

Citizens Allied for Civic Action (CAFCA)

Citizens Allied for Civic Action (CAFCA) était, à ce que permettent d'établir les traces disponibles, un petit organisme ou collectif militant de Milwaukee (Wisconsin), actif surtout dans les années 1990-2000. Il ne faut pas le confondre avec diverses organisations actuelles ayant le même sigle CAFCA.

Ce qui l'a surtout fait connaître est précisément l'affaire qui nous intéresse : CAFCA a publié — et selon une source bibliographique, commandité — *The Annotated Pink Swastika*, énorme réfutation ligne par ligne du livre de Scott Lively et Kevin Abrams.

Le document original porte « Citizens Allied for Civic Action (CAFCA), PO Box 93009, Milwaukee, WI 53203 » et un copyright 1996. Une version remaniée affichait en 2004 une autre boîte postale de Milwaukee.

Il semble avoir été proche du milieu militant gay/lesbien de Milwaukee, mais il ne s'agit pas d'une « association LGBT structurée comparable à une grande organisation nationale.

Une bibliographie spécialisée explique que CAFCA avait « commissioned a professional annotation » de *The Pink Swastika*. Le texte fut ensuite hébergé sur GLINN, le Gay/Lesbian International News Network, puis dans le Queer Resources Directory.

Concernant son site actuel, ma recherche ne trouve aucune présence institutionnelle de CAFCA encore active en 2026. L'ancien emplacement le plus souvent cité était :

www.glinn.com/pink/

Cette adresse ne fonctionne plus et renvoie une page blanche.

Il fonctionnait encore au moins en 2011 d'après une référence bibliographique, mais il ne paraît plus constituer aujourd'hui le site de

CAFCA.

Il existait également une version dans le Queer Resources Directory :

www.qrd.org/qrd/religion/anti/annotated.pink.swastika

Fordham University la référence encore actuellement, mais le serveur QRD renvoie aujourd'hui une erreur lorsqu'on tente d'y accéder directement.

En revanche, le texte demeure accessible actuellement sur des miroirs de l'ancien site Geocities. Le plus commode que j'ai vérifié est :

<https://www.geocities.ws/Pentagon/Barracks/8706/index.htm>

Donc, en résumé cette association n'existe plus néanmoins son travail a conservé sa valeur documentaire. Il s'agira donc de tirer un résumé des principaux aspects de l'imposture de Lively et consorts.

THE ANNOTATED PINK SWASTIKA

Citizens Allied for Civic Action (CAFCA)
 PO Box 93009
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As of 1996-1997, The Pink Swastika has been available on the Internet World Wide Web site of Schott Lively, one of the authors, without any form of copyright claim, and so is in the public domain. In addition the fair use exception of U.S. copyright law allows use of relevant text for critical review purposes such as this.

This file is available as a MS-Word document (Windows 95),
 APS_V03.doc.

TYPE FONTS: The MS-Word version uses AGaramond type (Adobe) for comments and Courier New (TrueType) for the original text. This makes it easy to distinguish the original from the comments. For those who don't have the proper fonts, the appearance might be different. Even without the proper fonts, the comments are still distinguishable since they are set off from the text as indicated below.

ASCII VERSION: The ASCII plain text version, of course, loses the font differences, as well as the various bold, italic, underline, and other modifications. Indentation might also vary from the original depending on how the reader's program handles tabulation.

NOTES: This text preserves the pagination and lining of the original. Figure captions are retained, sometimes with a brief description of the picture. Errors in the original, spelling, grammar, etc., are marked (sic).

Notes added to the original text are in braces {}. Refutations and other annotations are set off in separate sections throughout the text as the following example shows:

*** {start comment 180-1}

Annotation text.

*** {end comment 180-1}

where 180 = page number, -1 = first comment on that page.

* * * * *

IMPORTANT NOTE:

At this time The Pink Swastika has been mostly but not completely researched, due to the difficulty in obtaining some of the sources, for example those that are propaganda pamphlets that libraries don't usually carry. Undoubtedly there are more errors, misstatements, and outright lies than those listed in these notes. The first release was issued when one of the authors of The Pink Swastika was touring the United States and presenting his propaganda to Religious Right groups, who are using it in their own propaganda. There seemed to be a need to supply some material that could be used in refuting the book then. This latest edition has added considerable material, and will probably be the last. So many errors are already listed that the purpose has been well served without the great effort that would be needed to

locate the final source books for complete checking of all citations. Little would be added relative to the list of errors already found here.

The reader should give the author of The Pink Swastika the benefit of the doubt, and assume any typographical errors not noted by "{sic}" were probably not in the original text of the book.

It cannot be emphasized enough that this debunking of The Pink Swastika is incomplete. Those discussing points in the book that have not yet been researched should mention that this work is not yet complete, and the fact that something is not criticized doesn't mean it is accepted as true. The numerous errors and misstatements in the parts of the book that have been researched raise suspicions on everything written in it.

* * * * *

P R E F A C E

The Pink Swastika belongs to the Crypto History genre. It claims to reveal connections of people and groups explaining the course of events that have been neglected by or even covered up by establishment historians. A modern and related example is The New World Order written by Pat Robertson, televangelist, Republican Presidential contender, and founder of the Christian Coalition.

Whereas Robertson's book attempts to show that modern government institutions such as the Federal Reserve Board arise from a conspiracy of occult Satanists and "International Bankers," The Pink Swastika attempts to show that Hitler's Nazism and the Jewish Holocaust are the work of homosexuals, and that the Nazi work is being continued by homosexuals in the United States. In both cases it is necessary for the author to establish linkages.

The linkage process tends to be tortuous, and Robertson tries to link the Federal Reserve to conspiratorial Satanists by speculating on a chain involving Cecil Rhodes, the Freemasons, and the Rothschilds. The Pink Swastika has to include so many different "links" in some of its "chains" that the reader who does not soon lose interest is sure to be confused.

While Robertson wants to show that the Federal Reserve's mission is to weaken America economically so that a one world government will be accepted in preparation for the rule of the Anti-Christ, The Pink Swastika wants to show that homosexuals were responsible for Hitler's rise to power, the slaughter of 6 million Jews, and the modern neo-Nazi movement in America.

The main technique used is selective quoting from respectable authors and extensive quoting from disreputable ones. Samuel Igra is an example of an author whose work cannot be trusted in any part, and for that reason it can be difficult to locate the book he wrote. Igra is quoted extensively. Nicholas Goodrick-Clarke is a genuine scholar, and his work is quoted selectively. There are instances where context in Goodrick-Clarke contradicts what The Pink Swastika wishes to demonstrate, so that portion of his work is ignored, a quote being selected from a less reliable author because it fits better the homophobic thesis. The same may be said of many other sources used for The Pink Swastika.

The worst feature of this sort of writing, as Goodrick-Clarke notes at the end of his book, is the manufacture of sources -- "...inaccuracies and wild claims were repeated by each newcomer to the

genre until abundant literature existed...." One author writes a book that includes mere rumor or even outright fabrication, and the next author is able to use it as a citation, giving an unmerited cloak of scholarship to his work.

The Pink Swastika is full of rumors about homosexuality of various persons. A man's wife and children mean nothing if some disreputable past author can be cited as a source for an allegation of homosexuality. That Hermann Goering liked exotic clothes and improved the appearance of his face with makeup is sufficient to brand him homosexual, despite his undoubted devotion to both his wives and his daughter. Rudolph Hess is not saved by his wife and children, nor is Hans Frank. Herschel Grynszpan, the Jewish youth who shot Ernst vom Rath in Paris in 1938, giving the Nazis an excuse for the "Crystal Night" anti-Jewish pogrom, is painted as a homosexual prostitute, even though nothing about homosexuality was ever uncovered or mentioned until his defense attorney used it as a successful ploy to postpone indefinitely his trial for murder.

Nothing in The Pink Swastika can be believed without checking reliable sources. This study has checked many of the sources, particularly for the connection with Hitler and the Nazis, but by no means all. The portions which have not been refuted should not be assumed to be accurate just because no notes have been attached.

With that word of caution, The Pink Swastika begins on Page Title-1....

{Below is Page: Title-1}

The
Pink Swastika
Homosexuality in the Nazi Party

Scott Lively
Kevin Abrams

Founders Publishing Corporation

{Below is Page: Title-2}

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Information about ordering copies of this
may be found on the last page.

hook

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A Note to the Reader

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

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

English translation of German words using the umlaut (two dots above ta {sic} vowel) result in different spellings of words like Fuehrer and Roehm (Fuhre and Rohm). In this book we have chosen the form of spelling in which the vowel is followed by a {sic} "e." Spelling of German words varies among the authors we quote.

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B' H

{The above stands for a Hebrew invocation. Mr. Abrams is an Orthodox Jew, formerly o
living in Jerusalem.}

Preface

Kevin E. Abrams

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

Deuteronomy\Devarim: 30:19

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

Today in the West a new and aggressive homosexualism is making its bid for power. The media, psychiatry, science and academia have all been corrupted and pressed into the service of establishing homosexuality as a normal and acceptable variant of human sexuality. Those who are unwilling to bend to the new dispensation are bludgeoned into submission with slanderous accusations of intolerance and "homophobia." Our efforts will certainly fail to corroborate the politically correct propaganda offered by much of today's media, academia, psychiatry, various federal agencies, the courts and human rights organizations which are now driven by the new sexual ideology rather than by honest debate and inquiry. Coming in the wake of a successful public campaign conducted over decades, our book will also fly in the face of much of today's popular opinion. This having been said, we believe that The Pink Swastika will show clearly how the world the Nazis attempted to create is a world, not of the past, but of the possible future. It will show that, given its present course and left unchallenged, America could easily become the Nazi Germany of 50 years ago.

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

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

roots of Nazi ideology. What The Pink Swastika does is to synthesize both the homoerotic and occult foundations of the Nazi regime. It must be clarified -- the Nazis were not Right Wing Conservative Creationists, they were Left Wing Darwinian Evolutionary Socialists. As a principle, an increase in pederasty and homosexuality parallels a militaristic Hellenic revival. History discloses that the most warlike nations are those whose male leaders were the most addicted to sexual relations with young boys.

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The author presumably refers to the ancient Greek custom of pederasty. That did not involve "young boys." Those involved were teenagers up to the age of 18 years. If anything, they were "old" boys. The elder partners in those relationships were heterosexual men between the ages of 18 and 30, the usual age for marriage among the Greeks. Greek pederasty was entirely a heterosexual phenomenon, and involved three stages: 1. acting as the passive partner while a teenager, 2. Acting as the active partner while in one's twenties, 3. marrying a woman and starting a heterosexual family at about age 30. But it must also be questioned whether Greece was "the most warlike" of nations. Surely Rome outdid Greece militarily, and Rome never practiced pederasty. Even the very few Nazis who practiced homosexuality did not choose young boys. One could go on to mention Great Britain, France, Spain, Portugal, Poland, Russia, Turkey, Arabia, Persia, India, Japan, China, and many other countries that have conquered large territories and maintained empires for long periods of time by use of military power who had nothing whatever to do with homosexuality. The author's remark is a gross exaggeration.

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The political agenda which has as its focus a plan to legalize and coerce a bewildered and unsuspecting public into accepting or regarding sodomy as normal or dignified, is based on falsehood, self-deception and skewed scientific research. In light of the medical record, history and the fact that sodomy represents a corruption of the natural and moral orders of creation, any positive affirmation of homosexuality is totally without merit. Human sexuality is never merely a physical concern, nor is it a purely private matter. It always has social implications. What goes on between partners influences society as a whole. In sexual matters, the issue is. "what is advocated and what is practiced publicly" far more than what happens privately.

In a letter to the editor of the Toronto, Ontario, Globe and Mail newspaper, February 26, 1992, Dr. Joseph Bergen Assistant Professor of Psychiatry, University of Toronto, writes, "in my 20 years of psychiatry I have never come across anyone with innate homosexuality. That notion has been a long proclaimed gay-activist political position, intended to promote the acceptance of homosexuality as a healthy, fully equal alternative expression of human sexuality. It has zero scientific foundation, though its promoters latch on to even the flimsiest shreds of atrocious research in their attempts to justify the notion."

As they were during the Weimar period, 1918-1933, psychiatry and academia have been hijacked and pressed into the service of establishing homosexuality as the basis of a new Kultur. Professor Hans Blueher, a

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practicing physician whose specialty was psychiatry, was accepted by the Nazis as the apostle and higher authority of a new social order. Blueher's school held that male homosexual lovemaking is in itself a good thing and spiritually energizing. Blueher's teaching became popular in Nazi circles during the period between the two World Wars and promoted the idea that a well-regulated ritual of homosexuality was a unique force capable of creating the State and assuring its leadership. The resulting creed relegated women to a purely biological function and eliminated the family as a constituent cell

in the community.

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

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This is a gross misstatement of the facts of the APA decision. Ronald Bayer told the story of the decision in his 1981 book Homosexuality and American Psychiatry. That will be discussed at length in a later comment. The only input from the Kinsey Institute was Wardell Pomeroy's testimony that psychiatric opinion of homosexuality at the time was based on observation of patients in treatment, and had no knowledge of homosexuals leading normal lives. The scientific data most impressing the APA were gathered by Dr. Evelyn Hooker and other psychologists having nothing to do with Kinsey. The major influence on the APA, however, was not data but its experience in meeting actual homosexuals, including a large group of homosexual psychiatrists. These new data and these people simply did not fit the classification of "sick," indicating something was not quite right in the APA's old classification, so the organization changed it.

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

In an interesting and informative study, a critical analysis titled "Sexual Politics and Scientific Logic: the Issue of Homosexuality," by Dr. Charles Socarides (published in the Winter, 1992 edition of The Journal of Psychohistory, Vol. 10, No.3:317), Socarides quotes the warning of Abram Kardiner, psychoanalyst, former Professor of Psychiatry at Columbia University, 1966 recipient of the Humanities Prize of The New York Times: "there is an epidemic form of homosexuality, which is more than the usual incidence, which generally occurs in social crises or in declining cultures when license and boundless permissiveness dulls the pain of ceaseless anxiety, universal hostility and divisiveness... Supporting the claims of homosexuals and regarding homosexuality as a normal variant of sexual activity is to deny the social significance of homosexuality... Above all it mitigates against the family and destroys the function of the latter as the last place in our society where

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affectivity can be cultivated... Homosexuality operates against the cohesive elements in society in the name of fictitious freedom. It drives the opposite sex in a similar direction. And no society can long endure when either the child is neglected or when the sexes war upon each other."

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It is rather interesting to note that Nazi science regarded

homosexuals in the same category as Jews, in that both were considered threats to the state and society. The above language could almost have been copied from Nazi "scientific" literature on racial hygiene talking about the threat Jews posed to society.

It's appropriate to mention that Dr. Socarides has a homosexual son who is an activist working for civil rights protection for homosexuals.

Finally, it must be said that psychoanalysts such as Dr. Socarides have been in the forefront of trying to keep homosexuality a disease. Psychoanalysis, under much attack by other psychiatrists and psychologists in the 1980s and 1990s, is based on a number of elaborate theories of human sexual development. If homosexuality were accepted as a normal variety of human behavior, the theories of the psychoanalysts would be declared to be in error, and their body of scientific work and, indeed, their very livelihoods would be in jeopardy.

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

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

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

The Pink Swastika documents how the Society for Human Rights, founded by members of the Nazi Party, became the largest homosexual rights organization in Germany and further, how this movement gave birth to the American homosexual rights movement. Its influence has grown. The President of the United States now receives official homosexual delegations at the White House who expect the President to repay them for helping him into office. They expected him to "normalize" homosexuality in the American military. As for the comparison made between homoeroticism and skin color, General

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Colin Powell, former Chairman of the Joint Chiefs of Staff, had this to say in a letter to Rep. Patricia Schroeder (D-Colorado), "skin color is a benign

non-behavioral characteristic. Sexual orientation is perhaps the most profound of all human behavioral characteristics. Comparison of the two is a convenient but invalid argument' (Salem, Oregon Statesman Journal, June 6, 1992).

American civilization rests on the basic principles of Christian morality, which have their origin in the Hebrew Scriptures. The reason why the Nazis first attacked the Jewish people and swore to exterminate them physically and spiritually is because the teachings of the Bible, both the Torah and the New Testament, represent the foundations on which the whole system of Christian ethics rests. Remove the Bible as the constellation that guides the American Ship of State and the whole edifice of American civilization collapses. For my Jewish brethren searching for a Biblical basis for the legitimization of homosexuality, I refer to the words of Rabbis Marc Angel, Hillel Goldberg and Pinchas Stopler and their joint article in the Winter, 1992-93 edition of Jewish Action Magazine, "there is not a single source in all of the disciplines of Jewish sacred literature -- halachah, aggadah, philosophy, muscar, mysticism -- that tolerates homosexual acts or a homosexual orientation. Jews who sanction homosexuality must do so wholly without reference to Jewish sacred literature, in which case their justification has no Jewish standing; or without reference to Jewish sources, in which case they act with ignorance or intellectual dishonesty. The idea, set forth by some of the non-Orthodox leadership, that the Torah prohibited only coercive and non-loving same-sex relationships, thus allowing for a contemporary, voluntary and loving same-sex relationship, is wholly without basis in a single piece of Jewish sacred literature written in the last 3,000 years.

Dennis Prager, a respected Jewish radio talk show host commented, "there were two kinds of Jews in Auschwitz, those who knew why they were there and those who thought it was just bad luck." Today Jews have assimilated ideas foreign to the Jewish perspective and many liberal, secular American Jews, in adopting a tolerance for everything, stand for nothing. As the living, we owe a moral debt to that generation of Jews who were subjected to such inhumane and sadistic torture and extermination. The underlying causes of Nazi militarism are documented in The Pink Swastika. The Holocaust must be remembered for what it was, a war against the Jewish people and western civilization.

MAY GOD BLESS AMERICA

Kevin E. Abrams, Jerusalem, Israel
June 5, 1995

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It should be noted that Mr. Abrams was Canadian before he moved to Jerusalem. As of 1996, his E-mail address in Jerusalem was no longer valid. It was said that the service which provided his access to Internet closed his account after complaints that he was posting inappropriate material to various Usenet news groups.

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Introduction

Scott Lively

I came to be interested in this compelling and sobering topic by a route familiar to many in our society today -- that of the "victim." I did not seek this status, nor did I exploit or claim it, yet for many months I and others experienced what it was like to be on the receiving end of a full-scale, no-holds-barred liberal establishment assault, in a state where the liberal establishment reigns supreme. The occasion of the uproar was a series of initia-

tive campaigns aimed at preventing local and state-level legislation granting "minority status" based on homosexuality. The details of the initiatives and about the Oregon Citizens Alliance, the grassroots organization which sponsored them, would fill at least one book by themselves. But the long and the short of what led me to this book and its topic was the astonishing tone of the rhetoric which is routinely leveled by post-60's liberals at people who publicly dissent from their canon. Amidst this rhetoric, the favorite names and metaphors were nearly all drawn from Hitler's Germany. Leaders and even petition-carriers on our campaign were characterized as every kind of Nazi, fascist, racist, hate-monger and Aryan supremacist. Bricks wrapped in swastika-emblazoned paper were hurled through the windows of businesses who had contributed to our campaign. Always, the Nazi rhetoric was loudest and most extreme among the homosexual activists and their closest political allies (Governor Barbara Roberts, a long time homosexualist, characterized the ballot measure as "almost like Nazi Germany" (The Oregonian, August 26, 1992:A14)).

Some of the worst abuse came from homosexualists in the media. During the 1992 election cycle I was contacted by an assistant producer for the CBS news-magazine show "48 Hours," who wanted permission to feature OCA in a segment about "how mainstream Americans were responding to extremism in the gay-rights movement." Being familiar with media bias on the issue of homosexuality, I was very suspicious and insisted on personal assurance from the producer that this was indeed the focus of the program. Due to the tone of rhetoric in the local media I specifically demanded and received a promise that OCA would not be characterized as a hate group. Only after repeated assurances over a two or three week period of telephone negotiations did I seek and obtain permission for this project from OCA's chairman, Lon Mabon. I then devoted nearly two weeks of my time assisting

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the "48 Hours" film crew, facilitating dozens of hours of interviews and arranging camera locations for filming campaign activities.

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

I had known for a long time that it is axiomatic that when name-calling (as opposed to reasonable debate) happens, the names one calls others usually reflect the things one dislikes about oneself. I think it occurred to me that there was something awfully overstated about the Nazi-labeling campaign, even before I received a set of carefully-documented notes on prominent homosexuals in the Nazi Party, sent by a person who had followed the firestorm of rhetoric brought on by our campaign.

In the years since I began augmenting and refining this first set of data, the nation has seen the trivialization of such extreme rhetoric. It is commonplace nowadays to hear someone being called, directly or by inference, a "Nazi." Some people have attributed this to the impoverishment of our national discourse, the depletion of our language and powers of intellect, and I would agree. We are certainly losing our literacy, and much of our dignity

along with it. Yet there remains the old and valid notion that those who repeatedly, loudly and unreasonably call others a name are often, consciously or not, describing themselves.

Though this book is limited to the examination of connections between the Nazi movement and the homosexual and occultist movements, I think that a larger and more chilling theme can be read in its pages. Can it be that the fascination with calling people Nazis is, for the post-60's liberals and others in our society, an outgrowth of a deeper fascination with what the Nazis got away with in their own state? What are the attitudes that underlie the phenomena of the "nanny state," "political correctness," the cynical political promotion of racial and class strife, "dumbing down" the public, the attenuation of parental rights, sterilizing the public environment of Judeo-Christian religious references, and the increasing homogeneity of opinion

{Below is Page: xi }

and of news "slant" in the press? In a way, I think that American homosexual activists present an almost refreshingly honest view into the nature of these attitudes, compared to the sanctimonious presentations we hear daily from the press and certain special interest groups and political leaders.

Let us look for a moment at one of the more bald-faced revelations of the homosexualist's view of, and goals for, American society. In a point-by-point public relations strategy called "The Overhauling of Straight America," (Guide Magazine, November, 1987) homosexuals Marshall Kirk and Erastes Pill explain their modern makeover of Hitler's "Big Lie." This remarkable piece is a control freak's fantasy, a veritable binge of manipulative, coercive and deceptive words and tactics. It begins, "[t]he first order of business is desensitization of the American public concerning gays... To desensitize the public is to help it view homosexuality with indifference instead of with keen emotion. Ideally, we would have straights register differences in sexual preference the way they register different tastes for ice cream..." (Kirk and Pill:7). This behavior-modification mentality, combined with isolation of "straights" and others as groups or classes who assume the status of de-humanized targets of one sort or another, continues:

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

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

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

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

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

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It would be interesting to have a librarian try to locate this Guide Magazine-- not to say the publication didn't exist, but its status is certainly questionable.

The main objection to its use, however, is that some insignificant writing by unknown authors in a publication of questionable status is claimed by the Pink Swastika authors to represent an "agenda" of a national movement. It is as if one were to

take the journal of the Church of the White Aryan Nation and claim that it represented the "agenda" of the conservative religious movement. Mr. Lively would certainly complain about that, yet he does the same thing to his opponents.

*** (end comment xi-1)

Not so many years ago, all of these statements would have been unbelievably offensive to most Americans, even if they contained no reference to homosexuality, precisely because they all advocate coercive tampering with people's most private domain, their thoughts, opinions and beliefs (Kirk and Pill call it "transforming the social values of straight America" -- *ibid.*:14). Such attempts were thought to be the province of diabolical masterminds in

{Below is Page: xii }

sci-fi novels, or of Maoists or the dictators of banana republics. But we have arrived at a time in America in which Kirk and Pill simply add their voices (and the tone of their voices) to the many advocating the forcible or manipulative control of people's ideas (for example, "speech codes" on college campuses and in newspaper classified advertising policy). The recent political scene has given us glimpses of how some politicians view the public's right to think for itself, most notably, Senator Jay Rockefeller's announcement that he intended to give people "[Clinton's] health care [plan] whether they want it or not" (quoted in *The Limbaugh Letter*, May, 1995:9).

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

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

Talk about gays and gayness as loudly and as often as possible... almost any behavior begins to look normal if you are exposed to enough of it... (Kirk and Pill:7)

Constant talk builds the impression that public opinion is at least divided on the subject (*ibid.*:8)

the campaign should paint gays as superior pillars of society. Yes, yes, we know -- this trick is so old it creaks (*ibid.*:9)

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

...we intend to make the anti-gays look so nasty that average Americans will want to dissociate themselves from such types (*ibid.*: 10)

{Below is Page: xiii }

Each sign will tap patriotic sentiment, each message will drill a seemingly agreeable proposition into mainstream

heads (ibid.:11)

The public should be shown images of ranting homophobes whose secondary traits and beliefs disgust middle America... the Ku Klux Klan demanding that gays be burned alive or castrated; bigoted southern (sic) ministers drooling with hysterical hatred to a degree that looks both comical and deranged; menacing punks, thugs and convicts... Nazi concentration camps... (ibid:10)

These images should be combined with those of their gay victims by a method propagandists [emphasis ours] call the "bracket technique." For example, for a few seconds an unctuous beady-eyed Southern preacher is seen, pounding the pulpit in rage about "those sick, abominable creatures." While his tirade continues over the soundtrack, the picture switches to pathetic photos of badly beaten persons, or to photos of gays who look decent, harmless, and likable; and then we cut back to the poisonous face of the preacher, and so forth... The effect is devastating (ibid.: 13-14).

*** {start comment xii-1}

The dubious nature of this reference was noted above. Quoting so extensively from such unrepresentative statements without having any corroborating statements from responsible spokesmen simply emphasizes how weak the case of the authors of The Pink Swastika is.

*** {end comment xii-1}

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

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

Two of the first and major commitments of the Nazis in their rise to power were the effective control of the information sources in Germany, and the careful building of a propaganda machine. This was the key to their power, and except for a strong military force, it is the most important en-

{Below is Page: xiv }

hancement to any autocratic power. Over the last two decades we have witnessed an appalling willingness among the American news and entertainment media to align themselves with one element of political thought, to allow themselves to be channels for the dissemination of one side of an issue over another. As new and contradictory voices (talk radio) have appeared on the media scene, they have actually been opposed by the existing media commentators. And in much of the entertainment media's program fare we find a not-so-subtle enactment of Kirk's and Pill's strategy (albeit on a number of issues, not just homosexuality). Indeed, Kirk and Pill assert that "gay Hollywood has provided our best covert weapon in the battle to desensitize the mainstream" (Kirk and Pill:8).

These are some of the issues to be broached in a study of the relationship

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

As a final note, the other inspiration of this book has been the recent claim of homosexualists that homosexuals were major victims of the Holocaust (this seems to be part (if the "victim" strategy in Kirk's and Pill's design). The play Bent has been the springboard for a campaign, complete with homosexual add-ons to an Anne Frank exhibit which toured the U.S., to get the public to accept the idea that homosexuals were the most downtrodden and persecuted group in Nazi Germany. In this play, a homosexual prisoner "trades up" his pink badge for a yellow Jewish star to improve his status in the camp (S. Katz:145). This turn of events in the homosexualist propaganda campaign has been a sore affront to traditionalist Jews like my friend and co-author Kevin Abrams, who desires to protect the truth of history from the "Holocaust revisionists." It is to that truth, a signpost on the path of every free society, that we have dedicated this book.

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Acknowledgments

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

We would especially like to thank Dr. Charles Socarides, President of NARTH, The National Association for Research and Therapy of Homosexuality, for his support and encouragement. Dr. Socarides is a Clinical Professor of Psychiatry at Albert Einstein College of Medicine in New York.

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Director of Colorado for Family Values; Pastor Mary Rogers , Reverend Bernice Gerard of Sunday Line Radio and Television Ministries, Vancouver, British Columbia, Canada; Jan Willem van der Hoeven, Director for the International Christian Embassy Jerusalem; David Luchins, Senior Assistant to U.S. Senator Daniel P. Moynihan, Jerusalem; Rabbi Avraham Ravitz, Member of Knesset; Rabbi Schlomo Beneziri, Member of Knesset; Phil Chernovsky, Israel Centre; Rena Cohen, Sefat, Israel; Toby Klein Greenwald, columnist for Washington Jewish Week; Paul deParrie and Andrew Burnett of Life Advocate magazine; Paul Hoerauf of Shelton-Turnbull Printers; Herman Bauer; and Pastor Larry Dill, Sheridan Assembly of God Church.

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Both of us extend a special thank you to our wives, Sharon Abrams and Anne Lively, who have struggled with us through this long and difficult process, offering their wholehearted support and many insightful suggestions.

This book is for our children: Miriam, Aaron and Odette Abrams and Noah and Samuel Lively.

{Below is Page: xvii }

{Picture}

{Picture of large marching field with a Nazi horde, a large grouping of Swastika standards in the foreground.}

{No picture caption, quotes below beneath it. Credit ->}
UPI/BETTMANN

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

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

*** {start comment xvii-1}

Heiden's work is tinged with disparaging attitudes toward homosexuality, which perhaps explains his false translation of Plato. Plato's point dealt with lovers, and the idea was that lovers fighting together would be very brave, as they wouldn't want to be shamed in front of their partners: "Then if any device could be found how a state or an army could be made up only of lovers and beloved, they could not possibly find a better way of living, since they would abstain from all ugly things and be ambitious in beautiful things towards each other, and in battle side by side, such troops although few would conquer pretty well all the world. For the lover would be less willing to be seen by his beloved than by all the rest of the world, leaving the ranks or throwing away his arms, and he would choose to die many times rather than that; yes, and as to deserting the beloved, or not helping in danger, no one is so base that Love

himself would not inspire him to valour, and make him equal to the born hero." -- The Dialogues of Plato, Translated by W.H.D. Rouse, ed. Eric H. Warmington & Philip G. Rouse, 1956 by Mentor Books, New American Library.

The Knickerbocker quote given below actually appears on page 34 of the Reynal & Hitchcock 1941 printing of his book.

*** {end comment xvii-1}

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

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

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Chapter One:

The Homosexual Roots of the Nazi Party

It was a quiet night in Munich. The people along the streets in the heart of the city were grim. They walked heads down, hands deep in the pockets of their frayed coats. All around, the spirit of defeat hung like a pall in the evening air; it was etched on the faces of the out-of-work soldiers on every street corner and in every cafe. Germany had been defeated in the war, but it had been crushed by the terms of the Versailles Treaty. Everywhere the people were still mired in depression and despair, two years after the humiliating surrender of Kaiser Wilhelm.

In this atmosphere the purposeful stride of Captain Ernst Roehm seemed out of place. But Roehm was accustomed to being different. A homosexual with a taste for young boys, Roehm was part of a growing subculture in Germany which fancied itself a superior form of German manhood. A large, heavy man, Roehm had been a professional soldier since 1906, and after the war had temporarily lent his talents to a socialist terrorist organization called the Iron Fist. On this night Roehm was on his way to meet some associates who had recently formed a new socialist organization.

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This is false information about Ernst Roehm. Note that in his "Acknowledgments," the Pink Swastika author lists Konrad Heiden as a great historian. The time frame of this depiction of Roehm would be 1920, "two years after the humiliating surrender." Yet it was not until 1924 that Roehm first realized that he had any homosexual feelings, so at this time he was hardly "a homosexual with a taste for young boys." Here's what Heiden says in Hitler: A Biography (NY: 1936) on page 205: "In 1924 Roehm became more intimate with Heines; in 1924, moreover, he first became conscious of his unfortunate disposition, with which, for that matter, he himself was very well pleased. The affair soon became notorious, but Hitler refused to take notice of it."

So Ernst Roehm wasn't knowingly a homosexual until 1924 (his homosexuality was latent before then, and he was unaware of it), and the first five years of his involvement in the formation of the Nazi Party had absolutely nothing to do with homosexuality. (It should be noted that in 1925 Roehm resigned from the party and later went to South America to advise the Bolivian Army, returning to Germany only in 1930, at Hitler's invitation.) Thus, in the early days of the Nazi Party, Roehm was active less than a year as a "self-aware" homosexual.

Furthermore, there is the question of Roehm's involvement with the SA, or Sturmabteilung, the private, armed militia of the Nazi Party. It was disbanded after Hitler attempted to overthrow the government in November, 1923, and reconstituted only much later. Thus it was founded when Roehm was not a homosexual, and remained outside his control until his return in 1930.

*** {end comment 1-1}

At the door of the Bratwurstglockl, a tavern frequented by homosexual roughnecks and bully-boys, Roehm turned in and joined the handful of sexual deviants and occultists who had created the German Worker's Party, later to be named the

{Below is Page: 2 }

Nationalsozialistische Deutsche Arbeiterpartei, The National Socialist German Worker's Party -- the Nazis.

Yes, the Nazis met in a "gay" bar.

*** {start comment 2-1}

This is a fabrication, and totally false, as Heiden's quote on Roehm proves. He was not aware of any homosexual tendencies in himself at this point. Quite the contrary, he was a trusted member of the German Army, which had heterosexuality as a high ideal. (The Pink Swastika author later gives quotes from the highest German Army officers complaining about the homosexuality of Roehm and elements of the SA.) Roehm would hardly have gone to a "gay bar." First, he had no interest in it, and second, he would not have risked being caught by the army, even as a heterosexual, going into a "gay" bar.

The Bratwurstglockl was a meeting place much later for some of Roehm's SA associates he came to know after he became an active homosexual, but never for Nazi Party leaders or the general membership. Hitler derided the place, as the Pink Swastika author notes later.

The following paragraph continues the fabrication. The Nazi Party wasn't founded by Roehm or Hitler or any of the others who became prominent Nazis. The names of the actual founders, such as Anton Drexler, are unknown to the public today, because they were pushed aside by Hitler and his followers. In the first five years of Ernst Roehm's early participation, he was not a homosexual, and the statement below that homosexuals were among those who founded the party is simply false.

*** {end comment 2-1}

It was no coincidence that homosexuals were among those who founded the Nazi Party. In fact, the party grew out of a number of groups in Germany which were centers of homosexual activity and activism. Many of the characteristic rituals, symbols, activities and philosophies we associate with Nazism came from these organizations or from contemporary homosexuals. The extended-arm "Sieg Heil" salute, for example, was a ritual of the Wandervogel ("Wandering Birds" or "Rovers"), a male youth society which became the German equivalent of the Boy Scouts. The Wandervogel was started in 1901 by a homosexual teacher named Karl Fischer. Fischer called himself "Der Fuehrer" ("the Leader") (Koch:29). Hans Blueher, an anti-Semitic German bisexual and early member of the Wandervogel, incited a sensation in 1912 with publication of The German Wandervogel Movement as an Erotic Phenomenon, which told how the movement had become one in which young boys could be introduced into the homosexual lifestyle (Rector:39f). After the Nazis came to power in 1933, the Wandervogel became the Hitler Youth, known more

coarsely among the populace as the "Homo Youth" because homosexuality was by then rampant in the organization (Rector :52).

*** (start comment 2-2)

Koch speaks of Fischer on pages 25 and 26, not 29. He doesn't mention anything about homosexuality. The Wandervoegel was started earlier, by Herman Hoffmann. Koch mentions field trips the group took in 1897 and 1898. This shows the incredible sloppiness of the "scholarship" of the Pink Swastika author.

The above information on the Wandervoegel contains outright lies. They are lies because the Pink Swastika author cited the source that refutes them, and so must have known and deliberately distorted what the cited author wrote. The author in question is Frank Rector. His book is *The Nazi Extermination of Homosexuals* (NY: Stein and Day 1981), and the information is on pages 36-39. Since the Pink Swastika author cites (Rector:39f), he must have known what Rector actually said.

The Hitler Youth was not formed from the Wandervoegel in 1933. Rector states clearly that the Hitler Youth organization was founded in 1922 by the Nazis as the "Youth League of the National Socialist Workers Party." The Wandervoegel remained a separate group until Hitler achieved power. In 1933 the Nazi Youth League was renamed the "Hitler Jugend" ("Hitler Youth") and in time every other youth group, including all the elements of the Wandervoegel movement, was forced to become part of it.

By 1933 then the Wandervogel was really a thing of the past. In fact, it met its demise during World War I. Peter D. Stachura, in *Nazi Youth in the Weimar Republic* (Santa Barbara, CA: Clio Books, 1975), says of the movement "the fabric of the Wandervogel had been destroyed by 1918. All but its most naive admirers then realized that a radical transformation in both the concept and practice of the youth movement was necessary.... The original Wandervogel principles were now generally considered too unrealistic and romantic, and only a small number of revived Wandervogel groups continued to cultivate the old tradition."

Stachura further notes that by 1933 there were "400 large youth associations, plus scores of smaller ones" in Germany. During 1933 and 1934, all except the youth groups of the Catholic Church were brought under the leadership of the Hitler Youth. The influence of the Wandervoegel was minuscule, being at most that of a few splinter groups out of the 400 or more incorporated into the Hitler Youth.

The Pink Swastika authors have simply lied about the phantom origin of the Hitler Youth in the Wandervoegel Movement.

The Rector citation (Rector:52) is a fabrication. It illustrates a favorite technique of the Pink Swastika authors, to misuse a citation in order to deceive the reader as to the intent of the cited author. What Rector actually says of Hitler and his youth movement is in the caption under a picture of Hitler reviewing a youth rally: "He ordered the youth organization 'cleansed' of homosexuality so that every German mother could rest assured that her son would not be homosexually corrupted in its ranks. The persecution of homosexuals notwithstanding, the Hitler Youth was covertly referred to throughout Germany as the 'Homo Youth.'"

Stachura denies that the Hitler Youth had any more problem with homosexuality than any other youth group, and notes that those cases that did arise were dealt with by expulsion. (See comment 32-1 below.)

*** (end comment 2-2)

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 among homosexual occultists in Germany. In 1907,

Jog Land Von Liebenfels, a former Cistercian monk whom the church excommunicated because of his homosexual activities (Sklar: 19), flew the swastika flag above his castle in Austria (Goodrick-Clarke: 109). After his expulsion from the church Land founded the Ordo Novi Templi ("Order of the New Temple") which merged occultism with violent anti-Semitism. A 1958 study of Land, *Der Man der Hitler die Ideen gab* ("The Man Who Gave

{Below is Page: 3 }

Hitler His Ideas"), by Austrian psychologist Wilhelm Daim, called Land the true "father" of National Socialism.

*** {start comment 3-1}

The Swastika was used by many Voelkisch (of the people, essentially a racist meaning) organizations in Germany. It didn't have anything particular to do with "homosexual occult" groups, and the Nazis did not adopt it from those insignificant groups. As comment 37-1 notes below, the nazis purportedly copied the swastika from a Free Corps group.

*** {end comment 3-1}

The "SS" symbol was originally used by Guido von List, a close associate of Land, who formed the Guido von List Society in Vienna in 1904. The Guido von List Society was accused of practicing a form of Hindu Tantrism which featured sexual perversion in its rituals. This form of sexual perversion was popularized in occult circles by a man named Aleister Crowley who, according to Hitler biographer J. Sydney Jones, 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 Land, List was an occultist; he wrote several books on the magic principles of rune letters (from which he chose the "SS" symbol). In 1908 List "was unmasked as the leader of a blood brotherhood which went in for sexual perversion and substituted the swastika for the cross" (Sklar:23). The Nazis borrowed heavily from List's occult theories and research. List also formed an elitist occult priesthood called the Armanen Orden to which Hitler himself may have belonged (Waite, 1977:91).

*** {start comment 3-2}

This is another example of the deceptive technique of citing a source in an attempt to give credibility to a long passage when the source has, in fact, spoken of only a small part of the passage. Waite says nothing about Hitler's possible membership in List's group, nor does Waite support the existence of a "priesthood" called the "Armanen Orden." Waite says "Our interest is caught by the curious dedication of the flyleaf, dated 1921 [of a book in Hitler's private library]. It reads: 'To Adolf Hitler, my dear brother in Armanen.' Armanen, as we are about to see, was List's special term for a racially elite ruling class." Waite really doesn't give enough information to make sense of this, but List died in 1919, two years before the inscription was written. In 1911 List had founded a "Higher Armanen Order" for a small body of elite within the larger "Guido von List Society," but there's absolutely nothing in Waite or other authors to support the speculation of the Pink Swastika author that "Hitler himself may have belonged" to this elite group.

Nicholas Goodrick-Clarke (*The Occult Roots of Nazism*, page 197) sheds more light on the book inscription: "In 1921 Dr. Babette Steininger, an early Nazi Party member, presented Hitler with Tagore's essay on nationalism as a birthday present. On the flyleaf she wrote a personal dedication: 'To Adolf Hitler my dear Armanen-brother'. Her use of the esoteric term suggests a shared interest in the work of

List."

The fact that the inscriber of the book was a woman precludes the fact that she could have been a member with Hitler in the Armanen Orden's all-male elite. The book dedication likely indicates that one vain racist was complimenting another vain racist on deserving to belong to the future ruling elite.

Aleister Crowley was not a homosexual. He engaged in some homosexual acts and in his cult there were also sex with animals as part of his "sexual magic." He wrote an autobiography, and John Symonds issued an annotated edition of it. Colin Wilson, in his book, *The Occult*, provides an entire chapter on Crowley. Crowley was twice married and had many mistresses in addition. Wilson mentions at least 6 children Crowley fathered by these women and also mentions scandals with other women. At age 38 Crowley "sodomized" Victor Neuberg as part of his sexual magic rituals. Neuberg married a few years after the event and settled down to family life. When Crowley was near 50 and living in Africa, Wilson says "He had acquired a small Negro boy, with whom he performed acts of sex magic. Crowley's homosexuality began as an act of defiance of convention rather than of actual preference, but it seems to have become another habit." In other words, Crowley's preference was heterosexual. His homosexual activity seems to have been minimal and connected with his sexual magic rituals, though an affair after age 50 with a "boy" might have gone beyond magic ritual.
 *** {end comment 3-2}

The Nazi dream of an Aryan super-race was adopted from an occult group called the Thule Society, founded in 1917 by followers of Land 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 various occult groups mentioned above were outgrowths of the Theosophical Society, whose founder, Helena Petrovna Blavatsky, is thought by some to have been a lesbian (Webb:94) and whose "bishop" was a notorious pederast named Charles Leadbeater.

** {start comment 3-3}

Schwarzwallner merely says that Eckart was a member of Thule, and nothing else, so he is not a reference for the other comments. In any case, Schwarzwallner has no notes, gives no references, and can't be regarded as a serious, reliable author. In many cases his undocumented assertions conflict with the work of genuine historians.

Eckart was never "a head" of the German Worker's Party, though he did for a time edit its newspaper and was an influential participant in the group.

Major General Abner Doubleday, Civil War hero and reputed inventor of baseball, was vice-president of Blavatsky's Theosophical Society, and bequeathed to it his library of rare books.

Thomas Edison, the famous American inventor was a member of Blavatsky's society, as was William James, the famous American philosopher. A niece of Albert Einstein reported that the famous scientist kept a copy of Blavatsky's book, *The Secret Doctrine*, always on his desk, and another writer confirmed this.

Sir William Crookes, a leading British scientist, and Irish poet William Butler Yeats were also members.

These are mentioned in the preface to Sylvia Cranston's 1993 biography of Blavatsky.

There's no reason to suspect Blavatsky was a lesbian. "Thought by some" probably refers to the Pink Swastika authors only, who so commonly mislead by deceitfully citing authors that a possible reference by Webb, or even a mention by Webb of rumors, can't be inferred here. Her biographer, Marion Meade, quoted below by the Pink Swastika author, certainly thinks she was an entirely heterosexual woman, and nobody has shown any evidence to indicate otherwise. Leadbeater was accused of teaching some boys to masturbate. There was no suggestion that he had had any sexual contact with them. When this was discovered in 1906, he was pressured into resigning from the Theosophical Society. Refer to comment 51-2 below.
 *** {end comment 3-3}

The dreaded SA Brownshirts or Sturmabteilung ("Storm Troopers") were the creation of yet another homosexual, Gerhard Rossbach (Waite, 1969:209). Rossbach formed the Rossbachbund
 *** {start comment 3-4}

This is a case of false attribution. Waite doesn't say that Rossbach formed the SA Brownshirts. At another point (page 195) Waite specifically says that Hitler's SA was in existence before Rossbach joined the NSDAP, and that Rossbach's own Free Corps was a separate entity. What Waite does say is that Rossbach was a homosexual. Waite writes in the original 1952 edition of his book (which will be used throughout for these comments): "With the exception of Ehrhardt, Gerhard Rossbach, sadist, murderer, and homosexual, was the most admired hero of nationalist German youth." Waite goes on to give a quote from a 1932 German book saying those two men have become "the Ideal Man."

See also comment 32-1 below.

*** {end comment 3-4}

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("Rossbach Brotherhood"), a homosexual unit of the Freikorps ("Free Corps"). The Freikorps were independent inactive military reserve units which became home to the hundreds of thousands of unemployed World War I veterans in Germany. Rossbach also formed a youth organization under the Rossbachbund, calling it the Schilljugend ("Schill Youth") (ibid.:210). Rossbach's staff assistant, Lieutenant Edmund Heines, a pederast and murderer, was put in charge of the Schilljugend. The Rossbachbund later changed its name to Storm Troopers in honor of Wotan, the ancient German god of storms, and became the original military arm of the Nazi Party (Graber:46).

*** {start comment 4-1}

As published in 1978 by David McKay (NY), Graber's book has no such reference to Rossbach or his group on page 46. Graber's book is about the SS (Schutzstaffel), not the SA (Sturmabteilung). The only mention of Rossbach or his group in Graber's index is on page 33, where he speaks of the group as the "Sturmabteilung Rossbach" (which had nothing to do with the Nazis, but was a Freikorps, "sturmabteilung" being a generic term in German military jargon). Graber states that Rossbach was an open homosexual and that Heines was on his staff, but mentions nothing else asserted by the Pink Swastika author. It is possible that the Pink Swastika author is confused.

*** {end comment 4-1}

Even the enduring image of Nazi book-burning, familiar to us from newsreels of the 1930's, was directly related to the homosexuality of Nazi leaders. The first such incident occurred four days after Hitler's Brownshirts broke into Magnus Hirschfeld's

Institute for Sexual Research in Berlin on May 6, 1933. On May 10 the Nazis burned thousands of books and files taken in that raid. The Institute had extensive records on the sexual perversions of numerous Nazi leaders, many of whom had been under treatment there prior to the beginning of the Nazi regime. Treatment at the Sex Research Institute was required by the German courts for persons convicted of sex crimes. Ludwig L. Lenz, who worked at the Institute at the time of the raid, but managed to escape with his life, later wrote of the incident:

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 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... Our knowledge of such intimate secrets regarding members of the Nazi Party and other documentary material -- we possessed about

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forty thousand confessions and biographical letters -- was the cause of the complete and utter destruction of the Institute of Sexology.
(Haberle:369).

*** {start comment 5-1}

This quotation is not correctly presented. The absence of substantial material is not indicated. Among other things left out is "I refer here especially to a young girl whose abdomen was covered with pin scratches caused through the sadism of an eminent Nuremberg Nazi...." Furthermore, the author of The Pink Swastika left out the salient fact that Ludwig L. Lenz, who "worked at the Institute" was a gynecologist !!! The Pink Swastika author tries to give the false impression that only homosexuality is involved here.

*** {end comment 5-1}

The attack on the Sex Research Institute is often cited as an example of Nazi oppression of homosexuals. This is partly true, but as we shall see, the "oppression" fits into a larger context of internecine rivalry between two major homosexual groups. Magnus Hirschfeld, who headed the Institute, was a prominent Jewish homosexual. Hirschfeld also headed a "gay rights" organization called the Scientific-Humanitarian Committee. The SHC was dedicated to the repeal of Paragraph 175 of the German legal code, which criminalized homosexuality. The organization was also opposed to sadomasochism and pedophilia, two of the favorite practices of the militaristic, Roehm-style homosexuals who figured so prominently in the early Nazi Party. Hirschfeld had formed the SHC to carry on the work of the pioneer "gay rights" activist, Karl Heinrich Ulrichs (1825-1895). Ulrichs had written against the concept of "Greek love" (pederasty) advocated by a number of other homosexuals in Germany.

One such advocate was Adolf Brand, who formed the Gemeinschaft der Eigenen ("Community of the Special") in 1902. The Gemeinschaft der Eigenen inspired the formation in 1920 of the German Friendship League, which changed its name in 1923 to the Society for Human Rights. The leaders of this group were instrumental in the formation and the rise of the Nazi Party. Adolf

Brand published the world's first homosexual periodical, *Der Eigene* ("The Special") (Oosterhuis and Kennedy:cover). Brand was a pederast, child pornographer and anti-Semite, and, along with many homosexuals who shared his philosophies, developed a burning hatred of Magnus Hirschfeld and the SHC. Later, when Hirschfeld's Sex Research Institute was destroyed, the SA troops were under the general command of Ernst Roehm, a member of Brand's spinoff (sic) group, the Society for Human Rights.

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The Divided movement

This was not the last time homosexual leadership of the Nazis would attack other ideologically dissimilar homosexuals. Later in this discussion we will examine the so-called "pink triangle" homosexuals who were interned in concentration camps. The pink triangle, part of a scheme of variously-colored triangles used by the Nazis to identify specific classes of prisoners, was applied to those convicted under Paragraph 175 of the German Penal Code. Homosexuals were one of these classes, but according to Johansson,

[M]any of those convicted under Paragraph 175 were not homosexual: some were opponents of the regime such as Catholic priests or leaders of youth groups who were prosecuted on the basis of perjured testimony, while others were street hustlers from Berlin or Hamburg who had been caught up in a police dragnet (Johansson in Dynes:997).

*** {start comment 6-1}

"Street hustlers" are male prostitutes who cater to homosexuals.

*** {end comment 6-1}

As many as 6,000 of the approximately 10,000 "pink triangles" died in the work camps, but few, if any, were gassed in the death camps. Some of those who died met their deaths at the hands of homosexual Kapos ("trustees") and guards of the SS. At first glance it is difficult to understand why the homosexual leaders of the Nazi movement would persecute other homosexuals on the basis of their sexual behavior. We alluded, in the matter of the Sex Research Institute, to the fact that the homosexual movement in Germany was divided into two diametrically opposed camps which some have called the "Femmes" and the "Butches." These terms are common in the homosexual lexicon today, as is the disdain "Butches" feel for "Femmes."

Historian of the homosexual movement Gordon Westwood writes that masculine homosexuals "deplore [effeminate] behavior," many considering effeminate homosexuals "repulsive"

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(Westwood:87). Another historian, H. Kimball Jones, reports that reaction to "Femmes" is often violent in the general homosexual community. "[They label them 'flaming faggot' or 'degenerate fag,'] one homosexual exclaiming, 'You know, I loathe these screaming fairies' (H.K.Jones:29). Jay and Young's 1979 examination of the American homosexual movement, *The Gay Report*, contains numerous personal statements by masculine homosexuals critical of effeminacy. "Femme behavior can be vicious and

destructive, demeaning to women and gay men," says one." Another asserts, "To me someone who is 'femme' is a self-indulgent... petty, scheming, gossipy gay being whose self-image has been warped and shaped by unfortunate family situations" (Jay:294ff.).

*** {start comment 7-1}

Gordon Westwood is hardly an "historian" much less "historian of the homosexual movement." Westwood's work was sponsored by the British Social Biology Council, and consists of an attempt to characterize the homosexuals of Great Britain in the 1950s through interviews conducted with 127 gay men. Whether the Pink Swastika author calls Westwood an historian through ignorance or in an attempt to be deceptive is hard to discern.

*** {end comment 7-1}

The most hostile to "Femmes" are precisely those homosexuals who deem themselves the most "masculine." Cory and LeRoy, in their detailed discussion of homosexual culture, describe the scene in a typical American "leather bar:"

Here, sturdy swaggering males dressed in tight dungarees, leather jackets or heavy shoes, dark hued woolen shirts, and sometimes motorcycle helmets, aspire toward a super-masculine ideal... Behind the facade of robust exploits, the uniform of pretentious male prowess, the mask of toughness, there sometimes lies a dangerous personality that can express itself physically by substituting violence for erotic pleasure; capable of receiving sexual pleasure only by inflicting pain (or receiving it). The general atmosphere in such places is restless and brooding, and one can never be sure when the dynamite of violence will erupt (Cory and LeRoy: 109).

Reading this description, one can imagine oneself looking into Munich's Bratwurstglockl Tavern where the Brownshirts congregated (sic)

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gated and finding the same cast of characters -- just different costumes.

The authors do not wish to imply that all homosexuals fall into one or the other of these two simplistic stereotypes. The terms "Butch" and "Femme" in this study are used loosely to differentiate between two ideological extremes relating to the nature of homosexual identity. Generally in this work the German "Femmes" are defined as homosexual men who acted like women. They were pacifists and accommodationists. Their goals were equality with heterosexuals and the "right to privacy," and generally they opposed sex with children. Their leaders were Karl Heinrich Ulrichs and Magnus Hirschfeld.

The "Butches," on the other hand, were masculine homosexuals. They were militarists and chauvinists in the Hellenic mold. Their goal was to revive the pederastic military cults of pre-Christian pagan cultures, specifically the Greek warrior cult. They were often vicious misogynists and sadists. Their leaders included Adolf

Brand and Ernst Roehm. The "Butches" reviled all things feminine. Their ideal society was the mannerbund, an all-male "comradeship-in-arms" comprised of rugged men and boys (Oosterhuis and Kennedy:255). In their view, heterosexuals might be tolerated for the purpose of continuing the species, but effeminate homosexuals were considered to be subhuman, and thus, intolerable.

Most of the estimated 1.2 to 2 million homosexuals in Germany at the time of the Third Reich undoubtedly fit somewhere between the two extremes of the movement. This may explain the fact that less than 2% of this population were victimized by the Nazis (Cory and LeRoy estimate that "Femmes" make up 5-15% of male homosexuals. Cory and LeRoy:73). Most of those who became victims can be shown to have fit the profile of the "Femmes." Kurt Hiller, a ranking member of the SHC who later succeeded Hirschfeld "estimated that 75 percent of the male homosexuals sympathized with the parties of the Right" (Johansson in Friedlander:233).

In his introduction to *The Men with the Pink Triangle*, the

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supposed testimony of a former pink triangle prisoner at the Flossenburg concentration camp, translator David Fernbach confirms that the "Butch/Femme" conflict was at the heart of the Nazi hatred of the "pink triangles." He writes,

Naturally, in the paramilitary organization of the SA, Hitler Youth etc., even the elite SS, the forms of homosexuality that are characteristic of such all-male bodies were as common as they always are... it was quite fundamental to Nazi ideology that men were to be properly "masculine"... when male homosexuality disguises itself as a cult of manliness and virility, it is less obnoxious from the fascist standpoint than is the softening of the gender division that homosexuality invariably involves when it is allowed to express itself freely (Heger: 10f.).

This, then, is the explanation for the paradox of the Nazi persecution of homosexuals. It is found in the history of two irreconcilable philosophies linked by a common sexual dysfunction. The roots of this conflict extend back into the eighteenth century and span a 70-year period which saw the rise of the homosexual militancy in the movement that gave Nazism to the world.

Karl Heinrich Ulrichs

The "grandfather" of the world "gay rights" movement was a homosexual German lawyer named Karl Heinrich Ulrichs (1825-1895). At the age of 14, Ulrichs was seduced by his riding instructor, a homosexual man about 30 years old (Kennedy in Pascal: 15). Observers familiar with the apparently high correlation between childhood sexual molestation and adult homosexuality might conclude that this youthful experience caused Ulrichs to become a homosexual. Ulrichs himself, however, arrived at a

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hereditary rather than an environmental explanation for his condition. In the 1860's Ulrichs began advancing a theory that defined homosexuals as a third sex. He proposed that male homosexuality could be attributed to a psycho-spiritual mix-up in which a man's body came to be inhabited by a woman's soul (and vice-versa for females). He called members of this third sex "Urnings" (male) and "Dailings" (female). Since homosexuality was an in-born condition, he reasoned, it should not be criminalized.

Although Ulrichs was to be unsuccessful in changing the laws against homosexuality, his efforts did encourage widespread political activism. One early follower, a German-Hungarian writer named Benkert (under the pseudonym, Karoly Maria Kertbeny), coined the term "homosexual" in an anonymous open letter to the Prussian Minister of Justice in 1869 (Lauritsen and Thorstad:6). The first psychiatric study of homosexuality in Germany was published in 1869 as the result of Ulrichs' efforts. It advocated the decriminalization of homosexuality in favor of medical treatment (Oosterhuis and Kennedy: 13).

Ulrichs' greatest intellectual impact on his own generation came from his invention of the term "Uranians," which he introduced in 1862 as a new designation for homosexuals (both Urnings and Dailings). He took the term from Plato's Symposium, in which homosexual activity was said to fall under the protection of the ninth muse, Urania. In the late 1800's German homosexuals frequently called themselves Uranians, and a militant homosexual slogan, "Uranians of the world, unite!" became popular internationally (Rutledge:41). In the following quote Ulrichs uses the term in his explanation of the "third sex" theory, and graphically illustrates the mentality of the "Femmes"

Apart from the womanly direction of our sexual desire, we Uranians bear another womanly element within us which, it appears to me, offers proof positive that nature developed the male germ within us physically but the female spiritually. We bear this other womanly element from our earliest child-

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hood on. Our character, the way we feel, our entire temperament is not manly, it is decidedly womanly. This inner womanly element is outwardly recognizable by our outwardly apparent womanly nature (Fee:37).

Ulrichs was publicly opposed to sadomasochism and pedophilia (perhaps because of his own molestation as a child). He wrote against the concept of "Greek love" and considered "sexual attraction to the prepubertal to be a sickness." In his attempts to repeal Paragraph 175 of the German Penal Code, Ulrichs advocated more stringent laws against pedophilia. Ulrichs' condemnation of man/boy sex, however, extended only to prepubescent boys. As the following quote from his publication Furschugen (sic) *Über das Rätzel der Mannmannlichen Liebe* ("Concerning the Enigma of Homosexual Love") reveals, Ulrichs was not opposed to sex between men and boys who were "sexually mature."

The Urning is not by a hair's breadth any more

dangerous to immature boys than the genuine man is to immature girls. For the rest, I gladly leave the child molester to his deserved punishment by the law. Let the integrity of a will-less minor be sacred to every Urning. I have no defense for whoever touches it. Therefore, let the seduction of immature boys, I grant it completely, be a punishable indecent act (Ulrichs: 16).

This distinction between mature and immature boys was lost on many who followed the rise of the homosexual movement in Germany. For example, Friedrich Engels, in a letter to Karl Marx about a book Ulrichs had written, said, "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, though it is hidden" (Plant:38). Engels considers

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Ulrichs a pederast despite his arbitrary age restriction for sex with boys.

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The Pink Swastika author doesn't understand the difference between "pederast" and "pedophile." The "pedophile" desires sex with immature children, girls and/or boys, who are prepubescent -- undeveloped sexually. "Pederasty," as practiced by the Greeks, for example, involved young men (18-30 years old, usually) paired with "boys" under the age of 18, but past puberty -- "teenagers" who were developed sexually. The age of sexual consent in 1996 in many countries of Europe is lower than it is in the United States, typically no greater than 16, in some places 14 years of age.

*** {end comment 12-1}

Ulrichs' political activities paved the way for a large and powerful homosexual movement which grew both in numbers and in political and social influence in pre-Nazi Germany. Barely a quarter of a century after his death in 1895, homosexuality would become openly widespread in the Germany of the Weimar Republic era. Cities such as Munich and Berlin would become international Meccas for the practitioners of all forms of sexual perversion.

Magnus Hirschfeld and the SHC

Ulrichs' successor was a prominent Jewish physician and homosexual by the name of Magnus Hirschfeld (1868-1935). Dr. Hirschfeld, along with two other homosexuals, Max Spohr and Erich Oberg, joined together to form the Wissenschaftlich-Humanitares Komitee ("Scientific-Humanitarian Committee"). The SHC was dedicated to two goals: 1) to carry on Ulrichs' philosophy and works and 2) to work for toleration of homosexuals by the German public via the repeal of Paragraph 175, the German law which criminalized homosexuality (Steakley:23f). Homosexualist historian Richard Plant writes,

It would be hard to overestimate Hirschfeld's importance... He became the leader of several psychological and medical organizations, the founder of a unique institute for sexual research... He also founded the 'Yearbook for Intersexual Variants,'

which he edited until 1923 (Plant: 28-29).

Hirschfeld was originally committed to Ulrichs' "third sex" theory but he abandoned this idea in 1910. Still, Hirschfeld remained true to many of the rest of Ulrichs' theories, building upon them through the work of the Scientific-Humanitarian Committee, whose efforts he directed toward the political goal of de-

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criminalizing homosexuality. Also in 1910, Hirschfeld coined the term "transvestite," which has become the accepted label for both men and women who compulsively costume themselves as members of the opposite sex (J. Katz:210).

The SHC circulated petitions among German intellectuals and politicians calling for the abolition of Paragraph 175. Due to Hirschfeld's groundwork in creating a positive public image, these petitioning efforts met with increasing success. But for all the appearance of dignity and scientific impartiality which it displayed to German society, the SHC offered a far different perspective to those who saw it from within. Hans Blueher, whose contribution to the German homosexual movement is chronicled later in this study, once visited Hirschfeld at the SHC. The meeting was precipitated by Hirschfeld's offer to write the foreword to Blueher's book describing homosexuality in the Wandervogel. Blueher writes,

I was led into the study of the "Wise Man of Berlin" (as he was called)... Sitting on a silk-covered fauteuil, legs tinner him like a Turk, was an individual with bloated lips and cunning, dimly coveting eyes who offered me a fleshy hand and introduced himself as Dr. Hirschfeld... [Later in a meeting of the SHC] the first to greet me was a corporal with a deep bass voice; he was, however, wearing women's clothes... "A so-called transvestite!" commented Dr. Hirschfeld, whose nickname was "Aunt Magnesia," and introduced us... Then a most beautiful youth appeared... "A hermaphrodite!" said Hirschfeld. "Why don't you come to me during my office hours tomorrow, you can see him naked then"... An older gentleman in his sixties... recited a poem... to a sixteen year old youth, full of yearning... I [suddenly realized] I was in the middle of a brothel (Blueher in Mills: 160f.).

