

Chapter Seven

**THE NAZI HATRED OF
JUDEO-CHRISTIAN MORALITY**

A common misperception held by present day Americans is that the Nazi campaign against the Jews was driven solely by racism. However, the Nazis were equally motivated by a vicious hatred of Biblical morality. In fact, the two were inseparable. Samuel Igra addressed this question in *Germany's National Vice*

Why should it be the Jews particularly that the German forces arrayed under Hitler want to exterminate?...What does this small people stand for which was accounted hateful and obnoxious to the Nazi rulers of Germany? Or, to put the question in another way, what is there in the Jewish traditional code of morals which induced Hitler to come forward as the protagonist of the German people against the Jews?....He was....the *condottiere* of a band of evil men who were united together by a common vice [homosexuality, whereas] Jewish national tradition for thousands of years has been actively opposed to this particular evil; because it is germinal vice, a virus that poisons the whole life-blood of human existence (Igra in Lively, *The Poisoned Stream*, p.13f) .



Race Defilement by Dietrich Hutton, published by "Deutsche Revolution" of Duesseldorf, was widely distributed in Germany.

A widely circulated German publication by racial theorist Dietrich Hutton, titled Defilement of Race, helps to illuminate this point. It preached that Germany could only achieve its racial goals (and its destiny) by destroying Judeo-Christian morality.

Through the German soul and through unadulterated German blood, the world will be able to return to a state of health, but only after it has been freed from the curse of Judaism and of Christianity....The mission of German nationality in the world is to free this world of Jews and Christians....It is the very essence of Christianity...for all people to become "united in brotherhood." To achieve this, all barriers of race must fall. The maintenance of such barriers means the preservation of national individuality, which is essentially irreconcilable with the Christian aim of universal brotherhood....Because this disintegration of racial culture has been consciously and systematically pursued by Christianity, and is still being pursued today, it is race defilement. (Hutton:3ff).

The Nazi regime viewed Judaism as the *source* of the problem but identified Christianity as the essential and willing tool by which the Jews sought to gain world domination. Hutton writes,

The way in which Christianity is directed in the interests of world Jewry and its attitude toward Judaism is traceable to the undeniable fact that the founders and proclaimers of the teachings of Jesus of Nazareth were full-blooded Jews....It cannot therefore be coincidence, or negligence or ignorance that consciously makes Christians...deviate from the fundamental tenets of conserving nationality and cultivating race. The reason for this is to defile non-Jewish races, weaken and destroy them so that Judaism, as the "chosen people," can...[erect] a world



“The Flight of Lot,” by Gustave Dore depicts God’s destruction of Sodom by fire and brimstone because of homosexuality.

sovereignty on the ruins of the non-Jewish races which Christianity has destroyed. (ibid:19).

Significantly, Hutton’s argument is not fundamentally an attack upon race, but upon theology. Both Jews and Christians are evil because of what they *believe* and how they thus organize their societies.

Why then did the Nazis maintained a murder campaign against all Jews but only against certain Christians? One factor was obviously political pragmatism since a sizable number of Germans identified themselves as Christians. But another factor was that, distinct from Christianity, the Jewish identity is ethnic as well as religious. The simple solution to the “Jewish problem,” therefore, was to scapegoat and kill all ethnic Jews (even those who had abandoned Biblical morality).

In contrast, Christianity was perceived by the Nazis as

merely the theological puppet of Judaism; a tool to enslave the minds of otherwise rational people of every race. Thus, the Nazi approach to Christianity was a campaign of “reeducation” by advancing Nazi ideology through relentless propaganda, while simultaneously suppressing the opposing Christian view.

If we wish to create something new [writes Hutton] we cannot permit the existence and operation of disorganizing factors such as Christianity...we must overthrow and shatter all opposing and destructive forces -- unsparingly and without compromise. Germanic blood and Christian baptismal water can never mix ” (ibid:15).

The Biblical Condemnation of Homosexuality

A brief review of the Judeo-Christian perspective of homosexuality is appropriate here to show *why* Nazi homosexuals reacted so harshly to it. We will see that homosexuality is condemned in every place in which it is mentioned; that all forms of homosexuality are equally condemned; and that homosexuality is always linked to personal and/or social destruction. The primary passages addressing homosexuality in the Torah (1-3, 7a) and the Christian Bible (1-7) read as follows:

1) Sodom & Gomorrah, Genesis 19:19. [T]he men of Sodom...surrounded the house. And they called to Lot and said to him, ‘Where are the men who came to you tonight? Bring them out to us that we may know them carnally.’...Then the angels said to Lot... ‘We will destroy this place, because the outcry against them has grown great...and the LORD has sent us to destroy it.’

2) The Curse on Sexual Perversion, Leviticus 18:22-30 You shall not lie with a male as with a woman. It is an abomination. Nor shall you mate with any animal,

to defile yourself with it...It is perversion...[F]or by all these the nations are defiled...therefore I visit the punishment of its iniquity upon it, and the land vomits out its inhabitants. You shall therefore keep My statutes and My judgments and shall not commit any of these abominations...I am the Lord your God.

3) The Benjamite Wars, Judges 19-21 [S]uddenly certain men of the city, perverted men, surrounded the house and beat on the door...saying, 'Bring out the man who came to your house, that we may know him carnally!'...Then the tribes of Israel...[said] 'What is this wickedness that has occurred among you? 'Now therefore, deliver up...the perverted men who are in Gibeah...But the children of Benjamin would not listen to the voice of their brethren...Instead...[they] gathered together...to go to battle against the children of Israel.'

4) The Reprobate Mind, Romans 1:18-32 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 worshiped 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.

5) Homosexuals Must Repent To Go To Heaven, 1 Corinthians 6:9-11 Do you not know that the unrighteous will not inherit the kingdom of God? Do not be deceived. Neither fornicators, nor idolaters, nor adulterers, nor homosexuals, nor sodomites, nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners will inherit the kingdom of God. And such were some of you. But you

were washed, but you were sanctified, in the name of the Lord Jesus Christ and by the Spirit of our God.

6) The Reason God Destroyed Sodom, Jude 1:7
Sodom and Gomorrah...having given themselves over to sexual immorality and gone after strange flesh, are set forth as an example, suffering the vengeance of eternal fire.

