

The Poisoned Stream

This book is dedicated to Dr. Howard Hurwitz,
a man of boldness and courage.

The Poisoned Stream

“Gay” Influence in Human History

Volume One

Germany 1890-1945

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Author's Foreword

In 1995 Kevin Abrams and I published *The Pink Swastika: Homosexuality in the Nazi Party*, the first book since Samuel Igra's *Germany's National Vice* to address the essential role which homosexuals played in the development of Nazism and the administration of the Third Reich. In the following two years the two of us, independently, have given dozens of speeches in the United States, Israel and England and have had the pleasure of discussing and debating our work on more than a hundred radio and television programs across North America. We have also received a great many letters of appreciation (and, as you might imagine, more than a little hate-mail) from readers around the world, especially since *The Pink Swastika* went online on the Internet in 1996.

While the market for a book like *The Pink Swastika* is understandably limited, reader loyalty has been remarkably high and we have received a great many requests for more information on this topic. In 1996 we responded to this request by publishing a second edition, which included 16 additional pages of material, and, for the first time, an index.

Since then, both Kevin and I have continued to accumulate material on the subject, but my own studies have broadened. I have come to discover, through various leads, a dark and powerful homosexual presence in other historical periods: the Spanish Inquisition, the French "Reign of Terror," the era of South African apartheid, and the two centuries of American slavery. My thoughts have increasingly turned toward writing a larger, more comprehensive analysis of homosexuality in history. I have come to believe, with Samuel Igra, that homosexuality has truly been a "poisoned stream" in human history. Igra traced the course of this stream through German history only, yet evidence suggests it is a river with many tributaries in

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many nations.

The Poisoned Stream is a book with a dual purpose. First, it is a response to all those who have wanted more information on homosexuality and Nazism, since it contains a great deal of new material that was not included in *The Pink Swastika*. My review of Igra's book, which I have titled *Germany's National Vice Revisited*, contains important excerpts from his work, which has not been available for over 50 years. It is supplemented and punctuated by material from many additional sources, some familiar to readers of *The Pink Swastika*, some not. My article, *How American 'Gays' are Stealing the Holocaust* incorporates and expands upon the 1996 Initial Report of the International Committee for Holocaust Truth. Included in this article are some of my findings from a recent trip to Munich and the Dachau concentration camp. The article *Exploding the Myth of the "Pink Triangle,"* is a synopsis of *The Pink Swastika* which I hope will prove useful to those of you who wish to reprint this information for others .

Second, *The Poisoned Stream* is a starting point for the larger work which I envision. The Igra material broadens the scope of our study to the events surrounding World War I and addresses the influence of homosexuals on these events. Additional volumes, addressing other periods of history on which homosexuals had a significant sociopolitical influence, will follow this one.

A few housekeeping items. First, the reader may notice a difference in the use of the term "homosexualist" between sections of the book. Igra's definition of homosexualist is focused on sexual conduct and includes virtually all people who engage in sexual perversion, especially homosexuality and pederasty. I define homosexualism as a political position. A homosexualist is a homosexual or non-homosexual person who promotes the legitimacy of homosexuality as a valid alternative to heterosexual monogamy. Second, I have taken the liberty of harmonizing the various spellings of the name Rohm (which occur because of a German symbol which is absent from English) throughout the book.

Finally, I have not included a separate acknowledgments section in this book, but I would like to thank Kevin Abrams for contributing several sources of information which are used here, and for his dedication to educating the public on this subject on the Internet.

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Section One

Germany's National Vice Revisited

Introduction

In 1945, a courageous Jewish scholar by the name of Samuel Igra published an exposé of the homosexual roots of Nazism titled *Germany's National Vice*. Had he published his book just one year earlier or a dozen years later, Igra might today be a familiar name. His analysis of the sociopolitical dynamics of Nazism was both brilliant and insightful. A world still wondering what had happened to cause Nazi atrocities would have found Igra's case very compelling. But instead, Igra published his book at the close of the war, when the Allies were swept up in the euphoria of victory and thoughts were turning toward home and plans for the future. The shocking truth exposed in *Germany's National Vice* went unheralded, and the book sank into obscurity.

Nearly 50 years later, in the late 1980s and early 1990s, some of the very same dynamics which had impacted Germany began to be experienced in the United States. A large and powerful homosexualist political movement, which had been growing in influence over several decades, began openly demanding concessions from Judeo-Christian society. Specifically, homosexuals have demanded full acceptance of non-heterosexual lifestyles as a social norm: they insisted that the Judeo-Christian sexual ethic (monogamous heterosexual marriage and the nuclear family) be denied cultural primacy in favor of a new pan-sexual social paradigm.

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Despite evidence from every quarter that disruptions in family stability produce negative social consequences these radicals have persisted in the aggressive pursuit of their own goals. Traditionalists can therefore appreciate the comment of Police Commissioner Hans von Tresckow of pre-Nazi Berlin, quoted at great length by Igra.

...it is not the sense of duty towards one's fellow-men or the nation that forms the rule of conduct for homosexuals; but in every turn of life and in all their striving they think only of the good or harm they may do to their own clique of friends.

In this context Germany's National Vice will strike a responsive chord in many readers. Today, after 52 years, Samuel Igra's expose of the homosexual role in the downfall of Christian Germany is more relevant than ever. Pro-family political forces in the United States have been largely unsuccessful in stopping the homosexual agenda. Just as in pre-World War II Germany, long-held Judeo-Christian presuppositions are giving way to paganism in America. The destructive consequences are manifest. Igra's warning about the "poisoned stream" of homosexuality gives us no solace as we witness current events in this nation.

The following is my review of Germany's National Vice. While of necessity I have presented only a fraction of the book, I have attempted to preserve the continuity of Igra's line of reasoning, beginning with the introduction of his thesis and ending with his own conclusion. Igra himself borrowed heavily from a few important sources, and I have included much of this material as well. In some cases I have replaced or supplemented the Igra material with quotations from the original sources. Some original sources eluded me in whole or in part. For example, a long search for a copy of *The Gangsters Around Hitler*, by former Hitler confidant Otto Strasser, yielded only a few brittle and yellowed pages, hidden away in the basement of the New York City Public Library. Fortunately, among these remnants was a reasonably intact portion containing the story of Hitler's molestation of Heinrich Hoffman's 13-year-old daughter.

I have also supplemented Igra's analysis with other material which confirms or expands upon his work. Included in the supplemental material are some of my findings during a recent visit to Munich and the Dachau concentration camp.

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I have taken the liberty of changing Igra's (or rather, Igra's British translator's) translation of *Gemeinschaft der Eigenen* from Community of the Unusual People to Community of the Elite, which I believe is closer to the German meaning and is certainly a better representation of the views of the organization.

I apologize in advance to the reader who may be offended or distracted by some of Igra's terminology (e.g. "sex perverts"). We must remember that he was writing for another time and for a different culture than our own. Igra's primary value to us today is that he was an eyewitness to the changes that occurred in Germany; an eyewitness with a uniquely prophetic sense of the danger of "gay" influence in society. I consider it a great privilege to be able to review his work for the modern reader.

Here, then, is Germany's National Vice revisited.

* * *

Igra's Thesis: Homosexuality Was at the Root of Nazi Evil

"I had finished the writing of [Germany's National Vice]," writes Samuel Igra, "when my attention was called to a British White Paper, 'Concerning the treatment of German Nationals (including the Jews) in Germany,' in which the following statement is made: 'The explanation for this outbreak of sadistic cruelty may be that sexual perversion, and, in particular, homosexuality, are very prevalent in Germany. It seems to me that mass sexual perversion may offer an explanation of this otherwise inexplicable outbreak.' [Page 20. His Majesty's Stationary Office, 1939].

"The author of that statement is Mr. R. T. Smallbones, who was British Consul-General at Frankfort-on-Main from 1932 until the outbreak of the war in 1939. Previous to 1932 he had been stationed in other German cities. His opinion therefore rests on firsthand experience of the German people for a long period of years. I am convinced that his explanation is the correct one. For, as a matter of fact, the widespread existence of sexual perversion in Germany, not only at the time the Hitler movement rose to power but also under the Kaiser's regime, is notorious...

"[T]he scourge of German militarism is only the secondary effect of a primary evil. And the evil lies in the region of personal morality, the region from which all political evil springs. The poison in Germany has penetrated from above downwards, from the leaders to

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the followers. This was true of Germany in the Middle Ages, when the Prussian State was first founded by the military psuedo-religious order of the Teutonic Knights, among whom the vice of homosexuality was rampant. The poison grew more virulent under Frederick the Great, who was himself a moral pervert. It broke out as a mass malady under the last Kaiser, whose court was the rendezvous of a camarilla that had made a cult of unnatural vices. This fact and the further fact that the origin of first world war was partly attributable to the scandals brought to light in connection with the Kaiser's court, are proved by unquestionable documentary evidence in the present book.

"I have shown also how the Hitler movement has been contaminated by these vices from its very start, and how its violent anti-Semitic bias is to be explained by reference to the uncompromising stand which Israel has maintained throughout her long history against practices that poison the sources of life itself. The Bible, both the Old and New Testament, had persistently denounced these vices in the most solemn manner. And that is one of the main reasons why national-socialist Germany has overthrown the Bible, in self-justification...

"This book is only a short introduction to a vast subject. As a member of the Jewish faith, I have for many years been interested in this question from the standpoint of Biblical teaching. My family were all of the orthodox Jewish tradition. From my childhood I was taught the Talmud and ever since then the Old Testament, as well as the Christian Gospels and Epistles, have been a subject of daily reading and meditation with me. I think, indeed I feel sure, that in them will be found the key to understanding many of the world's ills to-day and also the way to restore the world's health.

"Twenty-five years ago I came to live in Germany and remained there until 1939. My first reaction to German life stimulated in me a desire to investigate the moral background of their political behaviour, particularly at those periods when Germany played a prominent part in the modern European history; that is to say, the age of Frederick the Great, the German Empire under the Hohenzollerns, and the Third Reich under Hitler..."

Biblical Parallels

Igra writes, "In the conduct of the leading personalities at each historical period of German military aggression I recognized a parallel

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with the Gibeah happenings, when the militarist tribe of the Benjamites aroused the whole of Israel against them. That long and bitter war arose from homosexual aggression and sexual murder perpetrated by the Benjamites. For this act the other eleven tribes of Israel made war on the Benjamites and carried on the war until the vice was stamped out of the nation. This struck me as suggesting a parallel between what happened then and what happened in connection with the first world war. The parallel is still closer with what is happening today. And there is also a close parallel between the persecution of the Jews under the decadent Roman Empire and the persecution of the Jews by the Hohenzollern Empire and Hitler's Reich..."

It was sometime after reading Igra that I realized that nearly every mention of homosexuality in the Bible is associated with violence and/or social calamity. The story of Sodom and Gomorrah in Genesis 19 is, of course, one of the most familiar passages in Scripture. The vice of homosexuality was so rampant among the people that "the men of the city...both old and young, all the people from every quarter" surrounded Lot's house demanding that he surrender his guests to be raped. (Though some "gay theologians" have advanced the claim that Sodom and Gomorrah were destroyed for "inhospitality," the Bible itself explains that this destruction was "set forth for an example" due to "fornication, and going after strange flesh" Jude 1:7.)

In Leviticus 18, we find that homosexuality is one of a few sins that are considered so repugnant to God's natural order that as a consequence for committing them the land will literally "vomit out its inhabitants." Judges 19, mentioned above by Igra, tells a story with striking similarities to the incidents related in Genesis, but the result of which was civil war and not fire from heaven.

Throughout the Old Testament, Baal worship (Baal, incidentally, is the same god known as Wotan by the Teutons) was conducted through male and female cult prostitution (male prostitutes were called "dogs") and human sacrifice of children (see especially Psalm 106:34-41, Deuteronomy 23:17, and the books of Judges). War, famine, pestilence and enslavement followed the widespread acceptance of Baalism among the Jews.

Romans 1:18-32, quoted in part by Igra later in his book, teaches that the practice of homosexuality is associated with a "reprobate mind," a mental set which leads to every form of antisocial and

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destructive behavior. (In I Corinthians 6:9, it should be noted, the Bible teaches that homosexuals can change and receive salvation.) We will see that this Biblical pattern appears in secular history as well.

A Psychological Analysis of German Militarism

Igra begins by suggesting that German, not Prussian, militarism is at the root of the evil in the Third Reich. He contends that nearly all of the Nazi leaders came from non-Prussian parts of Germany and were not of Prussian ethnic heritage. This issue was, in 1945, relevant to the question of how to forestall future German militarism in Europe, but is of less interest to our study. He continues mid-chapter with his analysis of what distinguished German militarism from other forms.

He writes, "There is something at the source of German militarism which has poisoned the whole stream of German history; and that something is different from the general evil of Machiavellianism that has also tainted the politics of other nations....The first clue to yield useful results here is to be found in the history of the Teutonic Knights who conquered and subjugated the Slavonic tribes inhabiting the regions between the Elbe and the Vistula, roughly speaking. That conquest took over fifty years, beginning in 1230 and continuing until the second to last decade of the thirteenth century. These aggressors were the founders of the Prussian State; but they were not Prussians themselves. They inaugurated a tradition that has marked German leadership ever since, and never more strongly than in our day.

"Who were the Teutonic Knights and what were their distinguishing characteristics? They were one of the great military and religious orders to which the Crusades gave birth, ranking with the Knights Templars and the Knights of St. John. The Teutonic Knights were called the "Orden der Ritter des Hospitales St. Marien zu Jerusalem" and membership of the Order was restricted to Germans of noble birth. It was a monastic association which combined the dominant interests of the time, those of the monk and soldier. The knight was permitted to wear the monkish habit over his coat of mail and he took vows of obedience, poverty and celibacy. When, after the failure of the Third Crusade and the truce in 1192 with Saladin, the heathen conqueror of Jerusalem, it became clear that the idea of ousting

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the Mohammedans from the Holy Land was hopeless, the Teutonic Knights returned to Europe but did not demobilize. They still lived in communities as monkish soldiers and preyed on both the fears and the benevolence of the populace, especially in central and southern Europe.

“In 1230 the Teutonic Knights marched into the territories east of the Elbe.... They brought with them large hordes of German recruits and adventurers of all kinds as camp followers. These were granted lands and trading rights in return for feudal service to the Knights; but the Knights themselves continued for a long time to live as members of a military monastic order, whose rules enjoined the strictest external observance, though in their personal lives they practiced vices which were prevalent also in the other military monastic orders of the time. These vices found a natural soil in the non-religious and yet celibate lives led by these male communities.... They bestowed on their German followers the lands they had confiscated from the native Slavonic tribes whom they partly exterminated and partly reduced to serfdom. The knights were the overlords who took rich perquisites by way of tribute from the newly created caste of Junker landholders and exacted blind obedience from the native population, often under the penalty of capital punishment for relatively trivial offenses. It was in this way that German militarism started, and it has not altered essentially from that day...

“F.W. Foerster, a German university professor who systematically opposed German militarism for thirty years, [wrote in] Europe and the German Question (George Allen & Unwin Ltd., London, 1941)...

The Teutonic Knights and Prussian Militarism

...these men seem to be victims of a peculiar disease. Through generations and centuries of wars of annihilation, a virus has slowly poisoned the blood and in the associates and heirs of this barbarism has killed beyond hope of recovery the aboriginal instinct of the living human soul for the truth of the invisible world...”

Igra resumes, “Influenced undoubtedly by a sense of delicacy and a desire to avoid shocking the moral sensitivity of his readers, Professor Foerster uses circumlocutory language in reference to the “peculiar disease” which he rightly attributes to the German

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militarists. It must be remembered that the original text of this book was written before the appalling atrocities committed by the Germans during the second world war had horrified the civilized public in all countries.... We now have to call by its real name the 'peculiar disease,' 'the virus which has killed beyond hope of recovery the aboriginal instinct of the living human soul,' and 'the moral insanity' shown by Frederick the Great. It is simply sexual perversion. Its morbid history in the German blood dates from the time of the Teutonic Knights, flowing onwards and downwards and expanding throughout the centuries until it reached a devastating flood in the Germany of the last Kaiser and of Hitler..."

Igra was apparently unaware that prior to and during the time he was living in Germany homosexual occultists Guido von List and Jorg Lanz von Liebenfels led secret German organizations which were patterned after the Teutonic Knights. Amazingly, these two men were also greatly responsible for shaping Hitler's anti-Semitism and many aspects of Nazi culture. A profile of each of these men is contained in my article, "Exploding the Myth of the 'Pink Triangle'" included in this book.

Additional information about the Teutons is useful here.

Teutonic Influences on the Nazis

Excerpted from D. Sklar's *The Nazis and the Occult*, (Dorset Press, 1977).

Just before World War I...side-by-side with an awakening interest in occultism went an interest in racist-nationalism. Germany's supremacy was "proved" by the ideas and events of the distant past, when the Teutons lived close to nature and far from modern artificiality....Imagination, feeling and will attributed to Natural Man, were placed above reason, which was held responsible for the psychic disorders of civilized man. The irrational was recognized as a source of illumination. [Guido von] List and his Theosophical [Society] friends claimed to have a "secret science" by which they could intuit the past and divine its meaning.

Both the occult and racist-nationalist movements

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were...anti-Semitic....Under the influence of List and [Jorg] Lanz [von Liebenfels], whose work they studied, volkish youth groups pressed for expulsion of the Jews from their organizations, from university life and from government....Admirers and disciples of both men became agitators for a final solution to the Jewish problem...

When, in 1925, the SS (Schutzstaffel) was formed as a special bodyguard for Hitler in each district, [Heinrich] Himmler was put in charge....Sometimes he saw his Black Guards as an elite cadre of Teutonic warriors, and sometimes as medieval knights protecting their lord, Adolf Hitler....

Like List and Lanz, Himmler was obsessed with the secret medieval society called the Order of the Teutonic Knights. There, a candidate had to prove pure noble German ancestry for eight generations on both sides....Himmler knew what a powerful motivation a secret order, with difficult rules and a hierarchical structure, could be; its mere existence held members together in a common bond subject to the same vows of silence on certain questions (pp. 14ff.).

Igra continues, "To return to the Teutonic Knights. Their personal lives were as infamous as the more widely published infamies of their brother knights, the Templars. These latter became so corrupt that they raised the practice of their cardinal vice into a religious cult. Homosexuality being a practical denial of life at its very source, a perversion of nature, its addicts look with cynicism on the whole human race and the normal instincts of mankind. The Templars went so far as to worship animals, even cats, as a gesture of contempt for man's Creator. Early in the fourteenth century they were condemned by Pope Innocent III, and Philip the Fair of France....There were innumerable public trials where the most revolting details were brought to light. On reading the evidence disclosing the moral chaos engendered by these military monastic orders one has the sensation of hearing the re-echo of St. Paul's words which described a similar state of affairs in the pagan Rome of his time; for it could likewise be said of the Knights that they

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Changed the glory of the incorruptible God into an image made like to corruptible man, and to birds, and four footed beasts, and creeping things.

Wherefore God also gave them up to uncleanness through the lusts of their own hearts to dishonour their own bodies between themselves:

Who changed the truth of God into a lie, and worshipped and served the creature more than the Creator, who is blessed for ever. Amen. (Romans i. 23-25.).

"Who changed the truth of God into a lie, could be taken as a literal description of the policy followed by Germany since the time of Frederick the Great....And worshipped and served creatures more than the Creator describes one of the outstanding personal characteristics of Frederick the Great, whom Hitler and the Nazis have taken as their exemplar. Frederick hated womanhood as such. Die Frau was always a Shimpfwort, an expression of contempt, with him. He also hated men in general; but he loved his dogs. He slept with them, and when they died he had monuments placed above their graves...

Though he felt obliged by reason of his position to have a queen, which involved the necessity of getting married, Frederick never lived a husband's life. And although Luther's Reform inculcated the marriage of the clergy, with a view to stamping out the vices that had characterized celibacy in Germany, and though the same injunction logically applied to soldiers, Frederick forced the majority of his officers to remain unmarried. In doing this he flouted one of the fundamental measures enacted by the Reformation for the moral regeneration of Germany. In his army he revived the vices of the Teutonic Knights and the Templars.

Frederick is rightly looked upon as the founder of modern German militarism, not merely as state policy but as a worship of destruction for its own sake. He despised humanity in general and looked on human life, even his own life, as a bagatelle. He constantly carried a phial of poison on his person, so that he might put an end to his life at any moment he considered opportune. Frederick had his successors in the group of moral perverts that surrounded the last Kaiser: Moltke, Haessler, Eulenburg, Lynar, Wedel, Schulenburg, Hohenau, etc. etc., to say nothing of the Kaiser's cousin, King Ludwig II of Bavaria and his associates. The lives of these men seem like a prophetic fulfillment of

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the description given in the first chapter of Paul's letter to the Romans, verses 27-32.

And likewise also the men, leaving the natural use of the woman, burned in their lust towards one another: men with men working that which is unseemly, and receiving in themselves the recompense of their error which is meet.

And even as they did not like to retain God in their knowledge, God gave them over to a reprobate mind, to do those things which are not convenient.

Being filled with all unrighteousness, fornication, wickedness, covetousness, maliciousness; full of envy, murder, debate, malignity; whisperers.

Backbiters, haters of God, spiteful, proud, boasters, inventors of evil things, disobedience to parents.

Without understanding, covenant breakers, without natural affection, implacable, unmerciful.

Who, knowing the judgment of God, that they who commit such things are worthy of death, not only do the same but have pleasure in them that do them.

“This indictment could be taken as an historical description of the men around the Kaiser who brought on the first world war and also Hitler, together with his immediate followers, who plunged humanity into the greatest disaster of all time...”

An additional profile of Frederick is appropriate here.

On Frederick the Great

Excerpted from Robert G. L. Waite's *The Psychopathic God Adolf Hitler*, (Signet, 1977).

Frederick II, called Frederick the Great (1712-1786), had an even greater impact than his father upon Germany's history and upon Adolf Hitler. Certainly no one in German history - before the advent of the Austrian - was hailed with such panegyric. He was Friedrich der Einzige (Frederick the Unique), who was “not merely the

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patron saint of Germany but the greatest monarch in modern history, with an honored place in the German Valhalla beside Luther and Goethe, Kant, Beethoven and Bismarck." Neubauer's Lehrbuch, a popular textbook which went through many editions between 1890-1914, taught German children to honor him as the ideal leader - a veritable paragon standing "on a solitary height above his people: the war lord and statesman, the philosopher and historian, the most powerful example of unqualified and complete devotion to the State..."

Under Frederick the Great, the army and the bureaucracy, if anything, increased in social importance. But there was a notable difference. Unlike his father, the son exulted in war. In 1740 the father had signed a document giving the "sacred word of Prussia" that his country would not invade young Maria Theresa's province of Silesia. With the old man barely in his grave, Frederick attacked. His justification for the unprovoked assault on a neighbor's land was worthy of Adolf Hitler:

"Let the ignorant and envious babble; they shall never form the compass by which I shall steer....My object is glory; of this I am more enamoured than ever" (pp. 308f.).

The Roots of German Anti-Semitism

Returning to Igra, we see that he next tackles the question of German hatred for the Jews. It would be easy for him to adopt the attitude so popular today among the political Left in America. This view holds that Christian anti-Semitism of the past had simply reemerged in a Germany which was seeking a scapegoat for its economic distress. Instead, Igra categorically rejects an economic cause, and probes deeper into the German psyche. Indeed, he embraces Biblical Christians as friends and fellow sufferers under the Nazis.

He writes, "It is now being gradually recognized that political or economic or sociological formulas do not touch the root evil from which these modern wars have sprung....It is true that political and economic considerations were an important causative factor in the

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German decision to launch a second world war in 1939; but they were not the main driving force which put that decision into effect. This is proved by the fact that the wanton torture and extermination of Poles and Jews and Russians cannot be explained in terms of any political or economic purpose...

“What is the origin of this destructive urge and how are we to cope with it? One symptom which springs directly from the root of the evil has manifested itself in Hitler's persecution of the Jews....Not only were the Jews the first victims chosen by the forces of destruction; but they remained the chief object of German wrath even after the war had reached the five continents and engulfed all mankind.

“During all the years of the war hardly a single propaganda message was broadcast over the German stations and German controlled stations in the occupied countries, that did not rail against International Jewry as the arch-enemy of Hitler's Reich and the main object to be destroyed. Though the Jews had been expelled from Germany, or murdered or confined to concentration camps or otherwise rendered powerless to exercise the slightest influence on public opinion, they were persistently referred to as the chief internal enemy. And though they had been ruthlessly suppressed in the occupied countries and practically exterminated in some parts, such as Poland, the Nazi leaders continued nevertheless to point out the Jews as their most redoubtable adversary and the mainstay of the resistance to Germany's rule of terror. In 1940, when Italy entered the war on Germany's side and all Britain's erstwhile allies had fallen, Britain's determination to carry on the struggle alone was often attributed to the instigation of the Jews.

“When America declared war against the Reich the Nazis again singled out the Jews as the sinister forces at work in the White House, where the Anti-Nazi plot was declared to have been hatched. And as late as January 1943 when the Nazi leaders had to face the German public after the disaster of Stalingrad, and the adversaries embattled against Germany already numbered more than a thousand million people...speeches made by Goering and Goebbels, and Hitler's proclamation at that crucial moment in Germany's history, singled out and railed against this small people of not more than sixteen millions, all told....[In] September 1943, German official propaganda pointed to the Jews as the motive power behind the Italian ‘treachery...’

“Taken as a whole, this orgy of anti-Semitism, which began in

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1933 and subsequently set the world aflame, had been the most dreadful experience that Israel has ever had to endure. For the past ten years the forces of evil embodied in Hitlerism have directed their bitterest wrath against a nation of sixteen millions scattered all over the world.

"Why is this? Why should it be the Jews particularly that the German forces arrayed under Hitler want to exterminate?...What does this small people stand for which was accounted hateful and obnoxious to the Nazi rulers of Germany? Or, to put the question in another way, what is there in the Jewish traditional code of morals which induced Hitler to come forward as the protagonist of the German people against the Jews? Before dealing directly with that question let me say something by the way of parenthesis, so as to avoid misunderstanding. It is this:

"For the purpose of the present investigations Hitler is important for what he has represented, rather than for his personal character when he embarked the German people on the policy that brought about the world catastrophe. He was the central figure around which a number of men grouped themselves, from 1920 onwards, in a movement to gain supreme control over the German people. As the movement developed they were aided and abetted and supported financially as well as politically by the industrial capitalists of the Rhineland; but the initiative did not come from the latter. It came from Hitler as the condottiere of a band of evil men who were united together by a common vice, which at the same time linked them in historical solidarity with the men who launched the first world war and were responsible for the rape-murder atrocities committed in Belgium and elsewhere. In this matter, therefore, the name and personality of Hitler are of historical importance as indicating the psychological roots from which the two world wars sprung and as the embodiment of the nihilistic spirit in which they were conducted.

"The Jewish national tradition for thousands of years has been actively opposed to this particular evil; because it is germinal vice, a virus that poisons the whole life-blood of human existence....In Germany these unnatural vices became a veritable cult among the ruling classes. In 1891 the well-known German psychiatrist, Krafft-Ebbing, one of the great pioneers in that branch of psycho-pathology, published a book entitled *Psychologia Sexualis* in which he declared that sex perversion in Germany was alarmingly on the increase.

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“Commissioner Hans von Tresckow, who was head of a special branch of the Criminal Police Department in Berlin from 1905 to 1919, has published the following in his memoirs:

I can confirm the statement (made by Krafft-Ebbing) that homosexualist groups have been steadily on the increase in recent decades, especially in the big cities. At the present time in Berlin there are for certain more than one hundred thousand persons who are addicts of this practice. They are closely banded together and even have their own paper, *Die Freundschaft*, which appears regularly and defends their interests" (Von Fuersten and Anderen Sterblichen, by Hans von Treschow, p. 110. F. Fontane & Co. Berlin. 1922).

“In subsequent chapters,” continues Igra, “I shall have occasion to quote from this book at length and give authenticated examples of how the vices mentioned here entered as an active factor in deciding the German policy which led to the first world war.”

The Socially Destructive Nature of Homosexuality

It is increasingly commonplace for Americans to be propagandized about the “normalcy” of homosexuality. Just recently my local newspaper ran an Associated Press story under the title “Homosexuality not illness, psychologists reaffirm” (Orange County Register, August 16, 1997). The story reported on a resolution by the American Psychological Association condemning “reparative therapy” by psychologists: treatment which helps homosexuals to change. Those familiar with the history of the “gay rights” movement recognize this as just the latest in a series of political victories (often within opinion-making academic and professional associations) achieved by activists through pressure tactics. Were Samuel Igra living in contemporary American society, he would find many confirmations of his ideas about the political role of homosexuality in the American “gay” movement, its propaganda, and its use of Hitler’s Big Lie tactic.

