

HOW AMERICAN “GAYS” ARE STEALING THE HOLOCAUST

by Scott Lively (1997)

Introduction

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

The “Gay Holocaust” Myth

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

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

Like most effective lies, the “Gay Holocaust” myth contains some truth. At least some homosexuals were interned in Nazi work camps. Jews wore a yellow star; “gays” wore a pink triangle. Nazi officials publicly condemned homosexuality. But the reconstruction of history in which “gays” are equivalent to Jews in the Holocaust is completely fraudulent.

As Jewish researcher Kevin Abrams has noted, “[i]ronically, the record shows there was far more brutality, rape, torture and murder committed against innocent people by Nazi deviants and homosexuals than there ever was against homosexuals” (“The Other Side of the Pink Triangle,” Lambda Report, August 1994).

Jews and Homosexuals Under the Nazis

Let us compare the fate of Jews and homosexuals under the Nazis.

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

Even by the reckoning of the enthusiastically pro-“gay” U.S. Holocaust Museum, no more than 5,000 to 15,000 pink triangle prisoners (mostly homosexual) were ever held in concentration camps by the Nazis (Rose:40). Of this group an undetermined number were political prisoners who had been falsely charged with homosexual offenses (Kogon:44).

Pink triangle prisoners were generally sent, not to death camps, but to some of the 10,000 labor camps which served as prison facilities for criminals and political detainees. Homosexuals in Germany were never forced to wear the pink triangle except as an identification badge in the camps. They did not lose civil rights or property. They were not subjected to public humiliation or harassment, nor were they forced into ghettos.

Heinrich Himmler had estimated that there were two million homosexuals in Germany alone during the Third Reich. We can probably assume that at least as many more lived in German occupied territory. Thus, it is reasonable to conclude that only a fraction of 1% of European homosexuals were ever jailed by the Nazis. Thus it is probable that more than 99% of European homosexuals lived (relatively) peacefully, throughout the reign of the Nazis. In Germany, since nearly all citizens were conscripted, over 90% of homosexuals would have actually served the Third Reich.

The Jews were the targets of widespread, continual and vicious propaganda designed to engender and inflame anti-Semitism in the German people. Thousands of examples of this hate-filled propaganda (in print and on film) survived the defeat of the Nazis.

Hatred of Jews was the central theme of Hitler's *Mein Kampf* and of a great many Nazi publications. Evidence of Nazi anti-homosexual propaganda is minimal at best. Official statements against homosexuality, made primarily by Heinrich Himmler, appear when taken in context to be mere pandering to the German public and to conservative elements of the military. (The Germans had become disgusted with homosexuality after observing “gay and lesbian” excesses during the Weimar period of the 1920s). Himmler is quoted in an address to military leaders as saying that homosexuals should be “drowned in bogs,” but his actions were surprisingly pro-homosexual (*infra*).

Mein Kampf does not target homosexuals at all. In fact, Hitler dictated much of *Mein Kampf* to his private secretary, Rudolf Hess, while sharing a cell with him in Landsberg prison in 1924. Hess was

a homosexual known alternately as “Fraulein Anna” and “Black Bertha” in the “gay” subculture of Munich (Waite:284, Costello and Tsarev:xix).

The Nazis had no legitimate legal basis for imprisoning the Jews, yet, with hardly any exceptions, Jews who were arrested were sent to camps to be killed. They had virtually no possibility of release. While interned, some were subjected to horrific medical experiments. They were injected with diseases, tortured in “endurance” tests and used as guinea pigs for biological and other weapons. The result of most procedures was death.

Outside the camps, harboring Jews was a capital offense. In contrast, most pink triangle prisoners were arrested legitimately for sex crimes under Paragraph 175 of the pre-Hitler German legal code. Anti-sodomy laws were on the books before the Nazis came to power and remained in force long after the defeat of the Third Reich. (Similar laws are still in force in many U.S. states.)

Only 10% of those arrested under Paragraph 175 were interned in the camps. Once interned, “gays” had a fair chance of being released even before the end of their sentences. Many were discharged to join the army (Katz:146). Others who convinced Nazi officials that they had reverted to heterosexuality were also released.

In 1937, after a brief period in which laws against homosexuality were strengthened, the laws were greatly relaxed. Under the new policy only four-time repeat offenders were jailed (Katz:146). Harboring homosexuals was never a crime. In fact, Himmler personally granted immunity from arrest to many homosexuals in the arts community (Plant:116).

