

The Pink Swastika

Homosexuality in the Nazi Party

By Scott Lively and Kevin Abrams

SPECIAL 5TH EDITION, A WORK IN PROGRESS, CHAPTER 3, 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 has 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.

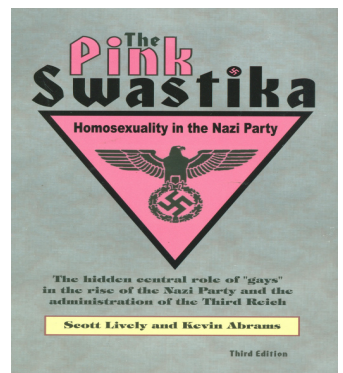
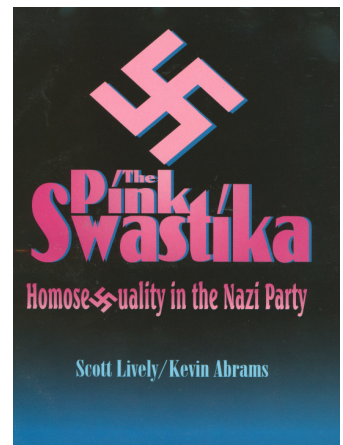
Happy Reading to All!

Scott Lively
sdllaw@gmail.com

Kevin Abrams
abrams32@telus.net

Sidebar: Covers of Prior Editions

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The Pink Swastika

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THE HOMOSEXUAL ROOTS OF FASCISM

Another area of history we must explore in order to understand the Nazis is the origin of fascism and national socialist ideology. Fascism is a term which eludes easy definition but most would probably agree that in its narrowest sense, fascism is a form of government characterized by three things: one-party dictatorship, centralized government control of finance and industry, and militant nationalism. In the modern American context fascism has come to be defined as the aggressive suppression of opposing views by any ideologically-driven authoritarian body (e.g. the term “homo-fascism” to describe leftist attempts to suppress opinions critical of so-called “gay rights”). And indeed the Nazi Party exemplified this characteristic of rigid intolerance of opposing views as well.

It is important to emphasize here that fascism is a form of socialism. It is thus inaccurate and misleading to call the Nazi Party “right wing” although this misidentification is widely accepted today. In his 1964 work, *Varieties of Fascism*, historian Eugen Weber said “we should do well to remember that Fascism...considered itself a form of Socialism, freed of humanitarian sentimentalism and Marxist dialectic, truer to fundamental Socialist aims in that it tried to adapt itself to a changing historical reality which the old Marxist interpretation no longer suited” (Weber:29)¹.

The *form* of socialism underlying Nazi ideology was astonishingly similar to the modern American form. Aurel Kolnai writes:

[I]t may be surprising to some if I trace a correlation, though definitely subconscious, between Nazism and certain degenerate forms of “Liberalism”. In its cult of “relativism,” “tolerance” and “indifferentism”, [and] in its explanation of social phenomena by “psychology”...the Liberal Spirit has definitely over-reached itself. Here is a mood of meek generosity and arbitrary irresponsibility which throws the door wide open to the wildest subjectivism on the one hand and arbitrary despotism on the other....Another aspect of the self destruction of Liberal idealism is the glorification of urges and instincts, of complexes and natural desires which attributes overwhelming power to sensual lust and unconscious impulse....National Socialism with its false biology and fussy eugenics is very much akin to widely prevalent “progressive” ideas well known to us all (Kolnai, p.15)².

Importantly, Kolnai offers this observation not as a modern day conservative social analyst indulging in “historical revisionism,” but as a Hungarian Jewish-born philosopher living and working under the Nazi shadow in Austria in the 1930s. The above passage is quoted from the Foreword to his 1938 book *The War Against the West*. Yet consider the remarkable picture this first-hand witness of Nazism has painted. Except for a few slightly archaic terms, this description could have been lifted from a white paper of the Family Research Council about the foundational ideology of



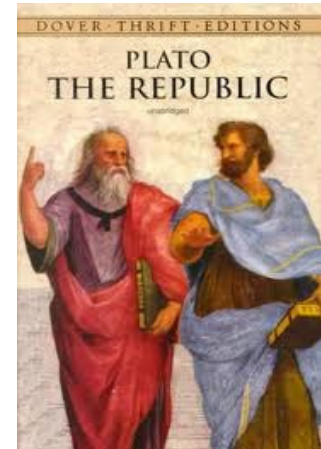
Image of Plato from a classical painting

the “gay” movement in the 21st century. Again, there is “nothing new under the sun.”

Thus, In seeking the deeper historical roots of fascism it is no surprise that we once again find a high correlation between homosexuality and a mode of thinking which we identify with Nazism. It is interesting that Weber, without noting the homosexual connection, traced “the pattern of the planned totalitarian state back to Plato’s *Republic*, and the Fascist mentality to the turbulent, unscrupulous Calicles who appears in another Platonic dialogue, *Gorgias*” (Weber:11).