7) Regarding Homosexuality Generally, see also (a) Gen 2:24, 9:22, Deut 23:1, 1 Kings 14:24, 15:9-12, 22:46, 2 Kings 23:7, Job 36:14, (b) 1 Tim 1:9-10, Rev 22:15.

While today certain “gay theologians” misinterpret these passages to try and strip them of their proscriptive authority, these arguments were unknown to the Germans in the Nazi era. What was known, especially in faithful Jewish circles, was that the Torah (Old Testament) designates homosexuality as *toeva*, or abomination. This Hebrew word is in fact the severest term of opprobrium in the Bible. Used particularly in connection with homosexuality, *toeva* connotes a degree of moral perversion so heinous that (as cited above) the land will literally “vomit out” the nation which practices it (Rabbi Samuel Dresner: Private letter).

In light of this, Nazi hostility to Jews and Christians (especially those who remained true to their faith) is thus easier to understand. Yet even this insight does not fully explain the depth of Nazi hatred.

Towards 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 malice, we wonder, that they would seek to exterminate whole races of fellow human beings from the face of the earth? 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 the Nazi evil are found in the neo-pagan revival of the late 1800s, 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 ideologue, Jorg Lanz von Liebenfels. Remember that 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,



Jorg Lanz von Liebenfels

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).

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's influence:

Goering had mentioned the "Madagascar Question" during the...meeting of November 12, 1938. Himmler had been dreaming of it since 1934, as one witness testified. Putting all the Jews on a large island — moreover, a French island — would satisfy the Nazi love of symbolism. At any rate, the idea was put forth by the Minister of Foreign Affairs...[and] was accepted by Himmler as well as by the 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 Bouhler, Chief of the Fuehrer's personal chancellery...hoped to become the governor of the island (Poliakov:43).

Guido von List directed *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).

Unfortunately, the occult dimension of Nazi history is overlooked by many historians who must attempt, therefore, to find materialist answers to ideological questions. And if the occult dimension has been ignored, this is doubly true of the homosexual dimension. As Duberman, Vicinus and Chauncey have stated in 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.

It was the pederasts of the Community of the Elite 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 implicit in the Judeo-Christian sexual ethic. Johansson notes that Hans Blucher, one of the leading theoreticians of the Community of the Elite, "maintained that Judaism had suppressed the homosexual aspect of its culture, with concomitant hypertrophy [enlargement] of the family" (Johansson:816). Benedict Friedlander, in an essay



Worship of Adolf Hitler was promoted as an alternative to Christianity.

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 systematic perver-

sion of German religious culture by the Nazis themselves.

While the neo-pagans were busy attacking from without, liberal theologians undermined Biblical authority from within the Christian church. The school of so-called “higher criticism,” which began in Germany in the late 1800s, portrayed the miracles of God as myths; by implication making true believers (Jew and Christian alike) into fools. And since the Bible was no longer accepted as God’s divine and inerrant guide, it could be ignored or reinterpreted. By the time the 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).

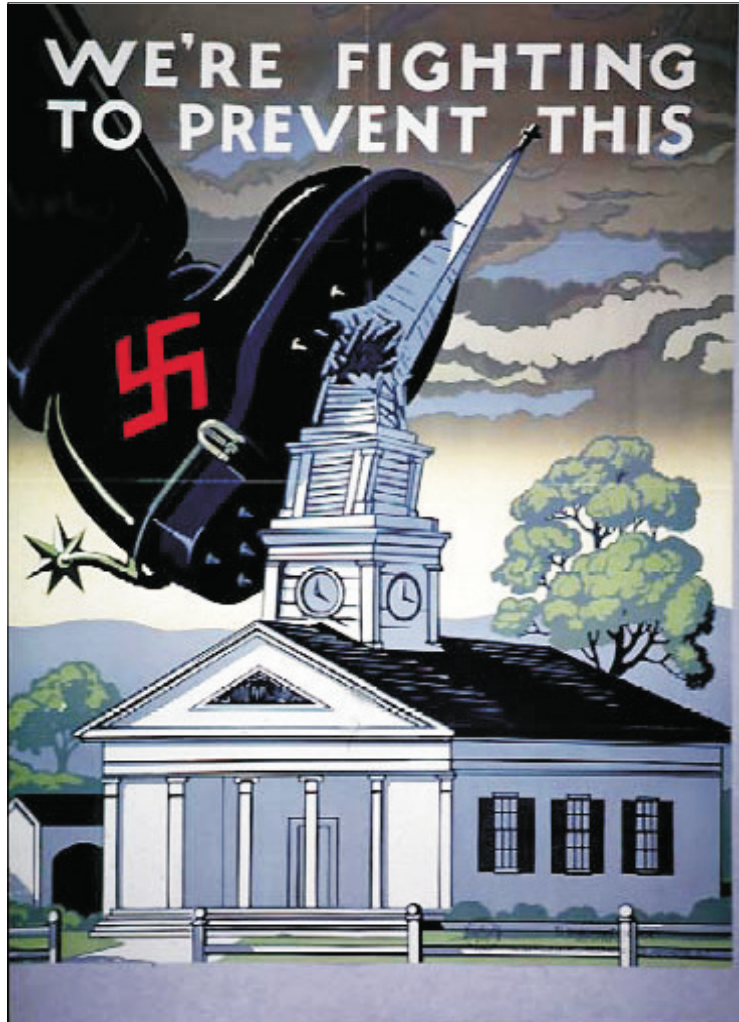
The replacement for Biblical Christianity in Germany was a pseudo-Christian “pietism” that grew increasingly more bizarre as devotion to the social ideals of traditional Christianity was divorced from its source. In The Twelve Year Reich, social historian Richard Grunberger writes of Nazi-sponsored “charity” 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: 'Widow B. of Volksdorf, who had only contributed riding boots 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).

The Germans under Hitler developed a "purely German i.e. de-Romanized and de-Judaicized form of Christianity," writes Grunberger, while the growing "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 weakened 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/or 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 takeover of the German churches to silence their dissent.