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

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

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

Consider this statement by the eminent Elie Wiesel in his book *Night* (1960) “The head of our tent was a German. An assassin's face, fleshy lips, hands like wolf's paws. He was so fat he could hardly move. Like the leader of the camp he loved children...(Actually this was not a disinterested affection: there was a considerable traffic in young children among homosexuals here, I learned later)” (Wiesel:59).

Why “gays” must not be compared to Jews in the Holocaust

Variables	Jews	Homosexuals
Number of victims	As many as six million	5,000-15,000 of which an undetermined number were political prisoners falsely accused of homosexuality
% of population sent to concentration camps	Up to 85% of all Jews in Germany and German occupied countries	Less than 1% of European homosexuals were interned. Over 90% of German “gays” served the Third Reich.
% sent to camps of those who were arrested	Virtually 100% of Jews were arrested and interned in extermination camps	Of all homosexual arrests for sex crimes or political reasons at most 10-15% led to internment in work camps
Destination upon arrest	One of six death camps: Auschwitz-Birkenau, Sobibor, Chelmno, Balzec, Maidanek, and Treblinka	Most pink triangle prisoners (homosexuals) were sent to one of 10,000 work camps.
Reason for arrest	Genocide. Jews were targeted for extermination. Compare to Gypsies, Slavs and other ethnic groups.	Criminal acts. Homosexuals were generally arrested for violations of anti-sodomy laws which pre-dated the Nazi regime. Compare to pickpockets, blackmailers and other behavioral groups.
Number who died in the camps	As many as six million	Probably less than 6,000
Cause of death	Mass executions by firing squads, gas chambers, etc.	Starvation, disease, mistreatment by guards. Homosexuals were never targeted for extermination.
Chance of release	Jews had almost no chance of release.	Homosexuals were released at the completion of their sentences. Many gained early release by convincingly renouncing homosexuality or volunteering for the military.
Use in medical experiments	Jews were used as guinea pigs in horrific experiments which usually resulted in mutilation or death.	Experimentation on homosexuals was to increase the breeding population. Some received a surgical implant designed to increase male hormone levels; some were castrated; some were forced to have sex with female prostitutes. Death was rare and unintended.
Punishment for harboring	Punishment for hiding Jews was death.	There was no punishment for harboring homosexuals. Many homosexuals were protected by high Nazi leaders.
Representation in population of concentration camp guards	There were no known Jewish guards in the concentration camps.	There were many homosexual guards in the camps.
Share of responsibility for the Holocaust	The Jews were not in any way responsible for the Holocaust.	Homosexuals played a large part in the formation and development of the Nazi Party. Disproportionately large numbers of “gays” served in high positions close to Hitler throughout the Third Reich - even after the Roehm purge.
Use of Holocaust “victim status” as a political tool	Jewish groups do not flaunt the yellow star or exploit the Holocaust for political gain.	“Gay” activists have made the pink triangle the very symbol of their movement and regularly invoke the “Gay Holocaust” myth to justify their political demands.
Relationship of Holocaust memorial sponsors and benefactors to victims	Jewish sponsors and benefactors of Holocaust memorials are often family members of victims. Non-relatives still share a 6,000 year ethnic and cultural heritage.	The only bond that links homosexuals in today’s movement to homosexuals interned in Nazi work camps is the common practice of sodomy and a shared sense of social ostracism because of it.

Source: International Committee for Holocaust Truth 225 S. Rio Vista #2, Anaheim CA 92806

Responding to the Revisionists

While appropriation of Holocaust symbolism by homosexual activists has become increasingly more visible over many years, it was only in 1994 that opponents of this strategy began to organize. That was the year when “gays” staged a high-profile “pilgrimage” to the Yad Veshem Holocaust Museum in Jerusalem, to demand a place in the memorial for homosexual victims of the Nazis. They were met in Jerusalem by a contingent of outraged Jewish Holocaust survivors. One heartfelt cry from the crowd captured the essence of their grief;

“My grandfather was killed for refusing to have sexual relations with the camp commandant,” a man screamed. “You are desecrating this place...” (The Jerusalem Post, May 30, 1994).

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

The Jerusalem attempt by “gay” activists to place themselves beside the Jewish people as equals in persecution was not the first action of its kind. However, this single event served to crystallize an awareness in the minds of active and concerned members of the Christian and Jewish communities that a historical revisionist movement of frightening proportions had risen in the United States.

A situation which had once been common knowledge, that Nazi sadism was intimately linked with homosexuality (so much so that Hollywood movies of the 1950's frequently portrayed SS camp guards as homosexuals), was now reversed. The villains had become the victims.