So here we begin. The inspiration for the fascist state comes from Plato, the ostensible male supremacist and apologist for pederasty. Plato is revered as the preeminent classical philosopher, although his apparent advocacy of man/boy sex is not commonly known. Again, to be fair, we do not know to what extent Plato himself embraced the views he espoused through the characters in his writings, but that is merely an academic side-issue, since we have only the content of the writings to judge him by, and indeed it is in these writings that both fascism and pederasty are advocated. A prototypical statement by the philosopher is recorded in George Grant’s *Legislating Immorality*: “Through the nightly loving of boys, a man, on arising, begins to see the authentic nature of true beauty” (Grant, 1993:24)³.

Plato’s *Republic* is his best known work. The following is a summary of *The Republic* from W.K.C. Guthrie’s *A History of Greek Philosophy*:



The Republic (c.370 BC) advances many of Plato’s principal ideas, notably those concerned with government and justice. Composed as a debate between Socrates and five other speakers, The Republic is best known for its description of the ideal state (based on Sparta), which Plato argues should be ruled by philosopher-kings (Grolier Encyclopedia, 2002).



A Spartan Soldier

As we have noted, the Spartan society was dominated by a pederastic warrior cult that featured mandatory induction of eight to twelve-year-old boys into homosexual partnerships with adult men. Like all such cults, the Spartan military was rigidly hierarchical and elitist. Plato’s concept of the “philosopher-king” is that of an autocratic leader appropriate to such a society. The philosopher-king rules over a kind of fascist utopia. Plato’s idealized society in *The Republic* includes the elimination of the family as a social unit and the elimination of private property.

The next figure cited by Weber in the historic development which would culminate in National Socialism is Frederick the Great (1712-1786) “founder of the perfect Prussian bureaucracy” (Weber:11). He writes, “The Nazi Siegfried [a Teutonic mythological hero] looked back to the equalitarian elitism of Sparta [and] to the barracks of [Frederick’s] Prussian army” (ibid.:82). Frederick clearly fit Plato’s description of a philosopher-king. He established a strict military order on the Spartan model and used his elite forces to great advantage, expanding his Prussian empire through ruthless lightning strikes against neighboring countries. He was a homosexual, and, coincidentally, one of Adolf Hitler’s greatest heroes (Waite, 1977:112)⁴. Homosexualist historian Noel L. Garde writes:

Frederick’s homosexual inclinations, of which Lt. Katte in his youth was the principle object, were attested by many authorities, notably Voltaire and Frederick himself...The other young men besides Katte were...Baron Frederick Trenck, Count Keyserlingk, Count Goerz and an Italian named Barbarini (Garde:448)⁵.

Indeed, In her biography of King Charles Edward Stuart, writer Susan Maclean Kybett states that Voltaire and Frederick were longstanding homosexual partners. She writes: “[I]t was no secret -- that the middle-aged philosopher and the young warrior King had shared an intimate relationship for the past seven years. Letters between them had been intercepted in which they addressed each other as ‘lover’ and ‘mistress’” (Kybett:70)⁶.

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

Frederick hated women, as such. Die Frau was always a Schimpfwort, an expression of contempt, with him...Though he felt obliged by reason of his position to have a queen, which involved the necessity of getting married, Frederick never lived a husband’s life. And though Luther’s Reform inculcated the marriage of the clergy, with a view to stamping out the vices that had characterized celibacy in Germany, and though the same injunction logically applies to soldiers, Frederick forced the majority of his officers to remain unmarried...In his armies he revived the vices of the Teutonic Knights and the Templars. Frederick is rightly looked upon as the founder of modern German militarism, not merely as state policy but as a worship of destruction for its own sake. He despised humanity in general and looked on human life, even his own life, as a bagatelle. He constantly carried a phial of poison on his person so that he might put an end to his own life at any moment he considered opportune (Igra:18f)⁷.

The National Socialist brand of fascism emerged in the mid-1800s with the radical Universal German Workingmen’s Association (UGWA) (Weber:11). The founder of the UGWA was German socialist leader Ferdinand Lassalle, once the chief rival of Karl Marx for leadership of the communist organization First International. While perhaps not homosexual himself (he was killed by the aggrieved husband of one of his



Jean Baptiste von Schweitzer

lovers) Lassalle is remembered for his political rehabilitation of the notorious pederast, Jean Baptiste von Schweitzer, after the Social Democrat Party had expelled him. Schweitzer was a talented lawyer who, in 1862, had become editor of the main periodical of the German socialist movement, *Sozialdemokrat*. In August of that year, two elderly ladies, enjoying a quiet stroll in a public park in Mannheim, accidentally came upon Schweitzer and a schoolboy. Schweitzer was sodomizing the boy in the bushes. He was arrested, given two weeks in jail, and disbarred (Steakley:1)⁸.

The Social Democrats disowned Schweitzer, but only one year later Lassalle took Schweitzer under his wing (J. Katz:567n.)⁹, stating that a person's sexual tastes had "absolutely nothing to do with a man's political character" (Linsert:178)¹⁰. Schweitzer became president of the UGWA, and on September 7, 1867, was later elected to the Reichstag

(parliament) of the North German Confederation (Steakley:1ff).