In September of 1933, a pro-Nazi cleric named Ludwig Muller was appointed by Hitler to bring all evangelical congregations into one State Evangelical Church. Heiden



This World War II U.S. propaganda poster, displayed in the National Archives, reveals that Americans knew what was truly at stake in the battle with Nazism.

writes that “The Reich Bishop [Muller] was not formally inducted into his office before the year had expired and the last independent Churches in Bavaria and Wurttemberg had been suppressed” (Heiden, 1935:405). Justice Robert Jackson, prosecutor of the Nazi war criminals at Nurnberg many

years later noted that “the policy toward the Evangelical Churches...was to use their influence for the Nazis own purposes” (Jackson:51). This was perhaps best evidenced by Muller’s decision in December, 1933 to transfer the Evangelical youth organization into the Hitler Youth which caused a complete break with the so-called Confessing Church of anti-Nazi congregations (Zentner and Bedürftig:608). Pastor Niemoller, leader of the Confessing Church, was later sent to a concentration camp (Jackson:51).

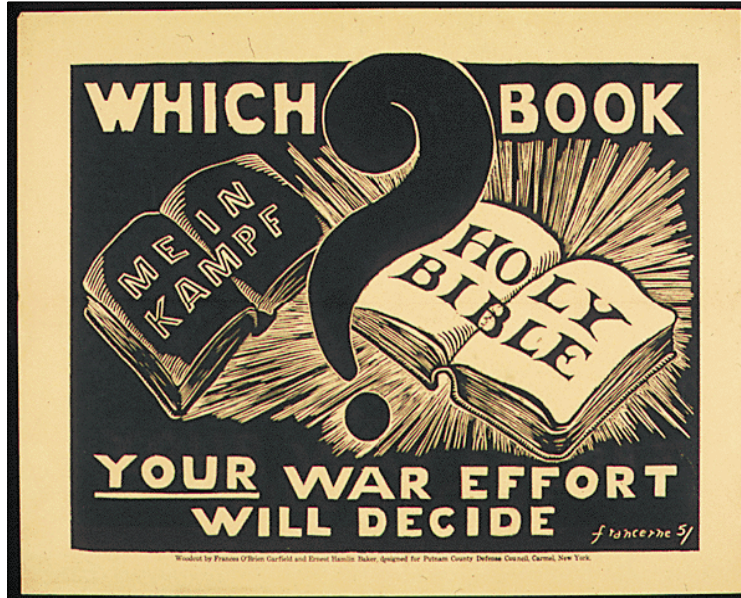
In March of 1935 seven hundred Protestant priests were arrested by the Gestapo in Prussia “for issuing condemnations of neo-paganism from the pulpit,” and later a similar number of clergy in Wuerttemberg had their teaching credentials stripped for “violating the moral instincts of the German race’ by references to Abraham, Joseph and David in the course of their teaching” (ibid.:494). The Nazis confiscated Protestant seminaries in Wuerttemberg and Catholic convents and monasteries in the Rhineland (ibid.:500). In May of 1941, a Nazi decree banned all Catholic periodicals and newspapers (*Fact on File Yearbook*, 1941:240).

As Grunberger asserts, Nazism itself was a “pseudo-religion” (Grunberger:79) that competed, covertly, 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). The Nazi Party’s spiritual adjunct, the German Faith Movement (*Deutsche Glaubensbewegung*), represented one of several fronts in this war on the church. Its most profound attack upon Christianity, expressed by a Faith Movement leader, was the doctrine that “God has manifested himself not in Jesus Christ, but in Adolf Hitler” (Snyder:104). 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 (Grunberger: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 permission and confiscated lists of churchgoers who were on active duty in the military (ibid.:500).

The schools were heavily targeted in the strategy to deChristianize 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



This poster from the National Archives contrasts Nazism with Christianity as opposing and incompatible views.

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 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.



Horst Wessel was declared a martyr by Hitler after being killed in the "Beer Hall *Putsch*" in 1923. As an early SA member, he was probably "gay."

Rosenberg is a fore-runner, 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, Hitler 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 ultimate goal was the elimination of all the Christian churches. Grunberger points out that “[j]ust as the geno-



Martin Bormann authored a vicious anti-Christian directive that called for regional Nazi leaders to eliminate the Christian faith in Germany.

cide programme provided for certain areas to be made 'free of Jews' before others, so the Warthegau [the Posen-Lodz civil defense region] was envisioned as the first region to be 'free of churches' in the Reich" (Grunberger:498).

It is in the Nazi 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. As late as March 19, 1942, Julius Streicher, in an article appearing in his publication *Der Sturmer* complained that Christian teachings stood in the way of a "radical solution the Jewish question in Europe" (Jackson:54). 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).

As we examine the issue of Nazi hatred for Christianity we are reminded of the common moral standard shared by believing Christians and Jews. It is a standard which unequivocally condemns homosexuality. This fact assumes enormous significance in the context of this book and causes us to question the common wisdom, which explains

the Holocaust in purely racial terms.

We have shown how homosexuality figures prominently in the history of the Holocaust. The ideas for disposing of the Jews originated with Lanz. The first acts 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 Heydrich (Jan. 24, 1939) concerning the solution of the Jewish question by ‘emigration’ and ‘evacuation’” (Robinson:25).

Homosexuality and Islamist Terrorism

We turn next to the relationship between the Nazi regime and the Islamist terror groups which share its militarism and its anti-Semitism. We distinguish the Islamist terrorists from the specifically fascist and “neo-Nazi” successors to the Third Reich which will be addressed in the next chapter. Interestingly, while Hitler ranted against Judaism and Christianity, he contrasted the “[Judeo-Christian] theological doctrines devoid of any depth” with “those of...Mohamed [which provided spiritual] sustenance of a much different value” (Angebert:246).