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He writes, "[The physical aspect of homosexuality] is only one of the outward and visible signs of an inward evil that expresses itself in innumerable destructive ways. Flouting and spurning the most primary and fundamental of all Nature's laws....It is because of this tendency to disrupt the foundations of the social structure that holds men together...that homosexuality is listed as a grave criminal offense in the legal codes of most nations [as was true in the United States when Igra's book was written — homosexual sodomy is still criminalized in 20 states].

"Homosexuality, then, is not a vice that affects the private morals of the individual exclusively. Of course it corrupts personal integrity in the first place, but personal integrity is corrupted in such a way as to make the parties concerned peculiarly liable to be the carriers of other anti-social vices. For one thing, blackmail thrives on this sort of thing; and every accomplice is a possible blackmailer. But although blackmail is a despicable thing, its effect is confined to personal relations and does not directly affect public affairs...

"[P]articularly dreadful from the view point of national welfare is that [homosexuality] sometimes becomes prevalent among the hereditary ruling caste. This was notoriously the case in Germany. Bismarck was sacrificed to the intrigues of the homosexuals around the young Kaiser in 1890. The point would not be of importance now and would have no more than a purely historical interest were it not for the fact that the scandalously immoral conditions which prevailed among the ruling caste in Germany during the regime of Kaiser Wilhelm II made the internal situation so critical that war was chosen as a means of diverting public attention away from the unwholesome spectacle of corruption in high places at home. The Press had turned the limelight on this spectacle and kept it in focus persistently for the seven years preceding the war; that is to say from 1907 to 1914.

"There is mass of direct historical evidence available to prove what has been said in the foregoing paragraphs. I shall deal with this evidence in due course. One testimony, however, shall be given here which bears directly on the causes that led the outbreak of war in 1914. The Diary of Count Robert Zedlitz-Truetschler, Lord Chamberlain at the Court of Kaiser Wilhelm II, has been published in English under the title *Twelve Years at the Imperial German Court* (London, Nisbet & Co. Ltd.). Under the date of November 29, 1908, the Count records the following:

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Yesterday while hunting at Springe the Crown Prince had a long conversation with General von Moltke, the Chief of the General Staff, about the political situation (the internal political situation, he means) and committed himself to the opinion that only war can clear up the confused situation of the country. General von Moltke told me that he had represented to the Crown Prince that the time for Cabinet Wars was over, and that a war which the German people did not desire or understand, and which, therefore, aroused no enthusiasm, would be very dangerous. If the nation once thought that a war had been stirred up for frivolous reasons, merely with the object of helping the ruling classes out of their perplexities - (the italics are mine)[Igra] - it may end with our having to shoot our own subjects.

“It was under those circumstances that the anti-Semitic movement began in modern Germany; it sprang up as a reaction against the Jews, who were the leaders of the crusade denouncing the moral conditions of the time. When the crusade began Hitler was a young man at a loose ends in Vienna. In *Mein Kampf* he has described his reactions to the policy adopted by the Jewish owners and editors of the Vienna newspapers in collaborating with the German Jews to expose the scandals that were rampant at Kaiser Wilhelm's Court. Here is what he says:

To-day it is hard and almost impossible for me to say when the word Jew first began to raise any particular thought in my mind. I do not remember even having heard the word at home during my father's lifetime. If this name was mentioned in a derogatory sense I think the old gentleman would just have considered those who used it in this way as being uneducated reactionaries. In school I found no reason to alter the picture of things I had formed at home.

It was not until I was fourteen or fifteen years old that I frequently ran up against the word Jew, partly in connection with political controversies. These references aroused a slight aversion in me, and I could not avoid an uncomfortable feeling which always came over me when I had to listen to religious disputes. But at that time I had

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no other feeling about the Jewish question....As I thought they were persecuted on account of their faith my aversion on hearing remarks against them grew almost into a feeling of adherence. I did not in the least suspect that there could be such a thing as a systematic anti-Semitism.

Then I came to Vienna... (1907).

"He describes his first impressions of the Austrian capital, how the architecture of the public buildings impressed him and how he was chiefly preoccupied with his own personal problems. But the Jews or the Jewish problem were not yet associated with anything unpleasant in his mind. ... According to his own account, then, he took up his stand under the spur of his reactions to the campaign against William II carried on by the Vienna newspapers. He declares that the attack on the German Kaiser and his most intimate friends was conducted, not by "the Jews," but by "Jews". Why was the German Kaiser attacked? And why was it that Jews rather than others should lead the attack? ...the following historical evidence...will enable each reader to judge for himself....It also establishes the connection between the events of that day and the circumstances under which the second world war was launched."

Igra next quotes at length from the memoirs of von Tresckow to support his (Igra's) contention that homosexuality was rampant in Germany at this time, particularly among the social elites.

"Commissioner von Tresckow, of the Criminal Department at Police Headquarters in Berlin, writes as follows in his Memoirs:

The Criminal Police Department (Kriminalpolizei) had been giving its attention for a long time to the activities of the homosexualists and had collected a wealth of material. Among the criminal files there was a volume of dossiers entitled Homosexual Blackmailers. This contained a large number of photographs which had been taken at police headquarters, of those who had been convicted. The Inspector who began this volume, von Meerscheidt-Huellessem, had rendered a social service in doing so. After his death a will was found to which a

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portfolio was attached containing the names of homosexuals who belonged to the highest social circles...

One of the worst features of homosexuality is that it gives rise to an enormous amount of male prostitution. Many persons who are perfectly normal find it a lucrative though disgraceful trade. In Berlin there are many centers where homosexuals make the acquaintances of accomplices who will serve their requirements. And there are many cafés and taverns which are frequented almost exclusively by such people. The police are powerless to put down this practice, because they require legal authorization to interfere. My experience is that male prostitution has been steadily increasing for some decades past and cases of blackmail are becoming more numerous accordingly; for a person who goes in for this profession is almost always a blackmailer...

Count Fritz Hohenau, ranking as Legation Secretary in the diplomatic service, one evening made the acquaintance of a jockey...well known to the police as a blackmailer. When the Count said good-bye to his companion he believed that his own identity had remained entirely unknown and so he felt quite safe. But in a short while he received a letter demanding money, threatening to make the affair known to the Count's wife and, if payment were not forthcoming, threatening further to denounce the Count to the Prussian Legation at Dresden where the latter was employed. He paid, and then followed one demand after another from a whole procession of blackmailers, until the Count could no longer appear on the streets in Dresden without being molested...

At last he approached myself in despair. I showed him the volume containing the names and photos of blackmailers, from our criminal file. Among the photographs he recognized that of his principal tormentor. We arrested the latter easily...and [he] and his companions were convicted and sentenced to long periods of imprisonment...a reporter came to know about them and wrote a sensational report for his newspaper, giving the name and position of the blackmail victim. The

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Count resigned from the diplomatic service and went to live in Italy.

Count Fritz Hohenhau's brother was military aide-de-camp to the Kaiser, Commander of Regiment of the Cuirassier Guards and also of a Regiment of the Gerdes du Corps. I knew he had the same weakness as his brother but was even more imprudent in his associations. The worst feature of his case was that he took advantage of his position in the regiment to make his subordinates the instruments of his passion...

"Superintendent von Tresckow goes on to relate many other such cases, among them that of Knesebeck, who was a Master of Ceremonies and Usher to the Diplomatic Corps as well as Private Secretary to the Empress. He continues (pp. 122 and 123):

During my time as Commissioner at Police Headquarters the regiments quartered in Berlin and Potsdam were demoralized through and through by homosexuals who made a specialty of soldiers as the objects of their passion. This was particularly so in the cavalry regiments. They were being constantly enticed by homosexuals who found the gala uniform attractive, and many fine young fellows from the country were physically and morally corrupted, during their period of service as military conscripts. Also among the officers, especially in the Guards regiments, there were several homosexuals."

Igra continues: "This authoritative testimony, fully substantiated by evidence produced in open court during the long series of trials that took place subsequently, throws a lurid light on the conditions prevailing in the higher ranks of the Kaiser's army, as well as among the troops. And it must be remembered that Commissioner von Tresckow reports only those cases that came under his own official observation within the Berlin police district. We know from other sources that the same pest infected the other garrison towns; Magdeburg, Koenigsberg, Dresden, Munich, for example. From all these centers came the criminally debauched officers and men who were responsible for the atrocities committed in Belgium and Northern France. These atrocities

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cannot be explained by attributing them to savage instincts let loose by the atavism of war; else why were they not perpetrated even by the Germans during the Franco-Prussian war or by the Allied soldiers in the two world wars? They can be accounted for only as a product of that specific type of debauchery, with its immediate sadistic effects - shown particularly in the brutalization of women - which was rife among the militarist caste in the Kaiser's Germany, and became still more rife among the Nazi hierarchy under Hitler.

“The phenomenon assumes a much more alarming significance when we come to view it from the political angle. Hitherto it has been generally viewed as a question of private morals; but as a matter of fact, it was at the core of the political situation in Germany and affected not only German destinies but the prosperity and peace of the whole world. That is why the matter is a topical one for public discussion just now.

Every monarch [von Tresckow declares] has the social environment he deserves. When the old Kaiser (William I, grandfather of William II) reigned, those surrounding him at Court were men of honour...

If the new Kaiser collected around him men of character and reliability one could only welcome the change; but his impulsive nature led him into choosing men for something in their external manners which appealed to him. And thus it came about that he was soon surrounded by a group of homosexuals; because these people, as I have already explained, had cultivated a flair for sociability and subserviency. The Kaiser himself did not suspect that those in his immediate entourage were addicted to unnatural habits which utterly unfitted them to enter those circles immediately surrounding a monarch. They pleased him and he fully trusted them, without knowing that this trust was often shamefully abused.

The homosexuals clung to one another like burdocks and not one of them kept a secret from the other. Thus they formed a kind of fence around the Kaiser, making a free outlook difficult for him. They sought to keep everything away which might spoil his humour and they took pains to see that only persons of their own ilk should be allowed into the intimate circle

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that surrounded the monarch...It must necessarily cause some surprise that the Kaiser did not see through the kind of people that surrounded him. In my opinion his failure was due, on one hand, to the fact that he was woefully lacking in a knowledge of men and, on the other hand, to the fact that the homosexualists were supreme in the art of dissimulation. People who have to practice a technique of false pretenses throughout their whole lives, so as not to arouse suspicion, naturally attain to a higher pitch of perfection in hypocrisy.

From this point of view one can honestly pity them, because they practice dissimulation from necessity rather than from pleasure. I have often spoken about that phase of their conduct with decent homosexualists - there are such men - and they have told me how it pains them that in their private family circles and in their relations with friends and colleagues they must always remember the interests of their own clique lest they should give a companion away. It is therefore natural that they should cling together and mutually defend each other [emphasis mine].”

I would like to interject here a letter from a German newspaper publisher which recently came into my possession. While the subject of the letter has relevance to several aspects of this study, I believe its best use is to support the last statement of the preceding paragraph. In my several years of battling the homosexual movement, I have seldom observed a homosexual-influenced group or organization that has not manifested this phenomenon; a kind of “gay nepotism.” It is particularly evident in large corporations and in government agencies at every level. Interestingly, the letter is addressed to a Mr. Dan Nimrod of Toronto, Canada, whose article “Jews and Blacks: Spare us the comparison — Gays and lesbians are not our bedfellows” earned him a vicious months-long assault by gay activists who tried unsuccessfully to get him dismissed as a writer for “The Suburban” newspaper.

4th July, 1996

Dear Mr. Nimrod,

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An uncle of mine was a practicing homosexual. During WWII, he employed young seasonal workers at his farm processing plant. His promiscuity was enormous, with his ever changing partners. He was never apprehended by the Nazis, never charged, although such dealings were the talk of the village.

He was drafted into the German army, and when he fell prisoner in Italy, he was permitted to organize a sing and dance theater group in an American prisoner camp. He came back well-fed and very happy, whereas other German prisoners of war came back from U.S. camps from Germany or from French camps, if at all, like walking dead. My age group (14 or 15 yrs old) was nearly wiped out by exposure and starvation in Buchenwald, because most of my fellow Volkssturm draftees were moved to what became the Soviet occupied area.

When the Americans brought democracy to Germany, they started by setting up licensed newspapers. Nazi soldiers like Rudolf Augstein became big pundits and Axel Springer a mogul. I do not know anything about the sexual orientation of these gentlemen. But it is reported that the American and British representatives, who set them up, were deep into the homo scene. Homosexual orgies were part of the game in Hamburg's early newspaper scene. My witness, himself a man of political prominence, is still alive for comment, if needed.

For 13 years I was member of the Liberal party in Bonn, and we had our homo scandals during the last couple of years, especially among the party's youth group. What irked hetero members was that regardless of ability, homos always voted their own into political positions.

Yours,
Erich H. Sontag
Publisher of Stimme der Welt (Voice of the World)
Bonn, Germany

Igra writes, "In his periodical [Der Eigene], Adolf Brandt expresses this sense of solidarity with the pathetic words: 'May these pages assure everyone that love for our friends is for us the highest and holiest thing on this earth; their protection our religion, their freedom our strength, their honour our fatherland!'"

"This peculiar German conception of honour is re-echoed in the motto of Himmler's Gestapo - Meine Ehre ist meine Treue, My honour is My Loyalty; that is to say; loyalty to the clique stands above all loyalty to the nation or people.

"Von Tresckow continues:

From these maxims laid down by Brandt, who was an enthusiast for homosexuality, and who never

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awakened in me anything more than a pathological interest - though he was an absolutely honest man and had the courage to speak out - I think there is only one conclusion to be drawn; namely, that it is not the sense of duty towards one's fellow-men or the nation that forms the rule of conduct for homosexuals; but in every turn of life and in all their striving they think only of the good or harm they may do to their own clique of friends [emphasis mine].

Imagine the members of such a clique as the daily companions of a monarch and one can readily understand the danger such a thing involves not only for the monarch himself but also for the welfare of the country he governs...

The most outstanding member of the clique, indeed I may call him its leader, was Prince Eulenburg - Hertefeld, Count of Sandel, Knight of the High Order of the Black Eagle, and of ambassadorial rank in the diplomatic service. For many years he was the Kaiser's favourite and exercised an influence over the Sovereign which in political and court circles was considered very strong. His status as the Kaiser's friend was so important that he refused many high offices of state, so as not to lose the chance of being constantly in attendance on the Kaiser and in conversation with him....Unfortunately he was crafty and intriguing, besides being jealous of and antagonistic to any person whom he looked upon as a possible rival as the Kaiser's favourite. He favoured and pushed his own creatures into positions where they could be of use to him.

He did not hesitate to invent and circulate the most scandalous lies about decent men who were trusted by the Kaiser, with a view to making it impossible for them to hold their positions. One of these was Count Dohna-Schoblitten, who wrote a letter to Eulenburg: 'You are such a liar that I am conscience-stricken at the thought of having introduced you into the company of our beloved and revered Kaiser, King and Lord.'

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Igra writes, "Prince Eulenburg's most intimate friend was Count Kuno Moltke, Commander of the Berlin garrison, von Tresckow goes on to relate. The Count's wife divorced him and he did not contradict her evidence in court. After mentioning von Hohenau and Knesbeck again, the Commissioner comes to the case of Count Edgard Wedel, Master of Ceremonies and Chamberlain, who had his apartments on the parterre floor of the palace and among all the Court officials had the name of being the most expert intriguer.

I came to know him [says von Tresckow] when he was being hard pressed by a blackmailer. He made no secret of his homosexuality and I often had to warn him that he was running the risk of falling into the clutches of the law, in which case I could not protect him. He used to powder and paint, wore lace frills and did crochet-knitting like a lady. He bestowed unlimited adulation on the Kaiser, finding everything about Monarch great and superb. He called the Kaiser the genius who created the German Fleet, etc. But after the trials, in which he was a witness and which led to his dismissal and deprivation of all his decorations, Wedel's glowing love for the Kaiser turned into savage hatred.

"These are only a few of the prominent figures, sketched by von Tresckow, that held the foreground in the social and political picture of Germany as it was on the eve of the first world war. On reading his book and many others dealing with that period, such as Maximilian Harden's *Koepfe*, in three large volumes, or in going through the contemporary newspaper files, one has the sensation of hearing a re-echo of the charges made against the Knights Templars at the macabre trials held in the middle ages when Philip the Fair stamped out the evil from France...

"The state of affairs briefly sketched in this chapter could not possibly last. The Kaiser had been approached again and again. He was implored to clean out the Augean stables at Potsdam and in the Army. But he refused to believe or act. Bismark was dismissed in 1890. Political and personal motives had induced the young Kaiser to get rid of the man who had brought about German unity and founded the German Empire....The Iron Chancellor knew who were the chief organizers of the personal conspiracy against him but there are no historical grounds for believing that he was then aware of the scandals

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connected with the private lives of the ringleaders. During the first few years of his retirement he seems to have realized that there was something morally wrong in the whole social background of Potsdam and that the poison was extending to the political and military sphere. It was most probably with this thought in mind that he asked Maximilian Harden to visit him in 1892...

"It is to this visit that we are to date the original inspiration of Harden's crusade against the Potsdam clique. The crusade culminated in the sensational trials of 1907-8, which aroused public clamour that continued for five years and was quelled for the time being by the declaration of war in 1914."

An interesting sidenote on Harden is found in The Occult Roots of Nazism (NY University Press, 1992) by Nicholas Goodrick-Clarke. Some time after the Potsdam trials, Harden was the target of a failed assassination attempt by members of the Germanen Order, the nationalistic/occultic organization founded by Guido von List and Jorg Lanz von Liebenfels (pp.123, 133). The Bavarian chapter of the Germanen Order, called the Thule Society, spawned the German Worker's Party in late 1918 (which became the Nazi party on April 1, 1920 under Hitler).

Igra continues: "Maximilian Harden was the most influential political journalist in Germany at that time. He was often accused of being too intransigent, but everyone knew that he was incorruptible..."

"Among the influential journalists of the time Harden was the only one who had courage enough to take a public stand on a moral principle which affected at the same time the political welfare of the country. In taking this stand, however, he had the backing of the Prince von Buelow, the Imperial Chancellor at that time. Von Buelow was seriously perturbed about the political influence exercised on the Kaiser by the clique of moral perverts surrounding him at Potsdam. The Chancellor supplied Harden with documentary evidence of that influence.

"Note. - My [Igra's] contention, that Harden's campaign against the Potsdam perverts gave rise to an anti-Semite reaction that subsequently developed into the colossal persecution of the Jews with which we are now familiar, is corroborated by George Sylvester Viereck in his book, The Kaiser on Trial (published by Duckworth, London)..."

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“Harden was now determined to overthrow with his pen William II and the Camarilla. But mightier forces than Harden's pen were needed to accomplish his purpose. Emperor and empire withstood his attack. He only succeeded in bespattering his country's flag and preparing the vendetta against the Jews after the fall of the empire...”

A substantial part of Igra's book recounts the details of courtroom prosecutions arising from the intrigues of homosexuals in the Kaiser's entourage prior to WWI. It is of limited interest to this study, although two excerpts from this section are of special relevance. (A brief account of one scandal, involving Frederick Krupp, is given later in this book.)

First is the Adolf Brandt incident, in which this leader in the homosexual movement was used to attempt to discredit its leading antagonist, Chancellor Prince von Buelow. In The Pink Swastika, Brandt (spelled Brand there) is exposed as a major figure in the development of the “Butch” faction of the German “gay rights” movement (which was most closely associated with Nazism). This incident is of particular interest because it ties Brandt with the “closeted” homosexual power-brokers behind the scenes in Germany. It also reveals an early use of a now all-too-common tactic.

Igra writes, “One of the indirect and despicable moves that they staged against von Buelow was inspired by the idea of tarring him with their own brush. Adolf Brandt, formerly a school teacher and now editor of the official homosexualist organ of The Community of the Elite, accused the Chancellor of unnatural relations with his male secretary, Schaefer, assuring the readers of the paper that he was in possession of irrefutable documentary evidence to prove the charge. Prince von Buelow brought the matter officially to the notice of the police authorities, who charged Brandt with criminal libel. It turned out that Brandt had acted honestly according to his lights, his instigator being Count Guenther von der Schulenburg [who] was well known as a political intriguer.

“Having no evidence whatsoever and fearing to face the court as Brandt's star witness, he fled the country and went into hiding abroad. Brandt was found guilty and was sentenced to imprisonment for a period of eighteen months. Though there was no need to protest his innocence, Brandt having confessed in court that he possessed no evidence whatsoever and that he had acted on the word of von Schulenburg, the Chancellor took the occasion to make a public

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protest against the practice of unnatural habits which was then rife in Germany. He did not mince words, but condemned every form of sexual immorality as eventually undermining the national well-being not only in the social but also in political life. It is interesting to note here that during the trial a letter from Schulenburg was produced in which the following occurred: 'His Majesty is still constantly surrounded by the Warm Brethren (pet term among the homosexualists). Though he does not hold with their penchant as such, he is all the more in the hands of such people, and has become so spoiled that he can no longer listen to the truth'"

Second is an excerpt from Commissioner von Tresckow's memoirs which reveals the extent to which homosexual culture had corrupted the German military.

"In his speech before the Reichstag," writes Igra, "von Buelow protested against the suggestion that the German Army and people were 'rotten at heart', and declared: 'The state of the Imperial German Army has nothing in it to warrant comparison with Imperial Rome in its decadence.' The police records and military records of the time show that the Chancellor's defense of the German Army did not correspond to the actual truth. There was much in the Imperial German Army to warrant comparison with Imperial Rome in its decadence. Under date 3/7/07 - that is to say, almost exactly four months before the Chancellor spoke - Police Commissioner von Tresckow made the following entry in his diary (ibid. pp. 185-186):

The Commanders of the Berlin and Potsdam Guards Regiments come to me almost every day to ask my advice as to what they can do to combat the pederasty which has become prevalent among the soldiers of their regiments [emphasis mine]. Through the Police President I had already sent a written communication to the headquarters of the military governor of Berlin, stating that the complaints had been made against the unabashed conduct of the soldiers especially in the Zelte neighbourhood and other parts of the Tiergarten.

In these places the soldiers behaved like prostitutes. they directly offered themselves to the homosexuals, who mostly belonged to the cultured classes. A short while

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previously it happened that even the Minister of the Interior, von Bethmann...was accosted in this way while taking a chance stroll in that neighborhood.

When he informed me of this I sent (plain clothes) police to patrol that district and keep it under observation. My men reported that the goings-on were absolutely scandalous. In the written message I sent to the Berlin military headquarters I gave a frank and truthful description of the scandalous conditions; and the Military Governor handed the message to the G.O.C. General von Kessel, the G.O.C., asked me to come and discuss the matter with him. I took the opportunity of stating my opinion that something could be done only if the heads of the various companies and squadrons would administer corrective punishment and exercise strict supervision over the men.”

Hitler's Reactions in Vienna

Igra resumes, “Prince Eulenburg had left a soiled reputation behind him in Vienna, where he had been German Ambassador to the Court of His Most Catholic Majesty, Emperor Francis Joseph II. He had used a bathing establishment as a place of assignment for unnatural practices with male companions. The manager of the establishment threatened to expose the German Ambassador if the latter did not pay over the sum of 60,000 Kronen; that is to say, £2400 sterling at the exchange of the time. Prince Eulenburg could not afford so large a sum and appealed for help to the foreign Office in Berlin. Prince Hohenlohe, who was German Chancellor at that time, ordered the money to be paid from a special fund (Dispositionsfond) in the Foreign Office...

“As a consequence of the scandal in Vienna the name of Eulenburg was of local interest when reports of the famous trial were appearing in the newspapers of the world. The Vienna Press featured the whole story of the Berlin and Potsdam scandals.... They made attractive copy for a period of several years for the Austrian papers, whose readers welcomed everything that helped to take the ‘bounce’ out of the flamboyant young German Kaiser whom they cordially disliked....Some of the big Vienna newspapers were directed by Jews, who were practical journalists and recognized the news value of the Berlin scandals.

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"Adolf Hitler was in Vienna at that time....Having failed to secure recognition at the Vienna Academy of Arts for what he considered his outstanding artistic talents, he sought to turn the blame for his failure away from his own officially declared inferiority and throw it on the Vienna authorities who showed themselves incompetent judges of artistic merit when they turned down Hitler's application for a scholarship. It is a common form of psychological compensation. Hitler now posed as the champion of a greater and more powerful German nation and claimed citizenship in it by right of his German blood...

"While [Hitler] was thus posing as the protagonist of Germany the homosexual scandals placed Germany and the Kaiser in an unfavourable light before the eyes of the world. Hitler felt it as a personal blow. It awakened the consciousness of his own sex instincts, which were abnormal. We need not discuss the question whether he was a homosexual, impotent or a sadist pervert, or all three together. The fact remains (see *Mein Kampf*, pp. 58-61) that he felt a personal hurt when he read that in the libel action, Moltke versus Harden, Moltke was examined by a doctor whom the Court of Justice had appointed and that this medical expert had officially testified in Court that Moltke was sexually abnormal. One can imagine the effect of all this on the young outcast in Vienna, who had overfed his imagination with visions of Germany's greatness and the glory of her Kaiser. For him there was magic in the word "Moltke", ever since the Franco-Prussian war and the glorious victory of Sedan. The Moltke now implicated was a cousin of the great Field-Marshal. He was a full-fledged General in command of the Berlin garrison and for seven years aide-de-camp to the Kaiser...

"During his time as German Ambassador in Vienna, instead of attending to his strictly diplomatic duties, Eulenburg cultivated the society of German-Austrians, encouraging among them ideas of pan-Germanism, racial expansionism, Nordic mysticism...acclaiming the pseudo-theosophy of Rudolf Liechtenstein and other semi-oriental, semi-barbaric exoticisms. Hitler became associated with this group through their writings and meetings. They looked to Potsdam and the Eulenburg coterie there for inspiration and guidance. In his half-conscious day-dreaming the down-at-the-heels house-painter's mate...associated himself with the group around the Kaiser as intimately as the soldiers and sailors, valets and jockies, fishermen, butchers' boys, etc., whose names had been mentioned in the Berlin and

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Munich courts in conjunction with those of Eulenburg, Moltke, Wedel, Hohenau and others. When the scandal was glaringly publicized in the Vienna Press, Hitler felt that the guilt of his own conscience had been laid bare.”

Adolf Hitler and Homosexuality

It is helpful here to interject a profile of Adolf Hitler. Walter C. Langer was an American psychiatrist who was asked in 1943 to prepare a psychological analysis of Adolf Hitler for the OSS and the Allies which helped them to predict Hitler's future conduct. His top-secret report was published 29 years later in book form.

Excerpt from Walter C. Langer's *The Mind of Adolf Hitler: The Secret Wartime Report*, (Signet, 1972) called “A masterpiece” by the *New Republic*, and “Fascinating Reading” by the *Los Angeles Times*. *Publisher's Weekly* said it was “...charged with brilliant insights...”

Hitler has for many years been suspected of being a homosexual, although there is no reliable evidence that he has actually engaged in a relationship of this kind. Rauschnig reports that he has met two boys who claimed that they were Hitler's homosexual partners, but their testimonies can hardly be taken at its face value. More condemning would be the remarks dropped by Foerster, the Danzig gauleiter, in conversations with Rauschnig. Even here, however, the remarks deal only with Hitler's impotence as far as heterosexual relationships go without actually implying that he indulges in homosexuality. It is probably true that Hitler calls Foerster “Bubi,” which is a common nickname employed by homosexuals in addressing their partners. This alone, however, is not adequate proof that he has actually indulged in homosexual practices with Foerster, who is known to be a homosexual.

The belief that Hitler is homosexual has probably arisen because he does show so many feminine characteristics and because there were so many homosexuals in the Party during the early days and many continue to occupy important positions. It does seem that

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Hitler feels much more at ease with homosexuals than with normal persons, but this may be because they are all fundamentally social outcasts and consequently have a community of interests that tends to make them think and feel more or less alike.

In this connection it is interesting to note that homosexuals, too, frequently regard themselves as a special form of creation or as chosen ones whose destiny it is to initiate a new order. The fact that underneath they feel themselves to be different and ostracized from normal social contacts usually makes them easy converts to a new social philosophy that does not discriminate against them. Being among civilization's discontents, they are always willing to take a chance on something new that holds any promise of improving their lot, even though their chances of success may be small and the risk great. Having little to lose to begin with, they can afford to take chances that others would refrain from taking. The early Nazi Party certainly contained many members who could be regarded in this light. Even today Hitler derives sexual pleasure from looking at men's bodies and associating with homosexuals. Strasser tells us that his personal bodyguard is almost always 100 percent homosexuals. He also derives considerable pleasure from being with his Hitler Youth, and his attitude towards them frequently tends to be more that of a woman than a man.