Friedrich Nietzsche

Among the several men who have been dubbed "the Father of National Socialism" (including Jorg Lanz von Liebenfels), Friedrich Wilhelm Nietzsche (1844-1900) is probably most deserving of this distinction, being so labeled by Nazi luminaries Alfred Rosenberg and Hans Frank (Peters:221)¹¹. Others have called him the "Father of Fascism" (ibid.:ix). Rabidly anti-Christian and a homosexual, Nietzsche notoriously proclaimed that "God is dead" and contributed to the development of existentialist philosophy. Nietzsche's publisher, Peter Gast, called Nietzsche "one of the fiercest anti-Christians and atheists," and described his book, *The Antichrist*, as a "ferocious curse" on Christianity (ibid.:119). Nietzsche called Christianity and democracy the moralities of the "weak herd," and argued for the "natural aristocracy" of the *Uebermensch* or superman, whose "will to power" was grounded in the material world (Thomas E. Wren "Nietzsche," in Grolier Encyclopedia, 2002).



Friedrich Nietzsche

According to Macintyre in *Forgotten Fatherland: The Search For Elisabeth Nietzsche*, Frederich Nietzsche never married and had no known female sex partners, but went insane at age 44 and eventually died of syphilis. According to Sigmund Freud and Carl Jung, Nietzsche had caught the disease at a homosexual brothel in Genoa, Italy (McIntyre:91f)¹². In 1908, Freud wrote, "Nietzsche directed his attention to the only object of research left to him, one which in any case particularly concerned him as a

homosexual, namely, his own ego” (Kohler:214).

Nietzsche’s unflattering opinion of women was widely known. His works were “peppered with attacks against women,” and, like the pederasts of the Community of the Elite, he relegated women to the role of breeders and sexual slaves. Men, on the other hand were to be bred for war (Agonito:265f)¹³.

One of Nietzsche’s closest friends (for a time) and another hero of Adolf Hitler was Richard Wagner, the composer. Wagner was the subject of a 1903 book by Hans Fuchs called *Richard Wagner und die Homosexualitaet* (“Richard Wagner and Homosexuality”) in which Fuchs recommends art as a means for homosexual emancipation (Oosterhuis and Kennedy:86)¹⁴. We do not know whether Wagner was homosexual, although Hitler is reported to have identified him as one. In Kurt Ludecke’s *I Knew Hitler*, the Fuehrer said the following when the issue of homosexuality among the Brownshirts was raised: “Ach, why should I concern myself with the private lives of my followers!....I love Richard Wagner’s music -- must I shut my ears to it because he was a pederast? The whole thing’s absurd” (Ludeke:477f)¹⁵.

According to Edward Rothstein, in a July 6, 2002 *New York Times* editorial titled “Is There a Gay Basis to Nietzsche’s Ideas,” “Richard Wagner spread rumors that Nietzsche suffered from the side-effects of excessive masturbation and, perhaps, pederasty.”

Rothstein editorial was based primarily upon the book *Zarathustra’s Secret: The Interior Life of Friedrich Nietzsche* by Joachim Kohler.¹⁶ The flyleaf of that book describes its thesis: “In a revealing reinterpretation of his letters, diaries and writings, Kohler shows that Nietzsche’s suppressed homosexuality, generating a hatred of Christianity and conventional morality, was a central influence on his work.” Kohler writes:

“The hidden yearning nestling behind Nietzsche’s hatred of morality and of secrecy had as its goal the world of handsome, healthy bodies in a reborn antiquity...In Italy he found what he had been looking for.” (Kohler:xvi). “In the work of August von Platen, who had inspired his novella ‘Capri’, Nietzsche found what he needed...In Italy, wrote Platen, ‘love between men and men is so common that even the boldest of demands do not meet with a rejection’...Throughout the nineteenth century and far into the twentieth the exiles from Sodom sought a new home in the ‘warm south’. Nietzsche joined them: ‘I flew across the sea to the south,’ he wrote.” (ibid:161).

