

The Pink Swastika

Homosexuality in the Nazi Party

By Scott Lively and Kevin Abrams

SPECIAL 5TH EDITION, A WORK IN PROGRESS, CHAPTER 2, VERSION 1.1

Author's Note:

In 1995 we published the 1st Edition of *The Pink Swastika* to counter historical revisionism by the homosexual political movement which had been attempting since the 1970s to fabricate a "Gay Holocaust" equivalent to that suffered by the Jews in Nazi Germany. We succeeded in stopping that campaign, indirectly forcing the "gays" to abandon the pink triangle as the primary symbol of their movement. (They switched to the rainbow.) Intense public interest in our work, however, prompted us to publish subsequent expanded editions.

Ten years have passed since we published the current 4th Edition but our research into this topic has never stopped. With our file drawers now bursting with additional material, we have decided it is time to prepare a new edition of our book.

This Special 5th Edition is designed to once-and-for-all silence the less-than-honest critics of our work by emphasizing the strength and trustworthiness of our documentation. Each chapter will also include a new section that highlights our sources.

We are publishing this edition chapter by chapter as a series of PDF documents with permission to distribute them freely. Each of these chapters will be issued as "beta" versions, subject to revision and re-issue until the end of our project when the final finished chapters will be published together as a single book.

We invite the readers, both friend and foe, to suggest changes, corrections and/or additional sources during this process.

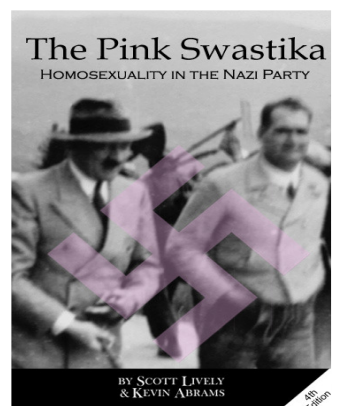
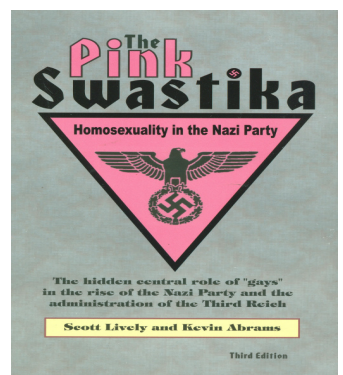
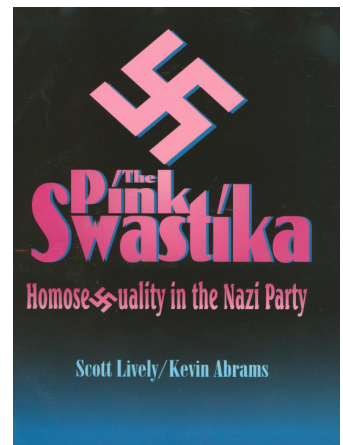
Happy Reading to All!

Scott Lively
sdllaw@gmail.com

Kevin Abrams
abrams32@telus.net

Sidebar: Covers of Prior Editions

First Edition, 1995
Third Edition, 1997
Fourth Edition 2002
Fifth Edition in progress.
Copyright 1995-2012
by Scott Lively and Kevin E. Abrams.



The Pink Swastika

Lively/Abrams



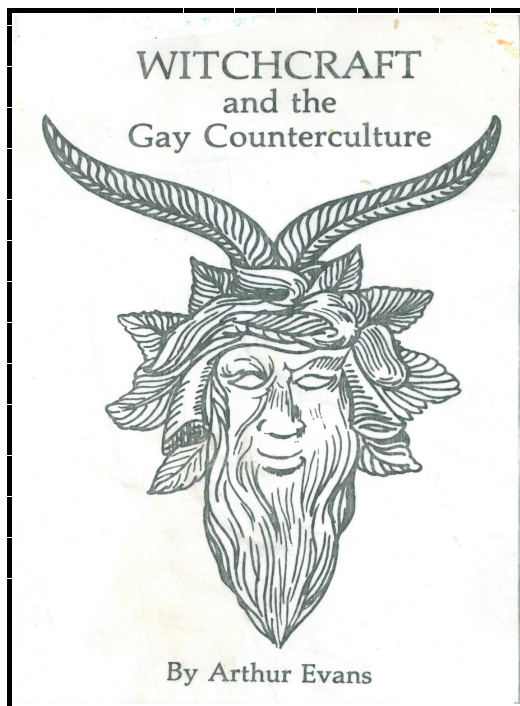
HOMO-OCCULTISM

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 in the previous chapter. In *The Occult Roots of Nazism*, historian Nicholas Goodrick-Clarke identifies the roots of occultism in western history:

Occultism has its basis in a religious way of thinking, the roots of which stretch back into antiquity....Its principal ingredients have been identified as Gnosticism, the Hermetic treatises on alchemy and magic [rooted in Gnosticism], Neo-Platonism, and the Cabbala....Gnosticism properly refers to the beliefs of certain heretical sects among the early Christians that claimed to possess gnosis, or special esoteric knowledge of spiritual matters....The Gnostic sects disappeared in the fourth century, but their ideas inspired the dualistic Manichaeic religion of the second century (Goodrick-Clarke:17).¹

Since occultism is rooted primarily in Gnosticism, the association of the Gnostics with homosexuality is very significant to this study. Thus we found an obscure reference to Hitler as a Manichaeic in Steven Katz's *The Holocaust in Historical Context*², of interest. Arthur Evans' *Witchcraft and the Gay Counterculture* provides some illumination here. Mani, for whom Manichaeism is named, was a third century Prince of Babylon who devised his own form of Gnosticism. Gnostics blended pagan sex rituals and Mother Goddess worship with elements of New Testament Christianity and "rejected Jehovah God as an evil demon."³

Manichaeism imposed on Gnosticism a caste system of leaders (elect) and followers (hearers). A Manichaeic sect called the Bogomils (later called the Cathars) arose in Bulgaria and spread across Europe. Homosexuality became so closely associated with these Bulgarian heretics that the practice became known as "buggery." Indeed, "the word for Cathar in most European languages came to be the word for homosexual: in German, *Ketzer*, in Italian, *Gazarro*, and in French, *Herite*....Heresy and homosexuality became so interchangeable that those accused of heresy attempted to prove their innocence by claiming heterosexuality" (Evans:51ff).



Just what did the Cathari believe and preach? Thomas Merton describes their theology:

The very core of the Catharist's spiritual life was a morbid horror of sex and of the flesh....Since the flesh was evil, and bodily life was an almost irreparable disaster, the Cathari naturally concluded that marriage was a device of the devil...[for] encouraging the procreation of children and the imprisonment of more souls in the flesh. Therefore they taught that no man who persisted in matrimony until death could be saved. The effects produced by this teaching...[was] an almost total disregard for sexual morality and in the complete disruption of family life...[T]here was no such thing as responsibility for the sins of the flesh: such "sins" were simply the work of the devil. The flesh was entirely under his power...Man was not free to resist. Finally [and very significant in light of Adolf Hitler's choice to be a "vegan"]...came the asceticism of the so-called "perfect." They would not eat meat or eggs or drink milk on the grounds that these things were defiled by animal generation (Merton: p.37-38).⁴

In *The Nazis and the Occult*, author Dusty Sklar reports that Cathari Gnosticism was also a primary root of Nazi anti-Semitism, fostered in Germany by the founder of Theosophy, Helena Blavatsky (whose influence we will address shortly). Sklar writes:



Helena Petrovna Blavatsky

A famous medieval Gnostic sect, the Cathars, came to identify the Old Testament god Jehovah, with the demiurge [an inferior deity], the creator of the material world, and therefore the equivalent of Satan. Within Gnosticism, then, existed the idea that the Jewish god was really the devil, responsible for all the evil in the world. Without intending to arouse hatred against the Jews, H.P.B. repeated the Gnostic thinking in her book *The Secret Doctrine* (p.12).⁵

Sklar adds that the formation of Blavatsky's Theosophical Society is considered by many the beginning of modern occultism (ibid: p.11). But as King Solomon wrote, "There is nothing new under the sun" (Ecclesiastes 1:9). A witness to this from the twelfth century is the legendary German philosopher, writer and composer Hildegard of Bingen, considered a saint by the Catholic church. Much of her work as a Christian reformer centered on exposing and opposing the influence of the Cathars on the medieval church, which, in addition to converting otherwise normal men into Sodomites, fostered widespread cultural misogyny (hatred and distrust of women) as was also true of occultists in Nazi and pre-Nazi Germany.

