion to the service of which they had been dedicated by the systematic teaching and practice of unnatural vice” (Igra:94).

The Pink Swastika documents how the Society for Human Rights, founded by members of the Nazi Party, became the largest homosexual rights organization in Germany and, further, how this movement gave birth to the American homosexual rights movement. Its influence has grown. The President of the United States now receives official homosexual delegations at the White House who expect the President to repay them for helping him into office. They expected him to “normalize” homosexuality in the American military. As for the comparison made between homoeroticism and skin color, General Colin Powell, former Chairman of the Joint Chiefs of Staff, had this to say in a letter to Rep. Patricia Schroeder (D-Colorado), “Skin color is a benign, non-behavioral characteristic. Sexual orientation is perhaps the most profound of all human behavioral characteristics. Comparison of the two is a convenient

but invalid argument” (*Salem, Ore.*) *Statesman Journal*, June 6, 1992).

American civilization rests on the basic principles of Christian morality, which have their origin in the Hebrew Scriptures. The reason why the Nazis first attacked the Jewish people and swore to exterminate them physically and spiritually is because the teachings of the Bible, both the Torah and the New Testament, represent the foundations on which the whole system of Christian ethics rests. Remove the Bible as the constellation that guides the American Ship of State and the whole edifice of American civilization collapses. For my Jewish brethren searching for a Biblical basis for the legitimization of homosexuality, I refer to the words of Rabbis Marc Angel, Hillel Goldberg and Pinchas Stopler and their joint article in the Winter, 1992-93 edition of *Jewish Action Magazine*:

There is not a single source in all of the disciplines of Jewish sacred literature — halachah, aggadah, philosophy, music, mysticism — that tolerates homosexual acts or a homosexual ‘orientation.’ Jews who sanction homosexuality must do so wholly without reference to Jewish sacred literature, in which case their justification has no Jewish standing; or with reference to Jewish sources, in which case they act with ignorance or intellectual dishonesty. The idea, set forth by some of the non-Orthodox leadership, that the Torah prohibited only coercive and non-loving same-sex relationships, thus allowing for a contemporary, voluntary and loving same-sex relationship, is wholly without basis in a single piece of Jewish sacred literature written in the last 3,000 years.

Dennis Prager, a respected Jewish radio talk show host, commented, “There were two kinds of Jews in Auschwitz -- those who knew why they were there and those who thought it was just bad luck.” Today Jews have as simulated ideas foreign to the Jewish perspective and many liberal,

secular American Jews, in adopting a tolerance for everything, stand for nothing. As the living, we owe a moral debt to that generation of Jews who were subjected to such inhumane and sadistic torture and extermination. The underlying causes of Nazi militarism are documented in The Pink Swastika. The Holocaust must be remembered for what it was, a war against the Jewish people and Western civilization.

MAY GOD BLESS AMERICA

Kevin E. Abrams, Jerusalem, Israel

June 5, 1995

## **Introduction**

Scott Lively

I came to be interested in this compelling and sobering topic by a route familiar to many in our society today — that of the “victim.” I did not seek this status, nor did I exploit or claim it, yet for many months I and others experienced what it was like to be on the receiving end of a full-scale, no-holds-barred “seek-and-destroy” campaign, orchestrated by “gay” political activists in the State of Oregon. The occasion of the uproar was a series of initiative campaigns aimed at preventing local and state-level legislation granting “minority status” based on homosexuality. The details of the initiatives and about the Oregon Citizens Alliance, the grassroots organization which sponsored them, would fill at least one book by themselves. But the long and the short of what led me to *this* book and its topic was the *astounding tone of the rhetoric* which is routinely leveled by the defenders of “gay rights” at people who publicly oppose homosexuality. Amidst this rhetoric, the favorite names and metaphors were nearly all drawn from Hitler’s Germany. Leaders and even petition-carriers on our campaign were characterized as every kind of Nazi, fascist, racist, hate-monger and Aryan supremacist. Bricks wrapped in swastika-emblazoned paper were hurled through the windows of businesses who had contributed to our campaign. Always, the Nazi rhetoric was loudest and most extreme among the homosexual activists and their closest political allies (Governor Barbara Roberts, a long-time homosexualist, characterized the ballot measure as “almost like Nazi Germany” (*The Oregonian*, August 26, 1992:A14)).