Islamist terrorism has become an issue of great interest since the attacks of September 11th, 2001, against the United States. Interestingly, the leaders of the nineteen terrorists, including ringleader Mohamed Atta, have been reported to be homosexuals. “Gay” journalist Rex Wockner, quoting what he described as “the sensationalistic-yet-often-accurate *National Enquirer*” reported that “‘Atta’s gay lover for the past two years was his right-hand man, Abdulaziz Alomari, who was with Atta when he crashed the plane into the North Tower’....Atta and other terrorists believed that ‘women are for procreation

only and men are for recreation” (Wockner Wire, www.PlanetOut.com, November 9, 2001). Uncharacteristically, the left-leaning *Newsweek* magazine “scooped” the *Enquirer* with a piece about the *Enquirer* story before it was released: “gay” strategist Michelangelo Signorile produced an editorial which, while not denying the truth of the *Enquirer* claims, dismissed them as irrelevant to the evil behavior of the terrorists.

Few are aware that some of the earliest terrorism of the modern era sprang from a Nazi/Arab collaboration. According to Icelandic historian, S. G. Bergsson, in Muftism and Nazism, the leading figure in this collaboration was Haj Amin Hussein, the Mufti (supreme religious leader) of Jerusalem. One of the leaders of the massacre of Jews in the 1920 Arab riots in Palestine, he became Mufti in 1921 and celebrated by organizing a Jewish *pogrom* that year.

Hussein first made contact with the Nazi regime in 1933, and by 1936 was carrying out anti-Jewish riots “with funds supplied by the Nazis” (Bergsson:chapter 3, p.2f.). In 1937, “during the celebration of Mohammed’s birth, the German swastika flag was flying high as well as pictures of Hitler” (Ibid.). When the British stopped secret arms shipments to the Mufti in 1938, he declared *jihad* against them, was quickly defeated and fled to Germany. From then on he coordinated a large and active worldwide network of pro-Nazi Moslems from Berlin and agitated for the extermination of all Jews. Hitler was friendly with Hussein, giving him the honorary rank of SS Major (Ibid.).

The Sowetan newspaper of Johannesburg published this editorial by South African legislator Jack Bloom:

Ambiguous Arab-Muslim attitudes to Hitler can be traced to his popularity in much of the Arab world both before and during the Second World War. Political parties that imitated the Nazis were founded, such as the Syrian Social Nationalist Party and Young Egypt, replete with storm

troopers, torch processions and Nazi slogans. The most significant collaborator with Hitler was...Haj Amin el-Husseini....His energetic pro-Nazi efforts included a Muslim SS unit in Bosnia...

General Abdul Nasser was a member of Young Egypt and made no secret of his earlier Nazi sympathies when he became president of Egypt. Former Nazis served in his army and secret police, and his personal bodyguard was SS General Oskar Dirlewanger (*The Sowetan*, October 2, 2001).

One of the reasons for Nazi popularity in Egypt is that Nasser's brother Nassiri published and distributed an Arab edition of *Mein Kampf* in 1939 (Mac Mathuna, *Flame Magazine*, 1999).

Oskar Dirlewanger (see Chapter Six), was the creator of the dreaded *SS Sonderkommando Dirlewanger* which some homosexual inmates joined to gain release from Nazi concentration camps. Dirlewanger, was assisted by former Hitler buddies, Otto Skorzeny and Eugen Dollman, who recruited "large numbers' of former Nazi fugitives from Argentina for key posts in the new republican regime in Egypt" (ibid.). Dollman was well known as a homosexual; less is known about Skorzeny, although he had been Hitler's bodyguard in 1939, and is thus likely to have been "gay."

We have not found evidence that Hussein was homosexual. However, historian Jamie Glazov explains the phenomenon of Islamist terrorism itself as the consequence of rampant



Otto Skorzeny

pederasty in parts of the Arab world. He writes,

Socially segregated from women, Arab men succumb to homosexual behavior. But, interestingly enough, there is no word for “homosexual” in their culture in the modern Western sense. That is because having sex with boys, or with effeminate men, is seen as a social norm. Males serve as available substitutes for unavailable women. The man who does the penetrating, meanwhile, is not emasculated...The man who is penetrated *is* emasculated. The boy, however, is not, since it is rationalized that he is not yet a man.

In this culture, males sexually penetrating males becomes a manifestation of male power, conferring a status of hyper-masculinity....In all of these circumstances, the idea of love is removed from men’s understanding of sexuality. Like the essence of Arab masculinity, it is reduced to hurting others by violence....It is excruciating to imagine the sexual confusion, humiliation, and repression that evolve in the mindsets of males in this culture. But it is no surprise that many of these males find their only avenue for gratification in the act of humiliating a foreign “enemy,” whose masculinity must be violated at all costs -- as theirs once was (Glazov, “The Sexual Rage Behind Islamic Terror,” *FrontPage* magazine, 10-4-01). [For a comparison with the Spartan military camps, see pp. 54-61.]

Scholar Bruce Dunne of Georgetown University portrays the sexual world of some Arab males as a realm of unspoken and unequal “Butch/Fem” bisexuality. In this world, as with the pre-Nazi “gay” factions in Weimar Germany, “Butches” are “not [even] considered homosexual” while “Fems” are considered to be suffering from an “inexplicable...pathology” (Dunne, “Power and Sexuality in the Middle East,” *Middle East Report*, Spring, 1998). (This attitude is not found in all Islamic societies, only those which combine hyper-masculine militarism with misogyny.)

Another parallel is the case of terrorist leader Yasir

Arafat. According to Dr. Asher Eder, Jewish Co-Chairman of the Islam-Israel Fellowship organization, the name “Yassir Arafat” is an alias. Arafat changed his real name, Abdul Rauf el-Codbi el-Husseini, to hide his relationship to Mufti Haj Amin Husseini, his uncle (Eder, “How to Disarm the Terrible Jihad Psychosis Against Jews and Israel that Afflicts the Muslim World Today,” www.rb.org, February 24, 2000).



Yasir Arafat

Arafat’s homosexuality has been widely acknowledged since at least 1976, when the testimony of a former associate (also homosexual) was published in a Canadian biography, Arafat, the Man and the Myth by Thomas Kiernan. Kiernan quotes this man at length:

We went one night on a training exercise, about twenty of us. We were camped in a citrus grove near Gaza in tents. There was an emergency of some kind...Several of us ran to Abu Khalid’s tent to find out what we should do. There we discovered Abu Khalid and Yasir giving themselves pleasure -- or should I say Yasir was giving Abu Khalid pleasure? After that, Abu Khalid was quite open about what he did with Yasir. In fact, he encouraged all of us to participate in such activities. He said it should be a part of the guerrilla way of life....It created a closer bond among us. Most of us sooner or later were doing it as a regular way of life. Some of us even gave pleasure to Abu Khalid, and him to us. But he would never let us touch Yasir. Yasir was his special province (Kiernan:108).