There is a possibility that Hitler has participated in a homosexual relationship at some time in his life. The evidence is such that we can only say that there is a strong tendency in this direction....From these indications, however, we would conclude that for the most part these tendencies have been repressed, which would speak against the probability of their being expressed in overt form. On the other hand, persons suffering from his perversion sometimes do indulge in homosexual practices in the hope that they might find some sexual gratification. Even this perversion would be more acceptable to them than the one with which they are afflicted.

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Igra continues: "It is against this pathological background that we are to place Hitler's own story of how and why he turned against the Jews and became a violent anti-Semite. When he read the newspaper disclosures of the Potsdam and Berlin scandals he felt that he himself was attacked. But instead of looking inwardly and examining his own conscience...he sought to throw the blame elsewhere. In self-defense he did not wish to acknowledge the truth of the accusations against heroes of his day-dreams, though these accusations had been proved in open court and the verdict accepted by the Kaiser himself, who had deprived Eulenburg of his position and all his honours, had dismissed Moltke from the service and followed a like course in many other cases. Still Hitler, because his irrational bias went the other way, could not face the truth and admit to himself that his admiration had been misplaced. He sought an alibi. And he found it in the Jews.

"Harden was a Jew. Many of the most prominent journalists in Germany were Jews. The owners and directors of the big Vienna papers were Jews. Hence the conclusion that the attack owed its origin, mainly if not exclusively, to Jewish inspiration.

"The deeper spring of the impulse that gave driving force to the Harden crusade were to be found in the Jewish tradition. Harden was bound to come into conflict with the Court homosexuals precisely because of his Jewish inheritance. Here we have an instance of that logical dynamic which is inherent in the basic ideals of life and conduct that govern the destinies of mankind. Only a Jew can understand and grasp, with the instinct as well as the intellect, how the vice of homosexuality undermines the very foundation of human existence; and only a Jew, answering the call of his racial blood and traditions, finds himself spontaneously taking up arms against it. In this matter there is no place for compromise. Those who practice homosexuality and defend it are aware of what is at stake. For this reason they strive not only to destroy the persons who oppose them but also discredit the ideas which their opponents stand for [emphasis mine]. And they know that throughout her long history Israel has been the unrelenting champion of those ideas."

In working with Igra's material, I have seldom found grounds for disagreement, but here I feel I must comment. As a non-Jewish Christian I can honestly assert that I, too, can understand with both intellect and instinct "how the vice of homosexuality undermines the

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very foundation of human existence." I believe this perspective is shared by many Christians and even non-Christians. As the Apostle Paul said in Romans 1:19-20, "what may be known of God is manifest in them, for God has shown it to them. For since the creation of the world His invisible attributes are clearly seen, being understood by the things that are made, even His eternal power and Godhead..."

I agree with Igra that those " who practice homosexuality and defend it are aware of what is at stake. For this reason they strive not only to destroy the persons who oppose them but also discredit the ideas which their opponents stand for." Indeed, I believe that this may be his most important observation in Germany's National Vice. In the many dozens of interviews and radio shows in which I have participated since writing The Pink Swastika I have stressed one opinion above all others:

The danger of the "gay rights" movement is not in the details of any political agenda item, but in the fact that the underlying goal of the movement is the elimination of the Judeo-Christian sexual ethic as the guiding moral principle of Western culture. Unrepentant "gays" stand condemned before the Biblical standard for human sexuality -- life-long monogamous heterosexual marriage -- and must therefore destroy this standard if they are to achieve the "acceptance" (and power) they so desperately crave.

Igra resumes, "Harden himself had no idea that he was fighting Israel's war when he started the campaign against the German sexual perverts. He declared that he had only one end in view; namely, to get rid of the homosexuals around the Kaiser. At first sight the whole affair seems to have no necessary connection with Jewish ideas and traditions. But the fact is that it was left to the Jew, Harden, to set the ball rolling. Bismarck himself did not take the initiative, he turned to Harden. So did Professor Shweninger, Bismarck's medical adviser. Later on Holstein and Chancellor von Buelow also sought Harden's assistance; and so did the unfortunate divorced wife of Count Kuno von Moltke. They and many others turned to the Jew, Harden, and besought him to take the lead in liberating Germany from the homosexual curse. Only the Jew, Harden, had the courage to come before the public and undertake the work of cleaning Germany from

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the moral plague. He was also ready and willing to suffer the consequences.

“That was the ineluctable logic of the whole drama. For only in a descendant of Abraham, of the men of Gibeah, Hoseas, Rabbi Saul - afterwards Paul, Simon - afterwards Peter, Jude and the others, could those voices from the world's great moral teachers find a ready and sure response...

“As early as 1907-9, the years of his sojourn in Vienna, Hitler displayed at least latent homosexual traits by declaring his solidarity with the German perverts. The natural instincts of human decency which are in every normal being and react with revulsion at the first mention of sexual perversion were obviously not a part of Hitler's nature. He could not understand such a feeling in the case of those Jews who, from patriotic motives, exposed the moral obliquity of certain persons occupying the highest positions in Germany socially as well as politically. On the contrary, he acted in accordance with the German proverb that "attack is the best defense". He forthwith attacked the Jews with lies and slander.”

It would undoubtedly pain Mr. Igra immensely if he were alive today to see the state of Jews in the Western nations. I refer the reader to “How American ‘Gays’ are Stealing the Holocaust,” which mentions homosexual achievements in overturning Jewish views on homosexuality. Would that it were true that “a Jew, answering the call of his racial blood and traditions, finds himself spontaneously taking up arms against it.” Too often today, it is Jews who are leading the attack on Biblical morality.

Hitler's Chosen Associates

Igra writes, “Just as the Kaiser had done in pre-war Germany, Hitler gathered homosexuals around him. The moral pervert, Captain Ernst Rohm, who gave Hitler his first start and helped more than any other person to bring him to power, was his intimate friend for more than fourteen years. When the private doings of the National Socialist leaders in his immediate entourage became known throughout Germany and even abroad, Hitler saw that his own career was in peril. He tried to prove an alibi by getting rid of a number of his friends in the horrible ‘blood purge’ of June 30, 1934. But a large number of sex perverts still remained in Hitler's entourage and continued to rule Germany, as they did in the Kaiser's time.

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"Thus, within the space of twenty-seven years in Germany, there were two homosexual scandals which gave rise to worldwide repercussions and had the gravest historical results....

"A few days after the murder of Dr. Dollfuss in Vienna (July 25, 1934) the semi-official Italian newspaper, *Il Popolo di Roma*, published the comment:

Pederasts and assassins rule in Berlin.

"By intimating that the authors of the Vienna crime were directly associated with the 'pederasts and assassins' who ruled in Berlin, Mussolini's paper made a grave accusation against the German government at a time when friendly relations existed between the two countries. Under ordinary circumstances the publication of such a statement would have given rise to a diplomatic protest and demanded an explanation. Yet, as far as is known, Hitler made no such protest. Moreover, Mussolini backed up his accusation by ordering the mobilization of Italian troops on the Austro-Italian frontier, as a gesture against Hitler's designs on Austria. But Hitler made no counter-move.

"The explanation of Hitler's silence and inactivity in the face of the Italian challenge may be, and probably is, that he was cowed by Mussolini's blackmail. Mussolini knew that the murder of the Austrian Chancellor had been ordered by Hitler and that this was not done from political motives exclusively. He knew that personal revenge against Dollfuss was the chief motive working in the dark recesses of Hitler's mind. For Dollfuss had come into possession of an authentic affidavit which connected Hitler directly with the moral scandals I have spoken of in the previous chapters of this book. In the light of the mass murders carried out by Hitler's orders on June 30, 1934, it showed that the destinies of Germany, and therewith the peace of Europe were at the mercy of a pathological criminal who was surrounded by a group of sexual perverts like himself.

"Under these circumstances the Austrian Chancellor felt it his duty to bring the information he had received to the knowledge of other European governments and the Vatican. Accordingly, he had certified copied of the affidavit made and entrusted to the diplomatic representatives of these governments in Vienna. That is the account which has been given me, and I have every reason to believe it to be at least substantially true. Among others Dr. Hermann Rauschnig

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assured me that he had seen a copy of such a document, which was in the hands of a foreign government. It declared that Hitler had been a male prostitute in Vienna at the time of his sojourn there, from 1907 to 1912, and that he practiced the same calling in Munich from 1912 to 1914. Mussolini obviously knew of the existence of this document, and had a copy of it at his disposal when he charged Hitler with pederasty and murder at one and the same time.

“If the facts related in this affidavit be true they throw light on much that has hitherto remained dark in the background of Hitler's personal history and the crimes connected with his name. For instance, the revelations contained in the document indicate the channels through which Hitler gained access to bourgeois political circles in Vienna and enjoyed the friendship of the Burgomeister there, the notorious anti-Semite, Dr Karl Lueger. In *Mein Kampf*, where Hitler tells the personal story of his early years, one has the distinct impression that he is deliberately concealing something which would do him harm if made known. Hence his effort to establish an alibi, by pretending that he made his living at manual labour as a hodcarrier and bricklayer's mate. But the alibi is not convincing. The Dollfus document would explain much that Hitler has purposely left out.

“Captain Rohm, for instance, was a notorious sex pervert. He held an official position at the Bavarian War Office in Munich and gave Hitler his first job there as a political spy for the army. Hitler's introduction to Rohm could be accounted for by the facts related in the Dollfuss document; for, as Princess Catherine Radziwill pointed out in a review article published in the United States some time ago, Rohm had been associated with Eulenburg.

“Now, Eulenburg had a number of homosexual friends in Vienna whom Hitler undoubtedly knew; for Hitler was received by Eulenburg at his Schloss near Berlin in 1921, and through Eulenburg made contact with some members of the Prussian House of Lords in Berlin. Indeed, he was received by them in the National Club there....very early in his career Hitler was brought into contact with the firm of Krupps and that the head of this organization had been notorious for the same kind of moral turpitude as the Court camarilla around the Kaiser. The head of the Krupp family today was originally named von Bohlen und Halback. It was only on his marriage with Bertha Krupp that he assumed the prefix of Krupp. Bertha Krupp's father was the last male representative of the family. He committed suicide following public disclosures of his perverse practices with

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waiters in big German hotels and also during trips in Italy, particularly on the occasion of his stay at Capri...

"The point of importance here is that Krupp was undoubtedly associated with the Eulenburg-Moltke-Hohenau ring, and that many of his friends and theirs held great positions in the great armament-building organization, to which they were appointed, not exclusively or even chiefly because of technical qualifications but partly through the esprit de corps of the Eulenburg set. Among these was [Dr. Alfred] Hugenberg, who was one of Hitler's first supporters among the industrialists."

A profile on Frederick Krupp is useful here.

Frederich (Fritz) Krupp
and the Ruling Elite of the Second Reich

Excerpt from William Manchester's *The Arms of Krupp*, (Little, Brown and Company, 1968).

The first Berliner to suspect that Krupp had become an ardent pederast was Conrad Uhl, proprietor of the Hotel Bristol. Learning that Fritz had adopted the practice of sending his wife to a different hotel when he and Marga were visiting the Capital together, Herr Uhl was puzzled. The mystery was quickly cleared up; Krupp called upon the Hotelier and informed him that from time to time he would be sending young Italian men to the Bristol with letter of introduction...He would pay their wages of course. All he asked in return was that they were to be released from his duties whenever he was in town, to provide him with companionship. Uhl was taken aback, but he supposed a great industrialist must be indulged...

Thus began the Fall Krupp (Krupp case), which before it had run its course would shake the throne of the Allerhochsteselber himself. To grasp the full implications of Fritz's diversions one must appreciate the peculiar status of male homosexuality in the Second Reich. It was

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the vilest of offenses — and, paradoxically, the most prestigious. Under the notorious Paragraph 175 of the German penal code anyone remotely associated with inversion was an unspeakable criminal, subject to a long sentence at hard labor. That is what had driven Uhl to [Police Commissioner] Tresckow. Friedrich Alfred Krupp was his star guest, but he had placed the Bristol in a hideous position. A nominal employer of Krupp's passive lovers Herr Uhl was, in the eyes of the law, a pimp for deviates...

On the other hand, it is significant that Tresckow wasn't startled...[he was] at that time engaged in several hundred major investigations, each involving an eminent citizen of the Reich. Wilhelmine Kulture's emphasis on masculinity had produced a generation of perverts.

Abroad sodomy was known delicately as “the German vice,” the most virile men in the empire wrote gushing letters to each other. Among the skilled [sodomites] were three counts, all aides-de-camp of the Kaiser; the Kaiserin's private secretary; the court chamberlain; and the All-Highest's closest personal friend, Prince Philip zu Eulenburg und Hertefeld, who was sleeping with General Count Kuno von Moltke, the military commandant of Berlin. The King of Wurttemberg was in love with a mechanic, the King of Bavaria with a coachman, and Archduke Ludwig Viktor — brother of Austro-Hungary's Emperor Franz Josef — with a Viennese masseur....Naturally, the police weren't going to arrest such men.

[With Krupp] The situation was far graver than the police knew. Fritz's wildest partying had been confined to the little lotus-eating nodule of Capri ...[where] in the words of a fellow expatriate, he “let himself go.” ...A grotto was transformed into a terraced, scented Sodom. Favored youths were enlisted in a kind of Krupp fun club...and now and again, when the boys were intoxicated by wine and Krupp by his passions, the love play was photographed....Prints were hawked by a local vendor of pornography....From the pictures it was clear that some of his companions were mere children.

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We return to Igra: “We now come to the episode mentioned by Heiden, that caused Hitler's sudden departure from Berlin in 1921. His party in Munich was then only in its elementary stages of formation. As a matter of fact it had not been founded by him at all, and the story he tells in *Mein Kampf* that he was the seventh member to join it is untrue. It had more than a hundred members before Hitler joined, and he had been founded as a workers' party. Its founders now felt that Hitler was simply exploiting them for his own purposes and were riled to think that he was playing the dandy in Berlin and hobnobbing with aristocratic and plutocratic circles there. They obviously knew also something of the moral character of the people with whom he was associating.”

Here, Igra discusses dissension among Nazi Party members and their implication in “the text of a circular notice which they sent round...that Hitler was introducing shady and criminal elements into the party and was determined to base his support on his connections with various well-known perverts.” This intraparty feuding continued throughout the history of the Nazis, as is attested by many historians including William Shirer.

William Shirer on Nazi Homosexuals

Upon his death on December 28, 1993 William Shirer was glowingly eulogized by the New York Times News Service and the Associated Press. His classic Nazi history, *The Rise and Fall of the Third Reich*, (Fawcett Crest, 1960) was hailed upon its release as “One of the most important works of history of our time,” by The New York Times and “Superb History” by the Chicago Tribune. The following quotes are excerpted from Shirer's 1960 paperback edition:

Shirer writes,

There were two members of this insignificant [Nazi] party who deserve mention at this point; both were to prove important in the rise of Hitler...Captain Ernst Rohm...had joined the party before Hitler...A tough, ruthless driving man — albeit, like so many of the early Nazis, a homosexual — he helped organize the first Nazi strong-arm squads which grew into the SA.... Dietrich

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Eckart...often called the spiritual founder of National Socialism...became a close advisor to [Hitler]... introducing him to...such future aides as Rudolf Hess [also homosexual](p. 64f.).

Shirer describes the internal condition of the party:

...in those years when Hitler was shaping his party to take over Germany's destiny he had his fill of troubles with his chief lieutenants who constantly quarreled not only among themselves but with him. He, who was so monumentally intolerant by his very nature, was strangely tolerant of one human condition — a man's morals. No other party in Germany came near to attracting so many shady characters...pimps, murderers, homosexuals... Hitler did not care, as long as they were useful to him. When he emerged from prison he found not only that they were at each other's throats but there was a demand from the more prim and respectable leaders such as Rosenberg and Ludendorff that the criminals and especially the perverts be expelled from the movement. This Hitler frankly refused to do. (p.173).

The greater part of these conflicts, interestingly, were between the homosexuals themselves who, according to Shirer "quarreled and feuded as only men of unnatural sexual inclinations, with their peculiar jealousies, can" (p. 172). He writes,

By 1926...the charges and countercharges hurled by the Nazi Chieftains at one another became so embarrassing that Hitler set up a party court to settle them and prevent his comrades from washing their dirty linen in public. This was known as the USCHLA from Untersuchung-und-Schlichtungs-Ausschuss [Committee for Investigation and Settlement]. Its first head was a former general, Heinemann, but he was unable to grasp the real purpose of the court, which was not to pronounce judgment on those accused of common crimes but to hush them up and see that they did not disturb party discipline or the authority of the Leader. So the general was replaced by...Major Walther Buch, who was given

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two assistants. One was Ulrichs Graf [a homosexual], the former butcher who had been Hitler's bodyguard; the other was Hans Frank [also a homosexual], a young Nazi lawyer... This fine judicial triumvirate performed to the complete satisfaction of the Fuhrer. A party leader might be accused of the most nefarious crime. Buch's answer was, "Well, what of it?" (ibid.:174).

Igra resumes, "I think it is reasonable, and agrees with the results of scientific research in criminal sociology, to hold that the psychological forces that let loose the sadistic orgies of the concentration camps, the mass murders in Germany before the war began at all, and the subsequent atrocities in the occupied countries, may be attributed mainly to one source and that this source is the moral perversion which was rampant among the Nazi leaders and which had its typical embodiment in Hitler himself.

"It is surely significant that while Hitler's own sexual abnormalities were of a definitely sadistic kind, the creatures whom he entrusted with administration of power over the people - the Police President, the Commander of the Storm Troops, the Reich Leader of Youth, to name only a few - were sexual criminals of a similar stamp. The same can be said of the most outstanding among the S.S. and S.A. group-leaders and the gauleiters.

"The first Police President to be appointed under the Nazi regime was Count Helldorf, well known for his unnatural sexual practices. Before he became a police president he was persistently forced to pay blackmail and was always in need of money. He borrowed heavily from Hitler's astrologer, Hanussen..."

Here we can pick up the story from Igra's own source, Otto Strasser in Hitler and I. Strasser first recalls the spirit of the times before addressing Helldorf's atrocities. Strasser writes,

German culture, manners, literature, the theater and the cinema necessarily reflected these dangerous and troubled times, when morality foundered in the need for forgetfulness, intoxication, sensationalism, and eccentric pleasures. Night clubs sprang up like mushrooms. Naked dancers exhibited themselves to the applause of audiences drunk with liquor and lubricity. It was the era

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of sadism and masochism, of perversion, eccentricity, and crankiness of every kind. Homosexuality and astrology flourished. Nobody can have forgotten the trials of Kurten and of Haarman, the Vampire of Dusseldorf [a German Jeffrey Dahmer].

One of the most curious phenomena of the post-war period was undoubtedly Hanussen, the supreme clairvoyant, who acted as medium to that other clairvoyant named Adolf Hitler. Hitler is generally believed to have got rid of Hanussen, as he got rid of so many of his other friends as soon as they became inconvenient. In reality this was not the case. Hanussen was a Jew, and believed that Hitler's racial principles might one day be applied to his disadvantage. He therefore tried to conciliate Count Helldorf, a pervert who was perpetually short of money, by lending him large sums, in exchange for which he was given receipts which he carried in his wallet. But Helldorf had no intention of paying this inconvenient creditor. As soon as he became police chief after Hitler's accession to power, he had him murdered. Hanussen had foreseen everything except this. The receipts signed by Helldorf were never found" (Strasser, pp. 25-26).

Further information on Von Helldorf is useful here.

On SA Leader Wolf Heinrich Graf von Helldorf (1896-1944).

Excerpted from Louis Snyder's Encyclopedia of the Third Reich (McGraw-Hill, 1976).

Police president of Berlin and member of the conspiracy against Hitler. Wolf Heinrich von Helldorf was born in Merseburg on October 14, 1896. Just eighteen years old at the outbreak of World War I, he served as an officer and in 1916 as the leader of a machine-gun company.... After the war he joined the Rossbach group, one of the [mostly homosexual] freebooter Freikorps units, and fought in street battles against the Communists in the Rhineland....In 1926 he joined the Nationalsozialistische Deutsche

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Arbeiterpartei and in 1931 became an SA leader in Berlin. In 1933, after Hitler became Chancellor, Von Helldorf was named to high posts in both the SA and the SS in Berlin-Brandenburg (p. 141).

Igra continues: “The vices of Captain Rohm, commander of the storm troops, with three million men under his control, were a matter of world-wide knowledge and comment. Baldur von Schirach, Reich Leader of the Youth from the time of Hitler's accession to power until 1939, was arrested by the police for perverse sexual practices and liberated on the intervention of Hitler, who soon afterwards made him leader of the Hitler Youth. Among the S.S. and S.A. group-leaders and gauleiters the more outstanding criminals in this matter were Edmond Heines, S.A. group-leader at Breslau, Julius Streicher, gauleiter of the Nuremberg district, and Kube of the Frankfort-on-Oder district. Heydrich, Deputy Chief of the Gestapo, was dismissed from the Navy for immoral sexual conduct. This criminal list might be lengthened to fill many pages.

On Ernst Rohm and the Early SA

Excerpted from German journalist Heinz Hohne's *The Order of the Death's Head: The Story of Hitler's SS* (Ballentine Books, 1969), praised by *The New York Times Book Review* as “A monumental achievement.”

[I]n Ernst Rohm, the new Chief of Staff of the SA, Hitler was keeping a man who was running the SA through a ring of blatant homosexuals and turning the National-Socialist revolutionary army into a pervert's playground.

Rohm had never made any secret of his tendencies saying 'I admit straightaway that I do not belong to the goody-goodies, and have no desire to do so.' Any attempt by the State 'to regulate human instincts by law or divert them into other channels' he countered with a quotation from Richard Wagner: 'Folly, folly, everywhere folly.' He rejected with scorn protests by leading National-Socialists. He told the Berlin Dr. Heinsoth, for instance: 'I am quarreling violently with that blockhead

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moralist Alfred Rosenberg. His articles are aimed primarily at me since I have never made any mystery of my views. That is obvious since in my case 'people' have had to get used to these criminal goings-on in National Socialist circles.

Rohm's abnormal leanings had been common knowledge since he had taken a Berlin gigolo, Herman Siegesmund, to court for theft of a suitcase. On the evening of 13 January 1925 Rohm had invited Siegesmund to a glass of beer in the Berlin Marienkasino followed by the usual sequel to such an encounter. Siegesmund stated in evidence: 'While we were sitting fully clothed in the room of the hotel, Herr Rohm took a cigarette case from his pocket; I noticed that a slip of paper fell out and I picked it up. About half an hour later I left the hotel room because Herr Rohm expected me to take part in a form of sexual intercourse which was abhorrent to me and to which I would not agree. Out in the street I found that the slip of paper which I had taken while up in the room was a luggage ticket belonging to Herr Rohm.' Siegesmund collected the suitcase, which proved to contain a bundle of compromising letters.

Hitler knew all about Rohm's tendencies but insisted they were his own affair. When Rohm took on his job as Chief of Staff of the SA, Hitler, who was still officially head of the SA, issued a parting order that the SA was 'not a girl's finishing school, but a tough fighting formation.' Complaints about people's private habits he rejected 'indignantly and on principle' as 'supposition' and 'entirely private matters.'

Rohm's amorous adventures, however, were anything but 'an entirely private matter.' He used the SA for ends other than the purely political. SA contact men kept their Chief of Staff supplied with suitable partners, and at the first sign of infidelity on the part of a Rohm favorite, he would be bludgeoned down by one of the SA mobile squads. The head pimp was a shop assistant named Peter Granninger, who had been one of Rohm's partners...and was now given cover in the SA Intelligence Section. For a monthly salary of 200 marks he kept Rohm supplied with new friends, his main hunting ground

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being Geisela High School Munich; from this school he recruited no fewer than eleven boys, whom he first tried out and then took to Rohm. Meanwhile, some of Rohm's more dubious friends had occupied senior SA positions left vacant as a result of the Stennes revolt.

The general meeting-point for the Granninger circle and the SA homosexuals was Rohm's reserved table in the Bratwurstglockl, Munich. The proprietor, Karl Zehnter, was a homosexual himself whom Granninger had 'assisted' at his home. Another homosexual and longstanding habitue of Rohm's table was the new Berlin Commander, Edmund Heines...Karl Ernst, the new SA Chief of Staff, Berlin, had been a partner of Captain Rohrbein, ex-Frontbahn, who had also been seen with Rohm in Berlin homosexual dives such as the Kleist-Kasino and Silhouette. This ring of perverted SA commanders seemed unbreakable (Hohne:81f.).

The facts cited above relating to Rohm are taken primarily from the Munchner Post, 30 June, 1931. The facts relating to the SA are taken from the "Judgment of the Criminal Division of the Munich Civil Court," November, 1934, case against Peter Granninger and others, Central Archives, Microfilm 17.

I would like to add an additional segment on Rohm and the early Nazis. The following is particularly significant because it is written by Adolf Brandt. As founder of the Community of the Elite and publisher of *Der Eigene*, the world's first openly homosexual magazine, Brandt was one of the most influential homosexuals in Germany and is thus an especially important witness. Note his reference to the Teutons.

Adolf Brandt on Homosexuality in the Nazi Party

This excerpt from Brandt's writings is from *Homosexuality and Male Bonding in Pre-Nazi Germany* (Haworth Press 1991), by Harry Oosterhuis and Hubert Kennedy.

Men such as Captain Rohm, are, to our knowledge, no rarity at all in the National Socialist Party. It rather teems there with homosexuals of all kinds. And the joy of man in man, which has been slandered in their papers so

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often as an oriental vice although the Edda frankly extols it as the highest virtue of the Teutons, blossoms around their campfires and is cultivated and fostered by them in a way done in no other male union that is reared on party politics.

The threatened hanging on the gallows, with which they allege they want to exterminate homosexuals, is therefore only a horrible gesture that is supposed to make stupid people believe that the Hitler people, in the matter of male-to-male inclinations, are all as innocent as pigeons and pure as angels, just like the pious members of the Christian Society of the Virgin...The public threat against the homosexuals has in the meantime not frightened any youth-friend or man-friend into deserting this party. One knows perfectly well that all those public threats are only paper masks (Oosterhuis and Kennedy:236f.).

Igra has created a series of profiles of leading Nazi homosexuals.

He writes, "It was not merely that these men practiced their vices in private and among their own clique; but they made a system, almost a cult, of their moral corruption, and used their positions of power to molest with impunity innocent boys and girls whose features and physique they fancied. When Kube and his staff visited the villages of his district, Kube ist da was the warning passed from mouth to mouth among the people, whereupon parents hid their boys and girls in the cellars or in the back kitchens. The scoundrel needed so much money for his filthy orgies that he had his accomplices appointed to positions in the local savings banks and borough treasurers' offices, where they systematically robbed the tills. In Frankfort-on-Oder, for instance, Kube's accomplices robbed the Post Office Savings Bank of 180,000 marks (about £15,000), and though the case was proved against him in court, he was dismissed only for a while and reinstated in the Party again.

"Julius Streicher, the notorious Jew-baiter, was originally a school teacher, but was dismissed by the Nuremberg School authorities, following numerous charges of pederasty brought against him. Otto Strasser confirms this in his book, *The Gangsters around Hitler*. When Streicher was appointed gauleiter he used to strut along the streets in Nuremberg, cracking a whiplash which he often laid

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across the legs of boys and girls who happened to be passing by, especially if he thought them to be Jews. His paper, *Der Stuermer*, was frequently confiscated by the police, even at the height of the Nazi regime, because of the sexual obscenities displayed in the drawings and described in the text.

"Edmond Heines, the group-leader of the storm troops at Breslau, was a repulsive brute who turned the Nazi headquarters of the city into a homosexual brothel. Having 300,000 storm troopers under his command, he was in a position to terrorize the neighbourhood. He extracted money right and left, from all and sundry, under physical threats and the moral threat of blackmail. One of his favourite ruses was to have members of the youth organization indulge in unnatural practices with one another and then threaten their parents that he would denounce these youths to the police and thus expose the whole family to shame unless he received a certain consideration in the form of hush money. These blackmail messages were often delivered by members of the S.A. in uniform, to make the threat more impressive. Thus Heines not only indulged in homosexual orgies himself - he was often Rohm's consort in this - but he promoted the vice as a lucrative business.

"On the night of June 30, 1934, Heines was found sharing a bed with his chauffeur in the Inn at Wiessee. The two were murdered there and then by Hitler's adjutant, Brueckner, and his secretary, Maurice, both homosexuals themselves. Brueckner is a gigantic brute who always accompanies Hitler. He was with the Fuhrer at Venice when Mussolini met them there in June, 1934, and his conduct gave rise to protests from the Italian side.