In a commentary applying the teachings of the Book of Revelation to her own time Hildegard wrote:

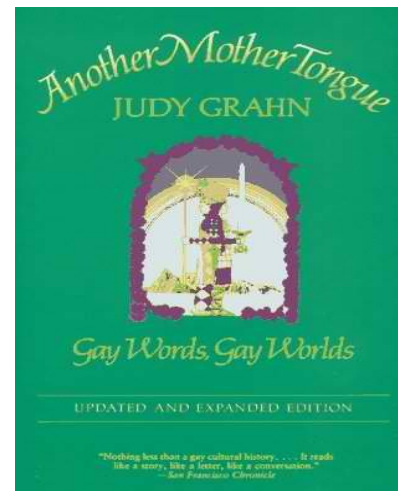
[D]iabolical seduction [by the Cathars] gives rise to criminals and

seducers, the hate and the crime of the devil, brigands and thieves; but it is in homosexuality that the sin is most impure, the root of all vices. When these sins have accumulated among the nations [she adds prophetically], the constitution of God's law will be torn, and the Church, like a widow, will be stricken (Pernoud: p.107).⁶

Schipperges writes that "Hildegard [sounding just like a modern Judeo-Christian social activist], felt that she had to make public appearances and to take an open stand" to "preach against the Cathar sect" and restore the biblical perspective of sexuality that men and women are created to be "one flesh in loving union" (pp.59, 78).⁷

Certainly our modern world culture is dominated by the religions based on the Mosaic law (i.e. Judaism, Christianity and to a lesser extent Islam). In their orthodox forms each of these religions regards homosexuality as an abomination. But most pagan cultures have no such prohibition. (By definition, pagans are people who are not Jews, Christians or Moslems). In ancient pagan cultures, homosexuals as a group often held 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 Great Mother Goddess of ancient China, Kwan-Yin, was worshiped with sexual rites that included homosexuality. When the Spanish conquistadors 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).⁸



Christian writers George Grant and Mark Home concur. They write 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 and Home, p.24).⁹ 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).¹⁰

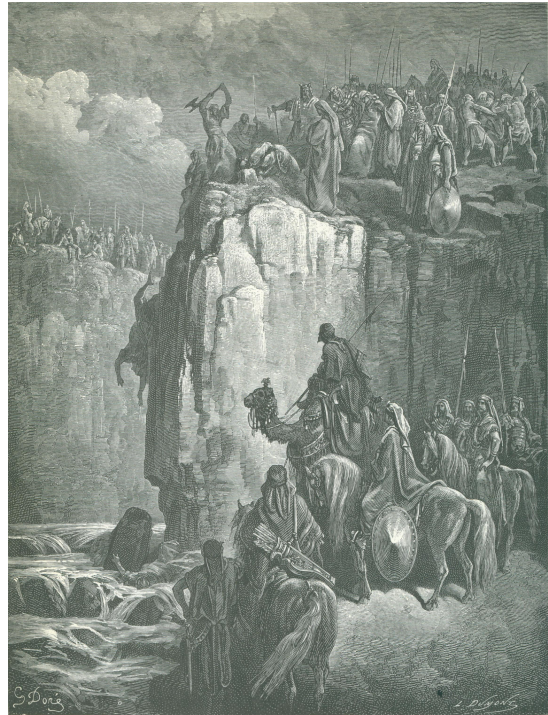
The ancient religion of Baal, familiar to students of the Bible as the set of beliefs and practices which so often corrupted Hebrew society in history, was one such cult.

Worshippers 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). Reference to these practices is found in several places in the Bible, notably Deuteronomy 23:17-18: “There shall be no ritual harlot of the daughters of Israel, or a perverted one of the sons of Israel. You shall not bring the wages of a harlot or the price of a dog [“gay” male prostitute] to the house of the LORD your God for any vowed offering, for both of these are an abomination to the LORD your God” (NKJ).

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,

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 Antious. 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 can be considered the Christians’ Holocaust. In 64 A.D. Christians were blamed by Nero for the burning of Rome and were targeted for extermination. Many Christians suffered unimaginable tortures as entertainment for the sadistic homosexual emperors of Rome. Though Rome was less homosexually-oriented than Greece, Roman society was nevertheless heavily influenced by homosexual practices. In *Homosexuality, the Torah and Grace*, Dwight Pryor reports that 14 of the first 15 Roman emperors were homosexual (tape one).¹¹ In *The Construction of Homosexuality*, historian David F. Greenberg writes that “Roman homosexual tastes were so taken for granted that when



“Slaughter of the Prophets of Baal,” by Gustave Doré. Bible illustration depicting the purging of the Baalist priests from Israel after their defeat in a contest with the Prophet Elijah.

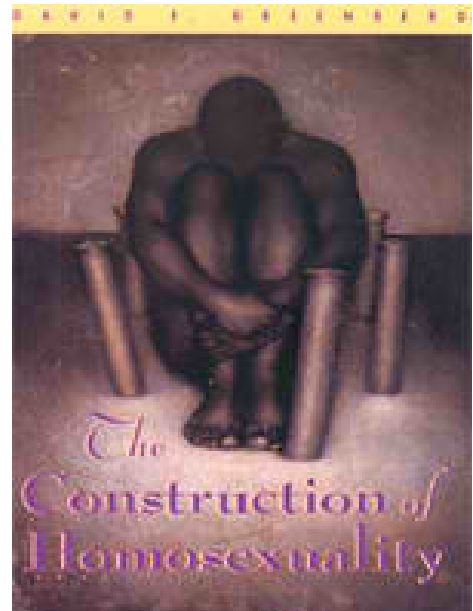
Antony asked Herod to send his younger brother-in-law Aristobulus to the Roman court, Herod refused because ‘he did not think it safe to send him...to the principal man of the Romans, that would abuse him in his amours’” (Greenberg:154f).¹²

While there are many differences between the treatment of Christians in Pagan Rome and Jews in Nazi Germany, the prominence of homosexuality among the chief perpetrators of both atrocities cannot be ignored. 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, and between homosexuals and Nazism on the other, the hatred of the Nazis for Jews and 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. 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 sex-religions to obscurity and ignominy.

Yet, while Christianity made great strides in limiting pagan practices, they were not eliminated. Under Judeo-Christian cultural pressure, surviving pagan beliefs and practices, including sexual perversion, were forced from public life, reemerging in secretive and mystical occultic societies. Once again, it is important to our study that we recognize that the Nazis were strongly influenced by pagan occult beliefs and, additionally, that homosexuality is fundamental to many pagan belief systems. As noted by Greenberg this is especially true in relation to “aristocratic warrior societies” (ibid.:111). Indeed, this was true even of the Greeks, whose homosexuality was forced upon them by the Dorian invaders of the twelfth century B.C. “Plutarch (Erotikus, 761 D) states: ‘it was chiefly warlike peoples like the Boeotians, Lacedemonians and Cretans, who were addicted to homosexuality’” (Flaceliere:64ff).¹³

Author Brian Pronger notes that even the ancient Egyptians exhibited this tendency; their warriors raped enemy soldiers after defeating them in battle (Pronger:138).¹⁴ It is also important to recognize that homo-occultism has remained a part of pagan cultures throughout the centuries 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 which they quickly moved to erase (Spence:220).¹⁵ And Rossman compares “the institutionalized pederasty of the privileged warrior class of medieval Japan’s pederastic military structure” to “Nazi society” (Rossman:23).¹⁶



Greenberg reports on dozens of mostly primitive modern pagan societies which practice ritual homosexuality, usually pederasty. These societies are found throughout the world, in countries such as Brazil, New Guinea, Morocco, sub-Saharan Africa and Malaysia. Greenberg writes,

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).