Arafat is more often identified by his critics as a pederast than simply a homosexual, but we did not find documentation of his alleged abuse of boys.

Recent events show that common cause still exists between Islamic radicals and Nazis: both celebrated the terror attacks of September 11th. Arafat's Palestinian supporters, including police officers, were caught on camera celebrating wildly in the streets upon hearing the news. Meanwhile, German neo-Nazi Horst Mahler used his website to thank the terrorists for "knocking out" the "common enemy," while another Nazi group, the National Resistance (NW) said September 11th was a day for celebration (*The Observer*, UK, 10-7-01). Hans-Joachim Kunz, of the Bavarian section of the German Office for the Protection of the Constitution, explained that "neo-Nazis and Islamic fundamentalists have a common ideology and that is they both see the USA as their enemy" (ibid.).

We have shown that a hidden motive for Nazi anti-Semitism was a deep hatred of Biblical morality. This conclusion, supported by the comments of key Nazi thinkers, provides a more satisfying explanation for Nazi policies than does racism alone. For while widely-promoted racial theories *seem* sufficient to explain the persecution of the Jews, they do not explain the Nazi's equal hatred of Bible-believing Christians. The Nazis were apparently not hostile to Moslems, even though Islam ostensibly draws its authority from the same Bible. This was not merely the pragmatic tolerance of a military ally. It seems likely that the Nazis were genuinely drawn to their hyper-masculine brothers-in-arms because they shared a common homoerotic spirit.

We will find that this thread of homoeroticism is woven throughout the history of post-Hitler fascism as well.

Chapter Eight

HOMO-FASCISM AFTER HITLER

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 Fascist Roots of the American “Gay” Movement

The first “gay rights” organization in the United States was an American chapter of the German-based Society for Human Rights (SHR). 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 and another member were arrested on charges of sexual abuse of a boy, all three having been turned in by Menninger’s wife. The *Chicago Examiner* ran a story titled “Strange Sex Cult Exposed,” and spoke of “strange doings” in Menninger’s apartment. Menninger 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.).

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 response 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,

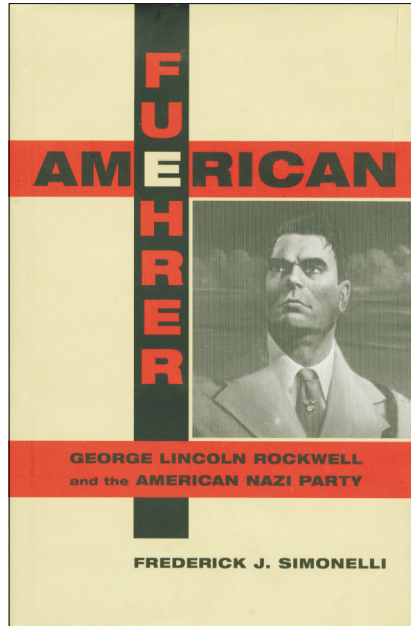
A short time ago an American journalist pointed out in the liberal “Nation” that the whole Hitler movement was based on the homosexual Greek attachments of men for each other, and the same Jewish author stated that it was another of the Hitler contradictions that the “Leader” should have acquiesced in 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).

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.

American Nazis

Like its German counterpart, the American Nazi movement presents a decidedly anti-homosexual face to the world, while hiding widespread homosexuality among its leaders.

George Lincoln Rockwell formed the American Nazi Party in 1959. Rockwell exemplified the narcissistic personality type so typical of male homosexuals, but we have no solid information that he was “gay.” However, one researcher noted that Rockwell’s small group was riddled with homosexuals. “Jeffrey Kaplan, a well-known scholar of extremism...writes, gays made up a ‘significant’ — if carefully hidden — part of George Lincoln Rockwell’s



American Nazi Party in the 1960s.” The same source reports that “in America homosexuality continues to be a ‘secret of postwar American National Socialism’”(Southern Poverty Law Center Intelligence Report, “Fringe of the Fringe,” Issue No. 100, Fall 2000.

Frederick J. Simonelli addressed the issue of homosexuality in the American Nazi Party in his 1999 biography of Rockwell, *American Fuehrer*. He reports that Rockwell’s rhetoric, like Hitler’s, was viciously anti-homosexual, but that questions about his private life and those of his staff persisted

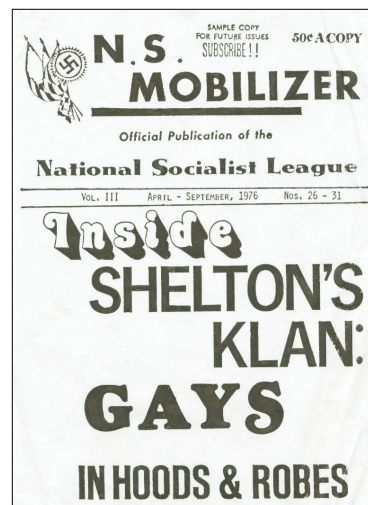
Homosexuality within the ranks of the ANP was a constant concern to Rockwell and a constant source of speculation among his enemies. “There is a tendency for queers to come here,” Rockwell admitted to a hostile interviewer at the ANP’s Arlington Barracks; then he quickly distanced himself from homosexuals by adding, “because to a queer, this place is as tempting as a girls school would be to me.” According to FBI surveillance, Rockwell’s fear of gay storm troopers was well founded. The ANP’s Western Division, particularly, was shaken by the revelation that the unit’s chief, Leonard Holstein -- who was also half-Jewish -- was gay.

Persistent rumors of gays within the ANP’s top echelon -- primarily centering on Rockwell’s chief of staff, Matt Koehl -- damaged the party....[while] throughout

Rockwell's career...[speculation persisted] about his own sexual orientation....Without digressing into a psychological analysis, suffice it to say that Rockwell's emphatic and frequent affirmations of his own masculinity raise questions about his subconscious (Simonelli:77ff).