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

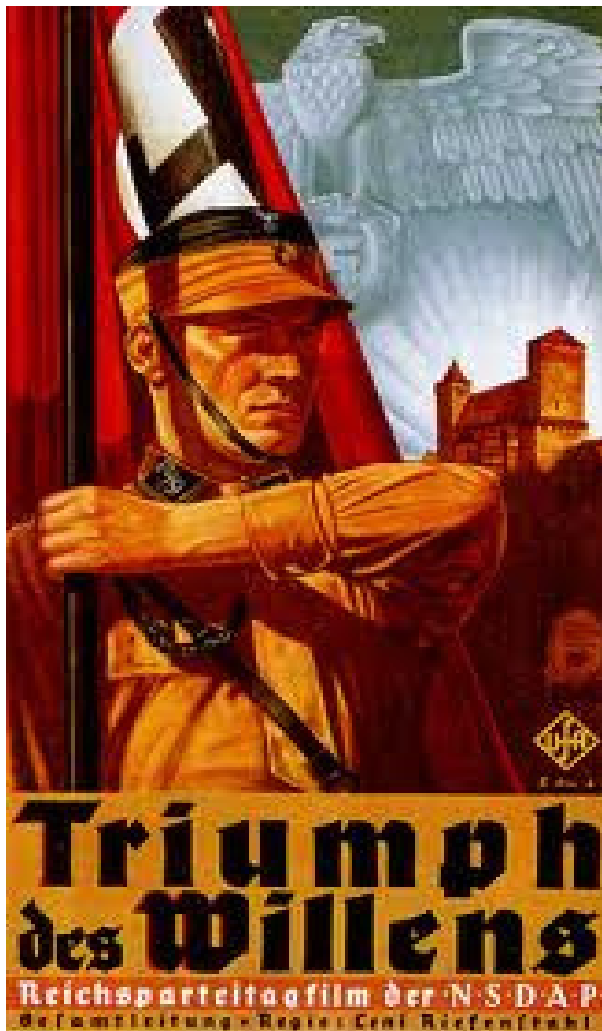
Cleon Skousen writes that when “Hitler wrote *Mein Kampf*, it was as though Nietzsche was speaking from the dead” (Skousen:348)¹⁷.

Had he lived in that era, Nietzsche might not have become a Nazi. His works include numerous condemnations of anti-Semitism and nationalism (and thus were selectively censored by Elizabeth). But the best measure of Nietzsche’s contribution and importance to Nazism is not in conjectures about what Nietzsche might have thought about Nazism, but in the actual reverence of the Nazis for him. Nietzsche’s most celebrated book, *Also Sprach Zarathustra*, (“Thus Spake Zarathustra”) was considered the “bible” of the Hitler Youth and was “enshrined with Hitler’s *Mein Kampf*

and Alfred Rosenberg’s *Myth of the Twentieth Century* -- in the vault of the Tannenberg Memorial, which had been erected to commemorate Germany’s victory over Russia in the First World War” (Peters:221).

Hitler and the Nazis often used Nietzschean phrases such as “will to power,” “live dangerously,” and “Superman,” these themes culminating in the Nazi Party’s ultimate propaganda tool, the Leni Riefenstahl film *Triumph of the Will* in 1935. But Nietzsche also became a hero to the masses as well. Certain German intellectuals canonized Nietzsche through the popular media of the day. Peters writes,

Germany’s intellectual elite, including poets like Stefan George and writers like Thomas Mann, saw in Nietzsche’s “aristocratic radicalism” an answer to the decadent democratic ideals of the West. Fervent young men and women met for ritualistic readings from Zarathustra. Hymns were composed to celebrate the new religion, and by the time the body of the sick philosopher was finally put to rest, he was proclaimed a saint (Peters:ix).



The Cultural Elites

Who were these “intellectuals” who popularized Nietzschean fascism in Germany? Stefan George, one of Germany’s most popular poets of the time, was a pederast and “a guiding example” to the Community of the Elite. “George and his

disciples,” write Oosterhuis and Kennedy, “...revivified Holderlin’s concept of *Griechendeutschen* (Hellenic Germans), [and] contrasted in their poetry and lifestyle the ‘eternal spring of homoerotic friendship’ from the family” (Oosterhuis and Kennedy:91). Homosexualist Ian Young wrote that “In George, aestheticism, Nietzscheanism and homosexual idealism were transmuted into a poetic philosophy” (Young:183)¹⁸.

The eminent philosopher Aurel Kolnai, who fled Austria in 1937 to escape Nazi fascism wrote the following about Stefan George in the Author’s Foreword to his seminal anti-Nazi tome *The War Against the West*:

Of all those who have contributed to the rise of National Socialism as a creed the two outstanding figures are Friedrich Nietzsche, perhaps the greatest Satanist of all times, and Stefan George, less great but, perhaps because of his homosexuality, more directly instrumental in creating the Third Reich (Kolnai, p.14)



Stefan George

In 1903, George became infatuated with a 15-year-old boy and made him a figure of worship in a 1907 book called *Der siebente Ring* (“The Seventh Ring”). His last book, *Das neue Reich* (“The New Kingdom”), published in 1928, “prophesied an era in which Germany would become a new Greece” (Grolier Encyclopedia, 2002). In 1933, when Hitler came to power, he offered George the position of President of the Nazi Academy of Letters (a post which he turned down) (Mosse:60)¹⁹.

Thomas Mann’s identification with Nietzsche may also have had something to do with the latter’s homosexuality. Among other works, Mann is famous for a 1912 novella

called *Der Tod in Venedig* (“Death in Venice”), in which “an aging writer risks life and reputation in his attempts to gaze on the Apollonian beauty of the 14-year-old Tadzio” (Grolier Encyclopedia 2002). Homosexualist historian A.L. Rowse called this novella “the most publicized homosexual story of the century” (Rowse:212)²⁰. A recently published biography, *Thomas Mann: A Life*, by Donald Prater, confirms the novelist’s homosexuality. A review of this book in *The San Francisco Examiner* (December 23, 1995) states that the book is based in part on Mann’s private diaries, which reveal a “secret homoerotic life.”