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The many ellipses will have alerted the experienced reader to the fact that the Pink Swastika author has taken words selectively to make the point he wants to make. The hermaphrodite was seen at the office. He had male genitals but fully developed female breasts, and that's why he was of interest. The older gentleman did indeed read a poem addressed to a sixteen-year-old youth, but it was the poem and the older gentleman, not the youth, that was "full of yearning and suffering, and broke out in sorrow that this youth was totally insensible for the physical charms of the aging gentleman." As for the Brothel remark, Blueher actually said, "I turned to Laurent, who was the only kindred spirit in this pack of lemurs. 'Tell me, haven't you noticed that we're in a downright brothel here?'" The Pink Swastika

author should not print something so different from the true reading as if it were a quotation.

It is of interest to note that just after Mills's article follows one by Ian Young titled "Gay Resistance: Homosexuals in the Anti-Nazi Underground." Of course, that wouldn't fit very well into the false picture of Nazi homosexuals the Pink Swastika author is trying to paint.

*** {end comment 13-1}

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Blueher's disgust with Hirschfeld and the SHC was representative of the attitude of the masculine homosexual camp. But at this stage of the conflict, the "Femmes" were fully in control and enjoyed what support there was in German society for the homosexual political cause. The SHC's "scientific" focus lent an air of legitimacy to its political goals that the masculine group could not achieve. Yet it was a strategy that would ultimately backfire on the "Femmes." Sociologist David Greenburg writes that Ulrichs' third-sex theory "was a controversial strategy among German homosexual activists; those in the anti-feminist wing of the movement viewed male homosexuality as an expression of male superiority and considered the Ulrichs-Hirschfeld position insulting" (Greenburg: 410).

Hoping "to use the argument that homosexuality is congenital" to justify its decriminalization, Hirschfeld tried desperately to legitimize his "third-sex" theory (ibid. :410). With this strategy in mind he formed the Sex Research Institute of Berlin, which opened its doors on July 1, 1919. The Sex Research Institute assimilated the SHC's massive collection of books, photographs and medical documents and began a campaign to make itself "respectable" in German society. According to Plant, "attending physicians offered various kinds of sexual counseling... treated people for venereal diseases... [and gave] advice on abortion procedures." The fact that many Nazi leaders were treated at the Sex Research Institute led the Institute's Assistant Director, Ludwig L. Lenz, to conclude that its destruction by the Nazis in 1933 was for the purpose of destroying evidence of Nazi perversions.

For many years the Scientific-Humanitarian Committee was the largest and most influential homosexual organization in the German "gay rights" movement. In 1914, it had one thousand members (Steakley:60). But homosexuality in Germany was much more prevalent than the size of the membership of the SHC would suggest. Not surprisingly, one of the early goals of the SHC was to find out how many homosexuals there were in the German population. In what may have been the world's first survey of its kind, the SHC distributed 6611 questionnaires to Berlin students

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and factory workers in 1903. The results were published the following year in the Jahrbuch ('Yearbook') and showed that 2.2% of the German male population admitted to being homosexual (ibid.:33).

The New Hellenes

At the same time that Ulrichs and Hirschfeld were promulgating their theories of male homosexuality as an expression of femininity, a rival group of homosexuals was reaching into antiquity for its own "masculine" philosophy. As homosexual scholar Hubert Kennedy writes in *Man/Boy Love in the Writings of Karl Heinrich Ulrichs*,

Happily, some boy-lovers were already speaking out in opposition to Hirschfeld in Berlin at the beginning of this century... [Der Gemeinschaft] Der Eigene, mostly bisexual and/or boy-lovers, opposed the "third sex" view of homosexuality. Seeing the "love of friends" as a masculine virtue, they urged a rebirth of the Greek ideal (Kennedy: 17f.).

This "Greek ideal" was a culture of pederastic male supremacy. Male homosexuality, especially between men and boys, was considered a virtue by some in Hellenic (Greek) society. Plato and Socrates were both pederasts, and considered man/boy sex to be superior to heterosexual relations. As Greenburg notes, "Plato makes clear in the Symposium that it was perfectly acceptable to court a lad, and admirable to win him... Pederasty did not lurk in the shadows of Greek life, it was out in the open (Greenburg: 148; 151). In *Bisexuality in the Ancient World*, Scholar Eva Cantarella reviews the literature of the period, including Plato's writings. She writes that Plato developed a theory "of the existence of two different types of love: the love inspired by the heavenly Aphrodite, and the love inspired by the common Aphrodite." Only "ped-
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erastic courtship," notes Cantarella (sic), reflected the "heavenly" form of love (Cantarella:59). In his Symposium, Plato expounds his theory:

[Homosexual] boys and lads are the best of their generation, because they are the most manly. Some people say they are shameless, but they are wrong. It is not shamelessness which inspires their behavior, but high spirit and manliness and virility, which leads them to welcome the society of their own kind. A striking proof of this is that such boys alone, when they reach maturity engage in public life. When they grow to be men, they become lovers of boys, and it requires the compulsion of convention to overcome their natural disinclination to marriage and procreation; they are quite content to live with one another unwed (ibid. :60).

Cantarella writes that "[t]he gender which attracted and tempted Socrates was the male sex" as well. She cites another of Plato's dialogues in which Socrates falls in love with Cydias, a schoolboy, proclaiming "[I] caught fire, and could possess myself no longer" (ibid.: 56ff).

Not everyone accepted the spread of homosexuality in Hellenic society. In Athens especially, parents tried to protect their children from predatory pederasts who had overrun the city. It became customary for parents to send chaperones with their male children to and from school (ibid :27) And civil authorities, un-

doubtedly pressured by parents, established strict rules for the Athenian educational system. Cantarella records this set of guidelines from Aeschines' oration Against Timarchus:

The teachers of the boys shall open the school rooms not earlier than sunrise, and they shall close them before sunset. No person who is older than

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the boys shall be permitted to enter the room while they are there, unless he be a son of the teacher, a brother, or a daughter's husband. If any one enter in violation of this prohibition he shall be punished with death. The superintendents of the gymnasia shall under no conditions allow any one who has reached the age of manhood to enter the contests of Hermes together with the boys. A gymnasiarch who does permit this and fails to keep such a person out of the gymnasium, shall be liable to the penalties prescribed for the seduction of free-born youth (ibid:28).

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The Pink Swastika author leaves out the final sentence of the above quote from Cantarella, "Every choregus who is appointed by the people shall be more than forty years of age." That makes nonsense of the following paragraph about Socrates, who was seventy at the time of his death and would not have been considered a "sexual" threat, for he could have served as a choregus.

Furthermore, after the quoted passage Cantarella states that "protective legislation (as in Athens) was not directed to preventing all pederastic relationships, but only those which could prove dangerous for the paides {teenager} on account of the low quality of the lovers involved."

*** {end comment 17-1}

In light of the preceding passage, the classic story of Socrates' death takes on new implications. In the standard rendition of the tale, Socrates, accused of "corrupting the youth of Athens with his teachings" chose suicide by drinking hemlock rather than accept banishment (Runes:78). It may have been not only his ideas, but his actions as well, which condemned the philosopher, for apparently Athenian society had reached the end of its tolerance for pederasty.

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As indicated in note 17-1 above, this is utter nonsense that required the Pink Swastika author to leave out a critical sentence in the passage he quoted from Cantarella and also Cantarella's conclusion that only pederasty with "low quality" lovers was unacceptable.

But there is more nonsense here, which is evident from Plato's Apology, a record of Socrates's defense speech. No commentators or scholars of history suggest that Socrates was charged with sexual improprieties. His condemnation was not unanimous, there being 281 votes for "guilty" and 220 votes for "innocent." The "corruption" is illustrated by various passages in the Apology such as "Besides this, the young men, those who have most leisure, sons of the most wealthy houses, follow me of their own accord, delighted to hear people being cross-examined; and they often imitate me, they try themselves to cross-examine, and then, I think, they find plenty of people who believe they know something, when they know little or nothing. So in

consequence those who are cross-examined are angry with me instead of with themselves, and say that Socrates is a blackguard and corrupts the young." There's nothing sexual suggested by "corruption" in the case of Socrates.

*** {end comment 17-2}

Though some in Athens attempted to uphold what we might today call pro-family standards, the Greek military establishment enthusiastically embraced homosexuality. Here we find the model for the new Hellenes -- an ultramasculine, male supremacist warrior cult. The armies of Thebes, Sparta and Crete were each examples of this phenomenon. Cantarella notes that the ancient historian, Plutarch of Chaeronea (50-120 A.D.) wrote of "the sacred battalion" of Thebans made up of 150 male homosexual pairs (Cantarella:72), and the legendary Spartan army, which inducted all twelve-year-old boys into military service where they were "entrusted to lovers chosen among the best men of adult age." Plutarch also reports of a Cretan military induction ritual in which boys were abducted and sexually enslaved for a period of two months by adult pederasts before receiving their "military kit" (ibid. :7). This last perversion undoubtedly inspired or was in-

*** {start comment 17-3}

This is another example of attributing false statements to a cited author. Cantarella nowhere says anything about anybody being "sexually enslaved." What she does say of the Cretan ritual is that the teenagers were taken out into the country "for a period of two months (the period of segregation), during which they conducted relationships specified in minute detail by the law, which laid down their mutual duties. At the end of this period, before returning to the city, the lover presented his beloved with a military kit (the sign of his entry into the adult community)."

It is worth noting here that Aristotle tells us the Cretan government promoted homosexuality as a means of population control (Politics II.vii.5).

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spired by the Greek myth of Ganymede. Historian Jason Berry sheds some light on this apparent derivation:

Certain gods practiced man-boy love as did the bisexual male aristocracy; the armies of Thebes and Sparta were charged with homosexuality as a fire of the male power drive. Pagans in the late [Roman] Empire adulated gods like Zeus, who abducted and raped Ganymede -- a living myth that one philosopher denounced for influencing those men who ran "marketplaces of immorality and... infamous resorts for the young for every kind of corrupt pleasure" (Berry:200f).

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It is absolutely hilarious to call Jason Berry an "historian." The bibliography of The Pink Swastika lists Berry's book as Lead Us Not Into Temptation: Catholic Priests and the Sexual Abuse of Children. That hardly sounds like a "history" book.

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It is possible that the term "gay" is derived from this mythical Greek figure, Ganymede, cup-bearer of the gods, who exemplified the concept of man/boy sex to the masculine homosexuals. The familiar British term "catamite," meaning the submissive part-

ner in a male homosexual relationship, is derived from the Roman version of Ganymede, Catamitus. The terms "gay" and "lesbian" (the latter derived from the name of the Isle of Lesbos in Greece) eventually replaced the terms Urning and Dailing as the names of choice for homosexuals.

In ancient Greece, as in the masculine homosexual faction in Germany, only the masculine form of homosexuality was esteemed and all things feminine were despised. The form of homosexuality which dominated Greek culture was ultramasculine and militaristic. It can be assumed that women, as well as men who identified with womanly traits and thinking, were considered naturally inferior to the elite pederasts. Cantarella writes that Plato, in *Timaeus* (sic), went so far as to theorize that women were the reincarnations of men who had "lived badly" in a previous life (Cantarella: 58).

As we will see, the revival of Hellenic paganism became a fundamental aspect of the Nazi identity. In *Nationalism and Sexuality*, historian George L. Mosse notes its significance: "The Greek

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youth, an important national symbol in the past, reigned supreme during the Third Reich. Hitler's own taste was influenced by the neo-classical revival...[which often included] pictures of nude youth... not unlike those of boys bathing" (Mosse: 172). But the Nazis adopted more than just symbolism from the "boy-lovers" who reasserted the Greek ideal; their ideas and philosophies are indelibly stamped on the Nazi regime.

Adolf Brand and the Community of the Special

One of the earliest leaders of the masculine homosexual counter-movement in Germany was Adolf Brand. In 1896, one year before Magnus Hirschfeld formed the Scientific-Humanitarian Committee, young Adolf Brand began publishing the world's first homosexual serial publication; *Der Eigene* ("The Special"). [The word *Eigene*, eye'-gen-eh, can be roughly translated "queer" which may shed some light on the derivation of this term in English. but we have chosen the translation used most often by historians because it emphasizes the elitist philosophy of *Der Eigene*'s authors.

Besides being militantly pro-homosexual, *Der Eigene* was racist, nationalistic and anti-Semitic. Mosse writes,

The use of racism to gain respectability was constant theme of the first homosexual journal in Germany, *Der Eigene*... Even before the paper published a supplement called *Rasse und Schönheit* (sic) (Race and Beauty) in 1926, Germanic themes had informed much of its fiction, as well as images of naked boys and young men photographed against a background of Germanic nature. One poem, written by Brand himself and entitled, "The Superman," praised manliness, condemned femininity, and toyed with anti-Semitism, apparently because of the poet's quarrel with Magnus Hirschfeld, a rival for leadership of the homosexual rights movement (Mosse:42).

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Brand's stated market for Der Eigene were men who "thirst for a revival of Greek times and Hellenic standards of beauty after centuries of Christian barbarism" (Brand in Oosterhuis and Kennedy:3). In 1903 Brand was briefly jailed as a child pornographer for publishing pictures of nude boys in the magazine, but nevertheless Der Eigene remained in publication until 1931, peaking at over 150,000 subscriptions during the years of the Weimar Republic [1919-1933] (Mosse :42). In addition to Der Eigene, Brand published a satirical journal Die Tante ("The Fairy" or "The Auntie") which often ridiculed Hirschfeld and his assistants (Oosterhuis and Kennedy: 6).

On May 1, 1902, Brand and two pederasts, Wilhelm Jansen and Benedict Friedlander, formed the Gemeinschaft der Eigenen ("Community of the Special"). Its leading theorist was Friedlander (1866-1908), author of Renaissance des Eros Uranios ("Renaissance of Uranian Erotica"), a 1904 publication which featured a picture of a Greek youth on the cover. Friedlander wrote that the Community wanted to carry out the goals of the lesbian and radical feminist Dr. Helene Stocker (1809-1943) (sic !!) who wanted German society to revert to pagan values. Friedlander writes:

The positive goal... is the revival of Hellenic chivalry and its recognition by society. By chivalric love we mean in particular close friendships between youths and even more particularly the bonds between men of unequal ages (B. Friedlander:259).

According to James Steakley in The Homosexual Emancipation Movement in Germany,

The Community looked to ancient Greece and Renaissance Italy as model civilizations and argued that Christian asceticism was responsible for the demise of homosexual relations. Friedlander, who was married, advocated pedophile relations combined with family life, and Brand contrasted his

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journal with Hirschfeld's Jahrbuch by saying he wanted to show "more of the Hellenic side of things" (Steakley:43).

Steakley goes on to show how the Community supported the work of Elisar von Kupffer (sic), a "Butch" homosexual and an advocate of "Greek love," who strongly attacked the Scientific-Humanitarian Committee as "pseudo-scientific" (Steakley :46). In Homosexuality and Male Bonding in Pre-Nazi Germany, Oosterhuis and Kennedy write that "Kupffer (sic) stated in a letter of 25 December 1925 to Brand that the word "homosexual" was repugnant to him, because it reminded him of the "fairies" in Hirschfeld's Committee, and he requested Brand never to mention his name in such a context" (Oosterhuis and Kennedy:34).

Friedlander described heterosexuals and effeminate homosexuals as Kummerlings ("puny beings"). The Ulrichs-Hirschfeld school believed that both homosexuality and heterosexuality were equal and legitimate forms of sexual love. However, the Brand-Friedlander school believed that eros ("sexual love") had a rising scale of worth, with heterosexuality at the bottom and pederasty

at the top. Steakley writes, "For the Community, however, heterosexual relations were relegated to purely procreative ends and the esthetic superiority of pedophile relations was asserted" (Steakley:46). In other words, heterosexuals were valued only as "breeders." Friedlander also quoted from Gustov {sic} Jager who argued that, in contrast to the "Femmes," masculine homosexuals were Uebermanner ("supermen"), superior to heterosexuals because they were even more masculine (Oosterhuis and Kennedy:87). Some of the pederasts of the Community of the Special did not consider themselves homosexuals at all, declaring the "love of friends" and homosexuality two different phenomena" (ibid.: 86).

Friedlander for a time was a member of both the Community of the Special and the SHC. A review of his articles written for the SHC reveal {sic} that he endeavored to convince the members of the group that they were not going far enough: the SHC simply

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wanted the "right to privacy," but the Community of the Special wanted a complete transformation of Germany from a Judeo-Christian society to a Greco-Uranian one. But the leadership of the SHC was never convinced. The two philosophies were just too different.

In 1906 Friedlander left the SHC and, hoping to discredit Hirschfeld, strongly hinted that Hirschfeld and other leaders of the SHC had mismanaged the Committee's funds. But this was not the real reason for his departure. Steakley writes,

The membership of the Community realized that the Committee's petition, which called for the legalization of same-sex relations only between those over the age of sixteen, neglected their interests. They were also affronted by Hirschfeld's personal effeminacy and his sweeping classification of all homosexuals in one category [as "Femmes"] (Steakley:47f.).

After his falling-out with Hirschfeld and the leaders of the SHC, Friedlander continued to try to sway its members regarding pederasty as well as to attract its financial supporters to the Community of the Special. In 1907, Friedlander published an article in Der Eigene with a long but revealing title: "Memoirs for the Friends and Contributors of the Scientific-Humanitarian Committee in the Name of the Succession of the Scientific-Humanitarian Committee." In the article, Friedlander said that the Greek "love of youth" (pederasty) was the cause of Paragraph 175. He said that the law was not enacted because of men, but rather because of their jealous wives and mistresses who viewed young boys "as a kind of unfair competition" (Journal of Homosexuality, Jan-Feb 1991). In the same article Friedlander writes,

Let us just understand that no one can be a good educator who does not love his pupils! And let us not lie to ourselves that in love the so-called "spiri-

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tual" element can ever be completely detached from

its physiological foundation. It is an eternal verity: only a good pederast can be a complete pedagogue (Friedlander In Oosterhuis and Kennedy:77ff.).

Benedict Friedlander died in 1908 at the age of 42, but his influence on the German homosexual movement endured. In 1934, just one year after Adolf Hitler came to power, a man named Kurt Hildebrandt echoed Friedlander's views in a book titled Norm Entartung Verfall ("Ideal - Degeneration - Ruin"). In 1934 Hildebrandt was a leader in the Society for Human Rights (SHR), a spinoff (sic) of the Community of the Special. He referred to Friedlander as his "master" and asserted that Greek pederasty had led to "an enhancement of masculinity" (Steakley:49). In Norm Entartung Verfall, Hildebrandt presents the Brand-Friedlander theory that masculine homosexuals are the ideal; a master race of beings, and that effeminate homosexuals are, in fact, degenerations of the ideal. Hildebrandt declares that the masculine type is the one that "Nature" intended to rule the world, but that the effeminate types were freaks of nature who would bring any Hellenic society to destruction. Hildebrandt writes,

It is incomprehensible that these forms should be confused with that type of homosexuality about which such a ruckus is made today. The latter arises contrarily in groups of effeminate men; it counteracts military and intellectual manliness...and is certain of ruin (Hildebrandt:207).

In many ways it is Friedlander's theory of homosexuality that we see implemented in the policies of the Nazis. Although there were obvious exceptions made for political reasons, there is evidence to suggest that only the effeminate homosexuals were mistreated under the Nazi regime -- and usually at the hands of masculine homosexuals. Some historians, such as James Steakley,

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see Friedlander's influence in Adolf Hitler's own philosophy of homosexuality as well. Steakley writes,

Hitler, on the other hand, was the Nazi visionary... and there is a truly striking affinity between his views on homosexuality and those of Friedlander and [Hans] Bluher. These male supremacists wanted to create a new Hellas peopled by strong, naked, but chaste men, inspired by heroism and capable of leadership (Steakley: 119).

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This is a rather remarkable quote: "strong, naked, but chaste men." (Emphasis added.) If Friedlander, Blueher, and Hitler believed in chastity, it rather demolishes the argument of the author of The Pink Swastika that there are here somehow occult roots of the alleged homosexual founders of the Nazi Party who held wild sex orgies, as the author alleges elsewhere.

For Blueher's sexuality, see comment 29-1, below.

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The Rift Widens

It is clear that Adolf Brand's Community of the Special wanted nothing to do with Ulrichs' theory of *anima muliebris in corpore virili inclusa* ("a female soul confined in a male body"). They perceived themselves as fully masculine and despised everything female and effeminate. For many years, Ulrichs' "Femme" faction had dominated the German homosexual movement. But during this time, the rift between the "Butches" and the "Femmes" grew increasingly wider as the revival of Hellenic pagan values began to transform German society.

As early as 1908, Hirschfeld wrote that the scandals and division of opinion between the "Butches" and "Femmes" was damaging the homosexual cause in Germany. He criticized the Community of the Special for being anti-feminist. In 1914, reflecting the increase of tensions, Hirschfeld characterized the Community of the Special as "exaggerated side-currents" and "fanatics" (Oosterhuis and Kennedy:24f). At this point Hirschfeld still controlled the movement, but somewhere between 1914 and 1920 the "Butches" became a serious political force themselves. In 1920, they formed the Society for Human Rights. The title seems to lay claim to what had become the Scientific-Humanitarian Committee's trademark: political activism under the banner of "gay

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rights." Two years later the new SHR published the following, now militant, call to arms:

We no longer want only a few scientists [i.e., Hirschfeld et al.] struggling for our cause, we want to demonstrate our strength ourselves. Here we stand, demanding that which is our right -- and who would dare challenge us? For this reason we must work steadily and everyone must take their part in our work. No homosexual should be absent -- rich or poor, worker or scholar, diplomat or businessman. We cannot deprive ourselves of any support. Therefore join us, swell our ranks before it is too late. At Easter we must show whether we have developed into a Fighting organization or just a social club. He who does not march with us is against us (Steakley:76f.).

Here we can see the militaristic tone of the "Butch" faction and sense its eagerness to wrest control of the movement from the SHC. Jonathan Katz records, in *Gay American History*, that "[the SHR became] the largest of the Gay groups in Germany during the 1920's, one that aimed at being a 'mass' organization, and it criticized Hirschfeld's scientific (sic -- the actual word in Katz is "scient approach" (J. Katz:632)

Bear in mind that these were also the early years of the Nazi Party, an organization which shared some founding members with the SHR. Increasingly, the Nazi Party became the vehicle with which the "Butches" opposed Hirschfeld. In July of 1927, after a Nazi Party member made a speech attacking the SHC, Hirschfeld wrote in the SHC newsletter, "We further feel obliged to urgently request of our numerous members in the National Socialist German Workers Party...that they vigorously call their delegates [to the Reichstag] to order" (Steakley:91). The rather desperate tone of Hirschfeld's complaint reflects the reality that his faction had by

this time lost control.

To some extent, the homosexuals of the SHC may have brought

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on themselves the later wrath of the Nazis. In the 1920's the political enemies of the Nazis used their homosexuality against them with consistent success, preventing the party from gaining legitimacy. Stories were printed in the newspapers containing "inside" information about homosexual activities among the Nazi leaders. The most noteworthy example of this tactic was in 1925 when documentation of Ernst Roehm's proclivity for young boys, in the form of hand written letters from Roehm himself, was leaked to the Social Democrat newspapers. The Nazis fared badly in the next election and Roehm soon moved to Bolivia where he would stay until Hitler called him back in 1929 (Plant :60). Upon his return the press attacks were repeated with similar success (Oosterhuis and Kennedy:239n.).

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This is another example of gross distortion of what the cited source says. Plant doesn't say anything about Roehm's "proclivity for young boys." On the contrary, Plant says that the affair involved letters being used to blackmail Roehm by a Berlin prostitute. Plant says the letters were published in 1932, not 1925, and that Roehm resigned because of a quarrel with Hitler before the incident: "In 1925, however, they quarreled -- though not over Roehm's sexual preferences -- and Roehm resigned from the SA. Roehm soon found himself embroiled in an embarrassing lawsuit against Hermann Siegesmund, a Berlin hustler, who had somehow gotten hold of several incriminating letters. In the end, the suit was dismissed, but the damaging letters were to haunt him for the rest of his life. In 1932 the letters were leaked to the press and proved to be a boon to his enemies within the Nazi Party."

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The Social Democrat Party, of course, was the home of many of the effeminate homosexuals, which the Nazis well knew. It is likely that they suspected some of the "inside" information against them had come from Hirschfeld's camp. This was probably an accurate surmise. Steakley writes that "Hirschfeld was later sorely discredited within the homosexual Community of Germany when it was revealed that he at least occasionally leaked' information on homosexuals to the press" (Steakley:64).

This may help to explain why the Nazis bore such enmity against the "Femmes," and why they targeted certain of these homosexuals for persecution. However, the Nazis needed no special justification for revenge. Just the fact that the SHC had made opposition to pederasty an essential tenet of their political strategy was enough. Though not a Nazi, the "Butch" homosexual poet, Stefan George, summed up the attitude of the anti-Hirschfeld camp, saying, "It should be apparent that we have nothing to do with those far from charming people who whimper for the repeal of certain laws, for the most revolting attacks against us [pederasts] have issued from precisely these circles" (George in Steakley:49).

As we can see, understanding the "gay rights" movement in Germany is essential to a complete understanding of the formation of the Nazi Party and the policies of the Third Reich. In turn, understanding the German "gay rights" movement requires an

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appreciation of the rivalry between the two distinct homosexual factions: the Ulrichs/Hirschfeld "Femmes" and the Brand/Friedlander/Roehm "Butches." Their contest for domination of the "gay rights" movement ended when the "Butches" of the Nazi Party came to power in 1933 and began to construct the Third Reich. They had realized their dream of a revived Hellenic culture of ultramasculine militarism, a dream that was to prove a nightmare for all those who fell short of the Nazi ideal.

The Wandervogel

"In Germany," writes Mosse, "ideas of homosexuality as the basis of a better society can be found at the turn of the century within the German Youth Movement" (Mosse:87). Indeed, at the same time that Brand and Friedlander were beginning to articulate their dream of a neo-Hellenic Germany to the masses, a youthful subculture of boys and young men was already beginning to act out its basic themes under the leadership of men like Karl Fischer and Wilhelm Jansen. In Sexual Experience Between Men and Boys homosexualist historian Parker Rossman writes,

In Central Europe... there was another effort to revive the Greek ideal of pedagogic pederasty, in the movement of "Wandering Youth" [Wandervogel]. Modern gay-homosexuality also can trace some of its roots to that movement of men and boys who wandered around the countryside, hiking and singing hand-in-hand, enjoying nature, life together, and their sexuality. Ultimately Hitler used and transformed the movement -- much as the Romans had abused the paiderastia of the ancient Greeks -- expanding and building upon its romanticism as a basis for the Nazi Party (Rossman: 103).

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Another homosexualist, Richard Mills, explains in Gay Roots: Twenty Years of Gay Sunshine how the Wandervogel movement traces its roots to an informal hiking and camping society of young men started in 1890 by a fifteen-year-old student named Hermann Hoffman. For several years the open-air lifestyle of these boys grew increasingly popular. They developed their own form of greeting, the Sieg Heil salute, and "much of the vocabulary... [which] was later appropriated by the Nazis" (Mills: 168). Early in its development, the movement attracted the attention of homosexual men, including the pederasts who belonged to the Community of the Special. In 1901 a homosexual teacher by the name of Karl Fischer (who, as we have mentioned, called himself "der Fuehrer") formalized the movement under the name Wandervogel (Koch:29, Mills: 153). Hans Blueher, then just seventeen years old, organized the most ambitious Wandervogel excursion to that date in 1905. It was on this trip that Blueher met Wilhelm Jansen, one of the original founders of the Community of the Special. At this time the Wandervogel numbered fewer than one hundred young men, but eventually the number of youths involved in Wandervogel-type groups in Europe

reached 60,000.

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The reference from page 168 of Mills has been falsified. Mills says the greeting of the early Wandervogel was "Heil," not "Sieg Heil," and he says nothing about the Nazis taking their greeting from the youth group. "Heil" is a greeting common in old German folk culture. It can be heard frequently in Wagnerian operas, for example. Quite likely that's where the Wandervogel found it.

Page 153 of the Mills article doesn't speak of the things stated above other than to say of the leaders, "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."

Koch speaks of Fischer on pages 25 and 26, not 29. He says absolutely nothing about Fischer being a homosexual. The movement was founded by Herman Hoffmann, who for a time was an associate of Fischer's. Koch says "it is really Fischer rather than Hoffmann who was the born leader, capable also of devising the Wandervogel's programme."

This information on Jansen is deceptive, and the Pink Swastika authors know it, for they cite Rector at just this place. Jansen was hardly "one of the most influential" leaders. Rector says, p39, "One, Wilhelm Jansen, was forced to resign his Wandervoegel leader's post because of his wildly gay ways. He struck out on his own and formed a counter-organization. It was constituted in 1910 as the Jungwandervoegel (Young, or in this case, New Wandervoegel), which attracted about 1,500 members...." Rector goes on to say that this group lasted only until the start of World War I -- about four years. Someone able to attract only four percent of a movement (1,500 out of 60,000) can hardly be characterized as "one of the most influential" of its leaders. (The difference in these membership figures compared with those from another source cited in comment 29-1 illustrates the difficulty encountered in researching this topic and the need for careful cross-checking, something the Pink Swastika author never does.)

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Wilhelm Jansen became one of the most influential of the leaders of the Wandervogel, but rumors of his homosexuality disturbed German society. In 1911, Jansen addressed the issue in a circular to Wandervogel parents. Jansen told them, "As long as they conduct themselves properly with your sons, you will have to accustom yourselves to the presence of so-called homosexuals in your ranks" (Mills: 167). Hans Blueher further substantiated the fact that the movement had become a vehicle for homosexual recruitment of boys with his publication of The German Wandervogel Movement as an Erotic Phenomenon in 1912 (Rector:39f). Mills writes,

...the Wandervogel offered youth the chance to escape bourgeois German society by retreating back to nature.. But how was this accomplished?

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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... In order to understand the success of the movement, one must acknowledge the homosexual component of its leaders... Just as the leaders were attracted to the boys, so were the boys attracted to their leaders. In both cases the attraction was sexually based (Mills 152-53).

Hans Blueher had married twice and had two children, but he was an outspoken proponent of the theory that humans are fundamentally bisexual and was both a bisexual and a pederast himself. Foreshadowing the Nazi regime, Blueher "saw male bonding as crucial to the formation of male elites," writes homosexualist historian Warren Johansson. "The discipline, the comradeship, the willingness of the individual to sacrifice himself for the nation--all these are determined by the homoerotic infrastructure of the male society" (Johansson:816). Mills adds that Blueher "believed that male homosexuality was the foundation upon which all forms of nation-states are built" (Mills: 152). Blueher called his hypothetical political figures "heroic males," meaning self-accepting masculine homosexuals. It is precisely this concept of the "heroic male" that prompts Steakley to compare Adolf Hitler's views to those of Blueher and Friedlander.

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Mills notes that Jansen was forced out of the Wandervogel because of his homosexuality, and then formed his own group, the Young (or "New") Wandervogel, which grew to 2,300 members by 1913 [the other branches of the movement totaled about 23,000 members]. Mills says, "Similarly, the Young Wandervogel refused to participate in the anti-Semitic hysteria that swept through the movement in 1913 and 1914. Although the question of Jewish participation had long been a source of internal debate, the question became pressing in 1913, when one of the Wandervogel magazines published a 'Jewish issue.' In it, Jews were charged with exploiting and corrupting Germans, seducing German virgins, and organizing white-slave traffic. As a result, many groups voted to exclude Jews from membership. The Young Wandervogel was one of the few groups to protest against such discrimination, and publicly announced its rejection of anti-Semitism." That directly contradicts the Pink Swastika author's picture of homosexuals as anti-Semitic Nazis: on the contrary, they stood up for the Jews against this heterosexual attack.

Mills notes that Blueher's views on bisexuality were the same as those of Sigmund Freud, whose disciple he was. He believed that homosexuality was perfectly natural, a view Freud rejected at first, but later adopted. As for his views on the Wandervogel as being founded upon homosexual sentiments, Mills says, "In the great majority of cases, it is quite clear that there was very little physical sexuality to be found within the Wandervogel. However, the lack of direct sexuality did not preclude the existence of strong homosexual feelings in the organization."

Mills mentions Blueher's two marriages and two children, but doesn't say anything about his alleged bisexuality or pederasty. Since Mills doesn't hesitate to mention homosexuality of other figures, it's highly likely that he accepted Blueher as totally heterosexual. He mentions that Blueher was "a conservative thinker who rejected

liberalism and socialism." Indeed, Blueher says in his publication on homosexuality that he has no personal interest in the issue [Mills page 162].

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But this is not the only instance in which the views of Blueher and Friedlander coincide. Like Friedlander, Blueher believed that homosexuals were the best teachers of children. "There are five sexual types of men, ranging from the exclusively heterosexual to the exclusively homosexual," writes Mills in explaining Blueher's philosophy. "The exclusive heterosexual is the one least suited to teach young people... [but exclusive homosexuals] are the focal point of all youth organizations" (ibid.:154). Another point of agreement between Friedlander and Blueher was anti-Semitism.

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In writing about his visit with Magnus Hirschfeld and the SHC, Blueher denigrated Hirschfeld's egalitarian views, complaining that "concepts like rank, race, physiognomy.. .things of importance to me -- were simply not applicable in this circle." Homosexualist author Frank Rector writes,

Blueher's case further explains why many Nazi Gays were attracted to Hitler and his shrill anti-Semitism, for many gentile homosexuals were rabidly anti-Semitic... Gays in the youth movement who espoused anti-Semitism, chauvinism, and the Fuehrer Prinzip (sic) (Leader Principle) were not-so-incipient Fascists. They helped create a fertile ground for Hitler's movement (sic) and, later, became one of its main sources of adherents ...A substantial number of those Wandervogel leaders were known homosexuals, and many others were allegedly gay (or bisexual) (Rector:40).

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The above quote, beginning on page 39 of Rector, has minor inaccuracies in spelling that indicate the general sloppiness with which The Pink Swastika was written and "researched."

The major problem is omissions. For example, in discussing Blueher, Rector says "Incidentally, Blueher is an example of the paradox of a German homosexual being anti-Semitic, and Blueher was a brilliant man. Blueher's case further helps explain why many Nazi gays were attracted to Hitler and his shrill anti-Semitism, for many gentile homosexuals were rabidly anti-Semitic. Bear in mind, though, that anti-Semitic Nazi gays saw nothing more amiss with this prejudice than otherwise decent homophobes see anything amiss in their attitude toward homosexuals. It merely illustrates the quirks of prejudice, and the irony of prejudice's victims so often being prejudice's spokesmen." (See comment 29-1 above, which casts Blueher's alleged homosexuality in doubt. Rector is a journalist, not an historian, and his work is of lesser reliability than that of bona fide historians.)

Rector, pages 40-41, gives a summation of the German youth movement:

"The truth of just how gay was the German youth movement probably falls somewhere between the extremes of the ostensibly sexless Boy Scouts' image on the one hand and homosexual clubbiness on the other. It was a shade of gray -- not black and white. The youth movement was

not a homosexual cabal, but there probably was a greater number of gay sex encounters and love affairs in the youth movement than there might have been otherwise, especially in its early days before authoritarian straight youths and adults clamped down on Wandervoegel eros."

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In the introduction to his book *The Pink Triangle*, homosexual author Richard Plant writes of his own experience in the Rovers (another translation of Wandervogel). "In such brotherhoods," writes Plant, "a few adolescents had little affairs, misty and romantic sessions around a blazing fire... Other boys... talked openly about "going with friends" and enjoying it. The leaders of these groups tended to disregard the relationships blossoming around them -- unless they participated" (Plant:3). Plant's reminiscences also substantiate that the Wandervogel served as a training ground for Nazis. He recalls his friend in the Rovers, "Ferdi, who explained and demonstrated the mysteries of sex to me and my friends." Plant was later shocked, he says, upon returning to Germany from abroad "to see Ferdi wearing a brown shirt with a red, white and black swastika armband" (ibid. :4).

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The Pink Swastika author betrays an apparent misunderstanding of the movement of which he writes. "Rovers" is not "another translation of Wandervogel." Plant says the Rovers was "an association of mostly middle-class Protestants and Catholic teenagers." He also belonged to a "similar Zionist brotherhood." He says "After 1933 the Nazis forcibly dissolved all independent youth organizations, even the Catholic ones, hurled accusations of 'homosexual degeneracy' against their leaders, and embarked on a campaign to enforce strictly heterosexual behavior."

As to Ferdi, Plant says "I had not kept in touch when he joined the Communist Youth League." Later, on the brown shirt and swastika, "To Ferdi the brown uniform meant only that he could get a better job. He urged me to 'get away from this mess,' and it was he who provided the useful channels for obtaining that indispensable passport."

The Pink Swastika author deliberately falsifies what Plant is trying to say. The reason is that the PS author wants to use Ferdi as proof that homosexuals were rabid anti-Semites and ardent Nazis. As author Plant's actual words show, nothing could be further from the truth. Plant, a Jew, was helped by his friend Ferdi, who was at heart a Communist, but who donned the Nazi uniform as a matter of survival.

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E.Y. Hartshorne, in *German Youth and the Nazi Dream of Victory* records the recollections of a former Wandervogel member who confirms that the organization was the source of impor-

{Below is Page: 31 }

tant elements of Nazi culture. Our knowledge of the influence of the Gemeinschaft der Eigenen on the Wandervogel may provide us insight into the cryptic comment at the end of the testimony:

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. Mysticism and everything mystical had dominion over us. It was in our ranks that the word Fuehrer originated, with its meaning of blind obedience and devotion. The word Bund arose with us too, with its mysterious undertone of conspiracy. 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).

*** {start comment 31-1}

The Pink Swastika author seems to suggest that this sinister, occult group originated Hitler's title, Fuehrer. But the writer also uses the word "Bund". It's interesting to note that the largest Jewish labor organization in Poland called itself "The Bund."

A comment below on the origin of the Hitler Youth is false. The Hitler Youth was an independent organization founded by the Hitler in 1922 under a different name. (See comment 2-1 above.)

*** {end comment 31-1}

Indeed, not only did the grown-up former members of the Wandervogel become one of Hitler's main sources of supporters in his rise to power, but the movement itself became a Nazi institution: the Hitler Jugend ("Hitler Youth"). So rampant had homosexuality become in the movement by this time that the Rheinische Zeitung, a prominent German newspaper, warned, "Parents, protect your sons from 'physical preparation' in the Hitler Youth," a sarcastic reference to problems of homosexuality in the organization (Burleigh and Wipperman {sic}: 188). Sadly, the boys themselves had by this time been completely indoctrinated by their homosexual masters. Waite writes,

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The quote from Burleigh and Wippermann is misleading. The German newspaper was an organ of the Socialist Party, strong opponents of the Nazis, and the quote has to be viewed as political propaganda of dubious merit.

*** {end comment 31-2}

With the exception of Ehrhardt, Gerhard Rossbach, sadist, murderer, and homosexual was the most adored hero of nationalistic German youth. 'In Ehrhardt, but also in Rossbach,' says a popular book on the youth movement, "we see the Fuehrer of our youth. These men have become the Ideal Man, idolized... and honored as can only happen

{Below is Page: 32 }

when the personality of an individual counts for more than anything else'... the most important single contributor of the pre-Hitler youth movement [was] Gerhard Rossbach (Waite, 1969:210f).

*** {start comment 32-1}

For a discussion of this, see comment 3-4 above. Waite says on page 210, "[Rossbach] along with Werner Lass, founded the Schilljugend, which became one of the largest youth organizations of the days preceding Baldur von Schirach and the Hitler Youth." There are no allegations that Lass was homosexual. Since Waite mentions that Rossbach was homosexual and uses that as a smear, one would expect any suspicion about Lass would not be left out. Thus the collaboration of Lass with Rossbach suggests that the youth movement was "sexless": not influenced by sexual considerations. Surely the Pink Swastika author wouldn't indict heterosexuals because Lass was a cofounder of the Schilljugend.

*** {end comment 32-1}

Hans Peter Bleuel, in *Sex and Society in Nazi Germany*, points out that most of the adult supervisors of the Hitler Youth were also SA officers (who were almost exclusively homosexual). Rector states that Baldur von Schirach, leader of the Hitler Youth organization, was reportedly bisexual (Rector:56). In *Germany's National Vice*, Jewish historian Samuel Igra confirms this, saying Schirach "was arrested by the police for perverse sexual practices and liberated on the intervention of Hitler, who soon afterward made him leader of the Hitler Youth" (Igra:72). Igra further states that Schirach "was known as 'the baby' among the inner pederast clique around Hitler" (ibid. :74). Rempel {sic} reports that Schirach "always surrounded himself with a guard of handsome young men" (Rempel:88). Psychologist Walter Langer in his 1943 secret war-time report, *The Mind of Adolf Hitler*, also writes of Schirach's reputed homosexuality (Langer: 99).

*** {start comment 32-2}

The alleged statement about Hitler Youth leadership can't be found in Bleuel, and is presumably another fabrication of the author of *The Pink Swastika*. Perhaps the author was confused with Bleuel's statement on page 109 about the leadership of the "Napolas" or "National-Political Institutes of Education," meant to educate a new elite for the Nazis. Bleuel says "Instructors from the Hitler Youth and the SS were responsible for administering the Napolas' programme...." He mentions that "Their principals were mostly veteran members of the SA and SS...." That has nothing to do with the leadership of the Hitler Youth. Furthermore, the SA officers were not "almost exclusively homosexual" and no author makes such a claim. Only a small clique of SA officers around Ernst Roehm were homosexual, and they were purged in 1934.

Let it be noted that the author of *The Pink Swastika* has Gerhard Rempel's name wrong, which is more evidence of his sloppy work.

Samuel Igra was no historian, but a writer of propaganda, much like the author of *The Pink Swastika*, who repeated rumor uncritically as though it were demonstrated truth. As mentioned above, Igra was a Jew, and he wrote his book about Germany in the bombed out London of 1945. What could one expect from a Jewish author after the revelations of the death camps at the end of the war? (And who could blame him?) The very title of Igra's book *Germany's National Vice*, gives away the show. Frank Rector, so often quoted by the author of *The Pink Swastika*, says on page 57 of his book, "Samuel Igra points out in *Germany's National Vice* that there exists documentary evidence that Adolf Hitler had been a male prostitute in Vienna...." Rector tells us that Igra claims Hitler also prostituted himself in Munich before World War I. Rector says "Regardless of the assumed authenticity of the allegations, in this case there surely can be no question that the documents concerning Hitler's homosexual hustling were false -- if, indeed, such documents ever really existed." That's a polite way of suggesting that Igra simply fabricated the assertion about documents.

Walter C. Langer was an American psychoanalyst, who might be turning in his grave after being identified as a mere "psychologist" by the author of *The Pink Swastika*. He's mentioned in one of Robert G.L. Waite's books, *Hitler: The Psychopathic God*, a source used by the *Pink Swastika* author, but obviously not used very carefully or thoroughly. Langer was not an historian, and his assertion about Schirach has no more weight than a repetition of rumor.

The *Pink Swastika* author's reference to Rector on Schirach is misleading. Rector doesn't assert that Schirach was bisexual, but

simply mentions the rumor as one of a number of examples of wild accusations made about prominent Nazis. (See comment 80-1 below.)

Peter D. Stachura, author of *Nazi Youth in the Weimar Republic*, writes that Baldur Schirach was born of an American father and mother. His grandfather had been a major in the Union army during the American Civil War. He became an anti-Semite after reading Henry Ford's *International Jew*. In 1932 he married Henrietta Hoffmann, the daughter of Hitler's photographer. On 17 June 1933, he was appointed youth leader of the German Reich. He volunteered for the army in 1939 and served in the French campaign, rising from corporal to lieutenant and receiving the Iron Cross, Class II.

Schirach fell out of Hitler's favor in 1943 "on account of his 'un-German' cultural policies, and 'liberal' attitudes toward Jews." In 1952 he fell heir to an American fortune, but served the rest of his war crimes sentence in Spandau prison until his release in 1966.

On homosexuality, Stachura says (page 177) "The accusation has frequently been made of widespread homosexuality in the HJ (Hitler Jugend); indeed von Schirach was suspected by some of being a homosexual. There are no known cases before and after 1933 of HJ leaders having been convicted of homosexual offences (See *Biography of HJ Leadership*) and they were usually expelled from the HJ on this account. Most youth organizations have at one time or another been confronted by this problem, but there is no reliable or conclusive evidence to show that homosexuality was particularly serious at any time in the HJ." (Stachura's book contains brief biographies of 197 persons.)

*** (end comment 32-2)

In 1934, the Gestapo reported over forty cases of pederasty in just one troop of the Hitler Youth. Bleuel writes of the case of one supervisor, a 21-year-old man who was dismissed from the Hitler Youth in 1938. Yet he was transferred to the National Socialist Flying Corps (Civil Air Patrol) and was assigned to "supervise work by members of the Hitler Youth Gliding Association and eventually detained (sic) to help with physical check-ups -- a grievous temptation." The man was once again caught sodomizing young men, but "was not dismissed from the NSFK" (Bleuel: 119). The prevalence of homosexuality in the Hitler Youth is also confirmed by historian Gerhard Remple (sic) in his book *Hitler's Children: Hitler Youth and the SS*:

Homosexuality, meanwhile, continued on into the war years when Hitlerjugend boys frequently became victims of molestations at the hands of their

*** (Below is Page: 33) ***

SS tutors; Himmler consistently took a hard line against it publicly but was quite willing to mitigate his penalties privately and keep every incident as secret as possible (Remple: 51f.).

*** (start comment 33-1)

The material from Bleuel is distorted. He doesn't say "over forty cases of pederasty" but "approximately 40 cases of suspected homosexual relations," as reported by the Gestapo, who at the time had responsibility for such investigations. The instructor was twenty years old, not 21, and Bleuel says nothing about "sodomizing." He would have been only 17 years old when originally dismissed from the Hitler Youth for "embezzlement" and unspecified "indecent conduct." He was finally brought to court when some youths reported him to the

authorities. It's interesting to note that he was a member of the NSFK, not the supposedly homosexual-ridden SA of the Pink Swastika author's wild imagination.

Genuine historian Peter Stachura (his research was financed by the Deutsche Austauschdienst and the Cassel Education Trust, and he was granted a scholarship to study at the Institut fuer Europaeische Geschichte) said that homosexuality was not a serious problem in the Hitler Youth. (See comment 32-1 above.)

Gerhard Rempel, another source quoted by the authors of The Pink Swastika, says, on pp50ff:

"Sexual morality was another problem to which the HJ (Hitler Jugend -- Hitler Youth) was especially sensitive. Certain segments of the despised old youth movement, which always shied away from including girls in their groups, had been known to have a homosexual problem, and the early HJ was widely suspected of similar tendencies. Schirach believed he had cured the problem by bringing boys and girls into harmless contact, but his confidence was misplaced."

(Note that the HJ had four sections: HJ = Hitler Jugend, Hitler Youth, boys ages 14-18; JV = Jungvolk, Young People, boys ages 10-14; BDM = Bund Deutsche Maedel, girls 14-18; JM = Junge Maedel, girls 10-14.)

Rempel continues:

"How serious then was the problem within HJ ranks? In Aachen, for instance, forty cases of suspected homosexual activity during the course of 1934 were reported to the Gestapo. Other cases within the JV came into the open the following spring. A twelve-year-old girl was disciplined for passing a song with immoral content around her JM group. Older HJ and BDM girls established liaisons that could not be kept under cover and gave parents the impression that 'a certain degeneration' existed within the HJ, ascribed largely to immature leaders not qualified for the positions they held. In another instance, sixteen members of the HJ stayed overnight in a remote public shelter and engaged in collective masturbation, regarded by the police as a serious 'moral lapse.'"

Rempel leaves the reader to draw his or her own conclusion on the seriousness of the situation. It has to be noted, however, that heterosexual promiscuity was also a problem, and that much of the homosexual activity was between the boys (and girls?) themselves, and not all the "pederasty" the author of The Pink Swastika would have readers believe.

Rempel says "Teenage pregnancies and promiscuity in the HJ was (sic) more prevalent than officials admitted," and he does indeed remark that Himmler tried to hush up SS cases of homosexual molestation of the HJ. He also describes an intense campaign launched by von Schirach to clean up the HJ after the 1934 Roehm purge. (Hitler launched a broad crackdown on homosexuality at that time.) The campaign targeted juvenile crime, delinquency, and undisciplined behavior. To assist the police, specially reliable HJ members were organized into groups and trained to spy upon and police their HJ fellows. There was close cooperation with police on two particular offenses, vagrancy and homosexuality.

Sex was only one problem the HJ had to deal with, and homosexuality was a relatively small part of that problem. The major activity there seems to have been between the boys, with infrequent incidents involving adults. The situation Rempel and Stachura describe is certainly not the rampant pederasty the author of The Pink Swastika attempts to fabricate.

*** {end comment 33-1}

This last quote from Rempel (sic) raises two important points which

will be addressed at greater length later in the book, but deserve at least some mention here. The first point is that Heinrich Himmler, who is often cited as being representative of the Nazi regime's alleged hatred of homosexuals, was obviously not overly concerned about homosexual occurrences in the ranks of his own organization. The second point is that this homosexual activity continued long after Hitler had supposedly purged homosexuals from the Nazi regime (in 1934) and promoted strict policies against homosexuality (from 1935 on). As we shall see later, these policies were primarily for public relations and were largely unenforced.

*** {start comment 33-2}

The above misrepresents Himmler. While he did, during the war, when he was faced with a critical shortage of personnel, take an easier line against misbehavior by SS men with Hitler Youth, he adopted the strictest measures before the war. As the author of *The Pink Swastika* knew very well, Rempel (page 52) says: "Himmler's view was that Germany had then about twenty million 'sexually capable' men and probably one to two million homosexuals -- an intolerable situation that had to be corrected if the nation was to survive. Within the SS he ordered degradation, expulsion, legal prosecution, consignment to concentration camps, and finally 'shooting while trying to escape,' if all else failed to cure the offenders."

It's interesting to note that the Nazis thought 10% of the population to be homosexual.

*** {end comment 33-2}

An interesting sideline to the story of the Hitler Youth illustrates both the control of the youth movement by pederasts and the fundamental relationship between homosexuality and Nazism. In Great Britain, the pro-Nazis formed the Anglo-German Fellowship (AGF). The AGF was headed by British homosexuals Guy Francis de Money Burgess and Captain John Robert Macnamara. British Historian John Costello relates how Burgess, Macnamara and J.H. Sharp, the Church of England's Arch-deacon for Southern Europe, took a trip to Germany to attend a Hitler Youth camp. Costello writes,

In the spring of 1936, the trio set off for the Rhineland, accompanied by Macnamara's friend Tom Wylie, a young official in the War Office. Ostensibly they were escorting a group of pro-fascist schoolboys to a Hitler Youth camp. But from Burgess' uproariously bawdy account of how his companions discovered that the Hitlerjugend satisfied their sexual and political passions, the trip

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would have shocked their sponsors -- the Foreign Relations Council of the Church of England (Costello: 300).

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The name of Costello's scholarly historical tome is *Mask of Treachery: Spies, Lies, Buggery and Betrayal*. It would seem that the author of *The Pink Swastika* uses "historian" as a code word to warn the reader that the author so designated is actually not one. Costello describes Macnamara as "a newly elected, right-wing Conservative M.P. [Member of Parliament]." Burgess, of course, was a secret Communist devoted to destroying Hitler's Fascism.

*** {end comment 34-1}

In pre-World War II France, the pro-Nazi faction was represented by the Radical-Socialist Party (RSP) and the Popular Party (PP). The Secretary-General of the RAP was Edouard Pfeiffer. Costello writes of Guy Burgess' visit to Pfeiffer in Paris shortly before the war:

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 [homosexual] Jacques Doriot's Popular Party" (ibid. 315).

Once again we see flagrant sexual perversion in the heart of the Nazi movement long after the Roehm Purge. It appears also that the correlation between Nazism and homosexuality disregarded national boundaries. As we have seen, both Hans Blueher and Benedict Friedlander observed that youth organizations are often (in their view, appropriately) led by pederasts. Events in Europe during the first part of the twentieth century, particularly those involving the National Socialist movement, strongly support this theory.

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Again, Burgess the homosexual was a secret Communist dedicated to the destruction of Hitler's Fascism. That there were homosexual Fascists and homosexual Communists says nothing more than would be said by the fact that there were both heterosexual Fascists and heterosexual Communists. The simple fact is, that in the end, both the heterosexual Fascists and the heterosexual Communists persecuted all homosexuals. Nobody disputes that. And nobody points to any homosexual persecution of heterosexuals. That shows any reasonable person whose hands wielded the power in the Fascist and Communist movements: heterosexuals were in control in both cases.

*** (end comment 34-2)

The revival of Hellenic culture in the German homosexual movement, then, was an integral factor in the rise of Nazism. Right under the nose of traditional German society, the pederasts laid the groundwork for the ultramasculine military society of the Third Reich. The Wandervogel was certainly not a "homosexual organization" per se, but its homosexual leaders molded the youth ***{Below is Page: 35 }***

movement into an expression of their own Hellenic ideology and, in the process, recruited countless young men into the homosexual lifestyle. The first members of the Wandervogel grew to manhood just in time to provide the Nazi movement with its support base in the German culture. As Steakley put it, "[the] Free German Youth jubilantly marched off to war, singing the old Wandervogel songs to which new, chauvinistic verses were added" (Steakley:58).

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It should be remembered that this refers to World War I. Stachura says "the fabric of the Wandervogel had been destroyed by 1918. All but its most naive admirers then realized that a radical transformation in

both concept and practice of the youth movement was necessary. The Wandervogel was now out of date and incompatible with the postwar situation; a different era clearly had to evolve that would satisfy the needs of youth desperate for change."

If the authors of The Pink Swastika wish to contend that Nazi leaders learned homosexuality in the Wandervogel, they should present evidence that any of those leaders belonged to the movement.

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Gerhard Rossbach and the Freikorps Movement

The Freikorps movement began during the years immediately following the close of World War I. After the war and the subsequent socialist revolution in Germany in 1918, tens of thousands of former soldiers of the German army volunteered for quasi-military service in a number of independent reserve units called Freikorps ("Free Corps"), under the command of former junior officers of the German army. These units were highly nationalistic and became increasingly violent as the social chaos of the Weimar Republic worsened.

Rosbach's organization, originally called the Rosbachbund ("Rosbach Brotherhood") exemplified the German Freikorps. As Waite records in The Vanguard of Nazism, "the lieutenants and the captains -- Rohm. ..Ehrhardt, Rosbach, Schultz and the rest -- formed the backbone of the Free Corps movement. And... it was they who were the link between the Volunteers [anti-communists] and National Socialism (Waite, 1969:45). Once again we see the essential relationship between homosexuality and Nazism, since all of these "lieutenants and captains" were known or probable homosexuals, most of whom eventually served in the SA. German historian and Hitler contemporary Konrad Heiden writes that "many sections of this secret army of mercenaries and murderers were breeding places of perversion" (Heiden:30). Historian G. S. Graber agrees:

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Many. ... [Freikorps] leaders were homosexual, indeed homosexuality appears to have been widespread in several volunteer units. Gerhard Rosbach... was an open homosexual. On his staff was Lieutenant Edmund Heines who was later to become the lover of Ernst Roehm (Graber:33).

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In the Waite quotation, the Pink Swastika author removed the name "Schlageter" from the list of lieutenants and captains. Waite doesn't tell us the magnitude of "the rest" in his list. Thus, we don't know how large is the influence of Roehm and Rosbach in relation to Schlageter, Ehrhardt, Schulz, and all "the rest," but Waite gives very brief biographical comments on another 88 prominent Free Corps figures in his appendix, and notes that his original doctoral thesis listed 250. Of the 88, only one, Edmund Heines is identified as homosexual, being listed as "Homosexual lover of Rosbach and Roehm."

Waite gives nothing to substantiate the Pink Swastika author's claim that "all" of them (other than Roehm and Rosbach) were known or suspected homosexuals, and the "essential relationship" between homosexuality and the Nazi movement is another fabrication of the Pink Swastika author. Of more than 90 free corps figures mentioned by Waite, only 3 are mentioned as homosexual: Heines, Roehm, and Rosbach. Since Waite's preface expresses his antipathy to the Free

Corps movement, and since he mentions the homosexuality of those three, it seems likely that he would have mentioned other known or reasonably suspected homosexuals, yet he doesn't. It seems reasonable to conclude that the homosexual influence in the Free Corps movement was negligibly small.

Regarding the Heiden quote, it should be noted that he was not an historian but a journalist who fled Hitler's Germany. His three major books on Hitler and his rise to power are largely re-hashes of the same material. One was written in 1934, before any Nazi actions against the Jews and before Ernst Roehm's death, the second in 1936, after the Nuremberg laws that deprived Jews of their rights in Germany, and the third in 1944. As his work progressed through these books Heiden became more strident and sensational in his writing. The author of The Pink Swastika quotes from the last (1944) book. On the page before the above quote, Heiden has a short paragraph in his description of Roehm:

"And this fatherly soldier was a homosexual murderer."

That's not the writing of an historian, but of a sensationalizing propagandist. (In his first -- 1934 -- book, Heiden has quite a different, almost friendly approach to Roehm.)

What is of interest in Graber is how little he mentions of homosexuality in his book, History of the SS. There are only five index entries, one for the passage above (which deals with the Freikorps, not the SS), one describing Ernst Roehm, one stating that at Buchenwald concentration camp homosexuals were assigned mauve triangles, one stating "Himmler's puritanism made him particularly averse to accepting known homosexuals into the SS," and the final passage "The increasing status and importance of the SS was undoubtedly aided by public knowledge of the fact that the SA, under its leader Ernst Roehm, was administered to a large extent by homosexuals. An elaborate pimping service had been developed to satisfy the appetites of Roehm and his cohorts and some of the details leaked to the non-Nazi press. As relations between the SA and SS deteriorated, many Germans began to look upon the SS as guardians of national morals."

Graber is not averse to mentioning homosexuality, yet he apparently has nothing to say about it within the SS. It seems that the entire SS empire of death camps and gas chambers was run by strict heterosexuals. As for homosexuality in the SA, he mentions only the small clique around Roehm that "administered" the organization.

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Waite's analysis shows that the Freikorps movement was one intervening phase between the Wandervogel movement and the Nazi Sturmabteilung -- the SA. "The generation to which the Freikorpskämpfer ["Freikorps warriors"] belonged," writes Waite, "-- the generation born in the 1890's-- participated in two experiences which were to have tremendous effect on his subsequent career as a Volunteer [in the Freikorps]. The first of these was the pre-war Youth Movement; the second, World War I" (Waite, 1969:17). The young men who had been molded by the Hellenic philosophies of the youth movement had come of age just in time to fight in the first World War. There, they were further shaped and seasoned by the hardships and horrors of trench warfare.

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This is another false attribution by the Pink Swastika author. Waite doesn't try to establish any link between the Wandervogel and the SA. Waite's index for his 281-page text lists the Wandervogel only once, on page 17: "The social factors which produced the phenomena of the Wandervogel and its allies have titillated the imaginations of

sociologists for years." In any case, the Wandervogel were only one component of a large, overwhelmingly heterosexual youth movement. As Waite says in his conclusion, it is Nazi propaganda to claim the Free Corps as "'the first soldiers of the Third Reich,'" "The Nazis have here committed the original sin of Freshman history essays and have read back National Socialist Ideology into Freebooter (Free Corps) activity. By thus using past history for present purposes, the Volunteers of 1919 become the conscious champions of the Nazi creed...."

However, Waite does say the Free Corps members "played an important role in the formation of the Third Reich." But that role was not a cause-and-effect chain between the youth movement and the SA or the Nazi Party. Waite's conclusion states that their contribution of first-rate importance was a parallel role to that of the Communists in destabilizing the Weimar Republic. In addition, "hundreds" of Free Corps "graduates" who survived the blood purge of 1934, in which Roehm and his few homosexual cohorts were killed, rose to positions of power in the Nazi regime. They contributed much of the violence to Nazism. But Waite says absolutely nothing about homosexuality as a cause of any of this.

*** (end comment 36-2)

It was in the trenches of World War I that the concept of Sturmabteilung ("Storm Troops") was developed -- elite, hard-hitting units whose task it was to "storm" the enemy lines. The tactics of the Storm Troopers proved to be so effective that they were quickly adopted throughout the German army. The Storm Troop system created a tremendous increase in the number of young commanders of a certain breed. Waite writes,

Only a very special type of officer could be used. He must be unmarried, under twenty-five years of age, in excellent physical health. and above all he must possess in abundance that quality which German military writers call 'ruthlessness.' The result was that at the time of the Armistice Germany was flooded with hundreds of capable, arrogant young commanders who found an excellent outlet

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for their talents in the Free Corps movement (ibid. :27).

It is not difficult to recognize that the description of the preferred Storm Trooper is a model of the Wandervogel hero: ultramasculine, militaristic, physically conditioned, and largely unrestrained by Judeo-Christian morality. It is no wonder, then, that many of these men became youth leaders in their turn (ibid. :210). In the preceding chapter, we learned that homosexual sadist and murderer Gerhard Rossbach was "the most important single contributor to the pre-Hitler youth movement" and a "hero to nationalistic German youth." In the days before Baldur von Schirach developed the Hitler Youth, Rossbach organized Germany's largest youth organization, named the Schilljugend ("Schill Youth") in honor of a famous Prussian soldier executed by Napoleon (ibid:210n.).

But Rossbach's contribution to the Nazis was far greater than the mere shaping of young men into Nazi loyalists. It was Rossbach

who formed the original terrorist organization which eventually became the Nazi Storm Troopers, also known as "Brown Shirts." Both the Rossbach 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). It is reasonable to suppose that without Rossbach's Storm Troopers, Adolf Hitler and the Nazis would never have gained power in Germany. Heiden describes them:

Rossbach's troop, roaring, brawling, carousing, smashing windows, shedding blood... was especially proud to be "different from the others." Heines had belonged to it before joining Hitler; then Rossbach and Heines had formed a center with Rohm; it led the SA while Hitler was under arrest [for leading the Beer Hall Putsch] (Heiden:295).