Some of the worst abuse came from homosexualists in the media. During the 1992 election cycle, I was contacted by an assistant producer for the CBS news-magazine show

“48 Hours,” who wanted permission to feature OCA in a segment about “how main stream Americans were responding to extremism in the gay-rights movement.” Being familiar with media bias on the issue of homosexuality, I was very suspicious and insisted on personal assurances from the producer that this was indeed the focus of the program. Due to the tone of rhetoric in the local media I specifically demanded and received a promise that OCA would not be characterized as a hate group. Only after repeated assurances over a two or three week period of telephone negotiations did I seek and obtain permission for this project from OCA’s chair man, Lon Mabon. I then devoted nearly two weeks of my time as assisting the “48 Hours” film crew, facilitating dozens of hours of interviews and arranging camera locations for filming campaign activities.

The program aired on February 26, 1992. In the late afternoon I received a call from a friend in Massachusetts, where the program had just aired three hours ahead of our West Coast television programming schedule. “Watch out,” she said, “they stabbed you in the back.” Sure enough, the program was called “48 Hours on Hate Street” and featured a rogue’s gallery of hate groups, including neo-Nazis and violent white supremacists. The segment on OCA was sandwiched between two such groups. In the local news program following “48 Hours,” KOIN, the CBS affiliate in Portland, juxtaposed a report about OCA and a piece which included classic Nazi file footage and anti-Nazi polemics. Approximately two weeks later another television station in Eugene, KEZI-TV, included Nazi file footage in a news story about OCA (they later apologized). Newspapers across the state frequently editorialized against OCA, using the terms “Nazi,” “KKK,” “bigot,” and “hate” liberally.

I had known for a long time that it is axiomatic that when name-calling (as opposed to reasonable debate) happens, the names one calls others usually reflect the things

one dislikes about oneself. I think it occurred to me that there was something awfully overstated about the Nazi-labeling campaign, even before I received a set of carefully-documented notes on prominent homosexuals in the Nazi Party, sent by a person who had followed the firestorm of rhetoric brought on by our campaign.

In the years since I began augmenting and refining this first set of data, the nation has seen the trivialization of such extreme rhetoric. It is commonplace days to hear someone being called, directly or by inference, a "Nazi." Some people have attributed this to the impoverishment of our national discourse, the depletion of our language and powers of intellect, and I would agree. We are certainly losing our literacy, and much of our dignity along with it. Yet there remains the old and valid notion that those who repeatedly, loudly and unreasonably call others a name are often, consciously or not, describing themselves.

Though this book is limited to the examination of connections between the Nazi movement and the homosexual and occultist movements, I think that a larger and more chilling theme can be read in its pages. Can it be that the fascination with calling people Nazis is, for the modern "gay" movement and others in our society, an outgrowth of a deeper fascination with what the Nazis *got away with* in their own state? What are the attitudes that underlie the phenomena of the "nanny state," "political correctness," the cynical political promotion of racial and class strife, "dumbing down" the public, the attenuation of parental rights, sterilizing the public environment of Judeo-Christian religious references, and the increasing homogeneity of opinion and of news "slant" in the press? In a way, I think that American homosexual activists present an almost refreshingly *honest* view into the nature of these attitudes, compared to the sanctimonious presentations we hear daily from the press and certain special interest groups and political leaders.