Such modern societies are profiled in *The Sambia*, by anthropologist Gilbert Herdt, who studied homosexuality in primitive cultures. He writes that “ritual homosexuality has been reported by anthropologists in scattered areas around the world [revealing a]...pervasive link between ritual homosexuality and the warrior ethos....We find these similar forms of warrior homosexuality in such diverse places as New Guinea, the Amazon, Ancient Greece, and historical Japan” (Herdt:203).¹⁷ The process of a boy’s homosexual initiation in these societies is horrific: he is deprived of sleep, starved, beaten and raped over several days until he is completely “resocialized” as a homosexual (ibid:179f).

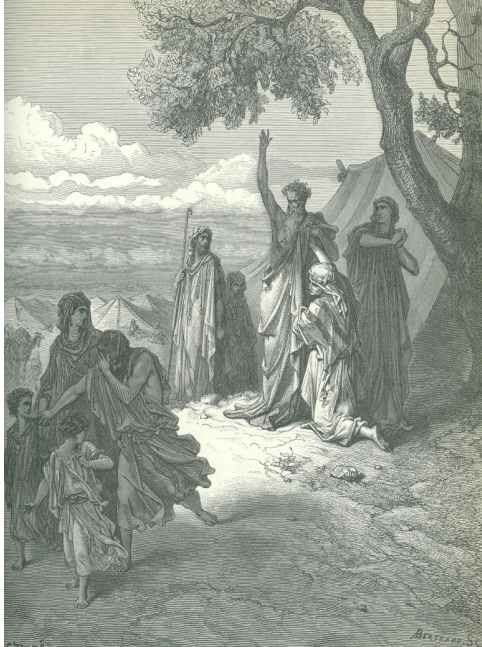
Thus homosexuality in paganism is not a relic of antiquity but an ongoing phenomenon. And the prevalence of homosexuals as occult leaders continues today. In the context of Western culture this may simply be because homosexuals gravitate to philosophies which oppose Judeo-Christian morality. But this would not explain the wide occurrence of homosexual rituals in primitive and pre-Christian pagan cultures. Homosexualist Laurence J. Rosan writes that “the priests of 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).¹⁸

Homosexuality and Spiritual Darkness

From a biblical perspective ritualized sexual perversion and especially homosexuality mark the furthest extreme of rebellion against God. Ancient Rabbinical tradition holds that homosexuality, more specifically homosexual marriage, was the “final insult” to God which caused Him to bring that Great Flood which only Noah and his family survived. In his book *Ancient Post-Flood History* theologian Ken Johnson cites three prominent Rabbinical sources on this point:



The Hitler Youth was a training ground for the Nazi version of the male warrior cult and incidents of pederasty were common.



"Noah Cursing Caanan,"
by Gustave Dore.

Rabbi Huna said in the name of Rabbi Joseph, "The generation of the Flood was not wiped out until they wrote marriage documents for the union of a man to a male or to an animal." Genesis Rabbah 26:4-5; Leviticus Rabbah 23.9.

Rabbi Hiyyah taught: The passage reads "I am the Lord, your God" two times - I am the One Who punished the generation of the Flood, and the people of Sodom and Gomorrah, and Egypt; and in the future I will punish those who do as they did. The generations of the Flood were kings, and were wiped off the earth when they were soaked in sexual sin. Leviticus Rabbah 23:9 (commentary on Leviticus 18:3).

And what did they do? A man got married to a man, and a woman to a woman, a man married a woman and her daughter, and a woman was married to two (men). Therefore it is said, "And you shall not walk in their statutes." Sifra Acharei Mot, Parashaw 9:8 (commentary on Leviticus 18:3).¹⁹

Immediately following the Flood we find that the seed of homosexual perversion has survived in the human family through the line of Ham. In Genesis 9, Noah fell unconscious from drinking too much wine and while he was thus incapacitated Ham [or rather Ham's son Caanan] "saw [or uncovered] his nakedness." This term "uncovering nakedness," used primarily in the book of Leviticus, is a Hebraic euphemism for sexual intercourse.

In the *New American Standard Bible*, the passage reads

Ham, the father of Caanan, saw the nakedness of his father....When Noah awoke from his wine, he knew what his youngest [grand]son had done to him. So he said, 'Cursed be Caanan' (Genesis 9:22-25).

In *Call of the Torah* Rabbi Elie Munk cites Hebrew scholars who also interpret Caanan's violation as "an act of pederasty" - (Munk:220).²⁰

Thus, as a result of his sexual attack on his grandfather, Caanan is cursed by Noah and banished from his presence. Caanan then takes possession of the very territory that would later be promised to Abraham's descendants: the "Promised Land of Israel."

Importantly, a few generations after Caanan's banishment, four cities which his descendants had founded, including Sodom and Gomorrah, were destroyed by God because of homosexuality. Sexual perversion had so thoroughly corrupted the society



“Lot Fleeing Sodom.” Gustave Doré

that it rivaled the apostasy that had caused the Great Flood. Every single man of Sodom, both young and old descended on the home of Abraham’s nephew Lot with the intent to rape the two angels sent by God to judge the city. So insatiable was their lust that they continued to pursue their vile goal even after being stuck blind by the angels. Their destruction followed swiftly. (Genesis 19:1-11).

Years later the Israelites would be specifically directed by God (in the time of Moses and Joshua) to take possession of the land of Caanan and completely purge his descendants from it. Why? Because the Caananites had not turned from their wickedness even after punishment with fire and brimstone. Caanan’s abominable religious rituals involving sexual perversion and child sacrifice continued, corrupting the entire bloodline.

The entire chapter of Leviticus 18 is a severe warning against sexual perversion and an explanation for God’s harshness against the Caananites:

Then the Lord spoke to Moses, saying, “Speak to the sons of Israel and say to them, ‘ I am the Lord your God. You shall not do what is done...in the land of Canaan where I am bringing you;...‘None of you shall approach any blood relative of his to uncover nakedness [as had been done to Noah]...You shall not give any of your offspring to offer them to Molech [child sacrifice], nor shall you profane the name of your God; I am the Lord. You shall not lie with a male as one lies with a female; it is an abomination...‘Do not defile yourselves by any of these things; for by all these the nations which I am casting out before you have become defiled...therefore I have brought its punishment upon it, so the land has spewed out its inhabitants. But as for you, you are to keep My statutes and My judgments and shall not do any of these abominations, *neither* the native, nor the alien who sojourns among you...For whoever does any of these abominations, those persons who do *so* shall be cut off from among their people (Lev 18:1-30, edited for brevity).

Of course, the Israelites did not heed God’s instruction to completely purge the Caananites from the land, and were thereafter continually plagued with the reemergence of their perversions in Hebrew society. Even King Solomon succumbed in his old age to the sex-religions after taking pagan wives, and set up altars for child

sacrifice to Molech and “sacred oak groves” for sexual rituals on the hills of Jerusalem These abominations cost Solomon his Kingdom and split the nation in two (1 Kings 11:1-13). What is worse, these terrible practices continued literally for generations until righteous King Josiah tore down the pagan altars and “smashed the houses of the Sodomites” (2 Kings 23).

The dire warning about homosexuality and its relationship both to occultism and apostasy was repeated in the New Testament by the Apostle Paul in his Letter to the Romans:



King Josiah purging the land of paganism and perversion. Gustave Dore.

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 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 fourfooted 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 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 (Romans 1:18-27 NKJ).

It is therefore no surprise when investigating modern history’s most wicked and depraved nation, Adolf Hitler’s “Third Reich,” that both homosexuality and occultism, but also intense hostility to Judeo-Christian values, feature prominently in the lives of its central characters. We will now examine how this came to be.

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 very probably a lesbian. She is described as a very “masculine” woman who dominated her many followers, both male and female (Cavendish:250).²¹ 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 had 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).

A world's best known occultist, Blavatsky founded the Theosophical 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 the current "root race" as the fifth of seven -- the Aryan 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).