Mann was married and had six children for whom he was “a remote and sometimes terrifying figure.” The article reveals that two of these children, Klaus and Michael, committed suicide. Two of his children became homosexuals (Rowse:212). Mann confesses in his diary that the character Tadzio, the 14-year-old boy in *A Death in Venice*, was actually modeled after a boy on whom Mann “developed a crush while holidaying in Venice.” We must be clear, however, that Mann’s contribution to Nazism (through his role in popularizing Nietzsche), was unintended. Mann was personally anti-Nazi, and was *persona non grata* with Hitler’s government.



Hitler is greeted by Elizabeth Nietzsche at the Nietzsche Auditorium which he sponsored.

Nietzsche's influence extended beyond the German border. Adapting for its subject "the Nietzschean ecstasy" in the Italian art world, playwright Frank Wedekind's play, *Spring's Awakening*, features a cast of schoolboys whom he "allowed...to experience all forms of sexuality ...[including] masturbation, heterosexual promiscuity and...homosexual love making between the boys" (Mosse:61). Benito Mussolini himself acknowledged a debt of gratitude to Nietzsche during his dictatorship (Peters:212).

Nietzsche's sister, Elisabeth, figured prominently in pre-Nazi and Nazi Germany. After Nietzsche's death in 1900, she assumed control of his estate and tenaciously promoted her brother's writings, establishing the Nietzsche Archives. During the Weimar Republic the Archives became "the center of a powerful counter-revolutionary current" of German nationalism (ibid.:206). Kohler writes: "Hitler knew he was indebted to Elizabeth Nietzsche and her entourage of rabid nationalists. In 1934 he paid three visits to the 'Nietzsche Archive' in Weimar and declared it to be a 'centre of National Socialist ideology' (Kohler: xix).

At one point Nietzsche's followers wanted to build a Nietzsche Temple, complete with statues of Apollo and Dionysos (Peters:200). While the temple was never built, Adolf Hitler himself commissioned a shrine to Nietzsche, a memorial auditorium and library "where German youth could be taught Nietzsche's doctrine of a master race"

(ibid.:222). The *Friedrich Nietzsche zum Gedachinis erbaut* ("Friedrich Nietzsche Memorial Building") was opened in August of 1938 (McIntyre:192).

An interesting aside to this story is the fact that much earlier, in 1886, Elisabeth Nietzsche and her husband founded a colony in Paraguay, South America called *Nueva Germania* ("New Germany"). After the fall of the Third Reich, *Nueva Germania* sheltered hundreds of fleeing Nazi war criminals, including the infamous Dr. Joseph Mengele (McIntyre: 5,205ff). Another interesting fact is that Rudolf Steiner, who would later found the occultic Anthroposophical Society, was briefly involved with Elisabeth in the management of the Nietzsche Archives.

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

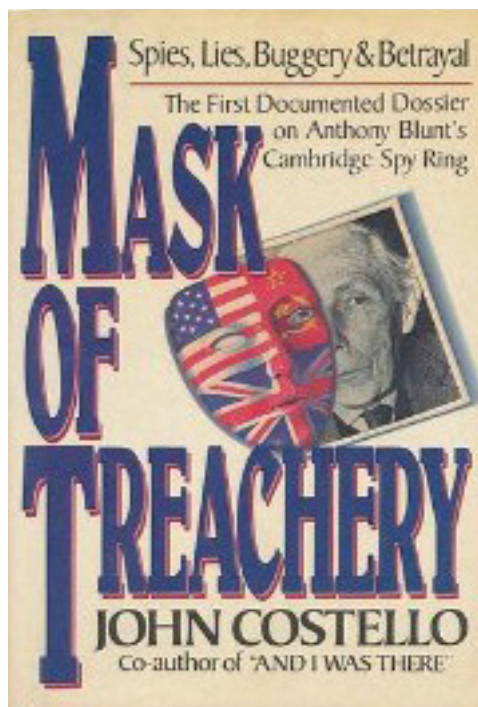
Others shared Mobius' opinion. Mazzino Montinari, an editor of an Italian edition of Nietzsche's complete works "came to the conclusion that 'Nietzsche is neither a poetic genius, philosopher, 'moralist' or psychologist. Nietzsche is a sickness, an unresolved problem" (Kohler:xvii).

As an aside, high among the "cultural elites" during the years when fascism was being popularized internationally was the Australian-born homosexual composer Percy Grainger. Grainger's legacy remains largely untarnished in modern society, but in fact he was an unashamed sexual pervert in the mold of the Nazi leaders and shared many of their abhorrent racial theories.