Let us look for a moment at one of the more bald-faced revelations of the homosexualist's view of, and goals for, American society. In a point-by-point public relations strategy called "The Overhauling of Straight America," (*Guide Magazine*, November, 1987) homosexuals Marshall Kirk and Erastes Pill explain their modern makeover of Hitler's "Big Lie." This remarkable piece is a control freak's fantasy, a veritable binge of manipulative, coercive and deceptive words and tactics. It begins:

The first order of business is *desensitization* of the American public concerning gays... To desensitize the public is to help it view homosexuality with indifference instead of with keen emotion. Ideally, we would have straights register differences in sexual preference the way they register different tastes for ice cream... (Kirk and Pill:7).

This behavior-modification mentality, combined with isolation of "straights" and others as groups or classes who assume the status of de-humanized targets of one sort or another, continues:

the *masses* [emphasis ours] should not be shocked and repelled by premature exposure to *homosexual* behavior itself...the imagery of sex should be downplayed...(ibid.:8).

...open up a gateway into the private world of straights, through which a Trojan horse might be passed (ibid.:8).

...gays must be cast as victims in need of protection so that straights will be inclined by reflex to assume the role of protector (ibid.:8).

...make use of symbols which reduce the mainstream's sense of threat, which lower its guard...(ibid.:8).

...replace the mainstream's self-righteous pride about its homophobia with shame and guilt (ibid.:10).

Not so many years ago, all of these statements would have been unbelievably offensive to most Americans, *even if they contained no reference to homosexuality*, precisely because they all advocate coercive tampering with people's most private domain, their thoughts, opinions and beliefs (Kirk and Pill call it "transforming the social values of straight America" — *ibid.*: 14). Such attempts were thought to be the province of diabolical masterminds in sci-fi novels, or of Maoists or the dictators of banana republics. But we have arrived at a time in America in which Kirk and Pill simply add their voices (and the *tone* of their voices) to the many advocating the forcible or manipulative control of people's ideas (for example, "speech codes" on college campuses and in newspaper classified advertising policy).

The more of Nazi thinking I have researched, the more I have been reminded that our nation represents the first and greatest successful experiment in the opposite direction. At our founding we were the only nation, among many autocratically-governed states, which truly offered and guaranteed freedom of thought and expression. Our founding fathers attempted to write our inestimably precious freedoms in stone because they foresaw (in deed, it was going on even then) that there would be an incessant drift back to the power-in-the-hands-of-a-few school of thought. How far have we drifted to day, and what does this mean for the behavioral fringe groups of our society (just as the Nazis were a behavioral fringe group of theirs), who feel compelled to re-shape American hearts and minds to resemble their own?

Let us return to Kirk and Pill to look at the mechanics of their strategy for "transforming" the society into what they feel would be a more acceptable form. Here are some of their suggestions:

Talk about gays and gay ness as loudly and as of ten as possible...almost any behavior begins to look normal if you are ex posed to enough of it...(Kirk and Pill:7).

Con stant talk builds the im pres sion that pub lic opin ion is at least di vided on the sub ject (ibid.:8).

...the cam paign should paint gays as *superior* pil lars of so ciety. Yes, yes, we know - this trick is so old it creaks (ibid.:9).

...it will be time to get tough with remaining opponents. To be blunt, they must be vil i fied (ibid.:10) .

...we in tend to make the anti-gays look so nasty that av erage Americans will want to dissociate themselves from such types (ibid.:10) .

Each sign will tap pa tri otic sen ti ment, each mes sage will drill a seemingly agreeable proposition into mainstream heads (ibid.:11).

The public should be shown images of ranting homo-phobes whose sec ond ary traits and be liefs dis gust mid dle America...the Ku Klux Klan demanding that gays be burned alive or cas trated; big oted south ern [sic] min is ters drool ing with hys ter i cal ha tred to a de gree that looks both comical and deranged; men ac ing punks, thugs and con victs...Nazi con cen tra tion camps...(ibid.:10).