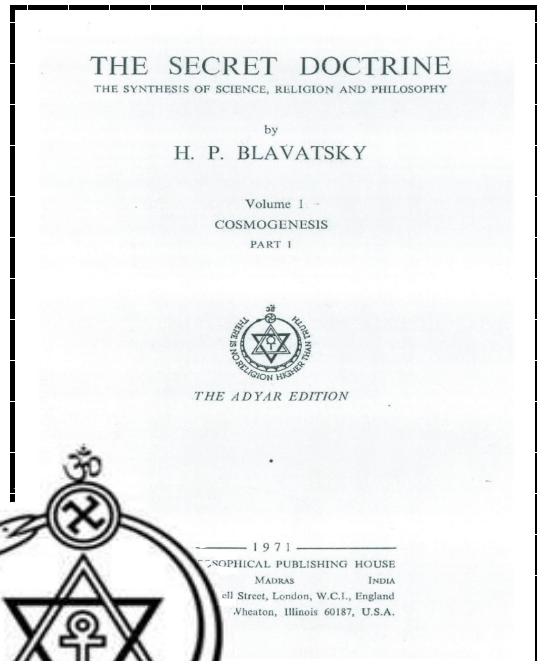
In 1884 the first German Theosophical Society was established. Despite its ludicrous tenets, Theosophy became extremely popular in Germany and Austria. Its Aryan racist elitism appealed to the growing number of ethnic Germans whose *voelkisch*, or nationalist, sentiments demanded a reunited Germany. 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.



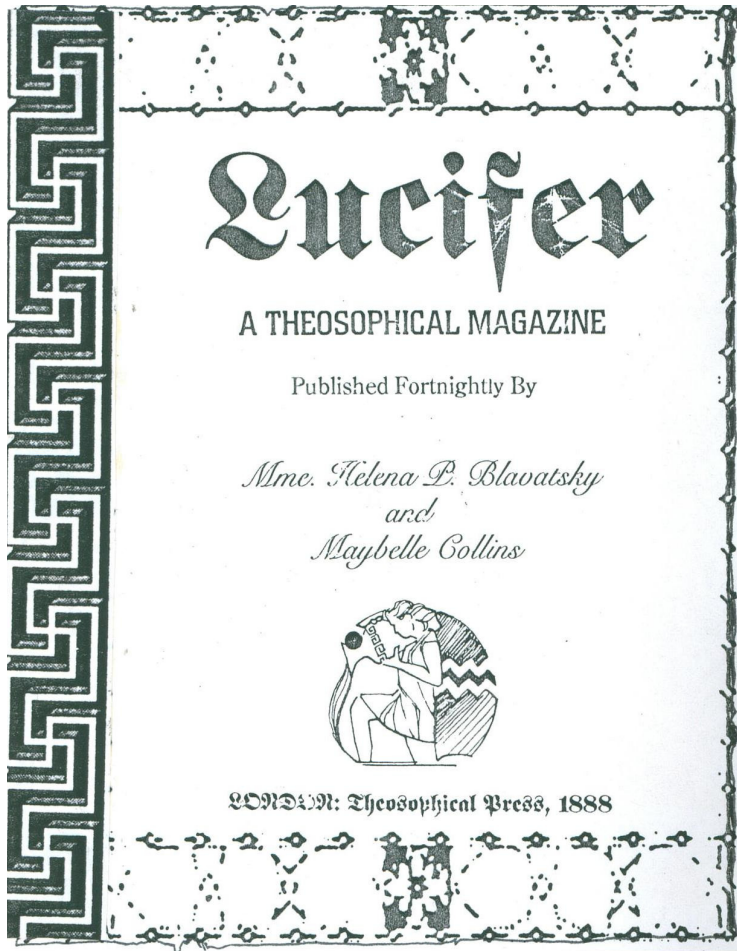
Pederast Charles Leadbeater (left) with Annie Besant and Colonel Olcott.

Before she died in 1891, Blavatsky chose her British disciple Annie Besant to be her successor. Besant, who had once been a devout Christian, became a dedicated occultist after meeting Blavatsky. 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



race -- which Atlantean. Blavatsky book, including



biographer, suggests an element of the lesbian in the rapid domination of Mrs. Besant by H. P. Blavatsky (Webb:94).²²

“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).

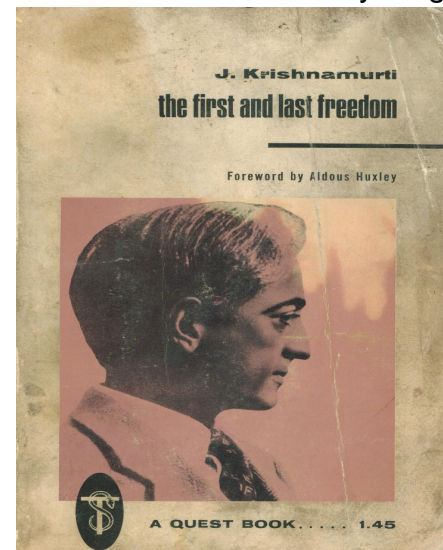
Besant’s “mentor and partner” in running the Theosophical Society was Charles Leadbeater, whom Webb describes as “that type of mildly homosexual clergyman who is as familiar now as he was then” (Webb:95).

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 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).

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



Cult figure and author Jiddu Krishnamurti as an adult.

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.



Guido Von List

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



Guido Von List’s chart purporting to correlate runes with astrological symbols

culture” (Goodrick-Clarke:33).

Although twice married, List was almost certainly homosexual. His closest associates included occultists Jorg Lanz von Liebenfels and Harald Gravelle, the former very probably, the latter avowedly, homosexual. Gravelle, a leading Theosophist in Germany, also contributed to the pederast journal, *Der Eigene*. List was also known as the Aleister Crowley of Vienna because he was deeply involved in Hindu Tantrism, a form of black magic that incorporated deviant sexual rituals (J.S. Jones:124).



In *The Magical World of Alister Crowley*, biographer Francis King states that as part of his occultic rituals, Crowley “deliberately humiliated himself by being...the passive partner in act[s] of buggery” (King in Tompkins:421). Lawrence Sutin adds that “Crowley and [Theosophist Victor] Neuberg began a long-lasting [sado-masochistic] homosexual relationship sometime after their first meeting in 1906, and in 1913 they notoriously invented and performed a homosexuality-based magic ritual known as “the Paris Working.”²³

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). List’s occult activities ranged across a wide . 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). (The single lightning bolt would be adopted by the Hitler Youth.) 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). In 1911, List formed an elitist occult organization called the Hoher Armanen-Orden (“Higher Armanen 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*. 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 devotee of List’s writings would become the hub of the Nazi movement: the young Adolf Hitler. 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," although this is insufficient evidence to conclude that Hitler belonged to the order itself (J.S. Jones:124; Waite,1977:90).

Jorg Lanz von Liebenfels and Ariosophy

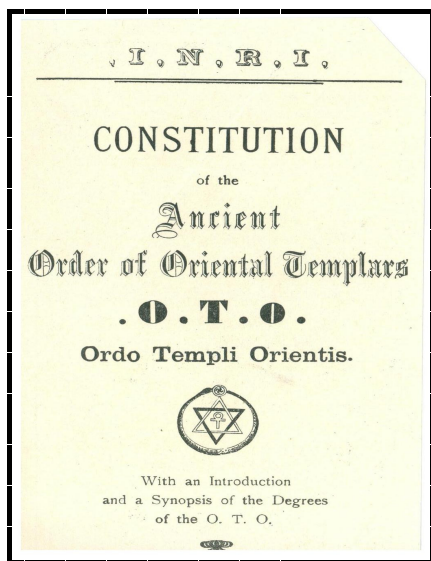
If any occult leader can be said to have had more influence on Hitler and the Nazis than List it would be Jorg Lanz von Liebenfels (1874-1954). Lanz was a former Cistercian Monk who had been thrown out of the order "for carnal and worldly desires" (Sklar:19). Since the Cistercian Order was a closed, all-male monastery, it is assumed that Lanz's indiscretions were of a homosexual nature. German writer Friedrich Buchmayr noted the following about Lanz

[F]ollowing his ordination in 1898, as a priest, Lanz was put to use as a teacher of choir boys. In April of 1899, the 24-year-old left the order, stating his reason for this step as "increasing nervousness" and "irritation." In the Chapter Book his departure was accounted to "carnal loves." His later radical hatred of women suggests a failed relationship with women (Buchmayr, *Biographisch-Bibliographisches Kirchenlexikon*, Vol. XVI, 1999)



Jorg Lanz von Liebenfels,
"The Man Who Gave
Hitler His Ideas."