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The Pink Swastika author covers up the fact that Rossbach was only cofounder of the Schilljugend with Werner Lass, which is clearly mentioned by Waite on page 210. Might we dare to conclude that Lass is ignored because he can't be smeared as a homosexual? It would be most inconvenient to have to acknowledge that a heterosexual played an equally important role.

The above quote does not support the preceding assertion that Rossbach's group "became the Nazi Storm Troopers." The Storm Troopers (SA) had been formed in 1921 by Hitler himself. They were disbanded after Hitler's arrest in 1923. Roehm and Rossbach merely formed a clandestine organization to keep the men together during the ban. Rossbach's own group, the "Storm Troop Rossbach," was only a small part of the organization. Roehm resigned in 1925 and Hitler expelled Heines in 1927, as Heiden relates in the same place. When the SA was again legalized neither Roehm nor Rossbach were leaders.

Konrad Heiden, on page 143 of *Der Fuehrer*, contradicts the assertion that Rossbach's group "became" the SA. A Freikorps brigade begun by a former naval officer named Ehrhardt actually formed the nucleus of SA leadership, according to Heiden. Erhard's brigade disbanded in 1920 after attempting a coup d'etat in Berlin. The officers who fled to Munich were steered toward the SA by Roehm in 1920, but that had nothing to do with homosexuality. At the time Roehm was not aware that he had homosexual leanings -- he didn't know any homosexuals, nor did his own inner drive awaken until 1924.

Heiden relates a further interesting point about the Ehrhardt brigade "It was they who brought the swastika to the National Socialists. It was originally a spider-like figure with thin lines; but the printer who made up the National Socialist leaflets and posters used heavy lines for better visibility. This new type ultimately became the official emblem of National Socialist Germany."

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Rossbach's Freikorps was formed almost exclusively of homosexuals. As fascist novelist, Edwin Dwinger, would later declare through one of his characters, Captain Werner, "Freikorps men aren't almost all bachelors for nothing. Believe me, if there weren't so many of their kind, our ranks would be pretty damn thin" (Theweleit, Vol 1:33). Rossbach's adjutant, Edmund Heines,

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The above comment on bachelors and the Freikorps is highly misleading. First, it must be remembered that Freikorps is a generic term, not the name of Rossbach's group (actually called

"Sturmabteilung Rossbach"). Second, as the PS author stated at the bottom of page 36, the first Storm Troopers had been organized within the German Army from young, unmarried men. That is why they were bachelors, not because there was some sort of homosexual plot.

*** {end comment 38-1}

was another pederast and a convicted murderer who later became Ernst Roehm's adjutant in the SA (he was also the sexual partner of both Rossbach and Roehm). During the incident known as "The night of the Long Knives" in which Hitler killed Roehm and a number of other SA leaders whom he believed to be planning a coup, Heines was surprised in bed with a young SA recruit (Gallo:212). Historian Frank Rector describes Heines:

Distinguished by a girlish face on the body of a truck driver, Heines was an elegant, suave, and impeccably groomed killer. He liked to shoot his victims in the face with his 7.65 Walther automatic or beat them to death with a club.. In addition to Heines' value as a first rate adjutant, gifted administrative executive, and aggressive and adroit SA leader, Heines had a marked talent as a procurer [of boys]..., garnering the fairest lads in the Fatherland for...sexual amusement (Rector: 89).

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Gallo doesn't say that the SA man in bed with Heines was a "recruit." Others relate that he was Heines's chauffeur. Nothing is presented to substantiate "pederasty" involving boys. Youths aged 18 or under were in the Hitler Youth, not the SA.

Rector is not an historian, but a journalist, having been a reporter for the Ft. Meyers News Press and the New York World-Telegram & Sun. His writing is often presented in the sensational language of newspapers and doesn't represent the thorough research of a genuine historian. Rector says nothing to justify the allegation that boys were involved. Whatever young men he recruited within the SA for Roehm, they would have been men over the age of 18.

The author of The Pink Swastika continually distorts the facts to try to reinforce the libel that homosexuals are after children. Since one of the Pink Swastika authors is Jewish, he perhaps got the idea for this pederast libel from the blood libel that has been spread for centuries against Jews. The blood libel claims that Jews kill a Christian child and use its blood to make matzos for Passover. The pederast libel claims that homosexuals are after children for sexual purposes.

*** {end comment 38-2}

Perhaps because of Edmund Heines' special "talent," Rossbach assigned him to develop the Schilljugend. Igra tells how he profited thereby:

Edmond {sic} 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 neighborhood... One of his favorite ruses was to have members of the youth organization indulge

{Below is Page: 39 }

in unnatural practices with one another and then threaten their parents that he would denounce these youths to the police.. unless he received... hush money. Thus Heines not only indulged in homosexual orgies himself -- he was often Roehm's consort in this -- but he promoted the vice as a lucrative business (Igra:73).

{Picture}

{Hitler, arms crossed loosely and smiling, Roehm on his left smiling, both watching something, standing in front of a crowd.}

Adolf Hitler and Ernst Roehm: Masterminds of the Nazi Party

{Picture caption}

Ernst Roehm and the Development of the SA

Next to Adolf Hitler, Ernst Roehm was the man in Germany most responsible for the rise of Nazism, indeed of Hitler himself. Rector writes that "Hitler was, to a substantial extent, Roehm's protege" (Rector: 80). A driving force behind the National So-

{Below is Page: 40 }

cialist movement, Roehm was one of the early founders of the Nazi Party. Both Roehm and Hitler had been members of the socialist terrorist group called the Iron Fist (Heiden:89). It was at a meeting of the Iron Fist that Roehm reportedly met him and "saw in Hitler the demagogue he required to mobilize mass support for his secret army" (Hohne:20). With Roehm's backing, Hitler became the first president of the Nazi Party in 1921 (ibid. :2). During the same period of time Rossbach's Freikorps, integrated into the Party first under Herman Goering's and then Roehm's authority, was transformed into the dreaded Nazi SA.

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Hitler was not the first leader of the Nazi Party. The party was founded by Anton Drexler, who was its first president. (Konrad Heiden, "A History of National Socialism" p 5) Heiden devotes 5 pages (43-47) to Hitler's take over of the party, and Ernst Roehm is not mentioned as having played any part whatever in the process. Hitler presented Drexler and the governing committee with an ultimatum: either make him president and give the office of president dictatorial powers, or he would quit. Hitler had become a master propagandist, having built the party to over 3000 members, and rather than lose him, the committee gave him power.

To say that the SA sprang from Sturmabteilung Rossbach is a gross fabrication. The Rossbach group was only a tiny fraction of SA membership, and was integrated into the original SA at a fairly late stage. (See comment 37-1 above, that the Ehrhardt brigade formed the leader nucleus of the early SA.)

*** {end comment 40-1}

In his classic Nazi history, The Rise and Fall of the Third Reich, author William Shirer describes Roehm as "a stocky, bull-necked, piggish-eyed, scar-faced professional soldier... [and] like so many of the early Nazis, a homosexual" (Shirer:64). Interestingly, Roehm was recruited into homosexuality by Gerhard Rossbach

(Flood: 196). Rector elaborates:

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 allowed Roehm the rare privilege of addressing him with the familiar form "thou," indicating intimate friendship]. 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 grumbings 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

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member who wielded the greatest power aside from Hitler was Rohm (Rector:50f.).

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Flood doesn't say that Rossbach "recruited" Roehm. He says that Roehm "moved from latent to overt homosexuality when he was seduced by the noted Freikorps commander Gerhard Rossbach." The Pink Swastika author tries to propagate the fundamentalist myth that homosexuals "must recruit because they can't reproduce." Flood correctly states that Roehm's homosexuality was latent, meaning that he hadn't realized or acted on his inclinations until his encounter with Rossbach.

The Rector citation is an example of a technique of leaving out crucial context and thus distorting the meaning intended by the quoted author. It is often used by the Pink Swastika author and other fundamentalist propagandists among conservative Christians and Jews -- Judith Reisman, quoted by the PS author, is another devotee of the technique.

Rector's comment is meant to show the foolish sense of false security homosexuals within the Nazi party felt. Rector is not expressing his own assessment of the situation, but the wishful thinking of the homosexual minority. The Pink Swastika author has distorted Rector's intent by leaving out the crucial first sentence of the paragraph. Rector actually wrote this:

"Nazi gays up to 1934 seemingly occupied a congenial situation because Hitler led them into fooling themselves that his Volksgemeinschaft laid down the welcome mat for homosexuals. Was not the most outstanding...."

*** {end comment 41-1}

Consistent with the elitist philosophies of Benedict Friedlander, Adolf Brand, and Hans Blueher, Roehm viewed homosexuality as the basis for a new society. Prominent Nazi historian Louis Snyder writes that

[Roehm] 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, Roehm 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).

Under Roehm, the SA became the instrument of Nazi terrorism in German society. Historian Thomas Fuchs describes its purpose: "The principle function of this army-like organization was beating up anyone who opposed the Nazis, and Hitler believed this was a job best undertaken by homosexuals" (Fuchs:48f.). At first serving simply to protect the Nazis' own meetings from disruptions by rivals and troublemakers, the SA soon expanded its strong-arm tactics to advance Nazi policies and philosophies. In a 1921 speech in Munich Hitler set the stage for this activity: "[the] National Socialist movement will in future ruthlessly prevent if necessary by force all meetings or lectures that are likely to distract the minds of our fellow citizens... In Mein Kampf, Hitler describes an incident which he considered the baptismal act of the SA:

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The Fuchs work is entitled The Hitler Fact Book -- hardly the work of an historian. The book has no information on who Fuchs is or what his credentials are. His notes indicate that he's uncritically taken items from many of the other works that appear in the bibliography of The Pink Swastika; hence Fuchs provides nothing new or worthwhile, but is just another writer whose title can fatten the bibliography and make it more impressive. For example, some of Fuchs's material at this point is drawn from off-hand comments gleaned from American interviews of Hitler's political enemies during World War II. This material was used by psychologist Walter C. Langer to invent a "psychological portrait" of Hitler the allies hoped to exploit in carrying on the war. While Langer viewed many of the assertions made about Hitler's sex life by these political enemies with deserved skepticism, too many other authors uncritically take Langer's work as a source of valid information.

There's no evidence from any reliable or even unreliable author - not even from Langer -- to support the assertion that Hitler considered homosexuals best at beating up Nazi opponents. His men were brawlers long before any known homosexuals or homosexuality was involved in the organization. Roehm didn't get involved with homosexuality until 1924, and the quote from Mein Kampf given below refers to a meeting held on November 4, 1921.

Fuchs provides no substantiation for his allegation that Hitler thought the SA work best done by homosexuals. He seems to be falsely inferring that from a remark on page 82 of Ernst "Putzi" Hanfstaengl's book Unheard Witness. But Hanfstaengl's book doesn't support Fuchs's false inference that Hitler thought homosexuals best at street fighting. Hitler simply said, according to Hanfstaengl, "My most enthusiastic followers will not be married men with wives and children. No one with family responsibilities is any good for street fighting."

While Hanfstaengl is indeed talking about homosexuals in the SA at this point, Hitler would undoubtedly be thinking of the "Sturmabteilungen" (SA), or commandos, used by the German Army in World War I, who had to be unmarried men without families. That would refer mainly to unmarried heterosexuals, who were abundantly available

for such duty during the war, but of course would include any man who happened to be unmarried, including homosexuals. These unmarried men were selected for especially dangerous duty.

In the economic chaos that followed World War I in Germany, there was an abundant supply of heterosexual men who couldn't afford to marry, and indeed the SA recruited many of its members by offering them regular meals and shelter, so there's no justification for inferring that SA members were unmarried because they were homosexuals.

The important part of Hitler's idea is that the men should be free of family responsibilities, not that they should have any particular sexuality. This isn't a novel idea, but is seen in religious organizations such as the Jesuits and, indeed, the entire Catholic priesthood. To draw from Hitler's remark the thought that he considered homosexuals best fitted for cracking heads in street brawls is absurd.

*** {end comment 41-2}

"When I entered the lobby of the Hofbrauhaus at quarter to eight, I no longer had any doubts as to the question of sabotage...The hall was very

{Below is Page: 42 }

crowded... The small assault section was waiting for me in the lobby... I had the doors to the hall shut, and ordered my men -- some forty-five or - six -- to stand at attention... my men from the Assault Section -- from that day known as the SA -- launched their attack. Like wolves in packs of eight or ten, they threw themselves on their adversaries again and again, overwhelming them with blows.. In five minutes everyone was covered with blood. These were real men, whom I learned to appreciate on that occasion. They were led by my courageous Maurice. Hess, my private secretary, and many others who were badly hurt pressed the attack as long as they were able to stay on their feet" (Hitler:504f).

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This appears on page 279f of the unexpurgated Mein Kampf published in March of 1939 by Hurst and Blackett, reprinted recently by Angriff Press, Los Angeles. What the Pink Swastika author covers up by selective quoting is that the violence was initiated by Communist demonstrators who began it by throwing large numbers of heavy beer steins at Hitler and his guard. As the Communists left they apparently fired pistol shots at Hitler and initiated a brief gun battle. The police then entered and broke up the meeting. The battle had lasted about 25 minutes with no police intervention. Hitler says the blood was on his own outnumbered men.

It would seem that the Nazis had no monopoly on violence. Perhaps the author of The Pink Swastika will write another book "proving" that the Communists were all violent homosexuals.

*** {end comment 42-1}

In all actions the SA bore Roehm's trademark of unabashed sadism. Max Gallo describes the organization:

Whatever the SA engage in -- whether they are

torturing a prisoner, cutting the throat of an adversary or pillaging an apartment -- they behave as if they are within their rights, as artisans of the Nazi victory... They are the SA, beyond criticism. As Roehm himself said many times: "The battalions of Brown Shirts were the training school of National Socialism" (Gallo:26).

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The technique of distortion of the Pink Swastika author is made obvious by the above quotes. The first, from Mein Kampf, refers to an incident in 1921 in which the Nazis were attacked with beer steins by Communists and severely wounded in defending themselves, but the Pink Swastika author leaves that part of the quote out because it doesn't fit the deceptive picture of the SA as always having been an extremely violent organization.

The second quote, from Max Gallo, refers to events following January 30, 1933, when Hitler assumed the power of the government and the Nazis were taking "revenge" on their enemies, and especially on those who had allegedly burned the Reichstag, the Communists. Excesses follow all revolutions. That's not to excuse the SA, but to point out that there was nothing particularly "homosexual" in the violence that followed the Nazi assumption of power.

What Gallo says certainly doesn't support the Pink Swastika author's contention that the SA used "unabashed sadism" in all its actions. The actual situation, as Gallo presents it, refers to a short period of a few months in which comparatively rare instances of barbarity occurred. Gallo points out that at Hitler's behest Roehm issued a proclamation against the excesses on July 31 which said, in part:

"These executions are officially ordered by the Fuehrer; they must be carried out swiftly, and with military rigor.

"However, I have been informed of incidents -- rare, it is true -- in which certain members of SA organizations -- I do not wish to designate these men by the name SA, which they do not deserve -- have been guilty of inexcusable excesses.

"These excesses include the following: the satisfaction of personal vengeance, inadmissible cruelty, extortion and pillage."

Roehm threatened with "immediate, exemplary death any responsible SA leader who, through a misconceived sense of indulgence, fails to intervene."

On August 8 Goering removed from the SA the role as auxiliary police it had held.

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The favorite meeting place of the SA was a "gay" bar in Munich called the Bratwurstglockl where Roehm kept a reserved table (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, Roehm and associates -- Edmund Heines, Karl Ernst, Ernst's partner Captain Rohrbein, Captain Petersdorf-Count Ernst Helldorf and the rest -- would meet to plan and strategize. These were the men who orchestrated the Nazi cam-

{Below is Page: 43 }

paign of intimidation and terror.
(Heiden:371).

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The above citation from Rector is a case of false attribution.

While Rector does call the Bratwurstgloeckl a "gay" bar, he says absolutely nothing about formative Nazi meetings being held there. Ernst Roehm wasn't aware of homosexual feelings until 1924, and the party was formed five years before that. In his early heterosexual days he certainly wouldn't have chosen a "gay" bar to hold meetings, nor would the other heterosexual leaders and members of the party.

The Heiden reference is pure fabrication. Heiden says nothing on or near page 371 about the Bratwurstgloeckl. He doesn't mention any meetings or "strategizing" or orchestrating of intimidation and terror. He says: "Roehm provided pretexts for opposition by filling the S.A. leadership with his homosexual creatures, Captains von Petersdorff and Roehrbein, Count Ernst Helldorf, an adventurer and military profiteer of the worst sort. The beloved Heines was given command of the S.A. in Silesia."

What's interesting about Heiden's text is that only five SA leaders are mentioned as being homosexual. Equally interesting is Heiden's account of widespread SA opposition to Roehm's homosexual band. This refutes the Pink Swastika author's allegation that the entire SA was led by homosexuals. Heiden says that Berlin party leader Josef Goebbels and the leaders of the very important Berlin SA were "embittered at Roehm's really repulsive 'men's harem.'" Ironically, after a falling out with the Berlin SA, Goebbels fled to Munich and worked closely with Roehm against the heterosexuals in Berlin.

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{Pictures}

{Faces of Heines and Ernst, both in uniform}

SA Leaders Edmund Heines (left) and Karl Ernst

{Picture caption}

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 Roehm and others. For example, SA Obergruppenfuehrer (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.).

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According to the edition of Gallo's book published by Harper & Row, the entire paragraph above is a fabrication not substantiated by Gallo's actual text. Since the Harper & Row text and the Warner text cited by the Pink Swastika author agree in other places, one must assume they agree here, and that areas of apparent disagreement are due to fabrications of the Pink Swastika author.

Gallo's Himmler quote appears to be a fantasy. The English translation of Gallo's book contains no notes that would suggest his source. The reference is to comments allegedly made at a meeting between Himmler and Roehm in April 1934, just two months before the purge that murdered Roehm and other homosexual SA leaders.

Gallo says "This interview is still shrouded in mystery, but it may well have been Roehm's final opportunity to be given a last

chance." Obviously, if the occasion "is still shrouded in mystery," Gallo must be making up a fictional sequence of events and conversation at the meeting.

Here again, the Pink Swastika author distorts and misleads by leaving out important context. He represents as a quote from Himmler something that Gallo probably made up to fill the gaps and make his book more interesting to the popular readership for which it was written.

Much of Gallo's book is written in a style suggesting that it is a mixture of fact and fiction -- "Roehm doesn't answer; he simply nods and drinks. Himmler speaks of the rumors current in Berlin..." -- as though Gallo is in the room, spying on this meeting "shrouded in mystery," and telling us what he saw. But this sort of present tense scene description is just the language one would use to pose a hypothetical situation for the reader's consideration, and that is just what Gallo is doing.

When the context is included, it is easily seen that Gallo is not representing the words as an actual quote from Himmler, but is only speculating about what he might have said at the meeting. And the same surely applies to much or most of the rest of Gallo's book.

Gallo says nothing about Himmler's alleged concern about qualifications rather than homosexuality in the cited place. This seems to be another fabrication by the Pink Swastika author to bolster his false assertion that all the Nazis favored homosexuals. On pages 57-58 Gallo says the contrary. Himmler is "furious" on learning that the very night after his meeting with Roehm -- after Roehm had promised he'd reform -- there was an orgy at SA headquarters with his male prostitutes. Himmler then began planning for a confrontation with Roehm.

The alleged quotation about Karl Ernst doesn't appear at the cited location, but on page 39. There Gallo says of Ernst "He is also said to be a homosexual." In other words, Gallo's research has found only rumor, and nothing very credible to support Ernst's alleged homosexuality.

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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

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Vikingkorps, or officers' corps, remained almost exclusively homosexual. "Roehm, 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 Hellenic ideal of masculine homosexual supremacy and militarism had finally been 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 (sic) and Brand's dream of Hellenic revival is not coincidental. In addition to being a founder of the Nazi Party, Ernst Roehm was a leading member of the Society for Human Rights, an offshoot of the Community of the Special (J. Katz:632).

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Knickerbocker was not an historian, but a journalist. In his introduction to the book, John Gunther characterizes Knickerbocker as a "Nazi-hater" having a "flaming red personality." His book has to be viewed more as a work of propaganda than history.

The Katz citation is another case of falsification. Katz's note on page 632 says nothing about Roehm or about the Community of the Special. Katz's index mentions Roehm only once, and the reference is to an article written about his murder.

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The "relaxations" to which Rowse refers in the above quote were, of course, the homosexual activities (many of them pederastic) for which the SA and the CS were both famous. Holme writes that

[Roehm] 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 Roehm 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 Roehm's partners. and was now given cover in the SA Intelligence Section. For a monthly salary of 200 marks he kept Roehm supplied with new friends, his main hunting ground being Geisela High School Munich; from this school he recruited no

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fewer than eleven boys, whom he first tried out and then took to Roehm (Hohne:82).

Roehm and his SA associates were among the minority of Nazi homosexuals who did not take wives. Whether for convention, for procreation, or simply for "covering up" their sexual proclivities, most of the Nazi homosexuals were married. Some, like Reinhard Heydrich and Baldur von Schirach, married only after being involved in homosexual scandals, but often these men, who so hated femininity, maintained a facade of heterosexual respectability throughout their lives. These were empty marriages, however, epitomized by one wife's comment, "[t]he only part of my husband I'm familiar with is his back" (Theweleit:3).

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There's no evidence that Heydrich was homosexual. Gerald Reitlinger (The SS: Alibi of a Nation, p37) says Heydrich resigned his naval commission in 1931, reputedly at the insistence of Admiral Raeder, after he refused to marry the daughter of a shipbuilder whom he had compromised.

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In many respects, the SA was a creation of Germany's homosexual movement, just as the Nazi Party was in many ways a creation of the SA. Before we take a closer look at the formation and early years of the Nazi Party, we must examine two other very important movements which contributed to Nazism. These two movements are the occult Theosophical-Ariosophical move-

ment, and the intellectual movement which created the National Socialist philosophy. Both of these movements, which are integral to our understanding of the Nazi Party and its actions, were also influenced by homosexuals.

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Chapter Two

Homo-occultism

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This section is best prefaced by the concluding paragraph of *The Occult Roots of Nazism*, the 1992 book by Nicholas Goodrick-Clarke, a genuine scholar at Oxford University. The book is much quoted by the Pink Swastika authors, yet they themselves write the sort of crypto-history that Goodrick-Clarke condemns:

"Books written about Nazi occultism between 1960 and 1975 were typically sensational and under-researched. A complete ignorance of the primary sources was common to most authors and inaccuracies and wild claims were repeated by each newcomer to the genre until an abundant literature existed, based on wholly spurious 'facts' concerning the powerful Thule Society, the Nazi links with the East, and Hitler's occult initiation. But the modern mythology of Nazi occultism, however scurrilous and absurd, exercised a fascination beyond mere entertainment. Serious authors were tempted into an exciting field of intellectual history: Ellic Howe, *Urania's Children* (1967, reissued as *Astrology and the Third Reich*, 1984) dealt with the story of Hitler's alleged private astrologer, and James Webb devoted a chapter to 'The Magi of the North' in *The Occult Establishment* (1976). By focusing on the functional significance of occultism in political irrationalism, Webb rescued the study of Nazi occultism for the history of ideas."

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The story of the occult in world history is also a story of homosexuality. By occult, we mean the formalized religious expression of pagan culture as opposed, for example, to the philosophical ideas of Hellenic paganism discussed earlier. We probably all take for granted the fact that our modern world culture is dominated by the religions based on the Mosaic law (i.e. Judaism, Christianity and Islam). In their orthodox forms each of these religions regards homosexuality as an abomination. But pagan cultures have no such prohibition. By definition, pagans are people who are not Jews, Christians or Moslems. In pagan cultures, homosexuals often hold an elevated position in religion and society. When pagan civilizations ruled the world, homosexuality and pederasty were widely practiced and accepted. Homosexualist author Judy Grahn writes,

Many aspects of shamanism had homosexual content, and many of the gods, spirits, and divinities of the world have been associated with Gayness. In Tahiti there were special divinities for homosexual worship. The ancient Shinto temples of Japan display scenes of sexual ritual orgies similar to those of the Bacchanalia of the Romans... the

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Great Mother Goddess of ancient China, Kwan-Yin, was worshipped with sexual rites that included homosexuality. When the Spanish conquistadores reached Central America and the Yucatan, they found a prevalence of Gay priests and sacred statues and stone sculpture depicting the homosexual union as a sacred act. In the Yucatan the god Chin is said to have established sacred homosexuality and a Gay priesthood serving in the temples just as was true of the temples of ancient Babylon and Sumeria (Grahn: 129).

Christian writer George Grant concurs. He writes that "Rome was a perpetual satyricon. Egypt, Persia, Carthage, Babylon, and Assyria were all steeped in pederastic tradition. And the ancient empires of the Mongols, Tartars, Huns, Teutons, Celts, Incas, Aztecs, Mayans, Nubians, Mings, Canaanites, and Zulus likewise celebrated depravity, degradation and debauchery" (Grant, 1993:24). In *Sexuality and Homosexuality*, historian Arno Karlen writes of homosexual cults throughout the ancient world: "'male temple prostitutes'--existed among the devotees of Ishtar and Astarte in Syria, the Albanians and Babylonians, the Canaanite neighbors of the ancient Hebrews, and in Cos, Crete and Ephesus in the Greek world" (Karlen:6).

The ancient religion of Baal, familiar to students of the Bible as the set of beliefs and practices which so often corrupted Hebrew society in history, was one such cult. Worshipers of Baal "'built for themselves high places and pillars, and Asherim (phallic poles used to honor the goddess of fertility) on every high hill and under every green tree; and there were also male cult prostitutes in the land'" (quotation from 1 Kings 14 in Karlen:9). The Baal cult survived into Roman times and figured prominently in the infamous debaucheries of the Roman emperors in the first centuries after Christ. Karlen writes,

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It was in association with such cults that emperors' deviance became most flagrant. Commodus, who took the throne in 180, appeared in public dressed as a woman and was strangled by a catamitic [homosexual] favorite; Hadrian deified his homosexual lover Antinous. But neither matched Elegabalus, who began his rule at the age of fourteen in 218, after having been raised in Syria as a priest of Baal. He entered Rome amid Syrian priests and eunuchs, dressed in silks, his cheeks painted scarlet and his eyes made up. Various Roman historians say that he assembled the homosexuals of Rome and addressed them garbed as a boy prostitute; put on a wig and solicited at the door of a brothel; tried to get doctors to turn him into a woman; offered himself for buggery while playing the role of Venus in a court mime; kissed his male favorites' genitals in public and, like Nero, formally married one of them. ... Elegabalus erected in Rome the great phallic asherim which the Hebrew kings had kept trying to purge from their land (Karlen:62).

It is relevant to point out that this time period in the Roman empire was the Christians' Holocaust. In 64 A.D. Christians were blamed by Nero for the burning of Rome and were targeted for extermination. Tens of thousands of Christians suffered unimaginable tortures as entertainment for the sadistic homosexual emperors of Rome. While there are many differences between the treatment of Christians in Pagan Rome and Jews in Nazi Germany, the common elements are all too apparent: pagan occultism and homosexuality.

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The preceding is a gross exaggeration. The numbers of Christians ever martyred is far less than "tens of thousands." Some Roman emperors were bisexual, but most were totally heterosexual. The heterosexuals among them were responsible for the worst persecutions of Jews and Christians. The worst enemies of the early Christians, as attested by the writings of the Church Fathers, and as mentioned by St. Paul in the bible, were not the bisexual Roman emperors but the homophobic Jews.

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As we seek to understand Nazism, it is important to remember that Judaism and its Christian and Islamic offshoots are fundamentally opposed to homosexuality. As we begin to grasp the relationship between homosexuality and occultism on one hand,

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and between homosexuals and Nazism on the other, the hatred of the Nazis for Jews, and to a lesser extent for Christians, may be more easily explained. The Jews were the people responsible for the demise of pagan world domination. Their theology (especially in its Christian form) banished pagan practices, including homosexuality, to a hidden and often reviled subculture. This is not to say that anti-Semitism is strictly a result of occult or homosexual influences. There were many cultural manifestations of this hatred in Europe throughout history without a hint of occult or homosexual authorship. But at its very root there is a spiritual element to the Holocaust that suggests that it was, in some respects, vengeance against the people whose moral laws had relegated pagan homo-occultism to obscurity and ignominy.

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Anti-Semitism through the ages has been strongest among the more fundamentalist Christian sects -- those most stridently homophobic, such as Southern Baptists and "Identity" churches associated with the white supremacy movement. The founder of modern Baptist fundamentalism, William Bell Riley, was an ardent supporter of Adolf Hitler before World War II and distributed The Protocols of the Elders of Zion from his Baptist Bible school in Minnesota. Today the Orthodox Church is rabidly homophobic, and it was also involved in Russia and elsewhere in eastern Europe in violent anti-Semitism. Persecution of Jews has usually gone hand-in-hand with persecution of homosexuals. Unfortunately for the homophobic authors of The Pink Swastika, one of whom is himself Jewish, history has for millennia coupled his people with those he so violently hates as joint targets of persecution.

*** {end comment 49-1}

But while Christianity made great strides in limiting pagan practices, they were not eliminated. It is important to our study that we recognize that the Nazis were strongly influenced by pa-

gan occult beliefs and, additionally, that homosexuality is fundamental to many pagan belief systems. It is also important to recognize that homo-occultism has remained a part of pagan cultures throughout the centuries up to the present, even though the global predominance of the Judeo-Christian sexual ethic has limited its acceptance in most modern pagan societies such as China and Japan. When Jesuit missionaries arrived in sixteenth century China, for example, they found widespread pederasty (Spence: 220) which they quickly moved to erase. And Rossman actually compares "the institutionalized pederasty of the privileged warrior class of medieval Japan's pederastic military structure" to "Nazi society" (Rossman:23).

In *The Construction of Homosexuality*, historian David F. Greenberg reports on dozens of mostly primitive modern pagan societies which practice ritual homosexuality, usually pederasty. These societies are found throughout the world, including Brazil, New Guinea, Morocco, sub-Saharan Africa, and Malaysia. Greenberg writes,

{Below is Page: 50 }

In many societies, male homosexual relations are structured by age or generation: the older partner takes a role defined as active or masculine; the younger, a role defined as passive or female... [In many cases] The homosexual practices are justified by the belief that a boy will not mature [without these attentions] (Greenberg:26ff).

Thus homosexuality in paganism is not a relic of antiquity but an ongoing phenomenon. And the prevalence of homosexuals as occult leaders continues today. In the context of Western culture this may simply be because homosexuals gravitate to philosophies which oppose Judeo-Christian morality. But this would not explain the near universality of homosexual rituals in primitive and pre-Christian pagan cultures. Homosexualist Laurence J. Rosan writes that "The priests of these polytheistic or spirit religions... [are] expected to be "different"-- unworldly, even eccentric, given to visions, dramatic pronouncements and so on -- an ideal opportunity for both male and female homosexuals!" (Rosan:268f). The Bible, however, offers its own explanation, defining an individual's homosexuality not as an incidental factor in pagan religion but as the consequence of "worshipping the creation rather than the Creator." The Book of Romans, Chapter 1, Verses 18-27 reads as follows:

For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who suppress the truth in unrighteousness, because 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, so that they are without excuse, because, although they knew God, they did not glorify Him as God, nor were thankful, but became futile in their thoughts, and

{Below is Page: 51 }

their foolish hearts were darkened. Professing to

be wise, they became fools, and changed the glory of the incorruptible God into an image made like corruptible man -- and birds and four-footed animals and creeping things. Therefore God also gave them up to uncleanness, in the lusts of their hearts, to dishonor their bodies among themselves, who exchanged the truth of God for the lie, and worshipped and served the creature rather than the Creator, who is blessed forever. Amen. For this reason God gave them up to vile passions. For even their women exchanged the natural use for what is against nature. Likewise also the men, leaving the natural use of the woman, burned in their lust for one another, men with men committing what is shameful, and receiving in themselves the penalty of their error which was due (NKJ).

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This is dangerous ground for the Pink Swastika authors, who say on page 51 that the bible defines "an individual's homosexuality not as an incidental factor in pagan religion but as the consequence of 'worshipping the creation rather than the Creator.'"

If this were true, it would suggest that the issue of homosexuality is bound tightly with the issue of religious freedom, and that the "choice" which allegedly leads to homosexual behavior according to fundamentalist theory is a "wrong choice" of religion.

Some Bible authorities, such as the translators of the New American Bible, agree that homosexuality is the penalty for the error of idolatry. Thus, homosexuality is not a sin, but a penalty for sin.

*** (end comment 51-1)

Madame Blavatsky and the Theosophical Society

An examination of the homo-occultic influences on the Nazis must begin with the Russian-born mystic Helena Petrovna Blavatsky (1831 - 1891), founder of the Theosophical Society and a figure who looms large behind some of the defining actions and beliefs of the Nazi Party. Blavatsky was probably a lesbian, but perhaps only a "latent" one. She is described as a very "masculine" woman who dominated her many followers, both male and female (Cavendish:250). She was married twice and maintained a long association with Theosophical Society co-founder Henry Olcott, but these were relationships of convenience. Blavatsky insisted she never had sex with either husband (Meade: 137) and wrote "There is nothing of the woman in me. When I was young, if a young man had dared to speak to me of love, I would have shot him like a dog who bit me" (ibid.:50).

*** (start comment 51-2)

The Pink Swastika author offers not even a hint from contemporaries of Blavatsky that she might have been a lesbian, but must make her one to fit the incredible thesis of The Pink Swastika. One is reminded of the scurrilous rumors coming in large part from the Religious Right that U.S. Attorney Janet Reno is a lesbian because she cared for her ill mother instead of marrying. There would be more reason to bring a charge of lesbianism against Mother Teresa or the many Catholic saints who never married than against Blavatsky. Who was more "masculine" and dominating of her followers than Joan of Arc? Similar comments apply to Queen Elizabeth I of England and many other strong women through the ages.

Here's what the Meade says on page 50 that the Pink Swastika author covers up:

"H.P.B. {Blavatsky} cannot be taken at her word on the subject of men. In her adult letters, she liked to present herself as non-sexual -- there are frequent references to her being frigid, unfeminine and sexless. 'Never -- physically speaking -- has there ever existed a girl or woman cooler than I. I had a volcano in constant eruption in my brain and -- a glacier -- at the foot of the mountain.' But glacial as she might have felt at the age of fifty, when those words were written, it would be a mistake to assume that she experienced none of the normal adolescent's yearning for romantic love. In her letters to Prince Alexander Dondoukoff-Korsakoff, one is struck by a gushing tone so far removed from her normal tartness that it suggests she may have unconsciously regressed to her manner of speaking in those distant days in Tiflis, when she first knew the Prince. She is at once flirtatious, coy, sycophantic, silly, and simpering; she repeatedly quotes a Russian proverb: 'The prettiest girl in the world cannot give more than she has.'"

Of the two allegedly sexless marriages, here's what Meade actually says on page 137:

..."While there is no reason to doubt Helena's account of her non-sexual marriage to Blavatsky, it is almost impossible to believe her relationship with Michael Betanelly was not physical."

Blavatsky was a public poseur who had an image to maintain. Her statements about herself have to be viewed with skepticism. Her biographer Meade has to be considered an expert on applying such skepticism, and is more credible than the Pink Swastika author or anyone else who gullibly take Blavatsky's words at face value.

*** {end comment 51-2}

A world famous occultist, Blavatsky founded the Theosophi-

{Below is Page: 52 }

cal Society in 1875 in New York, but soon moved her operation to India where she wrote an influential occult book called The Secret Doctrine in 1888. In The Secret Doctrine Blavatsky expounds the Theosophical theory of creation; a seven-step progression of human evolution in which successive "races" evolve from a lower to a higher form of life. She calls these stages "root races" and identifies our current "root race" as the fifth of seven -- the Aryan race -- which follows the fourth race, known as the Atlantean. Blavatsky used a variety of esoteric symbols in the book, including triangles and swastikas. She claimed to be the chosen spokesperson for two "exalted masters who communicated telepathically with her from their secret dwelling place in Tibet (Goodrick-Clarke: 18ff).

In 1884 the first German Theosophical Society was established. Despite its ludicrous tenets, Theosophy became extremely popular in Germany and Austria. Its Aryan racist elitism appealed to the growing number of ethnic Germans whose Volkisch, or nationalist, sentiments demanded a reunited Germany. According to Blavatsky, the Aryans were the most spiritually advanced people on earth, but the Jews had a "religion of hate and malice toward everyone and everything outside itself." This was a message tailor-made for Nazism.

Before she died in 1891, Blavatsky chose her British disciple Annie Besant to be her successor. Besant, who had been a devout Christian before meeting Blavatsky became a dedicated occultist afterward. James Webb writes,

Mrs. Besant's extraordinary transformations from Anglican minister's wife through birth-control propagandist and labor leader to Theosophist ... are ... well known. .. Arthur Nethercot, her biographer, suggests an element of the lesbian in the rapid domination of Mrs. Besant by H. P. Blavatsky (Webb:94).

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It's absolutely false to give the impression that Blavatsky turned Besant away from Christianity. Shortly after her marriage to Reverend Besant, Annie had stopped being a Christian, and had become, in succession, a skeptic, a theist, and an atheist. That was many years before she knew of the existence of Blavatsky. Annie's friends in free-thinking and atheistic societies were upset when she converted to Blavatsky's occultism, so it would be more accurate to say that Blavatsky converted her from an atheist to a believer. The Pink Swastika author would know this if he had read Nethercot instead of merely lifting a juicy quote from the book.

The Theosophical Society was not some sort of homosexual cabal. Homosexual Oscar Wilde declined to join, and the membership in general was from the "uppercrust" of British heterosexual society. (See comment 3-3 above, which mentions such famous heterosexual members as Albert Einstein, Thomas Edison, and baseball inventor Abner Doubleday.)

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{Below is Page: 53 }

"She addressed Annie in suspiciously fulsome and endearing terms," writes Nethercot, "'Dearest,' 'My Dearest,' 'Dearly Beloved one,' and signing herself 'Very adoring.'" Nethercot also reports that "she dispatched missives to Annie.. and addressed them to 'My Darling Penelope' from 'Your...female Ulysses'" (Nethercot:306).

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The attentive reader will note the above with suspicion. The suspicion of lesbianism is cited (if the citation is accurate) from Webb, but not from Nethercot. The quote from Nethercot doesn't include that accusation, but only quotes from Blavatsky. Strange the Pink Swastika author has done this, for only two pages later Nethercot says "The lesbian overtones of the situation in 1889-91 cannot be overlooked." Had the author actually read Nethercot instead of merely searching for juicy quotes, this would have added considerable weight to his allegation. Of course the problem is that Nethercot studied the life of Besant, not that of Blavatsky, and is no expert on her. In any event, whatever the inclinations of Blavatsky, the many men in Besant's life, her loves, both fulfilled and not fulfilled because she was unable to divorce Reverend Besant, attest to her heterosexuality.

*** {end comment 53-1}

Besant's "mentor and partner" in running the Theosophical Society was Charles Leadbeater, whom Webb describes as "that type of mildly homosexual clergyman who is as familiar now as he was then" (Webb:95). But Leadbeater's homosexuality was not "mild" enough to keep him out of trouble. "From his early days as a Hampshire curate until the close of his life," writes Webb, "he seems to have had an incurable taste for young men" (ibid.:95).

At one point Leadbeater claimed to have discovered the new Messiah -- the returned Christ -- in the person of a young Indian named Jiddu Krishnamurti. Krishnamurti gained international acceptance among followers of the Theosophy as the new Savior. The boy's father nearly ruined the scheme for the Theosophists, however, when he accused Leadbeater of corrupting his son. "There was... small doubt that Leadbeater had been up to his old tricks again" (ibid.: 102).

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Meade speaks of another incident on page 444, in recounting Leadbeater's return from Ceylon to serve as theosophic tutor to the son of Alfred Sinnett, president of the London Theosophical lodge. "Leadbeater must have realized he had captured Sinnett's interest because he felt confident enough to demand a condition for his return; he wanted to bring with him a fourteen-year-old Cingalese boy, C. Jinarajadasa, whom he described as his protege, but who, as he would later confide to Annie, was actually his reincarnated younger brother Gerald, who had been murdered by bandits in South America in 1862. It was rumored that Leadbeater practically kidnapped the boy, whose father had pursued him to the steamer, took him home at gun point, then relented and allowed him to sail. Although Jinarajadasa himself described the story as ridiculous and implausible, the rumor persisted."

Whatever Leadbeater's relationship with Jinarajadasa, his father had him home and could have kept him home, but saw fit to let him go to England with Leadbeater.

Nethercot, in volume 2 of his biography of Annie Besant, discusses Leadbeater at length on pages 84-98. Leadbeater was accused of teaching some boys how to masturbate, and the evidence suggests he did. In 1906, when these incidents surfaced, the Theosophical Society's leaders held a meeting and asked him to answer the charges. He defended himself claiming he was only teaching masturbation to prevent the boys from doing worse things. ("Boys" refers to teenagers in the age range 14-17.) The leadership suggested he resign from the society, and he did. There doesn't seem to have been any suggestion that he had oral or anal sex with them.

Leadbeater's expulsion occurred while Colonel Olcott, who had been Madame Helena P. Blavatsky's co-worker and had helped her found the Theosophic Society, was President. Within a couple years, after Olcott's death, Annie Besant, the new leader, reinstated Leadbeater after his assurances that he repudiated his earlier behavior and was accepted by the membership. A large number of dissenters, particularly in England and America, quit the group as a result.

That Leadbeater was pressured by Colonel Olcott to resign as soon as his conduct was uncovered shows that the Theosophical Society was not the homosexual conspiracy the Pink Swastika author tries to insinuate it was. It was made up of average heterosexuals who had an abhorrence of homosexual activity. On Leadbeater's reinstatement he moved to India to work with Annie Besant.

*** {end comment 53-2}

Under Besant and Leadbeater, Theosophy attracted an even greater following. The writings of both Besant and Leadbeater, as well as Blavatsky, were translated and published in Germany. An 1892 periodical, Lotus Blossoms, featured Blavatsky's writings and "was the first German publication to sport the theosophical swastika upon its cover" (Goodrick-Clarke:25). As time went on numerous other Theosophy-based occult groups formed in Germany and Austria. Several of these groups would provide the

philosophical framework for Nazism.

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Guido von List and the Armanen Order

Guido von List (1848-1919) was the first to combine German nationalism with the occult teachings of Theosophy. A bitter critic of Christianity, especially Catholicism, List had converted to Wotanism (worship of Wotan, the ancient German god of storms) as a young teenager. Years later List "became a cult figure on the eastern edge of the German world. He was regarded by his readers and followers as a bearded old patriarch and a mystical nationalist guru whose clairvoyant gaze had lifted the glorious Aryan and German past of Austria into full view from beneath the debris of foreign influences and Christian culture" (Goodrick-Clarke:33).

Although twice married, List was almost certainly a bisexual. His closest friends and associates included Jorg Lanz von Liebenfels and Harald Gravelle, both homosexual occultists. Gravelle, a leading Theosophist in Germany, also contributed to the pederast journal, *Der Eigene*. In 1908 List formed the Guido von List Society in part to promote his Ariosophist research and writings, which by this time had become viciously anti-Semitic (ibid. :43).

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Goodrick-Clarke is not a reference for the above paragraph, and says nothing about anything in it in the place cited. On page 42 he states that Liebenfels was a friend of List. On page 43, Harald Arjuna Graevell van Jostenode is mentioned, not as a "friend," but merely as one of a group of over fifty individuals who signed a declaration of support for founding a society named after List, the "Guido von List Society." Goodrick-Clark says nothing whatever about the sexual fantasies of the Pink Swastika author, nor about alleged anti-Semitism on List's part.

*** {end comment 54-1}

List's occult activities ranged across a wide spectrum. He was an expert on the Rune alphabet and wrote several books on the subject. He was particularly infatuated with the dual lightning-bolt symbol that would later become the designation for the SS. (J. S. Jones: 125). He was also a self-styled occult master, claiming to be "the last of the Armanist magicians who had formerly wielded authority in the old Aryan world" (Goodrick-Clarke:33). But List was also involved in Hindu Tantrism, a form of black magic that incorporated deviant sexual rituals (J.S. Jones: 124). As described in Cavendish's *Man, Myth and Magic*, Tantrism is a religion in which "there are a number of rites which are regarded as essential... group sexuality, adultery, incest and, in the higher planes, intercourse with... demons... Perfection is gained by satisfying all of one's desires" (Cavendish:2780).

In 1911, List formed an elitist occult organization called the

{Below is Page: 55 }

Hoher Armanen-Orden ("Higher Armanen (sic) Order"). The HAO was a hierarchical priesthood in which he was Grand Master. List claimed this cult was the surviving remnant of an ancient order of priest-kings called the Armanenschaft ("Armanen Order"). This

group was the source of List's greatest influence on the Nazis. Goodrick-Clark writes,

List's blueprint for a new pan-German empire [based upon a revival of the Armanenschaft was detailed and unambiguous. It called for the ruthless subjection of non-Aryans to Aryan masters in a highly structured hierarchical state. The qualifications of candidates [for positions in the new social order]...rested solely on their racial purity... But List went further still, anticipating the mystical elitism of the SS in Nazi Germany...List's ideal was a male order with an occult chapter (Goodrick-Clarke:64f.).

Not only is List's design strikingly similar to the later plans of Heinrich Himmler for the SS-controlled state, but it is also reminiscent of the Brand/Friedlander philosophy of militaristic male supremacy.

Although the Armanen Order was never a large organization, its membership included high-ranking members of Austrian society (ibid. :233n.). One individual in particular would turn out to be very important to the rise of Nazism: Adolf Hitler himself. After the fall of the Third Reich, a book written by Guido von List was found in Hitler's private library. On the inside cover was written the inscription: "To Adolf Hitler, my dear brother in Armanen" (J.S. Jones: 124; Waite, 1977:90).

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What the Pink Swastika author doesn't relate is the rest of Waite's comment on the book inscription, which is "Armanen, as we are about to see, was List's special term for a racially elite ruling class." So Waite says nothing to support the idea that Hitler may have been an active member of the society. (See also comment 3-2 above.)

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Jorg Lanz von Liebenfels and Ariosophy

If any occultist can be said to have had more influence on Hitler and the Nazis than List it would be Jorg Lanz von Liebenfels (1874-1954). Lanz was a former Cistercian Monk who had been thrown out of the order "for carnal and worldly desires" (Sklar: 19). Since the Cistercian Order was a closed, all-male monastery, it is assumed that Lanz' indiscretions were of a homosexual nature. It was through Lanz that Hitler would learn that most of his heroes of history were also "practicing homosexuals" (Waite, 1977:94f). After being expelled from the monastery, Lanz formed his own 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 or Order of the Temple of the East, which, like List's organization, practiced tantric sexual rituals (Howard:91).

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Howard doesn't say that the ONT was an offshoot of the OTO. He says Guido von List had "tenuous connections with two occult fraternities..." the OTO, founded by two German Freemasons, Karl Kellner and Theodor Reuss, and the ONT, founded by Liebenfels.

The above is another example of how the Pink Swastika author

selects material from sources which support his homosexual thesis while ignoring information from sources that don't support it. He has elsewhere cited The Occult Roots of Nazism by Nicholas Goodrick-Clarke, yet he ignores it on the subject of Lanz's sexuality. On page 92 Goodrick-Clarke says:

...."After a period of tension and unhappiness arising from his desire for physical and intellectual freedom, Lanz renounced his holy vows and left Heiligenkreuz on 27 April 1899 (aet. 24). His departure was viewed in a different light by the Abbey authorities. The register refers to his 'surrender to the lies of the world and carnal love.'He is also supposed to have married upon leaving the order. Such an action would have compelled the renunciation of his vows and might explain the otherwise enigmatic reference to 'carnal love'.

"Henceforth Lanz was free to develop his own religious ideas."

Goodrick-Clarke gives a German reference for the supposition that Lanz married. Those knowing anything of Lanz's unorthodox ideas will appreciate that they were sufficient reason for him to part ways with the Catholic Church, and that sex of any type needn't have played a part in his departure -- homosexual acts least of all, for they could easily have been covered up, whereas a desire to marry a woman could not.

Lanz's departure seems to have been voluntary, and it can't be said that he was "expelled." In later years he collaborated with an academic from the abbey in publishing an edition of Hebrew scripture. Goodrick-Clarke says this "suggests a certain standing among theologians and a reconciliation with the establishment at Heiligenkreuz."

The Pink Swastika author misquotes Waite about "most" of Hitler's heroes being homosexuals. Waite actually says "so many of his heroes." Furthermore Waite indicates that Lanz didn't have a positive attitude toward homosexuality: "Hitler's concern about homosexuality was shared by Lanz, who concluded in a pamphlet of 1911 that homosexuality is caused by 'Odylic' influences and 'over-exertion of the brain.'" Clearly, Waite suggests that Lanz regarded homosexuality as an abnormal, pathological condition.

Lanz's ONT had as one of its rules that members were "expected to contract eugenically proper marriages." (The purpose was to regenerate the Aryan race.) (Goodrick-Clarke page 110.)

After Hitler took power, the ONT was officially dissolved by order of the Gestapo (Goodrick-Clarke page 197).

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Both orders were modeled on the Knights Templars, a militaristic monastic order founded in 1118 A.D. to fight in the Crusades (Goodrick-Clarke:60). Following the crusades, the Templars returned to Europe, but did not demobilize. Instead its members established monasteries which became centers of trade and influence. In the early 1300's the Knights Templars were condemned by Pope Innocent III for homosexual perversion and occultic practices. They were brought to trial and disbanded by King Philip the Fair of France. Igra writes,

[Homosexuality's] morbid history in the German blood dates from the time of the Teutonic Knights... Their personal lives were as infamous as the more widely publicized infamies of their brother Knights, the Templars. These latter became so corrupt that they raised the practice of their cardinal vice [homosexuality] into a religious cult. There were innumerable public trials where

the most revolting details were brought to light
(Igra: 18).

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The above again uses selective quotes to give a false impression. Amazingly, the Pink Swastika author gives false information about the Templars even though he quotes the very same page -- 60 -- on which Goodrick-Clarke says "The order {Templars} subsequently became the victim of a slanderous campaign mounted by the King of France, who coveted their wealth and influence within his realm. He accused the Templars of satanic practices, certain perversions and blasphemies, including the worship of a huge idol fashioned in the shape of a human head. Because of these alleged calumnies the order was ruthlessly suppressed and its leaders burnt in 1314. Despite the probable falsehood of the charges against them, the historical record surrounded the memory of the Templars with a mysterious and heretical aura."

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On Christmas day, 1907, many years before the swastika would become the symbol of the Third Reich, Lanz and other members of the ONT raised a 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 (Cavendish: 1983). Wotanism, incidentally, was claimed by List to have been the national religion of the Teutons (Goodrick-Clarke:39).

The journal of the ONT was called Ostara, named for the female counterpart to Wotan in the pagan German's pantheon. Some of the titles of Ostara pamphlets included "The Dangers of Women's Rights and the Necessity of a Masculine Morality of Masters," and "Introduction to Sexual-Physics, or Love as Odylic Energy." Lanz claimed homosexuality was the result of "Odylic" influences (Waite, 1977:93f.). Lanz hated women, writing that "the soul of the woman has something pre-human, something demonic, something enigmatic about it" (Rhodes: 108). He blamed Aryan racial impurities on promiscuous women who were copulating with "men of lower races."

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It's wrong to say Lanz "hated" women. Saying the quoted things about them doesn't imply hatred. Rhodes simply says he had a "curious antifeminist bias." Since Lanz had been a Catholic Monk, perhaps that shouldn't be a surprise. He held the anti-feminist views that are typical of religious fundamentalists today who hold that women have a place in society subservient to men. One thinks, for example, of the new all-male fundamentalist group of the 1990s, the "Promisekeepers" - not quite in the league of Lanz's Templars on eccentricity, of course, but far greater in numbers. There are many other modern religious groups in which the sexes are segregated, and many churches teach that certain activities are not appropriate for women.

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Lanz' occult philosophies, which he dubbed Ariosophy (Aryan Theosophy), were an enlargement upon the ideas of Guido von List. To the foundation of Theosophy and German nationalism, Lanz added the popular theme of social Darwinism, as promoted by Ernst Haeckel and the Monist League. Haeckel is famous

today for his debunked theory that "ontogeny recapitulates phylogeny," the idea that the unborn young of all species pass through distinct embryonic stages that recapitulate the evolution of the entire species. But in pre-Nazi Germany, Haeckel was famous for his application of Darwin's theory of "survival of the fittest" to human society. Cambridge historian and London Times journalist Ben Macintyre writes,

The German embryologist Haeckel and his Monist League told the world, and in particular, Germany, that the whole history of nations is explicable by means of natural selection: Hitler and his

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twisted theories turned this pseudo-science into politics, attempting to destroy whole races in the name of racial purity and the survival of the fittest... Hitler called his book *Mein Kampf*, "My Struggle," echoing Haeckel's translation of Darwin's phrase "the struggle for survival" (Macintyre:28f.).

Lanz's Ariosophy would fuel the imaginations of the Nazi elite, despite (or perhaps because of) its lunatic qualities. "Lanz fulminated," writes Goodrick-Clarke, "against the false Christian tradition of compassion for the weak and inferior and demanded that the nation deal ruthlessly with the underprivileged" (Goodrick-Clarke:97). Waite reports that Hitler was an avid fan of Ostara and developed his anti-Semitic philosophy with the help of racist pamphlets published and distributed by Lanz and Guido von List.

[Hitler, quoted from *Mein Kampf*] 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. The tracts were written by two now-forgotten pamphleteers, Georg Lanz von Liebenfels (1872-1954) and Guido von List (c. 1865-1919). 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 politi-

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cal 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).

In 1958 Wilhelm Daim, an Austrian psychologist, published a study of Lanz entitled *Der Mann der Hitler die Ideen gab* ("The Man Who Gave Hitler His Ideas"). In the book, 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 Fuehrer, and he had Lanz's writings banned in 1933 (Snyder: 211).

Lanz' *Ostara* was a focal point of racist and occult figures in Germany. In *Ostara* Lanz proposed that "unsatisfactory" racial types be eliminated by abortion, sterilization starvation, forced labor and other means. He also recommended Aryan breeding farms where a master race, destined to control the world, could be hatched (Cavendish: 1983). Heinrich Himmler would later create such a breeding colony (called *Lebensborn*) during the Third Reich. The close similarity of Lanz' prescription for the elimination "inferiors" to the views of Benedict Friedlander suggests the possibility of a relationship between The OT and the Community of the Special. one link was Harald Gravelle, a homosexual member of the Guido von List Society who wrote for both *Ostara* and *Der Eigene* (Steakley:67n.34). Gravelle was the principle theosophist of Lanz's acquaintance, with the exception of

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Guido List" (Goodrick-Clarke: 100).

Although he was not directly connected to the ONT, another link between the Community of the Special and the occultists was the astrologist, Dr. Karl Gunther Heimsoth. Heimsoth, a homosexual friend of Ernst Roehm, was one of the earliest Nazis. He wrote a book titled *Charakter Kunststellung* which was devoted entirely to the horoscopes of homosexuals (Rector: 81); he was also a contributor to *Der Eigene*. Heimsoth is remembered for coining the term "homophile" (Oosterhuis and Kennedy: 188), which remains a common American synonym for homosexual.

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Of Graevell, Goodrick-Clarke writes "In July 1906 Graevell wrote an *Ostara* number, in which he demanded the return of the Habsburg crown jewels to the German Reich. This claim symbolized a potent millenarian hope of contemporary Austrian Pan-Germans." That doesn't seem like a homosexual link to anything.

Rector's text suggests that Heimsoth, while possibly an early Nazi, didn't seem to know Roehm in the early days, for Roehm supposedly sent him a letter, likely in 1924, "You are obviously skilled at judging horoscopes. Could you not have a look at mine...? Then I might learn what sort of person I am.... I suppose that I am homosexual." Rector says Heimsoth was a homosexual and was murdered in the Roehm purge in 1934.

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The Thule Society

In 1912, various followers of List and Lanz formed an organization called the Germanen Order. Diverging radically from the purely philosophic and spiritual focus of the groups that the two "masters" had formed, the Germanen Order was to take an active role in fulfilling the goals of Ariosophist teachings. "The principle aim of the Germanen Order," writes Goodrick-Clarke, "was the monitoring of the Jews and their activities by the creation of a center to which all anti-Semitic material would flow for distribution" (Goodrick-Clarke: 128). Only Aryans of pure descent were allowed to become members. The first World War disrupted the organization, but in its aftermath the chapters of the Order began to engage in direct action against those they considered to be their enemies. After the war the Order began to be "used as a cover organization for the recruitment of political assassins (ibid.:133) during the time when numerous public figures of the Weimar {sic} Republic were killed.

In 1917, because of the association of the Germanen Order with political terrorism, its Bavarian chapter changed its name to the Thule Society "to spare it the attentions of socialist and pro-Republican elements" (ibid.:144). The Thule Society retained many of the bizarre occult theories originated by Blavatsky and

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The above is obviously self-contradictory and pure fabrication. The Weimar Republic did not exist in 1917, and thus there was no "political terrorism" against it by the Germanen Order to motivate a name change. The facts are quite otherwise. As Goodrick-Clarke says, the Germanen Orden held right-wing meetings, and the term Thule Society was adopted in 1918 as a cover name. There was a split in the Germanen Order in 1916. It was more or less dormant until the end of the war. Only the Munich chapter of the break-away faction adopted the Thule name, and it wasn't necessarily the branch involved in political assassinations.

The head of Thule, Rudolf Glauer, who adopted the name "Baron Rudolf von Sebottendorf," was twice married and originally joined the Germanen Order in response to an advertisement inviting "fair-haired and blue-eyed German men and women of pure Aryan descent to join the Order." He left the organization in 1919, and later left Germany, returning in 1933. He fell into disfavor with the Nazis, who briefly interned him in 1934. He then left for Turkey, where he committed suicide at the end of WW II.

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"had close ties to Crowley's organization" (Raschke:339). Historian Wulf Schwarzwaller writes,

Briefly, the creed of the Thule Society inner circle was as follows: Thule was a legendary island in the Far North, similar to Atlantis, supposedly the center of a lost, high level civilization. But not all secrets of that civilization had been completely wiped out. Those that remained were being guarded by ancient, highly intelligent beings...The truly initiated could establish contact with these

beings...[who could endow the initiated with supernatural strength and energy. With the help of these energies of Thule, the goal of the initiated was to create a new race of supermen of "Aryan" stock who would exterminate all "inferior" races (Schwarzaller:66f.).

The leader of the Thule Society was a man named Rudolf von Sebottendorf but its chief organizer was Walter Nauhaus, a former member of the Wandervogel (Goodrick-Clarke: 143). Members of the Thule Society who figure prominently in the rise of Nazism included Hans Kuhnert, Dietrich Eckart and Rudolf Hess. In 1919 Kuhnert founded Germany's largest "gay rights" organization, the Bund für Menschenrecht ("Society for Human Rights") which counted SA Chief Ernst Röhm among its members (J. Katz:632n94). Eckart, meanwhile, was a founding member of the German Worker's Party and became Adolf Hitler's mentor (Shirer:65). Like Hitler, Eckart was a subscriber to Ostara (J. S. Jones:301, n.91).

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The above is a false attribution to Goodrick-Clarke, who doesn't associate Nauhaus with the Wandervogel but says he spent his leisure time as a youth rambling about the countryside with a "voelkisch {nationalist} youth group."

Neither Katz nor Goodrick-Clarke are sources for the allegations of Thule membership. On the contrary, Goodrick-Clarke specifically states (page 221) "While Eckart and Rosenberg were never more than guests of the Thule during its heyday...." Dietrich Eckart and Alfred Rosenberg attended some Thule activities as guests, but never as members. On page 149, Goodrick-Clarke notes that in 1918 future prominent Nazis Gottfried Feder, Alfred Rosenberg, Dietrich Eckart, and Rudolf Hess were among guests of Thule. In the absence of a reliable citation, it is questionable whether any of those mentioned by The Pink Swastika author actually belonged to Thule.

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Eckart is said by some to have been involved in Tantric occult sex rituals "similar to Crowley's," and even to have initiated Hitler into such activities (Raschke:399). While the reliability of the original source for this information has been questioned, perversion of this type would be consistent in the profile of someone whom Hitler had chosen to be close to -- as we will see later when

{Below is Page: 62 }

we examine Hitler's life in more detail. We do know that Eckart was one of the most enthusiastic followers of Otto Weininger, a leading homosexual supremacist whose theories denigrated women (Igra: 100). There is no question at all that Eckart was instrumental in Hitler's early successes. "With Eckart as his mentor," writes Schwarzwaller, "the gauche and inhibited Hitler -- the unsuccessful painter, former PFC, who had not even been promoted to corporal because of '[l]ack of leadership qualities,' quite suddenly.. became an outstanding organizer and propagandist" (Schwarzwaller: 68).

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As said earlier, Schwarzwaller has no notes or references and can't be regarded as a serious source of information. What's

interesting is what the Pink Swastika author left out of the quote: "There can be no doubt that Eckart - who had been alerted to Hitler by other Thulists - trained Hitler in magic techniques. He saw that there was an untrained potential in him and wanted to shape it. With Eckart as his mentor..." In other words, if we are to believe Schwarzwaller, Hitler's rise to power was achieved through the use of Black Magic, and that explains how "the gauche and inhibited" Hitler could become such a powerful speaker and swayer of audiences. But of course the author of The Pink Swastika couldn't allow a suggestion that magic works.