These im ages should be com bined with those of their gay victims by a method *propagandists* [em pha sis ours] call the “bracket tech nique.” For ex am ple, for a few sec onds an unctuous beady-eyed Southern preacher is seen, pound ing the pul pit in rage about “those sick, abom i na ble creatures.” While his tirade continues over the sound track, the picture switches to pathetic photos of badly beaten persons, or to photos of gays who look decent, harm less, and lik able; and then we cut back to the poi son-

ous face of the preacher, and so forth...The effect is devastating (ibid.:13-14).

A group called Parents and Friends of Lesbians and Gays (PFLAG) used this technique in an advertising campaign in the fall of 1995 against Pat Robertson, Jesse Helms and Jerry Falwell. As reported in the *San Francisco Examiner*, Sunday, November 12, 1995, "...a new television ad campaign [portrays scenes of] a teenage girl contemplating suicide with a handgun, [and] a young man being beaten by a gang as his attackers shout slurs...interspersed with actual clips of the Rev. Pat Robertson and other conservatives deploring homosexuality." Most stations turned down the ads, but they ran in Tulsa and Washington D.C. A print version of the ad (much less emotionally effective) was run in *USA Today*, November 21, 1995.

Interestingly, Pat Robertson's comments quoted in the ad were directly related to the subject of this book: "Homosexuality is an abomination. Many of those people involved with Adolf Hitler were Satanists, many of them were homosexuals. The two things seem to go together."

Without belaboring the point, these *soi-disant* propagandistic tactics, and even the verbiage in which they are couched, represent a twisted approach to the winning of American public opinion. Again, I was struck by the similarity (in deceptive tactics and puppeteer-like attitude) to the creators of the Nazi propaganda machine. Not only is there the classic Big Lie technique (say it "loudly and as often as possible"), but the homosexuals have elevated the old Nazi technique of vilification, used on the Jews by such adepts as pornographer Julius Streicher, to an art form. And the familiar Hitlerian emotional component of hatred is certainly there, as Kirk and Pill salivate over the imagined discomfiture of their "most fervid enemies" (apparently, pastors who have the misfortune to live in the South!):

The shoe fits, and we should make them try it on for size, with all of America watching (ibid.:10).

Two of the first and major commitments of the Nazis in their rise to power were the effective control of the information sources in Germany, and the careful building of a propaganda machine. This was the key to their power, and except for a strong military force, it is the most important enhancement to any autocratic power. Over the last two decades we have witnessed an appalling willingness among the American news and entertainment media to align themselves with one element of political thought, to allow themselves to be channels for the dissemination of one side of an issue over another. As new and contradictory voices (talk radio) have appeared on the media scene, they have actually been *opposed* by the existing media commentators. And in much of the entertainment media's program fare we find a not-so-subtle enactment of Kirk's and Pill's strategy (albeit on a number of issues, not just homosexuality). Indeed, Kirk and Pill assert that "gay Hollywood has provided our best covert weapon in the battle to desensitize the mainstream" (Kirk and Pill:8).

These are some of the issues to be broached in a study of the relationship of homosexuals and their political movements to the Nazi Party. The larger context of the study must be our own country, and the numerous groups who are now struggling to capture its soul and "transform" its society. How are we similar, and dissimilar, to the Germans of the 1920s and 30s? What lessons should we learn?

As a final note, the other inspiration of this book has been the recent claim of homosexualists that homosexuals were major victims of the Holocaust (this seems to be part of the "victim" strategy in Kirk's and Pill's design). The play *Bent* has been the springboard for a campaign, complete with homosexual add-ons to an Anne Frank exhibit which toured the U.S., to get the public to accept the idea

that homosexuals were the most downtrodden and persecuted group in Nazi Germany. In this play, a homosexual prisoner “trades up” his pink badge for a yellow Jewish star to improve his status in the camp (S. Katz:145). This turn of events in the homosexualist propaganda campaign has been a sore affront to traditionalist Jews like my friend and co-author Kevin Abrams, who desires to protect the truth of history from the “Holocaust revisionists.” It is to that truth, a signpost on the path of every free society, that we have dedicated this book.