It was through Lanz that Hitler would learn that many 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 related to the *Ordo Templi Orientis* or Order of the Temple of the East, which, like List's organization, practiced tantric sexual rituals (Howard:91).



Note Theosophy symbol on cover.

Hitler was aware that Lanz was a homosexual, according to Frau Elsa Schmidt-Falk of the Nazi Genealogy Office of Munich, as reported by Daim. Schmidt-Falk frequently spoke with Hitler personally in her role as a genealogical researcher whose task was to verify the racial purity of highly-placed Nazis. She reported that Lanz was mentioned in connection to the case of a convicted homosexual who had addressed a plea for clemency to Hitler, in which he designated [Lanz] as a homosexual. Hitler allowed this man to disappear...immediately... [At another time] Hitler mentioned Roehm, Heines, etc. and also Lanz von Liebenfels and his group, about which (group) he (Hitler) at least accepted that it was actively

homosexual (Daim:41).

Both List's and Lanz' organizations were modeled on the Teutonic Knights and the Knights Templars, militaristic monastic orders 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 the members established monasteries which became centers of trade and influence. In the early 1300s 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).

Others have confirmed the prevalence of homosexuality among the Teutonic Knights. Adolf Brand, writing in *Der Eigene*, said of the Teutons (from whom the Teutonic Knights take their name), that "the Edda [Norse mythology] extols it [homosexuality] as the highest virtue of the Teutons (Brand in Oosterhuis and Kennedy:236f). Nazi leaders, especially Himmler, were infatuated with the Teutons. Sklar writes that "Like List and Lanz, Himmler was obsessed with...the Order of the Teutonic Knights" and that he "saw his Black Guards [the S.S.] as an elite cadre of Teutonic warriors" (Sklar:14ff). Likewise, Frederick the Great, Hitler's personal hero, "revived the vices of the Teutonic Knights" in his army (Igra:19). Hitler's *Ordensburgen* ("Castles of the Order") were "the highest residential academies for the training of the Nazi elite" and "received their name from the medieval fortresses built by the Teutonic Knights" (Snyder:261).

It was fitting, then, that the swastika flag would first be flown over one of these fortresses. 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 of Werfensten in Lower Austria 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 Germanic 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” (distinctly Manichaeian themes). 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). “Nature herself,” wrote Lanz, “has ordained women to be our slaves” (Lanz in Daim:31). He blamed Aryan racial impurities on promiscuous women who were copulating with “men of lower races.”



Lanz, here in clerical garb, was a bitter misogynist

Lanz’s 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 long-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 successive phyla. But in pre-Nazi Germany, Haeckel was famous for his application of Darwin’s concept 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 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 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. Dusty Sklar writes in *The Nazis and the Occult* that “in 1909, young Adolf Hitler, down and out in Vienna, came across Lanz’s magazine, *Ostara*, and made contact with the occultist. The erotic language and racist rantings...were remarkably similar to Hitler’s later utterances” (p.5). She adds that “Hitler’s later reputation for unnatural practices (coprophilia, masochism) may well have been deserved -- may, in fact, have been inspired by tutors such as Lanz and List” (p.24).

Waite writes of these two:

[Hitler] bought some anti-Semitic pamphlets for a few pennies. These pamphlets, which were so important to the formation of Hitler’s political thinking, were distributed by a virulently anti-Semitic society called the List-Gesellschaft. 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 political domination of a racial elite led by a quasi-religious military leader. Hitler's political ideas were later developed and reinforced in racist circles of Munich after the war in 1919-1923, but their genesis was in Vienna under the influence of Lanz and List (Waite, 1977:91).

In 1958 Austrian psychologist Wilfried Daim published *Der Mann der Hitler die Ideen gab* ("The Man Who Gave Hitler His Ideas") in which he 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's *Ostara* was a focal point for 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 program (called *Lebensborn*) during the Third Reich. The close similarity of Lanz's prescription for the elimination of "inferiors" to the views of Benedict Friedlander suggests the possibility of relationship between The ONT (Order of the New Temple) and the Community of the Elite. 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 Guido List" (Goodrick-Clarke:100).

Although not directly connected to the ONT, the astrologist, Dr. Karl Gunther Heimsoth was another link between the Community of the Elite and the occultists. Heimsoth, a homosexual, was "a close friend and Freikorps comrade of Roehm" and



maintained “close contact with several future Nazi big wigs” (Machtan:108f). He wrote a book titled *Charakter Konstellation*, 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 was a common synonym for homosexual in the early decades of the American “gay” movement.

The Germanen Order, the Iron Fist and the Thule Society

In 1912, various followers of List and Lanz formed a new occult 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 a more active role in fulfilling the goals of Ariosophist teachings. It called for “courageous men” willing to do whatever was necessary to accomplish its increasingly overt political goals (Sklar:5). “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 the aftermath of the war the chapters of the Order began to engage in direct action against those they considered to be their enemies. Not just Jews but the communist-style socialists of the new Weimar government whom they called the “November Criminals” for surrendering (in the Order’s view prematurely) to the Allies..

After the war the Germanen Order began to be “used as a cover organization for the recruitment of political assassins” (ibid.:133) who revived the practices of the *Vehmgericht*, a medieval vigilante society whose only sentence was death (Waite 1969:216ff). Theodor Fritsch, one of the founders of the Order issued a call to action, saying “As soon as the bonds of civic order lie shattered on the ground and the law is trodden underfoot, the Sacred *Vehme* enters on its rights; it must not fear to smite the mass criminals with their own weapons” (Sklar:26).

While the pre-Nazi occult groups had always had overlapping membership, the post-war Germanen Order’s membership now also interlocked with nationalist and para-military groups. A key element binding these diverse groups was homosexuality.

For example, prominent among the *Vehmgericht* assassins were Gerhard Rossbach, Edmund Heines and other “Butch” homosexuals who would later help to shape the Nazi Party (Snyder:92, Waite:222f). Among them was Rudolf Hoess, a key member of the *Rossbachbund Freikorps* and later commandant of the Auschwitz concentration camp, who was sentenced in 1923 to five years in prison for his part in one of the *Vehme* murders (Theweleit., Vol 1., p.8).

The key recruiting ground for these assassins was the organization called the “Iron Fist,” described as follows by Konrad Heiden in *Hitler: A Biography*:

[A]n association of young officers, who called themselves the “Iron Fist”...marched through the taverns...energetically fostering a nationalistic temper...At other times the “Iron Fist” occupied itself with the Vehmic

murders; that is to say, with the secret assassinations of political opponents. At their head was the then Reichswehr captain, Ernst Roehm (Heiden: 1936, p.49).

Some 354 enemies of the nationalists were killed over several years in the campaign of *Vheme* murders, the most prominent being Walther Rathenau, the former Foreign Minister of the German Republic during World War I. Not surprisingly, given what we have already learned about these men, many of the victims were killed for sexual and not political reasons. Waite writes,

The Feme [*Vheme*] was often directed against former comrades of post-Free Corps organizations. The very multiplicity of Bunds and secret societies led to competition, quarreling and death....Competition and conflict was intensified by the fact that many of the Freebooters were homosexuals and hence prone to jealousy and "lover's quarrels." The Mayer-Hermann case will serve as an example. Oberleutnant Mayer was Kreisleiter of the "Arbeitsgemeinschaft Rossbach." He was also, as court testimony euphemistically put it, "an enemy of women," as was his Leader, Gerhard Rossbach and, supported by a wealthy tobacconist, one Kurt Hermann, he founded his own "Arbeitsgemeinschaft Mayer." But Oberleutnant Mayer soon became jealous of a certain Gebauer, a former Baltic fighter, who was also courting Herr Hermann. Mayer charged Gebauer with treason and sent two of his men to Hermann's home. They found the traitor in bed with Herr Hermann -- Frau Hermann was away at the time -- and carried out the sentence of the Feme (Waite 1969:222f).