A reliable source on Hitler's military career that agrees with others is Waite (1977) pages 200-205, "Hitler as War Hero." (See the bibliography -- Waite is often quoted for other purposes by the Pink Swastika author.) Waite says "There is no evidence of his {Hitler's} 'bucking' for a noncommissioned officer grade or for a transfer. He liked his job." The insinuation of Schwarzwaller is that Hitler was unable to gain promotion, whereas Waite's understanding is that he never tried. Thus, the above is a misrepresentation. The particular paragraph in Schwarzwaller opens "There can be no doubt that Eckart -- who had been alerted to Hitler by other Thulists -- trained Hitler in magic techniques. He saw that there was an untrained potential in him and wanted to shape it. With Eckart as his mentor..." As for the "magic," the immediately preceding paragraph in Schwarzwaller is a discussion of "white" and "black" magic and C. G. Jung's opinion of it. It's rather strange that the fundamentalist authors of The Pink Swastika use as an authority a man who attributes Hitler's powers to the successful mastery of magic -- of course they hide this part of the discussion, their fundamentalist religion not particularly willing to admit that magical powers "exist."

Hitler was wounded twice, being gassed the second time, in 1918, and received both the Iron Cross and the Iron Cross First Class for his heroic exploits. He was one of rather few soldiers to be awarded the latter. It, more than anything, was responsible for his successful political career. He had relocated from Austria to Germany. He had shirked service in the Austrian military but eagerly enlisted in the German Army. His major liability in Germany was his Austrian origin. The Iron Cross First Class changed all that, for Germans no longer regarded him as a mere Austrian. In one of the supreme ironies of history, Hitler received that all-important medal because of the recommendation of his regimental adjutant, Hermann Gutmann, a Jew.
 *** {end comment 62-1}

Like Roehm and Lanz, Eckart claimed credit for "creating" Hitler. In 1923, shortly before his death, Eckart wrote to a friend, "Follow Hitler! He will dance, but it will be to my tune. We have given him the means to maintain contact with them (meaning the "masters"). Don't grieve for me for I have influenced history more than any other German" (ibid. :69). Though he would later ridicule many of the occultists and their ideas, Hitler dedicated his book, Mein Kampf, to Eckart, and at one time called Eckart his "John the Baptiser" (ibid. :70).

The Thule Society member who would rise the highest in Nazi circles, however, was Rudolf Hess. Hess, a homosexual who was one of Hitler's closest friends, eventually became the Deputy Fuehrer of the Nazi Party. In addition to his involvement with the Thule Society (Toland: 124), Hess belonged to yet another offshoot of the Theosophical cult. It was an organization called the Anthroposophical Society, formed in 1912 by Rudolf Steiner. Steiner was a former leader of the German Theosophical Society who split with the group following their "discovery" of the new

"messiah." Hess was also a firm believer in astrology (Howe: 152).

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Hess was married and many will remember his son's efforts for years after the end of World War II to get him released from Spandau prison. The "Toland" work seems missing from the Pink Swastika bibliography, and thus can't be checked.

While the author neglected to include Toland in the bibliography, Waite (1977) refers to Toland's 1976 Adolf Hitler. Waite says "Another unreliable 'memoir' has caused further misconceptions about Hitler's life. John Toland used this spurious source for his biography... a 250 page type-script entitled "My Brother-in-Law Adolf" and written about 1940 by Brigid Dowling Hitler." Waite calls most of her "memoir" an invention.

William Shirer, the journalist whose "The Rise and Fall of the Third Reich" has become a popular classic, is no friend of homosexuality and doesn't hesitate to denigrate Ernst Roehm for it. It's hard to believe that Shirer would not have mentioned homosexuality in the cases of Hess and Eckart if he had had any reliable indication of it. He refers to Eckart as one who had "...led ...the bohemian vagrant's life, become a drunkard, taken to morphine and, according to (journalist Konrad) Heiden, been confined to a mental institution..." but he never charges him with homosexuality.

Other responsible authors also omit these wide-ranging charges of homosexuality, saying at most that people in some cases made jokes or spread rumors, as about Hess.

The Howe reference is another of the Pink Swastika author's famous fabrications. The only mention of Hess on page 152 is "Hofweber was a close personal friend of Rudolf Hess. According to Herr Goerner, Hofweber regularly sent copies of Krafft's bulletin to Hess." Now Krafft was a man interested in astrology who published an "Economic Bulletin" which Howe says contained "a surprising mixture of straightforward economic and political information, cosmic speculation, and articles on topics that happened to be of interest to him. Any casual reader would probably not have been immediately aware that the document in his hands had come from an astrological stable." So Hess might have had no idea that the things mentioned by Howe on page 152 and preceding pages had anything to do with astrology. That's a far cry from the claim that Howe said Hess was a "firm believer" in astrology.

In other places in Howe's book there is mention of rumors that circulated at the time that Hess might have had some interest in astrology, but they're unreliable, and Howe says some of the material has to be taken "with a pinch of salt." There's nothing anywhere in Howe that would support the claim that Howe stated Hess was a "firm believer" in astrology.

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Eckart and Hess were not the only members of the Thule Society who influenced Hitler. Waite writes,

In describing his initiation into politics at Munich in 1919, Hitler stressed the importance of a little pamphlet entitled "My Political Awakening" [written by] a sickly fanatic called Anton

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Drexler. . Drexler was an adjunct member of the Thule Society, the most influential of the many

racist anti-Semitic groups spawned in Munich during the immediate postwar period.. By the time of the revolution of 1918, the society numbered some 1500 members in Bavaria and included many of Hitler's later supporters. Hitler himself it is reported "was often a guest of the Society"... The actual German Worker's Party -- which was to become the mighty Nazi movement.. differed very little from the discussion groups and activities of the Thule Society or the other racist groups to which all the founders belonged. (Waite, 1977:115).

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Drexler was not a sickly fanatic, but a railway mechanic. He was not a member of Thule, the "adjunct" being somewhat confusing. As Goodrick-Clarke pointed out, Waite, writing in 1977, would unlikely have had reliable sources on Thule and similar groups. Thule supporters were drawn principally from lawyers, judges, university professors, and others of the "upper crust." Karl Harrer was given the task of trying to spread Thule's nationalist ideology to the working classes by forming a workers' ring. Drexler was the most active member of this discussion group, which drew fewer than seven people to its weekly lectures. In December, 1918, Drexler urged the tiny band to form a political party, which was done on January 5, 1919. On September 12, 1919, Hitler attended a meeting of the party in the capacity of spy for the German Army.

The better researched work of Goodrick-Clarke doesn't mention Hitler as a guest of Thule. Moreover, his account of the founding of the worker's circle and the party is quite different from Waite's, and likely more reliable. Waite is simply wrong in much of what he says that involves Drexler. (The humble railway worker would have been odd company for Thule's lawyers, judges, professors, aristocrats, industrialists, doctors, scientists, and rich businessmen.

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Yet another prominent Nazi who was strongly influenced by the German occult movement was Heinrich Himmler. Himmler maintained a close relationship with a prominent occultist named Karl Maria Wiligut, who became known as the "Rasputin of Himmler" (Goodrick-Clarke: 177). It is not clear if this designation is meant to imply that Wiligut shared the infamous Russian's penchant for sexual licentiousness. Wiligut claimed to have a gift of clairvoyant "ancestral memory," certainly quite useful to the racial purists of the Nazi Party who were concerned with proving their own Aryan heritage. Wiligut was responsible for designing the Death's Head ring worn by members of the SS.

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Contrary to the above, it is very clear in Goodrick-Clarke what the nickname "Rasputin" referred to. Rasputin frustrated the Russian bureaucracy by being able to influence Tsar Nicholas to countermand policies advocated by government ministers. In just that way, Wiligut could influence Himmler to overrule the sensible decisions of the bureaucracy of the SS. Goodrick-Clarke devotes a whole chapter to the issue, and the Pink Swastika author either didn't read it, doesn't know anything about Rasputin, or is being deceptive.

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Under Himmler, the SS became a veritable occultic order.

Christian names of SS soldiers were replaced with Teutonic names, and all members were required to maintain the strictest secrecy and detachment from the rest of society (Sklar:100). In later years Himmler spent vast sums of money on esoteric research projects such as an expedition to Tibet "to look for traces of a pure Germanic race which might have been able to keep intact the ancient Nordic mysteries" (ibid.: 102).

Himmler may well have been a homosexual (one source is cited later in the book), however, his neurotic obsession with se-

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crecy largely shielded him from disclosure of his private life. He did, however, foster the cult of the mannerbund among his men. Some report that SS special forces training required recruits to soap each other's bodies during showers to establish mutual dependency (Reisman, 1994:3). Later, Himmler would make empty threats against homosexuals in public pronouncements, but it is clear that he was completely comfortable being part of Adolf Hitler's clique of pederasts.

In any case, we can see that the occult roots of the Nazi Party ran deep into German history. We can also see that many of the leading occult figures responsible for this legacy were homosexuals. From ancient pagan roots, through Blavatsky, to List and Lanz, and to Hitler himself, the evolution of homo-occultism gave the Nazis their theories of an Aryan Master Race and their justification for the vicious extermination of "inferior" life.

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Chapter Three

The Homosexual Roots of Fascism

Another area of history we must explore in order to understand the Nazis is the origin of fascism and national socialist ideology. Once again we find a high correlation between homosexuality and the development of a mode of thinking which we identify with Nazism. In his 1964 work, *Varieties of Fascism*, historian Eugen Weber traced "the pattern of the planned totalitarian state back to Plato's Republic and the Fascist mentality to the turbulent, unscrupulous Calicles who appears in another Platonic dialogue, *Gorgias*" (Weber: 11).

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Weber didn't "trace" fascism back to Plato. He's trying to show that the origins of National Socialism can't be so easily traced. He mentions Spengler's attempt to trace the modern Socialist state to ideas of Frederick the Great, and F. L. Schumann's idea that National Socialism came from German Romantics such as Friedrich List and Ferdinand Lassalle. Weber is saying if you're going to try to blame them, "It is equally possible to trace the pattern of the planned totalitarian society back to Plato's Republic and the Fascist mentality to the turbulent, unscrupulous Calicles who appears in another Platonic dialogue, *Gorgias*." Weber is writing with irony, to show the absurdity of these attempts. Either the Pink Swastika author misunderstands Weber, or he is deliberately distorting what he says to try to pin totalitarianism and fascism on the "homosexual" Greeks.

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So here we begin. The inspiration for the fascist state comes from Plato, the outspoken pederast and male supremacist of ancient Greece. Plato is revered as the preeminent classical philosopher, though few today are aware that he advocated man/boy sex. A prototypical statement by the philosopher is recorded in George Grant's *Legislating Immorality*: "Through the nightly loving of boys, a man, on arising, begins to see the authentic nature of true beauty" (Grant, 1993:24). Voltaire once remarked of the propensity of classical philosophers, "Once, a philosopher, twice, a sodomite!" (ibid.:28). Plato's *Republic* is his best known work. The following is a summary of the *Republic* from W.K.C. Guthrie's *A History of Greek Philosophy*:

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The *Republic* (c.370 BC) advances many of Plato's principal ideas, notably those concerned with government and justice. Composed as a debate between Socrates and five other speakers, The *Republic* is best known for its description of the ideal state (based on Sparta), which Plato argues should be ruled by philosopher-kings (Guthrie in Grolier).

As we have noted, the Spartan society was dominated by a pederastic warrior cult that featured mandatory induction of twelve-year-old boys into homosexual partnerships with adult men. Like all such cults, the Spartan military was rigidly hierarchical and elitist. Plato's concept of the "philosopher-king" is that of an autocratic leader appropriate to such a culture. The philosopher-king rules over a kind of fascist utopia. Interestingly, Plato's idealized society in the *Republic* includes the elimination of the family as a social unit (Cantarella:59). It should be noted here, however, that Plato reversed himself in later years on the issue. His last work, the *Laws*, asserted the value of the family and the moral wrongness of homosexuality (*Laws*: 841A-841D).

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The comment below on Weber is a distortion. Weber's not claiming that Frederick the Great had anything to do with National Socialism. Quite the contrary, it's Oswald Spengler who mentioned Frederick as forming a prototype of the modern Socialist state, and Weber tries to show how futile these attempts at showing a chain of causation are.

*** {end comment 66-1}

The next figure cited by Weber in the historic development of National Socialism is Frederick the Great (1712-1786) "founder of the perfect Prussian bureaucracy" (Weber: 11). Frederick clearly fit Plato's description of a philosopher-king. He established a strict military order and used his elite forces to great advantage, expanding his Prussian empire through ruthless lightning strikes against neighboring countries. He was also a homosexual, and, coincidentally, one of Adolf Hitler's greatest heroes (Waite, 1977:112). Historian Noel L. Garde writes,

Frederick's homosexual inclinations, of which Lt. Katte in his youth was the principle {sic} object, were attested by many authorities, notably Voltaire and Frederick himself... The other young men besides

Katte were... Baron Frederick Trenck, Count

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Keyserlingk, Count Goerz and an Italian named
Barbarini (Garde:448).

in recent years Frederick has been praised as a model of social liberalism and humanitarianism. Another side of this man, however, explains the attraction of Hitler and the Nazis to him. Igra describes him:

Frederick hated women, as such. Die Frau was always a Schimpfwort, an expression of contempt, with him... 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 though [Martin] 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 applies to soldiers, Frederick forced the majority of his officers to remain unmarried... In his armies 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 own life at any moment he considered opportune (Igra: 18f.)

The National Socialist brand of fascism began in the mid-1800's with the German socialist leader Ferdinand Lassalle, founder of the radical Universal German Workingmen's Association (UGWA) (Weber: 11). Lassalle is remembered for his political rehabilitation of the notorious pederast, Jean Baptiste von Schweitzer, after the Social Democrat Party had expelled him. Schweitzer was

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Another misstatement of material from Weber. He doesn't say Lassalle was a founder of National Socialism, he says that another author makes that claim. And in this section Weber is showing that different authors claim different origins for the movement. Weber's trying to show that these conflicting theories are wrong, he's certainly not supporting them.

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a talented lawyer who, in 1862, had become editor of the main periodical of the German socialist movement, Sozialdemokrat. In August of that year, two elderly ladies, enjoying a quiet stroll in a public park in Mannheim, accidentally came upon Schweitzer and a school-boy. Schweitzer was sodomizing the boy in the bushes. He was arrested, given two weeks in jail, and disbarred (Steakley: 1ff).

The Social Democrats disowned Schweitzer, but only one year later Lassalle took Schweitzer under his wing (J. Katz:567n.), stating that a person's sexual tastes had "absolutely nothing to do with a man's political character" (Linsert: 178). Schweitzer became president of the UGWA in 1867, and on September 7 of that year was elected to the Reichstag (parliament) of the North German Confederation (Steakley: 1ff).

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The above is somewhat misleading. Steakley says the ladies found "Schweitzer and an unidentified young man in a highly compromising situation." Steakley includes a quote from another socialist, August Bebel, who wrote fifty years after the event that it was a "school-age boy." Neither Steakley nor Bebel used the term "sodomize," and it is most likely that fellatio, not anal intercourse would have been involved. (Heterosexual school boys are not likely to volunteer for anal intercourse anywhere, let alone in bushes, but being fellated would be quite appealing to many.)

Lassalle didn't found his group until 1863, one year later. When Schweitzer attempted to join the Frankfurt chapter, members contested his acceptability, but Lassalle intervened, saying to him "Assuming that what the newspapers said at the time about the reason for your conviction was true, I know one thing: the regrettable and, in my taste, incomprehensible inclination imputed to you is one of those trespasses which have absolutely nothing to do with a man's political character. Such a reaction toward a man of your character and intelligence proves only how confused and philistine the political concepts of our people still are...."

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Frederich {sic} Nietzsche

Among the several men who have been dubbed "the Father of National Socialism" (including Jorg Lanz von Liebenfels), Frederich {sic} Wilhelm Nietzsche (1844-1900) is probably most 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 aristocracy" of the *uebermensch* or Superman, whose "will to power" was grounded in the material world (Wren in Grolier).

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It should be clarified that Peters doesn't consider Nietzsche the "Father of Fascism." Peters says (page ix), "Volumes have been written about Nietzsche. He has been hailed as the herald of a new dawn of consciousness and cursed as the father of fascism." It is said that the Nazis misunderstood Nietzsche's work and were wrong in claiming him as their inspiration, though they were aided in this myth by Nietzsche's unscrupulous sister. MacIntyre says of Nietzsche, on page 188 of his book, "His works do not support Nazism, or anything like it, and Nietzsche himself, I feel certain, would have looked with horror on what was done in his name. He opposed German nationalism and every mass movement; he distrusted ideologues; and he loathed anti-

Semitism.

There's nothing in Peters to suggest Nietzsche was homosexual, and he says the Freud/Jung story about his visiting a male brothel is just an unsubstantiated rumor. Indeed, Peters offers incidents suggestive of heterosexuality.

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According to Macintyre in *Forgotten Fatherland: The Search For Elisabeth Nietzsche*, Frederick (sic) Nietzsche never married, had no known female sex partners, but went insane at age 44 and

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eventually died of syphilis. 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 Community of the Special, he relegated women to the role of breeders and sexual slaves. Men, on the other hand were to be bred for war (Agonito:265f.).

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The material allegedly cited from MacIntyre is outright fabrication. MacIntyre says nothing about Nietzsche having no known female sex partners. He does speak on page 108, of Nietzsche's desire for a woman. As for marriage, it must be remembered that Nietzsche contracted syphilis when he was only 22, and was thereafter hardly a good candidate for husband. The mention of Freud and Jung is really deceptive. What MacIntyre actually says is, "He had certainly visited a brothel in Cologne in 1865, but had been embarrassed and played the piano to cover his shame before fleeing into the night. Thomas Mann believed he later went back to the brothel; Freud and Jung helped to spread a rumour that he had caught the disease in a Genoese male brothel, for which there is no evidence." It should be noted that the Columbia Encyclopedia mentions a nerve disease, but not syphilis, and that his sister denied he ever had the disease, though he thought he had it. An acquaintance denied that he ever even had sex, but Nietzsche was educated enough that he wouldn't have thought he had syphilis unless he had sex. His sister's denial can be seen as part of her self-serving campaign to uphold her brother's image and income from his writings.

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One of Nietzsche's closest friends and another hero of Adolf Hitler was Richard Wagner, the composer. Wagner was the subject of a 1903 book by Hans Fuchs called *Richard Wagner und die Homosexualitat* ("Richard Wagner and Homosexuality") in which Fuchs recommends art as a means for homosexual emancipation (Oosterhuis and Kennedy :86).

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 proponent, Elisabeth, would enthusiastically dub Hitler the "Superman" her brother had predicted (ibid. :220). Indeed, Elisabeth's adulation of Hitler was returned by the Fuehrer. 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 {sic}: 187). And W. Cleon Skousen writes that when "Hitler wrote Mein Kampf, it was as though Nietzsche was speaking from the dead" (Skousen:348).

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Whatever Lichtheim might say, MacIntyre says this of Nietzsche on page 188: "His works do not support Nazism, or anything like it, and Nietzsche himself, I feel certain, would have looked with horror on what was done in his name. He opposed German nationalism and every mass movement; he distrusted ideologues; and he loathed anti-Semitism."

*** {end comment 69-2}

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

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power," "live dangerously," and "Superman," but more significantly, Nietzsche became a hero to the masses as well. German intellectuals canonized Nietzsche through the 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 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).

The Cultural Elites

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 Special. "George and his disciples," writes Oosterhuis and Kennedy, "...revivified 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 appointed George as President of the Nazi Academy of Letters (a post which he turned down) (Mosse:60).

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Mosse states that "Men as diverse as Friedrich Gundolf, the literary scholar at Heidelberg, of Jewish descent, and Werner von Stauffenberg, who in 1944 was to make an unsuccessful attempt on Hitler's life, were among George's disciples. But so was Ernst Bertram, the philosopher, who collaborated with the Nazis. George himself died in 1933 in self-imposed exile from the Third Reich, sending his refusal to serve as president of Goebbels's Academy of Letters through a Jewish disciple."

Thomas Mann (see below) did nothing to popularize Nietzschean fascism. What he does have in common with George was his flight from Germany after Hitler took power, and his tolerant attitude toward Jews, such as the woman he married.

Despite the Pink Swastika author's attempts to link homosexuality and Nazism, the fact is that leading figures such as Mann and George would have nothing to do with Nazism and its anti-Semitism, one taking a Jew as his wife, and the other delivering to the Nazis the ultimate insult of choosing a Jew to communicate with them.

*** {end comment 70-1}

Among other works, Thomas Mann is famous for a 1912 novella called *Der Tod in Venedig* ("A Death in Venice"), in which "an aging writer risks life and reputation in his attempts to gaze

{Below is Page: 71 }

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, two of whom became homosexuals.

Nietzsche's influence extended beyond the German border. Gabriele D'Annunzio, a playwright and the founder of fascism in Italy (N. Jones: 100f.), was strongly impacted by Nietzschean philosophy (Pacifici in Grolier). D'Annunzio, while famous for his affairs with aristocratic and celebrated women in Italy, may have also had homosexual inclinations. One of his plays, called *Spring's Awakening*, featured a cast of school-boys whom he "allowed to experience all forms of sexuality ...[including] homosexual lovemaking between the boys" (Mosse:61). D'Annunzio's successor, Benito Mussolini, acknowledged a debt of gratitude to Nietzsche as well (Peters:212).

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The above shows unbelievable confusion on the part of the Pink Swastika author, but it typifies the sloppy level of his "research." As Mosse quite clearly says, the play *Spring's Awakening* was written by Wedekind, not D'Annunzio -- its title is German, *Fruehling's Erwachen*.

Unbelievably sloppy scholarship, evidenced by an inability to keep straight information in two adjacent paragraphs, has led the Pink Swastika author to use a play actually written by Wedekind as the basis for insinuations that D'Annunzio might have engaged harbored homosexual "inclinations."

It should be noted that in Wedekind's play the boys also engaged in masturbation and promiscuous heterosexual activity.

*** {end comment 71-1}

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 Gedachiniserbaut (sic) ("Frederich Nietzsche Memorial Building") was opened in August of 1938 (McIntyre:192).

An interesting aside to this story is the fact that in 1886 Elisabeth 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 (sic):5,205ff.). Another interesting fact is

{Below is Page: 72 }

that Rudolf Steiner, who would later found the occultic Anthroposophical Society, was briefly involved with Elisabeth in the management of the Nietzsche Archives.

{Picture}

{Uniformed Nazi standing in front of doorway festooned with garlands. Plaque above door identifies it as Hitler's Nietzsche Memorial}

Adolf Hitler's Nietzsche Memorial opened in 1938
{Picture caption}

Frederich (sic) 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 Germany 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's report was squelched by Elisabeth and her powerful friends.

The attraction of fascism for homosexuals appears in the history of other countries as well. As we noted earlier, pro-Nazi fascist organizations in both England and France were headed by homosexuals. In England, the organization was called the Anglo-

{Below is Page: 73 }

German Fellowship, and was headed by British homosexuals Guy Francis de Money 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, both men were homosexuals. (Costello:300ff.). Homosexualists John Lauritsen and David Thorstad report that in the Soviet Union, homosexuality became known as "the fascist perversion" during the 1930's.

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).

Once again we see that the roots of Nazism are fundamentally interrelated with the homosexuality of its philosophers. From Plato to Frederick the Great to Nietzsche the common denominator is homosexual behavior. Certainly not every fascist was homosexual, just as not every homosexual was fascist. But the glaring truth of history is that homosexuals bore a disproportionately large share of the responsibility for the rise of Nazism.

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The alleged material from Costello is a fabrication. Costello doesn't say that Pfeiffer headed the Radical-Socialist Party, and he doesn't say that Doriot was a homosexual. The Radical-Socialist Party was headed by Edouard Daladier, but Pfeiffer was at one time the party's secretary general.

The above assertion that homosexuals were "disproportionately" involved in the development of fascism is similar to asserting that Jews were "disproportionately" involved in the development of Communism. In fact, there is more evidence to support the latter assertion. The Pink Swastika author has laid no foundation for asserting such a disproportionate influence. Everything in The Pink Swastika is selective and unrepresentative. Heterosexual Benito Mussolini was the original Fascist and had more influence on heterosexual Hitler than anyone else or anything else. Many German economic institutions and features of government were copied from Mussolini's Italy. Yet the Pink Swastika author says nothing of this.

The "glaring truth of history" is that homosexuals can be blamed for the rise of Nazism only by resorting to lies, as the Pink Swastika author so frequently does.

*** {end comment 73-1}

We have now looked at three separate and distinct realms of pre-Nazi German society which contributed to the foundation and success of the Nazi Party. In the German gay rights movement we saw the pederastic origins of the Hellenic revival and its influence on the youth and Freikorps movements. We also saw how the rift between the "Butch" and "Femme" factions of the homosexual movement laid the groundwork for the mistreatment of some homosexuals later in the Nazi regime.

In the realm of paganism we saw the importance of homosexuality in occultism and the influence of occultism in the development of Nazi thought. We have noted that many of the prominent occultists who influenced the growth of Nazism were homosexuals, and that a number of the early Nazis themselves were both homosexuals and occultists. Finally, we have seen that homosexuals and pederasts were integral to the creation and development of fascism and National Socialist philosophy.

Now that we have examined the relationship between homosexuality and the aspects of German thought and culture which

{Below is Page: 74 }

led to the development of Nazism, we can begin to examine more closely the formation and early years of the Nazi Party itself as well as the individuals, including Hitler, who led the Nazi movement.

{Picture}

{Marching youth with flags. The "boys" appear to be in their late teens or older -- perhaps they are leaders.}

Hitler Youth boys carry flags emblazened {sic} with swastikas and pagan symbols
YAD VASHEM
{Picture caption}

{Below is Page: 75 }

{Pictures}

{In the upper picture, a large group of SA are posed on a wide staircase, Roehm and others in front. The lower picture shows a group gathered around a table at which Hitler and some others are seated. }

The SA "Brownshirts" with Roehm (above) and with Hitler (below)
YAD VASHEM
{Picture caption}

{Below is Page: 76 }

{Picture}

{Face & chest of Himmler in uniform.}

SS Chief and Occultist Heinrich Himmler
YAD VASHEM
{Picture caption}

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Chapter Four

The Founding and Early Years of the Nazi Party

What was to become the Nazi Party began as an outgrowth of the Thule Society in late 1918. It started as a nationalist discussion group called the Political Workers Circle whose goal was to "extend the appeal of the Thule's nationalist ideology for the working classes" (Goodrick-Clarke: 150). The discussion group developed the idea of forming a political party in December of 1918, and did so on January 5, 1919, at the Furstenfelder Hof tavern in Munich. Adolf Hitler became a member of the German Worker's Party in September of that year. Shirer writes,

There were two members of this insignificant party who deserve mention at this point; both were to prove important in the rise of Hitler..Captain Ernst Roehm...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... Deitrich {sic} Eckart... often called the spiritual founder of National Socialism...became a close advisor to [Hitler]...introducing him to such future aides as Rudolf Hess (Shirer:64f.).

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In a very short time Hitler and Roehm began to wrest control of the small group from its founders. Within a few months they had forced the resignation of its Chairman, Karl Harrar {sic}, and begun to turn the group away from its origins as a secret society and

toward a new identity as "a mass party" (Fest, 1975:120). On April 1, 1920, they changed the name of the party to the National Socialist German Workers Party. Historian Joachim Fest describes the process Hitler and Roehm used in these earliest days of Nazism:

At the beginning [Hitler] went at things according to a sensible plan. His first task was a personal one, to break out of anonymity, to emerge from the welter of small-time nationalist-racist parties with an unmistakable image... making a name for himself -- by unceasing activity, by brawls, scandals, and riots, even by terrorism if that would bring him to the forefront... [but] Ernst Rohm did more for the NSDAP than anyone else. He held the rank of captain as a political advisor on the staff of Colonel Epp and was the real brain of the disguised military regime in Bavaria. Rohm provided the young National Socialist Party with followers, arms, and funds (Fest, 1975:126f).

By August of 1921, Hitler and Roehm had completed their takeover of the party. On the third of that month they founded the SA and began to assemble the cadre of sexual deviants who would form the core of Nazi leadership for years to come. A pamphlet circulated by disgruntled Nazi members prior to the Hitler takeover shows that the homosexuality of his supporters was no secret. Speaking of Hitler they said, "It grows more and more clear that his purpose is simply to use the National Socialist Party as a springboard for his immoral purposes" (Igra:70f). Hitler contemporary, Otto Strasser reports that

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The idea of Hitler and Roehm conspiring together to gain control of the party is a fabrication not mentioned in Fest. Fest mentions that Hitler was at odds with Harrer (page 120) but doesn't even introduce Roehm until page 127. It must also be remembered that these were the very early days of the party, 1919-21, and that Roehm was not aware of any homosexual inclinations at that time, for his homosexuality was not awakened until 1924, after Hitler's Putsch and imprisonment. So it's incorrect to speak of a homosexual founding of the party.

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Hitler did three things to popularize the party and quiet the threatening clash of wounded vanities. He shortened the name from Nationalsozialistische Deutsche Arbeiterpartei to the letters NSDAP; he adopted the brown shirt of Lieutenant Rossbach's veteran organization for the entire party; and he assumed the all-too-familiar swastika from Erhardt's group (Strasser, 1943:34).

Hitler's Clique of Pederasts

As we will see, almost all of the new leadership of the party were sexual deviants. But this fact raises a question that is found-

dational to our understanding of the Nazis. Who chose these men as Nazi leaders? Roehm, with whose lifestyle we are now quite familiar, was to some historians the true power behind Hitler's throne. As noted above it was primarily Roehm who organized, funded and armed the terrorist military arm of the party, choosing only homosexuals as officers. And it is true that the party met frequently in the Bratwurstglockl (Fest, 1975:135f.), a homosexual bar where Roehm kept a reserved table.

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Fest is not a reference for the above material. He only says "Noisy and attentive, these men surrounded Hitler all the time. Evenings after meetings the troop would drop in at the Ostaria Bavaria or the Bratwurstgloeckel near the Frauenkirche, or talk for hours over coffee and cake at the Cafe heck on Galeriestrasse, where a table was permanently reserved for Hitler..." He says nothing at this place about anything else in the above paragraph.

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Yet, despite Roehm's importance to the party, Adolf Hitler himself was the central figure of Nazism and increasingly it was he who determined the fate of every member of the party. Despite suggestions to the contrary, Hitler was not anti-homosexual. In fact, like Roehm, Hitler seemed to prefer homosexual companions and co-workers. In addition to Roehm and Hess, two of his closest friends, Hitler apparently chose homosexuals and other sexual deviants to fill key positions nearest to himself. Rector attempts to dismiss sources that attribute homosexuality to leading Nazis, but nevertheless lists them in some detail:

Reportedly, Hitler Youth leader, Baldur von Schirach was bisexual; Hitler's private attorney, Reich Legal Director, Minister of Justice, butcher {sic}

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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;... Walther 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).

*** {start comment 80-1}

The Pink Swastika authors note that Rector "attempts to dismiss sources that attribute homosexuality to leading Nazis," but they omit Rector's text on that point, thus setting a trap for the unwary reader who will put too much faith in Rector's list given in the above quote.

Here's the text that precedes the above:

"Of course, the SA was not the only place where Nazi gays were to be found. However, except for unquestionable cases of a person's heterosexuality, homosexuality, or bisexuality, one must be skeptical or at the least circumspect about taking as fact what some writers say

about certain individuals' sexual orientation and/or sexual activities.

"Depending on what writer one happens to be reading at any given moment, 'some Nazis were sexual perverts,' 'a number of Nazis were sexual perverts,' 'many Nazis were sexual perverts,' 'most Nazis were sexual perverts,' 'all Nazis were sexual perverts.' Reportedly Baldur von...."

So in this passage Rector is not asserting that any of the men listed were homosexuals, he's merely giving examples of the unreliable assertions of various authors. While the Pink Swastika authors do acknowledge that, Rector's point should be emphasized.

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Igra, who confidently asserts that the above men were homosexuals, cites still other Hitler aides and close friends who were known homosexuals. He states that Hitler's chauffeur and one-time personal secretary, Emile Maurice, for example, was homosexual, as well as the pornographer, Julius Streicher, whom Hitler appointed Gauleiter of Nuremberg. Igra writes,

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.. 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" (Igra: 72f).

The evidence for homosexual leanings in another leading Nazi, Joseph Goebbels, is rather thin, but adds further insight to the inner workings of the group. Goebbels, Reich propaganda leader and close aide to the Fuehrer, is reported to have had a party in 1936 that degenerated into a violent homosexual orgy. The party

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featured "torch-bearing page boys in tight fitting white breeches, white satin blouses with lace cuffs and powdered rococo wigs" (Grunberger: 70). Grunberger writes that Nazi roughnecks "were so affected by the rococo setting that they hurled themselves upon the bewigged page boys and pulled them into the bushes. Tables collapsed, torches were dimmed, and in the ensuing fracas a number of Party old fighters and their comely victims had to be rescued from drowning" (ibid:70). Goebbels may not have participated in the revelry himself, though Klaus Theweleit writes that there is a significant moment in Rossbach's account where he contests the rights of Goebbels 'of all people' to act as a moral arbiter'" apparently assuming that his meaning is "common knowledge' on the internal grapevine" (Theweleit, Vol 2:327).

{Picture}

{Hitler and Streicher seated on a sofa}

A rare 1925 photo of Adolf Hitler with close friend Julius Streicher from Streicher's private collection. THE BETTMANN ARCHIVE
{Picture caption}

Langer writes that "[even today Hitler derives sexual plea-

sure from looking at men's bodies and associating with homosexuals" (Langer: 179). He adds that Hitler's personal body-guard

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was "almost always 100% homosexuals" (ibid.:179). Remember also the fact that Hitler's greatest hero was Frederick the Great, a well known homosexual (Garde:44). Clearly, Adolf Hitler was not anti-homosexual, at least not in his personal lifestyle. Indeed, the evidence of Hitler's apparent preference for homosexuals is so overwhelming that, as have many historians before us, we naturally ask the question, "Was Hitler a homosexual?"

*** (start comment 82-1)

The Langer quote appears on page 196 of the 1972 Basic Books edition. Langer was not an historian, but a psychoanalyst who tried to draw a psychological picture of Hitler for the OSS (Office of Strategic Services) during World War II so that the allies could plan the war in a way that might take Hitler's psychology into account.

Things that Langer says have to be regarded as sometimes being psychological speculation rather than fact. Langer is, however, careful to give sources and enough cues so that his opinions can be sorted out from what others have said, and from what is fact. That Hitler derives "sexual" pleasure from looking at men's bodies is the speculation of a psychoanalyst, for Langer offers no evidence to support the assertion -- he just relies on psychoanalytic theory that men who watch body builders somehow are motivated by inner homosexuality.

Langer does not "add that Hitler's personal body-guard was 'almost always 100% homosexual.'" Langer very clearly states that Otto Strasser said that. Strasser is not a particularly trustworthy source. He and his brother Gregor were early supporters of the Nazis because of its socialist platform. They had disagreements with Hitler over this and a deep rift developed. Gregor was murdered in 1934 and Otto narrowly escaped Germany with his life. Otto wrote several books during World War II that are understandably propagandistic, and the charge of homosexuality in Hitler's bodyguard might well be nothing more than demonization of the enemy, as is so often done in wartime propaganda.

Nothing can be drawn, of course, from the alleged homosexuality of Frederick the Great. He was a hero to Hitler because of his accomplishments, which made him a hero to most people in Germany, and he was Hitler's hero long before Adolf knew of the allegations of homosexuality.

*** (end comment 82-1)

Was Adolf Hitler a Homosexual?

The short answer to this question is "probably not." Hitler was certainly not an exclusive homosexual in any case. 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 write that Hitler was a coprophile (a person who is sexually aroused by human excrement) and suggest that his sexual encounters with women included expressions of this perversion as well as other extremely degrading forms of masochism. It is interesting to note that all four women attempted suicide after becoming sexually involved with Hitler. Two succeeded (Langer: 175f). Hitler contemporary Otto Strasser writes of an encounter he had with Hitler's niece Gely:

Next day Gely came to see me. She was red eyed, her round little face was wan, and she had the terrified look of a hunted beast. "He locked me up, she sobbed. "He locks me up every time I say no!" She did not need much questioning. With anger, horror and disgust she told me of the strange propositions with which her uncle pestered her. I knew all about Hitler's abnormality. Like all the others in the know, I had heard all about the eccentric practices to which Fraulein Hofmann was alleged to have lent herself, but I had genuinely believed that the photographer's daughter was a

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little hysteric who told lies for the sheer fun of it. But Gely, who was completely ignorant of this other affair of her uncle's, confirmed point by point a story scarcely credible to a healthy-minded man (Strasser, 1940:72).

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Waite says (p 239) "{0}f the seven women who, we can be reasonably sure, had intimate relations with Hitler, six committed suicide or seriously attempted to. Yet Waite doesn't mention Hitler's first affair with Henny Hoffmann, daughter of his photographer, nor the possible affair with Leni Riefenstahl, who frequently visited him late at night, leaving early in the morning (Langer mentions these two). All in all, the differences in the numbers of Waite and Langer suggest that information is questionable on this subject.

One further thing is indicated, namely that the author of The Pink Swastika has not done his research. Had he read Waite thoroughly he surely would have mentioned six suicide attempts instead of merely four.

On the charge of coprophilia and other perversion, at the time Langer's psychological "reconstruction" of Hitler was released (1972), H. R. Trevor-Roper, Regius Professor of History at Oxford, wrote "There is not a shred of evidence on any of these matters." -- cited in Waite, page 237.

Langer's "evidence" likely was oral testimony Otto Strasser gave the OSS (mentioned in Waite) that elaborates the "strange propositions" of the above quote as having her urinate on him. As Waite says, "One might well raise questions about the reliability of Otto Strasser's testimony on anything. In particular, one might well wonder whether Geli would be likely to confide in him over such intimate matters." Waite points out that others reportedly testified similarly, though Langer did not name them.

Other "evidence" Waite offers comes from Konrad Heiden, another Hitler enemy (a Munich journalist, and Jewish) who fled Germany. Heiden gives no sources for his tale of a purloined letter Hitler allegedly wrote Geli two years before her death, supposedly proposing this sort of sex. Heiden wrote about this letter in his wartime (1944) biography of Hitler. In his 1936 biography of Hitler, Heiden alludes to "documentary evidence" but says "Considerations of every kind make it impossible to describe in more detail either this disposition (Hitler's alleged perversion) or the above-mentioned documentary evidence."

As Trevor-Roper said, there is no evidence, only rumor from Hitler's enemies who fled Germany when he came to power.

This particular issue has been treated at so much length, not to defend Hitler's non-existent reputation, but to illustrate that while it is easy to select quotes from multiple authors (Langer and Waite) to make an impressive case, actually digging back toward the original sources can paint quite a difference picture of the situation. That applies to most of The Pink Swastika.

*** (end comment 83-1)

Langer suggests that Hitler may very well have engaged in homosexual behavior, saying "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." He reports, for example on the testimony of Hermann Rauschning, a former Hitler confidante who fled Germany in 1935 (Wistrich:240). Langer writes,

Rauschning reports that he has met two boys who claimed that they were Hitler's homosexual partners, but their testimony can hardly be taken at its face value. More condemning would be the remarks dropped by [Albert] Foerster, the Danzig gauleiter, in conversation with Rauschning. 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 is not adequate proof that he has actually indulged in homosexual practices with Foerster, who is known to be a homosexual (Langer: 178).

Waite concurs:

There is insufficient evidence to warrant the conclusion that Hitler was an overt homosexual. But

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it seems clear that he had latent homosexual tendencies... 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 ["thou"]. But one cannot conclude that he therefore shared his friend's 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).

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"Bubi" is an affectionate diminutive of "boy" that may be compared with the Yiddish "boychikl" as a term of endearment not necessarily homosexual in connotation. It's wrong to draw a homosexual inference from its use.

The Waite passage is actually on pages 234-5 of his book. The 283 is actually the number of a footnote that appears in Waite's text at that point.

Waite is not the most reliable of researchers, and his comment on Hess should not be taken as definitive. He gives no reference for it, nor a citation for where he got the "Fraulein Anna" remark, and nowhere else in his book does he refer to Hess as homosexual. On the contrary, on page 45, where he mentions defects in Hitler's closest followers, Hess is merely mentioned as "mentally disturbed," not as homosexual, while Roehm is mentioned as homosexual, Goebbels has a club foot, Streicher was a sexual pervert, etc.

Waite does give a citation near this section for the OSS (U.S. intelligence agency) report on Hitler, which was made during World War II and gathered every bit of information and testimony from hostile witnesses. That suggests Walter Langer's The Mind of Adolf Hitler as a source for Waite's remarks, for Langer worked with the OSS and based his psychiatric evaluation of Hitler on their information. Indeed, on page 102 Langer mentions the "Fraulein Anna" epithet, and on page 212 he says Hitler associated with "notorious homosexuals, such as Hess and Roehm."

The trouble is that Langer was a psychiatrist, not an historian, and was working not to record history but to form a psychological profile of Hitler. His raw material was largely unverified hearsay from Hitler's enemies in exile. It's a shame that Waite has apparently taken what seems to have no more authority than gossip and added his own endorsement to it.

Finally, a number of more reliable historians have agreed with Konrad Heiden and various Nazis that Roehm wasn't aware of his own homosexuality until 1924, and broke with Hitler in early 1925, so one can hardly say that Hitler associated with a homosexual for the five years between 1919 and 1924.

*** {end comment 84-1}

According to Igra there exists documentary evidence 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). Lending credence to this is the fact 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 Schone Adolf" ("the handsome Adolf") and that later his looks "were also to some extent helpful in gaining

{Below is Page: 85 }

big-money support from Ernst Rohm's circle of wealthy gay friends" (Rector:52).

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Rector (page 57) speaks about Igra's allegations of documentation of Hitler's prostitution: "Regardless of the assumed authenticity of the allegations, in this case there surely can be no question that the documents concerning Hitler's homosexual hustling were false -- if, indeed, such documents ever really existed." The Pink Swastika author cites Rector often, but ignores him on this.

There were also many Jews living in Hitler's flophouse. Are we to conclude that Hitler was a closet Jew, or a "Jewophile" because of that? Actually, Langer used information such as that to conclude that Hitler was not an anti-Semite in his Vienna days, about 1910. Waite criticizes Langer for this, pointing out that the memoirs of one of Hitler's companions in Vienna state that Hitler had joined an anti-Semitic group in 1908. Thus triumphs historical archival research over psychoanalysis. (Then again... "memoirs" of the "Adolf-Hitler-was-a-friend-of-mine" genre have proved in many cases to be extremely unreliable.)

The quote about the flophouse appears to be inaccurate. The Basic Books edition, which has different pagination, says, on page 205 "Even in these days he lived in a flophouse that was known to be inhabited by men who lent themselves to homosexual practices, and it was probably for this reason that he was listed on the Vienna police record as a 'sexual pervert.'" The correct quote sheds interesting light on the matter. Instead of "homosexuals" they were "men who lent themselves to homosexual practices" -- quite likely this refers to young heterosexual men who earned money by having sex with better off homosexuals. (Most probably by allowing those men to fellate them.)

Langer is not an historian and seems rather gullible in accepting what "facts" -- such as the interview with Otto Strasser over the Geli Raubal affair and the spurious Vienna documents -- are put on his plate. That's understandable, for a psychoanalyst is used to hearing all sorts of weird fantasies from his patients and then having to concoct his analysis from their hidden inner meanings without being able to investigate their veracity in any detail.

The above quote from Rector appears in a caption under a picture of Hitler at age 30. Rector points out that "Der Schoene Adolf" was "a descriptive and affectionate term used by girls and women."

*** {end comment 85-1}

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 the time he was a teenager. His later public pronouncements against homosexuality never quite fit with the life-long intimacy -- sexual or otherwise -- which he maintained with men he knew and accepted as homosexuals. Those who would suggest that Hitler remained wholly or partly ignorant of the fact that the Nazi Party was filled with homosexuals may themselves be blind to an essential character quality of Adolf Hitler. Hitler not only knew that the Nazi Party was a virtual homosexual social club, it seems that this was the way he wanted it.

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To accuse a down-and-out teenager of "knowingly and intentionally surrounding himself with practicing homosexuals" because he lived in a flophouse where some of them also lived, is, of course, utterly ridiculous. The accusation exemplifies the ridiculous nature of

virtually every assertion made by the author of The Pink Swastika.
 *** {end comment 85-2}

Finally, in our look at Adolf Hitler, the man, we turn to Samuel Igra, a Jew who fled Germany in 1939 after twenty years of ob-serving Hitler and the Nazis:

For the purposes of the present investigations Hitler is important for what he has represented...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 the 1920's onwards, in a movement to gain supreme control of 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 [leader] of a band of evil men who were united together by a common vice [homosexuality] (Igra:26).

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The Nazi Rise to Power

Hitler continued to capitalize on the political unrest of the people to build the Nazi organization. The party's public image was greatly enhanced by the recruitment of Hermann Goering, a former World War I fighter ace who was revered as a war hero. Goering was probably not a homosexual though he was said to have been very fond of "painting his nails and putting rouge on his cheeks" (Fuchs: 160). He joined the party after hearing a speech by Hitler in which he vowed to rebuild Germany's military and crush the Treaty of Versailles. Hitler immediately set him to the task of training the SA as a military organization (Toland: 123), an accomplishment that further increased Nazi power.

By the fall of 1922 Hitler had become the symbol of renewed German nationalism to many in Germany, although the average citizen had little knowledge of Hitler's personal life or the lives of the Nazi leaders. At this point Hitler believed he would ultimately assume power in Germany through military strength and was not terribly concerned with portraying an image of morality. "The Party newspaper, writes Edouard Calic, "explained that Hitler wanted to organize the movement on a military basis to achieve power, and that if it was necessary he would lead an uprising to renounce the Versailles Treaty" (Calic:33). However, his attempt to implement his plan in the infamous Beer Hall Putsch proved so disastrous Hitler was forced to develop a different strategy.

A Change of Strategy

On November 8, 1923, Hitler attempted to take advantage of a period of political turmoil to seize control of the government of Bavaria. This ill-fated maneuver (later dubbed the Beer Hall Putsch) not only failed militarily, it put Hitler in prison for nine months, thus nearly ending the party. When he was finally released from Landsberg prison on December 20th, 1924, he an-

nounced that thereafter the Nazi Party would seek power through

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legitimate political means (ibid:64), which meant competing for seats in the German Parliament. This decision put the actions and goals of the party to the test of public opinion. Immediately, Hitler was confronted with this challenge. 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. (Shirer: 173).

By the next elections, however, Hitler learned that public opinion was not with him in the matter of homosexuality, despite Germany's international reputation as a haven for homosexuals. Incriminating letters which had been stolen from Roehm by a male prostitute (Plant:60) were leaked to the Social Democrat newspapers, severely hurting the Nazi election bid. This, of course, exacerbated the conflict between Hitler's lieutenants, and led Hitler to initialize the first in a series of public relations efforts to hide Nazi perversions from the German people. The greater part of these conflicts, interestingly, were between the homosexuals themselves who, according to Shirer "quarreled and feuded as only

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The Pink Swastika author seems to be extraordinarily confused, and obviously doesn't pay attention to the sources he quotes. As Plant says, the incriminating letters about Roehm were not published until 1932. What did happen in 1925 is that Roehm was involved in a lawsuit with the male prostitute who had stolen them. Roehm resigned from the party before the incident because of disputes with Hitler over matters having nothing to do with sex.

The issue of homosexuality didn't play a role in any election. The major issues were the economy and law and order. Hitler wasn't particularly interested in politics until after his putsch failed. Their first major national activity was the 1928 election. That was three years after Roehm scandal, and when Roehm was in South America. The Nazis won only 2.6% of the votes in the 1928 election. Roehm, the open homosexual, came back to Germany in 1930 and served very visibly as Hitler's liaison with the SA. In the 1930 elections the Nazis garnered 18.3% of the vote. In 1932 someone leaked the sex letters from Roehm's 1925 lawsuit to the Socialist newspapers, who published them. In the two 1932 elections the Nazis got 37.3% and 33.1% of the vote. Obviously the Pink Swastika author is "all wet" in claiming the letters "severely hurt" the Nazi election bid. The deteriorating

economy was the only factor in their success.

As the election results show, it was the Great Depression that began in 1929, an economic issue, that voters cared about, not homosexuality.

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men of unnatural sexual inclinations, with their peculiar jealousies can (Shirer: 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 (sic)-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 two assistants. One was Ulrichs Graf, the former butcher who had been Hitler's bodyguard; the other was Hans Frank, a young Nazi lawyer... This fine judicial triumvirate performed to the complete satisfaction of the Fuehrer. A party leader might be accused of the most nefarious crime. Buch's answer was, "Well, what of it?" (ibid.:174).

Obviously, assigning Graf and Frank to this intra-party "court," in itself made it a sham (at least in regard to homosexual crimes), since both were homosexuals. Walther may also have been one himself. The only purpose of this and later efforts ostensibly designed to address charges of sexual perversion among the Nazis was to hide the truth from the public. Here is the root of Nazi "anti-homosexual" policies.

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No evidence has been presented that Graf or Frank were homosexuals. Frank was married and his two sons participated after the war in a series of interviews with the children of high Nazi officials. Walther Buch was at Hitler's side during the 1934 Roehm purge and carried out his orders. When Heines was found in bed with his chauffeur, Buch received orders from Hitler for "'ruthless eradication of this plague-spot,'" as Konrad Heiden relates on page 372 of his 1936 biography of Hitler.

The Nazi court didn't have power to act on crimes. The Weimar government didn't give law enforcement over to private groups. Many sources quoted by the Pink Swastika author are encumbered with wartime propaganda or post-war revenge. Looking back more calmly after 50 years of peace, Conan Fischer writes that Uschla was formed by Hitler not to cover up indiscretions, but to strengthen his hold on the party after Gregor Strasser and Josef Goebbels had challenged him.

Fischer writes on page 71: "Initially at least, Hitler tolerated a greater degree of pluralism in party affairs. Of the twenty-three

party regions only Munich-Upper Bavaria was unreservedly under his control, while Gregor Strasser was allowed considerable organisational autonomy in northern Germany. This situation led to difficulties, however, as Strasser exploited his freedom of action to promote a new Nazi programme developed in co-operation with his brother Otto and the young radical, Joseph Goebbels, which Hitler regarded as inopportune in terms of its timing if not necessarily its contents.

"He could not allow this implicit challenge to his authority. Matters came to a head in February 1926 at a meeting of party leaders in Bamberg where he demanded unqualified loyalty from Strasser and the other north German radicals such as Goebbels. The meeting was dominated numerically by south German delegates loyal to Hitler, but in any case the north Germans proved compliant. In return for this both Strasser and Goebbels were given key party offices, the former becoming Chief of the Propaganda Office on 16 September and the latter Gauleiter of Berlin in November. Future organisational difficulties were to be resolved through an arbitration committee, the Uschla, whose members were appointed by Hitler."

One of Uschla's functions may have been to settle disputes between party members before the issues had to be taken to court, but there's nothing particularly sinister about a group trying to protect its reputation by settling disputes internally. In First Corinthians chapter five, St. Paul castigates the Christians at Corinth for suing each other in court in front of unbelievers and tells them to settle their disputes among themselves in private to avoid damaging the reputation of the church.

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As Nazi power grew, Hitler became increasingly dependent on the support of the German population. And, understandably enough, the German people were at the same time growing in-

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creasingly disgusted with the debaucheries taking place in German cities. This twofold influence on Hitler led him to take ever more hard-line public stands against homosexuality in order to cover up the truth about the party. The severity of his public reactions to each new scandal (especially the later ones) mitigated the impact of rumors which constantly circulated in German society about Nazi leaders. Hitler's strategy regarding all moral issues was to craft his rhetoric carefully "in order not to offend the sensibilities of the people" (Mosse: 159).

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The above is a misrepresentation of what Mosse says. Mosse refers to the addition of the words "in order not to offend the sensibilities of the people" to government decrees that affected morality. In the Weimar Republic, the President was allowed to rule by issuing decrees without requiring approval of the Reichstag in emergency situations. In the turmoil preceding Hitler's attainment of power the government had for a time bypassed the Reichstag by having President Hindenburg issue decrees. Hitler manipulated the Reichstag into passing an enabling law allowing him to rule by decree. Mosse doesn't say Hitler "crafted his rhetoric," but that he simply added those formulary words, which had been used in Wilhelmine and Weimar Germany, to all decrees involving morality.

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Roehm, of course, presented a particularly difficult problem

for the Nazis because of his militant support for what we know today as "gay rights." His SA men began to be referred to by the anti-Nazis as the "Brown Fairies" (Rector: 56). Shortly after Roehm's exposure in the German press he fled Germany to take a post in the Bolivian Army for several years until things settled down. It is unclear whether he made this move in response to a personal sense of disgrace about the publicizing of his pederastic activities, or whether Hitler had convinced him to get out of the public eye for the good of the party. In any case, Roehm's absence was only temporary. Plant writes,

In 1929 a party squabble threatened to tear the SA apart; a rebel group under Captain Walter Stennes had started a mutiny. Stennes taunted Roehm's stalwarts at a rally, dismissing them as "sissies in frilly underwear who couldn't order their boys around." As the rebellion grew more serious, Hitler ordered his old friend to return to Germany. Roehm did not hesitate to heed his Fuhrer's call and his armed squads quickly and ruthlessly suppressed the mutineers (Plant:60f.).

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Roehm had quit his party posts before the 1925 scandal. After the 1923 Putsch, Hitler no longer wanted the SA to be a secret military group, but that's exactly what Roehm wanted, so Roehm resigned his posts on May 1, 1925, as Konrad Heiden relates in his 1936 biography of Hitler.

Roehm didn't "flee" to Bolivia because of the letters or any other "exposure" in the press. He went because he needed a job. He resigned from the party in 1925, the scandal occurred in 1925, but Roehm didn't go to Bolivia until 1928. Konrad Heiden says on page 115 of A History of National Socialism that "Roehm had been officially reconciled to Hitler in 1927, and in the following year had been compelled for financial reasons to accept a commission in the Bolivian Army, to which he is still theoretically attached." (Heiden wrote the book before Roehm's death.) Heiden mentions in his Hitler biography that in 1925 Roehm had been convicted of a minor political crime and was jailed because he couldn't raise 300 Marks to pay his fine -- he had even advertised in the party newspaper asking for financial help, but none was given.

Plant's account of Roehm's return doesn't agree with others, but then the matter's not really a part of the major theme of his book. The 1929 rebellion was put down by Hitler himself by levying a tax on party members and offering the Berlin SA money. Hitler then fired the leader of the SA, Pfeffer, and assumed the post himself. He needed someone to do the actual running of the group and someone who could restore discipline, so he asked Roehm to come back. He didn't have any authority to "order" Roehm back, but he could offer him a job, which is why Roehm had left Germany in the first place. After Roehm returned and resumed effective leadership of the SA, the Berlin group caused trouble again, in 1930. The "ruthless" suppression was that much later, on April 1, 1931, Stennes and his faction were finally expelled from the party. (Heiden, op.cit.)

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While Roehm was away, the Nazis had been fairly successful at keeping their perversions out of sight. Most of the Nazis remained "in the closet," or at least out of situations that their political enemies could use against them. This, of course, changed

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when Roehm returned. Once again, stories of Roehm's exploits were passed along the grapevine. It would be old news, however, that hurt the Nazis again when Roehm's damaging letters were published once more by the newspapers belonging to the Social Democrats. These, along with articles on the homosexual practices of subordinate SA leaders, were published on the occasion of Roehm's appointment to head the SA (Oosterhuis and Kennedy:239n.). "Social Democrats and Communists," write Oosterhuis and Kennedy, "suggested [in their newspapers] that nepotism and abuse of power in the SA and the Hitler Youth had contributed to making homosexuality an essential characteristic of the fascist system" (ibid.:251). They were, of course, absolutely correct.

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The paragraph above is another misrepresentation. The most notorious SA scandal, that involving Heines and the Schilljugend, had happened in 1927, two years after Roehm quit the party. In fact, the paragraph is self-contradictory. The Pink Swastika author states that things were being kept "out of sight" while Roehm was away, but that a flurry of scandalous articles was published on the occasion of Roehm's appointment to head the SA. All those scandals didn't suddenly happen overnight. While the SA was under the command of a heterosexual they simply weren't significant news, but became newsworthy when Roehm was given his post. What is more, other, reliable sources say that the damaging letters weren't published until 1932, whereas Roehm was appointed in 1930.

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Hitler, confronted with this threat to the Nazi image, responded with a dual strategy. He first offered a limited defense of Roehm, saying, "His private life cannot be an object of scrutiny unless it conflicts with basic principles of National Socialist ideology" (Blueel {sic}:98). Hitler also attempted to draw a distinction between the party and the SA by portraying Roehm's proclivities as an aspect of military society. "[The SA] is not an institute for the moral education of genteel young ladies," said Hitler, "but a formation of seasoned fighters" (Blueel {sic}:98). The implication seems to have been that homosexuality was an odd quirk of military life that should be overlooked in light of the value of these soldiers' mission and experience. Furthermore, he promised expulsion from the party for continued "tongue-wagging" and "letter-writing" (Koehl:43).

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Hitler did indeed say "The sole purpose of any inquiry must be to ascertain whether or not the SA officer...is performing his official duties....His private life cannot be an object of scrutiny unless it conflicts with the basic principles of National Socialist ideology." {Plant page 61} That's why heterosexual adultery and sexual debauchery were overlooked and not acted against unless they affected job performance.

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Secondly, Hitler strengthened his rhetoric against homosexuality in German society at large. An article that appeared in the official Nazi newspaper in 1930 went so far as to threaten homo-

sexuals with extermination. Once again this was purely theatrical. Adolf Brand, whose openly homosexual magazine, *Der Eigene*, was by this time widely read in Germany, responded to the Nazi article with one of his own. Brand writes,

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Men such as Captain Roehm, 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 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 (Brand in Oosterhuis and Kennedy:236f.).

Despite Brand's protestations Hitler's ruse was quite successful in regard to the Nazis' political fortunes. The party fared well in the elections of 1932, and on January 30, 1933, Adolf Hitler was appointed Chancellor of Germany.

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Once again, the asinine assertion that elections were determined by the issue of homosexuality. As noted above in comment 87-1, where this assertion first occurred, it was the Great Depression that caused voters to swing toward the Nazis.

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Not everyone in Germany, however, was pleased with Hitler's ascension to power. Former Chancellor Kurt von Schleicher gave voice to an inner fear that foreshadowed his own death: "This pack of scoundrels, these criminals, these filthy boy streetwalkers! Well, they better not come near me" (Rector:64). Schleicher was later killed in Munich by Hitler's murder gang during the Roehm Purge (Fest, 1975:465).

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Once again, a misleading use of a quotation. Schleicher didn't say those words because Hitler came to power. Rector says that he was overheard to make the remark in a barber shop about the SA homosexual faction. There's nothing to indicate they were said in reaction to Hitler.

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{Picture}
{Hitler standing with Goering, both in uniform}

Adolf Hitler with Herman Goering
YAD VASHEM
{Picture caption}

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{Picture}
{Goebbels in suit -- head & shoulders}

Paul Joseph Goebbels
YAD VASHEM
{Picture caption}

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Chapter Five

The Persecution of Homosexuals

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With this chapter we come to what suggests itself as a possible motivation for one of the authors of this book, namely the "misuse" of the "Holocaust." Some Jews object when abortion protesters adopt the term "Holocaust of the pre-born" or when Blacks talk of a "Black Holocaust." The talk of a "Gay Holocaust" raises tempers far beyond the use of the word in connection with abortion or the slave trade, presumably because the Jewish holy books speak of homosexual acts as an "abomination" (even though they do so in the context of idolatrous temple prostitution). Other Jews, including some writers, feel that a "Holocaust mentality" is counter-productive -- for example damaging the future of Israel by hampering efforts to reconcile differences with its neighbors.

The Pink Swastika author notes the disgraceful anti-gay riot that occurred at Yad Vashem, Israel's Holocaust Memorial in May of 1994, when gay Jews were physically assaulted as they attempted to hold a remembrance ceremony for gay Jews who had died in the Holocaust (see page 123 of The Pink Swastika). It seems likely that the principal motivation of the Pink Swastika author is anger over the attempt of some gays to "share" in the Holocaust. Such anger is not exclusive to Jewish "Holocaust defenders." Some Blacks have accused gays of "pimping off the Civil Rights movement," while they have seldom, if ever, demonstrated anger at Latinos, Asians, American Indians, or other groups who might have used the term "civil rights" in their struggles. This demonstrates that their motivation is homophobia.

It's appropriate to introduce this issue at the beginning of a discussion of the persecution of gays. Everything the author of The Pink Swastika writes should be analyzed while keeping in mind the outrage that is aroused in some by linking the "abomination" of homosexuality with the "Holocaust."

The reader should be alerted to one valuable book that didn't make the reading list of the Pink Swastika author. Guenter Grau edited Hidden Holocaust? Gay and Lesbian Persecution in Germany 1933-45, published by Cassell in 1995 (original German in 1993). This very interesting book gives texts of various German documents relating to the persecution. It is similar to a book written to refute "Holocaust deniers" which documents the extermination of Jews. One can't help noticing that, in apparent deference to "Holocaust" sensibilities, the

title of the book is posed as a question "Gay Holocaust?" rather than an established fact.

There is another resource ignored by the Pink Swastika author. Robert Proctor's *Racial Hygiene: Medicine under the Nazis* (Harvard U. Press 1988) touches on Nazi attitudes toward and measures against homosexuals.

The Nazis usually grouped Jews and homosexuals together as menaces to the state, and some even tried to paint homosexuality as a Jewish disease, holding Jews responsible for it. Grau's book notes another interesting coupling, namely homosexuality and abortion. The Gestapo's "Reich Office for the Combatting of Homosexuality and Abortion" was headed by Josef Meisinger. In *Hidden Holocaust?* Grau notes that after the start of the war Messinger was transferred to Poland, where he instituted terrorist measures against Jews and Polish intellectuals. He was too brutal even for the Nazis, and was transferred to a post in Tokyo, where he had no policing duties.

Whether it is justified for gays, Blacks, or abortion protesters to offend certain Jews by appropriating the term "Holocaust" is for those groups to decide, but they should reflect carefully on it. There's actually very little, if any, use by gays of the term "Holocaust" -- they merely want it recognized that Hitler and his henchmen did carry out a very active program to eradicate homosexuality.