The founding members of the ICHT, some of whom had already begun investigating this phenomenon independently, determined that a comprehensive study of the “Gay Holocaust” revisionist movement was needed.

It was already common knowledge that the pink triangle patch (worn by some homosexuals and other prisoners in Nazi work camps) had been adopted as the very symbol of so-called “gay rights.” Research exposed the fact that exploitation of the Holocaust has virtually become an industry of the American homosexual movement.

A revisionist campaign, subtly conducted since the 1970's (Adam:86), has convinced Americans that the sad experience of a relatively few homosexuals represents the general experience of homosexuals in Nazi Germany. The central role of homosexuals in the creation and administration of the Third Reich, widely documented during and after World War II, is now suppressed in publications by university academics and the media and in Holocaust education.

Origins and Use of the “Gay Holocaust” Myth

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

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

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

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

A Cynical Public Relations Strategy

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

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

Homosexuals are undeserving of such empowerment for three reasons. First, as noted above, their reconstruction of Holocaust history is fraudulent. Second, “gays” cannot legitimately claim to be a distinct Holocaust victim group when so many of the victimizers were also homosexual. Whatever moral authority “descendants” of homosexual victims might have is offset by the high-level participation of homosexuals in Nazi atrocities. Third, unlike Jewish ethnicity, homosexuality is not morally neutral. Even if it were as prevalent as homosexual activists claim, “gay” victimization by the Nazis would not legitimize homosexual conduct. And this, after all, is the point of claiming victim status for homosexuals: the “appropriation of the Holocaust, through the emotion of sympathy, in order to ‘manipulate this widely understood, deeply felt record of organized hate for their own parochial purposes’” (Katz, *The Holocaust in Historical Context*, I:522); i.e. to get society to accept and excuse behavior which it otherwise would not tolerate.

Success of the “Gay Holocaust” Myth

There are currently more than 100 Holocaust memorial organizations around the world. The New York-based Association of Holocaust Organizations lists 96 member groups. Most of these are in the United States, the largest and most influential being the United States Holocaust Memorial Museum in Washington D.C..

From its initial opening in 1993, The U. S. Holocaust Memorial has been heavily influenced by gay activists. According to one “gay” publication, the choice of opening day was “perhaps not coincidentally the day after the Gay, Lesbian, Bi and Transgendered March on Washington” (The Lavender Network, September, 1993). An April 23 dedication ceremony included speeches by “Burrett Brick, executive director of Gay and Lesbian Jewish Organizations...[and] Paulette Goodman, past president of Parents and Friends of Lesbians and Gays” (ibid.).

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

Presently at the Washington museum, homosexuals are honored as Nazi victims in a permanent display and with special projects. The New York Times (June 26, 1995) highlighted one such project

in a news story. Museum patrons were given identification cards of alleged homosexual camp inmates to carry with them through the museum. A fact sheet provided by the museum offered this description: "...as the visitor descends into the representation of the depths of the holocaust, he or she will discover the persecution and fate of his or her silent companion." The project was inaugurated with a special Congressional preview featuring, among others, homosexual Congressman Gerry Studds of Massachusetts.

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

New Holocaust memorials are currently under construction in Boston and New York City. Both organizations have planned "Gay Holocaust" exhibits similar to those in Washington. The New England Holocaust Memorial is headed by a committee which includes several homosexual activists. According to in newsweekly (October 22, 1995), which bills itself as "New England's Gay, Lesbian and Bisexual Newspaper," activists Gary Cohen and Kenneth Freed co-chair a "gay and lesbian committee...involved with the project since 1993."

The New England memorial was dedicated on October 21, 1995 with a ceremony in Boston's Union Street Park across from City Hall. The unfinished monument of six steel and glass towers includes an inscription honoring homosexuals as Nazi victims. Cohen contends that homosexuals who contributed to this project "are not necessarily doing it for political purposes" but this year's "Gay Pride Week" in Boston featured a high-profile "candlelight procession" to the memorial. The participants were asked to "wear the pink triangle" (ibid.).

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

Other Holocaust education projects have embraced the "Gay Holocaust" myth. Probably the best known of these is the highly publicized Anne Frank Exhibit, which has been touring the United States for several years ("Anne Frank in the World 1929-1945" brochure).

A Growing Threat

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

An attempt by an ICHT member to contact the Council members via the Internet led to a web site inviting homosexuals to Berlin to attend the EuroGames. In my recent visit to the Dachau concentration camp I was unpleasantly surprised to find on display a three-foot pink granite triangle engraved with a message honoring homosexuals.

Are Homosexuals “Buying” a Place in the Holocaust?