In 1917, because of the association of the Germanen Order with this 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 "had close ties to Crowley's organization" (Raschke:339). Historian Wulf Schwarzwallner 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 (Schwarzwallner: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 *Wandervoegel* movement (Goodrick-Clarke:143). Sebottendorf was later murdered (according to its publisher) after writing a book in 1933, *Before Hitler Came*, about Hitler’s occultic roots. The book was confiscated by the Nazis (Sklar:27).

Members of the Thule Society who figure prominently in the later rise of Nazism included Hans Kuhnert, Dietrich Eckart, Alfred Rosenberg and Rudolf Hess (Sklar:6). As we have noted, these men were all known or probable homosexuals

As Thule Society members, eventual Nazi luminaries Rosenberg and Hess were involved with Ernst Roehm in a bloody Bavarian coup on May 1, 1919 by the Reichswehr (in which Roehm was a captain) that nearly cost the former their lives, Heiden writes that a number of members of the society were captured by the “Munich Soviet” but “by accident, both Alfred Rosenberg and Rudolf Hess, afterwards famous as Hitler’s friend and deputy, escaped imprisonment” during a moment of anarchy when many of the other hostages were being murdered by the communist guards (Heiden, 1936:50).



Alfred Rosenberg (L) and Rudolph Hess

Also in 1919 Thule Society member Kuhnert founded Germany’s largest “gay rights” organization, the *Bund fuer Menschenrecht* (“Society for Human Rights”) which counted Ernst Roehm among its members (J. Katz:632n94). This appears to be the very first use of the human rights theme in the modern homosexual movement.

Eckart, meanwhile, was also 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:301n91).



Dietrich Eckart

Dietrich Eckart adopted Hitler as his student in 1920. He later stated that he felt “drawn to his [Hitler’s] whole being” and that he and Hitler developed an “intimate” relationship in which he referred to the younger man as “my Adolf” (Machtan:117). Eckart never confessed to being a homosexual, but the evidence suggests that he was. He is alleged 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). 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). Alfred Rosenberg characterized Eckart as an inveterate

misogynist whose “exclusively male company” destroyed his short and childless marriage in 1920 (Machtan:118f).

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 ‘lack of leadership qualities,’ quite suddenly...became an outstanding organizer and propagandist” (Schwarzwaller:68). It was Eckart who introduced him to Alfred Rosenberg.

Like Roehm and Lanz, Eckart claimed credit for “creating” Hitler. Heiden writes that Eckart was “the spiritual father of the *Fuhrer* legend in the National-Socialist Party” (1936: p.48).²⁴ 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” (Schwarzwaller:69).²⁵ 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 Baptist” (ibid.:70).

Hitler’s next spiritual mentor was Karl Haushofer, who later became Germany’s leading theorist on the subject of geo-politics (the scientific study of the influence of geography on political events). A secret member of the Thule Society, Haushofer is credited with training Hitler to think in terms of world conquest and is believed to have virtually dictated Chapter 16 of *Mein Kampf*, which outlines Hitler’s foreign policy (Sklar:63f). Haushofer’s *Lebensraum* (“living space”) theory was later used to justify German expansion, while his familiarity with the Orient allowed him to forge Hitler’s alliance with Japan (ibid.).



Karl Haushofer



German tourists visit the Dietrich Eckart Memorial Building which was dedicated to Eckart by Adolf Hitler. The sign above the door reads: “Dietrich Eckart: The first poet and voice of the Third Reich. Born to be Adolf Hitler’s faithful comrade-in-arms.”

There is evidence to suggest that Haushofer was homosexual as well. In *Hitler’s Cross*, Erwin Lutzer accuses Haushofer of taking Hitler

through the deepest levels of occult transformation until he became a thoroughly demonized being. Hitler was even transformed sexually; he became a sado-masochist, practicing various forms of sexual perversion (Lutzer:61).²⁶

More persuasive is the testimony of Ilse Hess, wife



The closest of friends: Adolf Hitler and Rudolf Hess on a casual outing in the mountains.

of Rudolf Hess, the Thule Society member who would rise the highest in Nazi circles. Hess, a homosexual (his marriage notwithstanding) was one of Hitler's closest friends and a fellow student of Haushofer. Machtan reports that "Ilse Hess...complained that she had gotten no more out of her marriage than a 'girl confirmand' and she even compared herself, where 'the pleasures of matrimony are concerned,' to a 'convent schoolgirl'" (Machtan:149).²⁷ He adds the following:

Hess had developed a close relationship with Haushofer, who was twenty-five years older than himself. The two of them often spent whole nights sitting together in Haushofer's home, and they also made joint excursions. "He's a wonderful person," Hess enthusiastically told his parents, and Haushofer dedicated to his "young friend Rudolf Hess" a hymn reminiscent of Stefan George [a well-known pederast], which spoke of "his eyes festively illuminating closed doors" just as "a sunset is reflected in a spring." Ilse Hess later confessed in a restrained fashion, that she had "long been almost a trifle jealous" of Haushofer, who seemed to have positively "absorbed" her boyfriend (Machtan:144f).

Hess eventually became the Deputy *Fuehrer* of the Nazi Party. Both Hess and Alfred Rosenberg had "an immense influence on Hitler to whom they preached the gospel of the Thule Society" (Angebert:172).²⁸ In addition to his involvement with the Thule Society, 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).²⁹

Hitler was also influenced by other members of the Thule Society. Waite writes,

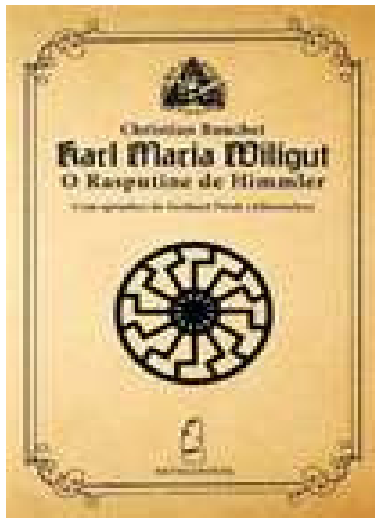
In describing his initiation into politics at Munich in 1919, Hitler stressed the importance of a little pamphlet entitled “My Political Awakening” ...[written by] a sickly fanatic called Anton Drexler...Drexler was an adjunct member of the Thule Society, the most influential of the many racist anti-Semitic 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



Heinrich Himmler, seen here in his early days as a Brownshirt, eventually became chief of the dreaded SS. He was one of several high ranking Nazis occultists. Below is an image of the book naming Karl Wiligut “The Rasputin of Himmler.”

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).³⁰

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.



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). (This little-known aspect of Nazi history is, of course, the inspiration for the Steven Spielberg movie, *Raiders of the Lost Ark*.)

Himmler may well have been a homosexual (two sources are cited later in the book), however, his intense obsession with secrecy largely shielded him from disclosure of his private life. He did, however, foster the

cult of the *maennerbund* 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).³¹ 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 a similar vein, Himmler took a strong public stand against astrology while privately embracing it. "In the Third Reich we have to forbid astrology," he said, "We cannot permit any astrologers to follow their calling except those who are working for us. In the National Socialist state astrology must remain a *privilegium singulorum* [i.e. exclusive Nazi privilege]" (Sklar:2).