Gays should avoid using the term "Holocaust," for they have nothing to gain by it and only stir up ill feeling without achieving anything. At the same time, it has to be pointed out that neither abortion protesters nor Blacks have evoked so much venom, even though they have repeatedly and stridently appropriated the term "Holocaust" for their cause. That suggests that much of the objection to the "Gay Holocaust" is due to homophobia rather than to concern for the Holocaust, and that in itself is disrespectful to the memory of 6 million Jews. Their memory should not be tarnished by perpetuating intolerance of any minority.

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Homosexualist revisionists assert that Hitler's ascension to the Chancellorship marked the beginning of a homosexual Holocaust in Germany. For example, Plant writes, "After years of frustration.. Hitler's storm troopers now had the opportunity to smash their enemies: the lame, the mute, the feeble-minded, 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).

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The term "revisionist" is not at all appropriate in reference to Rector and Plant. A "revisionist" attempts to rewrite history by marshaling evidence to make a case that the interpretation of events generally accepted by historians is wrong. Neither Plant nor Rector tries to revise a generally accepted version of history. They both merely shed light on aspects of it that have received little attention in the past.

The term "revisionist" was perhaps popularized in reference to the history of Communism, and before that to "revised" extensions of Marxist theory. The Soviets revised existing history to bolster their

cause, and Communists accused each other of "revisionism." More recently the pejorative connotation of "revisionist" has been intensified as "Holocaust deniers" have re-evaluated documentation and presented a case for denying that the Nazis ever carried out a campaign to exterminate Jews using poison gas facilities.

The Pink Swastika author fits perfectly the definition of "revisionist," in that he would set history on its head by having the homosexual victims of Nazism become responsible for their own persecution by allegedly having been responsible for the founding of the Nazi party. Indeed, he goes further, claiming that homosexuals bore main responsibility for the Holocaust and for brutalizing Jews in the concentration camps. To lend any credibility to these assertions in the face of overwhelming evidence to the contrary, he has invented the "butch/femme" dichotomy introduced earlier in this book. The secret "butch" (masculine) homosexuals ran the Holocaust and the Nazi government, and persecuted only the "femme" (effeminate) homosexuals they allegedly despised.

One major difference between the persecution of homosexuals and that of Jews, Gypsies, Jehovah's Witnesses, and certain other groups, was that homosexuality runs through all groups everywhere, and that it was difficult to identify homosexuals. Jehovah's Witnesses were registered on membership rolls or could be rounded up when they gathered in their churches (homosexuals were rounded up in raids in gay bars and other gathering places, of course). Jews also appeared on lists, and had in addition been entered into a government registry long before anyone dreamt of the persecution that might ensue. Those Jews not listed but suspected were rigorously examined for physical features (circumcision, shape of nose, etc.) that allegedly indicated Jewish blood. Homosexuals could be found only on police reports if they had violated Germany's anti-homosexual law, or in roundups at gay bars and other venues where they gathered, or on the basis of rumor and suspicion. There were Jews who had been lucky enough not to appear on any list and whose appearance didn't suggest to the Nazis that they were Jewish. With appropriate identification papers they were able to "pass" and survive. Their number was tiny, while the proportion of homosexuals who "passed" and survived was large.

Right after the passage cited in The Pink Swastika, Plant adds: "To the rampaging fascist gangs, the Jews were money-grubbing subhumans. Many Germans knew this stereotype to be untrue. But hundreds of thousands, perhaps millions, wanted to believe it, or at least did not protest when the Nuremberg laws of 1935 deprived Germany's Jews of their citizenship and turned them into targets for persecution. Homosexuals were less easy to scapegoat and harass. Unlike the Jews, they could not be readily identified and registered - which enabled many homosexuals to "pass" undetected during the twelve years of the Third Reich.

"At first Nazi attacks against homosexuals were interpreted by many gays solely as prompted by anti-Semitism, directed at (Magnus) Hirschfeld and (Kurt) Hiller (Hiller was Hirschfeld's successor at the Institute of Sex Research). Just as many Jews, even after the Nuremberg laws of 1935, still hoped that 'things would quite down,' that Hitler would not carry out the methodical oppression he had threatened since 1925, the year Mein Kampf was published, most homosexuals too did not read the danger signals correctly. Perhaps some found reason for optimism in the widely known fact that one of the most influential Nazi leaders, Ernst Roehm, was himself a homosexual. Perhaps it was thought that Roehm would offer protection. If so, it was an exceedingly dangerous delusion. For it would not be long before Hitler would order Roehm's murder and the massacre of the SA's leadership."

Hitler assumed power on January 30, 1933. On February 23, pornography and homosexual rights organizations were banned. On March 23, Kurt Hiller was arrested and sent to Oranienburg concentration camp. Hirschfeld escaped because he was out of the country on a lecture tour at the time. After nine months Hiller was released and escaped to Prague, and from there to London. Steakley (page 103, op cit -- see bibliography) says that at his release Hiller was "on the verge of death from brutal treatment."

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The fact is that homosexuals were never murdered "en masse" or "ruthlessly eliminated" by the Nazis. Yet many homosexuals were persecuted and some did die in Nazi work camps. What is the truth about Nazi persecution of homosexuals?

There are several incidents in Nazi history which are most often cited as evidence of their persecution of homosexuals. This list 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 Roehm Purge

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(also known as "The night of the Long Knives"), and the internment of homosexuals in work camps. We will look at each of these incidents in turn.

Anti-Homosexual Policies

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 Wiperman {sic}: 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 bath-houses, 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 "reason" to find and destroy anti-Nazi groups and individuals. "Hitler," admits 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).

*** {start comment 95-1}

This is simply "revisionism." It's rather remarkable that Oosterhuis and Kennedy would make such a statement in a book entitled Homosexuality and Male-bonding in pre-Nazi Germany, and one suspects that clarifying context is being suppressed by the Pink Swastika author.

The Nazis did, in fact, make "sweeps" to try to round up homosexuals, carrying out raids of taverns where they heard rumors of gays congregating after the gay bars had been closed down. Grau, on page 132, presents a newspaper story reporting one such raid which is

worth quoting. He calls it "A 'cleansing operation' against homosexuals in Hamburg." The report is from the Essen National-Zeitung {National Newspaper, city of Essen}, 28 August 1936.

"Berlin, 28 August. A special unit of Secret State Police has started work on a large-scale cleansing operation against homosexual practices.

"The rise of this type of offence due to the loosening of morals after the world war meant that energetic action had to be taken in the summer of 1934, soon after the National Socialists took power. The tougher sanctions which the law of 28 June 1935 introduced for this type of offence, together with vigorous action by the police, led to a sharp decline in such abuses. A special unit of the Secret State Police (Gestapo) was established for cleansing operations in Berlin and many other towns. This unit has now also begun activity in Hamburg, and in the shortest time a large number of so-called 'traffic pubs' [Verkehrslokale {local taverns}] have been raided. Several hundred people were arrested. And further arrests are imminent.

"Those arrested so far come from nearly every occupational group and layer of the population -- which proves how wrong is the widespread idea that this scourge is mainly an offence committed by so-called intellectuals. The wide haul from the Secret State Police searches demands rapid sentencing of the guilty. In Hamburg a special department was set up to bring the charges before the Express Jury Court. The accused were sentenced to terms ranging from one year to a year and eight months.

"According to the judicial press agency in Bonn, 69 charges of homosexual offences and crimes are pending with the Bonn prosecution office against people from Bonn and the surrounding area. Here too proceedings are being taken against people from all sections of the population. Some 30 individuals have already been dealt with by the Bonn district Court, which passed jail sentences of between a year and eighteen months.

{This is a far cry from a "Holocaust," but it must be remembered that 1936 is long before the systematic roundup and imprisonment of Jews and other victims. The infamous Kristallnacht pogrom didn't occur until the end of 1938. It must also be remembered that even at that early date there was severe mistreatment of prisoners at some concentration camps, and that even less than a year there might have resulted in death.}

On pages 50-51 Grau quotes from a report by a member of the 'Adolf Hitler' SS Bodyguard on a raid carried out on 11 March 1935.

"On 9.3.35 the storm company under my command provided a detachment of 20 men which was allocated in support of Gestapo agents for the round-up of homosexuals. At 21.15 hours the unit left barracks in two lorries and reported for duty at 22.00 hours to Police Inspector Kanthack. Apart from our unit 10-12 police officers had been assigned for the planned round-up, some of them having already been deployed to ensure that things went according to plan. A few of them came back ahead of our operation. During this time Inspector K. Told me what was planned.

"At 22.45 hours we left the Gestapo station and went with several vans to the 'Weinmeister Kaluse' pub in Weinmeisterstrasse, where many homosexually inclined people were supposed to be hanging around. As previously discussed, two of our men occupied each of the two exits from the pub with orders to let no one out but to admit anyone wishing to enter. Eight previously assigned men cordoned off the area in front of the bar past the other part of the pub. Two men searched the toilets. Inspector K. and his officers took away from the tables everyone who seemed suspicious. They had to go and stand by the men in

front of the bar, and from there they were loaded into the vans and taken by our men under guard to the Gestapo station.

"Among those arrested was a woman who was supposed to have had Soviet Russian rabble-rousing leaflets on her. From the Gestapo courtyard the detainees were taken, again under guard, to the corridor of the fourth-floor apartments used for such cases. Here our men sorted them in alphabetical order and made them wait under guard with their faces to the wall for questioning; this was begun immediately by most of the previously mentioned officers. After questioning and until it was decided whether they were guilty, these people went to another part of the corridor where they were again kept under guard by some of our men.

"After the questioning of the first detainees had begun, Inspector K. continued the round-up with some of his people who were not immediately needed for the interrogation and with the rest of our men. The second place where homosexuals were to be arrested was a beer-pub in the Cottbusser Damm. The cordoning off and searching followed in the way described before. From here nearly two van-loads were taken to the Gestapo station and dealt with in the same way. Immediately afterwards Inspector K. wanted to raid the halls of residence on Landsbergerstrasse with six of our men and four detectives. Nothing came out of this, however, because -- as he said later -- the action against people in there had been delayed by eight days. On the basis of a telephone call, we were supposed to search another pub en route, where mainly SS and SA men with homosexual inclinations hung out. This action also failed to produce results. After we had returned to the Gestapo station, the questioning began with vigour and one of the detectives had to go to police headquarters with details of all those arrested so far in order to check whether any of the criminal offences were involved.

"[....]

"Following this the next action began, again with four detectives and roughly eight of our men, who raided the 'Milch Bar' on Augsburgerstrasse and another bar on the corner of Kantstrasse and Fasanenstrasse. Here the haul was one van-load. When we had again taken the people under arrest to the Gestapo station, Inspector K. would have liked to arrest a certain figure whose full name he did not actually know. So he took to the road with two detectives and three of our men plus myself. First we searched a big beer-pub on the Schiffbauerdamm, and after this had proved fruitless we went to Schoeneberg and drew up in front of the pub 'Die Insel'. Inspector K. and his officers went in there alone, while we men in uniform occupied the entrance. After this search again proved fruitless, the round-up was brought to an end and the sorting out of the people under arrest began at the Gestapo station. On 10.3.35 I conducted the first transport of the guilty to the Columbiahaus, with a guard of 8 SS men. After all the questioning was over, those without any proof against them were released. For this our unit formed a line up to the exit and everyone due for release had to pass through it. By around 10.00 hours everyone had been released, except for the ones who were immediately guilty. These we took to the Columbiahaus on our way back to barracks, where we arrived at about 11.15 hours."

{End of text... the ellipsis above, [....] is Grau's indication of material he skipped.)

Note that this "witchhunt" was made on ordinary bars, all gay bars having been closed down. That is why only "suspicious" men were picked up, and why none at all were arrested at some locations. There was no intent to arrest anti-Nazi groups and individuals using false charges of homosexuality as an excuse. The only person detained for any reason besides homosexuality was a woman found accidentally who

happened to be carrying Russian propaganda leaflets. There was only one person specifically sought out, and the police didn't even know his name. This raid was quite clearly a hunt for homosexuals, and a fairly thorough one, since people were grilled at Gestapo headquarters and many released. It was not the use of homosexuality as an excuse to round up political enemies, and there was no list of names to be rounded up.

No evidence has been cited by the Pink Swastika author or his cited source to back the assertion that the homosexual laws were employed by Hitler mainly as a cloak for a round-up of political or other opponents.

*** {end comment 95-1}

The masculine homosexuals in the Nazi leadership selectively enforced this policy only against their enemies and not against all homosexuals. Rector lends credence to this notion, 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 Wipperman {sic} remind us that Roehm was a leading member of the SHR, and we know from Anthony Read and David Fisher that the

{Below is Page: 96 }

SHR was still active in Germany as late as 1940 (Read and Fisher:245). Furthermore, Oosterhuis and Kennedy write that

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Burleigh and Wippermann say that Roehm belonged to the League for Human Rights, not that he was a "leading" member.

This is certainly no evidence that the SHR was still operating in Germany.

Read and Fisher talk about the progress in the French courts of the Herschel Grynszpan case. Grynszpan was the Jewish youth who had killed Ernst vom Rath in Paris and given the Nazis an excuse for the Kristallnacht pogrom against the Jews in 1938. They write of the time he was being held in a French prison awaiting trial just after the Germans began their invasion of France: "By then, Herschel had been in custody for twenty months, longer than any juvenile in French legal history, in spite of continuous efforts by Moro {his lawyer} and others to get him freed. The last attempt had been in April 1940, when Victor Basch, president of the League of Human Rights, had pleaded for 'liberty or judgment....'" Read and Fisher don't elaborate on the League, but if it were a German organization they would likely have identified it by its German name, just as they use French for names of French organizations -- and it hardly seems that a group inside Germany would dare to or would be allowed to agitate in behalf of a Jew who had killed a German diplomat in a country with which Germany was at war. The League may have been French, or English or American. It may have had nothing to do with homosexuality at all, but may have been concerned with the rights of Herschel as a juvenile, or it may have been one of a number of groups set up to champion his cause. And if it were the homosexual group, it's quite possible it was being run by Germans living in exile in France. Unfortunately Read and Fischer don't give adequate detail to allow a positive identification.

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"Although he was well known as a gay-activist, [Adolf] Brand was not arrested by the Nazis" (Oosterhuis {sic} and Kennedy: 7).

Some of Brand's files were confiscated by the Nazis in their attempt to gather all potentially incriminating evidence.

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Steakley gives Brand's birth date as 1874, but lists only a question mark for the date of his death. The truth is that all of Brand's material, not only files but also the stock-in-trade of his magazine, was confiscated in five separate raids from early May to late November of 1933. Brand was effectively bankrupted, and a letter of his, in which he despairs being able to earn a living and support his family, is quoted in Grau, op cit pages 34-6. As stated above Hiller was surprised to be released from the concentration camp after that and escaped from Germany. Brand may well have done the same, and disappeared from history.

These events happened very early in the Nazi period, during their first year in power. They were still in a shaky position in the world and had to show moderation in many areas where they became increasingly extreme as their military power grew. Steakley notes that 853 men were convicted of homosexual charges under p175 in 1933 and 948 in 1934, but that in 1935 the number rose to almost 4000, to 5321 in 1936, and to almost 9000 in 1937.

An illustration of Nazi concern for world opinion dates even as late as the 1936 Olympics. During the games they forbade outward displays of anti-Semitism. Grau relates that police were instructed not to enforce the homosexual laws against foreigners in any way, no matter what they did. Himmler issued a decree on July 20, 1936 "For the coming weeks I forbid the taking of action, including interrogation or summons, against any foreigners under 175 without my personal approval."

*** {end comment 96-2}

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 Wiperman {sic}: 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 (sic) 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).

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The Pink Swastika author distorts what Steakley says by leaving out context. Steakley adds "But the law was undoubtedly used primarily against homosexuals, and the court system was aided in the witchhunt by the entire German populace, which was encouraged to scrutinize the behavior of neighbors and to denounce suspects to the Gestapo. As the numbers in comment 96-2 show, the number of prosecutions increased tenfold after the change in the law.

Grau gives the texts of the various versions of p175 and an explanation. "p" before "175" indicates the paragraph sign in the

following.

Former p175 (Reich Penal Code of 1871):

p175

"An unnatural sex act committed between persons of male sex or by humans with animals is punishable by imprisonment; the loss of civil rights may also be imposed."

New 175 enacted 28 June 1935 and effective from 1 September 1935:

An amendment to the Penal Code, Article 6:

"Sex offence between males

"(1) p175 of the Penal Code is given the following wording:

"p175

"A male who commits a sex offence with another male or allows himself to be used by another male for a sex offence shall be punished with imprisonment.

"Where a party was not yet twenty-one years of age at the time of the act, the court may in especially minor cases refrain from punishment.

"(2) The following rule shall be inserted after p175 of the Penal Code as p175a:

"p175a

"Penal servitude up to ten years or, where there are mitigating circumstances, imprisonment of not less than three months shall apply to:

"1 a male who, with violence or the threat of present violence to body and soul or life, compels another male to commit a sex offence with him or to allow himself to be abused for a sex offence;

"2 a male who, by abusing a relation of dependence based upon service, employment or subordination, induces another male to commit a sex offence with him or to allow himself to be abused for a sex offence;

"3 a male over 21 years of age who seduces a male person under twenty-one years to commit a sex offence with him or to allow himself to be abused for a sex offence;

"4 a male who publicly commits a sex offence with males or allows himself to be abused by males for a sex offence or offers himself for the same.

"(3) The former p175 of the Penal Code shall be inserted as p175b after deletion of the words 'between persons of male sex or'."

Grau makes the following comments:

"1. The amendment to the old version of p175.

"The concept of 'unnatural sex act' was replaced with the considerably broader one of 'sex offence'. The former had applied only to intercourse-like acts, defined by a ruling of the supreme court [the Reichsgericht] as anal, oral and thigh intercourse; self-gratification in the presence of, against or with another man did not count. Evidence could seldom be produced (since the men were usually dealt with together and they knew the scope for interpretation), so that before 1935 criminal proceedings were initiated in relatively few cases.

"In the new version, the existence of an intercourse-like act was no longer required. Nor was it necessary, therefore, to prove that a criminal act had taken place -- it became impossible to stop proceedings by means of the law. A 'sex offence' between men now designated not only intercourse-like acts but any kind of self-gratification in the presence of another man. An offence was committed when the member of one male touched the body of another 'with sexual intent', so that even the snuggling together of two naked male bodies came under this definition. Ejaculation was not required to complete a criminal offence.

"2. The introduction of a new p175a.

"Abuse of a relation of dependence based upon service or employment, sex acts with young people under 21 years of age, and homosexual prostitution were considered 'serious sex offences' and punished with up to ten years' penal servitude or not less than three months' imprisonment. According to Clause 2, the person subjected to compulsion or dependence was also liable to punishment -- a rule previously unknown in criminal law. In minor cases, according to Paragraph 2, the court might refrain from punishing people who were not yet 21 years of age at the time of the act, but this did not apply to 'intercourse-like acts' committed with other juveniles or persons under age.

"In addition to the extension of criminal categories and the raising of sentences, the amendment of 28 June 1935 introduced the fundamental novelty of a so-called analogy section, p2. This read: 'Whoever commits an act which the law defines as an offence, or which deserves punishment according to the basic principle of a criminal law or healthy public feeling, shall be punished. If no definite criminal law is directly applicable to the act, it shall be punished in accordance with the law whose basic principles are most appropriate to it.'

"The legal sources which judges now had to use in reaching a verdict were no longer just the written law but equally the 'unwritten source of law', the 'basic principle of a criminal law' and 'healthy public feeling'. The legal maxim 'no punishment without a law' was thereby abandoned and new room created for judges' discretionary decision.

"After 1935 there was a huge rise in the number of legal judgements under p175, 175a. The court practice of judges followed an extreme interpretation and extension of the new categories."
{end}

Actually the 1935 Nazi penalties were not especially severe when compared with laws in the United States, even as could be found in 1996. When puritan fundamentalists object to being compared with the Nazis they have somewhat of a point: they're not "as bad as" the Nazis, they're worse.

The penalties did not remain so relatively light (by American standards) for long. They were successively strengthened. As Plant notes on page 117, In 1940 Himmler added a "Two Strikes and you're Out" or "Habitual Sex Offender" directive. Anyone convicted of having seduced more than one homosexual partner had to be transferred to a concentration camp after serving his prison sentence. Only now is the United States catching up with that.

The fact that the official legal penalties were rather light says nothing. The brutality and extermination were carried out clandestinely in the concentration camps. There were no laws setting death or torture penalties for Jews or Gypsies either, yet everyone knows how they were treated in the camps.

*** {end comment 96-3}

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 generally lived clandestine lives, so it was not unusual for revelations of their conduct to come as a surprise to 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 in this case, many effeminate homosexuals, especially those in the arts Community, were given protection by certain Nazi leaders (Oosterhuis and Kennedy:248).

Plant writes,

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The Pink Swastika author has no basis for his revisionist remarks about the Nazis using charges of criminal homosexuality mainly against political opponents, or that it was used only "selectively" against certain types of homosexuals. The most celebrated cases of using false accusations of homosexuality against political opponents didn't involve any legal charges. Before the Nazis attained power Goebbels used homosexuality to incite the Berlin SA to mutiny so that Stennes would be removed as its leader. Hitler used false charges against General Fritsch (later exonerated) as an excuse to remove him from Army leadership so Hitler could install a general more willing to follow his instructions. But he also used heterosexual sex charges in the same way: General Blomberg was disposed at the same time as Fritsch because of the true charge that his wife had once been a prostitute.

Shortly after attaining power the Nazis outlawed all opposition parties and didn't have to resort to subterfuge to act against their political enemies. They could act quite directly against opponents and didn't have to trump up charges of homosexuality or of anything else. The effectiveness of false charges of homosexuality is dubious in any case, given the fact that the vast majority of the mature male population would be, as in every country, married with children, making charges of homosexuality strain public credibility, and raising fears that any family man might be the next victim. Their political opponents in concentration camps were identified by their own triangular patches, and they were quite different from the pink triangles given to homosexuals.

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The most famous example is that of the actor Gustaf Grundgens... Despite the fact that his homosexual affairs were as notorious as those of Roehm's, 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).

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Grau reproduces a request for permission to arrest an actor.

The allegation that p175 was used selectively against "femmes" is absurd -- as absurd as the term "femmes" itself, which is actually a lesbian term denoting a woman, not one very often used by gay men.

It's not unusual that exceptions would be made. One need think only of the famous "Schindler's list" in the famous 1990s movie of that name. Even Jews could be exempted from the rules if they were useful enough. That's hardly proof that anti-Semitism was a ruse for public show, or that the Holocaust was an act committed by "butch" Jews only against "femme" Jews.

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The Hitler Youth offers more examples which expose the meaninglessness of the Nazis harsh rhetoric against homosexual s. We have already noted Koehl's observation 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 the RJF, the security division of the Hitler Youth administration. "[During 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 he compared the number of homosexual offences to the list of expulsions from the organization (an absurdly mild punishment for a supposed capital crime), however, 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 Septem-

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ber 1940... [officials] surprised him and several prison workers in a wild homosexual orgy in broad daylight on a roadside. With sensational evidence like this in hand, the... 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).

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These statements indicate an ignorance of paragraph 175 (see comment 96-3 above). Paragraph 175 didn't make homosexual acts capital crimes. It wasn't until 1941 that some types of offenses by some classes of people were made capital. Paragraph 175 offenses were punished by jail sentences and, in some cases, as with multiple offenses, confinement in concentration camps, which is where the real brutality occurred.

The Hitler Youth were between the ages of 14 and 18, and the harshest penalties of paragraph were reserved for men over the age of 21. Depending on the nature of the activity, paragraph 175 allowed the court to let offenders under the age of 21 off without punishment. Without details, the "orgy in broad daylight on a roadside" suggests nothing more than group masturbation, a common enough occurrence in youth groups such as the Boy Scouts. That wouldn't be an "intercourse-like" activity as Grau says the German court had defined it, and according to Grau the law didn't require punishment for youthful culprits. That being the case, there's no question of paragraph 175 being ignored. It was simply enforced according to the letter of the law.

The 900 HJ cases would need clarification to evaluate whether the 33% expulsion rate is lenient. The Nazis often gave figures of accusations and charges to show how many offenders they were catching and how effective they were, but conviction rates were quite low. For example, Grau, on page 172, reproduces a report on arrests and convictions. In 1937, of 32,360 adults arrested, only 8271, or 26% were convicted, while in 1938 the conviction rate for 8562 arrests rose to 30%. If the HJ figure were actually 900 accusations, then the expulsion rate would be normal.

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The increasing indifference 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).

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There's no evidence of "increasing indifference." Certainly neither the Pink Swastika author nor his sources have presented any.

Without further details it is impossible to evaluate the statement about four-time repeat offenders. Grau quotes an official report which says "...from 1940 any homosexual who seduced more than one partner was handed over to a concentration camp." Depending on details and definitions, this would indicate a very severe worsening of penalties. Concentration camps were frequently places of severe physical abuse, and many died there. This raises grave questions on the assertion that Himmler lightened the penalties. The writer of the report suggested that the concentration camp policy was partly responsible for a drop in the numbers of men arrested for these offenses. Plant also mentions this harsh penalty -- see comment 96-3 above.

Grau reproduces two directives from early 1937 re-enforcing the application of p175 and saying nothing about exemption for those who are not repeat offenders. On the contrary, the concept of preventive detention is introduced. These directives transmitted a secret directive issued by Himmler, so there is no question of publishing harsh measures for public consumption while being lenient in private. Grau reproduces a preventive detention directive issued in December of 1937 which mentions offenders sentenced at least three times to either imprisonment or penal servitude as candidates for preventive detention. Perhaps the Pink Swastika author has confused preventive detention with the implementation of paragraph 175.

Grau mentions on page 132 that after the Nazis took power there was a downward trend "in the fines handed down by courts. In comparison with which there was a marked increase in sentences of imprisonment or penal servitude. Men with previous convictions were treated with particular severity...." It may well be that qualifications in the law allowed for punishment less than mandatory imprisonment. Furthermore, what was written in law never mattered to the Nazis, who often ruled by whim. Himmler might well have issued some sort of directive, but the author of The Pink Swastika has proved so unreliable in so many instances that his assertion, even of something appearing in a reference, cannot be taken at face value.

*** (end comment 98-2)

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 (sic): 184). The Nazi leaders were quite familiar with this phenomenon. Igra reports that Heinrich Hoffman (sic), the official Nazi photographer, gained his position by using information about Hitler's perverse abuse of

his (Hoffman's {sic}) daughter, Henny, to blackmail the future Fuehrer (Igra:74). (Henny Hoffman {sic} was later married to reputed homosexual Baldur von Schirach, probably to quell rumors about his exploits with Hitler Youth boys). 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.

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{Picture}
{Officials watching a parade.}

Hitler Youth Chief Baldur von Schirach (saluting)
and Julius Streicher (bald man in center) review a parade
of Hitler Youth in Nuremberg, 1933 YAD VASHEM
{Picture caption}

The Sacking of the Sex Research Institute

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 on May 6th, 1933. As noted previously, the Sex Research Institute of Berlin had been founded by Hirschfeld in 1919 as a center for the "study" of homosexuality and other sexual dysfunctions. For all intents and purposes, it served as the headquarters for the effeminate branch of the German "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

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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).

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The attentive reader expecting a quotation from Victor Robinson will have been surprised find a citation from Haeberle. The quotation is slightly distorted, but not in a material way (the original says "to make a public appearance"). What is puzzling is the mysterious appearance of "Victor Robinson." Haeberle doesn't mention Robinson as Hirschfeld's "biographer." Haeberle says the quotation was written by Hirschfeld himself in his "Autobiographical Sketch." Robinson was, in

fact, not a biographer, but the editor of Encyclopedia Sexualis, in which Hirschfeld's autobiographical sketch was published. Another example of the unbelievably sloppy "scholarship" of the Pink Swastika authors.

Steakley in no way acknowledges any "Butch/Femme" conflict of the proportions fabricated by the Pink Swastika author. The whole "Butch/Femme" issue has been blown out of proportion in order to rationalize the persecution of homosexuals with the Pink Swastika author's false premise that homosexuals were the guiding light of the Nazi Party. Steakley's merely speculating on how Germany's homosexuals reacted to the persecution of Hirschfeld: "It may be that many German homosexuals viewed the destruction of the Berlin Institute as an anti-Semitic act rather than as an expression of anti-homosexual sentiment. Some could conceivably have approved of the measure, particularly if they were Nazi sympathizers or male supremacists; Hirschfeld's reform efforts had long been disparaged in some homosexual circles...."

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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 Hanisch, 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. His description of the situation, part of which was quoted previously, is given in full here.

[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 com-

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pletely non-party, that our purely scientific Institute was the first victim which fell to the new regime? The answer to this is 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: I refer here especially to a young girl whose abdomen was covered with pin scratchings through the sadism of an eminent Nuremberg Nazi; I refer also to a thirteen year old boy who suffered from a serious lesion of the anal muscle brought about by a senior party official in Breslau and to a youth from Berlin with severe rectal gonorrhea, etc., etc....Our knowledge of such intimate secrets regarding mem-

bers 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 (sic):369).

Burleigh and Wipperman (sic) report that the ransackers had "lists" of materials they were looking for (Burleigh and Wipperman (sic) : 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 10th. 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 be sure that the pile of burning paper contained many Nazi secrets. According to homosexual sources who were in Germany at the time, the Nazis destroyed twelve thousand books and thirty-five *** (start comment 101-1)

Despite the claim of the Pink Swastika author, the Lenz quote is not given in full. Only about two-thirds is given, and even that is selectively quoted. The Pink Swastika author has deceptively changed it to cover up the omissions by not preserving the paragraphs or punctuation. He leaves out an incident with a Nazi woman patient who wanted to call Hirschfeld "Kirschfeld" because it sounded "more Aryan." (It isn't wise, when trying to smear homosexuals, to let readers know that Hirschfeld's clients were overwhelmingly heterosexual and largely female.) Also missing is Lenz's statement that not just files, but everything "not nailed down," including furniture and pictures on the wall, was dragged out and burned, and his lament that even "trade union buildings of the socialists, the communist clubs and the synagogues" weren't treated with such passionate hatred when they were later raided and closed. Haberle correctly identifies Lenz's comments on the Nazis' motive as "speculation" and then raises an interesting point of his own: would the Nazis really have burnt such material that could have been used to destroy enemies and to blackmail fellow Nazis and keep them in line? "Is it not rather more likely that they were saved for use by the Gestapo?"

The Pink Swastika author doesn't address an obvious conflict of Lenz's "speculation" with material from Steakley. It's curious that the conflict should have escaped the author's attention, for he quotes from the very pages where the conflicting information appears. Lenz says "everything" was destroyed. The Pink Swastika author states that "twelve thousand books and thirty-five thousand photographs" were destroyed, and cites Steakley as the source of those numbers. What he covers up is that Steakley actually says "More than 12,000 books were removed from the Institute's library of 20,000 volumes, together with a large part of its unique collection of 35,000 pictures." In other words, not everything was destroyed, suggesting that Lenz's speculations were highly exaggerated.

This is yet another example of the deceptive "scholarship" of the Pink Swastika author.

Burleigh and Wippermann don't "report" on the raid but quote an account of a witness. Nothing is said of "secrets" or personal files, only of books and manuscripts.

Finally, it's ironic to see the Pink Swastika author characterizing the burning of books as "synonymous with Nazism." A phenomenon of the early 1990s was fundamentalist Protestant ministers -- surely members of the anti-gay movement -- staging public burnings

of books, magazines, and even phonograph records they didn't like.
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thousand photographs. The building itself was confiscated from the SHC and turned over to the Nazi Association of Jurists and Lawyers (Steakley: 105).

The Roehm 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 Roehm Purge. Steakley writes that "[t]he 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. Included in this purge were Roehm and several of the top officers of the SA.

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

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sexual depravity (Haberle {sic}:369f.).

The formal accusations against Roehm 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 Roehm 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).

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.).

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Crompton goes on to add, "Hitler gave as an ostensible reason for the killings his 'discovery' that Rohm and the SA were themselves plotting a coup against him, though no one has ever taken this excuse seriously. Later, in justifying his act, Hitler also used the issue of homosexuality against Roehm. Shortly after Roehm's death, he issued an order to the effect that, to preserve 'moral purity,' homosexuals were to be expelled from the SA and the Nazi Party. He went out of his way to reassure mothers that he was concerned for the moral welfare of their sons. Privately, Hitler was less moralistic. In conversation with Nazi leaders, he took the position that homosexuality was undesirable for eugenic reasons, since it was a contagion that attacked 'the best and most manly of characters, solely eliminating from the reproductive process those very men on whose offspring a nation depended.'"

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There is some dispute among historians about whether Roehm had planned a coup against Hitler after Hitler's refusal to replace the regular army with Roehm'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 Roehm. 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 3 million members (Plant:54). During this period of rapid growth, Roehm's rivals within the Nazi inner circle grew increasingly alarmed, as did the 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, "[t]hat 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, [Roehm] 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 National Defense, suddenly declared that the only course open to President Hindenberg (sic) would be to refuse outright. "The discussion is closed," Hitler then said, without daring to look his old friend in the face. Roehm, speechless with fury, walked quickly from

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the room. After June 30, General von Reichenau declared in an interview with the Petit Journal that Roehm's death sentence was virtually signed that day (Strasser, 1940:178).

As the conflict came to a head, SA conspirators created a "hit list" of Army officers who were to be killed (ibid.:237) and allegedly selected Standartenfuehrer Julius Uhl to assassinate Hitler himself (ibid 237). It may be, however, that these allegations were invented as part of a fall-back rationale for the purge. It is well known that Himmler, Goering and Himmler's deputy, Reinhard Heydrich, worked behind the scenes to limit Roehm's power; and it has been reported by some sources that they generated rumors of a Roehm plot to drive a wedge between Roehm and Hitler. In any case, the Roehm 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...[V] on 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.:200).

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Igra provides us with a long and detailed account of the power struggle which led to the purge, beginning with a refutation of the idea that it represented a policy of extermination of homosexuals by Hitler:

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 unfavorable impression upon the Italians...Mussolini was never a stickler for puritan morality, to say the least, but there was one vice which the Italians particularly loathe; they call it *il visio 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 favorite colleagues if he wished to save his own personal prestige and that of his regime. Among those colleagues, Roehm, Heines and Karl Ernst were mentioned.

What chagrined [Hitler] the most was that he knew Mussolini had been prompted... by... [German] President Hindenberg {sic}... On June 21, Hitler went to Neudek, Hindenberg's {sic} country seat... [He] was literally dumbfounded when confronted on the steps of the Hindenberg {sic} 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 SA were

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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 was still recalcitrant and conceived the idea of rallying the Storm Troops around him, as a gesture of defiance against those gentlemen of the right.. But an event occurred...which led Hitler to change his plan. ..He was summoned to Krupp's headquarters and there was received by Goering, and the heads of the Krupp firm and other industrialists... [T]hey delivered their ultimatum: Either Hitler should get rid of his companions or the Goering-Krupp-Blomberg combination would withdraw their support for the regime. Hitler accepted the alternative, but in his own way. He would double-cross Roehm, but he would also double-cross his taskmasters to the Right. 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 Bredlow, Gregor Strasser, etc. (Igra:77f.).

The Roehm 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 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

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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:

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Plant doesn't say that Heydrich was a homosexual. There's absolutely no evidence to substantiate such a charge. Heydrich was a notorious womanizer, whose naval career was ended because of an affair, and who later, even after marrying, used to take companions out for nights of drinking and sex with women.

On the very same page (56), Plant says the following:

"In Munich, Hitler ordered the SA regulars to the 'Brown House,' screaming that they were all 'homosexual pigs,' though he well knew that only a few in Roehm's immediate entourage were homosexual."

This is an example of the use of selective quotation by the Pink Swastika author. Plant is deemed valuable for one item, but what he says in the very next paragraph, namely that only a few of the SA leaders in Roehm's immediate entourage were homosexual, is ignored, because it doesn't fit -- indeed directly contradicts -- the Pink Swastika author's attempt to "prove" that the SA leadership was all homosexual.

Igra is thoroughly unreliable. It's difficult to find his book, just as it is now and always will be difficult to find The Pink Swastika. Neither The Pink Swastika nor Igra have even the most basic scholarly and ethical qualifications to be selected by most libraries.

Hitler made use of anyone he could in his climb to power. Roehm provided valuable services in obtaining secret help from the German Army for the Nazis in the early days, and in organizing street gangs to counteract the similar street gangs formed by the Communists and other movements in Germany. He was a man of great talent -- a talent so great that even after a falling out and separation of five years, Hitler felt impelled to call him back from South America to reorganize the faltering SA. By coincidence, Roehm happened to be homosexual, something we're told he didn't realize himself until five years after joining the Nazis and one year before his break with Hitler.

Hitler didn't like homosexuals. He never liked them. He used those few homosexuals who provided needed talent and skills he couldn't get from heterosexuals, and tolerated them as long as they were useful. He was quick to get rid of homosexuals whenever their usefulness was at an end. The final break with Roehm had been building since Hitler attained power in 1933, but problems had developed for several years before that. He used Roehm's homosexuality and that of some of his companions in the SA as a clever excuse to help justify the Blood Purge and gain support for it in public opinion.

As the heterosexual Heinrich Himmler grew in stature, and as Himmler's heterosexual SS grew, the need for homosexual Roehm and his heterosexual SA declined. The atrocities of the heterosexual SS and its heterosexual leaders, Himmler and Heydrich, don't have to be repeated here. Their six million and more victims speak for themselves. Roehm may have been homosexual, but he was not anti-Semitic, and the world would be much better off if he and his small company of homosexuals had triumphed over his heterosexual rivals in the SS.

A historian cited by the Pink Swastika author, Charles Bracelen Flood, describes some of men in the alleged list of homosexuals in Hitler's close company: (page 188-199) "...Hermann Esser, the handsome young former left-wing journalist, now a party speechmaker, who was said to live off one or more women...Christian Weber...fancied himself as a lady-killer." These "rumors" are hardly consistent with homosexuality.

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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 re-tailed 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. Bartholemew's (sic) Night (which has not been published in English), mentions sixteen of these highly placed homosexualist officials who survived the massacres of June 30 and retained their posts (Igra:82).

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It's unfortunate that the alleged "sixteen" "highly placed" homosexual officials aren't named -- and that they're mentioned in a hard-to-obtain book in a foreign language. In Der Fuehrer (page 753), Konrad Heiden, a source frequently cited by the Pink Swastika author, mentions only a single member of Roehm's clique, Count Helldorf, who survived. His survival was because he collaborated with Hitler in plotting against Roehm and acted as an internal spy in the SA. (And Heiden doesn't speak of Helldorf's sexuality, though some other authors say he was homosexual.)

What homosexuals allegedly "highly placed" elsewhere in the German government might have survived is not clear. Igra doesn't name names, and so his allegations can't be checked.

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Following the purge, Hitler received a telegram from Hindenberg (sic) "expressing his 'profoundly felt gratitude.'" "You have saved the German people from a grave peril," the President wired" (Fest, 1975:470). 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 attache in Berlin that the army was 25% pro-Nazi before the purge, but 95% pro-Nazi after the purge (Gallo:289).

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The Pink Swastika author either fails to see the significant point of the homosexual charges in the Roehm purge, or wishes to divert attention from it.

No, the Roehm purge wasn't instigated primarily to "clean house" and get rid of homosexuals, but to get rid of the political threats from the Roehm and Strasser factions of the party. Strasser's insistence on maintaining the original socialist positions of the party and Roehm's desire to take over the German Army were growing liabilities now that Hitler had attained power. These elements of the party upset German industrialists, the Army, and the general population. In addition, Hitler had more than once had to fight for his own survival as party chief, and his position was in some jeopardy as long as these potential rivals retained power.

Cleansing the party of homosexuals was a secondary function of the purge. As the Pink Swastika author has himself noted elsewhere, there was discontent among the Nazis, the Army, and the general public because of the homosexual activity of Roehm and his small clique of friends within the SA. As long as Hitler needed Roehm's organizing talents, he had to tolerate his behavior and that of the friends Roehm protected, covering up as best he could the occasional scandal that cropped up.

The purge occurred in 1934, but as long as seven years before that, in 1927, Hitler had railed against the homosexual elements of the SA, as the Pink Swastika author earlier noted. In 1934, Hitler removed more than one thorn from his flesh, just as in 1927 he had expelled from the Party Roehm's homosexual friend Heines. (Whose readmittance in 1930 at Roehm's insistence was the price Hitler had to pay for getting Roehm's talent to revitalize the SA.) Roehm was no longer needed to attain or maintain power in 1934: indeed, he had become a liability and a threat to Hitler. It was time to rid the party of the once-tolerated vermin who were no longer of use.

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{Picture}

{Hitler & Mussolini in front of a statue}

No hard feelings. In 1937, three years after the purge, Hitler hosts Mussolini on a tour of the House of German Art. The statue behind them is of two muscular naked men holding hands
{Picture caption}

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After the Purge

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.

Judith Reisman notes that "Kaximierz (sic) Mocazarski, 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 Roehm 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 Geobbbels (sic) dinner-party-turned-orgy in 1936 (Grunberger:70).

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How on earth would a "Polish resistance fighter" know about homosexuals in the Nazi party? Is there no more credible witness to substantiate this assertion of the Pink Swastika author? Those familiar with Reisman's "scholarship" will not be surprised at this elevation of back-fence gossip to "scholarly research." Her "credits" include co-authoring a book slurring Dr. Alfred Kinsey with the same sort of deceptive writing techniques and unsubstantiated innuendo that the Pink Swastika author and Samuel Igra, his favorite "historian" use. She's also worked with Dr. Paul Cameron -- very fittingly, as he was thrown out of his professional group, the American Psychological Association, for just the sort of authorship he shares with Reisman, Igra, and Abrams and Lively, the Pink Swastika authors (unfortunately only Cameron belonged to a respectable organization capable of throwing such a person out).

On page 6 of Gallo's book, a quote from Baron Pomoeo Aloisi, Mussolini's private secretary says seven of thirteen SA corps commanders were shot. A following quote Gallo attributed to Mussolini says of the SA "a majority of its leaders were pederasts, beginning with Roehm." Thus, Gallo does not support the Pink Swastika author's allegation that all were homosexuals, though citing Gallo in this manner confuses the reader into believing that he gave the information written by the Pink Swastika author.

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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 [Walther] Funk, a 'notorious' homosexual, when he appointed him Reich Minister of Economics on 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

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One hates to be repetitious, but repeated lies require repeated refutations. Note that the Pink Swastika author glides smoothly from "homosexuals" to "sexual deviants," hoping the reader won't notice and trying to paint the above list of people as all homosexuals. There's no evidence that Goering was either a homosexual or a sexual deviant. His two wives and his daughter certainly didn't find such qualities in him. He was an extraordinarily vain man who, much like a modern

politician, wore make-up to improve his appearance. He wore clothing such as caftans that, though the common dress of some Orthodox Jews, caused people to make jokes about him as a transvestite. Streicher and Emile and the unidentified Weber may well have had some "deviancy," but it wasn't homosexuality. (In addition, they never attained "top jobs in the government.") There's no evidence Hess was homosexual. He was married and his son worked long and hard to try to get him released from Spandau Prison where he was sent after World War II. (One can't help noting in passing that while heterosexual Heinrich Himmler was plotting the death of six million Jews, the allegedly homosexual Hess flew to England to try to stop the Nazi insanity.)

Rector does say Funk was homosexual, but doesn't cite a source. In this passage he's commenting on a male prostitute and criminal named Schmidt who made charges against Funk and General von Fritsch, among many others. The Army didn't believe Schmidt's charges, and Himmler later had him executed at Sachsenhausen concentration camp as an inconvenient embarrassment who knew details of Himmler's attempt to purge rivals by smearing them with false charges of homosexuality. A point Rector makes in his book is that allegations of homosexuality were flung about recklessly against enemies to try to damage their reputations, and that such charges are not to be taken seriously absent reliable witness. The Pink Swastika author is all too ready to accept slander and innuendo as fact, provided only that he can name an author and cite a page.

It's a gross distortion to say that Walter Langer mentions Foerster as a possible homosexual partner of Hitler. Langer says (page 195 of the 1972 Basic Books edition) that Hermann Rauschning reported that Foerster told him of Hitler's alleged "impotence as far as heterosexual relations 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...." The term "Bubi" is not peculiar to homosexuals, but is also used by heterosexual men to express an affectionate relationship to each other.

Wistrich gives a brief biography of Foerster on page 77, but says nothing about homosexuality.

Wistrich also gives a brief biography of Graf von Helldorf (see top of page 111 of The Pink Swastika, immediately below this comment). He mentions absolutely nothing about homosexuality, but says Helldorf was a major figure in the 1944 plot to assassinate Hitler.

Strasser merely refers to Helldorf as a "pervert" without elaboration, leaving his meaning unclear and not providing any reference or context to substantiate or clarify the remark, and not indicating whether homosexuality was involved in the alleged perversion.

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War II (Wistrich: 178(sic)). 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).

Heinrich Himmler and the SS

Heinrich Himmler is an extremely important figure in Nazi history. He joined the Nazis in the early years of the party and "participated in the Munich Beer-Hall Putsch of November 1923

as a standard-bearer at the side of Ernst Roehm" (Wistrich: 138). After holding a number of mid-level positions in the party he was appointed "head of Hitler's personal bodyguard, the black-shirted Schulzstaffel (sic) (58), at that time a small body of 200 men (ibid.: 138). Over the next dozen years Himmler's "astonishing capacity for work and irrepressible power-lust showed itself in his accumulation of official posts" (ibid.: 138), eventually winning him the most powerful position in the Third Reich under Hitler himself.

The role of Himmler is also critically important to the assertions of homosexual revisionists. "Heinrich Himmler, Reichsfuhrer SS and head of the Gestapo," writes Steakley, "richly deserves a reputation as the most fanatically anti-homosexual member of the Nazi leadership" (Steakley: 111). Indeed, if one were to accept Himmler's public pronouncements against homosexuality at face value, he would certainly deserve this distinction. For example, in a speech in which he commemorated the Roehm Purge, he said:

Two years ago...when it became necessary, we did not hesitate to strike this plague with death, even within our own ranks...in our judgment of homosexuality -- a symptom of degeneracy which could destroy our race -- we must return to the guiding Nordic principle: extermination of degenerates" (ibid.:111 f.).

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However, as we have demonstrated, homosexuality was not the reason for the Roehm Purge. And if we look at other evidence we find that Himmler's practice regarding homosexuals was far different than his rhetoric would imply. Once again we must consider the Friedlander distinction between "Butches" and "Femmes." He, together with the masculine homosexuals of the Community of the Special, called effeminate homosexuals "degenerates." Clearly, in this speech, Himmler rhetorically lumped the masculine Roehm with all homosexuals, but it is probable that the distinction would have been lost on this particular audience anyway.

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Whatever the main purpose of the Roehm purge, it was also presented at the time as a purge of homosexuals -- and indeed it was. The fact is that the homosexual leaders of the SA were purged, and that power passed from the SA to the indisputably heterosexual SS. That is the context of Himmler's remarks. Whatever temporary use the Nazis might have made of individual homosexuals who had talents they needed (Roehm, Funk), the official Nazi position and the attitude they fostered in all of Germany's educational and other institutions was the attitude expressed by Himmler. The Pink Swastika author knows that his thesis of homosexual responsibility for Nazi atrocities falls flat when confronted with unquestioned heterosexual villains like Heinrich Himmler, Adolf Eichmann, and Josef Mengele, and he has to try to defuse this land mine under his feet by grasping at even the vaguest gossip and innuendo to try to make a case that, deep down, these heterosexuals were really either homosexuals themselves or sympathizers of homosexuals.

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Himmler may have been a homosexual. Filmmaker Walter

Frenz, who worked closely with the Nazi elite including a stint as Hitler's private filmmaker, is reported to have traveled to the Eastern front with Himmler "whose pederastic proclivities he captured on film" (Washington City Paper, April 4, 1995). Himmler, like Hitler, was closely associated with homosexuals during his entire adult life. His path to Nazi leadership, however, was not, like that of so many others, through the German "gay rights" movement. It was, instead, through the occult movement, and his Nazi career was defined by his passion for the occult. We have seen how Himmler was profoundly influenced by Guido von List and Jorg Lanz von Liebenfels, the homosexual gurus of nationalistic and anti-Semitic occultism. It was List's dream of a hierarchical male supremacist social order which formed the blueprint for the SS. And it was from List that Himmler appropriated the "SS" symbol. From Lanz, Himmler adopted other occult themes. Wistrich writes,

For him, the SS was at one and the same time the resurrection of the ancient Order of the Teutonic Knights with himself as Grand Master, the breeding of a new Herrenvolk aristocracy based on traditional values of obedience, courage and loyalty, and a vast experiment in modern racial engineering (Wistrich: 140).

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The quote is slightly inaccurate. It should read ...loyalty, and the instrument of a vast experiment...."

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Lanz originated both the revival of the Teutonic Knights theme and the plan for German racial engineering. The latter idea manifested itself in Germany in 1936 as the "State-registered human stud Farm known as Lebensborn [meaning "fount of life"], where young girls selected for their perfect Nordic traits could procreate with SS men" (ibid.: 138). By 1945 over 11,000 births had resulted from the program (Conway:273), which Himmler was later to claim as his greatest contribution to the Third Reich. But the plan, down to some of its details, must be attributed to Lanz. Goodrick-Clarke writes,

The similarity between Lanz's proposals and the latter practices of Himmler's SS Lebensborn maternity organization... indicate the survival of these mental reflexes over a generation. Lanz's advocacy of brood mothers in eugenic convents (Zuchtkloster), served by pure-blooded Aryan stud-males (Ehehelfer), was revived in the Third Reich (Goodrick-Clarke:97).

Himmler's opposition to homosexuality was directly proportionate to the attitudes of homosexuals about procreation. For him, the individual's highest duty to the state was the improvement of the race through proper breeding. Himmler was obsessed with creating a race of "supermen." But in his view, some of the most perfect specimens of Aryan manhood were being lost to this effort due to homosexuality. Himmler felt this "loss" more keenly in light of the fact that Germany had lost two million men in World

War I. He also believed there were two million homosexuals in the population. "This meant," write Burleigh and Wippermann, "that Germany's 'sexual balance sheet' had gone into deficit because 'four million men capable of sex' had either died or had renounced their duty to procreate' on account of their sexual proclivities" (Burleigh and Wipperman {sic} :192).

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It should be pointed out that Burleigh and Wippermann are quoting from a speech Himmler delivered to a conference of SS officers in 1937. In that speech he announced that homosexuals uncovered in the SS would be publicly degraded, imprisoned, and upon release sent to concentration camps where they would be shot "while attempting to escape." Himmler added "Thereby, I hope finally to have done with persons of this type in the SS."

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Himmler's solution to this problem was, logically enough, not the extermination of the delinquent males. Instead he placed great

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hope in the use of medical "treatments" to "reclaim" homosexuals for the race. One experiment involved implanting artificial glands in homosexual subjects to introduce additional male hormones to the body. Other efforts paired homosexual prisoners with female prostitutes (ibid.: 195f). while the idea of forced medical experiments is abhorrent, the fact that Himmler invested time and resources in such projects shows that he had a very different view of homosexuals than of other prisoners, even of those effeminate homosexuals who were held in such contempt by the Nazi "Butches." Himmler was determined to rehabilitate rather than dispose of them.

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The Nazis sought "cures" for all their undesirables, not just homosexuals. For example, having Jewish blood could be "cured" by having had enough exposure to Christianity in one's past. A Jewish relative, if far enough in the past, was considered not to have any further tainting influence. In the general population, the removal of "Jewish influences" for two prior generations was deemed adequate, while for higher roles, such as SS membership, more generations of removal from Jewish influence in one's family had to be demonstrated.

The Nazis usually lumped homosexuals together with Jews in their pantheon of demons. Both groups were considered enemies of the state, but it was far more difficult to deal with homosexuals than with Jews. The Jews could be isolated rather easily, and were largely without ties outside their group. Homosexuals, on the other hand, could crop up anywhere -- even in the best of Nazi families. Just as public opinion had shut down the euthanasia program before World War II when concerned relatives of some of those killed began to raise questions, so the prosecution of homosexuals could not be too extreme, as there were too many heterosexual family members who would object. The euthanasia program resumed more quietly after wartime secrecy prevailed, and in the same way detention and medical experiments on homosexuals could intensify after the onset of war. The manpower shortage made treatment preferable to extermination. In the same way Jews were sometimes preserved in the early days of the war if they could provide useful manpower (those not of use were killed very quickly).

Whatever "softness" Himmler might have exhibited toward homosexuals, it wasn't because he had any sort of "soft spot" for them. Faced with a critical shortage of manpower, and having killed off Jews who could have provided it, he had to look where he could for workers.

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Himmler began his Nazi career as an aide to Ernst Roehm, a fact which clearly refutes the idea that he was a priggish anti-homosexual zealot. On the contrary, Himmler's service to Roehm was not performed grudgingly. Himmler voluntarily wrote his own oath of loyalty to Roehm and repeated it ceremoniously each year in Roehm's presence. Gallo records a portion of a letter written to Roehm by Himmler: "As a soldier and a friend, I wish you all you could desire in obedience and loyalty. It has been and always will be my greatest pride to be counted among your most faithful followers" (Gallo:45). Obviously, Himmler's attitude had changed considerably by the time he helped to orchestrate the Roehm Purge, but for many years he had been pleased to serve the most brazen and outspoken homosexual in the Nazi Party.

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The Pink Swastika author is either being disingenuous or is hopelessly naive to attribute to Himmler any sincerity. Nobody else would. Himmler was an unscrupulous sycophant who would say anything to ingratiate himself with his superiors. In plotting behind Roehm's back to take over his power it was only logical that Himmler would do whatever he could to try to make Roehm trust him. It should also be noted that Roehm-the-open-homosexual-of-the-Nazi-movement didn't exist before 1924, that he left the party in 1925, and then the country, returning only in 1930. The idea that Himmler had faithfully served an "outspoken homosexual" for "many years" is not supported by the facts. (Additionally, Hitler's major method of controlling his subordinates was to divide them and have them report through multiple, parallel chains of command, thus setting up conflicts that only he could resolve. That Himmler nominally served under Roehm doesn't mean very much when he took personal orders directly from Hitler without going through Roehm.)

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As long as a man performed his procreative duties to the state, Himmler had no problem with his other sexual practices. This attitude is easily recognized in the case of his second-in-command, Reinhard Heydrich, whose own contribution to the Third Reich deserves special attention.

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Reinhard Heydrich: "The Blonde Beast"

In an organization which exemplified evil, Reinhard Heydrich was considered the quintessential member. "Tall, slim, blonde-haired, with slanting, deep set blue eyes," writes Wistrich, "Heydrich with his military bearing and ice-cool hardness seemed to epitomize the 'Nordic-Aryan type' of Nazi mythology" (Wistrich: 134). Himmler selected Heydrich as his right hand-man in 1931, and within a few short years he was feared by everyone but Hitler himself (Rector:61). Wistrich describes him well:

...ruthless, cold and calculating, without any com-

punction to carrying out the most inhuman measures, Heydrich made himself indispensable to the masters of the Third Reich...His cynicism and contempt for human beings led him to exploit the basest instincts...in weaving his gigantic spider's web of police surveillance in the Third Reich. He filed extensive dossiers, not only on enemies of the Party but also his rivals and colleagues. The 'Blonde Beast,' who controlled the sole intelligence service after 1935, specialized in devious methods of blackmail alongside weapons of open terror and persecution. His hand was most probably in the Tukhachevsky Affair -- which led to the purge of Red Army generals in the Soviet Union - and he fabricated the scandalous intrigue which brought down the leading German generals von Blomberg. . and von Fritsch... [He] masterminded the mock attack on the Gleiwitz radio transmitter which provided Hitler's excuse for invading Poland... [But] The most satanic consequence of this accumulation of power was revealed in Heydrich's implementation of the order for the wholesale extermination of European Jewry (Wistrich: 134f.).

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Like so many of the Nazis, Heydrich had been a member of the Freikorps and "was strongly influenced in his early years by the racial fanaticism of the volkish circles" (ibid.: 134). Heydrich also shared the sexual vice that marked Hitler's circle of power.

Heydrich's career was guided and dominated by his relationship with an older homosexual friend, Freidrich {sic} Karl von Eberstein, son of Count Ernst von Eberstein, Heydrich's godfather. Freidrich {sic} von Eberstein was Heydrich's senior by ten years and had served in the navy during World War I. More importantly, von Eberstein was one of the original Nazi leaders in the SA and was a personal friend of Adolf Hitler (Calic:33). While von Eberstein had been instrumental in helping Heydrich obtain a commission in the navy, he was also the reason Heydrich was relieved of his post in 1931 by Admiral Raeder. Raeder had dismissed him for "conduct unbecoming an officer and a gentleman" (Wistrich: 134) after he learned of the homosexual relationship between Heydrich and von Eberstein. Immediately von Eberstein moved to procure Heydrich a place in the Nazi leadership. Historian Callum MacDonald writes,

While Heydrich was serving on the Naval staff in Kiel, von Eberstein had been leader of the Nazi Sturmabteilung or SA, in Munich and upper Bavaria...In 1931, however, von Eberstein joined another organization, the Schutzstaffel or SS...On the recommendation of von Eberstein, now an officer on Himmler's staff Heydrich became a member of the Nazi Party, number 544,916, in June 1931. He joined the SA in Hamburg and was soon involved in bloody street battles against the communists and other opponents of the Nazis. He took this step on the understanding that his association with the beerhall brawlers was to be purely temporary and that von Eberstein would use his influ-

ence to secure a speedy transfer to the SS... [Later, Hitler] began to look for someone capable of organizing the SS intelligence service on a profes-

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sional basis and was handed Heydrich's file by von Eberstein (MacDonald: 16f.).

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Allegations about Eberstein's alleged homosexuality appear to be pure fabrication. In four biographies of Heydrich, there is no mention of it. G. S. Graber mentions homosexuality several times about other Nazis, such as Ernst Roehm, but never in regard to Heydrich or Eberstein. Indeed, after discussing the homosexuality of Roehm and his inner circle, at whose office Heydrich was to report for work, Graber says (page 55) "None of this was then known to Heydrich. When he reported for duty at the Brown House he must have been disagreeably surprised." A homosexual would hardly have been "disagreeably" surprised to join others. Biographer Guenther Deschner also has no mention of homosexuality regarding Heydrich or Eberstein.

Edouard Calic is not a source for the material where he is cited in The Pink Swastika. Calic says absolutely nothing about homosexuality in regard to Heydrich and Eberstein. (See comment 118-1.)

Author Callum MacDonald provides a summary of Heydrich's early career in the work cited by the Pink Swastika author. Based on what MacDonald writes, the Pink Swastika's account of Heydrich's alleged homosexual activity appears to be pure fabrication.

Heydrich was only 15 years old when, at the end of World War I, he joined the Maercker Freikorps, a notorious one, but not one associated with homosexuality. He later claimed to have served as a runner (messenger). He was a member for only a short time, though he and his father joined a local volunteer defense force trained by some of the Freikorps troops.

MacDonald says nothing about Eberstein being homosexual. What is clear is that Heydrich in no way was "guided or dominated" by him. There was a ten year difference in their ages, and they were located in different parts of the country, Heydrich in Kiel in the far north, Eberstein in Munich in the far south. They did correspond by mail. MacDonald doesn't state whether Eberstein helped Heydrich join the navy, but in any case that would certainly have been the older Eberstein, Heydrich's godfather, not the allegedly homosexual son.

The influence and guiding light of Heydrich's naval career was Admiral Canaris, later an anti-Hitler conspirator, not Eberstein. MacDonald says (page 13) "Moreover, his mentor, Canaris, had a long association with naval intelligence and may have recommended a posting to some form of secret work." MacDonald says absolutely nothing about any alleged homosexual relationship between Heydrich and Eberstein as a cause for Heydrich's dismissal from the Navy. Heydrich was a notorious womanizer and had already been brought up before a naval court of honor on a charge of mistreating another young lady. A second charge, coming after Heydrich's engagement was announced, involved a woman who claimed Heydrich had promised to marry her. The wronged young lady's family were friends of Admiral Raeder, head of the German Navy, and this time Heydrich did not escape. He was thrown out of the Navy by Raeder. Since MacDonald supplies this information just a few pages before the quote of the Pink Swastika author, it's hard to see how the confusion could arise in any honest manner.

After his dismissal from the Navy, a continued career using his military training and experience was difficult. He, his wife, and her family were ardent Nazis, and he had a friend in Hitler's headquarters, the younger Eberstein. He asked him to look for a job for him. Eberstein did help him get a job in the SS and brought him to Himmler's attention as a candidate for the intelligence job. (It was Himmler, not Hitler, who "began to look for someone..." -- another error on the part of the Pink Swastika author.)

It should also be noted that Wistrich mentions nothing of homosexuality in regard to Heydrich. At publication of his book, Wistrich was teaching at Hebrew University in Jerusalem. He mentions Funk's alleged homosexuality, and Funk's great offense against Jews was to "launder" currency and gold taken from concentration camp victims. It would seem that in the case of Heydrich, architect of the death of millions of Jews, Wistrich would surely have mentioned homosexuality had he found the slightest hint of it.

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In 1931, when Ernst Roehm was faced with accusations of homosexuality under Paragraph 175, it was Heydrich who came to his defense (Lombardi: 12). Despite this action, or perhaps because of it, Heydrich very soon discovered he had enemies within the Party. These men, led by Moulin-Eckart, began looking for information to use against him. They uncovered the truth of Heydrich's homosexuality and attempted to blackmail him with it. His enemies, however, would quickly learn that Heydrich was not a man to cross. According to Calic,

Moulin-Eckart condemned himself to death... What he learned about Heydrich's [Jewish] origins was unimportant compared with the evidence he gathered concerning relations between Heydrich and von Eberstein... Heydrich's adversaries underestimated the danger of what they planned to do. Revealing the true reason for Heydrich's dismissal from the navy might set off a scandal that would jeopardize Hitler's efforts to increase his support in the Reichwehr. (sic) Worried about the effects of such a revelation, the party leadership finally began circulating a story to counteract it: Heydrich had been dismissed from the navy because he refused to marry a woman after having an affair with her (Calic:64).