Another branch of the American Nazi movement, the National Socialist League, was 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).



While normally low-profile, the NSL stirred a controversy in 1983 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 group through a publication called "The N.S. Mobilizer" and through personal ads in homosexual publications, including the leading national "gay" magazine, *The*

FPO Nazi march pic from page 176 of 3rd edition

American Nazi Party leader Frank Collin (pointing) leads Nazi march in Chicago. Collin was a homosexual who later served time for sexual abuse of teenage boys.

UPI/Bettman

Advocate (Reisman, 1994:57).

Before disappearing in the 1980s, the National Socialist League put out a journal — NS Kampfruf. (*Southern Poverty Law Center Intelligence Report*, Fall 2000).

The most famous incident in the history of the modern American Nazi Party (a decade after Rockwell's assassination in 1967) 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. The Nazis

won the right to march but a settlement was reached in which the City of Chicago and not Skokie became the site. The subsequent event drew international media attention.

Homosexualists Johansson and Percy, in Outing: Shattering the Conspiracy of Silence, have finally revealed, more than fifteen years later, that Collin was a homosexual pederast. In 1979 Collin was arrested “for taking indecent liberties with boys between ages 10 and 14” and was sentenced to seven years in prison (Johansson and Percy:130).



“Gay” Nazi Skinheads

Today, Nazism survives primarily in a broad international skinhead movement made up of disaffected white male youths. Not surprisingly, homosexuals are among the most influential leaders of Nazi skinhead culture. For example, in England, birthplace of the movement, the notorious National Front (NF) was headed by “gay” skinhead Nicky Crane. As reported by Murray Healy in *Gay Skins*, “Crane [was] by his own admission a devout Nazi who idolized Hitler” (Healy:134). Crane actively sought to re-



vive the street-terrorism of the Nazi Brownshirts in the British urban centers “[try-ing] to create a street fighting force...for street destabilization, fighting at sports events and keeping up racial attacks’...[S]kinheads ‘giving Nazi salutes and chanting racist slogans’ [became] a common sight ” (ibid:124).

Searchlight magazine re-ported that

At over six foot tall and extremely violent, Crane was the archetypical nazi skinhead, so much so that it was his pic-ture that adorned the cover of “Strength Through Oi,” a seminal “Oi” album [music of the skinhead movement]. As a nazi Crane was involved in much violence, including gay bashing. Yet at the same time, presumably unbe-knownst to those close to him in the nazi scene, he was a hardcore gay porn star...[In 1993] he died of AIDS (*Searchlight*:Sep-tember, 1999).



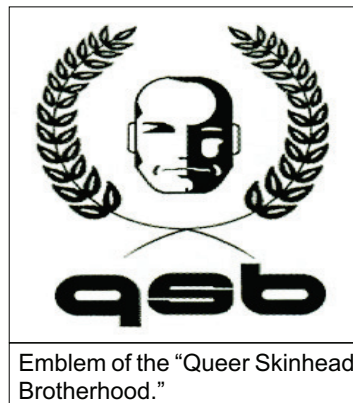
In the 1970s, the best known “gay” nazi was the Na-tional Front’s national organizer, Martin Webster (ibid). Another homosexual nazi, Peter Marriner, was a leader in both the National Front and another fascist group, the Brit-ish Movement (*Searchlight*:August, 2000).

The Nazi skinhead movement has now spread far be-yond England. Healy writes that “the same alignment of ‘skinhead’ and ‘fascist’ is also occurring globally...as far-right groups in Europe, Australia and parts of the United

States have imported skinhead imagery as the uniform for its urban terrorists” (ibid:205).

In France, the neo-Nazi movement is closely and openly tied to the “gay” community. One of the founders of the fascist group *Franciose Nazionale* is also the editor of the homosexual publication *Gaie France* (Andriette, Bill, “Is Gaie France Fascist?” NAMBLA Bulletin, September, 1992). Meanwhile, back in Germany, the alarming increase of neo-Nazi skinheads is also linked to homosexuality. Elmay Kraushaar, a journalist for *Der Spiegel*, the German 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).



Emblem of the “Queer Skinhead Brotherhood.”

In *The Beast Reawakens*, author Martin Lee described Kuhnen as the most important neo-Nazi of the 1980s, calling him the “fuehrer” of the Action Front of National Socialists, whose open homosexuality did not diminish his stature in the fascist community (Lee:195). Kuhnen’s “comrade” and successor, Christian Worch, was jailed in 1994 in connection with crimes of violence and racial hatred (*Neighborhood Queen* Internet Posting, Dec. 1, 1994). Another prominent German neo-Nazi leader, who is also

NEWS 26



The Associated Press

ARRESTED IN GERMANY: Right-wing extremists are pictured after being arrested in Worms, Germany, on Saturday. They marched to commemorate the death of Hitler deputy Rudolph Hess.

Neo-Nazis march in Germany, clash with leftists in Sweden

SOCIAL ISSUES: The ultra-rightists marked the ninth anniversary of the death of Hitler deputy Rudolph Hess.

By MICHAEL SHIELDS
Reuters

BONN, Germany — Neo-Nazi demonstrators marched in Germany and clashed with leftist groups in Sweden on Saturday as they marked the ninth anniversary of the death of Rudolf Hess, Adolf Hitler's former deputy. Police took 146 radical-right activists into custody after breaking up a march by 200 people in the southwestern German city of Worms.

August 11, 1995 - THE WASHINGTON BLADE - 47

The Point



Out & About

Rudolf Hess) who died eight years ago on August 17th, was known as "Black Beauty" in the gay bars of pre-war Berlin. He hailed out of Hitler's Germany by means of a flight to Scotland, which still didn't save him from spending the rest of his life in prison.

FRIDAY
CAPITAL BUSINESS, 10th year
Subscription: \$10.00 a year

Neo-Nazis commemorate the anniversary of Rudolf Hess' death with marches. Hess is well known in "gay" circles as a homosexual as indicated by this caricature of him in a prominent newspaper of the "gay" movement (insert).

homosexual, is Bela Ewald Althans (*Searchlight*: September, 1999). The subject of two neo-Nazi recruiting videos, Althans was jailed in 1995 for “inciting racial hatred.”