We began this chapter with a quote from Goodrick-Clarke which mentioned several forms of occultism of which we have primarily addressed the foremost one, gnosticism. However, he also noted that Hellenic culture contributed to what we today call occultism. These Hellenic influences are also seen in the philosophy of the Nazi elite, especially as articulated by chief Nazi ideologue Alfred Rosenberg. In *The Mass Psychology of Fascism*, William Reich writes:

We shall let Rosenberg himself prove that the core of the fascist race theory is a mortal fear of natural sexuality...Using the ancient Greeks as an example, Rosenberg seeks to prove the validity of the thesis that the rise and fall of peoples is to be traced back to racial interbreeding and "blood poisoning." According to his theory the Greeks were originally the

representatives of Nordic racial purity. The gods Zeus and Apollo and the goddess Athene were "symbols of the most devout piety" [ala Cathari gnosticism] (Reich: p.84).³²



Hellenic Influences in Germany. Nazi leaders pose for a photograph on the Temple of Zeus at the Pergamum Museum in Berlin. This is the original temple from the ancient City of Pergamum which was moved to Germany in the late 1800s. It is referenced in the New Testament book of Revelations as the "Seat of Satan" (Rev. 2:13) One of us (Lively) was given a private tour of this museum in 2004 by Colonel Eugene Byrd, who had been the warden of Spandau Prison (which housed the convicted Nazi Nuremberg defendants until their deaths).

Reich also points out that the swastika is itself and occult symbol and "originally a sexual symbol...represent[ing]...the sexual act of Mother Earth [Ostara] with God-Father [Wotan]" (p.102).

In any case, we can see that the occult roots of the Nazi Party ran deep into German history. It is also apparent 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.

Before we leave this topic, it is appropriate in this context to remind the reader that contrary to modern assertions of many secularists, the Nazis were not Christians but occultists. We have dedicated a later chapter to the Nazi hatred of Judeo-Christian morality, but a 2002 editorial by the Jewish Vice President of *The Wall Street Journal*, Robert L. Bartley, succinctly summarizes the facts for us here. Under the title “Christians, Jews and Wotan,” he writes:

Nazi leaders and ideologues were not Christians. They were pagans, some quite explicitly....The Nazi attack on Christianity was widely understood at the end of World War II... It included the intention to “exterminate irrevocably...the strange and foreign Christian faiths imported into Germany in the ill-omened year 800.” Current denominations would be replaced by the National Church. It’s altars would have only a copy of “*Mein Kampf*,” with a sword to the left. The Christian cross would be removed, replaced by the only unconquerable symbol, the swastika.³³

ABOUT OUR DOCUMENTATION

Since the late 1960s when it first came to power as a guiding force of American culture and politics, the homosexual movement has worked relentlessly to suppress all information about the role of homosexuality in the Nazi Party. Today, with American academia and popular culture in the iron grip of “political correctness,” virtually the only domestic sources of information about this topic are books published before 1970, with the exception of re-publications of impossible-to-suppress classics like William Shirer’s *The Rise and Fall of the Third Reich*. The majority of our citations are to these works, which are fortunately the strongest and most trustworthy sources of all since they are closest in time to the actual events of Nazi and pre-Nazi history. Some sources, such as Konrad Heiden and Otto Strasser were actual contemporaries of Adolf Hitler. Others like Jewish writer Samuel Igra studied and chronicled the rise of the Nazi movement from within Germany itself before fleeing to safety in 1939.

A category of American books and other literature which is an exception to the rule is that of “gay” publications written by and for the homosexual community. Predictably, these publications typically skew the facts to the best political advantage of the “gay” movement, omitting those facts most damaging to their cause, and interpreting the rest in a way that casts homosexuals as exclusively victims of the Nazi regime. Frank Rector’s *The Nazi Extermination of Homosexuals* and Richard Plant’s *The Pink Triangle* are two of these.

A few “gay” writers with more scholarly inclinations, such as James Steakley in *The Homosexual Emancipation Movement in Germany* and Günter Grau and Claudia Schoppman, editors of *The Hidden Holocaust?: Gay and Lesbian Persecution in Germany 1933-45* tell more of the truth but from a decidedly pro-“gay” perspective.

A very few “gay” sources such as Harry Oosterhuis and Hubert Kennedy (*Homosexuality and Male Bonding in Pre-Nazi Germany*) are purely academic works with apparent disregard for the social and political implications of the shocking facts they document.

All three of these types of “gay” sources, while varying in their trustworthiness (relative to the underlying political sensibilities), nevertheless all have one thing in common: they disclose individual facts about homosexual Nazis.

Each of these facts stands alone as a trustworthy piece of evidence. Indeed, in the law of evidence used by courtroom judges, facts such as these are called “admissions against interest” and for that reason are considered among the most trustworthy of all evidence. So when a man like professor James Steakley, whose career reflects a deep devotion to the cause of “gay rights,” writes of a “truly striking affinity between [Adolf Hitler’s] views on homosexuality and those of [pederasts] Friedlander and [Hans] Blüher” the weight of this evidence is enormous because it is an admission of fact that runs counter to the political interests of the “gay” movement (which wants very much to discredit any suggestion that Hitler was “gay” or even pro-“gay.”)

An admission against interest is considered trustworthy even if other aspects of the person’s work reflect a biased perspective consistent with his or her self-interest. This holds true even if the fact is admitted in a context which attempts to explain it away. The admitted fact stands on its own.

Another category of sources we have used are foreign works, primarily from Germany, where mainstream scholars are evidently still free to publish books that would cause their American counterparts to be drummed out of academia. Among these are the very important *Hidden Hitler* by German historian Lothar Machtan and *The Order of the Death’s Head* by the

eminent journalist Heintz Hohne. While the Machtan book is recent, Hohne's book was published long-enough ago that it could still be lauded as "A Monumental Achievement" by *The New York Times Book Review*. No chance of that today, or for quite a number of yesterdays. Such is the power of the "gay" movement.

What follows is a bibliography of the sources used in this chapter, presented in the form of "endnotes". We have flagged the first appearance in the text of each source with an endnote that gives its bibliographical listing. Select items in the bibliography are highlighted to emphasize their reliability. The fact that an item is not highlighted is not a statement that it is less reliable. Indeed, many of the items not highlighted in this chapter are highlighted in other chapters where the facts they cite are most relevant to the theme of the chapter. While not every source in the book will be highlighted, our selections have been chosen to give support to precisely the facts and assertions that are the most controversial.

Importantly, these highlighted sources show just how far from the truth the historical revisionists have strayed in their (largely successful) attempt to paint homosexuals as exclusively victims of the Nazis.

¹ Goodrick-Clarke, Nicholas. *The Occult Roots of Nazism: Secret Aryan Cults and their Influence on Nazi Ideology*. New York, New York University Press, 1992.

² Katz, Steven T. "Quantity and Interpretation—Issues in the Comparative Historical Analysis of the Holocaust." In *Holocaust and Genocide Studies: Volume 1*. Oxford University Press, New York, 1994.

³ Evans, Arthur. *Witchcraft and the Gay Counterculture*. Fag Rag Books, Boston 1978.

⁴ Merton, Thomas. *What Are These Wounds?: The Life of a Cistercian Mystic Saint Lutgarde of Aywieres*. The Bruce Publishing Company, date?.

⁵ Sklar, Dusty. *The Nazis and the Occult*. New York, Dorset Press, 1989.

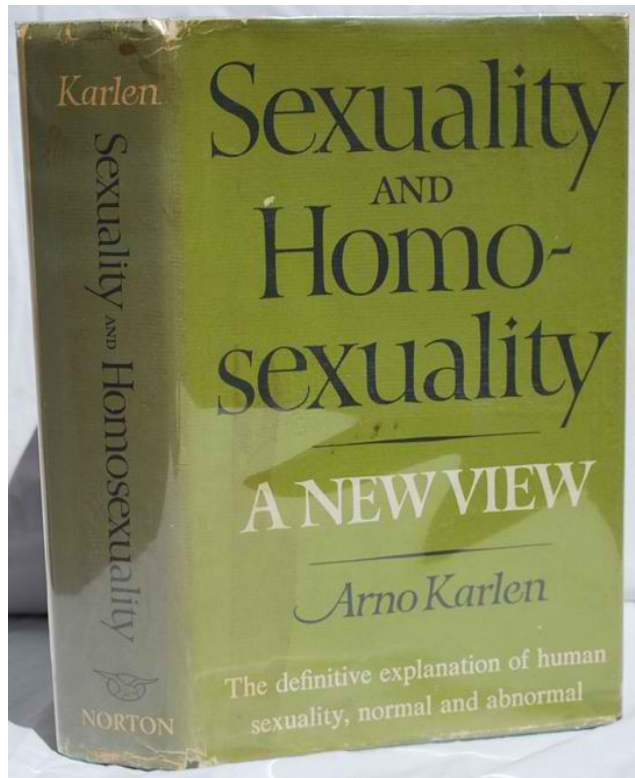
⁶ Pernoud, Regine, *Hildegard of Bingen: Inspired Conscience of the Twelfth Century*. Marlowe and Company, 1998.