Heydrich's mentor in the navy, Admiral Wilhelm Canaris, was also alleged to be homosexual -- by Heydrich's successor in the position of Chief of the SD-SS, Ernst Kaltenbrunner (Rector:62). Rector questions this allegation because Kaltenbrunner "once said that 80% of the Abwehr [German Military Intelligence] were sexually perverted" and believed it "to be a center of every form of vice" (ibid.:62). This allegation, however, seems quite consistent

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with what we have come to know of certain segments of the German military, though the specific statements are perhaps exaggerated. Heydrich and Canaris were very close during Heydrich's tenure in the navy (MacDonald: 12), but Canaris later came to fear the man he had trained in intelligence tactics, and kept a dossier on Heydrich's homosexuality as insurance to protect his own

career (Stevenson: 349). Much later Canaris was discovered to be a leader in the attempt to assassinate Hitler and was executed at Flossenbergl concentration camp on April 9, 1945.

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Once again the Pink Swastika author fails to see the irony in the gossip he peddles. One alleged homosexual Nazi flew to England to try to stop the war. Here another alleged homosexual plotted to kill Hitler. Even if these men were homosexuals -- something not at all demonstrated -- they seem all to be opponents of Hitler rather than ardent followers.

The source of the Stevenson citation given above is not immediately apparent from the Pink Swastika bibliography.

The alleged material from Calic is an astounding fabrication.

Calic says absolutely nothing about homosexuality.

Calic's "real reason" for Heydrich's dismissal from the navy was political reasons, and that his "relationship" with Eberstein was one of Nazi politics. He says, on pages 55-56:

"But even if there actually was such a woman {whom Heydrich wronged and who caused his dismissal}, and even if Heydrich's refusal to marry her actually was the basis of charges brought against him, we cannot exclude the possibility that his dismissal was politically motivated. The great confidence shown in him by Hitler and Himmler as soon as he arrived at the Brown House {offices of the Munich SA/SS}, the respectful way he was treated in the headquarters of the Nazi party -- all this suggested that the Nazi leadership wanted to reward him for services rendered to the party.

"If someday it is established by unquestionable documentary evidence that Heydrich appeared before a naval court of honor because of his misconduct toward a woman, that will not disprove the statement he often repeated during his years in the Third Reich: that he was dismissed from the navy for political reasons."

The fact is that Heydrich had become an admirer of Hitler, and Eberstein served the Nazi Party in Munich. Calic suggests that while in the navy, Heydrich was working for the Nazis, spying on his fellow officers and giving information to the Nazis. This is made quite evident if the whole passage from Calic is presented, not the mangled version in The Pink Swastika. Here is what Calic actually says on page 64:

...."In doing this, Moulin-Eckart condemned himself to death.

"What he learned about Heydrich's origins was unimportant compared with the evidence he gathered concerning relations between Heydrich and Karl von Eberstein. That was forbidden territory because Hitler had publicly declared that he would use only legal means to achieve power. Spying on officers of the armed forces was severely punished by the law and regarded as an act incompatible with the principles of patriotism. Moulin-Eckart, and others who wanted Heydrich out of the way, would not have missed a chance to use that argument in their struggle against him within the party. According to Hans von Kessel, Heydrich's adversaries underestimated the danger of what they planned to do. Revealing the true reason for Heydrich's dismissal from the navy might set off a scandal that would jeopardize Hitler's efforts to increase his support in the Reichswehr. Worried about the effects of such a revelation, the party leadership finally began circulating a story to counteract it: Heydrich had been dismissed from the navy because he refused to marry a woman after having an affair with her. That is Kessel's thesis. Is there documentary proof of it? No. But logic and common sense speak in its favor."

The Pink Swastika author has deliberately falsified what Calic

writes. Calic says absolutely nothing about homosexuality. His "real reason" is that Heydrich may have been spying on naval officers and relaying the "dirt" to the Nazis in Munich via his friend Eberstein. That is the "relationship" with Eberstein. Moreover, Calic clearly states that this version is unsupported speculation by Hans von Kessel, a German journalist whose brother was killed in Heydrich's "Night of the Long Knives" purge of the SA in 1934.

At this point, it's worthwhile to address another of the rumors about Heydrich, namely his alleged Jewish origins. That's an allegation MacDonald deals with. That rumor had dogged Heydrich since he was a young boy, as it had dogged his father and hampered his career. Heydrich's grandmother had married a man named Suess after his grandfather's death. The family name of Heydrich's father was sometimes recorded as "Heydrich-Suess" combining the names of his true father and his stepfather. The man Suess was not Jewish, and in any case wasn't a blood relative of Heydrich. But the name fostered rumors.

As for Heydrich's alleged work in the charge against Roehm, that's something he very obviously would be involved in as head of intelligence, and nothing about his personal sexual proclivities can validly be read into it. Roehm and Himmler both stood as godparents when Heydrich's first son was baptized in 1933. Heydrich saw Roehm as the head of his organization and as a friend of the leader of his country -- a good person to be on friendly terms with for a young man looking to advance his career. As Roehm fell from grace, Heydrich was quick to drop him, showing that his loyalty was not to Roehm but to his own career.

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Heydrich's loyalties to Hitler never wavered. Rector writes that "Hitler considered him the ideal Nazi, and Nazi inner circles regarded Heydrich as a likely successor to Hitler even though Hermann Goering was officially slated for the post of Fuehrer" (Rector:62). Hitler's support gave Heydrich nearly unlimited power. As Snyder writes, "Heydrich could order immediate arrests and preventative detention, and he could send any persons to concentration camps at any time. He was the absolute master of life and liberty in the Third Reich" (Snyder:3 17).

The Gynszpan Affair -- Kristallnacht

Perhaps the single most infamous incident orchestrated by Heydrich was the November 9, 1938 pogrom known as Kristallnacht ("Crystal night"), in which hundreds of Jews were killed and synagogues and businesses were destroyed across Germany. "In fifteen hours," writes Snyder, "101 synagogues were destroyed by fire, and 76 were demolished. Bands of Nazis systematically destroyed 7,500 Jewish owned stores. The pillage and looting went on through the night. Streets were covered with broken glass, hence the name Kristallnacht" (ibid. :201). Michael Berenbaum, in *The World Must Know*, adds that ninety-six Jews were killed and thirty thousand were arrested and sent to the camps. Jewish cemeteries, schools and homes were destroyed. As a final insult, the Jews were held responsible for the damage and collectively fined one billion Reichsmarks (Berenbaum:54).

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The Nazis characterized this wave of terror as the German people's spontaneous response to the assassination of German

Embassy Councilor, Ernst vom Rath..{sic: ..} While the "spontaneous" rioting was actually a calculated act of terrorism, the incident that allegedly sparked it was not planned. Ernst vom Rath's murder was a legitimately spontaneous occurrence which the Nazis exploited to justify an attack on the Jews which they had undoubtedly been planning for some time. Interestingly, however, the one common element in the story of the assassination and the story of Kristallnacht is homosexuality.

Ernst vom Rath was a high-level SA official who had received a diplomatic posting to the German embassy in Paris. While serving there he had taken up with a seventeen-year-old male prostitute by the name of Herschel Grynszpan, a Polish Jew (Read and Fisher: 33). In partial payment for his services, Grynszpan had extracted a promise from vom Rath that his parents would be spared the consequences of a recent law that "revoked the citizenship of Polish Jews who had been living abroad for more than five years and who still retained Polish citizenship" (Rector:57). But vom Rath apparently failed to keep his promise; Grynszpan's family, along with thousands of others "were herded into camps in a no-man's land along the border region of Zbonszyn in freezing weather" (ibid.:58). In retaliation, Grynszpan shot vom Rath on the night of November 7, 1938. Two days later the Nazis staged the "night of Broken Glass."

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The account of the Grynszpan affair is astonishing in its inaccuracy and distortion.

It's astonishing because of how greatly it disagrees with what was actually written by the sources cited in The Pink Swastika. It's hard to understand how the Pink Swastika author imagined he could get away with what he has written.

But more astonishing is what the Pink Swastika author, himself proudly Jewish and living in Jerusalem (see his introduction), has done to tarnish the reputation of Herschel Grynszpan, a hero of the Jewish people who stood up to the Nazis when nobody else would. There is absolutely no evidence that Grynszpan was ever involved in homosexuality, or that he even knew Ernst vom Rath before he shot him. Grynszpan was considered a hero, and Dorothy Thompson of the United States led a campaign to raise money for his defense. (She specifically insisted that no Jews contribute, so that the Nazis could not hold her efforts against Germany's Jews.)

Rector's is a thinly researched book and a poor source for anything. He cites no sources in his information on Grynszpan. While he does say "Here, however, the charge of homosexuality was possibly true," he immediately qualifies even that tentative statement with "At least, no evidence has been brought forward affirming or refuting that the Grynszpan case was due to a homosexual love affair that had a tragic ending...." The Pink Swastika author had available to him the more thoroughly researched work of Read and Fisher -- he quotes from them -- yet chose to use a dubious account from Rector. The reason is simple: Read and Fisher, rather homophobic in their comments, completely exonerate Grynszpan of any homosexual involvement, while Rector, even though something of a homosexual apologist at times, suggests there may have been some truth in the allegation. The obvious thing is for The Pink Swastika to use the author whose tentative comment can be passed off as proof that yet another Nazi "high-level" member of the SA was a homosexual.

Did Grynszpan know vom Rath? When he went to the German Embassy, he didn't ask for vom Rath, but for the ambassador, saying he had some important information to give him. It was pure coincidence that he was

led to vom Rath. Here's what Read and Fisher say on page 6: "He asked to see the German ambassador. As he did so, a casually dressed man in his fifties strolled past them on his way out of the embassy -- Count Johannes von Welczeck, the ambassador himself. Although he overheard Herschel's request, Welczeck ignored it: There were plenty of staff on duty to handle such visitors, and in any case, he was off on his morning constitutional. His silence saved his life." Another author adds that in addition vom Rath was filling in for a colleague who would have been the one to see Grynspan but was not yet at work.

How then did the idea of homosexuality arise? The Read and Fisher account begins on page 231 and is backed in its main by independent research of other authors such as Hannah Arendt. The issue of a homosexual relationship was raised by de Moro-Giafferi, one of Grynspan's high-priced lawyers hired by Dorothy Thompson's defense fund, and described as "the best lawyer in France."

In recounting Moro's defense of Grynspan, Read and Fisher say (page 241f.) "Moro's new strategy was ingenious and, to say the least, unconventional. It involved nothing less than a deliberate defamation of the characters not only of Ernst vom Rath but also of Herschel himself. Moro proposed that Herschel should now declare to the examining magistrate that he and vom Rath had been lovers and that he had shot him in a jealous rage because the diplomat had found another lover, or -- in an alternative scenario -- because vom Rath had refused to pay Herschel for his services as a male prostitute....There would be two immediate and highly desirable consequences of the new approach. In the first place, the Nazis could hardly seek to vent their rage upon German Jews because a Jewish boy prostitute and his Nazi client had fallen out. And in the second place, it would make the Reich a laughingstock: Even though the lawyers acting for the partie civile might be able to do something to defend the late vom Rath's name in court, the world's press would have a field day at Germany's expense....But it was not to be. In spite of the fact that Moro made it clear to him that this unhallowing of his crime would be to his own advantage, Herschel indignantly refused to cooperate."

In any event, Herschel was never brought to trial. By July, 1939, when the trial could have been ready to begin, international tensions were so high (the war started a month later) that the French government was in no hurry to rush things.

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The Nazis were unable to find Grynspan until 1940 when he was finally hunted down and seized by the Gestapo (ibid:58). When at last they had him in their possession, however, their planned high-profile courtroom prosecution went up in smoke. "At the last moment the trial was canceled on Hitler's orders: Grynspan had threatened to reveal a homosexual relationship with Rath" (ibid. :58). The Nazis were furious. "Vom Rath had been sold to the world as an official martyr, shot down in the service of the Fuehrer He had even been given a state funeral at which Hitler himself had been a mourner. Was he now to be portrayed in the

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world's press as a queer with a taste for seventeen-year-old boys?" (Read and Fisher:252).

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The implication that the Nazis were somehow searching for Grynspan, but were unable to find him for a long time is laughable. He was in French custody until the German invasion in April 1940. The

Germans began looking for him only after they occupied Paris, and they located him within a couple weeks. He was in German hands a couple weeks after that (Read and Fisher, 248).

The Nazis don't seem to have plans in 1940 for a public trial of Grynszpan. Read and Fisher say that in their first interrogations of Herschel he didn't mention anything about homosexuality, claiming instead that he had gone to the German Embassy to shoot himself as a protest but had instead shot vom Rath because he called him a dirty Jew. Grynszpan was transferred to Sachsenhausen concentration camp where the Nazis kept special prisoners such as Pastor Martin Niemöller, an outspoken opponent of the Nazis. Read and Fisher say that the young Grynszpan was there referred to as "bubi" by the guards. In view of Langer's quote cited above about "bubi" allegedly being a term of affection used by homosexuals, it's thoroughly amazing that the Pink Swastika author failed to concoct a story about Grynszpan having homosexual love affairs with his jailers at Sachsenhausen. (See comment 110-2 above.)

The Nazis could have tried Grynszpan in 1940 without the "homosexual defense" being raised, but they missed their chance. They drew up a case and indicted Herschel on October 30, 1941. The German court raised objections to the case because the murder had been committed in France, not Germany. Hitler settled the matter by saying that the shooting of vom Rath was not a simple murder but an act of treason against the Reich, and plans for the trial proceeded. But by that point Herschel, now 20 years old, had learned a bit more of the art of survival. He took a cue from Moro, his French defense lawyer, and raised the "fag defense" -- that he had been having a homosexual affair with vom Rath -- and gave a remarkably detailed account of how vom Rath picked him up off the street one day and seduced him. The account was extremely detailed, down to the light-colored overcoat vom Rath had allegedly worn and the Paris location at which the seduction had allegedly occurred.

Of Herschel's claim to have been seduced by vom Rath, Read and Fisher say "The whole story was, of course, a total fabrication. Investigation revealed that Ernst vom Rath was not a homosexual, had never owned a light-colored overcoat, and could not have picked Herschel up in the Place de la Republique when Herschel claimed he had, because he was known to have been out of Paris at the time." Grynszpan nonetheless stuck to his story and told investigating psychologists that vom Rath had promised that his parents would not be deported to Poland.

Grynszpan's introduction of the "fag defense" put an end to any thought of a public show trial for the moment. Read and Fisher say (p 252) "Although Herschel's story could easily be demolished by the prosecution, its potential as an anti-Nazi smear was enormous. Vom Rath had been sold to the world as an official martyr, shot down in service to the fuhrer. He had been given a state funeral at which Hitler himself had been a mourner. Was he now to be portrayed in the world's press as a queer with a taste for seventeen-year-old boys?" (It would have been particularly bad that he had violated Germany's racial laws by having sex with a Jew.)

That last quote from Read and Fisher will be noted as the same used by the Pink Swastika author immediately above. With a large measure of tongue in cheek, one notes with amazement that the Pink Swastika author found this quote while totally ignoring the immediately preceding material in which Read and Fisher expose Grynszpan's story as a fabrication.

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Of course, the Nazis claimed that the confession was a lie, but

apparently there must have been enough evidence to support the story, or the prosecutors could have easily refuted it. Instead, they delayed the trial. Read and Fisher explain:

The delay gave Goebbels the time to create a new myth about the late Ernst vom Rath, and he set about it in a highly ingenious manner. He arranged for the letters of French prisoners of war to be specially vetted by one of his men, who seized the more passionate and erotic messages. The letters were then doctored to make it appear that they had all been written to vom Rath by various mistresses, with the aim of producing them in court as written evidence of his heterosexuality. At one stroke, Goebbels would have created a new Don Juan, a German womanizer irresistible to Frenchwomen (ibid:253).

Clearly the Nazis could produce no legitimate evidence that vom Rath was a heterosexual. But even their falsified evidence went unused because, in the meantime, the Justice Ministry had obtained additional information that made a public trial impossible. "[A] story had been circulating in public that Herschel had in fact been vom Rath's male whore and procurer for some time in 1938, and that vom Rath had been known in Parisian homosexual circles as 'the ambassadress' and 'Notre Dame de Paris'" (ibid. :253). Additionally, it was learned that vom Rath's brother "had been dismissed from the service for homosexual offenses" (ibid. :253). This was too much for even Hitler's propaganda machine to overcome, so the trial was again postponed.

Grynspan's young life began and ended in tragedy associated with homosexual perversion. His home town of Hanover

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(perhaps not coincidentally the birthplace of Karl Heinrich Ulrichs) was a center of homosexuality," according to Read and Fisher:

There were no fewer than 500 male prostitutes on the police books in 1918, and the chief criminal inspector put the number of homosexuals in the city at about 40,000, out of a total population of 450,000. The Grynspan's {sic} neighborhood earned particular notoriety during the early years of Herschel's childhood through the activities of one Fritz Haarman, known as 'the Butcher of Hanover,' who picked up his victims, mostly adolescent boys, in the railway station, and took them home...when he had finished with them, he strangled them, butchered their corpses, and sold the flesh as meat. He was executed in 1925 (ibid.:33).

Grynspan never did go to trial, though he remained in Nazi custody. Interestingly, the organization which came to his aid during this time was the Society for Human Rights, the homosexual "rights" group which had once boasted Ernst Roehm as a member (and obviously was still operating somewhat openly under the Third Reich --ibid. :245). Victor Basch, then head of the SHR "had pleaded for liberty or judgment" in an effort to get him freed, but to no avail (ibid.:245). After 1942 Grynspan just

disappeared, probably killed secretly by the Gestapo.

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The above reference to the SHR is too astounding to be a simple mistake. It was touched on in an earlier comment where the Pink Swastika author first mentioned it, but the facts bear repeating. There are other misstatements of fact in addition to the mention of the SHR. The Pink Swastika author clearly intends the reader to believe that while Grynszpan was in a Nazi concentration camp in 1941 and 1942 a homosexual organization was working openly in Germany for his release. As a reference he offers Read and Fisher, page 245. But what Read and Fisher say is quite different. Read and Fisher are actually talking about the period in 1940 when Grynszpan was still in a French prison, which is to say before July of 1940. They say: "By then, Herschel had been in custody for about twenty months, longer than any juvenile in French history, in spite of continuous efforts by Moro and other to get him freed. The last attempt had been in April 1940, when Victor Basch, president of the League of Human Rights, had pleaded for 'liberty or judgment' -- but this, like all the others, was ignored."

In his attempt to smear homosexuals the Pink Swastika author has changed the time frame and the location of the events given in Read and Fisher. He also confuses the League for Human Rights with the Society for Human Rights. While Read and Fisher don't identify the League for Human Rights, it was likely was a French organization, not a German one, and had nothing to do with homosexuality. (See comment 96-1 above.)

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Kristallnacht, the "spontaneous" incident which Grynszpan's act had supposedly sparked, has also been described as being defined by homosexuality. As all of Europe struggled to understand the cause for this horror, an answer was offered by British Consul-General, R.T. Smallbones. Smallbones was a "self-confessed Germanophile" who had served in Germany, from 1932 to 1939 and "had developed great admiration and respect for the sterling qualities of the people" (ibid.: 127). "His opinion, therefore," writes

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Igra, "rests on first-hand experience of the German people for a long period of years" (Igra:7). He continues:

[Smallbones authored] a British White Paper, 'Concerning the treatment of German Nationals (including the Jews) in Germany,' in which the following statement is made: "The explanation of 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"...I am convinced that this explanation is the correct one [writes Igra]. For, as a matter of fact, the widespread existence of sexual perversion in Germany...at the time the Hitler movement rose to power.. is notorious. And authorities on criminal sociology are agreed that there is a causal connection between mass sexual perversion and the

kind of mass atrocities committed by the Germans
(ibid:7).

Heydrich, the man most responsible for this atrocity, met his death in May, 1942, at the hands of two Czechoslovakian resistance fighters. A bomb was tossed into his car, shattering his spine. He died on June 4, 1942. In retaliation "the Germans took savage revenge, after the manner of the old Teutonic rites, for the death of their hero" (Shirer: 1288f). Over 1,500 people were immediately executed and thousands more followed, including the entire population of Lidice (ibid.: 1289). The Lidice massacre was orchestrated by Heydrich's replacement, Kurt Daluge, formerly a unit leader in Rossbach's notorious homosexual Freikorps (Wistrich:43).

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Wistrich mentions absolutely nothing about homosexuality in connection with Daluge. The Pink Swastika author tries to spread the false rumor that Rossbach's Free Corps was made up exclusively of homosexuals, and that therefore anyone connected with it must have been homosexual.

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Chapter Six

Homosexuality in the Concentration Camps

We have now arrived at one of the most sensitive topics in our discussion of homosexuality in Nazi Germany. Revisionists have attempted to define homosexuals as a class of people who were "targeted for extermination" by the Nazis. One homosexual group went so far as to stage a high-profile "pilgrimage" to the Yad Vashem Holocaust Memorial in Jerusalem in May of 1994. They were met by a delegation of Jewish Holocaust survivors who were so overcome with outrage that some of them had to be restrained from physically assaulting the contingent of (mostly American) political activists. One man cried "My grandfather was killed for refusing to have sexual relations with the camp commandant. You are desecrating this place (The Jerusalem Post, May 30, 1994).

Yet, as we have noted, many homosexuals did in fact die in Nazi concentration camps. We do not diminish the tragedy of any life lost under the Nazi reign of terror; however, we must reject the implication that homosexuals as a class should be given moral equivalency to the Jewish people and other victims of genocide. There are five reasons why we must reject this claim of the revisionists.

First, regardless of Himmler's anti-homosexual rhetoric, homosexuals as a class were never targeted for extermination, as their continued role in the Third Reich demonstrates. Second,

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those homosexuals who died did so as the result of mistreatment and disease in slave-labor camps -- not in the gas chambers. Third, though we cannot condone the form of punishment meted out by the Nazis, homosexuality was a legitimate crime of long-standing for which individuals were being jailed both before and after the

Nazi Regime. This is in contrast to the internment of Jewish people, whose ethnicity is morally (and in pre-Nazi Germany, legally) neutral. Fourth, the actual number of homosexuals in the camps was a tiny fraction of both the estimated number of homosexuals in Germany and the estimate of the camp population. The camp homosexual population, estimated at 5,000-15,000 by Joan Ringelheim of the US Holocaust museum (Rose:40), contained an undetermined percentage of non-homosexuals falsely labeled as homosexuals (see section titled "Anti-homosexual Policies" above). Homosexuals who died were "a small fraction of less than 1 percent" of homosexuals in Nazi occupied Europe (S. Katz: 146), compared to more than 85 percent of European Jewry. Fifth and last, many of the guards and administrators responsible for the infamous concentration camp atrocities were homosexuals themselves, which negates the idea that homosexuals in general were being persecuted and interned.

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Homosexuality had never been punishable by internment in concentration camps in Germany. Anyone punished served a sentence in a normal prison and was then released. Preventive detention in concentration camps was an innovation of the Nazis. Jews had at first been kept in camps for similar reasons. There was no extermination of Jews before the war, when their population in Germany was small, and only limited numbers of them were kept in camps. In contrast, homosexuals who were caught increasingly faced the threat of preventive detention. That so few homosexuals were ever interned is due to the fact that so few were ever caught.

The extermination of Jews and Gypsies came only after Hitler's military success had brought under his control millions of them. Originally the extermination was to clear conquered areas of potential enemies and to open up land for resettlement by Germans. There was no such extensive persecution and annihilation of homosexuals only because they could not be found. Had three million homosexuals suddenly fallen into Nazi hands as a group, things would surely have been quite different.

The number of homosexuals found in camps as guards and administrators was minuscule. In Treblinka, for example, only one has been clearly identified, but then only about 30 Germans in total were involved with that camp (along with a couple hundred Ukrainian guards). See Steiner's book, Treblinka, quoted by the Pink Swastika author, for information. The homosexual commandant at Treblinka was quickly replaced by a heterosexual, who immediately set to work to upgrade and perfect the efficiency of the killing operation.

The great architects of the holocaust, Adolf Eichmann and Heinrich Himmler, and the notorious medical experimenter Dr. Josef Mengele were all undisputedly heterosexual. Even Heydrich has never convincingly been connected with any homosexual activity, though his womanizing and his life with his wife and children are well known.

*** (end comment 124-1)

The Nazi system of concentration camps began with Dachau in 1933, but by the fall of the Third Reich the number of sites which had held prisoners in German occupied territory surpassed 10,000 (Parshall:57). It is not generally known that only six of these camps were the notorious "death camps." In his introduction to Jean-Francois (sic) Steiner's Treblinka, Terrence des Pres addresses this distinction:

The first Nazi camps, which were set up soon af-

ter Hitler came to power in 1933, were designed as places of detention and as training grounds for the SS. Dachau and Buchenwald were among the most notorious, and although we cannot forget that thousands of people perished in these places, we should keep in mind that camps of this kind were

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not intended or equipped to be instruments of genocide...however, as the Nazi policy of extermination took shape with the Jews as primary target, the major "killing centers," as they came to be called, began to operate...The great killing centers were six: Auschwitz-Birkenau, Sobibor {sic}, Chelmno, Belzec, Maidanek {sic}, and Treblinka (Steiner:x-xi).

We make this point simply to show that the internment of homosexuals in the concentration camps was not equivalent to that of Jews and other racial groups who were, under Nazi policy, targeted for extermination. As terrible as life could be in the work camps, it offered better chances than being herded into gas chambers or shot in front of mass graves.

An additional point that deserves mention here is that the uniform pattern of brutality for which the camps are known was established as a deliberate and calculated policy by the SA under Ernst Roehm in 1933. Heiden writes that "[t]he S.A. had learned...that the will of an imprisoned mass must be broken by the most loathsome cruelty" (Heiden:565). He later adds that "[t]rightening reports also trickled through from the concentration camps, and the public began to realize that the Fuhrer's picked troops had organized artificial hells in Dachau...Roehm admitted publicly that these things seemed unbearable to many people, but said he saw no reason for stopping them" (ibid.:732f.). Though Roehm was soon killed, his system of mass torture and degradation endured.

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The Guards and Kapos

There is one aspect of life in the concentration camps that is seldom noted by historians, yet is profoundly significant in this discussion. That aspect is the unique status of homosexuals in the camps. For 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 (for example, there were no Jewish guards or 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).

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).

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Wiesel never really tells what he "learned later," unless he means an incident he relates about an act of sabotage. He says, "The Oberkapo of the fifty-second cable unit was a Dutchman, a giant, well over six feet...he had a young boy under him, a pipel, as they were called - a child with a refined and beautiful face, unheard of in this camp. One day, the electric power station at Buna was blown up...The Oberkapo was arrested immediately. He was tortured for a period of weeks, but in vain. He would not give a single name. He was transferred to Auschwitz. We never heard of him again. But his little servant had been left behind in the camp in prison. Also put to torture, he too would not speak. Then the SS sentenced him to death, with two other prisoners who had been discovered with arms...[At the execution...] the third rope was still moving, being so light, the child was still alive... For more than half an hour he stayed there, struggling between life and death, dying in slow agony under our eyes." Whether this is what Wiesel meant, or whether something else, the Bantam edition of his book has nothing else about homosexuality or possible homosexuality in it.

Steiner relates this information in conjunction with the death of Max Bielas, who was stabbed by a prisoner. In the ensuing investigation Kurt Franz exposed Bielas's "harem" of Jewish boys as stated above. He added that "The boys were very happy. They called him Max and seemed very fond of him. Whenever he came to see them they rushed to meet him with cries of joy." Steiner doesn't actually say that Bielas had sexual relations with the boys. Franz also offered some ideas on how to improve the operation of the death camp, and as a result received a promotion and complete authority to run the camp. Steiner says "When he returned to camp, before lying down for a few hours, Kurt Franz had his epaulettes sewn on and Max Bielas' little boys executed. The S.S. man who was assigned this task came back sick. His name was Menda. Until that day he had been a model executioner." The boys certainly didn't fare very well under the heterosexual Franz, but then the Pink Swastika author no doubt thinks they were better off dead.

The heterosexual Franz paid attention to the heterosexual inclinations of the camp inmates. Steiner relates that just as Bielas had saved some boys, so Franz began to save women with the idea of improving the efficiency of the prisoners who carried out the executions and did the other dirty work around the camp. He kept twenty women in the two sections of Treblinka. Steiner says "Their arrival transformed the camp. Fights broke out around these frightened women....he decreed that deserving kapos and Hofjueden would be

allowed to marry these women." Later on mass orgies were organized and Steiner says of the women "soon their quarters lacked only a red light over the door." A possible homosexual saved some boys from the gas chamber, while the heterosexuals opened a whorehouse at the same time they were killing hundreds of thousands of people.

The heterosexual Franz's most memorable work, however, was increasing the efficiency of the killing process so that more Jews could be handled. For example, he realized that people would inhale more of the gas and die more quickly if they were out of breath when they entered the chamber. Accordingly they were now forced to run from the undressing room to the gas chamber.

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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 (1960) 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 [platoon leader] 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 into the ranks of the SS guards, however, reveals much about the camps. Poller's distinction between "types" of homosexual SS officers, for example, implies that there were more than a few such guards. Furthermore, their homosexuality was a matter of public knowledge. Both of these suppositions are supported in another passage which tells of the retaliation against the Jewish prisoners following the attempted assassination of Hitler in July, 1944:

Two Scharfuhrer came along the empty camp roads at about nine o'clock. One of them was...an Oberscharfuhrer [commander of platoon leaders] known to the prisoners by the nick-name of "Anna," because of his undisguised homosexuality. They entered one of the Jewish barracks, and there indiscriminately chose five Jews and brought them outside. From a second barracks they brought out eight more. From a third they selected another seven...the twenty Jews were...[marched] off under Anna's orders...Some time later we heard a burst of firing from the direction of the stone

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quarry. It was now clear that the earthly existence of our...Jewish comrades had ended (ibid,: 136f).

Plant, a revisionist himself, also admits that "a few SS guards were homosexual" and that they "made some younger inmates,

usually Poles or Russians, their dolly boys' (Pielpel)" (Plant: 166). These homosexual antics were not carried out in secret. Plant writes that such guards would "occasionally compete with Kapos for these teenagers. They even drew lots to determine who should go to whom" (ibid.:166). Primo Levi, in *Survival in Auschwitz* notes that "young attractive homosexuals" had a much higher survival rate than average prisoners (Levi:81). Though they constituted one of the smallest numerical minorities in the camps (Plant: 153), homosexuals apparently were disproportionately appointed as Kapos. Medical Doctor Edmund Bergler writes "[i]t is.. well known that the capos in Hitler's concentration and extermination camps were only too frequently recruited from the ranks of homosexual criminals...I had firsthand information on this point from a patient who had spent six years in the infamous camp at Dachau (Bergler:279). Jan D. (now an American citizen whose identity we wish to protect), prisoner #3514 in Auschwitz and Gross Rosen from 1940-1945 said, "The most cruelty inflicted on the Concentration Camps prisoners was done by they 'Kapos' (work detail supervisors), mostly German criminals and homosexuals" (Private letter).

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The misquotation from Plant is a classic example of deliberate distortion by selective quotation.

The Pink Swastika author quotes Plant thus:

Plant, a revisionist himself, also admits that "a few SS guards were homosexual" and that they

"made some younger inmates, usually Poles or Russians, their 'dolly boys' (Pielpel)" (Plant: 166)

What Plant actually say is:

First, a few SS guards were homosexual. Although they risked everything, they

made some younger inmates, usually Poles or Russians, their "dolly boys" (Pielpel).

The important difference is Plant's acknowledgment that such behavior was not condoned, and that such guards "risked everything" (including death). The Pink Swastika author had to hide that, for it would contradict the lie he is trying to peddle, which is that the Nazis condemned homosexuality only in public, while indulging in it themselves in private because many of them were homosexuals.

The fact that a man locked up and deprived of women chooses younger men for sex partners doesn't make him a homosexual. This is quite a common reaction among heterosexuals, and is endemic in prison systems. Their heterosexuality, their basic desire for women, is what drives them to play the active role and to choose for their victims prisoners who are young and closest in appearance to the women they actually desire.

Even outside prisons, in other societies and in other ages in our own society, there was not the great stigma attached to same-sex relations that we have seen during 1500 plus years of rabid fundamentalist Judeo-Christian homophobia.

Scientifically speaking, it's the man who's incapable under any circumstances of having sex with another male who is abnormal and unnatural. Psychological conditioning imposed by a homophobic society has changed the course of his nature.

It's simply not valid to conclude that "kapos" were homosexuals because they found male sex objects.

In the death camps, the kapos were Jews, as were all other workers, and there were no homosexuals that we know of. For this, see Steiner's Treblinka, quoted by the Pink Swastika author.

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These testimonies are supported by Raul Hillberg {sic}, author of The Destruction of the European Jews and former member of the (U.S.) President's Commission on the Holocaust. Rector cites a December 10, 1979 Village Voice article in which Hillberg {sic} said "that homosexuals were highly valued prisoners, and that many kapos -- inmates who administered the barracks and dispensed instant discipline (beatings and killings were common) were gay" (Rector: 139). Because of this Hillberg {sic} believes that any inclusion of homosexuals in any memorialization of Holocaust victims "would be a travesty" (Hillberg {sic} in Rector: 139).

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First it should be noted that the "scholar" who wrote The Pink Swastika can't even spell Raul Hilberg's name correctly.

The above passage is a deliberate distortion of Rector's book and of Hilberg's position. The Pink Swastika author hides the fact that Rector says in the very same passage that Hilberg submitted a letter of clarification after the cited article. Rector quotes from Hilberg's letter: "The unqualified assertion that homosexuals were highly valued prisoners is not an accurate recapitulation of my thinking. Concentration camp inmates were not highly valued by definition. It may be said, however, that even misery is relative. Apart from the question of the position of homosexuals in the hierarchy of the camp population, and without regard to such subsidiary points as homosexuals in work gangs and homosexuals among 'prominents,' it may be safely be concluded that homosexuals as a group were better off than the Jews." Rector quotes Hilberg elaborating on the "travesty" comment: "I have no precise statistics of practicing homosexuals at the time of the Nazi regime, but it is evident to me that only a relatively small percentage of them could have been arrested, let alone mistreated to death. In no sense may it be claimed, therefore, that they were being 'exterminated,' and any attempt to consider them, along with the Jews, as victims of the Holocaust is, I repeat, a travesty."

Hilberg denies that homosexuals were "highly valued prisoners." He says they were only relatively better off than Jews. He directly contradicts the Pink Swastika author on the reason he doesn't consider homosexuals victims of the Holocaust: not because of what they allegedly did in the camps, but because he believes there was no attempt to exterminate homosexuals as a group.

The Pink Swastika author covered up Hilberg's letter explaining his Village Voice comments in order to deceive the reader on Hilberg's position, and actually put false words in Hilberg's mouth.

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There seems to have been a great dichotomy between the

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experiences of homosexuals in the camps. While on the one hand, Lautmann reports that homosexuals received desk jobs (Lautmann in Plant: 168), Plant claims that homosexuals were treated more harshly than the members of other groups, citing Kogon's Dachau memoir, The Theory and Practice of Hell. To some extent this may simply reflect the differences between camps and the philosophies of their administrators. But the enduring "Butch/Femme" conflict clearly had a substantial bearing on the

treatment of homosexuals. 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" (Hoess in Rector: 137f.). These "genuine homosexuals" were considered incorrigible and held in special barracks, while many non-effeminate homosexuals were released (ibid.: 137).

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What was at work in the camps was just plain heterosexual homophobia. The fictitious "Butch/Femme" conflict is being confused with the actions of heterosexual men who despised effeminate males (even if they didn't know whether they were heterosexual or homosexual) and felt they could dehumanize them further by using them as sex objects, conveniently obtaining sexual release for themselves in the process. We see this heterosexual hatred of effeminate mannerisms in males today, all around us.

Alleged favoritism in jobs can probably be explained simply by the skills the prisoners brought to camp with them. The brawny construction worker is less likely to be suited to an office job than is an effeminate man who worked in an office in civilian life.

There's no evidence to suggest that Hoess was in any way homosexual. That's a fantasy of the Pink Swastika author, who surely would have presented evidence if he had found any -- apparently even his favorite "historian" Samuel Igra didn't have any rumors about Hoess. Historian Robert Wistrich, in "Who's Who in Nazi Germany," says that Hoess was, "to all appearances a kindly, unselfish, introverted family man and animal-lover," and that "he had lived with his wife and five children" at Auschwitz.

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Wolf's testimony about the homosexual behavior of the SS guards also reveals the sadistic characteristic of the "Butches." "In the cell next to mine was a young male prostitute from Steglitz who the SS forced into [sexual acts]" (Rector: 156). he also described a game the SS played each evening. "There were holes in the walls and they would reach through the holes and play with the genitals of the men sleeping close to the holes. Then they would say that they had caught them jacking off, and they would beat them" (ibid.:156). During his imprisonment Wolf was also forced to witness an execution of six political escapees who had been recaptured by the guards. "They were stripped naked, tied to the table spread-eagle face up, and beaten to death with clubs, one by one," he reported. "You could see that the SS executioners became sexually stimulated while beating the screaming

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prisoners to death" (ibid. :157).

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"Wolf" is not testifying about the "homosexual behavior" of the SS guards. That is a deliberate lie on the part of the Pink Swastika

author. It is a lie because in that very place, Wolf is asked "Were there any gay SS guards?" by his interviewer, to which he responds "No, they were more-or-less straight, I think. They were all rotten people, except for one SS leader." An experienced homosexual such as Wolf is certainly more able to pick out genuine homosexual behavior than a deliberate liar such as the Pink Swastika author has shown himself to be over and over again.

Another salient fact covered up by the Pink Swastika author is that during the events related above Wolf was in Lichtenburg Prison, where he says the prisoners were all homosexual except for some political ones. Wolf relates that they were routinely subjected to special brutality, but the Pink Swastika author seems to consider that irrelevant.

Nobody denies that the SS had more than its share of sadists, but that has nothing to do with homosexuality. The anecdote regarding the political prisoners shows that the motive was sadism, not homosexuality. The most famous sadist of all time, the Marquis de Sade, was a heterosexual. In the mid-1990s a famous Canadian murder trial involved a man and wife who engaged in sadistic murders of young women. The typical adult bookstore of the late twentieth century stocks large amounts of heterosexual sadistic pornography.

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This extreme savagery exhibited by the Butch homosexuals of the camps was not rare, but some accounts of brutality are more gruesome than others. At Auschwitz, for example, Kapo Ludwig Tiene became the most prolific mass murderer of all time by strangling, crushing and gnawing to death as many as 100 boys and young men a day while he raped them (ibid.:143). It is not clear if Auschwitz's Commandant Hoess was homosexual, though we know that he had at one time been a close friend of Edmund Heines (Snyder:301), the procurer of boys for Roehm's pederastic orgies.

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Of course, the case has not been made that any homosexuals were involved in the "extreme savagery." Only those who want to believe and to be led in their belief by the Pink Swastika author's lack of proof will think that brutality was a homosexual activity. Homosexuals were overwhelmingly the victims of homophobic heterosexual sadists. That is the simple fact supported by the evidence presented by the cited authors. The entire "Butch/Femme" fantasy has been invented precisely to try to provide a rationale for denying the truth of the sadist's heterosexuality.

Rector says that Tienes was a notorious sex murderer, who was deliberately and "gleefully" installed in the highest position of the prisoner hierarchy at Auschwitz. The SS sadists were greatly entertained by his gory deeds in the camp. Plant continues after that anecdote with the following:

"That was but one example of SS humor. Jews, to cite another example, were regularly appointed as kapos because the SS was bemused by the sight of a Jew beating other Jews with a club, whip, or truncheon. The beatings were frequently fatal. This occurred daily, month in and month out, year after year in all the KZs (Concentration camps) except Theresienstadt."

Would the Pink Swastika author, himself Jewish, conclude the same things about "sadistic Jews" that he tries to make the reader believe about "sadistic homosexuals"?

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Perhaps the most grotesque story of all, however, is told by Rector in his chapter on the camps, grotesque not because it is bloodier, but because it reveals how widespread and acceptable this level of perversion had become among the Nazi elite. He writes,

As for the SS, their behavior was typical among those who engaged in sexual bestiality. An example is a film, in color with a sound track, that was secretly made for the pornographic enjoyment of a select coterie of Nazis showing a wild drunken orgy of beautiful boys and handsome young men being whipped, raped and murdered by the SS (Rector: 144). (Note: Rector adds that this film is still today "very discreetly and very privately shown to only an inner circle of certain homosexuals in Europe").

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If true, this is good evidence of sadism, but not of homosexuality. Homosexuals make love to other men, they don't beat, rape, and murder them.

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No study of homosexuality in the Nazi concentration camps would be complete without mentioning a book called The Men with the Pink Triangle. In recent years this book has become a standard text for revisionists because it is purportedly the only autobiography written by a former pink triangle prisoner. The book itself, however, written by Heinz Heger, cannot be considered reliable. It is presented as an autobiography, yet translator

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David Fernbach admits in his introduction that Heger's account is not his own but is the story of "an anonymous victim of the Nazis, an Austrian" (Heger:9). And though it contains quite a number of anecdotes about homosexuality among the SS guards which would otherwise be useful in this discussion, these stories have a distinct quality of sexual fantasy to them. We are asked to believe that nearly every male authority figure whom "Heger" encounters requires him to perform oral sex, for example. Other ostensibly true-life histories of camp survivors are sober chronicles of enslavement and degradation, but "Heger's" account is almost whimsical in places and includes numerous implausible scenes, such as one in which "Heger's" Kapo lover countermands an order to punish "Heger" which comes from the camp commandant himself. For this reason we will not credit the many examples of homosexual sadism reported in this work.

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There is no indication in the copy of the book seen that it claims to be Heger's autobiography. The fact that the translator notes that it is not Heger's own story belies that charge by the Pink Swastika author. If Heger claimed the work as his autobiography, how would the translator know that it was actually the experience of an anonymous camp inmate?

Heger doesn't say that his protagonist is forced into oral sex by "nearly every male authority figure" he encounters. Quite the contrary, he's fortunate enough to be protected by criminal capos in

return for satisfying their sexual needs. (In much the same way some Jews prolonged and eased their lives in the death camps by doing the dirty work. They aren't to be blamed for what they did, and neither is Heger's protagonist.) Heger does relate an incident in which his protagonist was forced to perform oral sex, but that was by two fellow prisoners on a transport train who were being sent up for murder. And they beat him to force him to do it. The Pink Swastika author has a peculiarly warped idea of morality if he considers murderers to be "male authority figures."

The Pink Swastika author is a rabidly homophobic Jew living in Jerusalem. That's mentioned because it probably explains his venomous fury at Heger's book. Heger's protagonist relates that Jews and homosexuals were grouped together and treated equally badly in the camps where he was. For example, on page 50, he relates of stone quarry at the Flossenbuerg camp, "The work of quarrying, dynamiting, hewing and dressing was extremely arduous, and only Jews and homosexuals were assigned to it. The quarry claimed very many victims, with the SS and Capos often deliberately contributing to the large number of accidents." It must rankle the Pink Swastika author in the extreme to be classified with people he hates so passionately.

It's too bad the Pink Swastika author is suddenly so concerned about the credibility of sources that he merely tantalizes his readers with the idea of salacious anecdotes. Needless to say, his crying is all crocodile tears. Elsewhere he accepts the wildest rumors, such as those of Samuel Igra, when they support his case, but becomes very scrupulous with anything that might contradict him. Of course this charade of denouncing "false" scholarship is excellent for enhancing his own reputation for "reliability."

Despite the obvious absurdity of the Pink Swastika author's game-playing, his allegation of "homosexual sadism" can't be allowed to stand. Randomly opening Heger's book presents on page 83 an account of SS torture of a homosexual prisoner: "He's a bum-fucker, isn't he, let him have what he wants", growled one of the SS men, taking up a broom that stood in the corner and shoving the handle deep into the prisoner's anus."

There's nothing "homosexual" about such sadism. The "homosexuality" is totally within the mind of the Pink Swastika author. And that is a very warped mind, for from other comments above it appears that he does not consider forced oral sex a form of degradation or enslavement.

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Before we leave the subject of guards and Kapos, we can find one of the few mentions of lesbians in Nazi history connected with the prison system. In *Paris Under the Occupation*, Henrians Perrault and Azema describe the activities of the French Gestapo. They identify "Sonia Boukassi, a drug addict, and Violette Morris, onetime French weight-lifting champion, both lesbians, [as] the chief women's interrogators" in the notorious torture chambers of La Carlingue (Perrault and Azema:38).

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Perrault doesn't specifically accuse the lesbians of torture, whereas the others he mentions in his list are accused of direct torture. Since he was careful to identify the two lesbians but doesn't identify anyone else as homosexual, may we dare to presume that all the others, the real torturers, were heterosexual?

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The Prisoners

Homosexual prisoners did not integrate well into the prison populations, writes Eugen Kogan (sic). The prisoners ostracized "those whom the SS marked with the pink triangle" (Kogan:44) (sic). Kogan (sic) attributes this dislike to the fact that the homosexual population included "criminals, and especially blackmailers...Hostility toward them may also have been partly rooted in the fact that homosexuality was at one time widespread in Prussian military circles, as well as the SA and the SS" (ibid:44). Kogan (sic) implies that the prisoners associated homosexuality with their tormentors and thus

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It should first be pointed out that the author's name is "Kogon," not "Kogan."

Kogon's comments are made in a different order from that presented by the Pink Swastika author. He mentions ostracism by other prisoners last, not first. When he begins talking about homosexuals in the camps, within five sentences he says "Hostility toward them may have been partly rooted in the fact that homosexuality was at one time widespread in Prussian military circles, as well as among the SA and the SS, and was to be mercilessly outlawed and erased." The implication is that he is talking about the official position against homosexuals, not about the attitudes of other inmates. It will be noted that the critical wording has been left out by the Pink Swastika author, who tries in his book to deny that the Nazis wanted to eliminate homosexuals.

In addition to mentioning that homosexuality was to be "mercilessly outlawed and erased" in text suppressed by the Pink Swastika author, Kogon says with reference to the attitudes of the other prisoners, "Homosexual practices were actually very widespread in the camps. The prisoners, however, ostracized only those whom the SS marked with the pink triangle." In no way does Kogon imply that the other prisoners "saw the pink triangles as objects of fear and hatred" as the Pink Swastika author asserts. Quite the contrary. They were simply afraid of guilt by association. They ignored, and perhaps themselves participated in clandestine homosexual activity, but were careful to make a public show of condemning those publicly marked by it in order to please their captors and ward off accusations against themselves.

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The Plant quote below is out of context. But then Plant himself is guilty of some inadvertent distortion in leaving the impression that a guard who masturbates while torturing an inmate is homosexual. Likewise it is just an assumption that a guard who has sex with an effeminate young male is homosexual rather than a heterosexual taking advantage of the only sexual outlet he can find in a place where "race-mixing" -- sexual relations with local Slavic women -- was also a terrible crime punishable either by death or by being sent to a concentration camp. Here is Plant's text at this point, which should be contrasted with what the Pink Swastika author presents below:

"There were additional factors complicating the lives of gay prisoners. First, a few SS guards were homosexual. Although they risked everything, they made some younger inmates, usually Poles or Russians, their 'dolly boys' (Pielpel). They would also occasionally compete with Kapos for these teenagers. They even drew lots to determine who should go with whom. Naturally, it enraged the other

inmates to watch as these youngsters received extra food rations and were exempted from tough work assignments in exchange for sexual favors. There were also some SS guards who took special pleasure in occasionally masturbating while torturing prisoners. For such acts, the gay inmates were, so to speak, held accountable by the non-gay inmates: homosexual guards, however hostile, were seen by non-gay prisoners as belonging to the homosexual underclass. Thus, homosexual prisoners were often tainted by the crimes of homosexual guards -- even though they themselves were often the victims."

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saw the pink triangles as objects of fear and hatred. Plant supports this view, noting that "homosexual prisoners were often tainted by the crimes of the homosexual guards -- even though they themselves were often the victims" (Plant: 167). There is evidence, as well, that the homosexuals in the camps alienated their fellow prisoners because of the predatory nature of their sexual drive. Polish sociologist, Anna Pawelczynska, in *Values and Violence in Auschwitz*, describes this situation:

Sometimes a confirmed homosexual would lead a prisoner of normal inclinations into homosexual practices. Such relationships were usually deeply immoral or deeply demoralizing. A prisoner-functionary's [Kapo's] desire to satisfy his or her pederastic sexual needs could also manifest itself in various brutal forms of terror and blackmail used to bring the partner into compliance (Pawelczynska:98).

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Here's what Pawelczynska actually says:

"Spatial segregation of the sexes also led to the spread of homosexuality among the healthier and better nourished prisoners in the camp. Authentic, emotional relationships of a homosexual nature developed and in camp conditions it was possible to actualize them. Through an erotic union loving couples consummated all their mutually protective feelings, expressed through mutual concern and often great risk-taking in defense of the beloved. Besides the sphere where eroticism constituted an element of mutual love, numerous situations arose that resembled ordinary marriages of convenience. In such marriages the emotionally committed partner often took care of the uncommitted partner. Sometimes a confirmed homosexual would lead a prisoner of normal inclinations into homosexual practices. Such arrangements were usually deeply immoral or deeply demoralizing. A prisoner-functionary's desire to satisfy his or her pederastic sexual needs could also manifest itself in various brutal forms of terror and blackmail used to bring the partner into compliance."

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Pawelcznska's (sic) record also refutes Plant's suggestion that homosexual prisoners were "utterly disunited" and therefore powerless. She cites the use of prostitution as a form of currency among the homosexual prisoners. This was likely a common means of getting favors from the homosexual guards as well. She writes,

...paid prostitution existed in the camp and the choice of erotic partners was dictated by one's ability to pay -- either in the form of help in gain-

ing a better place in the camp structure or, at each visit, in the form of food or better clothes. Homosexual erotic availability became a coin of incommensurate worth, in return for which the chance of biological survival could be won depending on the client's possibilities (ibid. :99).

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Here is seen the extreme depth of distortion to which The Pink Swastika will sink. Here's how this paragraph from Pawelczynska actually begins:

"Besides couple-relationships, paid prostitution existed...." The homophobia of the Pink Swastika author, himself a Jew, is so extreme that he will even falsify the history of Auschwitz, a hallowed venue of the Holocaust, in order to smear homosexuals by denying all existence of loving relationships in the camp. How extreme it is to leave off just three words.

In addition to pointing out the egregious distortion of the text, it should be noted that the "chance of biological survival" is what kept many Jews alive longer than their fellows they helped exterminate in the death camps. Is it to be held against those Jews that they carried bodies from the gas chambers to the crematoria and extracted gold teeth from the corpses in order to live a little longer? Is prostitution somehow worse than cutting the hair off women you know are in a few minutes to die a horrible death in a gas chamber?

Of course the point the Pink Swastika author really wants to make is not about prostitution, but that there were Kapos and a few guards who were willing to have sex with males. In the case of the Kapos, men deprived of all female companionship, this can't be considered evidence of homosexuality, since many heterosexuals have engaged in homosexual activity in certain circumstances. In some cases guards might be similarly motivated, but in any event all the authors stress that the number of guards involved in homosexual activity was very small.

It's worth including another of Pawelczynska's comments on camp sexual activity that follows the paragraph just misquoted by the Pink Swastika author. She says:

"A unique situation developed during the period when rather numerous male work crews would come to work in the women's camp. More or less permanent bisexual relationships started up among the women prisoner-functionaries (especially the Blockaeltesten [block elders]), who had food supplies and separate quarters, and the men who were interested in the material aid (regardless of the allure of an erotic relationship). These liaisons played yet another role which was very important for improving relations within the women's camp. The group of prisoner-functionaries in the women's camp allowed their sexual partners to acquire a very large influence over them. The men used their influence to shelter the mass of women prisoners from the functionaries' aggression and also to see that camp functions were handed out to the prisoners."

Sex occurred in Auschwitz wherever the opportunity was present, and the type of sex depended on the type of opportunity available. This was not the special province of homosexuals.

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There is one other distinction between homosexual and other prisoners. Toward the end of World War II, many homosexuals were released from the concentration camps and drafted into the

Wehrmacht (Shaul :688). Researcher Steven Katz cites records that "indicate that 13% of all homosexual camp inmates were reprieved and released" (S. Katz: 146). This, of course, happened as the Nazis frantically increased their "production" in the death camps, trying to exterminate every last Jew in Europe before the Allies could liberate the camps.

The Final Solution

There is perhaps no more terrible expression in human speech than the "Final Solution." In it is contained an evil so profound as not to be easily assimilated by the human mind. How could people be so filled with hate, we wonder, that they would seek to exterminate whole races of fellow human beings from the face of the earth? In our struggle to answer this question, we find science inadequate and must look to a deeper source of human knowledge. Only in a spiritual context can we truly understand the meaning of the "Final Solution," the Holocaust of the Jews. It is not surprising, then, that the roots of Nazi evil are found in the neo-pagan revival of the late 1800's, which manifested itself in the glorification of occultism and the subversion of the Judeo-Christian foundations of German culture.

We have addressed many elements of the neo-pagan revival in previous chapters, but to find the specific roots of the Holocaust we must revisit the occult figure, Jorg Lanz von Liebenfels. As we learned, Lanz, the homosexual male supremacist, was called "the man who gave Hitler his ideas," by Austrian psychologist Wilhelm Daim. Anti-Semitic pamphlets by Lanz and Guido von List shaped Hitler's early hatred of the Jews. It was Lanz who originated the concept of Himmler's Lebensborn, the Aryan breeding colony. And it was Lanz, again, who can be seen behind Hitler's answers to "the Jewish question." Goodrick-Clarke writes,

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If the Pink Swastika author could look in a mirror and see from a distance the attitude toward homosexuals that springs from every page of his book, he would know how people could "be so filled with hate...that they would seek to exterminate whole races of fellow human beings...." As Jews were demonized by the Nazis, so homosexuals are being demonized by fundamentalists, including those of the Jewish and Protestant Religious Right responsible for The Pink Swastika.

The Anti-Semitic pamphlets that shaped Hitler's early hatred of the Jews are no different from the anti-gay pamphlets of Paul Cameron and others of the Religious Right that are circulated today to inspire hatred of homosexuals. The only difference is the target.

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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 [is unmistakable]. 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).

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Goodrick-Clarke says "...to the enslaved Slav populations in the East, indicate the survival of these mental reflexes over a generation." Whether that is equivalent to the [is unmistakable] substituted by the Pink Swastika author is left for the reader to decide.

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We are all too familiar with the Nazi enslavement of "non-Aryans" and with 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 Nazis' "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' 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 Fuehrer 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 Bouhier; Chief of the Fuehrer's (sic) personal

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chancellery...hoped to become the governor of the island (Poliakov (sic):43).

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This attempt to lay everything at the door of Lanz is ludicrous.

At first, the Nazis didn't try to incinerate the Jews, certainly not as a sacrifice to any god. They simply buried them. The burning started when the Nazis began to worry that the mass graves would be discovered. Steiner's Treblinka, cited elsewhere by the Pink Swastika author, has details of this for that camp.

While some specific Nazi might at an early date have thought about Madagascar as a place for the Jews, the official position was that the Jews should leave Germany and go to Palestine. The German slogan wasn't always just "Juden raus!" but "Juden raus nach Palestine!" During the April 1, 1933, boycott of Jewish businesses, Nazi pickets handed out an imitation "one way ticket to Palestine" to Jewish-looking passers-by. The Nazis worked with the Zionists toward that end in the 1930s, and even maintained some contact during the war. Kurt Tuchler, an executive of the German Zionist organization, took Baron Leopold Itz Edler von Mildenstein of the SS on a six-month tour of Jewish settlements in Palestine. When Tuchler visited Mildenstein's office after the tour, in 1934, he was welcomed by Jewish folk tunes played by Mildenstein, who had on his wall maps showing the increasing strength of Zionism in Germany. Mildenstein

wrote a report about the Jewish settlements in Palestine which Goebbels ran as a twelve-part series in his newspaper, *Der Angriff*. Mildenstein wrote: that Palestine was "the way to curing a centuries-long wound on the body of the world: the Jewish question." "The soil has reformed him and his kind in a decade. This new Jew will be a new people." Goebbels had a medal struck to commemorate Mildenstein's trip. On one side was the swastika, on the other the Zionist star.

It seems the "Palestine solution" is what Hitler might have attempted had England surrendered. As it was, he was blocked by remaining British Power, both airplanes in the Middle East and especially the British fleet, which also prevented the implementation of the Madagascar plan, something that seemed more plausible after the French surrender in 1940. There were other Nazi ideas for the disposition of the Jews, including South America. (When quick victory escaped his grasp, it's quite likely that he gave up all plans of deportation and settled on extermination, holding the Jews responsible for his diplomatic and military reverses.)

The contention that the Nazis got their ideas for a "Solution" to the "Jewish question" whether Madagascar or burning, from Lanz, is utterly preposterous.

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Guido von List targeted his hatred more specifically against Christians, and developed an elaborate mythology to justify attacks against Christianity. Goodrick-Clarke explains List's ideas:

[List developed] a conspiracy theory that identified Christianity as the negative and destructive principle in the history of the Ario-Germanic race. If it could be shown that Christian missionaries had been intent upon the destruction of Armanist culture, its actual non-existence in the present could be related to empirical events...List's account of Christianization in the historic German lands reiterated the debilitation of Teutonic vigour and morale and the destruction of German national consciousness. He claimed that the Church's gospel of love and charity had encouraged a deviation from the strict eugenics of 'the old Aryan sexual morality'...it was he who had demonized the Church as the sole source of evil in the pan-German scheme of belief (Goodrick-Clarke:68f.).

Sadly, the occult dimension of the Nazi history is overlooked by many historians, who must attempt, therefore, to find materialist answers to moral questions. And if the occult dimension has been ignored, this is doubly true of the homosexual dimension. As Duberman, Vicinus and Chauncey have stated 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. Yet the rise of homosexuality in a Judeo-Christian based culture necessarily represents the diminution of Biblical morality as a restraint on human passions. Consequently, where Judeo-Christian ideals decrease, violence and depravity increase.

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It was the pederasts of the Community of the Special who, in

large part, sponsored the revival of Hellenic pagan ideals in German society. These men were fanatically anti-Jew and anti-Christian because of the injunctions against homosexuality inherent in the Judeo-Christian sexual ethic. Homosexualist Warren Johansson notes that Hans Blueher, one of the leading theoreticians of the Community of the Special, "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 Brand 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 1800's, 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 reinterpreted. By the time the

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Nazis came to power, "Bible-believing" Christians, (the Confessing Church of Barth and Bonhoeffer) were a small minority. Francis Schaeffer writes of this phenomenon in *The Great Evangelical Disaster*:

In the late nineteenth century it was these ideas [the all-sufficiency of human reason and the falsehood of supernatural religion] which began to radically transform Christianity...This started especially with the acceptance of the "higher critical" methods that had been developed in Germany. Using these methods, the new liberal theologians completely undercut the authority of Scripture...in spite of the efforts of...[theologians Hodges, Warfield and later Machen], the destructive methods of biblical criticism came into power and control in the denominations. By the 1930s liberalism had swept through most of the denominations and the battle was all but lost (Schaeffer:34).

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The above clearly exposes the fundamentalism of the Pink Swastika

authors and their connection to the Religious Right. The implication is that liberal churches that don't agree with the fundamentalists share the blame with the homosexuals for the rise of the Nazis and the Holocaust. In fact, it was American fundamentalists, such as William Bell Riley, who supported Hitler and helped make his rise and the Holocaust possible.

Here the true agenda of The Pink Swastika and its authors and promoters is revealed. They aren't just after homosexuals. That group is just the first step, an easy target. Their real, hidden agenda is to convert the whole world to fundamentalism. Religious people who don't agree with fundamentalists, and all non-religious people should take note of that. They are themselves targets, and they shouldn't ignore the fundamentalist attacks on gays as if the matter is no concern of theirs. Their turn is coming.

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Replacing biblical Christianity in Germany was a pseudo-Christian "pietism" that grew increasingly more bizarre as devotion to the social ideals of traditional Christianity was divorced from its source. In The Twelve Year Reich, social historian Richard Grunberger writes of Nazi-sponsored "charity" drives, for example, in which collectors of surplus goods for the poor became irrational fanatics:

[Collectors] indefatigably pounded the staircases of apartment houses in the large towns, rooting out the last possible donor...Small rural communities erected what were known as Boards of Shame, listing those who, 'despite financial ability, refuse to make donations.' Not infrequently, 'selfish elements' were victims of organized physical violence:

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'Widow B. of Volksdorf, who had only contributed ringboots {sic} to a Winter Relief collection of clothing, had to ask the police to take her into protective custody after a threatening crowd gathered outside her house and started to smash her greenhouses.' Hereditary farmer, Bernard Sommer Kempdorf, who had told the collectors that if they wanted any fruit from him they were at liberty to pick it off the trees themselves, had to be taken into protective custody when a crowd of hundreds gathered around his farm chanting demands for his imprisonment. (Grunberger: 88).

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The reader who might want to check these references is advised that the 1971 Holt, Rinehart and Winston edition of Grunberger's book has different pagination from the edition used by the Pink Swastika author. For example, the quotation above is found on page 80. The widow actually gave "ridingboots," not "ringboots."

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They developed a "purely German i.e. de-Romanized and de-Judaicized form of Christianity," writes Grunberger, while concurrently "New Heathenism" rejected Jesus entirely and substituted "either Wotan worship or a cult of nature centered on the Sun" (ibid.:482). Soon, this neo-paganism had entered the weak-

ened churches. "German Christianity [began to focus] on the Aryan savior Jesus... [and theological studies appeared] under such titles as 'Wotan and Jesus,' 'Baldur and the Bible,' and 'The German Savior'" (ibid.:482). Despite all this, however, it would be a mistake to believe that the German church, as liberal and heretical as it had become, would have supported Hitler's total agenda on its own. On the contrary, Hitler and the Nazi elite were forced to conduct a slow and methodical take-over of the German churches to silence their dissent.