## A Word to the Reader

Two terms used frequently in this book, “homosexualist” and “pederast,” will be unfamiliar to many readers. We use the term **homosexualist** to refer to any person, homosexual or not, who actively promotes homosexuality as morally and socially equivalent to heterosexuality as a basis for social policy. In our view Harry Hay, founder of the American “gay-rights” movement, and President Bill Clinton, who attempted to force the U.S. military to accept open homosexuals, are both homosexualists. Each has worked in his own way to legitimize homosexual behavior in America. Many heterosexual people are homosexualists. Many self-described homosexual people are *not* homosexualists. A homosexualist is defined by his actions in a sociopolitical context. This differs from Samuel Igra’s use of the term in *Germany’s National Vice*, which we have quoted extensively. Igra uses “homosexualist” to define sexual conduct only.

A **pederast** is defined as a physically mature man who engages in or desires to engage in sex with boys around the age of puberty, as opposed to a pedophile, who targets both male and female prepubescent children and/or prepubertal girls. (Pederast derives from the Greek *paed*, meaning boy, and *erastis*, meaning lover). Self-defined “boy-lovers” who have formed “children’s rights” or organizations such as the North American Man/Boy Love Association (NAMBLA) in this country, and who formed the *Gemeinschaft der Eigenen* in Germany, generally seem to focus their sexual attention on boys *roughly* between the ages of 8 and 18 years, with an apparent preference for boys about 12 years old. Some sources quoted in this study use the terms “pederast” and “pedophile” interchangeably. We hope to reestablish the distinction between these terms (dubious as it may be) to facilitate a deeper understanding of homosexual ideology and the varieties of its expression.

English translation of German words using the *umlaut* (two dots above the vowel) result in different spellings of words like Fuehrer and Roehm (Fuehrer and Rohm). In this book we have chosen the form of spelling in which the vowel is followed by an “e.” Spelling of German words varies among the authors we quote but we have taken the liberty of harmonizing the spelling in this book.

## Acknowledgments

The process of creating a book involves, directly or indirectly, a great number of people who lend their inspiration. It is with deep respect that we express our gratitude to the many great historians, men like Konrad Heiden, who wrote A History of National Socialism and Der Fuehrer; William Shirer, whose book, The Rise and Fall of the Third Reich, became one of the most respected and classic texts on Nazi history; and, of course, Samuel Igra, whose obscure but important 1945 work, Germany's National Vice, reveals a hidden side of history seldom seen or acknowledged. To these who were there and who honestly reported what they saw and experienced, we are indebted. They are our guides to the future.

We would especially like to thank Dr. Charles Socarides, President of NARTH, The National Association for Research and Therapy of Homosexuality, for his support and encouragement. Dr. Socarides is a Clinical Professor of Psychiatry at Albert Einstein College of Medicine in New York. We would also like to express our gratitude to Dr. Joseph Nicolosi, Founder and Clinical Director of the Thomas Aquinas Psychological Clinic in California. Dr. Nicolosi has published in sightful works on reparative therapy and homosexuality which offer hope and the option of positive change for the homosexual.

Other individuals with whom one or both of us have had the honor of working are Mr. Peter LaBarbera, editor and publisher of the *Lambda Report on Homosexuality*, a Washington, D.C.-based publication that monitors the homosexual agenda in American politics and culture; Steve Lequire and Terry O'Neil of *The British Columbia Report Magazine*; Rosebianca Starr, Vancouver, British Columbia; Lon Mabon, Chairman of Oregon Citizens Alliance (OCA) and Pat Smith of the OCA Research Department; Trevor Lautens, columnist for the *Vancouver Sun*; Paul Schratz, editor of *The Province Newspaper*, Vancouver, British Columbia; David, Avraham and Israel Feld, Maccabi Mossad, Israel; David Bedien, Director of Beit Agron Press Center, Jerusalem; Len Butcher, editor of the *Canadian B'nai B'rith Covenant*; Mrs. Irene Klass, Women's Editor of *The Jewish Press*, Brooklyn New York; Professor William Woodruff, Campbell University, North