It was early in the new century that Percy developed and refined his fanatical sexual deviation of flagellation and sado-masochistic love-making...Although Grainger fortunately never had children, he once wrote, "I long to flog children. It must be wonderful to hurt this soft unspoiled skin...' He was constantly propagating sexual liberation and hated all forms of Puritanism...It was also during these years that he began developing his many racial theories. A believer in the purity of the races, he was an obsessive believer in the superiority of the Nordic and Anglo-Saxon races...There was not a topic in which he could not find Nordic superiority (David Dubal, C.D. Liner Notes, *Percy Grainger Plays Percy Grainger, ALLMUSIC, 1997*)²¹.

Traitors, Collaborators and Spies

The attraction of fascism for homosexuals appears in the history of numerous countries and created trans-national bonds with Nazi Germany that were often stronger than patriotism or loyalty to homeland, even after the outbreak of war between the



respective countries.

As we noted earlier, pro-Nazi fascist organizations in both England and France were headed by homosexuals. In England, the organization was called the Anglo-German Fellowship, and was headed by British homosexuals Guy Francis de Moncy Burgess, and Captain John Robert Macnamara. Another British name synonymous with Nazi fascism was “Lord Haw Haw,” the nickname of William Joyce, a former member of British Union of Fascists and the radio voice of the Nazi propaganda program “Germany Calling” during World War II. A 1940 fictional portrayal of this traitor, titled *The Death of Lord Haw Haw* mocked him as a homosexual, which may or may not have been true, but at the very least reflects the association of Nazis with homosexuality in the mind of the British public²². Joyce was hanged for treason on January 3, 1946.

In France, the pro-Nazi fascists were represented by two groups, the Radical Socialist Party headed by Edouard Pfeiffer (Secretary General), and the French Popular Party headed by Jacques Doriot. Pfeiffer was openly homosexual. Less is known about Doriot, but, as we have shown, his organization seems to have to have had a strong attraction for homosexuals (Costello:300ff.)²³.

One of Doriot’s leading supporters was Robert Brasillach, editor of *Je suis partout*, a nationalist newspaper. Brasillach was executed for treason after the liberation of France in 1944. During his trial it was revealed that Brasillach was a homosexual, whose attraction to Germany was its homofascist culture. Writer Alice Kaplan, who takes considerable pains to criticize the “homophobia” of the witnesses who exposed Brasillach’s homosexual identity, nevertheless acknowledges that while “the focus and intensity of his anti-Semitism is of course central to this study...there is also the metaphoric charge made by the prosecution that Brasillach’s attraction to Germany was homosexual in nature” (A. Kaplan:xii)²⁴. That the prosecution would hinge its case on this charge speak volumes about the degree to which the Third Reich was defined by homosexual vice in the view of the French people and its government. But it clearly was not a false charge:

He was perceived by several of his contemporaries, and by any number of commentators since as a homosexual. Homoeroticism colors his work as early as...1931...until his death....The particular current of Nazi masculinity in Brasillach’s writing suggests that his fascism may have been sparked and nourished by homoerotic feeling...In a postwar essay, schoolmate Etiemble famously dubbed [him] ‘brasilache et bard ache’ [roughly ‘Brasillach the one who licks boy prostitutes’]

Irritatingly, Kaplan intersperses her recounting of the evidence (of which the above is only a part) with dismissive statements suggesting it is not sufficient to support the charge. Finally, she cites and answers the question asked by Jean Guehenno in his *Occupation Diary* in June 1941: “Why so many pederasts among the collaborators?.” To this she replies “A critic of our own generation might be more likely to ask how many homosexuals were drawn to the resistance out of disgust with Vichy’s family values,” offering this because, she suggests, “[Guehenno] doesn’t have an answer to his question” (A. Kaplan:6-9).

May we respectfully offer that Guehenno’s question is simply rhetorical. Why so many pederasts among the collaborators? Because the Nazi regime was itself rooted in a culture of pederasty as virtually everyone understood in war-time France.

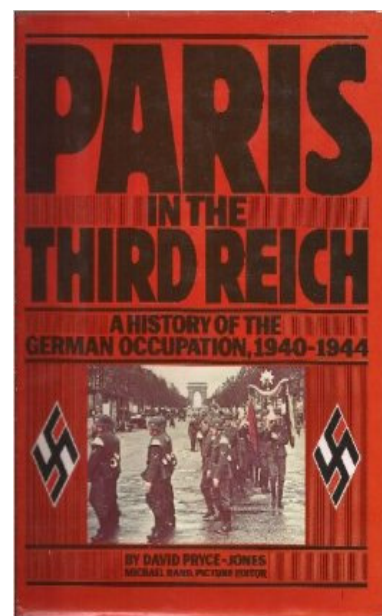
Kaplan later writes about Brasillach’s travels with Karl-Heinz Bremer, associate director of the German Institute in Paris, stating that “Bremer, according to one historian of the period, was the heartthrob of the collaborationist homosexual milieu and an object of worship for Brasillach” (ibid..49).