"Heydrich, the butcher of the Czechs, who was assassinated in Prague, spent over a year (1931-2) in Breslau, after his dismissal from the Navy. He associated with Heines, not only on the shady side of personal morals but also in shady finance. As treasurer of the Nazi Party funds there, he filched considerable sums from the till and was warned by the local...Police, with the result that he betook himself to Koenigsberg and carried on much the same kind of conduct there."

Confirming again Igra's analysis of the Teutonic influences in the Nazi regime we return to Shirer and *The Rise and Fall of the Third Reich*. In retaliation for the assassination of Heydrich, Shirer wrote, "the Germans took savage revenge, after the manner of the old Teutonic rites, for the death of their hero" (Shirer:1288f.). Over 1,500

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people were immediately executed and thousands more followed, including the entire population of Lidice (ibid.:1289). Heydrich's homosexuality is mentioned by several historians, including William Stevenson.

On SS General Reinhard Heydrich

Excerpted from William Stevenson's *A Man Called Intrepid: The Secret War* (Harcourt Brace Jovanovich, 1976), the following is taken directly from the BSC (Allied Intelligence) profile of Heydrich.

[Reinhard Heydrich] was the protégé of Heinrich Himmler, Reich Commissioner for Consolidation of German Racial Stock. Heydrich was fanatical in his hatred of Jews, having himself some Jewish blood. For this reason, Himmler considered him safe. It was always useful to have the means of blackmailing one's colleagues... "Nobody," Heydrich declared in his anxiety to reach the top, "has greater contempt for Jews than myself. I intend to eliminate the strain."

The fate of "sub-humans" herded into Germany's new mercy-killing centers to be executed on the strength of a physician's oath that the victim was no use to society, the preparations that moved inexorably forward to redesign Europe's entire railroad system to serve the future death camps, all such obscenities before war were made tolerable by the pretense that if you could not actually see them, they could not be happening. In this atmosphere, Heydrich moved with single-minded purpose to a position so close the Fuhrer that none dared touch him except perhaps Admiral Canaris, who directed the German High Command intelligence service (HICOMINTEL). But even Canaris lost control over young Heydrich. The Admiral had a dossier on Heydrich's homosexual activities after he had been cashiered from the navy, but Heydrich had also become expert at ferreting out embarrassing information about colleagues and superiors...

Igra resumes, "Baldur von Schirach, known as 'the baby' among the inner pederast clique around Hitler, was charged by the police

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under paragraph 175 (the section of the penal code declaring the practice of homosexuality a felony; but Hitler intervened and the police did not proceed with the case. In 1931 he was appointed Reich Leader of the Hitler Youth, the organization to which all German youths between the ages of ten and eighteen must belong. When voices circulating against the conduct of "the baby" became too loud and persistent Hitler resorted to the old subterfuge of drawing a false scent across the trail. He had Schirach married to Fraulein Hoffmann, the daughter of the official Nazi photographer. But this time only helped to turn noses directly on the track of Hitler himself. Before the Nazis came into power, and while it was still possible to throw the light of publicity on Hitler's macabre private life, there was a scandal over his relations with Fraulein Hoffmann..."

The Hennie Hoffman Affair

In Germany's National Vice, Igra quotes Strasser on the matter at hand. I have substituted the original source.

Otto Strasser, in his book, The Gangsters Around Hitler, tells the story of Fraulein Else "Hennie" Hoffman. The following passage is taken from the remnants of a copy of the book I found in the basement of the New York Public Library. One edge of the page from which this story is taken was damaged, requiring some sentences to be reconstructed. The missing words are underlined.

In Munich there lived a little poverty-stricken photographer called Heinrich Hoffman. Politically, Heinrich belonged to the extreme Left, and when he suddenly came forth as Hitler's personal photographer the socialist Munich Post gleefully revealed that Herr Hoffman has sought for weeks to obtain permission "to take a photograph of —Minister - President Kurt Eisner." As Kurt Eisner was labeled among the Hitler Party as a "bolshevist Jew," Hitler's — photographer" was placed in a very painful position by this revelation.

There was no danger, however, of his losing grace with Hitler. For he possessed a special key to this grace — a beautiful under-age daughter. Father Hoffman

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had noticed Hitler's intense eagerness to help the then thirteen-years-old girl develop plates in his darkroom. At first he had considered it an indication of Hitler's great interest in the photographs. Then, one day, the little girl ran crying out of the darkroom and told her father what "Uncle Hitler" wanted of her. T— suddenly occurred to Hoffman. For a moment his — indignation held sway, but then his business instinct got the better of him. So father Hoffman went up to the libertine of the dark-room and made him the following proposal: either Hitler must appoint him sole photographer for life — or he would be compelled to report the affair of the dark-room to the authorities.

Herr Hitler knew well that the latter alternative would rapidly terminate his political career, already so successfully begun, and decided to accept the former. Thus it was that Herr Hoffman became the only man allowed to take photographs of Adolf Hitler and, consequently, one of the richest men in Germany today...

"Strange as it may seem," writes Igra, "Hitler honoured the agreement when he became Chancellor....Finally, Hitler got rid of his child protégé and victim by marrying her off to Schirach..."

"'Youth must be led by youth', declared Hitler, when he appointed Schirach Reich Leader of the Youth at the age of twenty-six. Schirach had been trying his hand at poetry and wrote some atrociously bad verses in the style of Count von Platten, the homosexualist poet, who made pederastic love his chief theme..."

"Schirach has also tried to popularize the writings of Dr. Hans Blueher, whose book, *Die Rolle der Erotik in der Maennlichen Gesellschaft* (The Part of Eroticism in Male Companionship), is a panegyric on reciprocal masculine love as the basis of the social order and the State....Blueher has been adopted by the Nazis as an apostle of social reform. And one of his disciples, Professor Alfred Bauemler, is now Director of the Political Institute at the University of Berlin. ...Women, they hold, should be merely child-bearers, but not allowed to influence the development of their children's character beyond infancy. The sole dominant element in the social and political order should be the Bund, or male community. All association with women on the part of the master class, other than for procreative purposes, tends to weaken the male character and undermine the foundations of

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the State. That is the doctrine which Baldur von Schirach, the Reich Leader of the Youth, has been inculcating among the youth of Germany since the Hitler regime began."

The Night of the Long Knives

Igra next addresses one of the most important chapters in Nazi history, the Blood Purge of June, 1934.

He writes, "Is it not true that Hitler did his best to eliminate the moral perverts from his party by having them executed on the night of June 30, 1934? In his speech of justification before the Reichstag a week or so later, July 7, did he not frankly admit the existence of these undesirable elements in his party and declare that he had taken the law into his own hands for the purpose of summarily removing them? ...We shall find that, far from eliminating the sex perverts from his party, Hitler retained most of them, and that he moved against those whom he did eliminate only with the greatest reluctance and after he had been relentlessly pushed by outside forces and circumstances.

"On June 14 and 15 Hitler was in Venice to see Mussolini. It soon became common knowledge that the German Dictator and his entourage had made an unfavourable impression on the Italians. Some months previously Chancellor Dollfuss had spent a holiday with Mussolini at Riccione, on the Adriatic. During the days they spent together on the seashore the Austrian told the Italian much that he knew of Hitler and the Nazi leaders.

"What he had said was confirmed by Mussolini's own personal contact with Hitler at Venice. Mussolini was never a stickler for puritan morality, to say the least, but there is one vice which the Italians particularly loathe; they call it *il vizio tedesco*, the German vice. The conduct of some members in Hitler's entourage at Venice disgusted the Italians....Mussolini protested against the moral character and political unreliability of the leading personnel in the Nazi Storm Troops and warned Hitler that he would have to sacrifice his favourite colleagues if he wished to save his own personal prestige and that of his regime. Among these colleagues Rohm and Heines and Karl Ernst were mentioned. Hitler returned to Berlin in a sulky mood...

"On June 21, Hitler went to Nuedeck, Hindenburg's country seat. He was accompanied by Goebbels and Schreck, one of the S.S. group-leaders, also an unsavoury character. Hitler was literally

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dumbfounded when confronted on the steps of the Hindenburg family home by General Blomberg and Goering, both in uniform. They informed him that the President would not receive the Chancellor, and that if the heads of the S.A. were not dismissed martial law would be declared, whereupon Goering would take over civilian control as Chief of Police, and Blomberg, as Minister of War, would take over military control. Hitler as Chancellor persisted in his demands to see the President. Eventually Hindenburg received him for exactly four minutes and delivered the same ultimatum of which Goering and Blomberg had already informed him.

“Hitler was still recalcitrant and conceived the idea of rallying the Storm Troops around him, as a gesture of defiance....He sent the following telegram to Captain Rohm: 'All leaders and sub-leaders of the S.A. groups will attend a meeting at General Headquarters of the Chief of Staff at Wiessee on June 30 at 10 o'clock. Adolf Hitler.'

“But an event occurred on the eve of June 30 which led Hitler to change his plan and betray his most intimate associates in a way that has few, if any, historical parallels. He was summoned to Krupp's headquarters and there was received by Goering, the heads of the Krupp firm and other industrialists. They presented Hitler with a number of dossiers in which the name of Rohm, Heines, Ernst and others frequently occurred. Then they delivered their ultimatum: Either Hitler should get rid of his companions or the Goering-Krupp-Blomberg combination would withdraw their support from the regime.

“Hitler accepted the first alternative, but in his own way. He would double-cross Rohm, but he would also double-cross his taskmasters....He would eliminate a few of the elements that had proved objectionable to the Right, but he would maintain the bulk of them. Besides, he would take the opportunity of the general massacre to remove those against whom he had a grievance - General Streicher, General Bredow, Gregor Strasser, etc. Leaving Krupps, he went directly to the air-field at Godesberg, and there he took the plane for Munich...

“The leader of the gang who murdered Dr. Dollfuss and who actually fires the shots into the Chancellor's body was a certain criminal named Planetta, who was also a well-known sex pervert. The murderers stood guard over the stricken Chancellor while he slowly bled to death for over three hours in the Vienna Chancellery, and treated with cynical indifference his repeated request to see a priest and doctor. The murders done at Hitler's orders on the night of

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June 30, 1934, eclipsed in horror even the worst crimes of the Borgias. And, strange though it may seem at first, it is very significant that those which were done in circumstances of the most revolting and calculated brutality were the work of men who had been long recognized as sexual perverts. I am indebted to *Die Zeitung* (the German paper published in London), No. 281, 1942, for the following details of the massacre which took place at the Ministry of the Interior at Munich, under the direction of Adolf Wagner, Bavarian Minister of the Interior and Gauleiter....The description of the scene is by a Munich journalist:

Adolf Wagner...held the center of the stage that night in a scene as fantastic as any to be found in Shakespearean drama. He invited a number of people to a drinking party at the Bavarian Ministry of the Interior. Among those invited was the Bavarian Police President, Schneidhuber, whose wife belonged to the Jewish family of Wassermann, one of the leading families among the Bavarian industrialists. Around a huge table in the big Conference Hall of the Ministry the guests took their allotted places, it being so arranged that beside each guest sat the man who had been appointed to murder him. When Hitler arrived in Munich by aeroplane Wagner was called to the telephone and ordered to go ahead with the slaughter.

Such was the command...shouted into the ear of the drunken man. It shattered nerves that for hours had been strained almost to breaking-point. He staggered back into the hall where his guests were by this time very much worse for drink. Wagner's henchmen turned toward him with bleary eyes, looking for the signal that had been agreed upon. He raised his hand. In a few seconds it was all over. Wagner's guests were slaughtered with the heavy stone beer mugs that are used in Munich. The skull of the Police President Schneidhuber was split open by one blow. As the first light of day came through the windows, Adolf Wagner was able to assure the Fuhrer that his orders had been carried out in full."

Otto Strasser completes the account in his book, Hitler and I.

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Only one man managed to survive. This was the aviator Udet, of the S.A. air squadron, who escaped into the corridors of the Ministry, where he wandered, mad with fear, anger and horror. He met Hitler and did not mince his words. "Have you gone out of your mind?" he yelled "Rohm has done nothing and he is our leader."

Sweat was pouring from Hitler's brow. "Nothing, nothing. No one will harm a hair of your head," he stammered. (And this to the man whose murder he had ordered a few hours earlier.)

After this incident Hitler, livid with rage, entered the room where the massacre had taken place. The chief killers of Munich, Wagner, Esser, Maurice, Weber and Buch, were standing on guard at the door, proud of having done their duty. Nine corpses were stretched on the floor, stabbed or with broken skulls. The liquidation at the Ministry of the Interior having been completed, the next objective was Wiessee. Hitler's bullet-proof car was waiting, and it set off with its escort of Black Guards. Maurice, Dietrich, Schaub and Brueckner led the way.

Igra resumes, "Here it is important to draw attention to the names of the murderers mentioned by Strasser and also the names of Hitler's bodyguard that led the way to Wiessee. Wagner...[since World War I] carried a bullet in his brain and was to all intents and purposes a madman, yet he was Minister of the Interior and Gauleiter of Bavaria. Esser, Maurice, Weber and Schaub were all known to be sex perverts or sexual maniacs of one type or another...I have already spoken of Brueckner, the big brute that always accompanies Hitler, and who is well known for his sexual excesses with both sexes. Schaub and Emile Maurice come under the same category. Maurice, the ex-chauffeur, once blackmailed Hitler on the score of the Fuhrer's unnatural practices and went away twenty thousand marks the richer. Strasser vouches for the truth of all this in the book already quoted..."

Herman Esser deserves special attention here.

On Early Nazi Leader, Hermann Esser

Excerpted from Louis Snyder's Encyclopedia of the Third Reich (McGraw-Hill, 1976).

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[Hermann Esser was] Cofounder...of the NSDAP (Nationalsozialistische Deutsche Arbeiterpartei), the Nazi party, prototype of the early Nazi, and one of Hitler's closest comrades-in-arms in the opening days of the Nazi movement. Herman Esser was classed with Julius Streicher as one of the worst Jew baiters in the Third Reich, but unlike Streicher, he was not brought to trial at Nuremberg....

Together with Anton Drexler, Esser formed the Deutsche Arbeiterpartei, the German Worker's party, the forerunner of the Nazi party. The new political group's platform stressed extreme nationalism and anti-Semitism...

Konrad Heiden describes Esser as "the arch-type of the National Socialist," who lacked the inhibitions that even Hitler had. Crude and uncultured, of low moral character, Esser was involved in one escapade after another....Consumed by ambition, he was always an opportunist. On one occasion, it was said that when he did not receive his salary punctually from the party, he became furious and threatened to bolt to the Communists. They would pay him well, he intimated, for revealing the innermost Nazi secrets...

In 1920 Hitler made Esser editor of the Völkischer Beobachter, the party's new official organ. From 1923 to 1925 Esser was a propaganda leader of the NSDAP...In 1926 Esser quarreled with Streicher. The Fuhrer took Streicher's side and forbade Esser the right to continue using the familiar Du. Esser countered heatedly by threatening to disclose party secrets. Hitler bought him off by making him editor of the new Illustrierter Beobachter. Esser held this post for six years. As editor in chief, he published scandals that titillated a wide audience but struck fear among blackmail-shy members of the Nazi hierarchy....Even then Hitler did not drop the man who knew too much about the inside affairs of the party. On December 12, 1939, he made Esser Vice President of the Reichstag...

During World War II Esser faded into the background...After the war Esser had reason to be

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grateful for his lack of prominence in the late days of the Third Reich. While other Nazi leaders had to stand trial at Nuremberg, Esser escaped attention [emphasis mine] (pp 86f.).

Igra continues with his discussion about the Blood Purge and answers the revisionists who have claimed that this event was the beginning of a "Gay Holocaust." He writes, "In his defense before the Reichstag a week later Hitler talked of 'traitors'. That was his alibi. It is perfectly true that Rohm and his intimate circle, including Goebbels, had thought of 'a second revolution', which would result in the Storm Troops and Black Guards getting control of the Army; but this had never reached the stage of being a definite plot or conspiracy and, such as it was, Hitler was a consenting party to it.

"In his speech to the Reichstag he admitted that one of the motives for ordering the massacre was to get rid of the moral perverts in his party and that they were traitors because they practiced homosexuality. But under the dictatorship it was not possible for anyone in the Reichstag to put Hitler a question. Nobody asked him to explain how it was that, if his purpose was to get rid of homosexuals, he really didn't rid himself of them but used them as the instruments of his own murder lust and still retained most of them as members of his personal entourage, as well as in key positions of the party organization and the government. Otto Strasser, in his book, *The German St. Bartholomew's Night* (which has not been published in English), mentions sixteen of those highly placed homosexualist officials who survived the massacres of June 30 and retained their posts."

The Real Reason for the Blood Purge

Igra returns to a theme he has already touched upon several times; that homosexuals' loyalty to their own associates generally overrides other concerns, such as patriotism. A statement by Harry Hay, a lifelong communist and founder of the first major U.S. homosexual organization, the Mattachine Society (in 1952), supports this conclusion. In defining the principles of his group he said "A homosexual has no one to whom he must account, and in the end...he must decide everything for himself." (Jonathan Katz, Gay American

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History, New York: Meridan, 1992 p. 412). Fear of this dynamic was apparently at play in Germany in 1934...

Igra asks: "Why were Hindenburg and his conservative advisers so concerned about the private morals of the S.A. leaders and Hitler's other associates in the Nazi party and the government?...In the first place, Hindenburg disliked and despised 'the Bohemian Corporal', as he habitually called Hitler. The old Marshall was skeptical of Hitler's boasted patriotism and suspicious of the company the Corporal kept. But what determined the Hindenburg-Goering-Blomberg-Krupp coalition to take a definite stand against Hitler's key men in the S.A. was the fear of something happening such as happened when the French sent a notorious homosexualist diplomat, Lecomte, to Berlin to make contact with the camarilla around the Kaiser and secure information which, as the sequel showed, enabled them to call the Kaiser's bluff and win a decisive victory over Germany in the Morocco crisis of 1906. Czarist Russia adopted the same kind of tactics with Austria on the eve of the first world war and secured details of the Austrian strategic plan for the invasion of Serbia. There was now, in 1934, a widespread rumour that some of the Nazi desperadoes in the S.A. had treasonable relations with certain elements connected with the French Embassy in Berlin..."

Were Hindenburg's suspicions correct as to the SA and the French?

Homosexual International

In John Costello's Mask of Treachery, (William Morrow and Company, 1988), an international network of homosexuals is exposed at the heart of the infamous Cambridge spy ring of [homosexual] Anthony Blunt. Blunt operative Guy Burgess, a pro-Nazi homosexual, served as a conduit of information between various agents in the 1930s. Costello writes,

Burgess was...an increasingly useful source. Much of his intelligence came from the secretive homosexual network that maintained its "special" friendships with politicians and bureaucrats in the French capital. Edouard Pfeiffer was one of those contacts....Pfeiffer was a former secretary general of France's [pro-Nazi]

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Radical-Socialist Party...[and] a political confidant of the party's leader....As a connoisseur of homosexual decadence, Pfeiffer had few equals, even in Paris. As an officer of the French Boy-Scout movement, his private life was devoted to the seduction of youth. Burgess discovered all this when he visited Pfeiffer's apartment in Paris and found...[him] with a naked young man...he explained to Burgess that the young man was a professional cyclist, who just happened to be a member of [pro-Nazi] Jacques Doriot's Popular Party (ibid.:315).

Though Costello doesn't mention the Germans in this context, we will see that they were also a part of this secret network. Igra obviously was not aware of this aspect of the "French Connection," but he had knowledge of other homosexual intrigues.

Igra writes, "...First the Morocco affair. In this case the French exploited for diplomatic purposes the male concubinage prevalent among members of the German ruling class. While the Morocco crisis was brewing the Paris Foreign Office appointed a certain Lecomte to a position in their Embassy at Berlin. He had already been attached to the French Legation in Munich and had been associated with homosexual scandals there. At that time Eulenburg also held a diplomatic post in Munich and had come to know Lecomte there. Now that they were both in Berlin they saw more of one another and Lecomte was introduced into the coterie of moral perverts surrounding the Kaiser. He flaunted his practices so brazenly that he came to be known as the King of the Pederasts. They conformed an international clique centering around Brandt's Community of the Elite, popularly known as the Homosexual International.

"Lecomte was frequently a house guest at Schloss Liebenberg, Prince Eulenburg's country estate, and used to stay there for days at a time. It was at Schloss Liebenberg that some of the highest decisions affecting home and foreign policy were taken by the Kaiser - who also paid long visits there - and his clique. In effect this group formed an imperium in imperio, an inner coterie that directed the affairs of the Home Office and Foreign Office from behind the Throne. Through his association with this coterie, who looked upon themselves as a secret brotherhood above and beyond all national distinctions and loyalties - their own official organ under Brandt's editorship having declared so again and again - Lecomte came to learn that the

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Germans were bluffing in the Morocco affair, and passed on the information to his Government [emphasis mine].

"Morocco had for some time been a subject of contention in the expansionist policies of the Great Powers. In 1904 a settlement of Anglo-French claims in that part of Africa was reached without consulting Germany. Whereupon the Kaiser paid a public visit to Tangier as a demonstration of Germany's unwillingness to recognize the Anglo-French share-out. To back up the demonstration a propaganda campaign was organized in the German Press and in the pro-German newspapers in other countries. This brought matters to a crisis, and an international conference was called to meet at Algeciras; but in the meantime the Kaiser's friends had spoiled the German diplomatic game by giving inside information to their French fellow-pederasts. Having learned that the Germans were bluffing and did not intend to make a major crisis of the affair, the Paris statesmen were adamant in their refusal to consider the German claims. So that the German representatives had to climb down. The agreement reached at Algeciras in April 1906 was a humiliating defeat for Germany.

"It was in these circumstances that Harden opened his Press campaign against the Kaiser's favourites. During the trial that followed he invariably insisted that he was not concerned with a matter of private morals as such, claiming only that persons addicted to these vices should not be placed in positions of public trust. Speaking from the witness-box at the trial held in January 1908 he said:

No reasonable man can doubt that it is dangerous to assign official positions to whole groups of such persons, let us say in the administration of the police or in the judiciary. But naturally the danger is very, very much greater when it concerns the highest office in the State and it is immeasurable when that office is held by a person of impulsive and impressionable nature who is so liable to be influenced by flattery.

"All these facts, and many more of a similar nature, had been matters of public comment for a long time in Germany; with the result that in conservative political circles there was a suspicion, which eventually amounted to an obsessive fear-complex, in regard to persons who held positions of authority and were known to be leagued together

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by the practice of unnatural vice. Old-fashioned people like Hindenburg and his immediate associates began to see red when rumours circulated that Rohm, Heines, Ernst and others were plotting treason and had got into touch with questionable elements on the French side.

“Hitler was forced at least to show pretense of making a clearance; but, in the murder mêlée that followed, the decent people who were eliminated were far more numerous than the criminals. Still, Hitler drew a lesson from the Lecomte and von Redel instances; in other words, he decided to take a leaf out of the French book. Himmler had the dossiers of many people abroad who could be blackmailed and used as puppets. Degrelle, the Belgian quisling, visited Berlin several times and had been associated with fellow-pederasts there. The same is true of Seys-Inquart, the Austrian traitor, and of Quisling himself...In organizing fifth column penetration Hitler's henchmen have undoubtedly exploited a large number of people who were addicted to vices which made them easily amenable to blackmail.”

On Homosexuality and Treason

Excerpt from Marine Col. Ronald Ray's Military Necessity and Homosexuality (First Principles Press, 1993). The following was published under the section title, “Homosexuals Pose a Very Real Security Threat.”

Despite claims by progressive politicians and social science to the contrary, homosexuals - even open homosexuals - still present a real security risk for the military. Guidance from the Director of Central Intelligence regarding adjudication of security clearances establishes a wide range of sexual behaviors that may indicate a lack of judgment or discretion, personality disorders, or susceptibility to blackmail. The list includes sexual promiscuity, prostitution, extramarital affairs, and “deviant sexual behavior” such as bestiality, fetishism, exhibitionism, necrophilia, nymphomania or satyriasis, masochism, sadism, pedophilia, transvestitism, voyeurism, and homosexuality. The “gay lifestyle” is characterized by extreme promiscuity and sexual compulsiveness. All active homosexuals by definition

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engage in sodomy, and many indulge in the deviant behaviors listed in the CIA directive. That they do so despite the threat of AIDS is an extreme risk to themselves and others and is also evidence of a serious lack of judgment or discretion.

The argument that homosexuals would not longer be susceptible to blackmail if the ban [on “gays” in the military] were rescinded falters before the objection that discharge is not the only threat facing the hidden homosexual. A married, ostensibly heterosexual service member might not want his homosexual tendencies revealed to his wife, family or friends for obvious reasons. An unmarried but ostensibly heterosexual service member might not want his homosexual tendencies known for fear that the knowledge will reduce his chances of acceptance and advancement. A homosexual who is relatively dedicated to the military ideal might not want his or her reputation as a soldier tarnished by a photo of him or her in a degrading or compromising position with another person of the same sex.

Several homosexual apologists and even 60 Minutes' Mike Wallace have all claimed that “no evidence” exists that homosexuals present a security risk. The Chairman of the House Intelligence Committee and others encouraged the Director of the CIA to stop the long-standing practice of asking potential CIA employees whether they are homosexual in lie detector tests and also stopped investigating sexual preference when updating security clearances...

Yet Americans, including some in the CIA, have been “turned” after blackmail threats related to homosexual behavior. James Speyer Kronthal had been entrapped by photographs of his sexual activity twice by hostile intelligence services; first by the Gestapo before World War II, and later by the KGB, while he was serving as the CIA's station chief in Bern, Switzerland. A protégé of Allen Dulles, Kronthal, after being threatened with exposure, provided information to the Soviets for six years before apparently committing suicide in 1953, not long after Dulles offered him a high

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intelligence position when Dulles became Director of Central Intelligence. In Kronthal's case, the absence of a ban on homosexuality would not have protected him from the blackmail which made him a traitor; the nature of Kronthal's depravity was sodomy, other homosexual behavior and a preference for young boys.

Even if homosexuals are not "turned" by foreign agents, evidence exists that homosexuals, as a group or subculture, can and do turn against their country simply on account of the nature of homosexuality and its hostile attitude toward the existing moral order. This fact is illustrated by a well known group of preeminent writers, thinkers, artists and high social figures known as Bloomsburys who began to reform English tastes before the second world war. That period, termed modernity, saw the supplanting of the fixed moral norms with another ethos. The key to understanding modernity and Bloomsbury is sodomy: Bloomsburys wanted to "live as they wanted to live." Along with their homosexuality they developed an amoral, irreligious attitude and were unpatriotic as well. E.M. Forster, a member of the Bloomsbury, was quoted as saying, "If I had to choose between betraying my country and betraying my friend, I hope I should have the guts to betray my country."

"Only recently have we discovered how large a part love [sex] played among Bloomsbury members and what form it took. It is now apparent that what was being suppressed was not the fact of homosexuality itself; that was far too commonplace to qualify as a revelation, let alone to warrant suppression. The true revelation, which first emerged in Michael Holroyd's two volume biography of Lytton Strachey in 1967-68 and which has since been confirmed in a host of memoirs and biographies...is the compulsive and promiscuous nature of that homosexuality" [Christopher Andrew and Oleg Gordievsky, KGB The Inside Story, Harper Collins, 1990].

Another one of its members, Sir Anthony Blunt, a member of the British Intelligence, became a traitor and breached security, thereby causing many to die. He regularly passed highly classified information on to a

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nation which would become the primary foe of the free world: the Soviet Union. He once remarked to an intelligence colleague near the end of World War II, "it has given me great pleasure to have been able to turn over the names of every MI-5 officer to the Russians."

Recently, this same loyalty Forster spoke of was affirmed by Joseph Steffan in *Honor Bound*, his book about his separation from the Naval Academy for homosexuality. Steffan relates his fury over being betrayed by someone more loyal to the institution and its honor code:

"I told him you were a homosexual," Peter answered.

I couldn't believe it. He had betrayed me. My grip on the phone tightened, and I felt my face growing hot with rage.

"I can't believe you value your loyalty to them more than to me," I said bitterly.

Joseph Steffan (Ray:75ff.).