In March of 1935 seven hundred Protestant priests were arrested by the Gestapo in Prussia "for issuing condemnations of neo-paganism from the pulpit," and later a similar number of clergy in Wurttemberg had their teaching credentials stripped for "violating the moral instincts of the German race" by references to Abraham, Joseph and David in the course of their teaching" (ibid. :494). The Nazis confiscated Protestant seminaries in Wurttemberg and Catholic convents and monasteries in the Rhineland (ibid. :500).

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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). Through its spiritual adjunct, the "German Faith Movement," the Nazi Party maintained one of several fronts in this war on Christianity. Grunberger writes, .

The movement.. could best be defined by its negative articles of faith of which the chief was enmity to Christianity and the established churches. Planning to use neo-pagan "conversion" to complement its own more general anti-Church measures (such as hamstringing communal and youth organizations, or attenuating religious instruction in schools), the Party therefore launched a drive to make individual parishioners withdraw from Church membership. The "Church Secessionist Campaign" was particularly effective among professionals materially dependent on the regime: civil servants, Municipal employees, teachers, [and] full-time party workers (ibid:491).

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 permis-

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sion and confiscated lists of church goers who were on active duty in the military (ibid. :500).

The schools were heavily targeted in the strategy 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).

In an obscene twist, the Nazis used former Christian religious facilities, seized by the government, to establish schools in which students were trained in male supremacist ideology, using teachings from the works of homosexual theorists such as Otto Weininger (Rosenthal:69). Igra writes,

[Weininger's Sex and Character] was revived as a kind of text book in the Nazi Ordensburgen, those schools for the training of future German leaders which have been set up in the confiscated monasteries and convents. There they learn the doctrine that 'the lowest type of male is infinitely higher than the noblest woman,' and that 'by her very nature, woman is deceitful, mentally inferior to man and unmoral'" (Igra:99).

The de-Christianization of German society was carried out in the Nazis' characteristically duplicitous style. Ever masters of the euphemism and of political sleight-of-hand, they kept the general population confused about their true motives. When Hitler needed the support of the churches in the early days of the regime, for example, the SA attended Sunday services en masse, creating "veritable SA church parades" (Grunberger:485). But

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just months later these same troops marched in the Nuremberg Party Rally alongside the Hitler Youth as they sang anti-Christian songs. "No evil priest can prevent us from feeling that we are the children of Hitler," the children sang. "We follow not Christ, but Horst Wessel. Away with incense and holy water...The swastika brings salvation on earth" (ibid. :489). For their part the SA sang, "Storm Trooper Comrades, hang the Jews and put the priests against the wall" as the refrain to one of their favorite tunes.

In Hitler and I, Strasser records a conversation he had with Hitler, in which Strasser criticized Nazi propagandist Alfred Rosenberg for his pagan ideals. "Hitler stopped and looked me in the eyes," writes Strasser, "'Christianity is, for the moment, one of the points in the programme I have laid down. But we must look ahead. Rosenberg is a forerunner, a prophet. His theories are the expression of the German soul'" (Strasser, 1940:96). Much later, as Hitler's religion of hate appeared to have completely overwhelmed the German culture, he proclaimed, "Do you really believe the masses will ever be Christian again? Nonsense, that tale is finished" (Newton: 16).

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 Fuehrer, 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 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 (sic) 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

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first region to be 'free of churches' in the Reich" (Grunberger:498). It is in this campaign against Judeo-Christian morality that we find one of the reasons 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. 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 ostensible 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 Lanz. The first years of terrorism against the Jews were carried out by the homosexuals of the SA. The first pogrom, Kristallnacht, was orchestrated in 1938 by the homosexual Reinhard Heydrich. And it was the sometime transvestite Goering who started the "evolution of the Final Solution...[with an] order to the 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 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).

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This is quite ridiculous, of course. As stated above, the original Nazi ideas for settling the "Jewish question" had nothing to do with Lanz's ideas. Heydrich was, as far as can reliably be determined, entirely heterosexual, and Goering was neither a

transvestite nor in any way anything other than a strict heterosexual. The Pink Swastika author has very conveniently failed to mention indisputably heterosexual monsters such as Adolf Eichmann and Dr. Josef Mengele.

It is hoped the reader will have seen enough of the inaccuracies and deliberate falsifications of The Pink Swastika exposed by these comments that its author has no credibility left and that the book will be taken for what it's worth.

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Chapter Seven

American Nazis

History never repeats itself, man always does.

Voltaire (In Cecil Genese, The Holocaust: Who Are The Guilty?)

One of the symbols with which homosexuals in the United States have chosen to represent their movement is the Phoenix, a mythical bird that was said to burn itself on a funeral pyre every five hundred years and then rise from the ashes more majestic than before (Alyson Almanac:56). A more apt symbol for the historic cycle of homo-fascism and resulting social chaos would be hard to find. From the ashes of Nazi Germany, the homo-fascist Phoenix has arisen again -- this time in the United States.

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 Out-

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ing: Shattering the Conspiracy of Silence, have finally revealed, more than fifteen years later, that Collin was a homosexual 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: 130).

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This account seems somewhat confused. If Skokie is a "suburb" of Chicago, as indeed it is, then how can anyone force the "City of Chicago" to allow a march through it? If the Collin story is correct, his choice of pre-pubescent sex objects makes him a pedophile, not a pederast. Psychologists who specialize in the treatment of pedophiles, such as Dr. A. Nicholas Groth, author of Men Who Rape: The Psychology of the Offender (Plenum Press 1979) don't classify pedophiles as bona fide homosexuals. Some pedophiles concentrate on little girls, some on little boys, some choose either. What they all have in common is that

they're attracted to effeminate, womanly characteristics, not to the male characteristics that appear after puberty. Groth, who has long experience with offenders in the prison system, reports on a study of 148 male offenders against children and says (pages 148-149):

"We found that some (73 or 49%) offenders responded exclusively to children -- boys, girls, or both -- and showed no interest in adults or age-mates for sexual gratification. These men were pedophiles in the true sense of the word. Other (75 or 51%) offenders showed no persistent sexual preference for children but turned to them as the result of conflicts or problems in their adult relationships. Although this group regressed to encounters with children, their predominant sexual orientation was toward adults. In examining the adult sexual lifestyle of this latter group, it was found that the large majority (62, or 83%) of these subjects led exclusively heterosexual lives, and the remaining subjects (13, or 17%) were bisexually oriented -- that is, their adult sexual activities involved both female and male partners, although here, too, their preference was for women."

Of the offenders Groth studied, 51% chose female children exclusively as their victims, 21% chose either sex, and 28% chose only males. Groth says all the offenders were either pedophiles, or, if they had sex with adults, either heterosexuals or bisexuals with a preference for females. How, then, could so many choose only male children (28%) or either female or male children (21%). Groth explains: "Offenders attracted to boy victims typically report that they are uninterested in or repulsed by adult homosexual relationships and find the young boy's feminine characteristics and absence of secondary sexual characteristics, such as body hair, appealing. Their focus remains on the male child as opposed to the female child, however, because they identify with the boy. As one offender expressed it: 'I was a boy, so I know what to do with boys, what they like. I can relate to them better. I was never comfortable relating to females.' Another offender stated: 'At first, I was interested in boys and girls, but little girls talk a lot and little boys don't, and I became happier with boys; the girls were more demanding.'"

If the American Nazi Collin was indeed arrested for pedophilic offenses with pre-pubescent boys, that in no way proves he was a homosexual, and in fact suggests that he was not, but was rather a genuine pedophile or a troubled heterosexual.

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{Picture}

{Two White Power banners and several neo-nazi demonstrators}

Homosexual Nazi Frank Collin (pointing) leads march through Chicago
UPI/BETTMANN

{Picture caption}

Another branch of the American Nazi movement, the National Socialist League, is openly homosexual:

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)

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{Picture}

{At the top is reproduced an alleged page of the "N.S. Mobilizer." At the top is a group of three furled U.S. flags with a round swastika medallion. "Sample Copy for Future Issues SUBSCRIBE!!" "50c a copy" N.S. MOBILIZER National Socialist League "Vol. III April-September, 1976 Nos. 26-31" "Inside SHELTON'S KLAN: GAYS IN HOODS & ROBES"} {no caption}

While normally low-profile, the NSL stirred a controversy in 1993 when it attempted to market an infamous 1930's 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

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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).

A simple perusal of The Advocate reveals that Nazi themes are common in the homosexual Community. Reisman, who studied advertisements in The Advocate in issues from 1972 to 1991 found that the content of the ads reflected a fascist mentality. She writes,

Overall, 72% of THE ADVOCATE data socialized a set of core values--glorified nazi dress, language and "blonde" Aryan male beauty and brutality; contempt for "fems, fats," and blacks; threats toward "politically incorrect" homosexuals, churches and others -- Romanticizing "fascist" culture to a "younger generation." Nazi costumes/fascist concepts are a common component of THE ADVOCATE and thus largely condoned by prevailing "gay" cultural values (Reisman: 1992, 57).

Other elements of "gay" culture demonstrate a similar ideal. One popular film, by Finnish "gay rights" advocate Ippio Pohjala, is titled Daddy and the Muscle Academy (1992). Tom, the hero in the film, is a homosexual fascist and a pornographer. The film, combining themes of pederasty and Nazi glorification, was shown in San Francisco on June 26, 1992, at the Castro Theatre. It was part of the 16th Annual Gay and Lesbian Film Festival. A reviewer for the San Francisco Examiner provided the following description of the film:

Daddy and the Muscle Academy candidly acknowledges Tom's infatuation with body types encour-

aged by the National Socialists. His fantasies... [involve] sex between clean-cut Finnish boys and storm troopers, the swastika flying

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behind them (Bonetti: San Francisco Examiner, June 26, 1992).

Where homosexuals live in the highest concentrations, some seem to feel more comfortable acting out their Nazi fantasies. In *Against Sodomasochism: A Radical Feminist Analysis*, Susan Leigh Star, a Jewish sociologist, describes her experience in San Francisco:

For four years I have lived in the Castro section of San Francisco, the gay (predominantly male) district. When I walk down the street in my neighborhood, I often see people dressed in black leather, wearing chains and sometimes carrying whips. In the magazine stores there are many sadomasochist publications. Often these include pictures of people wearing replicas of Nazi Germany uniforms. Iron crosses, storm trooper outfits, military boots. And swastikas. Once and a while someone on the street is dressed in full Nazi regalia (Star: 132).

*** {start comment 147-1} Sado-masochism is not a particularly homosexual preoccupation. There is a vast amount of heterosexual pornography available on the theme. Two types are seen: where the woman dominates the man, and where the man dominates the woman. One of the more hilarious instances occurs in Mel Brooks's movie "High Anxiety," in which the female nurse dons a Nazi uniform and whips one of the male doctors.

Nazis figure in sado-masochist fetishism because they symbolize the ultimate masters, carrying things to the greatest extremes. This fetish has absolutely nothing to do with Nazi ideology, but is built on the image of cruelty Nazis acquired during and after World War II.

Another heterosexual fetish, one that doesn't seem to appeal to homosexuals, is bestiality. There is a large body of heterosexual pornography, especially movies, involving women with animals. Before Castro, live performances were quite a tourist attraction in Cuba, as they are today in parts of Mexico. No doubt they're held in the United States as well in less publicized venues.

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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 Magazine*, 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).

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The vast majority of skinheads are rabidly homophobic, as reports in the press of the 1990s clearly show. There are fools in every branch of society. A gay person allegedly ran Pat Buchanan's Presidential campaign in California. There were Jewish supporters of Hitler who, in their fascist delusion congratulated him on his attainment of power in 1933, and only began to realize what fools they had been after the passage of the 1935 Nuremberg laws took away their citizenship.

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The Fascist Roots of American "Gay rights"

The first "gay rights" organization in the United States was an American chapter of the German-based Society for Human Rights. The German SHR, formed in 1919 by Thule Society member, Hans Kahnert, was a militant organization led by "Butch" homosexuals. Many of the early Nazis, including SA leader Ernst Roehm, were also SHR members. The American SHR was formed on December 10, 1924, in Chicago, by a German-American named Henry Gerber (J. Katz:388). Gerber had served with the U.S. occupation forces in Germany from 1920 to 1923 and had been involved with the German organization. Together with a small group of fellow "revolutionaries," Gerber legally chartered the group without revealing its purpose and began publishing a pro-homosexual journal called Friendship and Freedom (ibid. :389), patterned after the German chapter's publication of the same name (ibid.: 632n.).

In 1925, however, the organization collapsed when Gerber, vice President Al Menninger (sic) and another member were arrested on charges of sexual abuse of a boy, after being turned in by Menninger's (sic) wife. The Chicago Examiner ran a story titled "Strange Sex Cult Exposed," and spoke of "strange doings" in Menninger's (sic) apartment. Menninger (sic) confessed, but Gerber claimed the incident was a set-up, saying that their arrests were "Shades of the Holy Inquisition." Rather than take his chances in court, however, Gerber hired a lawyer who "knew how to fix the State Attorney and judges" and the case was dismissed (ibid. :392). After going underground for a time, writing under the pen-name "Parisex," Gerber reemerged in 1934 on the staff of a pro-homosexual literary magazine called Chanticleer (ibid. :394). He also retained his ties to the German SHR and published several articles in their publications (ibid. :633n.).

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The above account can only be characterized as a lie -- a deliberate attempt to deceive -- given that the Pink Swastika author has read Katz's account of Gerber's society. The American organization was not in any way connected with the German one, and certainly wasn't a "branch." As Gerber recounts in the Katz reference, he was merely made aware for the first time in Germany that it was possible for homosexuals to organize and fight for their rights, and so he adopted the name of the most prominent German homosexual organization. He and his boss drafted the declaration of purpose of the organization, and took nothing from the German organization except the name. The group suffered from lack of money and only two issues of its journal were published.

Gerber's "German-Americanism" didn't extend beyond his family

name, as his first name, "Henry", fully anglicized, suggests. The founding vice president of the group was Al Meininger. Are we to play name games and suggest that in addition to a "German-American" the group was also founded by a "Jew"? (Interestingly, the president of the group was Rev. John T. Graves, of whom Gerber says "The only support I got was from poor people: John, a preacher who earned his room and board by preaching brotherly love to small groups of Negroes...." It's not stated whether he was a Black.)

Gerber did state a purpose for the group, using "people who by reason of mental and physical abnormalities" rather than "homosexuals." Was he justified in doing that? Katz gives Gerber's account of the arrest of members of his group, as a result of which he lost his job, largely, he believed, through the efforts of postal inspectors who considered his publication that dared to talk openly about homosexuality to be "obscene." (A judge dismissed the charges and reprimanded the police for having arrested Gerber and the others without warrants.)

The account of the trial is also a falsehood. Gerber hired a lawyer who was recommended by a prisoner in jail with him, but the attorney who helped him file the papers for his organization is the one who got him off, and quite justifiably because there was no evidence against him and because the arrests had been made without warrants. Gerber says that while he was in jail "Among the prisoners was a young Jew who asked me if I wanted a lawyer. He recommended a friend of his, a 'shyster' lawyer who practiced around criminal courts. I made a request to him and he appeared the next morning. He seemed to be a smart fellow who probably knew how to fix the State Attorney and judges. He had the reputation of making a good living taking doubtful cases. He also handled the bail bond racket and probably made additional money each month from this shady practice."

Eventually Gerber got the other lawyer and the charges were dismissed by the judge because the arrests were made without warrants. Whether the "fix was in" or Gerber merely thought his new lawyer had such influence is debatable. In any case, the corruption of Chicago courts of the period is the stuff of legend of epic proportions, and if that was the only way to get justice in the case, it's hard to fault anybody. Today, a warrantless arrest would be tossed out of court immediately.

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In Chanticleer, Gerber revealed himself as a militant socialist who regarded capitalism and Christianity as the twin pillars of ignorance and repression of "sexual freedom" (ibid. :394). In re-

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sponse to the news of the Roehm Purge in the American press, he admitted that the Nazis were led by homosexuals and praised "Roehm and his valiant men" (ibid. :396). Gerber is quoted at length in Katz's Gay American History regarding the Nazi regime. He writes,

A short time ago an American journalist pointed out in the liberal "Nation" that the whole Hitler movement was based on the homosexual Greek attachments of men for each other, and the same Jewish author stated that it was another of the Hitler contradictions that the "Leader" should have acquiesced in the burning of the books of Dr. Magnus Hirschfeld...Thus we get a glimpse of the

insanity of the whole movement: A Jewish doctor working for the interests of homosexuals is persecuted by a heterosexual mob, led by homosexuals (Gerber in J. Katz:395).

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Gerber's comments don't qualify him as a "militant socialist." He contrasts the Soviet Union of 1934, where religion and capitalism were overthrown and he thought free sex reigned with the Christian and capitalist United States, supposedly free but even banning birth control -- as well as homosexuality, of course. He was, in fact, misinformed about Stalin's Russia, but then many people far more educated on the subject than he were also ignorant of the true state of affairs.

Gerber was also rather ignorant of the true state of affairs in Germany, as again were many better educated on the topic than he. On the subject of "Roehm and his "valiant men" we encounter another of The Pink Swastika's outright lies, for the author knew the true origin of that remark. As Katz writes, Gerber believed the story put out by Hitler that Roehm and his men had planned a coup d'etat (and why shouldn't he have believed it when it was all over the newspapers and he had no way of knowing what was going on behind the scenes far off in Germany). Here are the parts of what Gerber actually wrote on Roehm that have been suppressed by the Pink Swastika author to support his lie:

"The newspapers of America were strangely compromised by this Hitler story. Should they praise the murderer Hitler for suppressing homosexuals, or should they give credit to Roehm and his homosexual camorra [{secret}society] for being the only men in Germany virile enough to attempt to wipe out the unspeakable Hitler? The newspapers condemned both and saved their faces.

....

"Roehm and his valiant men have been defeated, but the homosexuals will go on fighting to rid the world of tyranny."

Gerber wrote his words in September, 1934. That's very early for such open opposition to Hitler in the United States, and he's to be commended for it. The author of The Pink Swastika, especially because he is Jewish, is beneath contempt for trying to smear such an ardent opponent of Hitler.

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It is interesting to note that the homosexual inclinations of the Nazis were a matter of at least limited public knowledge in the United States at this time, as well as their Greek origins. We can also infer from this passage that Gerber himself was not an overt fascist, though he clearly identified with the Brownshirts in Germany. Open fascism in the homosexual movement would come later, but Gerber and his pederastic friends had established its foundation. By 1972, when he died at the age of 80, Gerber had witnessed the emergence of homo-fascism as a permanent theme in the movement.

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It certainly wouldn't do for the Pink Swastika author to call Gerber a fascist after having just called him a militant socialist (who praised the Soviet Union), so why does he have to "infer" such a thing from the passage on Roehm? Gerber didn't identify with the Brownshirts as ideological models. He identified with homosexuals who, he thought, had attempted to overthrow the murderous tyrant Hitler.

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Harry Hay and the Mattachine Society

In the words of Jonathan Katz, "a link of a kind peculiar to Gay male history connects the abortive Chicago Society for Human Rights (1924-25) and Henry Hay, the founder of the

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Mattachine Society" (J. Katz:407). This "peculiar link" is the fact that the man who recruited Hay into homosexuality (at age seventeen), Champ Simmons, was himself seduced by a former member of the SHR. In a perverse sort of way, then, it seems appropriate that Hay would become known as the "Father of the Modern Gay Movement" (Timmons:cover). (In another account, Hay claims his earliest homosexual experience was a molestation at age fourteen by a twenty-five year old man) (ibid. :36).

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Hay says that Champ had been a member a member of the Chicago group, which had no connection with the German group. Here's what Hay actually says about his "recruitment" (a word invented for the incident from the imagination of the Pink Swastika's author), as recounted in the place in Katz cited by the Pink Swastika author:

"I enticed an 'older' gentleman (he must have been at least 33) to 'bring me out' by finagling his picking me up in Los Angeles's notorious Pershing Square. Poor guy -- he was appalled to discover, subsequently, that I was both a virgin and jailbait!"

So much for the myth of gay "recruitment."

In addition, the cover of Timmons's book says Hay was "Founder of the Modern Gay Movement," not "Father."

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On August 10, 1948, at the tail-end of an eighteen-year stint as a Communist Party leader, Hay began to organize a group that would become the Mattachine Society (ibid: 132). Not until the spring of 1951 did it receive its name, but from the beginning it was seen as a vehicle to destroy social restraints against homosexuality in American culture (J. Katz:412f.). The name Mattachine was taken from "medieval Renaissance French...secret fraternities of unmarried townsmen" (ibid.:412). The organization's stated agenda was to preserve the "right to privacy." Like the SHR, the Mattachine Society became controversial upon the arrest of a prominent member. Dale Jennings, one of the founders of the organization was arrested for soliciting an undercover police officer to commit a homosexual act in a public restroom (ibid. :414).

Hay was also not an overt fascist, but he was a neo-pagan. He participated in occultic rituals at "the Los Angeles lodge of the Order of the Eastern Temple, or O.T.O., Aleister Crowley's notorious anti-Christian spiritual group" (Timmons:76). Hay provided musical accompaniment to ceremonies performed by the lesbian "high priestess." Later in life he founded a New Age group called Radical Faeries, which met in an asram in the high desert of Arizona to offer invocations to pagan spirits (ibid. :265).

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These homosexuals are certainly giving the Pink Swastika author a rough time. He wants to demonstrate that Hitler's Nazi ideology and fascism arose from homosexuality and that homosexuals have carried that fascism and Nazi ideology into the United States, where they present a threat to the country. But he keeps running into socialists

and Communists, with nary a fascist in sight. So people like Gerber and Hay are not "overt fascists" but apparently all "crypto-fascists," like something in the drinking water, hiding and ready to poison all good people. Will we soon have a new volume from Jerusalem and Oregon -- perhaps Volume II: The Pink Sickle?

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In some ways, Hay can be compared to Karl Heinrich Ulrichs, the "grandfather" of the gay rights movement. Hay is his American counterpart in the sense that both men launched enduring social movements in their respective cultures. The avowed purpose of each was to undermine the Judeo-Christian moral consensus in respect to homosexual relations. And both had been molested as

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boys (though some suggest that this is the rule rather than the exception among homosexual men). But unlike Ulrichs, Hay became increasingly militant over the course of his life, until, in the 1980's, he participated in California's notoriously violent ACT-UP demonstrations (ibid. :292). ACT-UP, the AIDS Coalition to Unleash Power, was one of the earliest manifestations of homo-fascism in the "gay rights" movement. Though Hay was in his 70's, and is not directly linked to any of the property destruction, his presence validated the terrorist tactics of the group. Hay also openly endorsed pederasty as an essential part of the "gay rights" movement (ibid. :296).

Harry Hay and the Mattachine Society spawned large-scale political and social activism among homosexuals that soon outgrew their expectations and their control. These highly motivated activists operated in groups designed like communist cells, each a "secret fraternity" bound by a common vice. As Hay stated in a later interview, "[we wanted to] keep them underground and separated so that no one group could ever know who all the other members were" (J. Katz:410). Slowly at first, from innumerable obscure sources, came theories, public statements and actions in support of the social acceptance of homosexuality. And as the power of the homosexualist political lobby grew, so did the ugliness of its demands and its methods.

The Stonewall Riot

By 1969, the development of a growing homosexual subculture in America had spawned an open homosexual presence in major cities. So-called "gay bars" sprang up in Los Angeles and New York, hosting a bizarre mix of "street queens," drug addicts and boy prostitutes (Marotta:71). In New York, homosexuals regularly engaged in public sex acts with anonymous partners "in the backs of trucks parked near the West Village piers" (ibid.:93) and in the public restrooms. Homosexual activity occurred so frequently in the bushes of one public park that the authorities

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were forced to cut down the trees to stop it (Adam:85). In response to police efforts to discourage this increasingly offensive behavior, homosexuals began to organize to demand the "right" to public deviancy. Emboldened by their numbers, they began picketing businesses such as Macy's Department Store, which had cracked down on homosexual behavior in their restrooms

(ibid. :85).

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The Marotta citation is a misleading fabrication. Only "street queens" comes from him. He actually says, "The Stonewall was a dimly lit dance bar that welcomed homosexuals with countercultural life styles. Many of those present on the night of the raid were 'dope-smokers,' 'acid-heads,' or 'speed freaks,' Some wore their hair long and dressed in unconventional garb. Some were raggedly flamboyant homosexual cross dressers known as 'street queens.'" There's absolutely no mention of prostitutes. The police raid was on a warrant charging that liquor was being sold without a license, and had nothing to do with charges of sexual activity.

The alleged material from Adam's book is a fabrication of the Pink Swastika author. Adam says only the following: "In late summer, the New York GLF and the Mattachine Action Committee picketed in a park where trees had been cut down to eliminate cruising (that is, gay men meeting each other)...and SIR picketed Macy's for having gay men entrapped by police in its washrooms." That's all that Adam says, and the details are an invention of the Pink Swastika author. It should be noted that Adam mentions these two items in a long list of protest activities including confrontations with Western and Delta airlines about their employment practices and similar actions.

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On the evening of June 27, the "gay rights" movement officially adopted terrorism as a means to achieve power when a surly mob of "drag queens, dykes, street people, and bar boys" physically attacked police officers conducting a "raid" on the Stonewall Bar on Christopher Street in New York. Stonewall was "one of the best known of the Mafia controlled bars" (Marotta: 75) which was being closed for selling alcohol without a license. It was also a haven for sexual deviants. As police began to take some bar patrons in for questioning, a mob of homosexuals gathered across the street. Homosexualist Toby Marotta's The Politics of Homosexuality includes an eyewitness report by a writer for the Village Voice:

[A]lmost by signal the crowd erupted into cobblestone and bottle heaving...The trashcan I was standing on was nearly yanked out from under me as a kid tried to grab it for use in the window smashing (sic) melee. From nowhere came an uprooted parking meter--used as a battering ram on the Stonewall door. I heard several cries of "Let's get some gas," but the blaze of flame which soon appeared in the window of the Stonewall [where the police officers were trapped] was still a shock (ibid. :72).

By morning, the Stonewall bar was a burned-out wreck, and homosexual leaders had declared the violence a success. Interestingly, the anniversary of this event is known today as "Gay Pride Day" and features parades and other events most notable for their public sex and nudity (ibid.: 158). It is ironic that the

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What is interesting about Marotta's Mafia-comment is what's left out by the Pink Swastika author. Some gays had been concerned about the Stonewall, but they "had encountered nothing but evasion from the New York City Health Department and the State Liquor Authority when

they tried to investigate charges that the Stonewall Inn, one of the best known of the Mafia-controlled bars, was responsible for an epidemic of hepatitis because it rarely washed its glasses." The gay group then urged gays to stop patronizing bars run by the Mafia.
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activists who emerged from this new militant environment developed (in 1970) the strategy of claiming victim status through the use of the pink triangle and commemoration of the homosexuals who were persecuted by the Nazis (Adam:86).

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A meeting in San Francisco, "passed motions supporting women's liberation and the Black Panthers, calling for immediate withdrawal of American forces from Vietnam, authorizing a Gay Strike Day, and calling for memorialization of homosexuals killed in Nazi concentration camps," which Adam quotes from somebody else. Interestingly, Adam adds, "In the same month, the Black Panthers leader, Huey Newton (1972), declared his solidarity for the gay movement, stating that 'homosexuals are not given freedom and liberty by anyone in the society. Maybe they might be the most oppressed people in the society.'" The reference is to a letter Newton contributed to *The Homosexual Dialectic*, published by Prentice-Hall in 1972 (page 195).

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Following the Stonewall riot the Mattachine Action Committee of the Mattachine Society's New York chapter clamored for "organized resistance" (ibid.:81), but control of the movement was taken out of their hands by a still more radical group of activists. These men quickly formed the Gay Liberation Front, so titled "because it had the same ring as National Liberation Front, the alliance formed by the Viet Cong" (ibid.:91). At the heart of this new circle of power was Herbert Marcuse (ibid.:88), a long time Socialist who had learned his politics, and practiced his homosexuality, in pre-Nazi Germany. Homosexualist historian Barry D. Adam writes,

Herbert Marcuse, who had been a youthful participant in the 1918 German revolution and had been steeped in the thinking of the life-reform movements of the Weimar Republic, caught the attention of many gay liberationists. His *Eros and Civilization*, published in the ideological wasteland of 1955, bridged the prewar and postwar gay movements with its implicit vision of homosexuality as a protest "against the repressive order of procreative sexuality" (ibid.:84).

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The author has got all tangled up in his "ibids" and mixed up his citations. The "ibids" to pages 88 and 91 are actually from Marotta, but as so often, the references are complete fabrications. On page 91 Marotta states that "Gay Liberation Front" was chosen because, "each word in that name was selected with organizational as well as political considerations in mind. Unlike homosexual, the clinical term bestowed by heterosexuals, and homophile, the euphemism

coined by cautious political forerunners, gay, which homosexuals called each other, was thought to be the word that would most appeal to homosexuals who were thirsting to be known as they knew themselves. Hence also liberation, intended to suggest freedom from constraint. Front implied a militant vanguard or coalition; it suggested that GLF was the crest of a swelling wave destined to force people to recognize and respect the openly gay population.

"The name Gay Liberation Front was also favored because it had the same ring as National Liberation Front, the alliance formed by the Viet Cong. Radicals and revolutionaries thought that this would help attract others with leftist perspectives and establish GLF's place in the Movement."

Marotta never says that Marcuse was "at the heart of this new circle of power," nor that Marcuse was in any way involved with any gay movement. The only mention of Marcuse in Marotta's whole book simply puts him in a list of authors whose writings influences a single one of the founders of GLF, Pete Wilson. "Wilson was also influenced by...and by the lives and writings of three scholars who fathered the radical strain in Movement thinking - Norman O. Brown, Paul Goodman, and Herbert Marcuse."

It should be noted that neither Marotta nor Adam state anywhere whether Marcuse was a homosexual. The Columbia Encyclopedia says he fled Germany in 1934 and was a "special target of the Nazis because of his Jewish origins and Marxist politics..." It would seem that the Pink Swastika author's attempt to link the gay movement to Marcuse contradicts the whole thesis of The Pink Swastika, that the Nazis were founded and controlled by homosexuals.

Adam's mention of Marcuse, like Marotta's, in no way suggests he was a moving force in organizing the gay movement. Rather, his writings merely influenced some people. In the same paragraph Adam mentions Simone de Beauvoir, Daniel Cohn-Bendit, Paul Goodman, the Beat poets, and other New Left figures.

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The Stonewall riot became the new symbol of the "gay rights" movement. In its wake, Gay Liberation Fronts sprang up across the country, using methods of intimidation and coercion to achieve political gains. Immediately they targeted the medical community, whose increasing effectiveness in treating homosexual disorders threatened the logical premise of the movement (Rueda: 101ff.). "Gay Liberation Fronts," writes Adam, "stormed San Francisco, Los Angeles and Chicago conventions of psychiatry, medicine and behavior modification," shouting down speak-

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ers and terrorizing audience members (Adam:87f). As extreme as it had itself become, the Mattachine Society predicted the GLF's "violent tactics" would fail to inspire the movement (Marotta: 136), but they were wrong. Though the GLF collapsed in 1972, in part because of a conflict between "drag queens and machos ['Femmes' and 'Butches']" (Adam:90), their philosophy prevailed.

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Adam actually says, "Gay liberation fronts stormed San Francisco, Los Angeles, and Chicago conventions of psychiatry, medicine, and behavior modification, where sessions on the 'treatment' and 'correction' of homosexuality were disrupted with cries of 'barbarism,' 'medieval torture,' and 'disgusting' and with demands for equal time." Those who know the torture techniques employed in so-

called "behavior modification" will think those shouts quite a mild criticism. Adam says nothing about "shouting down" or "terrorizing" anybody.

The alleged Marotta quote is pure fabrication. What Marotta actually says in regard to the relations of Mattachine and GLF is, "The two liberationists emphasized the need for demonstrations that would stir homosexuals to band together; Mattachine officials stressed the importance of public relations that would help eliminate prejudice, and negotiation and litigation that would bring tangible improvements....Dick Leitsch [of Mattachine] chafed at the disorganization produced by overzealous volunteers and mistrusted activities that might alienate professionals, heterosexuals, and 'respectable' homosexuals."

Adam actually says this on page 90, "But the GLF was all but defunct by the end of 1972, torn apart by tensions between women and men, drag queens and machos, socialists and counterculturalists. By drawing together such a diversity of gay people and engendering such utopian aspirations, the GLF could not resolve the intensely different experiences of its adherents." So the problem wasn't simply the "butch - femme" conflict the Pink Swastika author has invented to explain how an allegedly homosexual Nazi leadership could put homosexuals into concentration camps and torture and kill them.

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On December 15, 1973 the board of trustees of the American Psychiatric Association capitulated to the demands of the radicals. The homosexuals had begun to speak of unyielding psychiatrists as "war criminals" (ibid.: 88), with obvious implications. Possibly in fear for their safety, and certainly wearied by constant harassment, they declared that homosexuality was no longer an illness. The resulting referendum, demanded by outraged members of the association, was conducted by mail and was partially controlled by the National Gay and Lesbian Task Force (Rueda:1982). The homosexualists won the vote and the new official definition of homosexuality as a disorder was changed to include only those who were "unhappy with their sexual orientation" (Adam:88). Historian Enrique Rueda writes,

This vote was not the result of scientific analysis after years of painstaking research. Neither was it a purely objective choice following the accumulation of incontrovertible data. The very fact that the vote was taken reveals the nature of the process involved, since the existence of an orthodoxy in itself contradicts the essence of science (Rueda: 106).

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One suspects that the Pink Swastika authors have relied for their psychological information on Dr. Charles Socarides, whose help they acknowledge (see the acknowledgments at the front of the book). If so, they should have had the courtesy to include a note saying he was their source instead of trying to blame Adam for what they say. One person, Allen Young, is mentioned as referring to a faction of psychiatrists as "war criminals." What is covered up is the existence of another group of psychiatrists who supported the gays in their effort to change the APA's wording on homosexuality. A leader of the faction favoring the status quo was Socarides, and it is Socarides who demanded the mentioned referendum. The change of wording taking

homosexuality off the list of disorders went through the normal APA procedure. The Socarides referendum was abnormal. Why do the Pink Swastika authors cover up the role of the Socarides faction in all this?

Enrique Rueda is not an "historian" and doesn't claim to be one. The credit in his book states, "Enrique Rueda is Director of the Catholic Center at the Free Congress Research and Education Foundation {a right-wing group}. A native of Cuba, he was imprisoned by the Communists during the Bay of Pigs invasion. He holds a Master of Arts degree in Political Science from Fordham University, and advanced degrees in Divinity and Theology from St. Joseph's Seminary."

The myth that the APA succumbed to pressure and caved in to demands by homosexuals out of fear is debunked in Ronald Bayer's book, *Homosexuality and American Psychiatry: The Politics of Diagnosis* (Basic Books 1981). The demonstrations were unfortunately needed to get the psychiatric establishment to address the issue, but the APA moved through its normal channels in evaluating new research by psychological researchers such as Evelyn Hooker, whose pioneering work had shown that contrary to the belief widely held by the psychiatric establishment, their tests could not tell homosexuals apart from heterosexuals, indicating there were no basic differences except for sexuality.

The process is best characterized by Bayer's account of the "conversion" of Robert Spitzer of the New York State Psychiatric Institute, who was a member of the APA's Committee on Nomenclature, the group that had the primary responsibility for deciding the issue. The effort began (page 117) with presentations to the Nomenclature Committee by a number of prominent psychological investigators such as Seymour Halleck, a psychiatrist widely acknowledged as a critic of the abuse of psychiatric authority, Wardell Pomeroy, a colleague of Dr. Alfred Kinsey, and Alan Bell of the Institute for Sex Research at Indiana University. A presentation to the Nomenclature Committee on February 8, 1973, included "an impressive array of citations which indicated that the classification of homosexuality was inconsistent with a scientific perspective." (p118) After reviewing the research that questioned the accepted position on homosexuality, a presentation was made of the consequences of the current classification as a disorder, showing the way in which it was being used to discriminate unreasonably against gays. Finally, "the Nomenclature Committee was pressed to consider the psychological havoc that resulted from the labeling of the homosexual preference as pathological." (p119)

"Nothing impressed the members of the Committee on Nomenclature more than the sober and professional manner in which the homosexual case was presented to them. After several years of impassioned denunciations and disruptions, here, at last, was a statement that could be assimilated, analyzed, and discussed in a scientific context." (A report is available in the New York Times of February 9.)

The notorious homophobic psychoanalysts Irving Bieber and Charles Socarides, whose practices centered on their alleged ability to cure homosexuality, immediately organized an attempt to stop any possible declassification of homosexuality as a disorder and rallied opposition among psychoanalysts. While the psychoanalysts worked to stop any change, support for the change was beginning to appear among local APA branches. In March 1973 the Northern New England District Branch of the APA became the first to endorse deletion of homosexuality from the list of disorders. Soon after APA's Area Council I, which included all of New England as well as Ontario and Quebec called for the change (page 123).

Robert Spitzer at first had been against dropping homosexuality from the list of disorders. "Certainly he was not at first a supporter

of the effort to delete homosexuality from the nomenclature. Indeed, when paired with Paul Wilson, a psychiatrist from Washington, D.C., to draft a discussion paper for the committee, Spitzer could not accept Wilson's version because of its support for declassification. What is remarkable is that because of his sense of mission he was, despite his unformed views, able to dominate both the pace and the direction of the committee's work. In fact it was Spitzer's own conceptual struggle with the issue of homosexuality that framed the committee's considerations." (Page 124)

"By the time of the May 1973 APA convention in Honolulu, Spitzer's views had moved quite far. The justification for including homosexuality per se among the psychiatric disorders had become increasingly inconsistent with his understanding of the appropriate focus of a nosological system. His attention had been drawn to critical analyses of standard psychoanalytic works like Bieber's and to empirical studies indicating that homosexuals were quite capable of satisfactory adjustments to the demands of everyday life. Contact with gay activists made it clear that many homosexuals were fully satisfied with their sexual orientations. It began to seem to him the inclusion of homosexuality in DSM-II constituted an unjustifiable extension of the concept of 'psychiatric disorder.' (DSM-II is the Diagnostic and Statistical Manual of Psychiatric Disorders, its second issue. The dispute was about removing homosexuality from that book.) (page 124)

The account goes on to relate that a gay activist took Spitzer to a meeting at the convention of gay psychiatrists. When the psychiatrists noticed Spitzer's presence, they were outraged, for they had to fear that if he would betray their gay status to their institutions they would lose their jobs and face repercussions in their families and elsewhere. Many insisted that Spitzer leave but in the end he was allowed to stay. "The occasion not only succeeded in substantiating Spitzer's belief that being homosexual had little to do with one's capacity to function at a high level, but perhaps more importantly provided an emotional jolt that moved him to prepare, within a month, a proposal for the deletion of homosexuality from the nomenclature." (page 126)

Thereafter the change worked its way through the normal route of APA committees until it won final approval. The only further "political" action on the part of gays was a letter written in support of the change to the APA's Council of Research and Development. Bayer says (p 131) "Written with extraordinary attentiveness to the sensibilities and professional prerogatives of those who would be making the crucial decision, it sought in almost deferential terms to avoid the impression that pressure was being brought to bear upon them." The Council unanimously approved the change as written by Spitzer. Next the Assembly of District Branches approved it by an overwhelming majority. This was especially heartening because the Assembly tends to reflect a clinical rather than an academic perspective in psychiatry, and resistance to the deletion had been anticipated. (page 134) After passage by the Reference Committee, the deletion was finally approved by the board of trustees, who first heard the objections of Bieber, Socarides and Robert McDevitt. Some members of the board were reluctant to make the change, feeling privately that homosexuality was indeed a disorder, but nevertheless acknowledging that the evidence required to substantiate that position was lacking. After a first vote for passage of nine in favor, four against, and two abstaining, a change to make the wording more tentative resulted in thirteen votes for deletion, with two abstentions.

A movement to reverse the board's action immediately started, and the Socarides group demanded a referendum of the membership on it.

That was quite an extraordinary thing. "That a decision presented as being based upon the scientific examination of the standards that should apply to the classification of psychiatric disorders would be subject to ratification in a democratic vote of America's psychiatrists astonished many observers. It suggested that psychiatry's claim that it constituted a clinical science like other branches of medicine was at best a self-deception." (page 142)

The APA leadership gave in to Socarides's demand for the referendum, but also worked to defend its decision and encourage the membership to support the change. Here the final political involvement of the gay community occurred. It succeeded in getting all the candidates for the APA presidency to sign letters urging the membership to approve the change. The National Gay Task Force also underwrote the full cost of the mailing, about \$2,500. If there is any criticism due on this issue, it is because "a decision was made not to indicate on the letter that it was written, at least in part, by the Gay Task Force, nor to reveal that its distribution was funded by contributions the Task Force had raised. Indeed, the letter gave every indication of having been conceived and mailed by those who signed it." (146)

"Since a public solicitation of financial support had been made, though presumably to those sympathetic to the gay cause, it is not surprising that information regarding the role of the NGTF surfaced quickly." (p 146) The Socarides group raised further objections, but the referendum result was that 58% of the 10,000 psychiatrists who participated supported the change, while 37% voted against it, the remainder abstaining or not voting.

That is the story of the APA decision as Bayer tells it. It's been related here at such length because of the reckless charges that continue to be made that it was a purely political decision, not a scientific one, and that it was made in response to threats of violence. Nothing could be further from the truth.

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The Pederasts

As we will see, the victory of politics over scientific objectivity was to have far-reaching consequences. After the fail of the APA's medical standard against the "normalization" of homosexuality, "gay rights" activists made tremendous gains in public ac-

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ceptance of, or at least tolerance for, open homosexuality. This fact is especially alarming when we consider that the APA has now taken action which some construe as "normalization" of pedophilia as well. The September, 1994 issue of "Regeneration News," the newsletter of a homosexual recovery group in Baltimore, features an article about this change. Regeneration Director, Alan Medinger compares the new set of criteria for diagnosing pedophilia with the prior standard:

In the earlier DSM-II-R [Diagnostic and Statistical Manual for Psychiatrists], pedophilia was diagnosed as a disorder if "[t]he person has acted out on these urges or is markedly distressed by them... [b]ut the new standard defines pedophilia as a disorder only if [t]he fantasies, sexual urges, or behaviors cause clinically significant distress or impairment in social, occupational, or other

important areas of functioning" (Medinger reprinted in Stop Promoting Homosexuality Hawaii Neweletter, November, 1994. Emphasis ours).

The APA has taken a step which can be interpreted to imply that adult sex with children is normal as long as the perpetrators are not "unhappy with their sexual orientation." The APA has taken exception to this interpretation.

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The obscurity of the source should be enough to show how insignificant it is. It's probably the case that the "recovery" group has nothing to do with homosexuality, but is more likely concerned with pedophilia. The Pink Swastika author was seen before falsely to smear gays with pedophilia. What is interesting to note is in the sixth line of the passage, "...only if [t]he fantasies..." The practice of the Pink Swastika author has been rather faithfully (apparently) to note the changing of capital letters to small ones by indications such as "[t]" -- there are many examples throughout the book. In this case it's obvious, then, that a number of sentences have been blended together to make what appears above. One wonders what the original actually said.

In any case, the Pink Swastika author has entirely misunderstood the quoted text. It says the old DSM said pedophilia was a disorder if the person is "markedly distressed" by the urges. The new DSM says it is a disorder if the urges "cause clinically significant distress," etc. The wording doesn't seem to be significantly different on the topic of distress, just a bit more clarifying.

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Although many contemporary homosexual activists, especially lesbians, attempt to distance themselves from their pederastic comrades, the fact remains that pederasts (as was true in Germany) have always been at the forefront of the movement, albeit often "in the closet." And the "right" of adults to have sex with children has always been a basic goal of the movement. In February of 1972, for example, a national coalition of homosexual groups met in Chicago to draw up a list of priorities for the movement. Prominent on the list was the demand for "A repeal of all laws governing the age of sexual consent" (Rueda:20 lff.). Already in

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Canada the age of consent has been lowered to age 14 (Mulshine: 10).

The organizations dedicated specifically to "pedophile rights" or "pederast-rights" in the United States are made up of homosexual men (Rueda: 173ff), and in major cities with an active homosexual community "gay" bookstores carry numerous titles which endorse man/boy sex (Grant, 1993:22). Tom Reeves, a self-admitted pederast who was part of the early "gay rights" movement is one of a number of writers in an anthology called *Varieties of Man/Boy Love*. He explains the role of pederasts in homosexualist activism:

Almost every one of the early openly homosexual writers was a pederast. Pederasty was a constant theme of early gay literature, art, and pornography. The Stonewall riots were precipitated by an incident involving an underage drag queen, yet that

detail was not viewed as significant. Curtis Price, a fourteen-year-old, self-described "radical hustler," formed the first gay liberation organization in Baltimore. Many of the leaders of early gay liberation and the founders of the major gay groups in the U.S. were boy-lovers (Reeves in Pascal:47).

Another of the early leaders of the "gay rights" movement was David Thorstad, also a self-identified pederast. Thorstad was president of the Gay Activist Alliance (Stop Promoting Homosexuality Hawaii Newsletter, November, 1994:6), one of the largest of the groups which formed in New York in the wake of the Stonewall riot. The GAA invented "the strategy of 'zapping' politicians," writes Marotta, "that would later become [its] trademark... [they] had learned that homosexuals could infiltrate political gatherings and make themselves heard through sheer brashness" (Marotta: 137). The GAA also developed the strategy of using these "carefully staged confrontations" to force politicians to enact "anti-discrimination" policies (ibid.:150). The GAA

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reorganized early in 1974 as the National Gay and Lesbian Task Force (Adam:88).

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Marotta says the GAA "inaugurated" zapping, not that they invented it. They were, in fact, merely imitating tactics used by other protesters, such as those against the war in Vietnam. The words claimed to appear on page 150 simply are not in Marotta's text. The only "carefully staged confrontation" on "anti-discrimination policies" was a petition drive: Marotta says (p 150) "For their debut, the GAAers decided to circulate petitions asking Carol Greitzer, the Village representative on the city council, to sponsor a bill that would outlaw discrimination on the basis of sexual orientation in both public and private employment."

(It should be emphasized that in this section of The Pink Swastika the many obscure references are hard to trace. Marotta's widely available book is a different matter. The way the Pink Swastika author has mishandled Marotta suggests that the other, more obscure sources may well also have been misquoted.)

The Pink Swastika author misquotes Adam on the Task Force name, and covers up the reason GAA ended. Here's what Adam actually says: "As the GAA waned through internal dissension (coming to an end, at least symbolically, when its community center was fire-bombed in 1974), leading movement activists reorganized as the National Gay Task Force to press forward the anti-psychiatric struggle. When the APA Council accepted the deletion of homosexuality from the diagnostic manual in a unanimous vote in 1973, the conservatives forced a referendum on the issue. The result of this curious spectacle of defining pathology by plebiscite was a vote of 58 percent for deletion and 37 percent for retention in 1974. In the end, the new diagnostic manual included a compromise category that continued to allow psychiatrists to 'treat' people unhappy with their sexual orientation."

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Thorstad, along with Reeves and others, later went on to form the North American Man/Boy Love Association in Boston in 1978 (NAMBLA Bulletin, September, 1992:2). NAMBLA, which is

the largest "pederast rights" organization in the country, cloaks its agenda in rhetoric about concern for the rights of children to have "sexual freedom." (Pascal:49). In recent years NAMBLA has come under attack by some elements of the "gay rights" alliance, who have tried to exclude the group from some of the higher profile media events. But this has evoked a violent response from its defenders. When NAMBLA was denied a role in the 1986 Los Angeles "Gay Pride Parade," marcher Harry Hay donned a sweatshirt printed with the legend, "NAMBLA Walks With Me." Timmons writes that Hay, "[c]ould not contain his outrage" that NAMBLA was excluded (Timmons:296). More recently, as reported in the NAMBLA Bulletin, Hay was a featured speaker at NAMBLA's annual membership conference, June 24-25, 1994:

[He] gave an inspiring talk about reclaiming for the 1990's the spirit of homoerotic sharing and love from various ancient Greek traditions of pederasty. A remarkably balanced and sensitive account of the conference appeared in the August 23 Advocate from a writer who was invited to attend (NAMBLA Bulletin, September, 1994:3).

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The attempt to associate NAMBLA with gays is comparable to the way the German Nazis smeared Jews with every sort of evil in the 1930s to demonize them and stir up public anger against them.

First, the sexual desires of NAMBLA members are not necessarily confined to same-sex interests. One report said that an undercover investigation by police in California had found that NAMBLA was "dominated by heterosexuals."

NAMBLA has always been banned from participation in gay events in most places. In some cities attempts to ban the group were given up because of possible legal problems, the law being interpreted that they had a right to march in public parades.

In some jurisdictions there have always been problems in trying to keep unwanted groups out of public events such as parades. The St. Patrick's Day Parade controversies in the 1990s in Boston and New York, which involved the right to march of gay and lesbian groups, are cases in point. Some court rulings said the parades were public events and the gays must be allowed to participate, while other court rulings said parade organizers had the right to exclude groups they didn't want to participate. The issue was finally resolved in favor of the parade organizers, who now may exclude unwanted groups. In 1996, this decision enabled Gay Pride Parade organizers to exclude NAMBLA for the first time in certain jurisdictions, where their earlier legal advice had been that NAMBLA must be allowed to march in a public parade.

So, the fact that NAMBLA participated in some gay events didn't necessarily mean it was a welcome guest, but that the law was held to require that it be allowed to participate.

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Other homosexualist-run "children's-rights" organizations include the Rene Guyon Society, which was formed in 1962 "to make it possible for adults to provide sexual stimulation for virtually all children" (Rueda: 177), and a group called Project "Truth" (NAMBLA Bulletin, September, 1994). (While we're discussing homosexual splinter groups we should mention the Eulenspiegel Society, formed in 1971 to promote "Sado-masochist-rights" for homosexuals whose "special concern is freedom for sexual

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minorities and particularly those whose sexuality embraces S/M"
-- Rueda:175).

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Rueda says (176) "The promotion of sexuality for children is certainly not limited to the homosexual movement." Since his book deals with "The Homosexual Network" he doesn't list any other types of groups.

A particular grudge Rueda seems to bear against NAMBLA (understandable given his Cuban past) is that "NAMBLA members, for example, marched on the Pentagon with other homosexuals in a March 3, 1981, demonstration against American support for the people of El Salvador in their struggle against Communism."

While Rueda doesn't give a membership figure for NAMBLA, he says the Rene Guyon Society, which "concentrates on all aspects of child sexuality," has "some 5,000 sympathizers nationwide." It was founded "under the inspiration of Dr. Rene Guyon, a lawyer/psychologist associated with Sigmund Freud." Rueda lists its goals, and they do indeed include all aspects of sex for people under the age of 18, including heterosexual activity. The organization views sex when both partners are under age 18 in a different category from sex between a younger and an older person.

Rueda says the Eulenspiegel group is not a particularly homosexual institution but "accepts both heterosexuals and homosexuals." In other words, it doesn't "promote 'Sado-masochist-rights' for homosexuals" as the Pink Swastika author misrepresents Rueda, but for all people with no distinction as to sexual orientation.

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Membership of groups such as these in the International Lesbian and Gay Association (ILGA) caused it to be expelled from the United Nations Economic and Social Council in September of 1993. Attempting to forestall their expulsion ILGA tried to separate itself from pederast groups but quickly learned that Support for the "boy-lovers" was too deeply entrenched in the association. ILGA's ouster of ten-year member NAMBLA and a couple of other high-profile groups caused European pederast member-organizations to step forward in protest. Division within ILGA continues (NAMBLA Bulletin, September 1994:3).

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The above is a misrepresentation, which is quite understandable considering it comes from NAMBLA, the group being thrown out. The fact is that NAMBLA became a member of ILGA when ILGA was started and had few or no restrictions on membership and poor oversight of member groups. The expulsion of NAMBLA from ILGA was delayed because procedures required it wait for the next international convention of ILGA.

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Another apologist for pederasty is Larry Kramer, founder of ACT-UP. In Report from the Holocaust: The Making of an AIDS Activist, Kramer had this to say about adult/child sex: "In those instances where children do have sex with their homosexual elders, be they teachers or anyone else, I submit that often, very often, the child desires the activity, and perhaps even solicits it" (Kramer:234). According to Reeves, "Queer Nation and Act-

Up" were home to "both boys and men" who wanted "additional cultural activity beyond.. their illegal relationships" (Reeves in Pascal:73).

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It is appropriate to emphasize again the distinction between "pederasts" and "pedophiles."

The "pederast" is especially attracted sexually to young people who are sexually mature but not yet of legal age -- broadly the age range of 14-17. In usage "pederast" tends to be confined to men, largely because the word comes from Greek history, where heterosexual men usually went through a pederast stage in their twenties before marrying women, but also because modern society is laxer on relations between underage girls and heterosexual men. (Teenage mothers are mostly impregnated by legal adults, yet one never hears accusations of pederasty.)

The "pedophile" is oriented only toward pre-pubescent children, that is to say, those about age 12 and younger. Psychologists treat pedophilia as a separate condition from either heterosexuality or homosexuality. The Religious Right and their apologists like the Pink Swastika author interchange the words indiscriminately, and don't seem to have a real understanding of either term. They use whichever one seems, at the moment, most likely to incite hatred against gay men.

Whether Kramer is or isn't an "apologist for pederasty" is not demonstrated here. He's merely stating the fact, well-known to psychologists, that people under the age of 18 do indeed have sexual desires and can be aggressive about them. (The legal definition of "child" encompasses anyone below the legal age of majority. In the eyes of the law in many places, a 17-year-old is a "child." When the age of consent was 21, a 20-year-old was legally a "child.") Refer to the account of Harry Hay, above, for a tale of a "child" seducing an adult. (Comment 150-1)

*** (end comment 158-3)

Pedophilia and its promotion is not limited to male homosexuals. Virginia Uribe, a lesbian teacher in Los Angeles, has been at the forefront of a movement to "affirm gay teenagers," through school-based pro-homosexual "counseling" (Homosexuality, the Classroom and Your Children, 1992) Her own program, called Project 10 (named for the oft quoted "statistic" of 10% homosexuality in the U.S. population, a figure demonstrated in several recent studies to be nearer 2%), included a book for young people called One Teenager in Ten. This "resource" for troubled teens features lurid pornographic stories, including a graphic lesbian sex scene between a twelve-year-old girl and her twenty-three-year-old dance teacher. The apparent goal is to activate children's sexuality at increasingly younger ages. At a conference promoting Project 10 to public school teachers in

{Below is Page: 159 }

Oregon, University of Washington sociologist Pepper Schwartz admits targeting prepubescent children for "affirmation," saying "At this point, getting the majority to say 'gay' is good' at nine or ten years old is going to be difficult, but just because it is difficult doesn't mean it's not the right thing" (Homosexuality, the Classroom and Your Children, 1992),

{Picture}

{Several men marching holding a NAMBLA banner}

Pederast Leland Stevenson (left) leads a NAMBLA contingent in the 1993 "Gay Pride" parade in Washington D.C. THE REPORT (Picture caption)

The beneficiaries of "sexual Freedom" for children and teens are often predatory adult homosexuals. The National Gay and Lesbian Task Force is on record that "gay teens should be supported in coming out" (Mulshine: 10), but writer Paul Mulshine notes that "the guidance, and the sex, tends to come from adult gays who bring the teens out...A study published in the Journal of Pediatrics showed that of a sample of gay teenagers who had steady sexual partners, the mean age of the partners was 25 years (ibid.:10). He cites a "1985 study of arrests in 12 U.S. jurisdictions [for child sex abuse, which] showed that, on average, about 40 percent of arrests for pederastic homosexuals" ibid. :11).

*** (start comment 159-1)

The major thrust of programs like Project 10 and of other efforts to get decent social services for gay youth and prevent teenage suicide by giving psychological support to teenagers who are having trouble coming to grips with the same-sex urges they feel, and especially to support teenagers who are being driven to mental problems and even suicide by the attitudes of their schoolmates and the adults around them. The cynical vilification by the Pink Swastika author is truly reprehensible.

If sex partners of gay male teenagers have a mean age of 25, that is nothing different from what happens with heterosexual teenagers. In 1996, studies exploded the myth that the average teenage mother was made pregnant by a fellow high school student. The average heterosexual who gets a teenage girl pregnant is, in fact, in his twenties.

*** (end comment 159-1)

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Though some deny that the "right" of adults to have sex with children remains a fundamental component of the "gay rights" movement, the evidence suggests otherwise. Alyson Publications, the leading publisher of "gay" titles, markets books aimed at pre-schoolers, such as Daddy's Roommate and Heather Has Two Mommies, right alongside Gay Sex: A Manual for Men who Love Men. The latter contains detailed instructions for pedophiles and pederasts on successfully avoiding discovery and arrest. "Avoid situations," advises author Jack Hart, "where a number of men have sex with the same boy, or group of boys, over a period of time" (Hart: 123). No doubt these guidelines are gratefully received by pederasts in the community, a constituency that is larger than most people realize. For example, Reeves claimed in a 1979 speech that he personally had met "over 500 men" who "were struggling with their attraction to boys." "Almost to a man," said Reeves, "they are teachers and boy scout leaders and boys club leaders" (Rueda:97).

The Boy Scouts

Fortunately, America's version of the Wandervogel, the Boy Scouts of America, has largely been spared the problems associated with its German cousin. This can be attributed to its commitment to Judeo-Christian ideals as represented in its pledge to

be "reverent toward God" (Hillcourt: 10). Still, the number of homosexuals that have infiltrated the organization is alarming. From 1973 to 1993 over 1,416 scout leaders were expelled for sexually abusing boys (The Washington Times, June 15, 1993).

Beginning in 1991 and continuing to the present time, the Boy Scouts have been targeted by "gay rights" militants for their policy against allowing homosexuals to be scout leaders. An ostensibly "spontaneous" outcry against the Boy Scouts arose across the country, led by the once-venerable United Way agency, which pulled its funding from the Scouts in various cities. United Way's funding withdrawal was quickly followed by other homosexual-

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controlled or co-opted entities including Levis Strauss, Wells Fargo, Seafirst Bank and Bank of America (which later reversed itself) (Oregonian, July 11 1992). Self-admitted lesbian, Roberta Achtenberg, then serving on the San Francisco Board of Supervisors, led a campaign to coerce the Bank of America into support for the homosexuals' demands. Shortly thereafter, Achtenberg was appointed Assistant Secretary for the Department of Housing and Urban Development (Los Angeles Times, January 29, 1993), one of more than two dozen homosexuals appointed to high-level posts in the Clinton Administration (Grant, 1993:107).

In the streets the Boy Scouts was mocked by "Queer Scouts, a focus group of Queer Nation" (Bay Area Reporter, August 1 1991), while homosexualists at the highest levels of government attempted to intimidate the organization into submission. Recently deposed Surgeon General Joycelyn Elders used her post to castigate Scout officials (U.S.A. Today, June 2, 1994) and Interior Secretary Bruce Babbitt signed an order prohibiting Boy Scouts from volunteering in national parks (The Washington Times May 28, 1993). In San Francisco and San Diego the Boy Scouts were barred from operating day programs in the public schools (San Francisco Chronicle, September 14, 1991) and in San Diego, city officials launched an investigation of the Scouts under its legal powers to prevent "discrimination" against homosexuals (San Francisco Chronicle, October 18, 1992).

So far the Boy Scouts have withstood the onslaught, but in late 1992 the organization received a letter from NAMBLA predicting that it will eventually succumb to homosexual demands. The letter is addressed to Ben Love, Chief Scout Executive, Boy Scouts of America and was published in the NAMBLA Bulletin, November 1992:

Dear Mr. Love,

At its 16th membership conference, held in Chicago, August 7-9-1992, the North American Man/Boy Love Association unanimously adopted the

{Below is Page: 162 }

following resolution:

"NAMBLA calls on the Boy Scouts of America to cease its discrimination against openly gay or lesbian persons in the appointment of its scout masters. This will permit scouts to be exposed to a variety of lifestyles and will permit more of those individuals who genuinely wish to serve boys to

do so.

I feel especially honored to have been asked to alert you of this resolution...I have also been a scout and a scout leader and share with so many in NAMBLA affection for the movement.

We recognize, of course, that the action for which we call is inevitable. What a great added contribution your organization will make possible to all the boys and girls who participate in it when you take this step. May it be taken in the near future.

We share a common mission -- to bring greater understanding and light and purpose to the young as they grow. We invite you to join with us in cherishing individual integrity, and in seeking the opportunity for every boy and girl in our country to find their own truth. We encourage you to help every person associated with your organization to be able to express those values from themselves which to them represent for themselves the Good, the True, and the Beautiful. As we work together toward these ends Light will guide our way.

We express these sentiments most respectfully,
Very Cordially,

Leland Stevenson

Co-Recording Secretary,

NAMBLA (NAMBLA Bulletin, November 1992. Emphasis ours).

{Below is Page: 163 }

Leland's letter is reminiscent of the one Wilhelm Jansen sent to Wandervogel parents in which he told them, "you will have to accustom yourselves to the presence of so-called homosexuals in your ranks" (Mills: 167). As we see, however, Leland's ideological allies have far greater political power in the United States today than Jansen's had in Germany in 1912.

Unfortunately, the moral courage of the Boy Scouts of America is not shared by all youth organizations. The Girl Scouts allows lesbian leaders in its organization and has expelled at least one heterosexual leader who refused to keep this policy secret from parents. Brenda Mailand, a Girl Scout employee in Lansing Michigan was fired after she refused to sign the following pledge:

As an employee of the Michigan Capitol Girl Scout Council, you may not proactively inform members, parents of members, prospective members or parents of prospective members, or members of the general public (including media) of the Council's and GSUSA's position on sexual orientation (Private letter, February 9, 1993).

*** (start comment 163-1)

The GSUSA is simply requiring that one of its employees stop spreading what she obviously considers to be derogatory comments about the group. That is obvious from the qualification "proactively," which suggests she was "spreading the word" or "blowing the whistle." Every company expects a certain degree of loyalty from those it is paying to work for it. The GSUSA action concerning one of its employees is not at all unusual.