⁷ Schipperges, Heinrich. *The World of Hildegard of Bingen: Her Life, Times, and Visions*. Burns and Oates, 1998.

⁸ Grahn, Judy. *Another Mother Tongue*. Boston, Beacon Press, 1984.

⁹ Grant, George, and Horne, Mark. *Legislating Immorality*. Chicago, Moody Press, 1993.

¹⁰ Karlen, Arno. *Sexuality and Homosexuality*. New York, W.W. Norton, 1971.



In the early 1970's, Dr. Arno Karlen was an Associate Professor in the English Department Writing Program at Penn State University. He then returned to New York to serve as Executive Editor of Penthouse and Physicians World magazines.

The eminent Dr. Charles Socarides in a 1973 review stated: “[Sexuality and Homosexuality] traces the major changes in attitude toward homosexuality and other perversions from the cradle of culture in the eastern Mediterranean, through Greece and Rome, into the Dark Ages, the Renaissance, and up to the present time. It is an ambitious project and, for the most part, it comes off beautifully. While not attempting to equate its scientific merit with Zilboorg's masterpiece on history of psychiatry, I feel that it can be compared to it in terms of its own theme.”

¹¹ Prior, Dwight. *Homosexuality, the Torah and Grace*. Tape One of an audio tape series. 1995.

¹² Greenberg, David F. *The Construction of Homosexuality*. Chicago, University of Chicago Press, 1988.

¹³ Flaceliere, Robert, *Love in Ancient Greece*, Crown Publishers, New York, 1962.

¹⁴ Pronger, Brian. *The Arena of Masculinity: Sports, Homosexuality and the Meaning of Sex*, New York, St. Martins Press, 1990.

¹⁵ Spence, Lewis. *The History of Origins of Druidism*. Great Britain, EP Publishing Ltd., 1976.

¹⁶ Rossman, Parker. *Sexual Experience Between Men and Boys*. New York, Association Press, 1976.

¹⁷ Herdt, Gilbert. *The Sambia*, CBS College Publishing, New York, 1987.

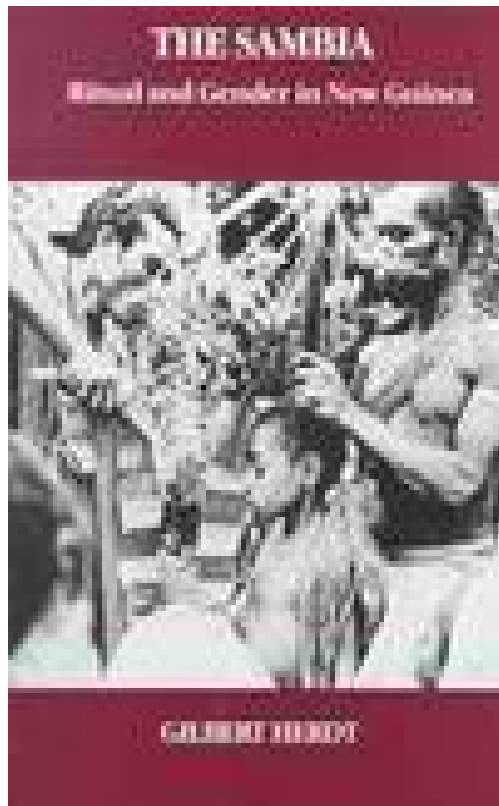
¹⁸ Rosan, Laurence J. "Philosophies of Homophobia and Homophilia." *The Gay Academic*. Palm Springs, California, ETC Publishing, 1978.

¹⁹ Johnson, Ken. *Ancient Post-Flood History*. Xulon Press, 2006.

²⁰ Munk, Rabbi Elie. *Call of the Torah*. Feldheim Publishing, 1980.

²¹ Cavendish, Richard, *Man, Myth & Magic: An Illustrated Encyclopedia of the Supernatural*. New York, Marshall Cavendish Corporation, 1970.

²² Webb, James. *The Occult Underground*. LaSalle, Illinois, Open Court Publishing Co., 1974.



From Wikipedia: “**Gilbert H. Herdt** (born February 24, 1949) is Professor of Human Sexuality Studies and Anthropology and a Founder of the Department of Sexuality Studies and National Sexuality Resource Center at San Francisco State University. Herdt has taught at Stanford University, the University of Chicago, the University of Amsterdam, and the University of Washington. In early 2000s, Herdt cofounded the Institute on Sexuality, Social Inequality and Health that studies all forms of sexuality and discrimination that affect community building, sexual culture and sexual health. He specializes in sexuality and gender identity-based cultures. His studies of the 'Sambia' people — a pseudonym he created — of Papua New Guinea analyzes how culture and society create sexual meanings and practices. The Sambia are unique in that they require males to undergo three specific sexual phases in their lives. Boys must provide sexual service to young men, adolescents must then receive oral sex from boys, and males enter adulthood by becoming heterosexual.” According to his instructor profile at SF State, Herdt is a practicing homosexual.

²³ Sutin, Lawrence (2000). *Do What Thou Wilt : a life of Aleister Crowley* (1st ed.). New York: St. Martin's Press.

²⁴ Heiden, Konrad. *Hitler: A Biography*. Constable and Company Ltd, London, 1936.

²⁵ Schwarzwaller, Wulf. *The Unknown Hitler: His Private Life and Fortune*. National Press, Inc., and Star Agency, 1989.

²⁶ Lutzer, Erwin. *Hitler's Cross*. Moody Publishers, 1995.

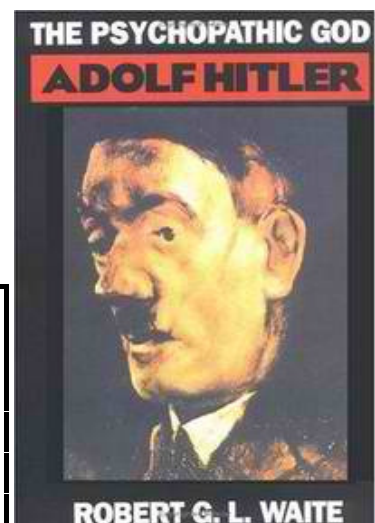
²⁷ Machtan, Lothar. *The Hidden Hitler*. Basic Books, 2001.

²⁸ Angebert, Jenn-Michel. *The Occult and the Third Reich: The Mystical Origins of Nazism and the Search for the Holy Grail*. Macmillan, 1974.

²⁹ Howe, Ellic. *Astrology: A Recent History Including the Untold Story of its Role in World War II*. New York, Walker and Company, 1967.

³⁰ Waite, Robert G.L. *The Psychopathic God Adolf Hitler*. New York, Signet Books, 1977.

Robert G. L. Waite (February 18, 1919 - October 4, 1999) was the Brown Professor of History (1949–1988) at Williams College. He held a Ph.D. in history from Harvard University and was known for scrupulous adherence to the principle of objectivity in analysis of historical events.



³¹ Reisman, Dr. Judith A. Kinsey, *Hefner and Hay, The Indoctrination of Heterophobia in American Men and Women*. Arlington, VA. Institute for Media Education, 1994.

³² Reich, Wilhelm. *The Mass Psychology of Fascism*. Farrar, Straus & Giroux, New York, 1970.

³³ Bartley, Robert L.. “Christians, Jews and Wotan,” *The Wall Street Journal*, March 25, 2002.