The French writer Maurice Sachs may have been one of this crowd. Sachs not only sympathized with the Nazi-allied Vichy government, he served as a spy for the Nazis among French workers in Germany.

Seeing possibilities in his charm and his knowledge of several languages, the Gestapo invited him to...circulate freely in the city, which swarmed with foreign workers, reporting to headquarters anything interesting he might hear, This he willingly did ---throughout the way he seems to have lived in an almost continuous state of sado-masochistic ecstasy -- and succeeded in betraying a number of confidants to the Gestapo (Francis Steegmuller, *Cocteau: A Biography*, 1970, p. 445-446)²⁵.

As to his motive for collaborating, Steegmuller writes “For Maurice Sachs, it was the fellowship of pederasts, rather than of artists, that obliterated national lines (ibid.. 446). This affinity among the pederasts of France and Germany was pervasive. In *Paris in the Third Reich: A History of the German Occupation, 1940-1944* author David Pryce-Jones writes that “in *Les Decombres* Rebatet remarked how collaborationism ought to have made better use of the goodwill of homosexuals toward Germans. Guehenno thought so too, adding that homosexuals had reacted toward the German army the way prostitutes did in a country town when the local regiment marched in” (Pryce-Jones:160)²⁶. “After the defeat,” writes Philippe Burrin, [Sachs] became increasingly unstable...eventually fetching up in a brothel for homosexuals” (Philippe Burrin, *France Under the Germans: Collaboration and Compromise*, The New Press, 1998, p.286).

Long after the war, the last of the European war crimes trials occurred in France to prosecute some of the German occupiers whose original arrival had been so



warmly welcomed by French “gays.” “The Trial of the Paris Gestapo” as it was called took place in Cologne in October of 1979. One key Gestapo defendant was named Heinrichsohn. A witness testifying against him “used the classical word *ephebe* [pederast] to describe him -- and his sadism.” Another said “Every night there was a deportation [of Jews to the concentration camps] Heinrichsohn was there; it was astonishing to see this young and handsome man, elegant in riding clothes, maltreating us and taking such pleasure in brutalizing children...His presence was [unnecessary], he came because he enjoyed it” (Ibid.:270).

To continue our trans-national review, the Belgian fascist “Rexist” movement was led by homosexual Leon Degrelle “who would come to regard himself as the spiritual son of Hitler” (Toland:410)²⁷. Incidentally, Brasillach visited Degrelle in 1936 and subsequently “wrote a romantic portrait of Degrelle’s ‘Rex-Appeal’” (A. Kaplan:12-13). In Austria, it was Artur Seyss-Inquart, who, after Hitler’s ascension to power was



Austrian Nazi collaborator Artur Seyss-Inquart (left) and unknown Nazi official with Hitler.

“appointed Minister of the Interior, with full, unlimited control of the nation’s police forces” (ibid.:434). In Norway, it was the infamous Vidkun Quisling, whose very surname became synonymous with “traitor.” Igra identifies all of these men as homosexual (Igra:86). A “top leader” of the Nazi Party in Czechoslovakia was also homosexual (Oosterhuis:243).

It should be noted that homosexual political activists played a major role in the appeasement of Hitler prior to World War II (Noebel:128ff)²⁸, which actions sometimes drifted into treason after war had been declared.

In Yugoslavia, for instance, a meeting with Prince Regent Paul, the homosexual friend of [British politician] Chips Channon, was carefully and secretly pre-arranged so as to look like a casual encounter...Prince Paul had been engaged in high-level talks with the Nazis over the supply of armaments...[and he] was able to assure the King that appeasement...was in his view the most suitable and necessary course, not only just for countries such as his in the heart of Europe but also for Britain” (John Parker, *King of Fools*, p.116-117)²⁹.



George Sylvester Viereck

After Prince Paul signed a pact with the Axis forces in 1941, the British staged a *coup d'état* in Belgrade and he fled the country. “I was relieved yet anxious for my poor Regent,’ wrote Channon,’ who called the Yugoslavian prince “the person I love more than anyone else in the world” (ibid.. 117).

In the United States, one of the leading apologists for Nazism was the German-born poet and novelist George Sylvester Viereck. An enormously influential figure among the cultural elites of the 1920s and 30s, Viereck founded two pro-Nazi publications *The International* and *The Fatherland*, interviewed Hitler in 1923 and in 1934 gave a speech lauding him to 20,000 people in Madison Square Garden in New York (Tom Reiss, *The Orientalist*, Random House, 2005, p. 288-289)³⁰.

Viereck was a homosexual in the mold of the German “Butch” faction: married for the purpose of procreation, but strongly misogynist and oriented toward pederasty. Many of his poems were of a homoerotic nature (ibid. 285), and his 1910 novel *Confessions of a Barbarian*, reflected a fascination with the beauty of boys (p. 22-23) and a hostility to women. “We are governed by women,” he wrote. “We cringe before her as slaves before the master. And, like slaves, we talk evil about her behind her back” (p.88). In the final chapter he confesses to a pederastic relationship at the age of 12 with a Baltimore florist to whom he had been apprenticed (p.196-197)³¹.