*** {end comment 163-1}

The Big Brothers/Big Sisters organization actively promotes "gay rights" through its organization. In 1991 Big Brother/Big Sisters' Board of Directors lobbied the Boy Scouts to change its policy against homosexual leaders, saying "the use of 'non-traditional' volunteers in the service delivery to youth can serve the best interest of children" (Private letter, August 9, 1991). Homosexual "big brothers" and "big sisters" are actively recruited in some cities (Just Out, March 1, 1993).

Weimar in America

Following a socialist revolution in 1918, the Weimar government was formed in Germany and began promoting liberal social policies. As America does today, Weimar Germany faced ter.-

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mantas conflict as these policies clashed with traditional Judeo-Christian values. "Feelings on the sexual question" ran high. There were disputes about the roles of the sexes and about attitudes toward marriage, the family and child rearing, and these disputes were bound up with arguments about social policy and demographic trends (Peukert: 101).

In this climate the homosexualists made significant gains. Almost immediately, major German cities became havens for every form of sexual expression. William Manchester writes of "transvestite balls, [where] hundreds of men costumed as women and hundreds of women costumed as men danced under the benevolent eye of the police," and of "mothers in their thirties, teamed with their daughters to offer Mutter-und-Tochter sex" (Manchester:57). Plant writes of "luxurious lesbian bars and nightclubs [that] never feared a police raid" (Plant:27). Steakley records that "[o]fficial tolerance was manifested... in the unhindered consumption of narcotics in some homosexual bars, and transvestites were issued police certificates permitting them to crossdress in public" (Steakley: 81). And historian-biographer Charles Bracelen Flood speaks of "sad alleys patrolled by prostitutes of all ages and both sexes, including rouged little boys and girls" (Flood: 196).

"Berlin's specialized establishments included a bathhouse featuring black male prostitutes" that was frequented by Ernst Roehm, writes Flood, and "there was a sedate nightclub for lesbians, the Silhouette, where most of the women, sitting on hard benches along the walls, wore men's clothes with collar and tie, but the young girls with them wore dresses with accented femininity" (ibid.: 197). Germany's version of Madonna was a woman named Anita Berber, "the role model for thousands of German girls... [Berber] danced naked. and made love to men and women sprawled atop bars, bathed in spotlights, while voyeurs stared and fondled one another" (Manchester:57). Rector describes the Weimar scene as a "sexual MardiGras" (Rector: 15):

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Flood is quoting another author when he makes the remark about the club for lesbians, and the Pink Swastika author has not properly indicated that. That's a minor point. More importantly, Flood's text has "younger girls" instead of "young girls" given in the misquote above. Misquoting as "young girls" gives the misleading impression that young children are involved, whereas the author only wished to indicate that the women so designated were younger than those dressed in men's clothing.

*** {end comment 164-1}

There were about as many -- if not more -- homosexual periodicals and gay bars in Berlin in the

{Below is Page: 165 }

1920's as there are now in New York City, and Berlin of the time was abuzz with the feasibility of forming a national homosexual political party. The sexual revolution, with its free-and-easy attitudes, including wife swapping and group sex as a moral precept, was a German "invention" of the Twenties.. abortions were shrugged off and condoms were on sale in open display in grocery stores and almost every other public mart [Quoting from T.L. Jarman, Rector continues]...Freedom degenerated into license...Bars for homosexuals, cafes where men danced with men,...pornographic literature in the corner kiosks--all these things were accepted as part of the new life (ibid.:13).

Today, all of these things are manifest in American society as

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One can't help interjecting that one of the first things Hitler and his Nazis did when they gained power was to shut down all the mentioned activities of Weimar Germany. Is Germany really the model the Pink Swastika author wants to apply to America?

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well. The lid to Pandora's Box that had been cracked open by Kinsey, Harry Hay and the Mattachines is now flung wide. Rueda writes,

...there are "no fewer than 2,000 [homosexual bars in America]...They range from small "sleazy" places in dark and dangerous alleys to plush establishments...Some bars cater to a conventional-looking clientele. Others specialize in sadomasochists or transvestites. There are bars which purposefully attract young people, prostitutes who serve to attract older homosexuals who in turn purchase drinks for the youngsters while sexual deals are arranged. Printed guides for traveling homosexuals... [specify] the availability of prostitutes or "rough trade" (i.e., homosexuals who enjoy appearing violent or who actually behave violently) (Rueda:33).

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American cities also host "bathhouses," which are not actual baths but meeting places for anonymous homosexual encounters.

"People walk in there and have sex with multiple partners and have no idea who they're having sex with," reports former homosexual John Paulk. "I know this first hand and from the many many people I was associated with in the gay lifestyle" ("The Gay Agenda" Video). Paulk reports that these "bathhouses" remain open despite the AIDS epidemic. He also describes the activity

called "cruising" in which homosexuals meet for anonymous sex in public restrooms and other public locations. While this has apparently always been common behavior in the homosexual community, Paulk implies that it is far more widespread today than ever before. This is substantiated by other observers of the "gay rights" movement (Grant, 1993:36f).

A great deal more could be written about the varieties of homosexual perversion that have proliferated in America's cities and towns today. Indeed, the authors feel that the behavior of homosexuality needs to be exposed to a public whose attention is systematically drawn away to "cover" issues (e.g. "victim" status, "rights," etc.). But it is our intention here to focus on the social, political and spiritual ramifications.

The Kinsey Connection

The American counterpart to the Sex Research Institute of Berlin is the Kinsey Institute. And like its German predecessor, this organization is dedicated to the legitimization of homosexuality. In 1948, sex researcher Alfred Kinsey released his culture-shattering book, *Sexuality in the Human Male*. The first major sex study of its kind, the Kinsey Report purported to show that Americans were far more promiscuous and sexually deviant than they said they were (Reisman and Eichel, 1992:2). For over forty years, Kinsey's data went more-or-less unchallenged and the conclusions that he drew continue to serve as the "scientific" justification for the so-called sexual revolution. His theory of sex as a

{Below is Page: 167 }

mere "outlet" released human behavior from what Marcuse called "the repressive order of procreative sexuality." All forms of sexual expression were equalized in the Kinsey model.

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The above characterization of the Kinsey Institute is totally false. As the Pink Swastika author showed earlier, the German group provided sexual services and treatment of venereal disease to clients, which is how it amassed those tens of thousands of incriminating files on individuals. (See above Pink Swastika page 100.) The Kinsey institute, on the other hand, has always been devoted to academic research, and doesn't have any special dedication to homosexuality.

The Pink Swastika author can't even correctly identify Kinsey's book. The correct title is *Sexual Behavior in the Human Male*.

Kinsey presented the results of his sex survey without warping them to fit preconceived notions of sexuality. A major criticism of him has always been just the one implied by the Pink Swastika author, namely that he didn't misrepresent his research in order falsely to bolster traditional but wrong ideas about sex.

*** {end comment 167-1}

Recently several studies have shown that America is not the hotbed of promiscuity and deviancy that Kinsey's study made it appear to be, even after forty-six years of influence by that study, which was loudly trumpeted as "fact" by the media and much of academia. U.S. News and World Report said of one such recent study, conducted by the National Opinion Research Center at the University of Chicago, that it showed that "[f]idelity reigns. Fully 83 percent of Americans had sex with one person or had no sex partners in the past year, and half of Americans have had only one

partner in the past five years" (U.S. News and World Report, October, 1994:75)

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The Kinsey data are represented in different ways than the Chicago figures, so it is hard to reconstruct exactly comparable figures. Did Kinsey paint a picture of wild promiscuity that has now been shown to be false? The Pink Swastika author quotes the recent study as showing that only 50% of American males (the study was of men) had only one sex partner in the past five years.

Kinsey found that 71.6% of college-educated men and 62.3% of non-college men claimed they had had no extramarital coital companions for their entire marriages (first marriage in the case of the 10% who had remarried). (The Kinsey Data Paul Gebhard & Alan B. Johnson -- publisher W.B. Saunders, 1979, page 400) That categorization is not directly comparable to the Chicago data, which included men never married, but it suggests that if anything, men were actually less promiscuous in Kinsey's day than they are today.

*** {end comment 167-2}

Kinsey's study seemed tailor-made for the homosexual pederast community. Indeed, just weeks after its release, Harry Hay began formal efforts at organizing the movement. Kinsey stated that at least 10% of the population was homosexual (far higher than the actual number) and he invented the seven-point Kinsey Scale, "in which bisexuality occupied a middle 'balanced' position between heterosexuality (0) and homosexuality (6)" (ibid. :10), attempting to establish bisexuality as the norm. he further declared adult/child sex harmless. This "finding" was based on data gathered by pedophiles on hundreds of children, some as young as two months old (ibid. :36).

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It's a sign of his poor "scholarship" that the Pink Swastika author takes information on Kinsey second hand from Reisman, when it would be so easy to check the original source, which should be readily available at most second hand bookstores for under \$10.00. There are no citations for the alleged statements by Kinsey, which makes them difficult to check.

The above states that Harry Hay began formal efforts at organizing the gay movement "just weeks" after the release of Kinsey's book. The copy of Kinsey being used for these comments has in it a Marshall Field (Chicago department store) sales slip dated January 14, 1948. (Price \$6.50) The Katz reference cited by the Pink Swastika author quotes Harry Hay as saying (page 408) "I first conceived of a Gay group in August 1948. From January to August is hardly "just weeks after its release."

Kinsey never said that "at least 10% of the population was homosexual." In his book, page 651, he said "10 per cent of the males are more or less exclusively homosexual (i.e., rate 5 or 6) for at least three years between the ages of 16 and 55." The 5 and 6 are ratings on his heterosexual-homosexual rating scale, 6 being "exclusively homosexual" and 5 being "predominantly homosexual, but incidentally heterosexual." Kinsey placed only 4% as "exclusively homosexual throughout their lives, after the onset of adolescence."

Kinsey's sexuality scale naturally had bisexuality as the center between total heterosexuality and total homosexuality. Bisexuality means being equally attracted to both sexes, with no preference for either, and so it is the logical case for the middle of the scale (pages 638-641 and following discuss the scale). Kinsey didn't in any

way attempt "to establish bisexuality as the norm." No citation for the alleged comment is given in The Pink Swastika.

No citation is given for Kinsey's alleged statement that adult/child sex is harmless, and it's hard to believe that he said any such thing. IN DEALING WITH ANY CLAIMS ABOUT KINSEY, A CITATION SHOULD ALWAYS BE DEMANDED. Reisman has been shown to be thoroughly unreliable -- see her claims above about the Nazi influence in advertising in the Advocate, (Pink Swastika page 146).

The figures on sexual experiences of children in Kinsey's 1948 book were not taken from "data gathered from pedophiles" but from interviews with over 4000 adults who related their childhood sexual experiences. On page 166, for example, Kinsey reported on the duration of pre-adolescent sex play by analyzing data from 2749 interviewees, 1919 of whom had at least some college education.

*** {end comment 167-3}

In Kinsey Sex and Fraud, Reisman and Eichel said that Kinsey "purported to prove that children were sexual beings, even from infancy and that they could, and should, have pleasurable and beneficial sexual interaction with adult 'partners'" (ibid.:3). Reisman and Eichel go on to suggest that Kinsey deliberately overlooked criminal sexual child abuse and purposefully falsified data to further his personal sexual and political agenda. They cite former Kinsey coworker Gershon Legman who said that "Kinsey's not-very-secret intention was to 'respectablize' homosexuality and certain sexual perversions" (ibid. :34). They also reference sociologists Albert Hobbs and Richard Lambert who observed "that

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the Kinsey authors seemed purposefully to ignore the limitations of their own samples in order to compound any possible errors in almost any way which will increase the apparent incidence of [homosexuality]" (ibid. :24).

Was Kinsey a homosexual or a pedophile? One historian proposed that Kinsey "may have discovered in himself the homosexual tendencies he would later ascribe to a large proportion of the population" (Robinson in Reisman and Eichel, 1992:204). But Reisman and Eichel suggest he manifested more of the behaviors of a pedophile. "In addition to his interest in sex experiments with children," they write, "Kinsey was an avid collector of pornography (and maker of sex films) -- an elemental feature of the pedophile syndrome" (Reisman and Eichel, 1992:205).

There is no question, however, that Kinsey fits the profile of a homosexual activist. Like the militant homosexuals who benefited from his work, Kinsey was "'indignant" (sic) about the effect of Judeo-Christian tradition on society," write Reisman and Eichel. "It is clear that he shared [co-researcher Wardell] Pomeroy's view that Christians inherited an almost paranoid approach to sexual behavior from the Jews" (ibid. :6). For his part, Pomeroy served on the advisory board of the Mattachine Society (Marotta:80), perhaps indicating a deeper relationship between the two organizations. Pomeroy, incidentally, is known for his support of adult/child sex. In a 1992 article on pedophilia, author Michael Ebert quotes Pomeroy as saying, "People seem to think that any [sexual] contact between children and adults has a bad effect on the child. I say this can be a loving and thoughtful, responsible sexual activity" (Ebert:6f).

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To state that Kinsey "purported to prove" sexuality would be pure nonsense, except that it is a deliberate lie on the part of Reisman and her co-author. On page 163 Kinsey says:

"Recently we have begun the accumulation of information through conferences with quite young children and with their parents; and in addition we now have material obtained by some of our subjects through the direct observation of infants and older preadolescents {that probably includes the notorious pedophiles})."

Kinsey then says he might report on that material later, adding "For the time being we can report only on the specifically genital play and overt socio-sexual behavior which occurs before adolescence."

"We are not in a position to discuss the developing child's more generalized sensory responses which may be sexual, but which are not so specific as genital activities are....There is now a fair list of significant and in many cases observational studies of this 'pre-genital' level of reaction among infants and young children." Kinsey then lists 10 references on the subject.

On page 164 Kinsey says "In pre-adolescent and early adolescent boys, erection and orgasm are easily induced. They are more easily induced than in older males. Erection may occur immediately after birth and, as many observant mothers (and few scientists) know, it is practically a daily matter for small boys, from earliest infancy and up in age (Halverson 1940).

The important thing above is (Halverson 1940). Kinsey is not "purporting to prove" infant sexuality from his own data. He is citing prior research by others. He gives another citation, Ramsey 1943, whose study involved a group of 291 young boys.

Kinsey didn't have any interest in "sex experiments" with children. He simply wanted to know about child sexuality and investigated it by interview, not by experimentation.

Kinsey collected pornography, not for himself, but for his institute's files. Kinsey was an avid and thorough collector of data. Before he began work on sex he had worked on gall wasps. He had collected over 1,000,000 specimens of galls from trees and plants. (Interestingly, Wardell Pomeroy reports that on a trip to a stud farm Kinsey's crew shot a short movie of one bull penetrating another bull in anal intercourse and achieving ejaculation that way. Perhaps Reisman and the Pink Swastika authors find that appealing to their prurient interests, and for that reason charge him with making "sex films.") Kinsey's collecting of pornography had nothing to do with his personal taste, and certainly not with any pedophilia as fantasized by the spiteful Reisman. Pornography was simply an aspect of sexuality, and Kinsey wanted to study it.

Finally, Pomeroy's alleged statement that adult-child sex doesn't necessarily have a bad effect on the child (if indeed he ever said such a thing) is in no way a display of "support" or advocacy for it. Pomeroy's simply stating the truth, backed by mounds of data, that children who have sex with adults don't necessarily suffer harm from it. Some surely do, but most apparently don't. There are just too many cases of adults who are quite normal and well-adjusted who've had childhood sex with an adult and who don't seem to have been hurt by it to say otherwise. That's not to advocate child/adult sex, but merely to state a scientific, truthful fact about it. (Considering the Creationism controversy fundamentalists have raised in the 1980s and 1990s, it's understandable that they can't grasp the concept of a neutral science that is concerned with scientific evidence and refuses to falsify it for the sake of promoting someone's particular moral "agenda.")

On child/adult sex, it remains to be demonstrated that Kinsey himself ever said children "should" have sex with adults, as the Pink

Swastika author states, the citation in Kinsey's work of such a statement being conveniently absent.

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The Cauldron Begins to Boil

"I shall torture you during the daytime, and will keep you from a peaceful sleep

Larry Kramer, Founder of ACT-UP (Leo:18).

ACT-UP was founded by Larry Kramer and approximately 300 other activists in March, 1987, in New York City; it soon spread across the nation (Alyson Almanac:42). Within a few months its members had gained national attention for their aggressive actions against those whom they considered enemies. ACT-UP groups invaded Catholic churches in New York during religious services, screaming obscenities and stomping on communion wafers" (Miller:460). Catholic churches were also targeted in Washington, Los Angeles and Puerto Rico. Newspaper boxes were smashed in Sacramento to punish an editor for his views (Grant, 1993:104). One militant who later regretted his involvement was Washington, D.C. ACT-UP founder, Eric Pollard. The following is an excerpt from his 1992 letter to the Washington Blade titled, "Time to give up fascist tactics":

This is very hard for me to write. It forces me to squarely confront my past actions and to accept responsibility for the damage I have had a part in causing. I sincerely apologize for my involvement in and my founding of the AIDS' activist organization, ACT-UP D.C.. I have helped to create a truly fascist organization...The average Gay man or woman could not immediately relate to our subversive tactics, drawn largely from the voluminous Mein Kampf, which some of us studied as a working model (Washington Blade, January, 1992).

Within a few years of its founding, ACT-UP spawned the more radical Queer Nation. Miller writes that Queer Nation's "in your

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face" tactics antagonized many others. Randy Shilts [a prominent homosexual writer] called Queer Nationals "brownshirts" and "lavender fascists" (Miller:460). Queer Nation adopted highly militant rhetoric and openly threatened violence. Grant describes their tactics during an Oregon election campaign (see Introduction) in which voters considered a law to ban minority status based on homosexuality:

...flyers appeared on telephone poles warning people to vote against it. One showed the Christian ichthus fish being roasted on a stick over a fire. It read, YOU BURN US, WE BURN YOU... another said CIVIL RIGHTS or CIVIL WAR. Your choice for a limited time only...It also clarified what it meant by "civil war" by listing "QUEER KNIVES, QUEER GUNS, QUEER

BULLETS, QUEER MISSILES, QUEER TANKS,
 QUEER TRENCHES, QUEER FIRE, QUEER
 WARFARE, QUEER PATRIOTS (Grant,
 1993:104f).

One of us (Lively) was active in that campaign and personally witnessed stencils painted on sidewalks in the City of Portland which threatened "Queers Bash Back." In the City of Eugene businesses that had supported the Oregon Citizens Alliance (which had sponsored the ballot initiative) had bricks, wrapped in swastika-embellished flyers, thrown through their windows. A Queer Nation spokesman in Eugene denied responsibility but defended the violence as justified. A separate organization which called itself "Bigot Busters" specialized in harassing and threatening petitioners seeking signatures to put the measure on the ballot. Petitions were ripped from circulators {sic} hands or doused with paint, activists blockaded petition tables, and several circulators were physically assaulted. Hundreds of false signatures were put on petitions in an effort to invalidate them. In every case "Bigot Busters" denied responsibility.

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{Pictures}

{Two views of crowd scene and apparent flame of a small fire.}

Rioting homo-fascists set fire to a government building in 1991 after California Governor Pete Wilson vetos {sic} Assembly Bill 101, which would have given homosexuals special rights. THE REPORT
 {Picture caption}

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In classic Nazi style, the Oregon homosexual activists cast themselves as victims during this campaign of violence. A series of phony late-night cross-burnings were staged in the front yard of Azalea Cooley, a Black, apparently wheelchair-bound lesbian in Portland. This highly publicized charade continued for six months and was blamed on a "climate of hate" created by OCA. On the eve of the election, however, police caught Cooley herself on video walking out her own front door with a wooden cross and materials to burn it. She later confessed to all of the crimes (Oregonian, December 10, 1992).

As we have seen with Roehm's Brownshirts, the wrath of militant homosexuals can be fierce. On September 29, 1991, following Governor Pete Wilson's veto of Assembly Bill 101 (which would have extended minority status to homosexuals) thousands of homosexuals rioted in San Francisco, setting fire to a government building and clashing with police. This fury is often turned against individuals and families as well. Chuck and Donna McIlhenny experienced this phenomenon after the San Francisco Presbyterian church, where Chuck is the pastor, fired a homosexual organist, sparking a wave of terrorism against their family and their church. They describe the campaign of hatred that was waged against them in When the Wicked Seize {sic} a City:

The harassment started. Rocks, beer bottles, beer cans were thrown through the church windows on many occasions. Swastikas were carved in the church doors and drawn on our house. A window

in our car was smashed out. Graffiti was spray-painted all over the church, house, and sidewalk. Anti-Christian, pro-homosexual leaflets were scattered around the neighborhood calling us Nazis, bigots, anti-gay, etc. Demonstrators would come into our Sunday services and disrupt the worship...One time a man came pounding and spit-

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ting on our front door in the middle of the night, screaming, "We're going to get you McIlhenny--we're going to kill you politically!" We were verbally threatened outside the house on the way to the car. There were daily -- 24-hours-per-day--telephone calls. They began with screaming and obscenities. They graduated into phone calls describing our children--by name, appearance, where they attended school, when they got out of school, and what sexually deviant behavior was to be practiced on the children before killing them...Then on 31 May 1983 at 12:30 a.m., someone actually attempted to follow through with their threats to kill us [by firebombing the house while the children were asleep inside] (McIlhenny and York: 109f.). (The McIlhennys' survived these and other efforts against them and continue to serve the membership of their church in San Francisco).

Attacks like these against the McIlhennys are not isolated incidents, but part of the strategy for increasing the political power of homosexuals in American society. Dr. Brian Clowes, in Debating the Gay Rights Issue, has compiled the following incidents of the use of terrorism and violence by homo-fascists:

If [AIDS] research money is not forthcoming at a certain level by a certain date, all gay males should give blood. Whatever action is required to get national attention is valid. If that includes blood terrorism, so be it. Robert Schwab in Kirk Kidwell, "Homosexuals Flex Muscles in Washington." American Family Association Journal, January 1988, pages 6 to 8.

We should have shut down the subway and burned down city hall. I think rioting is a valid tactic and should be tried...If someone took out [killed] Jesse

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Helms or William Dannemeyer of California, I would be the first to stand up and applaud. ACT-UP member Michael Petrelis, quoted in Michael Wilrich. "Uncivil Disobedience." Mother Jones. December 1990, page 16.

It's hard to refrain from taking this man [Pat Buchanan] by the throat and squeezing as hard as you can while you look at his ugly, disgusting face and watch the eyeballs burst and pop out of their sockets. Or maybe you feel like stepping on his

face and squishing his demented brain until the rot oozes out of it and onto the pavement. I have no problem imagining violence against this wacko...Michelangelo Signorile, editor-at-large of the sodomite magazine Outweek, quoted in National Review, June 24, 1991.

(Clowes: 78f.)

Atrocities

Fortunately, America has not experienced the wide-scale atrocities perpetrated by the Nazis in Germany, but the actions of certain male homosexuals in recent history are reminiscent of the worst SS butchers. As noted in a January 21, 1984 editorial in The New York Times, "[m]any of the most violent multiple murders have been committed (sic) by homosexual males." Clowes cites some alarming statistics showing that eight of the top ten serial killers in the United States were homosexuals (below) and that homosexuals were responsible for 68 percent of all mass murders (Clowes:97). The following is a list of nine leading homosexual serial killers, eight of which were in the top ten most prolific killers as of 1992. Clowes' sources are listed in the text and are reprinted from Debating the "Gay Rights" Issue:

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Donald Harvey: 37 Murders... [a] nurse's aide [who] was convicted of 37 murders in Kentucky and Ohio. Psychologists testified that "Harvey said he was a homosexual." The New York Times, August 20, and August 17th 1991.. {sic}

John Wayne Gacy: 33 Murders... [a] professed homosexual...who killed 33 young men and boys and buried them in his basement. The New York Times, February 22, 1980.

Patrick Wayne Kearney: 32 Murders.. The New York Times described him as "an acknowledged homosexual" and "...perpetrator of the 'homosexual trash bag murders.'" The New York Times, July 27, 1977.

Bruce Davis: 28 murders...killed 28 young men and boys after having sex with them. The New York Times, January 21, 1984.

Corll, Henry (sic) and Owen: 32 Murders. Dean Corll, Elmer Wayne Henley, and David Owen Brooks were the members of a Texas homosexual torture/murder ring that captured and mutilated 27 young men. The New York Times, July 27 1974

Juan Corona: 25 Murders...an admitted homosexual, killed 25 male migrant workers. The New York Times, October 4, 1972.

Jeffrey Dahmer: 17 Murders...a convicted child molester and practicing and admitted homosexual,

lured 17 young men and boys to his apartment,
had sex with them, then killed them and dismem-

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bered them. He ate parts of his victims
bodies...Dahmer was active in "gay rights" orga-
nizations and had participated in "gay pride" pa-
rades. Michael C. Buelow "Police Believe Suspect Killed
17." The Oregonian, July 26, 1991, pages A1 and A24.
Also: Relative in Dahmer Case Sues." USA Today, Au-
gust 6, 1991, page 3A. Also October 1991 Focus on the
Family letter

Stephen Kraft: 16 Murders. ..killed at least 16
young men after drugging, sodomizing and tor-
turing. Robert L. Mauro. "The Nation's Leading Serial
Killers." The Wanderer, October 31, 1991.

William Bonin: 14 Murders...tortured and killed
14 young men...had sex with his victims before
and after they died. Robert L. Mauro. "The Nation's
Leading Serial Killers." The Wanderer, October 31, 1991.

(Clowes:96)

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The subject of heterosexual serial killers hasn't been thoroughly
investigated. While some books list some of them, the number of
heterosexual serial killers and mass murderers is so great that the
data simply can't be found in a single place. A thorough investigation
would require looking through a great number of newspapers for many
cities and towns, large and small. While newspapers can't be
guaranteed to report on all such crimes, they do tend to report them
because of their sensational nature. However the reports might be
confined to local papers.

A cursory check of newspaper clippings disclosed the following
heterosexual murderers for just the year 1995. Doubtless there were
more not reported in the two newspapers (The Milwaukee Journal and The
New York Times) that were checked:

1/2/95 Frederick West, London England, killed 12 girls
and women.

5/17/95 Larry Hall, killed 4 women

7/20/95 William Lester Suff, killed 12 women.

8/25/95 Joel Rifkin, killed 17 women.

And let's not forget heterosexual Timothy McVeigh, guilty of
killing over 160 men, women, and children in the Oklahoma City
bombing.

Jeffrey Dahmer wasn't active in any gay organizations. Extensive
investigations by the Milwaukee Police Department found no such
connection. Dahmer was known only from having been seen in gay bars,
where he had a reputation as being weird. (See stories in Milwaukee
newspapers.)

On another topic, the material below on Gaetan Dugas is
misleading. Nobody knows how many people he infected with the AIDS

virus, though he did have sex with many men.

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In a spree of "gay-on-gay" violence not seen since Nazi Germany, one homosexual man, Gaetan Dugas, was directly responsible for killing over a thousand homosexual men by deliberately infecting them with the AIDS virus. Indirectly he may be responsible for tens of thousands, eventually perhaps hundreds of thousands of AIDS deaths. One of the first known AIDS carriers, Dugas was known as "Patient Zero" because he caused so many of the earliest infections (Clowes:97). Even after his diagnosis Dugas "justified his continued sodomy with the excuse that he was free to do what he wanted with his own body. Even when he was in the final stages of AIDS, he would have anonymous sex with men in homosexual bathhouses, and then show his sexual partners his purple Kaposi's Sarcoma blotches, saying, 'Gay cancer. Maybe you'll get it'" ("The Columbus of AIDS." National Review, November 6, 1987:19).

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The Big Picture

The connection between homosexuality and fascism is not incidental. There have been several examples of this connection in history (the Spartan Greeks and late empire Romans are the best known). Because of its chronological nearness, though, and the enormous amount of detailed information that we have about German society before and during the war, it is the point of comparison we have for our own society. We have mentioned some of the parallels, but we will now summarize and expand the list.

Both societies had undergone a "sexual revolution." Cities like Berlin and Munich were the capitals of every kind of sexual deviancy and prostitution. In our own case, we have witnessed the increase of teen sexual activity, the rapid spread of AIDS and other sexually transmitted diseases, the steep rise in illegitimate births, and of course, the aggressive promotion of homosexuality.

It is notable that each country saw a rise of pseudo-science in the service of the sexual revolution. In America, Alfred Kinsey became a statistical apologist for adultery, homosexuality, and autoeroticism, as well as a defender of pedophilia (Reisman and Eichel, 1992). In this category also are homosexual scientists like Simon LeVay, whose deeply flawed study on purportedly homosexual brains (from corpses) is still used by homosexuals to defend a hereditary hypothesis for the origin of homosexuality. In post-Freudian Germany, Magnus Hirschfeld served as the "scientific" advocate of the homosexual, though he made the fatal mistake of keeping documentation on the wrong subjects.

Also in the wake of the sexual revolution, both countries saw the serious emergence of homo-activism. In Germany, the homosexual movement was split into two factions, of which the macho, militaristic Brand-Friedlander faction eventually won out, earning the right to wield enormous power within the Third Reich and crushing their effeminate opponents in the movement. The U.S. movement has been, at least publicly, less fragmented, evolving from a softer, just-leave-us-alone focus to the aggressive strat-

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egies of the post-Stonewall era, and building massive political and private-sector support along the way.

There are also many areas of similarity outside the domain of sexual behavior. One of these is the resurgence of paganism in each society. In Germany, the combination of fragments of eastern and medieval cult beliefs and made-over Norse mythology resulted in the weird set of symbols and fantasies used by the Nazis. In the U.S., the variety of post-60's occultic and humanistic religion is even more remarkable. From Scientology to Satanism, the various cults and techniques make their claims and boast their celebrity members.

The rise of paganism would likely not have occurred in either society had it not been for the declining authority of the Christian Church. In Germany, one of the world's centers of scientific and philosophical ferment during the 1800's, skepticism had been introduced into the church and swiftly accepted by its congregations. In America, the process was much slower, due largely to the deep Judeo-Christian roots of its social and political institutions, and to the country's relative geographic isolation. But the nihilistic milieu created by the intelligentsia of 1930's America accelerated the slow process of humanistic "conversion" among the mainline denominations. The result was that the American church by the 1970's was roughly similar to the German church of pre-Nazi Germany, at least as far as its abandonment of Biblical doctrine goes. In the 1990's, some segments of the mainline denominations have participated openly and voluntarily in paganism of the kind Hitler had to force on the German church. In a "Re-Imagining" conference in Chicago in November of 1993, representatives of several major Christian denominations participated in a service of milk and honey offered to the "goddess Sophia," celebrated lesbian sexuality, and rejected the idea of the atonement of Jesus Christ. The conference was funded to the tune of \$66,000 from the Bicentennial fund of the Presbyterian Church (USA) and by 24 other Christian churches and organizations (American Family Association Journal, February 1994: 14ff).

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The interesting and important thing here is the attack on non-fundamentalist religions. The Religious Right is attacking the gay community today, but that is only the first step, the "easy target" in its agenda. Sections such as this are useful in exposing The Pink Swastika and its authors for what they really want: to push one form of religion onto all people and make them all adhere to the specific doctrines advocated by the Religious Right.

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Ideological and political conformity in the press is not new in

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America, but rarely have we seen it on so many issues and from so many media sources, and despite the obvious disagreement of a majority of the public (as expressed in opinion polls and voting trends) on many of these issues. To document this state of affairs would require more space and time than we have to give to it in this discussion. We simply appeal to the reader's own experience of major-media bias over the past ten years, and point out that such bias has surfaced, repeatedly and on many issues, as a major

concern in our society. In Germany, the parallel is hard to draw. The homogeneity of Germany's media viewpoint was enforced by Hitler's police. On the other hand, is not the long-range effect on the public the same?

Another area where the similarities are in kind rather than degree is that of the manipulation of race/class conflict. Racism is, of course, the hallmark of Nazism, as contrasted with its status as an obstacle to be overcome in the United States. Yet in the past several years we have seen the ominous rise of a thing called "multi-culturalism." Ostensibly introduced into public schools and universities as a means of inculcating appreciation for minorities and raising their group self-images, it has instead frequently been used as a vehicle for making ethnic groups feel separate from and/or victimized by what is usually referred to as the "dominant culture." David Horowitz describes the process of instilling racism in the university setting:

Our universities have become institutions that foment racism...If you are a black student entering a university and you don't realize that you are racially oppressed, the first thing that you will be told on entrance is that you are. You will be singled out for a special segregated orientation which will inform you that your non-black classmates are racists even if only in "subtle" or unconscious ways. All other students will be forbidden to have segregated dorms, but the university will let you live exclusively with other members of your race... Of

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course, it may be hard to find genuine white racists on your college campus but we will teach you how subtle forms of racism, and, in particular, "institutional racism," are oppressing you, even if neither you nor your white oppressors are aware of it (Horowitz in "The Growing Threat of Religious Discrimination: the Trends and the Law," The Rutherford Institute, 1995).

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Of course, neither the Pink Swastika author nor Mr. Horowitz seems to have noticed that one of the earliest and most common instances of "multi-culturalism" is the addition of "Judeo" to "Christian" to form "Judeo-Christian."

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At times, the "dominant culture" is portrayed as an objectifiable subgroup (usually "European white males") which can then be made to seem like a sort of enemy. Thus the traditional melting-pot pattern for the assimilation of ethnic groups into the society has been challenged. The goal would appear to be to create a permanent set of culturally distinct and mutually suspicious ethnic groups rather than an ethnically heterogeneous but culturally unified society. This serves the dual purpose of undermining successfully integrated social institutions and giving a means of control to any political elite willing to exploit it. This is one of the ways which the Nazis used the issue of race.

It is significant that "gays" and lesbians are prominent in the "multi-cultural" hierarchy. In political circles "multi-culturalism"

and "diversity" have become synonymous with "gay rights." The authors contend that it is primarily the homosexualist movement, not ethnic minority groups, which has advanced the multi-cultural/diversity agenda, though political activists from these ethnic groups derive great power from it. There is obvious benefit for homosexualists in creating a society of "separate but equal" groups with divergent values and practices. By establishing "cultural" distinctiveness as the criteria for being a minority group, homosexualists foster the perception that their behavior-based identity equates to ethnic heritage for the purposes of civil rights laws. By encouraging chauvinism in ethnic groups whose ancestral heritage is pagan they also cultivate antagonism to America's traditional Judeo-Christian foundations (established in this country by "European white males").

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The result of this segregation is increasing social conflict. We have seen a recent escalation of racial innuendo among politicians, particularly around issues like welfare (treated as a "minorities" issue) which is perceived as a must-have feature of liberal government (and which is also perceived as providing a large and permanent voting bloc). In addition, the racial aspect of many other issues (from illegal immigration to tax cuts) is often injected into the debate by politicians or media commentators, obscuring the issue and exacerbating any racial tensions that may have already existed. There is a vast gulf between America's racial strife and the occult-based and relentless use of race hatred by the Nazis to isolate and control Germans. Yet in our own country, as in any other, racial antagonism is not a healthy element to be cultivating on the political scene.

A final point of comparison is the more subtle one of societal willingness to surrender freedoms. We have mentioned the "speech codes" put into place on many college campuses and some workplaces. Other Constitution-based freedoms have been targets as well. Across the country there has been frequent gun-control legislation and restriction of property rights, with little effective public outcry. With declining literacy and knowledge of history and current events, many Americans are not in a strong position to know what their freedoms are or why they are important. We have, as a society, calmly acquiesced to laws and public school policies which allow adolescent girls to be taken to abortion clinics and to receive abortions without the knowledge of their parents. Still other laws allow sexually confused teenagers to receive pro-"gay" counseling, also without parental knowledge. All these attitudes and behaviors characterize us a people with no strongly perceived stake in the freedoms and responsibilities which have been almost unique in our nation. It is no surprise that the pre-Nazi Germans, with their deep roots in the military monarchic state, should be willing to trade most of their freedom for order in their society and the promise of prosperity and national pride. But in America, we are without excuse.

We make no claim that because of these parallels German

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society of the '30's and modern America are the same. Obviously they are not, but this makes the similarities all the more striking. There is one especially significant difference that helps to make this point. During the period when Hitler and his supporters were

seizing and consolidating their power, the United States was undergoing a crisis much like that through which Germany had been passing since World War I. The Great Depression at its height saw 35% of Americans without work; the worst figure in Germany after the war was (to the best of our reckoning) under 20% (Grunberger: 11; League of Nations International Health Yearbook: 11).

On top of the Depression in the U.S., the droughts of 1934 and 1936 brought untold misery to mid-western and south-western farmers; Germany had no such natural disaster. Germany had been through a humiliating military defeat, a socialist revolution, and political and economic turmoil under the Weimar Republic; America's political and social scene had been much more stable. But for millions of Americans, life became a day-to-day hunt for subsistence, no longer a gracious or comfortable existence with bright future prospects. For many, too, there would be no easy trust of their government or their country's economy for many years. The emotional climate of both countries was...depression.

Yet the response of the people of each country could not have been more different. In Germany, vice sprang up almost unchecked; people turned to sensuality and substance abuse to escape their mental state; racial scapegoating caught on; occultism (and the racist nationalism it spawned) attracted many; still others turned to military groups (the Freikorps), brawls and violence. nihilism and skepticism reigned.

In the U.S., however, family members turned to each other for strength, communities pulled together, helping hands were extended and self-reliance and resourcefulness blossomed. Faith was renewed, and many people went back to church. Long before government assistance programs were tried, people were not starving or without options. They found a way. In a wonderful

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collection of Depression-era reminiscences, We Had Everything But Money, Clancy Strock has gathered hundreds of quotes like the following:

"Folks would have preferred to starve than ask for help from the town" (Strock: 19).

"...we never felt we were suffering" (ibid.: 16).

"There were some good learning experiences to be had..." (ibid.:17).

"... many used their resources to help those who were less fortunate" (ibid.: 12).

"... money means nothing compared to decency and character" (ibid. :22).

"I learned several lessons.. that have stayed with me... keep your pride, be grateful for gifts, and use your initiative and skills to provide for your family" (ibid.:23).

"There may have been a shortage of money, but there was never a shortage of love and caring..." (ibid.:25).

"I'll never forget those years: neighbors helping neighbors, sharing whatever good fortune came their way; doctors rendering service regardless of patients' finances; and worship with friends whose faith far outdistanced their troubles" (ibid. :26).
 "The Depression was terrible in some ways, but it taught Americans a better way to live" (ibid.:31).

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[And this excerpt from a humorous piece, written in the early 30's by a Texas man:] "I like the Depression. Three years ago I never had time to go to church. I played checkers or baseball all day Sunday. Besides, there wasn't a preacher in Texas who could tell me anything. If the Depression keeps on, I will be going to prayer meetings before too long. Oh yes! I like the Depression!" (ibid. :34).

America emerged stronger from its 10-odd years of depression; Germany emerged into barbarism and the chains of slavery. America came out confident and morally renewed, ready to pass another severe test of her strength and will; Germany burned herself out on the pyre of race hatred, occultic fantasy and selfish nationalism. Why did the two countries react so differently?

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The entire account of German and American history on these pages is a fanciful fairy tale.

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For the answer we return to Kirk's and Pill's 1987 strategy for "transforming America." Remember their keyword: desensitization. They define "desensitization" as taking away the shock value of something shocking and abhorrent by repeated exposure, as "helping" people see that thing without emotion, as "lowering [peoples'] guard." In our generation the "desensitizing" of America has proceeded on many fronts, accelerating as it goes, and helped on by instant access to a nationwide communications market. But it is our contention that the "desensitizing" of the Depression-era Americans would not have gone so smoothly; these were people who knew that the source of their strength was their value system and the faith which backed it up. And they stuck together; standing by their families, their neighbors and even total strangers.

The Germans of the Weimar Republic, however, were continually off-balance. Their values had been disrupted many times. "[I]f anything," writes culture historian Peter Gay, "Weimar enjoyed too many ideas, variegated, mutually (and sometimes internally) contradictory, unanalyzed and often unanalyzable" (Gay:80). The Christian church had already been undermined to the point

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that theologian Karl Barth called it "And-Also-Christianity," an optional add-on to the other belief systems which flourished in Germany. Social structures, notably the family, were crumbling.

We know that pre-Nazi marriage and family patterns had been

disrupted by World War I (there were no husbands for 25% of marriage-age women), and that both the birth rate and the marriage rate were falling steadily. This was a source of consternation to the eugenically obsessive Nazis. An even more chilling statistic is the annual average of abortions in the years before 1933: an estimated two-fifths of all babies conceived in Germany (Grunberger:262). We can infer even more from the evolution of the German family under the Nazis. It quickly became evident that the family was of little value to its Nazi protectors" except as a source of children (preferably male). "By the mid-thirties," writes Grunberger, "a eugenic lobby of Party spokesmen and lawyers was stressing the genetic wastefulness of allowing [barren] marriages to continue (ibid. :259). This policy soon progressed to outright encouragement of sexual promiscuity (including adultery and divorce for the purpose of selecting a new mate) and illegitimacy, culminating in Himmler's Lebensborn program. While something of the procreative shell of the family was left intact, its character as a secure nurturing and caring unit was not: "{w}ith parents fearful of being denounced by their children or having family talk innocently regurgitated in public, dialogue between the generations dwindled further" (ibid. :263). These radical changes to the family could not have happened so rapidly without the groundwork having been laid before the Nazis came to power.

It is apparent that the post-World War I Germans did not have the solid base of faith and family that 1930's Americans had to see them through the period of turmoil. As such, their guard was already down. There is a political factor to consider as well. The Americans of the Depression were a mere two or three generations (at most) from the period of westward migration and of massive immigration from Europe. Both pioneers and immigrants were people who did not underestimate the value of freedom, nor the weight of its corollary responsibility. While their Depression-

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era descendants may have appreciated the government's attempts to bring relief, they remembered that the responsibility for their families' survival was theirs alone, and they did not wait for solutions from their leadership. In Germany there was no such tradition of independence and self-reliance; people were willing to follow whatever leader seemed destined to take command.

Under turbulent circumstances a society whose guard is already down can be "transformed" (as Kirk and Pill describe it) even to the altering of some of its most deeply-rooted ideas. Nazi Germany is certainly the laboratory example of this. During a remarkably few years, Germans were "helped" to see without strong emotion the violent removal and killing of their friends and neighbors, the utter loss of their freedom of speech (and, if it were possible, thought), and the corruption of their children. Even their reproductive behavior came under Hitler's control. Here is a case where "desensitization" worked, and worked remarkably well. Perhaps we can take one issue out of the many about which the German people's ideas were changed, and follow its course in the Third Reich.

This issue is the Germans' attitude about the protection of human life. We can assume that the Great War had done much to "desensitize" people towards death; it had become, certainly not insignificant, but at least commonplace. The years following the war saw the massive numbers of abortions mentioned above, and the serious decline in births. This trend is in stark contrast to say,

the behavior of Americans after World War II, when the "Baby Boom" began. The German suicide rate was double that of England by 1936 (Grunberger:244) and had been significantly higher than England's even before the Nazis. One of the very first laws passed by the newly empowered Nazi regime, in July, 1933, was the "Law for the Protection of Progeny of Hereditary Disease." "Indeed," states an article from the Arkansas Democrat Gazette, "this act was no great departure from the medicine that was being practiced during the Weimar Republic...this law had been drafted under that government" (Arkansas Democrat Gazette, quoted in Life Advocate, February, 1994). This and other laws provided

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for thousands of cases of compulsory sterilization, abortion and, as the Germans liked to call it, "mercy killing." With all these evidences of widely accepted killing going on, it becomes less difficult to see how the Germans could implacably watch their neighbors being loaded onto cattle cars, never to return, or how they could live in the shadow of a crematorium.

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The ignorance of the Pink Swastika author never ceases to astound. The Nazis didn't load anybody in Germany, not even Jews, into cattle cars. As Steiner relates in his book Treblinka, cited elsewhere by the Pink Swastika author, German Jews were treated with deceptive decency when they were finally transported to the east, given rides in regular railway passenger coaches. Nor did they live in the "shadows," of crematoria, for the death camps were located in Poland and other occupied countries far from Germany.

No attempt has been made to comment systematically on the distorted history in this section of The Pink Swastika. It should be noted that very few of the "facts" presented have any citations attached to them. They are simply products of day-dreaming and falsification of history to promote the "good old days" agenda of the Religious Right.

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Such is the process of "desensitization." However abhorrent are the human attitudes which represent its end-products, we must remember that these attitudes came into existence by means of the "slippery slope." In the dubious euphemism of Kirk and Pill, someone had to "[f]irst let the camel get his nose inside the tent - and only later his unsightly derriere!" (Kirk and Pill:8). Soon after the election of Bill Clinton, we became aware that the sine qua non of his administration was the aggressive promotion of homosexuality ("gays in the military," large numbers of homosexual bureaucratic appointments) and abortion (strict laws against pro-life protests, approval of fetal tissue research, the FBI pursuit of rescue groups, etc.). This abandonment of traditional values was chillingly symbolized by a single event, a "first-ever Gay Inaugural Ball, held at the National Press Club in Washington D.C. [where] a crowd of seventeen hundred gays and lesbians" gathered to celebrate Clinton's victory. "The Great Seal of the United States, redesigned for the occasion with a pink triangle emblazoned over the American Eagle, gazed down from above the stage" (Miller:527) (emphasis ours).

Of the homosexual promotion items, only "gays in the military" drew much public protest, while the many and vigorous pro-abortion measures drew no response at all, other than from the

pro-life and Christian activist groups which had been vocal on the issue all along. In view of the resounding public silence (though surveys continue to show that most Americans are pro-life), the following incident, reported in the Arkansas Democrat Gazette, is revealing:

Note, for example, some testimony from...Joycelyn Elders, now surgeon general of the United States.

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before the Senate Labor and Human Resources Committee when it was considering the Freedom of Choice Act [FOCA]. During that appearance, Dr. Elders explained that "abortion has had an important, and positive, public health effect." How?

Well, she told the committee:

"...the numbers of Downs syndrome infants in Washington State in 1976 was 64% lower than it would have been without legal abortion" (Arkansas Democrat Gazette, quoted in Life Advocate, February, 1994).

It would be hard to justify this type of advocacy as anything but "eugenics," that false science of the "purification" of the human race which so greatly fascinated the intelligentsia of the early 1900's, which provided the base for the entire Nazi experiment, and which we are now being asked to accept as the official dictum of the U.S. government (there was, as far as we know, no adverse comment on this statement from Clinton, and other than the Arkansas Democrat Gazette column, none from the media either). Once again, it is a case of our guard being down.

When abortion was first marketed as a political issue, it was touted as a "remedy" for the evils of rape and incest. However, it quickly became accepted as a form of birth control, a means of sex selection and (as seen above) a "public health" measure to purge perceived "defective" individuals from the population. In the past year, Oregon has become the first U.S. state to legalize "assisted suicide." The same type of law allowed 11,800 people (9% of all deaths) in the Netherlands to be deliberately killed by medical means in 1990. Of these, only 2700 were assisted suicides at the request of the patient. The remainder were deliberately killed, but not at the patient's immediate request. In fact, many of these patients had "never given any indication that they wanted their lives terminated under these circumstances" (Eternal Perspectives, November/December, 1994:2f). Again, we note ***{Below is Page: 189 }***

a bizarre link between Nazi Germany and the leading proponent of "assisted suicide" in the U.S.:

"Dr. Death" Jack Kevorkian, better known as the nation's chief advocate of doctor-assisted suicide, reportedly tried to organize an exhibit of Adolf Hitler's paintings in 1986 but was turned down. Kevorkian, in a pitch to a major Houston art collector with a sizable collection of Hitler paintings, wrote that the exhibit would be a "once in a lifetime opportunity" (Dateline World Jewry, August,

1994:1).

The United States has had the proponents of such policies as those advocated by Dr. Elders working mightily in its midst before. In the early part of this century, Margaret Sanger, founder of Planned Parenthood, attempted to spread the philosophy of eugenics in America. She planned "to eliminate the stocks" that threatened "the future of the race," "the defective and diseased elements of humanity in their reckless and irresponsible swarming and spawning" (Sanger: 115ff.). George describes her sympathies for the early Nazis:

Because of her Malthusian and Eugenic connections, she had become closely associated with the scientists and theorists who put together Nazi Germany's "race purification" program. She had openly endorsed the euthanasia, sterilization, abortion, and infanticide programs of the early Reich. She published a number of articles in the Birth Control Review that mirrored Hitler's Aryan-White Supremacist rhetoric. She even commissioned Dr. Ernst Rudin, the director of the Nazi Medical Experimentation program, to write for The Review himself (Grant, 1988:57).

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But Sanger's ideas were resisted by the American public, even by the press, and she ended up by having to whitewash her organization and hide her radical agenda behind the more acceptable goal of "family planning" (the organization, of course, being Planned Parenthood, now the leading abortion provider in the U.S.). It was the same period in American history that led up to the Depression, and America's guard was up. There was an abundance of radicals on all political and social fronts during this period -- Socialists, Communists, Anarchists, the Ku Klux Klan, even some of the same occult groups that flourished in Germany -- but they remained fringe groups. Americans were tolerant of free speech, they sometimes paid polite attention, but they kept their distance. Not so today.

We have deliberately strayed from the topic of Nazism and homosexuality in order to get a wide-lens view of our own rapidly changing moral landscape. We have seen that in pre-Nazi Germany, as well as in our own present society, there was/is moral turbulence. We have shown that in both cases, the moral turbulence was nurtured and fostered by those fringe groups, particularly homosexuals, who stand to gain from the society's loss or compromise of Judeo-Christian principles. And we have further shown that these groups tend to attack a society's values through a phased (though often rapid) process of "desensitization," and that the success of the attack depends on the degree to which the society has intact Judeo-Christian values and beliefs (one could certainly say that Hitler's Germany or modern day Soviet Russia had intact values and beliefs, yet these societies were highly vulnerable to devastating social change).

By this criterion, American society is wide open to many appalling forms of "desensitization;" a recent NARTH publication describes "our society's diminished capacity to distinguish healthy from unhealthy behaviors,...the new form of deviance is intoler-

ance for deviance" (NARTH Bulletin, March, 1994). We can use the analogy of the person who has been given so much Novocain that he can't tell when he bites his tongue. An already apparent example of this is our "desensitization to divorce in the '60's. It

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has taken three decades of escalating divorce rates, but we now realize that divorce has hurt, or perhaps crippled our society. Interestingly enough, Kirk and Pill use divorce as an example of something that has already been successfully "sold" by a strategy like theirs:

Such an unholy alliance [pseudo-science combined with public opinion] has worked well against churches before, on such topics as divorce and abortion (Kirk and Pill:9)

Notice that Kirk and Pill are values-neutral on divorce and abortion; it is of no importance whether divorce and abortion are harmful to the society, they are simply examples of viable issues which have been "end-runs" around the church. This is the hallmark of any special interest group which operates without a Judeo-Christian base: it is, by definition, self-interested; it wants what is good for itself, period. We have mentioned some of the elements of the homosexual agenda we are currently being "desensitized" to accept: the right of homosexuals to be Scout leaders, the lowering of age of consent to allow "intergenerational sex," the right of homosexual couples or groups to have equal status, in all respects, with traditional families and to adopt children. It would seem obvious that all of these proposals are severely harmful to our society, especially to its children, yet each one has its own aggressive campaign, and major victories have already been won in each campaign.

Why are we accepting "desensitization" to things that most of us recognize as patently harmful, even in the short-term? Certainly one answer is the successful use of the victim-plunder strategy by fringe groups. In the case of the offensive elements of the homosexual agenda mentioned above, it goes like this: "Poor us, can't you just allow us a little bit of happiness, can't you just let us live as a family, like everybody else, and have our own children?" And, weirdly, in a society that has lost its moorings, it often works. But in the case of giving one's children into the hands of homo-

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sexual Scout leaders, this tactic is largely useless. How do homosexualists get us to lower our guard on this? This is a hard one to understand, but we think it has to do with fear and denial. Alas, the most radical of the advocates of liberal social engineering have discovered that they can't get much done without fear. Remember Kirk's and Pill's arrogant goal of "replacing the mainstream's self-righteous pride.. with shame and guilt" (Kirk and Pill: 10). The word "fear" substitutes nicely in practice, and the practice entails a wide variety of punishments which the more active homosexualists have employed, from compulsory "diversity training" or fines for speech infractions on campuses, to lawsuits, to public vilification in the media, to actual violence. Fear, of course, is helped on by our own avoidance of the issue, just as it was in Nazi Germany. The fact remains, however, that as yet we have no

SA troops to legitimize our fear, and we have many reasons not to avoid the issue.

We have not proposed any solutions to the problem of this book, which may be stated thus: in a morally turbulent society, where self-interested fringe groups are politically active, harmful institutions will be introduced into society as its Judeo-Christian values are rendered ineffective. Divorce, for example, pushing aside the Judeo-Christian value of commitment to a faithful, life-long marriage, has given us its harmful by-products: poverty, juvenile criminal behavior, deterioration of parent-child relationships in the next generation, and much more. Abortion, pushing aside the value of the sanctity of life, has given us post-abortion trauma, less possibility of committed marriages, more rationale for child abuse, more alienation between parents and children, and much more. Nazi Germany, like all sick societies, had these harmful institutions (although, of course, its abortions were reserved for the "unfit") and many others. And it had homosexual influence through and through (though, of course, it ended up being just as cruel to some homosexuals as it was "beneficial" to others).

It is the big picture that should interest us, the portrait of the sick society with all its symptoms. In Nazi Germany, the sickness was terminal, and it harmed the whole world. The infectious power

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of a large and sick nation is even greater today.

The prominent anti-Nazi, Reverend Martin Niemoller, warns us about the danger of self-centeredness in the face of evil:

First they came for the socialists, and I did not speak out -- because I was not a socialist. Then they came for the trade-unionists, and I did not speak out -- because I was not a trade unionist. Then they came for the Jews, and I did not speak out -- because I was not a Jew. Then they came for me --and there was no one left to speak for me (Berenbaum :41).

This denunciation of standing on the sidelines is often used by the fringe groups who aspire to victim status in our society. The implication is, "it is in your self-interest to take up my cause as a victim, because even though my cause may be alien to you, you have your own special interest, and therefore you are likely to become a victim, too." The special-interest mentality appeals to people's basic selfishness, since it cannot appeal, as Pastor Niemoller did, to a shared knowledge of what is right.

We think that the German pastor's statement has much to do with our courage as a free people who do often still agree on what is right. We can stand on the sidelines and watch our values and social institutions being attacked and destroyed, one after the other. We can be cowed into foolish silence by the threat of name-calling, blacklisting, or some other imagined reprisal. Or we can resolve to stand for the things we still believe in, as Alan Keyes, the brilliant spokesman for moral renewal in America, says, "few or many, alone if we must."

Ultimately, the responsibility for America's social health (and for any calamity caused by its decline) lies with each one of us individually. No despot or despotic policy can withstand the collective will of citizens determined to preserve their liberty and its essential foundation. Those of us who have retained our Judeo-

Christian perspective and are educated about its historic roots in

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American culture and government have the greatest responsibility. It falls upon us, Davids against Goliaths, to counter the paganistic juggernaut that now drives so much of our public educational system, our news and entertainment media, and sadly, too many of our "mainstream Christian" and "Jewish" churches and synagogues.

Our vision for America is a Judeo-Christian renewal: families strengthened, not weakened, by popular culture; the marriage covenant reaffirmed as a life-long spiritually-grounded commitment, not a tenuous social contract; and our freedoms defined, not by how selfish and perverted we can be within the law, but by our willingness to accept personal self-restraint for the good of others. This is what the Judeo-Christian ideal has always been and our nation (and Western civilization) has prospered to the extent that this ideal has been embodied in our social policies.

The homosexualist vision for America is also the same as it has always been. It is, characteristically, selfish and hedonistic, but more importantly it is defined by what it is against: Judeo-Christian family-based society. This vision is best defined in a widely circulated satirical essay written by a homosexualist under the pseudonym "Michael Swift" (probably to remind us of the political satire of Jonathan Swift). Though the writer intends to discredit this view of the homosexual agenda, its very eloquence (in the context of our study) belies this attempt. Echoing from the ancient Spartan culture, from the Teutons, from the Knights Templar; from the SA under Ernst Roehm, and now from the American "gay rights" movement comes this, our final glimpse into the fascist heart of homosexuality:

This essay is outrageous, madness, a tragic, cruel fantasy, an eruption of inner rage, on how the oppressed dream of being the oppressor.

We shall sodomize your sons, emblems of your feeble masculinity, of your shallow dreams and vulgar lies. We shall seduce them in your schools [Project 10], in your dormitories [forced homo-

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sexual roommates], in your gymnasiums, in your locker rooms, in your sports arenas, in your seminaries, in your youth groups [Wandervogel, Boy Scouts], in your movie theater bathrooms, in your army bunkhouses ["gays in the military"], in your truck stops, in your all-male clubs, in your houses of Congress, wherever men are with men together. Your sons will become our minions and do our bidding. They will be recast in our image. They will come to crave and adore us.

Women, you cry for your freedom. You say you are no longer satisfied with men, they make you unhappy [lesbian separatist movement]. We, connoisseurs of the masculine face, the masculine physique, shall take your men from you then. We will amuse them, we will embrace them when they weep. Women, you say you wish to live with each

other instead of men. Then go ahead and be with each other. We shall give your men pleasures they have never known because we are foremost men too and only one man knows how to truly please another man; only one man can understand with depth and feeling the mind and body of another man.

All laws banning homosexual activity will be revoked [anti-discrimination ordinances, minority status based on homosexuality]. Instead legislation shall be passed which engenders love between men [graphic "progay" sex/AIDS education, mandatory "sensitivity training"]

All homosexuals must stand together as brothers; we must be united artistically, philosophically, socially, politically and financially [the multi (sic)-faced and powerful "gay rights" movement]. We will triumph only when we present a common face

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to the vicious heterosexual enemy [suppression of internecine conflicts and other negative information about homosexuals by the homosexualist dominated media].

If you dare to cry faggot, fairy, queer, at us, we will stab you in your cowardly hearts and defile your dead puny bodies [speech codes, fines].

We shall write poems of the love between men; we shall stage plays in which man openly caress (sic) man [Bent and a multitude of others]; we will make films about the love between heroic men which will replace the cheap, superficial, sentimental, insipid, juvenile, heterosexual infatuations presently dominating your cinema screens [Hollywood promotion of homosexual "love-making" and of the "gay rights" agenda in movies and television]. We shall sculpt statues of beautiful young men, of bold athletes which will be placed in your parks, your squares, your plazas [public funding of homosexual pornography by the National Endowment for the Arts, National Public Broadcasting Service]. The museums of the world will be filled only with the paintings of graceful, naked lads.

Our writers will make love between men fashionable and de rigueur, and we will succeed because we are adept at setting styles [invention of "gay-speak" --"gay," "homophobia," "diversity"]. We will eliminate heterosexual liaisons through usage of the devices of wit and ridicule which we are skilled in employing.

We will unmask the powerful homosexuals who masquerade as heterosexuals [outing]. You will be shocked and frightened when you learn that your presidents and their sons, your industrialists, your senators, your mayors, your generals, your

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athletes, your film stars, your television personali-

ties, your civic leaders, your priests are not the safe, familiar bourgeois, heterosexual figures you assumed them to be. We are everywhere [a commonly used bumper-sticker] we have infiltrated your ranks [strategic "surprise" announcements by "conservative" homosexuals, e.g. Mel White, former ghostwriter for Christian leaders]. Be careful when you speak of homosexuals because we are always among you; we may be sitting across the desk from you; we may be sleeping in the same bed with you.

There will be no compromises. We are not middle class weaklings. Highly intelligent, we are the natural aristocrats of the human race, and steely-minded aristocrats never settle for less [Brand/Friedlander]. Those who oppose us will be exiled [the "Femmes"].

We shall raise vast, private armies, as Mishima did, to defeat you [Rossbach and Roehm, Frederick the Great]. We shall conquer the world because warriors inspired by and banded together by homosexual love and honor are invincible as were the ancient Greek soldiers [Plato's Banquet].

The family unit -- spawning ground of lies, betrayals, mediocrity, hypocrisy and violence -- will be abolished [homosexual "marriage" and adoption. The family unit, which only dampens imagination and curbs free will, must be eliminated [Plato's Republic]. Perfect boys will be conceived and grown in the genetic laboratory. They will be bonded together in communal setting, under the control and instruction of homosexual savants [Sparta, Thebes and Crete].

All churches who condemn us will be closed

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[attacks on the McIlhennys, St. Patrick's Cathedral]. Our only gods are handsome young men. We adhere to a cult of beauty, moral and esthetic. All that is ugly and vulgar and banal will be annihilated [Kummerlings]. Since we are alienated from middle-class heterosexual conventions, we are free to live our lives according to the dictates of the pure imagination [Nietzsche, Hitler]. For us too much is not enough.

The exquisite society to emerge will be governed by an elite comprised of gay poets [Adolf Brand, Stefan George, Plato's "philosopher-kings"]. One of the major requirements for a position of power in the new society will be indulgence in the Greek passion [pederasty]. Any man contaminated with heterosexual lust will be automatically barred from a position of influence [SA leadership]. All males who insist on remaining stupidly heterosexual will be tried in homosexual courts of justice and will become invisible men.

We shall rewrite history [Holocaust revisionism, extravagant claims that historical figures (like Lincoln) were homosexual], history filled and debased

with your heterosexual lies and distortions. We shall portray the homosexuality of great leaders and thinkers who have shaped the world. We will demonstrate that homosexuality and intelligence and imagination are inextricably linked, and that homosexuality is a requirement for true nobility, true beauty in a man [Hans Blueher].

We shall be victorious because we are filled with the ferocious bitterness of the oppressed who have been forced to play seemingly bit parts in your dumb, heterosexual shows throughout the ages [victim-plunder strategy]. We too are capable of

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firing guns and manning the barricades of the ultimate revolution [ACT-UP, Queer Nation, blood terrorism].

Tremble, hetero swine, when we appear before you without our masks.

(By Michael Swift, "Gay Revolutionary." Reprinted from The Congressional Record. First printed in Gay Community News, February 15-21, 1987).

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