Igra's Conclusions

In the final chapter of *Germany's National Vice*, Igra summarizes the results of his study. He begins by returning to the ideological roots of Nazi homoeroticism, represented, for him, by the teachings of Hans Blueher. Blueher is today a very obscure figure in Nazi studies, which tend increasingly to define the Nazi era in socioeconomic terms. But Blueher was a genuine Nazi theoretician whose teachings shaped the central beliefs and founding principles of the party. Igra mentions in his conclusion that soon after Germany's defeat in W.W.I, Blueher "delivered a lecture to a group of Wandervogel, which he himself had founded." Though Igra mentions this group only in passing, the Wandervogel was a major inspiration for several Nazi "trademarks" and provided Hitler with a great many of his earliest adherents. Further, the Wandervogel was a bridge between Adolf Brand's Community of the Elite and the Nazis.

Blueher's contributions to Nazism and his close relationship to Adolf Brand's organization, as well as the history of the Wandervogel,

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are discussed in considerable detail in The Pink Swastika. These discussions are summarized in "Exploding the Myth of the 'Pink Triangle'" in this book.

Before we proceed, however, I think it will be helpful to provide a some background information on Blueher and the organization he helped to found. In addition, this section contains supplemental material on Hitler's "Ordensburgen."

Hans Blueher and the Wandervogel.

Excerpted from Richard Mill's "The German Youth Movement," in *Gay Roots, Twenty Years of Gay Sunshine: An Anthology of Gay History, Sex, Politics and Culture* (Winston Leyland ed., Gay Sunshine Press, 1989).

Hans Blueher, a twenty-four-year-old German, published *The German Wandervogel Movement as an Erotic Phenomenon* (*Die deutsche Wandervogelbewegung als erotisches Phanomen*) in 1912 as the third and final volume of his history of the Wandervogel movement. Postulating that homosexuality was the driving force behind the German youth movement, the book aroused immediate controversy and created a long-lasting scandal...

Strong bonds of comradeship and loyalty developed between the members of this first Wandervogel group, of which Blueher was a member [at seventeen years old]. The combination of strong emotional ties and lack of adult supervision proved to be most attractive to youth....[O]nly those adults who understood and sympathized with the Wandervogel spirit were accepted into its ranks. Such people were fellow comrades, both in spirit and in deed. One such person was Wilhelm Jansen, a man in his forties [and a cofounder with Brandt of the Community of the Elite]. Introduced to the Wandervogel by Blueher, Jansen quickly became very active and popular in it...

The German Wandervogel Movement as an Erotic Phenomenon begins with the assertion that the Wandervogel was an inevitable reaction on the part of German youth to the rigid society into which it was born.

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In its original form, the Wandervogel was simply an alternative to the constraints imposed by the German educational system. But it was soon transformed into something much greater: an independent lifestyle created by and for young people [emphasis in the original — remember that this commentary is written by an apologist for pederasty]. Taking its cue from the earlier era of German romanticism (1798-1830), the Wandervogel offered youth the chance to escape bourgeois German society by retreating back to nature...

But how was this accomplished? What made it possible for the lifestyle created within the Wandervogel to differ significantly from its bourgeois parent? The answer is simple: the Wandervogel was founded upon homosexual, as opposed to heterosexual, sentiments...

Each group centered around its leader, usually a young man in his early twenties, who was generally three to four years older than the eldest of his charges. These leaders aroused the interest and enthusiasm of “their” boys, and in turn were happiest when in the company of “their” youths. The most successful leaders were those who were indifferent to women; their energies were directed to their own sex. These men were homosexually inclined, even when they were not aware of it. However, the use of the word “homosexual” in this context is misleading, because it incorrectly emphasizes the genital component of their personalities. For these men, the act of sex was not of primary importance. Therefore, it is more accurate to refer to them as “inverts.” Their desires and interests are identical to those of heterosexuals, and differ solely in the choice of objects [this concept is modernly known as “sexual orientation”].

In order to understand the success of the movement, one must acknowledge the homosexual component of its leaders. Had they not been willing to give so generously of their time and energy, the Wandervogel could never have flourished. And only their love of other men [and boys] prompted them to act so generously...

A recognition of the essential role played by these men in the Wandervogel does not, however,

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satisfactorily account for the popularity of the youth movement. In order to fully comprehend the mechanism of its success, it is also necessary to examine the role played by the youths. Just as the leaders were attracted to their boys, so were the boys attracted to their leaders. In both cases the attraction was sexually based (Mills 152-53) [Although it is off the topic, I ask you to note the self-justificatory tone in this analysis. I suspect that this is a common attitude among pederasts.]

Before we return to Igra, it would be very helpful to include an excerpt from Blueher's own hand. Remember, as you read the following, that the Nazis offered Blueher a university post.

Hans Blueher: Why Pederasts Make Better Leaders

Although there are no essential differences between inverters [homosexuals] and non-inverters [non-homosexuals], there are marked differences in their effectiveness as teachers of youth. Time and again, case histories have demonstrated that the effectiveness of a leader was directly proportional to the degree of his sexual inversion. Similarly, the youths' interest in the Wandervogel was proportional to their interest in the same sex. Most youths were either alternately or simultaneously attracted to both sexes. Those who eventually chose women invariably dropped out of the Wandervogel, while those who developed a primary commitment to their own sex and evolved into "heroic males" (Mannerhelden) retained a lifelong interest in male youth.

There are five sexual types of men, ranging from the exclusively heterosexual to the wholly homosexual. The exclusively heterosexual man is the one least suited to teach young people. The second kind, men who satisfy their sexual needs with women but are socially dependent upon their own sex, make excellent teachers, as do bisexuals....A fourth type — the man who satisfies his sexual needs with men, but fulfills most of his social needs with women....The fifth and final type of man is the exclusive homosexual. Such men are the focal point of all

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youth organizations, and are often revolutionary figures...

When the behavior of "heroic males" is compared to that of their heterosexual counterparts, one is led to the conclusion that heterosexuality is basically "isolationist." A male/female pair tends to close itself off from others. Homosexuals, on the other hand, are more "social," and tend to form groups and communities. The Wandervogel is one such community [Blueher in Mills p.154].

Igra writes, "Professor Hans Blueher, who had been accepted by the Nazis as the apostle of a new social order, declares that woman is man's deadly enemy. This antifeminist attitude is widespread in Germany, and has been an unbroken tradition among the German militarist caste ever since those segregated male communities, the Teutonic Knights, founded the Prussian State. It was the attitude of Frederick William, the creator of the Prussian army and father of Frederick the Great...Frederick the Great persistently refused to cohabit with his bride even from the day of their marriage. Hitler has taken Frederick as his model, though he has not gone through the farce of marriage, as Frederick did.

"All association with women, other than merely for the physical purpose of procreation, involves deterioration of many soldier-like virtues within the master race. That is the teaching of Blueher and his school. It has been systematically inculcated by the Nazi Press, especially Himmler's official organ, *Das Schwarze Korps*, and has been adopted in practice as the basis of German social organization. The Nazi élite are being brought up in segregated male communities called *Ordensburgen*. These are to replace the family as the groundwork on which the State is to rest. "If there were only the family as the basis of the human social system", says Blueher (*Rolle der Erotik*, vol. ii. p. 91) 'nothing more would be achieved beyond the maintenance of the species. The founding of the State begins with the introduction of a second pole and that pole is the male community.' The Jews, he remarks, are not state-builders because they suffer from male-companionship impotency (*Maennerbundschwaeche*) and at the same time from a morbid enlargement of the family idea, *Familienhypertrophie* (p. 170, *ibid.*).

"The deliberate relegation of German womanhood to an inferior

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position in the scheme of creation lies at the root of those moral byproducts that are the offshoots of German militarism. That root has been cankered by the vice I have been writing about in the foregoing pages. Until the coming of Hitler, however, only militarism as such, with its implied antifeminist bias, was officially held up to public admiration. Those unnatural vices, so prevalent and so talked about, were still looked upon as evil things and in point of fact were dealt with as criminal offenses against the statutory laws. But under the National Socialist movement they have been elevated to a philosophy of life which is taught even by university professors as the basis of the new political and social structure in Germany...

"[Blueher's disciple] Dr. Alfred Bauemler is at present the Director of the Political Department in the University of Berlin, where he expounds Blueher's teaching for the benefit of his students. Some of Bauemler's lectures have been published in book form under the title *Maennerbund und Wissenschaft* (Male Companionship and Knowledge)...

"When Blueher says that woman is man's deadly enemy he means...that humanity has hitherto failed to achieve and maintain itself on an heroic level, because men have allowed themselves to succumb to the virtues of human kindness, sympathy and charity, which are characteristic of the feminine sex. The reason for this is that men have identified the romantic love element - the eros, as Blueher calls it - with the intermingling of the sexes in procreative and family life. ...There is no eros except man-to-man love. It is a degradation of true love to direct it towards women as the object. As all such emotional or spiritual association with women brings a deterioration of the manly and soldierlike virtues it must be ruthlessly avoided, at least by the master class within the master race. Blueher and his school admit, however, that the mass of humanity cannot heed or practice this high doctrine, not even the German masses. Hence he divides even the Germans into elites and *metakoi*, chosen leaders and their less chosen followers [emphasis mine]...

"This creative eros is debased and loses its pristine quality if it be allowed to enter into the relations between men and women or in family life. On the other hand, it is preserved and strengthened in segregated male communities who practice a certain well-regulated ritual of homosexuality among themselves and mingle with womenfolk only when they wish to beget their offspring. Thus Blueher and his disciples would revive the Teutonic Knights in a modern form. The Nazis have actually attempted to do this by

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establishing the Ordensburgen where the German male elites are housed and trained for leadership. These Ordensburgen have been set up in monasteries and convents confiscated from the Roman Catholic religious orders...”

More on Hitler’s Ordensburgen.

Hitler’s “Order Castles”

The Ordensburgen (Order Castles) were “the highest residential academies for the training of the Nazi elite....The ultimate destination for the top level of the Adolf Hitler alumni...the finishing school for future party leadership. Those chosen formed a kind of party university, an institutional core of Nazi brothers united in mysticism. ‘My teaching will be hard,’ Hitler said. His purpose was to create a violently active, dominating, brutal youth. It was to be indifferent to pain, without weakness and tenderness. ‘I want to see once more in its eyes the gleam of pride and independence of the beast of prey.’

The Order Castles received their name from the medieval fortresses built by the Teutonic Knights and other orders....Selection of the candidates was controlled by high party functionaries (Louis Snyder, Encyclopedia of the Third Reich, p. 261).

Hitler’s inspiration was probably Jorg Lanz von Liebenfels who “in 1899...founded the Order of the New Temple (Ordensburg Werfenstein), whose principle aim was to foster the ‘pure’ racial foundations of Aryanism” (ibid., p. 210).

Igra continues, “[T]he experiences of [World War I], Baumler holds, sowed the seed of a new Germanic manliness. These seeds were germinating beneath the surface of German life for some years before they sprouted forth into the Hitler movement. The nursery plots where the seeds of the new manliness germinated were those first groups of young men who formed the various post-war free corps that maintained themselves and their arms hidden for a time and waged a ruthless type of partisan warfare against the Weimar Republic. These

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groups were led by experienced officers and N.C.O.s, desperadoes like Captain Rossbach, Captain Rohm and Escherich...

"According to Blueher, Germany was defeated [in W.W.I] because the homosexualist way of life (die maennerbündische Weltanschauung) had been considerably neglected and warlike virtues had degenerated under the advance of democratic ideas, [and] the increasing prestige of family life.

"Soon after the defeat Blueher delivered a lecture to a group of Wandervogel, which he himself had founded. The lecture was entitled "The German Reich, Jewry and Socialism." He said: 'There is no people whose destiny...so closely resembles ours as that of the Jews.' The Jews were conquered by the Romans, lost their State and became only a race whose existence is maintained through the family. The primary cause of this collapse, he says, was that the Jews had failed to base their State on the homoerotic male community and had staked all on the family life, with its necessary concomitant of women's encouragement of the civic and social and spiritual virtues in their menfold rather than the warlike qualities.

"This was a degenerative process. According to Blueher, in the days of Israel's greatness homoerotic male bands had existed among the Jews also, and formed the bulwark of the State (a downright perversion of the truth about Jewish history); but the Jews lost their capacity for maintaining these male groups and a morbid enlargement of the family instinct set in.

"Hitler and the Nazi leaders closely associated with him, including probably the majority of their followers, have been addicted to the practice of unnatural vices...[T]hey have so corrupted the young men of Germany as to make them capable of committing in cold blood mass atrocities against innocent populations such as have never before been recorded in the history of human conflict...These evil practices have been raised into an ethical system and taught all over Germany, so that the very roots of German life have been poisoned. It is here that the antidote must be applied and that antidote involves a reform of the German social order from the ground upwards...

"European civilization rests on the basic principles of Christian morality, which had their origin in Judaism. The reason why the enemies of Christianity in Germany first attacked the Jews and swore to exterminate them root and branch is that the teaching of the Bible, both the Old and New Testament, represents the foundations on which the whole system of Christian ethics rests.

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"The family is the corner stone of the edifice, as it was in the Roman civilization and in still older civilizations, such as the Chinese....Blueher and the other quack sociologists of the Third Reich talk about the morbidly enlarged family instinct of the Jews and attribute to this failure to found and maintain a Jewish State during the past two thousand years, though the Jews as a race have endured and grown stronger with the passing of the centuries. But Blueher forgets that for the past two thousand years no European State has been founded on the homoerotic Mannerbund, but that all owe their existence and social solidarity to the principles handed down from the Jewish tradition. It was this tradition that superseded the Roman system when the latter had collapsed from within, and ever since then it has been the inexhaustible fountain from which European and American States have drawn the inspiration that has guided them in shaping their political and social ideals - democracy, equality, liberty, and respect for the dignity of the human person whether weak or strong, and respect for woman as maiden, wife and mother, the inviolability of family life and the home and equality of all men and women before the law.

"These are the ideals chosen for attack by a philosophy of life evolved through the glorification of German vices that have been proclaimed from platform, university chair and by the Press, as the virtues of which the future world order should be founded. But the dream, or rather the hallucination, has already collapsed and has left Europe in chaos. Had European statesmen heeded Maximillian Harden's warning long ago, it is conceivable that William II could never have been able to plunge the world into the first world war and that Hitler would have remained an obscure country yokel instead of becoming the embodiment of a dynamic evil which has brought such havoc to mankind."

* * *

Thus we come to the end of Samuel Igra's compelling analysis of the causes of Nazi evil. Although he wrote over 50 years ago in a nation much different from our own, his concluding statements closely parallel the American "pro-family" position of today.

I will add one comment, regarding the questions of militarism and misogyny. One might be led to believe that the absence of these characteristics in the modern "gay" movement reduces its danger to society. I suggest that this would be error. The undermining of the

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primacy of the family itself was the probable cause of the breakdown of German culture. The specific means by which the family was weakened (i.e. the relegation of women to inferior status and the rise of the militaristic male-supremacist culture) was relatively unimportant. If this is the case, current threats to the institution of the family, such as redefining "family" to include homosexual partnerships and other nontraditional configurations, could produce a similar breakdown in America. I believe Igra, if he were alive today, would agree.

Just as God's natural order for human sexuality is evident in our physiology (i.e. male-female physical compatibility), His design for human society can be seen in its basic unit, the natural family. The healthy natural family implicitly validates and fosters the essentials of civilization: protection of the weak and the innocent, discerning and teaching right from wrong, sharing, helping, denying one's own desires for the good of others. These are the behaviors that every healthy family promotes and reinforces. The bonds between a father and a mother and their children are some of the most powerful in the universe, and they serve as a model for practically all other relationships in life. All of us who understand these concepts owe that understanding to our own families and the family-centered culture we grew up in. This is the Judeo-Christian sexual ethic at work.

On the other hand, counterfeit "families" (such as homosexuals' partnerships) deny the natural order and exist not to model unselfish love, but to selfishly gratify and legitimize unhealthy and abnormal sexual appetites. Children become pawns in the game of "gay" politics: they are acquired through various means by homosexual partners in order to lend the appearance of normalcy to their groupings.

Self-centeredness is the hallmark of these relationships, just as it characterizes the members of an unhealthy natural family (the practice of convenience abortions and pleasure-driven lifestyles are evidences of selfish behavior in dysfunctional families). And self-centeredness -- manifested in the obsessive drive for personal glory and power -- was also at the heart of the Nazi persona.

If it is true that the institution of the natural family is the primary unit and foundation of our civilization (in large part because it is the only institution which can inculcate others-centered values from birth), then the decline of the family can only lead to the decline of the larger society. It is precisely because homosexuality originates in

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family dysfunction and operates as an addiction in its victims, that it represents the antithesis of family, and is so often found in the lives of those who have caused great social chaos in the past.

America is not immune to the disease caused by Germany's national vice. In every new victory of "gay" culture over Judeo-Christian culture, we draw closer to a repetition of the pattern that has undermined and destroyed other human societies.

Exploding the Myth of the “Pink Triangle”

Section Two

Exploding the Myth of the “Pink Triangle.”

Excerpts from *The Pink Swastika: Homosexuality in the Nazi Party* (Founders Publishing Corporation, 1995) by Scott Lively and Kevin E. Abrams.

The following article was prepared by Scott Lively and was previously published in substantial part in *Culture Wars* magazine, April, 1996, and in *The Journal of Human Sexuality* (Lewis and Stanley, 1996).

The pink triangle, symbol of the “gay rights” movement, is familiar to many Americans. As the badge used by the Nazis to designate homosexuals in the concentration camps, the pink triangle perfectly expresses the message of “gay rights.” That message is that homosexuals are currently and historically victims of irrational prejudice and that those who oppose homosexuality are hateful bigots. This all-important victim status engenders sympathy for the homosexual “cause” among well-meaning heterosexuals. Thus, millions of otherwise rational Americans support a movement whose sole unifying characteristic is a sexual lifestyle they personally find repugnant.

When homosexuals display the pink triangle, they are equating all opposition to homosexuality with Nazism and themselves with the Jewish victims of the Holocaust. As pro-homosexual Rabbi Bernard Mehlman put it, “Homophobia and Anti-Semitism are part of the same disease.” [This issue is addressed at length in Section Three, *How American ‘Gays’ are Stealing the Holocaust*].

While a relative few homosexuals were interned in Nazi work

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camps, the role of homosexuals in Nazi history is not accurately represented by the pink triangle. Our review of more than 200 history and other texts written since the 1930s suggests that a pink swastika would be equally appropriate: while some homosexuals were jailed by the Nazi party, there is no doubt that the Nazi party itself had many homosexuals within its own ranks, even among its highest leadership.

The Homosexual Roots of the Nazi Party

The “gay rights” movement often portrays itself as an American phenomenon which arose from the civil rights movement of the 1950s. It is not uncommon to hear homosexualists (those both “gay” and “straight” which promote the legitimization of homosexuality) characterize “gay rights” as the natural third wave of civil rights activism (following blacks and women). In reality, however, Germany was the birthplace of “gay rights,” and its legacy in that nation is truly alarming.

The “grandfather of gay rights” was a homosexual German lawyer named Karl Heinrich Ulrichs. Ulrichs had been molested at age 14 by his male riding instructor (Kennedy in Pascal:15). Instead of attributing his adult homosexuality to the molestation, however, Ulrichs devised in the 1860s what became known as the “third sex” theory of homosexuality. Ulrichs' model holds that male homosexuals are actually female souls trapped within male bodies. The reverse phenomenon supposedly explains lesbianism. Since homosexuality was an innate condition, reasoned Ulrichs, homosexual behavior should be decriminalized. An early follower of Ulrichs coined the term “homosexual” in an open letter to the Prussian Minister of Justice in 1869 (Lauritsen and Thorstad:6).

By the time Ulrichs died in 1895, the “gay rights” movement in Germany had gained considerable strength. Frederick Engels noted this in a letter to Karl Marx regarding Ulrichs' efforts: “The pederasts start counting their numbers and discover they are a powerful group in our state. The only thing missing is an organization, but it seems to exist already, but it is hidden” (Plant:38). After Ulrichs' death, the movement split into two separate and opposed factions. One faction followed Ulrichs' successor, Magnus Hirschfeld, who formed the Scientific Humanitarian Committee in 1897 (Steakley:23f.) and later opened the Institute for Sex Research in Berlin. The other faction was organized by Adolf Brandt, publisher of the first homosexual

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magazine, *Der Eigene* (The Elite). Brandt, Benedict Friedlander and Wilhelm Jansen formed the *Gemeinschaft der Eigenen* (The Community of the Elite) in 1902. What divided these groups was their concepts of masculinity. Ulrichs' theory embraced a feminine identity. His, and later Hirschfeld's, followers literally believed they were women trapped in men's bodies.

The followers of Brandt, however, were deeply insulted by Ulrichs' theory. They perceived themselves not merely as masculine, but as a breed of men superior in masculine qualities even to heterosexuals (Greenburg:410). The Community of the Elite (CE) preached that male homosexuality was the foundation of all nation-states and that male homosexuals represented an elite strata of human society (Mills:152). The CE fashioned itself as a modern incarnation of the warrior cults of ancient Greece. Modeling themselves after the military heroes of Sparta, Thebes and Crete, the members of the CE were ultra-masculine, male-supremacist and pederastic (devoted to man/boy sex). Brandt said in *Der Eigene*, that he wanted men who “thirst for a revival of Greek times and Hellenic standards of beauty after centuries of Christian barbarism” (Brandt in Oosterhuis and Kennedy:3).

One of the keys to understanding both the rise of Nazism and the later persecution of some homosexuals by the Nazis is found in this early history of the German “gay rights” movement. For it was the CE which created and shaped what would become the Nazi persona, and it was the loathing which these “Butches” held for effeminate homosexuals (“Femmes”) which led to the internment of some of the latter in slave labor camps in the Third Reich. Plato, who originated the fascist model of government in *The Republic* (Weber:11), captures the spirit of the CE in another of his Dialogues, *Banquet*: “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 in Heiden's *Der Fuehrer*:741). From today's vantage point, Plato's observation seems like an eerie prophecy of Nazism.

From Boy Scouts to Brownshirts

The “Butch” homosexuals of the CE transformed Germany. Their primary vehicle was the German youth movement, known as the *Wandervogel* (Rovers or Wandering Youth). “In Central

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Europe," writes homosexual historian Parker Rossman, "there was another effort to revive the Greek ideal of pedagogic pederasty in the movement of 'Wandering Youth'....Ultimately, Hitler used and transformed the movement...expanding and building upon its romanticism as a basis for the Nazi Party" (Rossman: 103).

Rising spontaneously in the 1890s as an informal hiking and camping society, the Wandervogel became an official organization at the turn of the century, similar to the Boy Scouts. From early on, however, the Wandervogel was dominated and controlled by the pederasts of the CE. CE cofounder Wilhelm Jansen was its chief benefactor, and its leadership was rife with homosexuality. In 1912, CE theorist Hans Blueher wrote *The German Wandervogel Movement as an Erotic Phenomenon* which told how the organization was used to recruit young boys into homosexuality.

Wandervogel youths were indoctrinated with Greek paganism and taught to reject the Christian values of their parents (mostly Catholics and Lutherans). The CE belief in a homosexual elite took shape within the Wandervogel in the concept of "der Fuhrer" (The Leader). E.Y Hartshorne, in *German Youth and the Nazi Dream of Victory* records the recollections of a former Wandervogel member in this regard. "We little suspected then what power we had in our hands. We played with the fire that had set a world in flames, and it made our hearts hot...It was in our ranks that the word Fuhrer originated, with its meaning of blind obedience and devotion...And I shall never forget how in those early days we pronounced the word Gemeinschaft ["community"] with a trembling throaty note of excitement, as though it hid a deep secret" (Hartshorne:12). Louis Snyder notes in the *Encyclopedia of the Third Reich* that "the Fuhrer Principle became identical with the elite principle. The Fuhrer elite were regarded as independent of the will of the masses" (Snyder:104). Snyder was not writing about the *Gemeinschaft der Eigenen* or of the Wandervogel, but of the upper ranks of the Nazi party some thirty years later. Another Nazi custom from the Wandervogel was the "Seig Heil" salute, which was an early form of greeting popular among the wandering youth.

During World War I, the greatest hero of the German youth movement was Gerhard Rossbach. Described by historian Robert G. L. Waite as a "sadist, murderer and homosexual," Rossbach was "the most important single contributor of the pre-Hitler youth movement" (Waite, 1969:210). More importantly, Rossbach was a bridge between the Wandervogel and the Nazi Party.

Exploding the Myth of the “Pink Triangle”

In the turbulent days following Germany's defeat in World War I, Gerhard Rossbach was one of many former army officers placed in command of Freikorps (Free Corps) units. These unofficial auxiliary military units were designed to circumvent limitations imposed on German troop strength by the Allies. Rossbach organized a Freikorps called Rossbach's Sturmabteilung (Rossbach's Storm Troopers). Rossbach also built the largest postwar youth organization in Germany, named the Schilljugend (Schill Youth) in honor of a famous Prussian soldier. In *The Black Corps*, historian Robert Lewis Koehl notes that both Rossbach's Storm Troopers and the Schilljugend “were notorious for wearing brown shirts which had been prepared for German colonial troops, acquired from the old Imperial army stores” (Koehl:19). These Storm Troopers would soon become known as Nazi Brownshirts.

Konrad Heiden, a contemporary of Hitler and a leading authority on Nazi history wrote that the Freikorps “were breeding places of perversion” and that “Rossbach's troop...was especially proud” of being homosexual (Heiden:295). Rossbach's adjutant was Edmund Heines, noted for his ability to procure boys for sexual orgies. Ernst Rohm, recruited by Rossbach into homosexuality, later commanded the Storm Troopers for the Nazis, where they were more commonly known as the SA (an acronym for Sturmabteilung).

The Power Behind the Throne

While Adolf Hitler is today recognized as the central figure of Nazism, he was a less important player when the Nazi machine was first assembled. Its first leader was Ernst Rohm. Homosexual historian Frank Rector writes that “Hitler was, to a substantial extent, Rohm's protégé” (Rector:80). Rohm had been a captain in the German army. Hitler had been a mere corporal. After World War I, Rohm was highly placed in the underground nationalist movement that plotted to overthrow the Weimar government and worked to subvert it through assassinations and terrorism. In *The Order of the Death's Head*, author Heinz Hohne writes that Rohm met Hitler at a meeting of a socialist terrorist group called the Iron Fist and “saw in Hitler the demagogue he required to mobilize mass support for his secret army” (Hohne:20). Rohm, who had joined the German Worker's Party before Hitler, worked with him to take over the fledgling organization. With Rohm's backing, Hitler became the first president of the party in 1921 (*ibid.*:21) and changed its name to the

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National Socialist German Worker's Party. Soon after, Rossbach's Storm Troopers, the SA, became its military arm.

In his classic Nazi history, *The Rise and Fall of the Third Reich*, author William Shirer describes Rohm as "a stocky, bull-necked, piggish-eyed, scar-faced professional soldier...[and] like so many of the early Nazis, a homosexual" (Shirer:64). Rector writes,

Was not the most outstanding, most notorious, of all homosexuals the celebrated Nazi leader Ernst Rohm, the virile and manly chief of the SA, the du buddy of Adolf Hitler from the beginning of his political career? Hitler's rise had in fact depended upon Rohm and everyone knew it. Rohm's gay fun and games were certainly no secret; his amorous forays to gay bars and gay Turkish baths were riotous. Whatever anti-homosexual sentiments may have been expressed by straight Nazis were more than offset by the reality of highly visible, spectacular, gay-loving Rohm. If there were occasional ominous rumblings and grumblings about "all those queers" in the SA and Movement, and some anti-gay flare-ups, homosexual Nazis felt more-or-less secure in the lap of the Party. After all, the National Socialist Party member who wielded the greatest power aside from Hitler was Rohm (Rector:50f.).

Betraying his roots in the "Butch" faction of the German "gay rights" movement, Rohm viewed homosexuality as the basis for a new society. Louis Snyder writes that Rohm "projected a social order in which homosexuality would be regarded as a human behavior pattern of high repute...he flaunted his homosexuality in public and insisted that his cronies do the same. What was needed, Rohm believed, was a proud and arrogant lot who could brawl, carouse, smash windows, kill and slaughter for the hell of it. Straights, in his eyes, were not as adept in such behavior as practicing homosexuals" (Snyder:55). "The principle function of this army-like organization [SA]," writes historian Thomas Fuchs, "was beating up anyone who opposed the Nazis, and Hitler believed this was a job best undertaken by homosexuals" (Fuchs:48f).

The favorite meeting place of the SA was a "gay" bar in Munich called the *Bratwurstglockl* where Rohm kept a reserved table

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(Hohne:82). This was the same tavern where some of the earliest formative meetings of the Nazi Party had been held (Rector:69). At the Bratwurstglockl, Rohm and associates — Edmund Heines, Karl Ernst, Ernst's partner Captain Rohrbein, Captain Petersdorf, Count Ernst Helldorf would meet to plan and strategize. These were the men who orchestrated the Nazi campaign of intimidation and terror. All of them were homosexual (Heiden:371).