We must emphasize that not all skinheads are Nazis, and fewer still are open homosexuals. As Healy notes “A skinhead does not signify fascism as unequivocally as the swastika” (Healy:142). Nevertheless, the movement has become virtually synonymous with “gay” fascism in certain circles. “Skinhead identities” writes Healy, “have become increasingly popular among gay men since the mid-1980s....So widespread are these elements [of skinhead styles] in British urban gay networks that they have ceased to signify skinhead, sending out the message ‘I’m gay’ instead. (Healy:2f).

The connections between skinheads and homo-fascism are not as well known in the United States, even though this country hosts numerous “gay Nazi” organizations. One such group is the American Resistance Corps (ARC), which offers the following history on its website:

ARC was founded by an American skinhead with the help of a Canadian skin who were dissatisfied with the state of the skinhead nation (so to speak). These two skins were both firm believers in white racialism. They also happened to be gay. The founding of ARC was a response to the two extreme ends of the skinhead scene. On the one hand were gay skinheads who denied racialism and on the other hand were non-gay racialists who advocate group hatred for gays....ARC skinheads have the pleasure of being both traditional fascists and progressive activists (ARC website, www.geocities.com/ARCOrg/Historical.htm).

The skinhead movement is not the exclusive home of “gay” Nazis in America today. Less youthful homo-fascists can be found in other Nazi and white supremacist groups. For example, The *Arizona Republic* ran a headline story on

April 12, 1996 about a sting operation that netted 30 Aryan Brotherhood members who had allegedly smuggled guns and drugs into prisons. One of us (Lively) spoke to a detective with firsthand knowledge of the case. The detective, speaking on condition of anonymity, confirmed that he had observed a high incidence of homosexuality in this white supremacist organization. Lee reports that neo-Nazi David McCalden and Keith Stimely, both associated with the California-based Institute for Historical Review, died of AIDS in 1991 (Lee:226). It is presumed that they acquired the disease through homosexual encounters. Another interesting news item is the case of Louisiana Ku Klux Klan organizer Gregg David, charged with raping a black man in 1997 (Reuters, undated).

A final revelation about post-Hitler homo-fascism comes to us from Hitler's homeland of Austria. There, powerful pro-Nazi politician Jorg Haider, head of the Freedom Party, stepped down in the Spring of 2000 amid rumors that he is homosexual. While there is no direct evidence of his alleged homosexuality, the British newspaper, *The Mail*, reports

There are unsubstantiated claims that he has been spotted in gay bars in Vienna; what is beyond dispute is the fact that the charismatic leader has surrounded himself with fanatical young men, some of whom have confirmed their homosexuality...This is the man who has appeared to justify Hitler's death camps as 'punishment centers', and who has proudly declared that his parents were Nazis...The Freedom Party is referred to as the 'Buberlpartie' - the young boy's party -- and the Press talks about Haider surrounding himself with 'young functionaries faithful to him'...[including] its general manager Gerald Mikscha...named in the German Press as Haider's gay lover ("The Gay Acolytes haunting Haider," *The Mail on Sunday* (UK), April 30, 2000.

Nazi Themes in “Gay” Culture

Glorification of Nazi styles and symbolism would be virtually unthinkable in mainstream society, but the homosexual community flatly rejects such limitations. Within just a few short years after the hard won Allied victory over the Nazi regime, American “gay” style setters were already adopting Nazism imagery as their own. Healy writes

OKTOBERFEST
1936
 at
“BERGHOF”
 A Private Party
 For Tradition And Fun Where
 American & German Blood
 Become One!

BRATHANOL	LOWENBRAU
STECKERFISCH	PSCHORR
SAUSAGE	PAULANER &
CHEESE &	SPATEN BEER
PRETZELS TO EAT	WILL BE SERVED

OCTOBER 9th
 3pm to 9pm
 Limited To 50 Invitations
 INTERESTED PARTIES CALL 213/ 461-8154
 Trophy To Be Given For
 Best Uniform And Costume

Ad from a “gay” newspaper in L.A.

As Kenneth Anger’s films (most notably *Scorpio Rising*) attest, flirtation with Nazi fantasies and the use of fascist iconography were not uncommon on the urban American homosexual underground leather scene of the 1950s (Healy:115).

Today, a simple perusal of the premier magazine of the homosexual movement, *The Advocate*, reveals that Nazi themes are common in the “gay” community. Reisman, who studied personal 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 — Romantizing “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 pro-Nazi ideal. One popular film, by Finnish “gay rights” advocate Iippio Pohjala, is titled Daddy and the Muscle Academy (1992). Tom, the hero



Pro-Nazi “Tom of Finland” is the epitome of the modern “Butch” homosexual.

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 encouraged by the National Socialists. His fantasies...[involve] sex between clean-cut Finnish boys and storm troopers, the swastika flying behind them (Bonetti: *San Francisco Examiner*, June 26, 1992).

A review of a stage production of “Cabaret” in *The Washington Blade* (September 1, 1996) reveals a similar infatuation with Nazism.

[The director]...obviously aims to disquiet...the Emcee...sings the final line — in a tight spotlight — of the anthem to the Fatherland, “Tomorrow Belongs to Me”; and in a shocking move during the finale, he visually allies himself with Nazism. Clearly, the Emcee connects decadence, queerness, and Nazism...He raises frightening questions

of queerness, fascism and doom in two periods: World War II and the end of the twentieth century.

The attraction of American “gays” to Nazism is not the exclusive domain of male homosexuals, however. Gertrude Stein, who, because of her relationship with Alice B. Toklas, is described by The Alyson Almanac as half of “history's best known lesbian couple” (149), was a great fan of Adolf Hitler. Toland reports in Adolf Hitler that in 1937 “Gertrude Stein thought Hitler should get the Nobel Peace Prize” (Toland:409). (The same source states that George Bernard Shaw, a Fabian socialist and outspoken defender of homosexuality, also “defended Hitler...in magazine and newspaper articles” -- *ibid.*:409. Interestingly, Shaw is accused by Samuel Igra of being the true author of The Protocols of the Learned Elders of Zion a purportedly Jewish “secret plan” for global conquest, which has ever since been used by anti-Semites as proof of a Jewish world conspiracy -- Igra:1960.)