Gay influence in the Holocaust education establishment is enhanced by sizable financial donations from the homosexual community. Helped by Clinton administration insider and Hollywood gay activist David Mixner, fundraising efforts have yielded more than \$1 million for the Washington museum (Bay Windows, August 12, 1993, Echo Magazine, undated).

Boston-area homosexuals also donated over \$1 million for the New England Holocaust Memorial (in newsweekly, October 22, 1995). These donations are apparently made with strings attached, since most of the funding appears to be dedicated to increasing the visibility of homosexuals in Holocaust education. For example, the Washington museum has budgeted \$1.5 million to fund a search for gay concentration camp survivors in Europe. Mueller has spent much time in Europe conducting this research, assisted by Steven Spielberg's Shoah Foundation.

Shoah Foundation recently received a \$1 million grant from the federal government to assist Spielberg's oral history film project on the Holocaust. His part in Mueller's project is “conducting taped oral histories with gay survivors” (Echo Magazine, undated). Spielberg's participation in the Mueller project coincides with his formation of Dreamworks Movie Studios along with reputed homosexual David Geffin. Geffin, named by Spy magazine (admittedly a somewhat questionable source) as the head of “Hollywood's Gay Mafia,” is the billionaire financier of gay causes, including a part in President Clinton's push for “gays in the military” (Miller:534).

If homosexuals are “buying into” the Holocaust, their purchase is being subsidized by the U. S. government. The \$1 million grant to the Shoah Foundation is just a small part of the massive federal funding of Holocaust education. The very ground on which the U. S. Holocaust museum sits, described by The Washington Post as “a prize piece of federal land” (April 18, 1993), was donated by the government.

In its initial operating year alone the Washington museum received an additional \$21.7 million in taxpayer funding. Taxpayers may be funding the New York museum to the tune of more than \$100,000 per day (Forward, April 26, 1994).

Schoolchildren Indoctrinated by One-Sided History

In a Washington Post (April 18, 1993) article announcing the opening of the U.S. Holocaust Museum, Holocaust Council director Sara Bloomfield said of the purpose of the museum:

“Remembrance is not enough....All of us are deeply and perhaps naively committed to the potential of the museum to change the world.”

Museum director Jeshajahu Weinberg echoed these sentiments in the same article, saying that the Holocaust education at the museum “is imbued with moral lessons.” A later Washington Post (April 17, 1994) story reported that nearly 2 million visitors had toured the museum in its first year, 90,000 of whom were schoolchildren on field trips.

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

“The museum's work with children will get a massive push from a five-year pilot project designed to help students use the museum to understand more about prejudice and racism. The undertaking [is] funded by a \$1 million grant from the Fannie Mae Foundation [a government agency] (emphasis added). Teaching children about prejudice at Holocaust museums promotes acceptance of homosexual behavior. This propaganda should be of concern to parents whose children tour the museum.”

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

A correlation between homosexuality and Nazism is well documented by historians, yet it is ignored, even suppressed, by leading Holocaust education organizations. Holocaust Council founding chairman Miles Lerman lamented to the homosexual newspaper Bay Windows that finding information about “Gay” Holocaust victims for the U. S. Holocaust museum was very difficult. “We need more artifacts, more than anything else, pertaining to gays....I cannot tell you how hard I worked to get data on gays. I don't know why but we have very, very little” (Bay Windows, August 12, 1993).

The dearth of evidence supporting a “Gay Holocaust” speaks for itself. In contrast, finding evidence that a disproportionately large number of Nazi leaders were homosexuals is as easy as a trip to the local library. Many highly respected historians have noted this correlation. [A full discussion of homosexuality in the Nazi Party can be found in sections one and two of *The Poisoned Stream*.]

Growing Opposition

The formation of the International Committee for Holocaust Truth in 1996 established, for the first time, a vehicle for organized opposition to the “Gay” Holocaust fraud. Early in 1997 members of the ICHT learned that the House Interior Subcommittee on Appropriations would soon be reviewing its funding for the U.S. Holocaust Museum.

The Committee determined to send representatives to the hearing. Thus, on March 5th, 1997, a small delegation led by Rabbi Yehuda Levin of New York traveled to Washington D.C. and testified before the subcommittee on behalf of the ICHT. The ICHT delegation submitted a written report which summarized its position. Rabbi Levin, who also testified in his additional capacity as a representative of the Union of Orthodox Rabbis of the U.S. and Canada and the Rabbinical Alliance of America (together representing over 1,000 Rabbis) offered the following oral testimony:

“While we state most fervently G-d Bless America and we appreciate the tremendous compassion and generosity of the U.S. Government which gives over 20 million taxpayer dollars to the Holocaust museum we however feel that Congress and most Americans are unaware that various exhibits attempt to draw a false comparison between homosexuals and Jewish victims of the Holocaust. Forgive me, but attempting to create a moral equivalency between Jews who died for their religion – their credo being: ‘To be a nation of priests and holy people’ -- and to compare that to the bedroom misbehavior of a small group is odious and dishonest. It is intellectual sodomy. It is killing us twice. It desecrates the memory of those who were murdered.