Indeed, homosexuality was all that qualified many of these men for their positions in the SA. Heinrich Himmler would later complain of this: “Does it not constitute a danger to the Nazi movement if it can be said that Nazi leaders are chosen for sexual reasons?” (Gallo:57). Himmler was not so much opposed to homosexuality itself as to the fact that non-qualified people were given high rank based on their homosexual relations with Rohm and others. For example, SA Obergruppenfuhrer (Lieutenant General) Karl Ernst, a militant homosexual, had been a hotel doorman and a waiter before joining the SA. “Karl Ernst is not yet thirty-five,” writes Gallo, “he commands 250,000 men...he is simply a sadist, a common thug, transformed into a responsible official” (ibid.:50f.).

This strange brand of nepotism was a hallmark of the SA. By 1933 the SA had grown far larger than the German army, yet the Vikingkorps (Officers' Corps) remained almost exclusively homosexual. “Rohm, as the head of 2,500,000 Storm Troops,” writes historian H.R. Knickerbocker, “had surrounded himself with a staff of perverts. His chiefs, men of rank of Gruppenfuhrer or Obergruppenfuhrer, commanding units of several hundred thousand Storm Troopers, were almost without exception homosexuals. Indeed, unless a Storm Troop officer were homosexual he had no chance of advancement” (Knickerbocker:55).

In the SA, the Community of the Elite's Hellenic ideal of masculine homosexual supremacy and militarism was fully realized. “Theirs was a very masculine brand of homosexuality,” writes homosexualist historian Alfred Rowse, “they lived in a male world, without women, a world of camps and marching, rallies and sports. They had their own relaxations, and the Munich SA became notorious on account of them” (Rowse:214). The similarity of the SA to Freidlander's and Brandt's dream of Hellenic revival is not coincidental. In *Gay American History*, Jonathan Katz writes that Rohm was a prominent member of the Society for Human Rights (SHR), an offshoot of the CE (J.Katz:632).

The “relaxations” to which Rowse refers were, of course, the

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homosexual activities (many of them pederastic) for which the SA and the CE were both famous. Hohne writes that Rohm "used the SA for ends other than the purely political...Peter Granninger, who had been one of Rohm's partners...and was now given cover in the SA Intelligence Section. For a monthly salary of 200 marks he kept Rohm supplied with new friends, his main hunting ground being Geisela High School Munich; from this school he recruited no fewer than eleven boys, whom he first tried out and then took to Rohm" (Hohne:82).

Hitler's "Gay" Roots

In 1945, a Jewish historian by the name of Samuel Igra published Germany's National Vice, in which he called homosexuality a "poisoned stream" that ran through the heart of Nazism. (In the 1920s and 30s, homosexuality was known as "the German vice" across Europe because of the debaucheries of the Weimar period). Igra, who escaped Germany in 1939, claims that Hitler "had been a male prostitute in Vienna at the time of his sojourn there, from 1907 to 1912, and that he practiced the same calling in Munich from 1912 to 1914" (Igra:67). Desmond Seward, in Napoleon and Hitler, says Hitler is listed as a homosexual in Viennese police records (Seward:299). Lending credence to this is the fact, noted by Walter Langer, that during several of those years Hitler "chose to live in a Vienna flophouse known to be inhabited by many homosexuals" (Langer:192). Rector writes that, as a young man, Hitler was often called "der schoen Adolf" (the handsome Adolf) and that later his looks "were also to some extent helpful in gaining big-money support from Ernst Rohm's circle of wealthy gay friends" (Rector:52).

Langer, a psychiatrist, was commissioned by the Allies in 1943 to prepare a thorough psychological profile of Hitler. His report, kept under wraps for 29 years was published in book form in 1972 as *The Mind of Adolf Hitler*. Langer writes that Hitler was certainly a coprophile (a person who is sexually aroused by human excrement) and may have practiced homosexuality as an adult. He cites the testimony of Hermann Rauschning, a former Hitler confidant who "reports that he has met two boys who claimed that they were Hitler's homosexual partners, but their testimony can hardly be taken at face value. More condemning," adds Langer, "would be the remarks dropped by [Albert] Foerster, the Danzig gauleiter, in conversation with Rauschning. Even here, however, the remarks deal only with

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Hitler's impotence as far as heterosexual relationships go without actually implying that he indulges in homosexuality. It is probably true that Hitler calls Foerster “Bubi,” which is a common nickname employed by homosexuals in addressing their partners. This alone is not adequate proof that he has actually indulged in homosexual practices with Foerster, who is known to be a homosexual (Langer:178). However, writes Langer, “Even today, Hitler derives sexual pleasure from looking at men's bodies and associating with homosexuals” (Langer:179). Too, Hitler's greatest hero was Frederick the Great, a well known homosexual (Garde:44).

Like Langer, Waite also hesitates to label Hitler a homosexual but cites substantial circumstantial evidence that he was:

It is true that Hitler was closely associated with Ernst Rohm and Rudolf Hess, two homosexuals who were among the very few people with whom he used the familiar du. But one cannot conclude that he therefore shared his friends' sexual tastes. Still, during the months he was with Hess in Landsberg, their relationship must have become very close. When Hitler left the prison he fretted about his friend who languished there, and spoke of him tenderly, using Austrian diminutives: ‘Ach mein Rudy, mein Hesserl, isn't it appalling to think that he's still there.’ One of Hitler's valets, Schneider, made no explicit statement about the relationship, but he did find it strange that whenever Hitler got a present he liked or drew an architectural sketch that particularly pleased him, he would run to Hess — who was known in homosexual circles as “Fraulein Anna” — as a little boy would run to his mother to show his prize to her....Finally there is the nonconclusive but interesting fact that one of Hitler's prized possessions was a handwritten love letter which King Ludwig II had written to a manservant (Waite, 1977:283f.).

Hitler, if homosexual, was certainly not exclusively so. There are at least four women, including his own niece, with whom Hitler had sexual relationships, although these relationships were not normal. Both Waite and Langer suggest that his sexual encounters with women included expressions of his coprophilic perversion as well as other extremely degrading forms of masochism. It is interesting to

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note that all four women attempted suicide after becoming sexually involved with Hitler. Two succeeded (Langer:175f.).

The Homoerotic Brotherhood

Whether or not Hitler was personally involved in homosexual relationships, the evidence is clear that he knowingly and intentionally surrounded himself with practicing homosexuals from his youth. Like Rohm, Hitler seemed to prefer homosexual companions and coworkers. In addition to Rohm and Hess, two of his closest friends, Hitler filled key positions with known or suspected homosexuals. Rector, himself a "Gay Holocaust" revisionist, attempts to dismiss sources that attribute homosexuality to leading Nazis, but nevertheless writes that

Reportedly, Hitler Youth leader, Baldur von Schirach was bisexual; Hitler's private attorney, Reich Legal Director, Minister of Justice, butcher Governor-General of Poland, and public gay-hater Hans Frank was said to be a homosexual; Hitler's adjutant Wilhelm Bruckner was said to be bisexual;...Walter Funk, Reich Minister of Economics [and Hitler's personal financial advisor] has frequently been called a "notorious" homosexual...or as a jealous predecessor in Funk's post, Hjalmar Schacht, contemptuously claimed, Funk was a "harmless homosexual and alcoholic;"...[Hitler's second in command] Hermann Goering liked to dress up in drag and wear campy make-up; and so on and so forth (Rector:57).

Igra, who confidently asserts that the above men were homosexuals, cites still other Hitler aides and close friends who were known homosexuals as well. He states that Hitler's chauffeur and one-time personal secretary, Emile Maurice, for example, was homosexual, as well as the pornographer Julius Streicher, who "was originally a school teacher, but was dismissed by the Nuremberg School Authorities, following numerous charges of pederasty brought against him" (Igra:72f.). SS Chief Heinrich Himmler's "pederastic proclivities [were] captured on film" by Nazi filmmaker Walter Frenz (Washington City Paper, April 4, 1995). Reinhard Heydrich,

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mastermind of the first pogrom, Kristallnacht, and of the death camps, was homosexual (Calic:64). In *The Twelve Year Reich*, Richard Grunberger tells of a party given by Nazi propagandist, Joseph Goebbels, which degenerated into a homosexual orgy (Grunberger:70). A recent biography of Albert Speer by Gitta Sereny speaks of a “homo-erotic (not sexual) relationship” between Speer and Hitler (Newsweek, Oct. 30, 1995). Langer notes that Hitler’s personal bodyguards were “almost always 100 percent homosexuals” (Langer:179).

Hitler's later public pronouncements against homosexuality never quite fit with the lifelong intimacy — sexual or otherwise — which he maintained with men he knew and accepted as homosexuals.

Hitler's Philosophical Roots

In light of the above it is not surprising that many of those whose ideas influenced Hitler were also homosexual. Chief among these were occultists Jorg Lanz Von Liebenfels and Guido von List. In 1958, Austrian psychologist Wilhelm Daim published *Der Mann der Hitler die Ideen gab* (“The Man Who Gave Hitler His Ideas”) in which he called Lanz the true “father” of National Socialism. Lanz was a former Cistercian monk who had been excommunicated for homosexuality (Sklar:19). After being expelled from the monastery, Lanz formed an occultic order called the *Ordo Novi Templi* or The Order of the New Temple (ONT). The ONT was an offshoot of the *Ordo Templi Orientis* which practiced tantric sex rituals (Howard:91).

On Christmas Day, 1907, many years before it would become the symbol of the Third Reich, Lanz and other members of the ONT raised the swastika flag over the castle which Lanz had purchased to house the order (Goodrick-Clarke:109). Lanz chose the swastika, he said, because it was the ancient pagan symbol of Wotan, the god of storms (Cavendish:1983). (Wotan, the inspiration for “Storm Troopers,” was the Teutonic equivalent of Baal in the Old Testament and Zeus in Greek culture). Waite notes that it was through Lanz that Hitler would learn that many of his heroes of history were also “practicing homosexuals” (Waite, 1977:94f).

The journal of the ONT was called *Ostara*, named for the female counterpart to Wotan in the German pantheon of pagan gods. Waite reports that Hitler was an avid fan of *Ostara* and developed his

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anti-Semitic philosophy with the help of racist pamphlets published and distributed by Lanz and Guido von List. He writes that Hitler

bought some anti-Semitic pamphlets for a few pennies. These pamphlets, which were so important to the formation of Hitler's political thinking, were distributed by a virulently anti-Semitic society called the List-Gesellschaft....Of all the racist pamphlets available to Hitler during those years, only those written by Lanz and List set forth in explicit detail the ideas and theories that became unmistakably and characteristically Hitler's own. Only they preached the racial theory of history which proclaimed the holiness and uniqueness of the one creative race of Aryans; only they called for the creation of a racially pure state which would battle to the death the inferior races which threatened it from without and within; and only they demanded the political domination of a racial elite led by a quasi-religious military leader. Hitler's political ideas were later developed and reinforced in racist circles of Munich after the war in 1919-1923, but their genesis was in Vienna under the influence of Lanz and List (Waite, 1977:91).

Daim recounts that Lanz had met Hitler in Vienna when the latter was 20 years old. Hitler often visited occult bookstores and he used his contacts in some of them to locate Lanz after having trouble finding back issues of Ostara. While he was destitute in Vienna, Hitler “hotly defended Liebenfels' ideas against skeptics” writes Snyder (Snyder:211). In 1932, twenty-three years after that fateful meeting, Lanz wrote: “Hitler is one of our pupils...you will one day experience that he, and through him we, will one day be victorious and develop a movement that makes the world tremble” (Cavendish:1983). This proclamation, however, did not sit well with der Fuhrer, and he had Lanz's writings banned in 1933 (Snyder:211).

Lanz's Ostara was a focal point of racist and occult figures in Germany. In Ostara Lanz recommended that “unsatisfactory” racial types be eliminated by abortion, sterilization, starvation, forced labor and other means. He also recommended that Aryan breeding farms where a master race, destined to control the world, could be hatched (Cavendish:1983). Heinrich Himmler would later create such a

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breeding colony (called Lebensborn) during the Third Reich. In *The Occult Roots of Nazism*, Nicolas Goodrick-Clarke notes that “the similarity between Lanz's proposals...and the Nazi plans for the disposal of the Jews and the treatment of the enslaved Slav populations in the East [were foreshadowed by Lanz]. Lanz's specific recommendations for the disposal of racial inferiors were various and included: deportation to Madagascar; enslavement, incineration as a sacrifice to God; and use as beasts of burden. Both the psychopathology of the Nazi Holocaust and the subjugation of non-Aryans in the East were presaged by Lanz's grim speculations (Goodrick-Clarke:97).

We are all too familiar with the Nazi enslavement of non-Aryans and of their incineration of the Jews in the death camps, but these atrocities, though they agree perfectly with his ideas, do not by themselves prove any special influence by Lanz. In the Nazi's “Madagascar Plan” (which was nothing more than a proposal to put all the Jews on the island of Madagascar), however, we find an indisputable connection to Lanz. In *Harvest of Hate: The Nazi Program for the Destruction of the Jews of Europe*, historian Leon Poliakov writes about the “Madagascar Plan,” but reveals that he was unaware of Lanz's influence:

Goering had mentioned the “Madagascar Question” during the...meeting of November 12, 1938. Himmler had been dreaming of it since 1934, as one witness testified. Putting all the Jews on a large island — moreover, a French island — would satisfy the Nazi love of symbolism. At any rate, the idea was put forth by the Minister of Foreign Affairs...[and] was accepted by Himmler as well as by the Fuhrer himself. Great inventions always have several originators; other more or less famous dignitaries can claim the honor of fathering this “philanthropic solution.” For example, Philip Bouhler, Chief of the Fuhrer's personal chancellery...hoped to become the governor of the island (Poliakov:43).

The close similarity of Lanz's prescription for the elimination of “inferiors” to the views of Benedict Friedlander suggests the possibility of a relationship between The ONT and the Community of the Elite.

Many of the Nazi emblems, such as the swastika, the double lightning bolt SS symbol, and even the inverted triangle symbol used to identify classes of prisoners in the concentration camps, originated with Guido von List and the List-Gesellschaft (“Guido von List Society”). The Guido von List Society practiced a form of tantric

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sexual perversion popularized in occult circles by Aleister Crowley. According to J. Sydney Jones, these men enjoyed "playing with black magic and little boys" (J. S. Jones:123). List was "accused of being the Aleister Crowley of Vienna" (ibid.:123). Like Lanz, List was an occultist. He wrote several books on the magic principles of rune letters (from which he chose the "SS" symbol). The Nazis borrowed heavily from List's occult theories and research. List also formed an elitist occult priesthood called The Armanen Order to which Hitler himself may have belonged (Waite, 1977:91).

The Nazi dream of an Aryan super-race was adopted from an occult group called the Thule Society, founded in 1917 by followers of Lanz and List. The occult doctrine of the Thule Society held that the survivors of an ancient and highly developed lost civilization could endow Thule initiates with esoteric powers and wisdom. The initiates would use these powers to create a new race of Aryan supermen who would eliminate all "inferior" races. Hitler dedicated his book, Mein Kampf, to Dietrich Eckart, one of the Thule Society inner circle and a former head of the German Worker's Party. (Schwarzwallner:67). The beliefs of the various occult groups mentioned above were all based on the teachings of the Theosophical Society, whose founder, Helena Petrovna Blavatsky, is thought to have been a lesbian (Webb:94) and whose "bishop" was a notorious pederast named Charles Leadbeater.

In 1918, the Thule Society created the Political Worker's Circle, which in turn formed the German Worker's Party which, as we know, became the National Socialist German Worker's (Nazi) Party.

Frederich Nietzsche

Another homosexual who shaped Nazism was Friederich Nietzsche. Also (like Lanz) dubbed the "Father of National Socialism," Nietzsche is probably more deserving of this distinction, being so labeled by Nazi luminaries Dr. Alfred Rosenberg and Dr. Franck (Peters:221). Others have called him the "Father of Fascism" (ibid.:ix). Rabidly anti-Christian and a homosexual, Nietzsche founded the "God is dead" movement and contributed to the development of existentialist philosophy. Nietzsche's publisher, Peter Gast, called Nietzsche "one of the fiercest anti-Christians and atheists," and described his book, The Antichrist, as a "ferocious curse" on Christianity (ibid.:119). Nietzsche called Christianity and democracy the moralities of the "weak herd," and argued for the "natural

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aristocracy” of the Uebermensch or Superman, whose “will to power” was grounded in the material world (Wren in Grolier).

According to MacIntyre in *Forgotten Fatherland: The Search For Elisabeth Nietzsche*, Friederich Nietzsche never married, had no known female sex partners, but went insane at age 44 from syphilis and eventually died of it. According to Sigmund Freud and Carl Jung, Nietzsche had caught the disease at a homosexual brothel in Genoa, Italy (McIntyre:91f.). Nietzsche's unflattering opinion of women was widely known. His works were “peppered with attacks against women,” and, like the pederasts of the CE, he relegated women to the role of breeders and sexual slaves. Men, on the other hand were to be bred for war (Agonito:265f.).

Nietzsche's philosophy was grounded in Greek and Roman paganism, and in his writings he called for “a new Caesar to transform the world” (Peters:viii). Years later, Nietzsche's sister and chief promoter, Elisabeth, would enthusiastically dub Hitler the “Superman” her brother had predicted (ibid.:220). Indeed, Elisabeth's adulation of Hitler was returned by the Fuhrer. Hitler and the Nazis were indebted to Nietzsche for his contribution to German nationalism. “It is not too much to say,” writes historian George Lichtheim, “that but for Nietzsche the SS — Hitler's shock troops and the core of the whole movement — would have lacked the inspiration to carry out their programs of mass murder in Eastern Europe” (McIntyre:187). And W. Cleon Skousen writes that when “Hitler wrote *Mein Kampf*, it was as though Nietzsche was speaking from the dead” (Skousen:348).

Nietzsche's importance to Nazism is immeasurable. His most celebrated book, *Also Sprach Zarathustra*, (“Thus Spake Zarathustra”) was considered the “bible” of the Hitler Youth and was “enshrined with Hitler's *Mein Kampf* and Alfred Rosenberg's *Myth of the Twentieth Century* — in the vault of the Tannenberg Memorial, which had been erected to commemorate Germany's victory over Russia in the First World War” (Peters:221). Hitler and the Nazis often used Nietzschean phrases such as “will to power,” “live dangerously,” and “Superman,” but more significantly, Nietzsche became a hero to the masses as well. Certain German intellectuals canonized Nietzsche through the popular media of the day. Peters writes that “Germany's intellectual elite, including poets like Stefan George and writers like Thomas Mann, saw in Nietzsche's 'aristocratic radicalism' an answer to the decadent democratic ideals of the West. Fervent young men and women met for ritualistic

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readings from Zarathustra. Hymns were composed to celebrate the new religion, and by the time the body of the sick philosopher was finally put to rest, he was proclaimed a saint" (Peters:ix).

Who were these "intellectuals" who popularized Nietzschean fascism in Germany? Stefan George, one of Germany's most popular poets of the time, was a pederast, and "a guiding example" to the Community of the Elite. In *Homosexuality and Male Bonding in Pre-Nazi Germany*, homosexual historians Harry Oosterhuis and Hubert Kennedy write that "George and his disciples...revived Holderlin's concept *Griechendeutschen* ("Hellenic Germans"), [and] contrasted in their poetry and lifestyle the 'eternal spring of homoerotic friendship' from the family" (Oosterhuis and Kennedy:91). In 1903, George became infatuated with a 15-year-old boy and made him a figure of worship in a 1907 book called *Der siebente Ring* (The Seventh Ring). His last book, *Das neue Reich* (The New Kingdom) published in 1928, "prophesied an era in which Germany would become a new Greece" (Miles in Grolier). In 1933, when Hitler came to power, he offered George a position as President of the Nazi Academy of Letters (a post which he turned down) (Mosse:60).

Among other works, Thomas Mann is famous for a 1912 novella called *A Death in Venice* in which "an aging writer risks life and reputation in his attempts to gaze on the Apollonian beauty of the 14-year-old Tadzio" (Reiter in Grolier). Homosexualist historian A.L. Rowse called this novella "the most publicized homosexual story of the century" (Rowse:212). Mann was married and had several children, but admits to being homosexual in his diaries (The San Francisco Examiner, Dec. 23, 1995).

Nietzsche's sister Elisabeth figured prominently in pre-Nazi and Nazi Germany. After Nietzsche's death in 1900, she assumed control of his estate and relentlessly promoted her brother's writings, establishing the Nietzsche Archives. During the Weimar Republic the Archives became "the center of a powerful counter-revolutionary current" of German nationalism (ibid.:206). At one point Nietzsche's followers wanted to build a Nietzsche Temple, complete with statues of Apollo and Dionysos (ibid.:200). While the temple was never built, Adolf Hitler himself commissioned a shrine to Nietzsche, a memorial auditorium and library "where German youth could be taught Nietzsche's doctrine of a master race" (ibid.:222). The *Friedrich Nietzsche zum Gedächtnis erbaut* (literally, the "Friedrich Nietzsche Memorial Building") was opened in August of 1938 (McIntyre:192).

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An interesting aside to this story is the fact that in 1886 Elizabeth Nietzsche and her husband founded a colony in Paraguay, South America called Nueva Germania (New Germany). After the fall of the Third Reich, Nueva Germania sheltered hundreds of fleeing Nazi war criminals, including the infamous Dr. Joseph Mengele (McIntyre:5,205ff.).

Friederich Nietzsche's influence on the Nazis is reflected in all they did. “Become hard and show no mercy,” Nietzsche taught, “for evil is man's best force” (Peters:227). One wonders whether history might have been different if Germans had been aware that the writings of their fascist “genius” may have been influenced by impaired brain function “caused by...the tertiary phase of cerebral syphilis” (ibid.:35). In 1902, a Doctor by the name of P.J. Mobius attempted to warn his countrymen “that they should beware of Nietzsche, for his works were the products of a diseased brain” (ibid.:184). Unfortunately for the world, Mobius' report was squelched by Elisabeth and her powerful friends.

The attraction of fascism for homosexuals appears in the history of other countries as well. Pro-Nazi fascist organizations in both England and France were headed by homosexuals. In England, such an organization was called the Anglo-German Fellowship, and was headed by British homosexuals Guy Francis de Moncy Burgess, and Captain John Robert Macnamara. In France, the pro-Nazi fascists were represented by two groups, the Radical Socialist Party headed by Edouard Pfeiffer, and the French Popular Party headed by Jacques Doriot. Pfeiffer was openly homosexual. Less is known about Doriot, but his organization seems to have had an attraction for homosexuals in any case (Costello:300ff.). The Belgian fascist “Rexist” movement was led by Leon Degrelle “who would come to regard himself as the spiritual son of Hitler” (Toland:410). In Austria, it was Artur Seyss-Inquart, who, after Hitler's ascension to power was “appointed Minister of the Interior, with full, unlimited control of the nation's police forces” (ibid.:434). In Norway, it was the infamous Vidkun Quisling, whose very surname became synonymous with “traitor.” Igra identifies all of these men as homosexual (Igra:86). Homosexualists John Lauritsen and David Thorstad report that in the Soviet Union, homosexuality became known as “the fascist perversion” during the 1930s. They quote the Soviet intellectual, Maxim Gorky: “There is already a slogan in Germany, ‘Eradicate the homosexual and fascism will disappear’” (Lauritsen and Thorstad:69).

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Refuting "Gay Holocaust" Revisionism

"Gay Holocaust" revisionists assert that Hitler's ascension to the Chancellorship marked the beginning of a homosexual Holocaust in Germany. For example, in *The Pink Triangle*, Richard Plant writes, "After years of frustration...Hitler's storm troopers now had the opportunity to smash their enemies: the lame, the mute, the feebleminded, the epileptic, the homosexual, the Jew, the Gypsy, the communist. These were the scapegoats singled out for persecution. These were the 'contragenics' who were to be ruthlessly eliminated to ensure the purity of the 'Aryan race.'" (Plant:51). Rector, another revisionist, makes a similar statement: "Hitler's homophobia did not surface until 1933-1934, when gays had come to affect adversely his New Order designs — out of which grew the simple solution of murdering them en masse" (Rector:24). The fact is that homosexuals were never murdered "en masse" or "ruthlessly eliminated" by the Nazis. Yet many homosexuals were jailed and some did die in Nazi work camps. What is the truth about Nazi persecution of homosexuals?

The incidents in Nazi history most often cited as evidence of a "gay Holocaust" includes a series of increasingly harsh public pronouncements and policies against homosexuality by Hitler and Himmler, the sacking of the Sex Research Institute of Berlin, the "Rohm Purge" (also known as "the Night of the Long Knives"), and the internment of homosexuals in work camps.

The law against homosexual conduct had existed in Germany for many years prior to the Nazi regime as Paragraph 175 of the Reich Criminal Code, to wit: "A male who indulges in criminally indecent activity with another male, or who allows himself to participate in such activity, will be punished with imprisonment" (Burleigh and Wipperman:188). When Hitler came to power he used this law as a means of tracking down and punishing those homosexuals who, in the words of one victim, "had defended the Weimar Republic, and who had tried to forestall the Nazi threat" (ibid.:183). Later he expanded the law and used it as a convenient tool to detain other enemies of the regime.

In February of 1933, Hitler banned pornography, homosexual bars and bathhouses, and groups which promoted "gay rights" (Plant:50). Ostensibly, this decree was a blanket condemnation of all homosexual activity in Germany, but in practice it served as just another means to

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find and destroy anti-Nazi groups and individuals. “Hitler,” admit Oosterhuis and Kennedy, “employed the charge of homosexuality primarily as a means to eliminate political opponents, both inside his party and out” (Oosterhuis and Kennedy:248).

The masculine homosexuals in the Nazi leadership selectively enforced this policy only against their enemies and not against all homosexuals. Even Rector lends credence to this perspective, citing the fact that the decree “was not enforced in all cases” (Rector:66). Another indication is that the pro-Nazi Society for Human Rights continued to participate in German society for several years after the decree. In *The Racial State*, Michael Burleigh and Wolfgang Wippermann remind us that Rohm was a leading member of the SHR; and we know from Anthony Read and David Fisher that the SHR was still active in Germany as late as 1940 (Read and Fisher:245). Furthermore, Oosterhuis and Kennedy write that “although he was well known as a gay-activist, [Adolf] Brandt was not arrested by the Nazis” (Oosterhuis and Kennedy:7). Some of Brandt's files were confiscated by the Nazis in their attempt to gather all potentially self-incriminating evidence.

In 1935, Paragraph 175 was amended with Paragraph 175a which criminalized any type of behavior that could be construed as indicating a homosexual inclination or desire (Burleigh and Wipperman:190). (Interestingly, the new criminal code addressing homosexuality deleted the word “unnatural” from the definition — Reisman, 1994:3). This new law provided the Nazis with an especially potent legal weapon against their enemies. It will never be known how many non-homosexuals were charged under this law but it is indisputable that the Nazis used false accusations of homosexuality to justify the detainment and imprisonment of many of their opponents. “The law was so loosely formulated,” writes Steakley, “that it could be, and was, applied against heterosexuals that the Nazis wanted to eliminate...the law was also used repeatedly against Catholic clergymen” (Steakley:111). Kogon writes that “The Gestapo readily had recourse to the charge of homosexuality if it was unable to find any pretext for proceeding against Catholic priests or irksome critics” (Kogon:44).

The charge of homosexuality was convenient for the Nazis to use against their political enemies because it was so difficult to defend against and so easy to justify to the populace. Since long before the Nazis, homosexuals had generally lived clandestine lives, so it was not unusual for revelations of their conduct to come as a surprise to

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their communities when it became a police matter. This is not to say that actual homosexuals were not prosecuted under the law. Many were. But the law was used selectively against the "Femmes." And even when they were threatened, many effeminate homosexuals, especially those in the arts community, were given protection by certain Nazi leaders (Oosterhuis and Kennedy:248). Plant writes,

The most famous example is that of the actor Gustaf Grundgens...Despite the fact that his homosexual affairs were as notorious as those of Rohm's [sic], Goering appointed him director of the State Theater...[And] On October 29, 1937...Himmler advised that actors and other artists could be arrested for offenses against paragraph 175 only with his personal consent, unless the police caught them in flagrante (Plant:116).