Carolina; David Bar Illan, editor of the *Jerusalem Post*; Kevin Tebedo, Former Executive Director of Colorado for Family Values; Pastor Mary Rogers; Reverend Bernice Gerard of Sunday Line Radio and Television Ministries, Vancouver, British Columbia; Jan Willem van der Hoeven, Director for the International Christian Embassy, Jerusalem, and his wife Irene; Stan Goodenough, editor of the *Middle East Intelligence Report*; Rabbi Avraham Ravitz and Rabbi Schlomo Beneziri, Members of Knesset; Phil Chernovsky, Israel Centre; Rena Cohen, Sefat, Israel; Toby Klein Greenwald, columnist for *Washington Jewish Week*; Gershom Gale, editor of the *International Edition of the Jerusalem Post*; Aryeh Stav, editor of *Nativ Journal of Politics and the Arts*; Professor Mordechai Nisan; Ramon Bennet; Avi Asdauba, Yair Davidy, author of The Tribes; Shmuel Golding, publisher of *Biblical Polemics*; Aryeh Gallin, Director, Root and Branch Association; Christopher Barder, UK; John Hully, author of Comets, Jews and Christians; Rabbi Marvin Antelman, Chief Justice of the Supreme Rabbinic Court of America; Gemma Blech; Dr. David Lewis; Dr. Mikha'el Snidecor; Maurits van Zuiden; Dr. Judith Reisman, author of Kinsey: Crimes and Consequences; Avi Lipkin; Gary Cooperberg; Paul deParrie and Andrew Burnett of *Life Advocate* magazine; Herman Bauer; Robert Orr; Libby Durea; Dr. Nathaniel Lehrman, Clinical Director, retired, Kingsboro Psychiatric Center; Gary Butterfield; Joseph D'Alelio; Josiah (Doc) Goldberg; Landon G. Mustell and Pastor Larry Dill, Sheridan Assembly of God Church.

Special thanks to Bill and Irene Bennett, Anne L., Kathy Bates and Charles Lowers for their editorial assistance, to D.E. and to Alan Abe for digging out countless familiar and obscure sources that document the truth of Nazi history, to Pat Gunnip for his generosity in underwriting research and other costs, and to Carol P. at OCA's research department who got us started on this endeavor by introducing us. Tim Duskin of the National Archives was especially helpful in directing us to important resources. There are several other people who helped in various ways but who wish to remain anonymous. We are grateful for each one.

I (Kevin) wish to acknowledge my teachers, Rabbis Mendle Altien, Lippa Dubrawsky, David Bassous, Mordecai Feuerstein, Avraham Feiglestock, Yitchak Wineberg — to you I owe the most.

Both of us extend a special thank you to our wives, Sharon Abrams and Anne Lively, who have struggled with us through this long and difficult process, offering their wholehearted support and many insightful suggestions. This book is for our children: Miriam, Aaron and Odette Abrams and Noah and Samuel Lively.

Buy a print copy of this book,  
including photos and graphics,  
at the bookstore,  
[www.abidingtruth.com/pfrc/show  
products.php](http://www.abidingtruth.com/pfrc/show_products.php).

*If it were possible to form a state or an army exclusively of homosexuals, these men would direct all their emulations toward honors, and going into battle with such a spirit would, even if their numbers were small, conquer the world.*

Plato, from Banquet (In Konrad Heiden's Der Fuehrer, 1944:741)

*It remains characteristic of the Germans, that they, outwardly the most brutally masculine of all European peoples, are the most homosexual nation on earth.*

H.R. Knickerbocker, Is Tomorrow Hitler's?, 1941:34