Where homosexuals live in the highest concentrations, some seem to feel more comfortable acting out Nazi fantasies.



In Against Sadoomasochism: 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).

Nazi Tactics in “Gay” Politics

“I shall torture you during the daytime, and will keep you from a peaceful sleep at night.”

Larry Kramer, Founder of ACT-UP (Leo:18).

The “gay” movement has done more than simply adopt Nazi styles and symbolism. Homosexual strategists have also embraced the terroristic tactics of the Nazi Brownshirts to advance their political agenda.

One of the most notorious groups to employ Nazi thugery is the AIDS Coalition to Unleash Power (ACT-UP) which was founded in New York by Larry Kramer and approximately 300 other activists in March, 1987. (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).

In his 1998 War on Heterosexuality, author Michael P. Wright, quotes AIDS “dissenter” Alex Russell on the fascist character of contemporary “gay” activism.

Many attributes of the HIV Homofascist Movement (or HIVism) resemble those of Fascism and the psychology of Freikorpsmen: an authoritarian personality; extreme emphasis on the masculine principle, male dominance and blood brotherhood; exclusive membership in an elite in-group; and the fetishization and aestheticization of suffering, self-sacrifice and death.

Freikorpsmen made war a way of life....Many HIV Blood Brothers see the war on AIDS as a way of death where the Freudian pleasure principle and the death drive become indistinguishable. The Swastika armband has now been replaced by the HIV positive tattoo and the red ribbon (Russell in Wright:Chapter 5).

Fpo from page 206 in 3rd ed

Within a few years of its founding, ACT-UP spawned the more radical Queer Nation. Miller writes that Queer Nation's "in your face" tactics antagonized some in the "gay" community. 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 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.

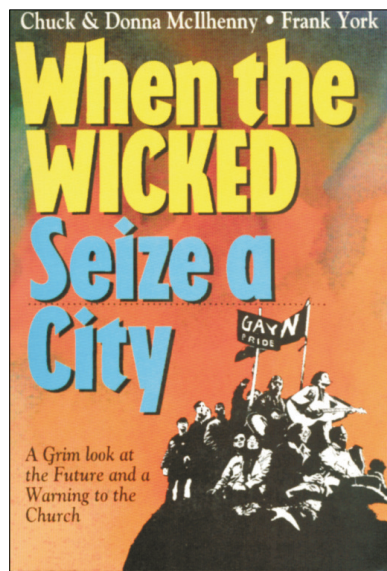
In classic Nazi style, the Oregon homosexual activists cast themselves as victims during this campaign of violence. A series of phony late-night cross-burnings were staged in the front yard of Azalea Cooley, a black, apparently wheelchair-bound lesbian in Portland. This highly publicized charade continued 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 of 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)



Radical “gays” use ear-splitting whistles to harass police (above) and later set fire to a govt. building.

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 it 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 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 spitting 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). [Author's note:The McIlhenny" survived these and other efforts against them and continue to serve the membership of their church in San Francisco].

On April 12, 1996, a near-riot by 400 homosexual militants in Madison, Wisconsin delayed a scheduled speech on The Pink Swastika by one author (Lively). Shouting obscenities and slogans, activists invaded and occupied the tiny Trinity Evangelical Fellowship church for nearly an hour while hundreds of others banged on the outer walls and windows with rocks and trash-can lids. Chants of "Crush the Christians!" and "Bring back the lions!" could be heard through the windows. Police refused to clear the church but later agreed to remove individual protestors who refused to be civil. Eventually, the meeting was allowed to continue, though not before some of the protestors went into the church basement and urinated and defecated on the floor.

Meetings in Janesville and Stevens Point, Wisconsin were similarly disrupted. For those who attended, however, the homo-fascism of the Wisconsin "gay" community provided a living testimony to the validity of claims of this study.

Attacks like these 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 advocacy of the use of terrorism and violence by "gay" 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 - 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 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 homosexual magazine *Outweek*, quoted in *National Review*, June 24, 1991. (Clowes:78f)

In recent years, the "gay" movement has drastically reduced its use of overtly terroristic tactics, probably because it made huge political gains during the eight years of the Clinton administration. Increasingly, the "gay" movement is being viewed more as a part of mainstream culture and less as an alien and destructive sub-culture. In most cases, homosexual activists no longer need to go to the streets to harass and intimidate their opponents. They now can use their enormous power in media, academia and government to marginalize and punish them. One example of this phenomenon is the rise of so-called "hate crimes" legislation. Ostensibly, "hate crimes" statutes are designed to deter violent criminal acts motivated by prejudice against the victim. However, the authors perceive the enactment of these laws (which are primarily sponsored by the "gay" movement), as



Adolf Hitler would have felt very much at home in the American “gay” movement as represented by ACTUP and Queer Nation. Yad Vashem

the first phase of a process to criminalize speech that is hostile to the legitimization of homosexuality.

As it is currently envisioned, only speech that occurs during the commission of a violent crime will be deemed criminal under “hate crimes” statutes. Eventually, however, it is highly probable that speech standing alone will be prohibited. This evolution has partially occurred in California where the “gay” lobby pushed through a bill in 2000 which created a new category of “hate crime” called a “hate motivated incident.” Assembly Bill 1785, signed into law by Governor Gray Davis, defines a “hate motivated incident” as “an act or attempted act which constitutes an expression of hostility” toward homosexuals or other protected groups.

As we can see, then, homo-fascism did not die with Adolf Hitler. It lives on in the neo-Nazi movement and in “gay” culture itself. Clearly, actual Nazis exist today as a radical fringe of society with no real power to threaten civilization. This would be a comforting realization if we presumed that Nazism was itself the source of the evil that

threatened to engulf the world and was not merely the product of a deeper and still-enduring social problem. Our thesis, however, is that Nazism was the consequence of Germany's abandonment of Judeo-Christian morality and that the primary sponsors of its transformation were homosexuals. If this thesis is true, we would expect to find many parallels to the German experience in America, as indeed we do.