The Hitler Youth is another source of reports exposing the meaninglessness of the Nazis harsh rhetoric against homosexuals. Koehl observes that Himmler "mitigated his penalties privately" and tried to keep every incident of homosexual molestation of the Hitler Youth boys by the SS "as secret as possible" (Koehl:51f.). But Koehl goes on to cite the records of RJF, the security division of the Hitler Youth administration. "[D]uring the first six months of 1940," writes Koehl, "[there were] 10,958 crimes committed by Hitler Youths, the most common were theft (5,985), [and] homosexuality (901)" (ibid.:84). When cross-referenced against the list of expulsions from the organization, however (itself an absurdly mild punishment for a supposed capital crime), Koehl found a low rate of expulsions for homosexuality:

Since the RJF Report listed 900 cases of homosexual crimes during a six month period alone, and only a third of that number were expelled during a twenty-five month period by court action, it suggests that the RJF was more hesitant to uphold Article 175 of the Criminal Code than its official propaganda would have the public believe...[One] young delinquent with a record of minor thefts, for which he had spent eight weeks in jail, was not expelled from the HJ [Hitler Youth]. In September 1940 the SRD surprised him and several prison workers in a

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wild homosexual orgy in broad daylight on a roadside. With sensational evidence like this in hand, the SRD leader then sought to have the culprit expelled from the HJ. But it took some time before this occurred, suggesting that the enforcement of Article 175 was lax (Koehl:85ff.).

The increasing apathy of Hitler Youth officials toward homosexuality was an attitude reflected in the larger society as well. In 1937 the Reich Minister of the Interior issued a change of policy regarding Paragraph 175. Under the new ruling only four-time repeat offenders could be jailed or sent to camps for homosexual offenses. This was reaffirmed in 1940 by Himmler (S. Katz:146).

There is one additional reason why the Nazis arrested homosexuals and raided even the homes of their supporters. They were looking for incriminating evidence against themselves (the Nazi leaders). Blackmail of homosexuals by estranged partners and prostitutes was a simple fact of life in Germany. “[H]omosexuals were particularly vulnerable to blackmailers, known as Chanteure on the homosexual scene,” write Burleigh and Wippermann. “Blackmail, and the threat of public exposure, resulted in frequent suicides or suicide attempts” (Burleigh and Wipperman:184). The Nazi leaders were quite familiar with this phenomenon. Igra reports that Heinrich Hoffman, the official Nazi photographer, gained his position by using information about Hitler’s perverse abuse of his (Hoffman’s) daughter to blackmail the future Fuhrer (Igra:74). Heiden relates another story in which Hitler bought an entire collection of rare political writings to regain possession of a letter to his niece in which he openly revealed his “masochistic-coprophil inclinations” (Heiden:385). Once he was in power he had other ways to solve these kinds of problems.

Targeting “Femmes”

The Nazis' hunt for incriminating evidence, as well as the selectivity of the Nazi violence, was obvious in the attack on Magnus Hirschfeld's Sex Research Institute, May 6th, 1933. As noted previously, the Sex Research Institute of Berlin had been founded by Hirschfeld (in 1919) as a center for “study” of homosexuality and other sexual dysfunctions. For all intents and purposes, it served as the headquarters for the effeminate branch of the German

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"gay-rights" movement. For this reason alone, the "Butch" homosexuals of the Nazi Party might have destroyed the Institute. Indeed, throughout the preceding years the Nazis had increasingly harassed Hirschfeld personally. Victor Robinson, Hirschfeld's biographer, wrote in 1936:

Although the Nazis themselves derived great profit from Hirschfeld's theories (and called on him personally for help) they continued his persecution relentlessly; they terrorized his meetings and closed his lecture halls, so that for the safety of his audiences and himself, Hirschfeld was no longer able to make public appearances (Haeberle:368).

Homosexualist James Steakley acknowledges the "Butch/Femme" aspect of the incident, saying that some German homosexuals "could conceivably have approved of the measure, particularly if they were Nazi sympathizers or male supremacists" (Steakley:105).

However, the attack against the Institute was not motivated solely by the Nazi enmity against effeminate homosexuals. It was an attempt to cover up the truth about rampant homosexuality and other perversions in the Nazi Party. Sklar writes that "Hitler attempted to bury all his earlier influences and his origins, and he spent a great deal of energy hiding them...[In this campaign to erase his past] Hitler ordered the murder of Reinhold Hanish, a friend who had shared his down and out days in Vienna" (where Hitler is suspected of having been a homosexual prostitute) (Sklar:21). Hitler also knew that Hirschfeld's facility had extensive records that could be damaging to himself and his inner circle. This was the reason for the raid, according to Ludwig L. Lenz, the assistant director of the Sex Research Institute, who was in charge on the day of the raid. A part of the following quote was cited earlier:

[O]ur Institute was used by all classes of the population and members of every political party...We thus had a great many Nazis under treatment at the Institute. Why was it then, since we were completely non-party, that our purely scientific Institute was the first victim which fell to the new regime? The answer to this is

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simple...We knew too much. It would be against medical principles to provide a list of the Nazi leaders and their perversions [but]...not ten percent of the men who, in 1933, took the fate of Germany into their hands, were sexually normal...Many of these personages were known to us directly through consultations; we heard about others from their comrades in the party...and of others we saw the tragic results....Our knowledge of such intimate secrets regarding members of the Nazi Party and other documentary material — we possessed about forty thousand confessions and biographical letters — was the cause of the complete and utter destruction of the Institute of Sexology (Haberle:369).

Burleigh and Wipperman report that the ransackers had “lists” of materials they were looking for (Burleigh and Wipperman :189) and that they carted away two truckloads of books and files. The materials taken from the Institute were burned in a public ceremony, captured on film, on May 10. The spectacular and oft replayed newsreel footage of this event has caused the burning of books to become synonymous with Nazism. What information went up in smoke on that day will never be known, but we can infer that the pile of burning paper contained many Nazi secrets. According to homosexual sources at the time, the Nazis destroyed twelve thousand books and thirty-five thousand photographs. The building itself was confiscated from the SHC and turned over to the Nazi Association of Jurists and Lawyers (Steakley:105).

The Rohm Purge

The event in history most frequently cited as evidence of Nazi persecution of homosexuals is known variously as the Blood Purge, the Night of the Long Knives, and the Rohm Purge. Steakley writes that “the indisputable beginning of Nazi terror against homosexuals was marked by the murder of Ernst Rohm on June 28, 1934, ‘The Night of the Long Knives’” (Steakley:108). It was on this night (actually over an entire weekend), that Adolf Hitler's closest aides orchestrated the assassinations of hundreds of his political enemies in one bloody sweep. Among the victims of this purge were Rohm and several of the top officers of the SA.

We have emphasized that the leadership of the SA was mostly, if

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not entirely homosexual. The fact that SA leaders were the primary targets in the massacre could therefore be construed as a sort of "moral cleansing" of the Nazi ranks, which, in fact, Hitler claimed it was. But Hitler lied. The Rohm Purge was driven by political, not moral concerns. Hitler feigned disgust and outrage about the homosexuality of the murdered SA leaders to justify himself to the German people; it was a tactic he had used previously to allay public suspicions about the sexual deviancy of his inner circle. The importance of this fact is asserted in many leading works by both mainstream and homosexualist historians. The following are excerpts from four different historians who have examined the issue:

Hitler eliminated his closest friend Rohm and certain SA leaders as potential rivals. The strictly political motivation of this ruthless power play was initially too obvious to be entirely denied, but later it was conveniently obscured by charges of homosexual depravity (Haberle:369f.).

The formal accusations against Rohm and those arrested with him centered on their homosexual activities, which Hitler had of course known about for fifteen years and shrugged off, it being alleged that these activities disgraced the party. For those victims without any homosexual background, "the Great Blood Purge" continued all over Germany, as Nazi leaders got rid of all their most hated enemies, as well as the inevitable "mistakes" (Garde:726f.).

Ernst Rohm wasn't shot because the Nazi Party felt outraged by the abrupt discovery that he was "having" his storm troopers — that had been known for ages; but because his sway over the SA had become a menace to Hitler. In the Hitler Youth the "dear love of comrades" was evilly turned into a political end. And if the Nazi hierarchy was well larded with homosexuals, so was Wilhelm II's court and so was the Weimar Republic (Davidson:152).

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Hitler himself, of course, had been well aware of Rohm's sexual orientation from the earliest days of their long association....So strong was Rohm that the Wehrmacht [German Army High Command] was concerned that he might seize control of the army. In 1934, Hitler became fearful that the Wehrmacht was plotting a coup against him to prevent such a takeover. To forestall this danger, Hitler had Rohm and about one thousand other men murdered one weekend in June 1934, the famous “Night of the Long Knives” (Crompton:79f.).

There is some dispute among historians about whether Rohm had planned a coup against Hitler after Hitler's refusal to replace the regular army with Rohm's troops. This takeover of the army had apparently been part of the Nazis' original plan for the maximization of their political strength. Upon his appointment as Chancellor, Hitler was confronted with new and different challenges which required new and different alliances. For some time it appeared that Hitler would remain true to his pact with Rohm. From the time Hitler assumed control of the German government in January of 1933, until the spring of 1934, he allowed the SA to grow from 300,000 to over three million members (Plant:54). During this period of rapid growth, Rohm's rivals within the Nazi inner circle grew increasingly alarmed, as did several powerful industrialists and military leaders.

Tension between the SA and the army increased. General Walther von Brauchitsch, speaking for the majority of his fellow officers said “that gang of homosexuals, thugs and drunks should be allowed no part of [German rearmament]” (Gallo:87). For their part, the SA taunted the regular army soldiers, singing “The grey rock will be drowned in a sea of brown” (ibid.:87), meaning that the grey uniformed army would be swallowed up by the Brownshirts. Strasser writes,

At a meeting of the Cabinet, to which he belonged, [Rohm] demanded the incorporation of the Brown Shirts into the regular army, the Brown Shirt officers to retain their ranks. In other words he demanded supreme command of the Reichswehr, the S.S., and the S.A.. He confidently believed that he had Adolf's support...but Hitler remained silent...Blomberg, the Minister of

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National Defense, suddenly declared that the only course open to President Hindenberg would be to refuse outright. "The discussion is closed," Hitler then said, without daring to look his old friend in the face. Rohm, speechless with fury, walked quickly from the room. After June 30, General von Reichenau declared in an interview with the *Petit Journal* that Rohm's death sentence was virtually signed that day (Strasser, 1940:178).

As the conflict came to a head, SA conspirators allegedly created a "hit list" of Army officers who were to be killed (ibid.:218) and selected Standartenfuhrer Julius Uhl to assassinate Hitler himself (ibid.:237). It may be, however, that these allegations were invented as part of a fallback rationale for the purge. It is well known that Himmler, Goering and Himmler's deputy, Reinhard Heydrich, worked behind the scenes to limit Rohm's power; and it has been reported by some sources that they generated rumors of a Rohm plot to drive a wedge between Rohm and Hitler. In any case, the Rohm Purge was not motivated by the homosexuality of its victims. The great majority of victims were not homosexuals at all. Otto Strasser, whose brother, Gregor, was murdered that night, lists some of the casualties in *Hitler and I* :

Klausener and several other Catholic leaders were executed, as well as [Vice Chancellor] von Papen's secretaries. At Hirschberg, in Silesia, all the Jews, all the members of the Stahlhelm, and a few communists were arrested...beaten with rifle butts...and eight people were murdered...von Kahr, an old man of sixty three...was taken from his bed, taken to Dachau, and tortured to death...His crime had been his failure to support the Munich putsch in 1923. Ballerstaedt...who had been instrumental in Hitler's being sentenced to three months imprisonment, was murdered by a special killer squad. [And] death was the penalty paid by Father Staempfle for having edited *Mein Kampf*, and therefore being familiar with the author's weaknesses (ibid., 1940:200).

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Igra refutes the idea that the Rohm Purge initiated a policy of extermination of homosexuals by Hitler. (Igra’s account of the Rohm Purge is recorded in detail in Section One of this book, Germany’s National Vice Revisited.)

We shall find that, far from eliminating the sex perverts from his party, Hitler retained most of them, and that he moved against those whom he did eliminate only with the greatest reluctance and after he had been relentlessly pushed by outside forces and circumstances. ..(Igra:77f.).

The Rohm Purge, then, was not a “moral cleansing” of the Nazi ranks, but a realignment of power behind the German government which was primarily forced upon Hitler by powerful political elements whose support he needed to maintain control. Igra goes on to point out that not only did the majority of the SA homosexuals survive the purge, but that the massacre was largely implemented by homosexuals. He cites Strasser's statement that “the Chief Killers of Munich [were] Wagner, Esser, Maurice, Weber and Buch.” These men “were all known to be sex perverts or sexual maniacs of one type or another,” concludes Igra (ibid.:80). Plant records that the larger campaign of assassinations across Germany was orchestrated by Reinhard Heydrich, also a homosexual (Plant: 56). Igra addresses Hitler's justification for the purge:

In his defense before the Reichstag a week later Hitler talked of “traitors.” That was his alibi...In his speech to the Reichstag he admitted that one of the motives for ordering the massacre was to get rid of the moral perverts in his party and that they were traitors because they practiced homosexuality. But under the dictatorship it was not possible for anyone to put Hitler a question. Nobody asked him to explain how it was that, if his purpose was to get rid of homosexuals, he really didn't rid himself of them but used them as the instruments of his own murder lust and still retained most of them as members of his personal entourage, as well as in key positions of the party organization and the government. Otto Strasser, in his book, *The German St. Bartholomew's Night* (which has not been published in

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English), mentions sixteen of these highly placed homosexualist officials who survived the massacres of June 30 and retained their posts (Igra:82).

Following the purge, Hitler received a telegram from Hindenberg "expressing his 'profoundly felt gratitude.'" "You have saved the German people from a grave peril,' the President wired." (Fest:470). Likewise "Defense Minister von Blomberg congratulated Hitler for the successful completion of the 'purge.'" (ibid.: 470). The army, too, was pleased by Hitler's move. Only a week after the purge an anti-Nazi Reichswehr officer told the French military attaché in Berlin that the army was 25% pro-Nazi before the purge, but 95% pro-Nazi after the purge (Gallo:289).

While it is certainly true that several of the most prominent homosexuals in the Nazi regime were killed on the "Night of the Long Knives," the fact of history is that Adolf Hitler did not purge his regime of homosexuals in this incident or at any subsequent time. On the contrary, a simple review of the historic record reveals that Hitler continued not only to surround himself with homosexuals but to place them in key positions in the Third Reich.

Dr. Judith Reisman notes that "Kaximierz Moczarski, a Polish resistance fighter confirmed that homosexuals 'remained party members...got promotions...were protected by the top [Nazi] brass' and served on the battlefield and in prisons" (Reisman, 1994:3). Of the thirteen corps commanders of the SA, all homosexuals, only seven were killed in the Rohm Purge (Gallo:16). The rest, along with the probable thousands, perhaps tens of thousands of homosexuals remaining in the SA, were quickly reassigned by Hitler, who put the entire SA under the authority of Heinrich Himmler's SS. Many of these sadistic, brutal men had been useful to Hitler since the beginning, and he made certain that their talents would remain available to him. It is likely that some of these SA survivors were among the participants in Goebbels' dinner-party-turned-orgy in 1936 (Grunberger:70).

Aside from the SA, Hitler retained all of the sexual deviants of his inner circle, including Goering, Streicher, Frank, Emile and Weber. Hess was to remain until 1941, when he left of his own accord on his ill-fated "peace" mission to England. Hitler later openly rewarded some of these men with top jobs in the government. Rector, for example, writes that "Hitler knew about [Walter] Funk, a 'notorious' homosexual, when he appointed him Reich Minister of Economics on

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February 5, 1938" (Rector: 63). SS Lieutenant-General Albert Foerster, the homosexual who is mentioned in Langer as a possible sexual partner of Hitler (Langer:178), and whose “black record of atrocities against the Poles” earned him a death sentence in later war trials, was appointed Reich Regent of the Danzig Free State just prior to World War II (Wistrich:178). And Graf von Helldorf, one of Rossbach's original homosexual Brownshirts (Strasser, 1940:26), was appointed by Hitler to the post of police president of Berlin in 1935 (Snyder:145).

In the Camps

Although homosexuals were never targeted for extermination, some were interned in Nazi work camps. The actual number of pink triangle prisoners, estimated at 5,000-15,000 by Joan Ringelheim of the US Holocaust museum (Rose:40), was a tiny fraction of the total camp population. Of these, an undetermined percentage were heterosexuals falsely labeled as homosexuals. Homosexuals who died in the camps (mostly of disease and starvation) were “a small fraction of less than 1 percent” of homosexuals in Germany (S. Katz:146), compared to more than 85 percent of European Jewry exterminated in the gas chambers. More significantly, many of the guards and administrators responsible for the infamous concentration camp atrocities were homosexuals themselves, which negates the proposition that homosexuals in general were being persecuted and interned.

While any prisoner could be chosen as a Kapo (a slave overseer), none other of the interned groups except homosexuals had counterparts among the Nazi guards and administrators. Examples of the homosexuality of the concentration camp guards can be found in many of the personal accounts of Holocaust survivors. Elie Wiesel, sent to the Buna factory camp in the Auschwitz complex, for example, acknowledges this in his book *Night*:

The head of our tent was a German. An assassin's face, fleshy lips, hands like wolf's paws. He was so fat he could hardly move. Like the leader of the camp he loved children...(Actually this was not a disinterested affection: there was a considerable traffic in young children among homosexuals here, I learned later)... (Wiesel:59).

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In Treblinka, the narrative account of the Treblinka uprising, Steiner records the story of another Nazi administrator, taken from interviews with survivors:

Max Bielas had a harem of little Jewish boys. He liked them young, no older than seventeen. He had a kind of parody of the shepherds of Arcadia, their role was to take care of the camp flock of geese. They were dressed like little princes...Bielas had a little barracks built for them that looked like a doll's house...Bielas sought in Treblinka only the satisfaction of his homosexual instincts (Steiner:117f.).

Walter Poller, a German political prisoner who was interned in the Buchenwald concentration camp, also noted the homosexuality of certain guards. In Medical Block Buchenwald Poller describes the camp practice of mass beatings, and reports on the perverse pleasure these guards derived from the torment of the prisoners:

If the camp doctor happened to pass by after a mass whipping, and knew that a certain type of homosexual Scharfuhrer ["Sargeant"] and SS officer stood at a certain gate, he arranged a little special entertainment for them, which he called a medical examination (Poller:103).

Poller leaves the details of these "medical examinations" to our imagination. But this brief glimpse inside the ranks of the SS guards reveals much about the camps.

The enduring "Butch/Femme" conflict among German homosexuals clearly had a substantial bearing on the treatment of pink triangle prisoners. Plant writes of one survivor who reported that "the guards lashed out with special fury against those who showed 'effeminate traits'" (Plant:172). And Rector records an interview with a former Pink Triangle named Wolf (a pseudonym) in which the issue of effeminacy was raised. "The ones who were soft, shall I say, were the ones who suffered terribly," said Wolf. Rudolf Hoess, the infamous commandant of Auschwitz, who may himself have been a "Butch" homosexual, defined "genuine homosexuals...[by their] soft and girlish affectations and fastidiousness, their sickly sweet manner of speech, and their altogether too affectionate deportment toward their fellows"

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(Hoess in Rector:137f.). These “genuine homosexuals” were considered incorrigible and held in special barracks, while many non-effeminate homosexuals were released (ibid.:137). Hoess, incidentally, had at one time been a close friend of Edmund Heines (Snyder:301), the procurer of boys for Rohm's pederastic orgies.

Toward the end of World War II, many homosexuals were released from the concentration camps and drafted into the German army (Shaul:688). Steven Katz cites records that “indicate that 13 percent of all homosexual camp inmates were reprieved and released” (S. Katz:146). This was happening at the same time as the Nazis' frantic push to increase their “production” in the death camps, in an effort to exterminate every last Jew in Europe before the Allies could liberate the camps.

The American Connection

While the Nazi Party was crushed as a political force in 1945, remnants of Nazism survive around the world. As in Germany, many of these fascist groups are dominated by male homosexuals.

The most famous incident in the history of the American Nazi Party resulted from its 1977 demand to stage a march through the largely Jewish neighborhood of Skokie, Illinois, a Chicago suburb and the home of many Holocaust survivors. This plan was devised by Frank Collin, who often appeared with his followers “in full Nazi regalia: brown shirts, black boots, and armbands with swastikas” and who “advocated that all African-Americans, Jews and Latinos be forcibly deported” (Johansson:129). Civil authorities effectively blocked the march at first, but the American Civil Liberties Union (ACLU) rose to Collin's aid and forced the City of Chicago to allow it. The subsequent event drew international media attention. Homosexualists Johansson and Percy in *Outing: Shattering the Conspiracy of Silence* have finally revealed, more than fifteen years later, that Collin was a homosexual pedophile (pederast). In 1979 Collin was arrested “for taking indecent liberties with boys between ages 10 and 14” and was sentenced to seven years in prison (Johansson and Percy:130).

A less notorious, but more forthright branch of the American Nazi movement calls itself the National Socialist League. In an encyclopedia of hate groups, authors Michael and Judy Ann Newton (1991) describe this organization:

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Founded in 1974 by defecting members of the National Socialist White People's Party, this San Diego-based NSL is unique in restricting its members to homosexual Nazis. Led by veteran anti-Semite Russell Veh, the group distributes membership applications declaring NSL's "determination to seek sexual, social and political freedom" (Newton:46)

While normally low-profile, the NSL stirred a controversy in 1983 when it attempted to market an infamous 1930s Nazi hate film that had been pirated by the group. An article in the Los Angeles-based Heritage and S.W. Jewish Press, titled "'Gay nazis' peddling vile 'Jud Suss' film" named Veh and the National Socialist League. "We are most familiar with Mr. Veh (which is an alias, incidentally) and his notorious operations," said legitimate film distributor, David Calbert Smith III (Heritage and S.W. Jewish Press, September 16, 1983). Veh solicited members for his group through a publication called "The N.S. Mobilizer" and through personal ads in homosexual publications, including the leading national "gay" magazine, The Advocate (Reisman, 1994:57).

Meanwhile, back in Germany, the alarming increase of neo-Nazi skinheads is also linked to homosexuality. Elmay Kraushaar, a journalist for Der Spiegel, Germany's equivalent to Time, is quoted in The Advocate:

There is a gay skinhead movement in Berlin. They go to cruising areas with leaflets that say, "We don't want foreigners." A major leader of the neo-Nazis in Germany, Michael Kuhnen was an openly gay man who died of AIDS two years ago. He wrote a paper on the links between homosexuality and fascism, saying fascism is based on the love of comrades, that having sex with your comrades strengthens this bond (Anderson:54).

Learning from History

Sadly, the homosexual dimension of Nazi history is overlooked by many historians. As Duberman, Vicinus and Chauncey have stated

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with the title to their “gay studies” text, the role of homosexuals and pederasts has been Hidden from History. They, of course, imagine the influence of homosexuality to be positive. From the Judeo-Christian cultural context, however, the rise of homosexuality necessarily represents the diminution of Biblical morality as a restraint on human passions. Consequently, where Judeo-Christian ideals decrease, violence and depravity increase.

It was the pederasts of the Community of the Elite who sponsored the revival of Hellenic pagan ideals in German society. These men were viciously anti-Jew and anti-Christian because of the injunctions against homosexuality inherent in the Judeo-Christian sexual ethic. Johansson notes that Hans Blueher, one of the leading theoreticians of the Community of the Elite, “maintained that Judaism had suppressed the homosexual aspect of its culture, with concomitant hypertrophy [enlargement] of the family” (Johansson:816). Benedict Friedlander, in an essay for *Der Eigene* titled “Seven Propositions,” chose as his first proposition an attack on Christianity. “The white race is becoming ever sicker under the curse of Christianity, which is foreign to it and mostly harmful,” writes Friedlander. “That is the genuinely bad ‘Jewish influence,’ an opinion that has proven true, especially through the conditions in North America” (Friedlander in Oosterhuis and Kennedy:219). For his part, Adolf Brandt called Christianity “barbarism” and “expressed his desire to fight ‘beyond good and evil,’ not for the sake of the masses, since the happiness of ‘the weak’ would result in a ‘slave mentality,’ but for the human being who proclaimed himself a god and was not to be subdued by human laws and ethics” (Oosterhuis and Kennedy:183). We should not forget Nietzsche, who called Christianity “the lie of millennia” (Macintyre:188).

Much has been made of the reported silence, and in some cases complicity, of the supposed Christian churches during the Third Reich. But few have noted the long period of “Biblical deconstruction” that preceded the rise of Nazism, and fewer still have chronicled the diabolical perversion of German religious culture by the Nazis themselves. While the neo-pagans were busy attacking from without, liberal theologians undermined Biblical authority from within the Christian church. The school of so-called “higher criticism,” which began in Germany in the late 1800s, portrayed the miracles of God as myths, by implication making true believers (Jew and Christian alike) into fools. And since the Bible was no longer accepted as God's divine and inerrant guide, it could be ignored or

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reinterpreted. By the time the Nazis came to power, "Bible-believing" Christians (the Confessing Church), were a small minority.

As Grunberger asserts, Nazism itself was a "pseudo-religion" (ibid.:79) that competed, in a sense, with Christianity and Judaism. The Nazi regime, attempting to usurp the role of the church and eliminate its influence on German culture, "spawned an unending series of relatively minor, but cumulatively effective, anti-Church measures" (ibid.:500).

As soon as the Nazis came to power they replaced many Christian holidays with pagan celebrations: "The Day of the Summer Solstice," "The Day of the Winter Solstice," and "Mothering Sunday" (which featured the so-called "Rune of Life" as a symbol to honor births) (ibid.:80f.). Marriage ceremonies increasingly invoked "Mother Earth" and "Father Sky" as the deities by whom the covenant was blessed (ibid.:492). Birth and death announcements began to feature the life and death runes, respectively, as part of a campaign to eliminate the star and the cross from public life, and crucifixes were gradually removed from hospitals and schools (ibid.:494). The Nazis made all religious activities which were not centered in the churches dependent on official permission, and confiscated lists of church goers who were on active duty in the military (ibid.:500).

The schools were heavily targeted in order to de-Christianize the young. Mandatory prayer in schools was stopped in 1935, and from 1941 onward, religious instruction was completely eliminated for all students over fourteen years old (ibid.:494f.). The Nazi Teachers Association actively discouraged its members from taking religious instruction, while at the same time many teachers of religious studies (who were all required to be licensed by the state) "inculcated neo-paganism into their pupils during periods of religious instruction." Later, teachers were outright prohibited from attending voluntary religion classes organized by the Catholic church (ibid.:495).

From the early years, leading Nazis openly attacked Christianity. Joseph Goebbels declared that "Christianity has infused our erotic attitudes with dishonesty" (Taylor:20). Himmler is reported to have considered Christianity "the greatest plague delivered by history, and demanded that it be dealt with accordingly" (Ziegler:85). Martin Bormann, who replaced Hess as Deputy Fuhrer, issued a decree to the Party Gauleiters titled, "The Relations Between National Socialism and Christianity" in which he said "National Socialist and Christian conceptions are incompatible. The Christian churches build upon

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men's ignorance....The people must be increasingly wrested from the churches....Never again must the churches be allowed any influence over the leadership of the people. This must be broken totally and forever” (Fest, 1970:132f.). The Nazis ultimate goal was the elimination of all the Christian churches. Grunberger points out that “[j]ust as the genocide programme provided for certain areas to be made ‘free of Jews’ before others, so the Warthegau was envisioned as the first region to be ‘free of churches’ in the Reich” (Grunberger:498).

It is in this campaign against Judeo-Christian morality that we find the reason for the German people's acceptance of Nazism's most extreme atrocities. Their religious foundations had been systematically eroded over a period of decades by powerful social forces. By the time the Nazis came to power, German culture was spiritually bankrupt. Too often, historians have largely ignored the spiritual element of Nazi history, but if we look closely at Hitler's campaign of extermination of the Jews, it becomes clear that his ostensive racial motive obscures a deeper and more primal hatred of the Jews as the “People of God.”

The probable reason for Hitler's attack on Christianity was his perception that it alone had the moral authority to stop the Nazi movement. But Christians stumbled before the flood of evil. As Poliakov notes, “[W]hen moral barriers collapsed under the impact of Nazi preaching...the same anti-Semitic movement that led to the slaughter of the Jews gave scope and license to an obscene revolt against God and the moral law. An open and implacable war was declared on the Christian tradition...[which unleashed] a frenzied and unavowed hatred of Christ and the Ten Commandments (Poliakov:300).

There is no question that homosexuality figures prominently in the history of the Holocaust. As we have noted, the ideas for disposing of the Jews originated with Jorg Lanz von Liebenfels. The first years of terrorism against the Jews were carried out by the homosexuals of the SA. The first concentration camp, as well as the system for training its brutal guards, was the work of Ernst Rohm. The first pogrom, Kristallnacht, was orchestrated in 1938 by the homosexual Reinhard Heydrich. And it was the transvestite Goering who started the “evolution of the Final Solution...[with an] order to Heydrich (Jan. 24, 1939) concerning the solution of the Jewish question by ‘emigration’ and ‘evacuation’” (Robinson:25). Still, despite their disproportionate role, homosexuals did not cause the

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Holocaust. They, along with so many others who had lost their moral bearings, were merely instruments in its enactment. The Holocaust must be blamed on the one whom the Bible compares to "a roaring lion, seeking whom he may devour" (NKJ:I Peter 5:8).