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

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

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

In New York City, site of a Holocaust memorial under construction (due to open in September, 1997), organized opposition is also growing. Dr. Howard Hurwitz, Chairman of the ICHT and President of the Family Defense Council is leading a campaign to force the New York museum to abandon its plans to honor homosexuals as victims. Through Hurwitz’s persistent efforts, including many personal letters to influential Christian and Jewish leaders, a number of organizations have officially joined his crusade.

Liberal Jews Embrace Gay Agenda

Sadly, the success of “Gay Holocaust” distortions has too often occurred with the help of well-intentioned but uninformed Jews, misled by Jewish “gay” activists. This misrepresentation of history to their own people is a common tactic for gaining political support for “gay rights” from Jews. A leading offender in this regard is the World Congress of Gay and Lesbian Jewish Organizations. Their Fall 1996 newsletter *World Congress Digest*, boasts of an appearance by Dr. Klaus Mueller at Congregation Chevrei Tikva in Cleveland, Ohio. This event, part of “Cleveland’s Inter-faith Lecture Series” was titled “Homosexuals Under Nazi Tyranny” (p. 2).

What’s worse, Jewish “gay” activists indoctrinate Jewish schoolchildren as well. Dan Nimrod, an observant Canadian Jew, quotes from a newspaper report in his article “Jews and Blacks: Spare us the comparison — Gays and lesbians are not our bedfellows.”

Herzliah High School students in Snowdon took part in a three-day conference on the theme of “No Tolerance for Intolerance,” in which issues of homosexual rights, racism and extremism and sexual equality were discussed. The conference was organized by the B’nai Brith Canada Youth League for Human Rights; the event included skits acted out by students to demonstrate stereotyping of ethnic groups and homosexuals....[And a presentation] by Michael Chervin and Robbie Sanders, of the Jewish homosexual and bi-sexual group Yachdav. The article relates that these activists made an undisguised appeal for the young people to support of “gay rights” out of sympathy for “gays” who suffer “discrimination and homophobia.”

Nimrod responds, “One cannot help feeling deep sympathy for such an outpouring of anguish by one’s own co-religionists, who appeal to one’s innermost sentiments of fairness.” He adds, however, “It is...very strange that an organization which ironically calls itself B’nai Brith, meaning: ‘Children of the Covenant,’ would initiate a campaign among Jewish youth to defy the Covenant on family purity and sexual orientation which guided the Jewish people for the past 3,300 years. Once upon a time, Jews were envied because of their reputable family purity and social morality!” (The Suburban, Montreal, Canada, March 27, 1996).

Conclusion

The exploitation of the Holocaust by homosexuals is perhaps today’s most audacious distortion of history. Not only because “gays” (against all evidence) are now routinely defined as a victim class, but because the actual events occurred such a relatively short time ago. Indeed, this may prove the undoing of “Gay Holocaust” revisionists if their version of these events becomes widely known.

Many Holocaust survivors and other witnesses are still alive. For this reason it is important that materials (such as this book) which expose the homosexual/Nazi connection be broadly disseminated. The urgency of the need is greater since we now know that the “official” record (the videotaped interviews of survivors) is being compiled by the “gay”-influenced Shoah Foundation.

A final word about the importance of this issue. We have all heard the outcry against so-called deniers who claim the Holocaust never occurred. Ironically, “Gay Holocaust” revisionism, which

has engendered no popular outcry, represents a far greater insult to historical integrity and to the Jewish people. The absurdity of denying the Holocaust is self-evident. Yet, even if successful, this revision would merely deny a historical event. In contrast, “Gay Holocaust” revisionists rob Jews of more than a memorial to their dead; they deny the cause for which they were persecuted - their ancient moral code – and celebrate its very antithesis.

Samuel Igra claimed (and the historical record supports him) that the Jews were killed in the Holocaust because their Biblical law and three millennia of tradition condemned sexual perversion, of which the Nazis were undeniably practitioners. What, then, could be more insulting to the Jews than raising homosexuals as a class to a place of honor as Holocaust victims?

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