While we know little about homosexuality in Germany’s key military allies, Italy

and Japan, a similar homofascist connection is implied by historian Mary Beard in *The Sex Life of the Unmarried Adult*. She writes that “the Fascist movement in Germany, as in Italy and Japan, is essentially a dynamic of unmarried males...Adolph Hitler, [is] a bachelor like the majority of the thirty or forty leaders of the Nazi Party...A number of the prominent Nazis are men with records of sexual perversions as well as of military daring” (Beard:158)³².

The Russians did not seem to have this problem in their leadership at the time. Indeed, homosexualists John Lauritsen and David Thorstad report that in the Soviet Union, homosexuality became known as “the fascist perversion” during the 1930’s. They quote the Soviet writer, Maxim Gorky: “There is already a slogan in Germany, ‘Eradicate the homosexual and fascism will disappear’” (Lauritsen and Thorstad:69)³³.

Fascism and Sado-Masochism

Wilhelm Reich, author of *The Mass Psychology of Fascism* was a prominent German psychoanalyst when Hitler came to power in 1933. He wrote that homosexuality was the breeding ground of fascism. In 1936, fellow psychiatrist Erich Fromm echoed this view and also linked homosexuality with sado-masochism (Oosterhuis:242). This link has been widely recognized in past decades. Oosterhuis writes:

Dutch liberal anarchist Anton Constandse...claimed that “because most National Socialist organizations are typically all-male societies, homosexuality was inevitable....Everybody knows that the sexual abuse of youths was quite common in Roehm’s SA.” From this he inferred that “the great danger of male bonding, especially in the military, is indeed homosexuality.” The anti-fascist journal *Het Fundament*, published in Holland, also characterized homosexuality as typical of fascism....

[F]eminist Maria Antonietta Macciocchi ...[wrote of] the extreme misogyny of “the brotherhood of male chauvinist fascists and homosexual Nazis.” Susan Sontag explained the popularity of sadomasochism in the gay subculture...simply as an “eroticizing of Nazism.” According to her, “there is a natural link” between homosexual sadomasochism and fascism. The stereotype was also made visible in such films as Luchino Visconti’s *The Damned* (1969), Bernardo Bertolucci’s *The Conformist* (1971), Pier Paolo Pasolini’s *Salo or the 120 Days of Sodom* (1975), and Volker Schlöndorff’s *The Tin Drum* (1978) - (Oosterhuis: 244f).

Brief Summary of Chapters 1-3

We have now looked at three separate and but overlapping spheres of pre-Nazi German society which contributed to the formation and defined the characteristics of the Nazi Party. In the German “gay rights” movement we saw the pederastic origins of the Hellenic revival and its influence on the youth and *Freikorps* movements. We also

saw how the rift between the “Butch” and “Fem” factions of the homosexual movement laid the groundwork for the mistreatment of some homosexuals later on in the Nazi regime.

In the realm of pagan religion we saw the importance of homosexuality in occultism and the influence of occultism in the development of Nazi thought. We have noted that many of the prominent occultists who influenced the growth of Nazism were homosexuals, and that a number of the early Nazis themselves were both homosexuals and occultists.

Finally, we have seen that homosexuals and pederasts were integral to the creation and development of both fascism and national socialism.

Now that we have explored the relationship between homosexuality and the aspects of German thought and culture which led to the development of Nazism, we can begin to examine more closely the formation and early years of the Nazi Party itself, as well as the individuals, including Hitler, who led the Nazi movement.

ABOUT OUR DOCUMENTATION

Since the late 1960s when it first came to power as a dominating 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 out-of-print 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 and co-revolutionists with Adolf Hitler. Others like Jewish writer Samuel Igra and the philosopher Aurel Kolnai studied and chronicled the rise of the Nazi movement for many years from within Germany and Austria respectively before fleeing to safety in the late 1930s.

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 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 more objective academic works with apparent disregard for the 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 share one thing in common: they disclose individual specific facts about homosexual Nazis or the German “gay” subculture from which Nazism emerged.

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] Bluher,” the weight of this evidence is enormous because it is an admission of facts that runs counter to the political interests of the “gay” movement (which wants very much to discredit any suggestion that Hitler was “gay” or in any way associated with “gay” culture).

An admission against interest by anyone, homosexual or not, is considered trustworthy even if other aspects of the person's work reflect a biased perspective consistent with his or her self-interest (or ideology). This holds true even if the fact is admitted in a context which attempts to explain it away, such as Alice Kaplan's painfully apologetic treatment of pervasive homosexuality among the Nazi's French collaborators in *The Collaborator: The Trial and Execution of Robert Brasillach*. Apparently too much a scholar to fully suppress the uncomfortable facts, she nevertheless spins them to limit the harm they may do to the "gay" cause. However, the admitted facts in works such as these stand firmly on their own, and we are not obligated to agree with the author's interpretation of them.

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*. There is 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 later 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.

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