Yet, while we cannot say that homosexuals caused the Holocaust, we must not ignore their central role in Nazism. To the myth of the pink triangle -- the notion that all homosexuals in Nazi Germany were persecuted -- we must respond with the truth of the pink swastika.

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Section Three

How American “Gays” are

Stealing the Holocaust

Introduction

In recent years a disturbing trend has emerged in Holocaust education. Homosexuals, once recognized in knowledgeable circles as among the primary instigators of Nazi atrocities, have been recast as victims of the Third Reich. This remarkable and unprecedented turnabout is a public relations coup for political “gays,” who now boast representation in the leadership of many important Holocaust-related organizations. Opponents of this revisionism have only recently begun to challenge this affront to history and to the victims of homosexual perpetrators among the Nazis. However, this newly acquired status of “gays” has apparently already assumed “untouchable” status in Holocaust dogma. A growing outcry by politically conservative and orthodox Jews, many whose relatives were genuine Nazi victims, has gone unheeded.

The “Gay Holocaust” Myth

The concept of a “Gay Holocaust” is now standard fare in homosexual publications. A recent Advocate article on the subject was titled “Our Holocaust.” A film series at a Holocaust museum was described by another publication as “the first evening program to deal with the subject of the Gay Holocaust” (Wisconsin Light, February 16, 1994). The heart of the “Gay Holocaust” myth is the

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proposition that homosexuals and Jews share a common heritage of persecution by the Nazis. As the story goes, "Gay" victims were roughly equivalent to Jewish victims, though fewer in number. In articles and books on the "Gay Holocaust," homosexual activists have claimed that as many as 2,500,000 homosexuals were killed in Nazi death camps (Outworld, July 1996). In most versions, Jews and "gays" in the concentration camps are portrayed as virtually interchangeable as to their treatment by the guards, their use as guinea pigs in medical experiments, and the manner in which they died. In some versions, such as that presented in the play *Bent* (infra), "gays" suffered worse than the Jews did. The fact that homosexuals remained imprisoned when the Allies liberated the camps is often cited as evidence of their greater suffering.

Like most effective lies, the "Gay Holocaust" myth contains some truth. At least some homosexuals were interned in Nazi work camps. Jews wore a yellow star; "gays" wore a pink triangle. Nazi officials publicly condemned homosexuality. But the reconstruction of history in which "gays" are equivalent to Jews in the Holocaust is completely fraudulent. As Jewish researcher Kevin Abrams has noted, "[i]ronically, the record shows there was far more brutality, rape, torture and murder committed against innocent people by Nazi deviants and homosexuals than there ever was against homosexuals" ("The Other Side of the Pink Triangle," *Lambda Report*, August 1994).

Jews and Homosexuals Under the Nazis.

Let us compare the fate of Jews and homosexuals under the Nazis. First, Jews in Nazi-controlled Europe were systematically dehumanized and stripped of all rights and property. They were forced to wear the yellow star in public for identification and once identified, they were continually harassed and beaten on the streets. As the "Final Solution" unfolded, all Jews in Europe were first herded into ghettos and then shipped by cattle-car to one of six death camps which had been designed specifically to facilitate their extinction. As many as six million Jews (roughly 85% of European Jewry) were brutally murdered by firing squads and in gas chambers. The exact number is contested but is certainly in the millions.

Even by the reckoning of the enthusiastically pro-"gay" U.S. Holocaust Museum, no more than 5,000 to 15,000 pink triangle

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prisoners (mostly homosexual) were ever held in concentration camps by the Nazis (Rose:40). Of this group an undetermined number were political prisoners who had been falsely charged with homosexual offenses (Kogon:44). Pink triangle prisoners were generally sent, not to death camps, but to some of the 10,000 labor camps which served as prison facilities for criminals and political detainees. Homosexuals in Germany were never forced to wear the pink triangle except as an identification badge in the camps. They did not lose civil rights or property. They were not subjected to public humiliation or harassment, nor were they forced into ghettos. Heinrich Himmler had estimated that there were two million homosexuals in Germany alone during the Third Reich. We can probably assume that at least as many more lived in German occupied territory. Thus, it is reasonable to conclude that only a fraction of 1% of European homosexuals were ever jailed by the Nazis. Thus it is probable that more than 99% of European homosexuals lived (relatively) peacefully, throughout the reign of the Nazis. In Germany, since nearly all citizens were conscripted, over 90% of homosexuals would have actually served the Third Reich.

The Jews were the targets of widespread, continual and vicious propaganda designed to engender and inflame anti-Semitism in the German people. Thousands of examples of this hate-filled propaganda (in print and on film) survived the defeat of the Nazis. Hatred of Jews was the central theme of Hitler's Mein Kampf and of a great many Nazi publications.

Evidence of Nazi anti-homosexual propaganda is minimal at best. Official statements against homosexuality, made primarily by Heinrich Himmler, appear when taken in context to be mere pandering to the German public and to conservative elements of the military. (The Germans had become disgusted with homosexuality after observing “gay and lesbian” excesses during the Weimar period of the 1920s). Himmler is quoted in an address to military leaders as saying that homosexuals should be “drowned in bogs,” but his actions were surprisingly pro-homosexual (infra). Mein Kampf does not target homosexuals at all. In fact, Hitler dictated much of Mein Kampf to his private secretary, Rudolf Hess, while sharing a cell with him in Landsberg prison in 1924. Hess was a homosexual known alternately as “Fraulein Anna” and “Black Bertha” in the “gay” subculture of Munich (Waite:284, Costello and Tsarev:xix).

The Nazis had no legitimate legal basis for imprisoning the Jews, yet, with hardly any exceptions, Jews who were arrested were sent to

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camps to be killed. They had virtually no possibility of release. While interned, some were subjected to horrific medical experiments. They were injected with diseases, tortured in "endurance" tests and used as guinea pigs for biological and other weapons. The result of most procedures was death. Outside the camps, harboring Jews was a capital offense.

In contrast, most pink triangle prisoners were arrested legitimately for sex crimes under Paragraph 175 of the pre-Hitler German legal code. Anti-sodomy laws were on the books before the Nazis came to power and remained in force long after the defeat of the Third Reich. (Similar laws are still in force in many U.S. states.) Only 10% of those arrested under Paragraph 175 were interned in the camps. Once interned, "gays" had a fair chance of being released even before the end of their sentences. Many were discharged to join the army (Katz:146). Others who convinced Nazi officials that they had reverted to heterosexuality were also released. In 1937, after a brief period in which laws against homosexuality were strengthened, the laws were greatly relaxed. Under the new policy only four-time repeat offenders were jailed (Katz:146). Harboring homosexuals was never a crime. In fact, Himmler personally granted immunity from arrest to many homosexuals in the arts community (Plant:116).

Homosexuals were subjected to medical experimentation mainly to "force" them to become heterosexual. This was consistent with Nazi preoccupation with breeding children for the Fatherland. Some homosexuals were forced to engage in sex with female prostitutes. A few were surgically castrated. Others received a surgical implant designed to increase their testosterone level. The aim of these procedures was not death, but "rehabilitation," and their results were used by officials to determine whether to grant the prisoner early release or to detain him for his full sentence.

As a final point of difference, Jews as a group bear no culpability for the Holocaust or other Nazi atrocities. They had no part in the creation or development of the Nazi Party or its policies. They had no representation in the leadership of the Third Reich or among the guards in the concentration camps.

Homosexuals, on the other hand, figured importantly in the Nazi Party from its inception to its eventual demise. Many homosexuals were prominent in the government and military organizations of the Third Reich, and many of the concentration camp guards and administrators were homosexual.

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Responding to the Revisionists

While appropriation of Holocaust symbolism by homosexual activists has become increasingly more visible over many years, it was only in 1994 that opponents of this strategy began to organize. That was the year when “gays” staged a high-profile “pilgrimage” to the Yad Vesham Holocaust Museum in Jerusalem, to demand a place in the memorial for homosexual victims of the Nazis. They were met in Jerusalem by a contingent of outraged Jewish Holocaust survivors. One heartfelt cry from the crowd captured the essence of their grief; “My grandfather was killed for refusing to have sexual relations with the camp commandant,” a man screamed. “You are desecrating this place...” (The Jerusalem Post, May 30, 1994).

In response to that event, a number of concerned persons (this author included) formed the International Committee for Holocaust Truth to “oppose all Holocaust deniers and revisionists, especially those who promote the myth of a ‘Gay Holocaust.’” In 1996 the Committee released its first report, “Refuting ‘Gay Holocaust’ Revisionists.” This article incorporates much of the material in that report.

The Jerusalem attempt by “gay” activists to place themselves beside the Jewish people as equals in persecution was not the first action of its kind. However, this single event served to crystallize an awareness in the minds of active and concerned members of the Christian and Jewish communities that a historical revisionist movement of frightening proportions had risen in the United States. A situation which had once been common knowledge, that Nazi sadism was intimately linked with homosexuality (so much so that Hollywood movies of the 1950's frequently portrayed SS camp guards as homosexuals), was now reversed. The villains had become the victims.

The founding members of the ICHT, some of whom had already begun investigating this phenomenon independently, determined that a comprehensive study of the “Gay Holocaust” revisionist movement was needed. It was already common knowledge that the pink triangle patch (worn by some homosexuals and other prisoners in Nazi work camps) had been adopted as the very symbol of

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so-called "gay rights." Research exposed the fact that exploitation of the Holocaust has virtually become an industry of the American homosexual movement. A revisionist campaign, subtly conducted since the 1970's (Adam:86), has convinced Americans that the sad experience of a relatively few homosexuals represents the general experience of homosexuals in Nazi Germany. The central role of homosexuals in the creation and administration of the Third Reich, widely documented during and after World War II, is now suppressed in publications by university academics and the media and in Holocaust education.

Origins and Use of the "Gay Holocaust" Myth

Use of Holocaust imagery by the "gay rights" movement began in the early days of homosexual militancy. The movement, which had previously been defined as a peaceful struggle to gain a "right to privacy" for homosexuals, changed character abruptly in 1969. The pivotal event was the Stonewall Riot in New York City. A police attempt to arrest a boy prostitute at the Stonewall "gay bar" sparked a riot by bar patrons (Reeves in Pascal:47). They attacked the police, drove them back into the bar and then set it on fire (Marotta:72). This event is annually commemorated as "Gay Pride Day."

It was at a 1970 meeting of "new militants" (homosexuals who favored an aggressive posture toward society) that an agreement was reached "...calling for a memorialization of homosexuals killed in Nazi concentration camps" (Adam:82ff.). According to *Outworld*, a Sacramento, California based homosexual publication, the pink triangle had become "a widely used political symbol" by the mid 1970s.

In 1975 Ira Glasser, a non-Gay Jew who now serves as the executive director of the ACLU, led a coalition of "gay" and other leftist groups in New York City to pass a citywide ban on anti-gay discrimination. The coalition chose the pink triangle as its campaign symbol to emphasize the oppression to which homosexual men and women were and are subjected....The pink triangle was a prominent feature in the play *Bent*. "Gay" activists used the pink triangle as their symbol in the fight against Anita Bryant's crusade to 'save our children'...The move was an attempt to appeal to Florida's large Jewish vote by highlighting the shared persecution during the Nazi era (Outweek, July 1996).

The play *Bent*, a quasi-pornographic stage production which was

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successful in many U. S. cities, audaciously portrays homosexuals as the most persecuted group in Nazi camps. “Max, the homosexual protagonist...covets the yellow star because he believes he will receive better treatment by the guards at Dachau....The implication that Jewish inmates were coddled, if only in comparison to homosexuals, enrages Jewish theatergoers” (The Arizona Republic, February 21, 1996).

A Cynical Public Relations Strategy

Unlike the dignified and respectful memorialization of Jewish Holocaust victims by their fellow Jews, the “memorialization” of homosexual victims by gay activists is blatantly political and opportunistic. With some exceptions where it is clearly appropriate to do so, Jews do not attempt to engender support for their political or social goals by wearing yellow stars. This would be viewed as crass exploitation of Holocaust imagery and a trivialization of the suffering of Holocaust victims. Yet, “gays” have adopted the pink triangle as the central symbol of “gay rights” — their campaign to legitimize same-sex sexual practices. As Dr. Judith Reisman has noted, “pink triangles are sweeping the land, embossed on fancy stationary, upscale check books, flags, posters, stickers, shirts, pins and the like” (Culture Wars, April, 1996).

What do homosexuals gain by this public relations effort? They gain sympathy, acceptance and power. Public sympathy for victim groups and the political power they derive from such status is not necessarily bad. Holocaust victims do deserve our sympathy. Their descendants deserve to be recognized to the extent that they can help to prevent the recurrence of circumstances that caused the Holocaust.

Homosexuals are undeserving of such empowerment for three reasons. First, as noted above, their reconstruction of Holocaust history is fraudulent. Second, “gays” cannot legitimately claim to be a distinct Holocaust victim group when so many of the victimizers were also homosexual. Whatever moral authority “descendants” of homosexual victims might have is offset by the high-level participation of homosexuals in Nazi atrocities. Third, unlike Jewish ethnicity, homosexuality is not morally neutral. Even if it were as prevalent as homosexual activists claim, “gay” victimization by the Nazis would not legitimize homosexual conduct. And this, after all, is the point of claiming victim status for homosexuals: the “appropriation of the Holocaust, through the emotion of sympathy,

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in order to 'manipulate this widely understood, deeply felt record of organized hate for their own parochial purposes'" (Katz, *The Holocaust in Historical Context*, I:522); i.e. to get society to accept and excuse behavior which it otherwise would not tolerate.

Success of the "Gay Holocaust" Myth

There are currently more than 100 Holocaust memorial organizations around the world. The New York-based Association of Holocaust Organizations lists 96 member groups. Most of these are in the United States, the largest and most influential being the United States Holocaust Memorial Museum in Washington D.C.. From its initial opening in 1993, The U. S. Holocaust Memorial has been heavily influenced by gay activists. According to one "gay" publication, the choice of opening day was "perhaps not coincidentally the day after the Gay, Lesbian, Bi and Transgendered March on Washington" (*The Lavender Network*, September, 1993). An April 23 dedication ceremony included speeches by "Burrett Brick, executive director of Gay and Lesbian Jewish Organizations...[and] Paulette Goodman, past president of Parents and Friends of Lesbians and Gays" (*ibid.*).

Early on, the museum hired avowed homosexual Dr. Klaus Mueller as a special "consultant on gay and lesbian issues" and began a pro-"gay" "fundraising and awareness campaign" as one of its first projects (*Bay Windows*, August 12, 1993). At a June 16, 1993 meeting with 40 homosexual activists, Steve Goodell, Director of the museum's Special Audiences and Outreach Program promised more "gay-related events, such as film, lecture and panel discussion series" (*ibid.*). A "Gay Holocaust" film series was introduced in May, 1994 (*San Francisco Examiner*, May 14, 1994). The museum has also hosted "gay" events not related to the Holocaust. The *New York Post* (October 25, 1995) reported that the memorial was used for the 1995 National Lesbian and Gay Journalists Association annual meeting. The museum served as the starting point for the 1994 gay march on the White House (*The Washington Post*, April 17, 1994).

Presently at the Washington museum, homosexuals are honored as Nazi victims in a permanent display and with special projects. The *New York Times* (June 26, 1995) highlighted one such project in a news story. Museum patrons were given identification cards of alleged homosexual camp inmates to carry with them through the museum. A

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fact sheet provided by the museum offered this description: “...as the visitor descends into the representation of the depths of the holocaust, he or she will discover the persecution and fate of his or her silent companion.” The project was inaugurated with a special Congressional preview featuring, among others, homosexual Congressman Gerry Studds of Massachusetts.

In Los Angeles, the Simon Weisenthal Center's Museum of Tolerance also supports the “Gay Holocaust” myth (The Advocate, May 4, 1993).

New Holocaust memorials are currently under construction in Boston and New York City. Both organizations have planned “Gay Holocaust” exhibits similar to those in Washington. The New England Holocaust Memorial is headed by a committee which includes several homosexual activists. According to in newsweekly (October 22, 1995), which bills itself as “New England's Gay, Lesbian and Bisexual Newspaper,” activists Gary Cohen and Kenneth Freed co-chair a “gay and lesbian committee...involved with the project since 1993.” The New England memorial was dedicated on October 21, 1995 with a ceremony in Boston's Union Street Park across from City Hall. The unfinished monument of six steel and glass towers includes an inscription honoring homosexuals as Nazi victims. Cohen contends that homosexuals who contributed to this project “are not necessarily doing it for political purposes” but this year's “Gay Pride Week” in Boston featured a high-profile “candlelight procession” to the memorial. The participants were asked to “wear the pink triangle” (ibid.).

In New York, the Museum of Jewish Heritage - A Living Memorial to the Holocaust has been built in Battery Park. Director David Altshuler stated flatly that the museum will honor homosexuals as Nazi victims, denouncing opponents of his plan as “bigoted” (The Washington Blade, April 26, 1996). An article in The Jewish Press (also, April 26, 1996), titled “Stop Gay Desecration of NYC Holocaust Museum” reported that a growing number of New York's large Orthodox Jewish community had begun a campaign to reverse Mr. Altshuler's decision (which, as of the date of this publication has been at least partially effective. Pro-homosexual displays have been canceled but homosexuals are still listed as Nazi victims with no mention of “gay” participation in the Third Reich.).

Other Holocaust education projects have embraced the “Gay Holocaust” myth. Probably the best known of these is the highly publicized Anne Frank Exhibit, which has been touring the United

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States for several years ("Anne Frank in the World 1929-1945" brochure).

A Growing Threat

Thus far, the homosexualization of Holocaust education appears to be mostly limited to the United States, although there is evidence that Germany is currently being converted as well. An article in The New York Times (December 29, 1996) titled "A Memorial to Gay Pain of Nazi Era Stirs Debate" reported on a plan by the Berlin City Council to erect a memorial to homosexual victims of the Nazis. The "debate" mentioned in the title involved the question of whether lesbians should be included (female homosexuals were essentially ignored in the Third Reich). An attempt by an ICHT member to contact the Council members via the Internet led to a web site inviting homosexuals to Berlin to attend the EuroGames .

In my recent visit to the Dachau concentration camp I was unpleasantly surprised to find on display a three-foot pink granite triangle engraved with a message honoring homosexuals.

Are Homosexuals "Buying" a Place in the Holocaust?

Gay influence in the Holocaust education establishment is enhanced by sizable financial donations from the homosexual community. Helped by Clinton administration insider and Hollywood gay activist David Mixner, fundraising efforts have yielded more than \$1 million for the Washington museum (Bay Windows, August 12, 1993, Echo Magazine, undated). Boston-area homosexuals also donated over \$1 million for the New England Holocaust Memorial (in newsweekly, October 22, 1995). These donations are apparently made with strings attached, since most of the funding appears to be dedicated to increasing the visibility of homosexuals in Holocaust education. For example, the Washington museum has budgeted \$1.5 million to fund a search for gay concentration camp survivors in Europe. Mueller has spent much time in Europe conducting this research, assisted by Steven Spielberg's Shoah Foundation.

Shoah Foundation recently received a \$1 million grant from the federal government to assist Spielberg's oral history film project on the Holocaust. His part in Mueller's project is "conducting taped oral histories with gay survivors" (Echo Magazine, undated). Spielberg's

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participation in the Mueller project coincides with his formation of Dreamworks Movie Studios along with reputed homosexual David Geffin. Geffin, named by Spy magazine (admittedly a somewhat questionable source) as the head of “Hollywood's Gay Mafia,” is the billionaire financier of gay causes, including a part in President Clinton's push for “gays in the military” (Miller:534).

If homosexuals are “buying into” the Holocaust, their purchase is being subsidized by the U. S. government. The \$1 million grant to the Shoah Foundation is just a small part of the massive federal funding of Holocaust education. The very ground on which the U. S. Holocaust museum sits, described by The Washington Post as “a prize piece of federal land” (April 18, 1993), was donated by the government. In its initial operating year alone the Washington museum received an additional \$21.7 million in taxpayer funding. Taxpayers may be funding the New York museum to the tune of more than \$100,000 per day (Forward, April 26, 1994).

Schoolchildren Indoctrinated by One-Sided History

In a Washington Post (April 18, 1993) article announcing the opening of the U.S. Holocaust Museum, Holocaust Council director Sara Bloomfield said of the purpose of the museum: “Remembrance is not enough....All of us are deeply and perhaps naively committed to the potential of the museum to change the world.” Museum director Jeshajahu Weinberg echoed these sentiments in the same article, saying that the Holocaust education at the museum “is imbued with moral lessons.” A later Washington Post (April 17, 1994) story reported that nearly 2 million visitors had toured the museum in its first year, 90,000 of whom were schoolchildren on field trips.

These reports raise a few obvious questions. What moral lessons did these children learn when they saw homosexuals portrayed only as Nazi victims, but never as Nazi victimizers? Does this one-sided portrayal subtly teach that homosexuals are “good” and that opponents of homosexual behavior are “bad” people like the Nazis? As Bloomfield noted, “People recognize their own tendency for evil, but identify with the victims” (ibid., emphasis added). Does the “changed world” envisioned by museum officials include the normalization of homosexual conduct and its acceptance by children? The following quote is from The Washington Post (April 17, 1994) story:

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The museum's work with children will get a massive push from a five-year pilot project designed to help students use the museum to understand more about prejudice and racism. The undertaking [is] funded by a \$1 million grant from the Fannie Mae Foundation [a government agency] (emphasis added).

Teaching children about prejudice at Holocaust museums promotes acceptance of homosexual behavior. This propaganda should be of concern to parents whose children tour the museum.

Budget Priority Serves Gay Interests, Ignores Subject of Greater Historical Significance

A correlation between homosexuality and Nazism is well documented by historians, yet it is ignored, even suppressed, by leading Holocaust education organizations.

Holocaust Council founding chairman Miles Lerman lamented to the homosexual newspaper Bay Windows that finding information about "Gay" Holocaust victims for the U. S. Holocaust museum was very difficult. "We need more artifacts, more than anything else, pertaining to gays....I cannot tell you how hard I worked to get data on gays. I don't know why but we have very, very little" (Bay Windows, August 12, 1993). The dearth of evidence supporting a "Gay Holocaust" speaks for itself. In contrast, finding evidence that a disproportionately large number of Nazi leaders were homosexuals is as easy as a trip to the local library. Many highly respected historians have noted this correlation. [A full discussion of homosexuality in the Nazi Party can be found in sections one and two of this book.]

Growing Opposition

The formation of the International Committee for Holocaust Truth in 1996 established, for the first time, a vehicle for organized opposition to the "Gay" Holocaust fraud. Early in 1997 members of the ICHT learned that the House Interior Subcommittee on Appropriations would soon be reviewing its funding for the U.S. Holocaust Museum. The Committee determined to send representatives to the hearing. Thus, on March 5th, 1997, a small delegation led by Rabbi Yehuda Levin of New York traveled to Washington D.C. and testified before

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the subcommittee on behalf of the ICHT. The ICHT delegation submitted a written report which summarized its position.

Rabbi Levin, who also testified in his additional capacity as a representative of the Union of Orthodox Rabbis of the U.S. and Canada and the Rabbinical Alliance of America (together representing over 1,000 Rabbis) offered the following oral testimony

While we state most fervently G-d Bless America and we appreciate the tremendous compassion and generosity of the U.S. Government which gives over 20 million taxpayer dollars to the Holocaust museum we however feel that Congress and most Americans are unaware that various exhibits attempt to draw a false comparison between homosexuals and Jewish victims of the Holocaust.

Forgive me, but attempting to create a moral equivalency between Jews who died for their religion -- their credo being: "To be a nation of priests and holy people" -- and to compare that to the bedroom misbehavior of a small group is odious and dishonest. It is intellectual sodomy. It is killing us twice. It desecrates the memory of those who were murdered.

If these exhibits are not corrected or removed the organizations I represent are prepared to call for a boycott and issue a prohibition against any of their several hundred thousand traditional Jewish adherents from supporting, entering or taking their children to the Holocaust museum.

To our Christian co-citizens we plead for assistance in preserving this tragedy of the Jewish people from exploitation by homosexual activists, who, if anything, should be called to explain why so many of their sexual persuasion played leading roles in the Nazi regime.

While Congressman Ralph Regula, Chairman of the subcommittee, seemed quite sympathetic, no action was taken. True to their word, however, the Rabbinical leaders passed an edict one week later on March 12 which bans orthodox Jews from entering the U.S. Holocaust Museum.

In New York City, site of a Holocaust memorial under construction (due to open in September, 1997), organized opposition

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is also growing. Dr. Howard Hurwitz, Chairman of the ICHT and President of the Family Defense Council is leading a campaign to force the New York museum to abandon its plans to honor homosexuals as victims. Through Hurwitz's persistent efforts, including many personal letters to influential Christian and Jewish leaders, a number of organizations have officially joined his crusade.

Liberal Jews Embrace Gay Agenda

Sadly, the success of "Gay Holocaust" distortions has too often occurred with the help of well-intentioned but uninformed Jews, misled by Jewish "gay" activists. This misrepresentation of history to their own people is a common tactic for gaining political support for "gay rights" from Jews. A leading offender in this regard is the World Congress of Gay and Lesbian Jewish Organizations. Their Fall 1996 newsletter World Congress Digest, boasts of an appearance by Dr. Klaus Mueller at Congregation Chevrei Tikva in Cleveland, Ohio. This event, part of "Cleveland's Inter-faith Lecture Series" was titled "Homosexuals Under Nazi Tyranny" (p. 2). What's worse, Jewish "gay" activists indoctrinate Jewish schoolchildren as well. Dan Nimrod, an observant Canadian Jew, quotes from a newspaper report in his article "Jews and Blacks: Spare us the comparison — Gays and lesbians are not our bedfellows."

Herzliah High School students in Snowdon took part in a three-day conference on the theme of "No Tolerance for Intolerance," in which issues of homosexual rights, racism and extremism and sexual equality were discussed. The conference was organized by the B'nai Brith Canada Youth League for Human Rights; the event included skits acted out by students to demonstrate stereotyping of ethnic groups and homosexuals....[And a presentation] by Michael Chervin and Robbie Sanders, of the Jewish homosexual and bi-sexual group Yachdav.

The article relates that these activists made an undisguised appeal for the young people to support of "gay rights" out of sympathy for "gays" who suffer "discrimination and homophobia." Nimrod responds, "One cannot help feeling deep sympathy for such an outpouring of anguish by one's own co-religionists, who appeal to

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one’s innermost sentiments of fairness.” He adds, however, “It is...very strange that an organization which ironically calls itself B’nai Brith, meaning: ‘Children of the Covenant,’ would initiate a campaign among Jewish youth to defy the Covenant on family purity and sexual orientation which guided the Jewish people for the past 3,300 years. Once upon a time, Jews were envied because of their reputable family purity and social morality!” (The Suburban, Montreal, Canada, March 27, 1996).

Conclusion

The exploitation of the Holocaust by homosexuals is perhaps today’s most audacious distortion of history. Not only because “gays” (against all evidence) are now routinely defined as a victim class, but because the actual events occurred such a relatively short time ago. Indeed, this may prove the undoing of “Gay Holocaust” revisionists if their version of these events becomes widely known. Many Holocaust survivors and other witnesses are still alive. For this reason it is important that materials (such as this book) which expose the homosexual/Nazi connection be broadly disseminated. The urgency of the need is greater since we now know that the “official” record (the videotaped interviews of survivors) is being compiled by the “gay”-influenced Shoah Foundation.

A final word about the importance of this issue. We have all heard the outcry against so-called deniers who claim the Holocaust never occurred. Ironically, “Gay Holocaust” revisionism, which has engendered no popular outcry, represents a far greater insult to historical integrity and to the Jewish people. The absurdity of denying the Holocaust is self-evident. Yet, even if successful, this revision would merely deny a historical event. In contrast, “Gay Holocaust” revisionists rob Jews of more than a memorial to their dead; they deny the cause for which they were persecuted - their ancient moral code -- and celebrate its very antithesis. Samuel Igra claimed (and the historical record supports him) that the Jews were killed in the Holocaust because their Biblical law and three millennia of tradition condemned sexual perversion, of which the Nazis were undeniably practitioners. What, then, could be more insulting to the Jews than raising homosexuals as a class to a place of honor as Holocaust victims?

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