

Chapter One:

**THE HOMOSEXUAL ROOTS
OF THE NAZI PARTY**

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

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

At the door of the *Bratwurstgloeckl*, a tavern frequented by homosexual rough necks and bully-boys, Roehm turned in and joined the handful of sexual deviants and occultists who were celebrating the success of a new campaign of terror. Their organization, once known as the German Worker's Party, was now called the *Nationalsozialistische Deutsche Arbeiterpartei*, The National Socialist German Worker's Party — the Nazis.

Yes, the Nazis met in a “gay” bar.

It was no coincidence that homosexuals were among those who founded the Nazi Party. In fact, the party grew out of a number of groups in Germany which were centers of homosexual activity and activism. Many of the characteristics, rituals, symbols, activities and philosophies we associate with Nazism came from these organizations or from contemporary homosexuals. The extended-arm “*Sieg Heil*” salute, for example, was a ritual of the *Wandervoegel* (“Wandering Birds” or “Rovers”), a male youth society which became the German equivalent of the Boy Scouts. The *Wandervoegel* was started in the late 1800s by a group of homosexual teenagers. Its first adult leader, Karl Fischer, called himself “*der Fuehrer*” (“the Leader”) (Koch:25f). Hans Blueher, a homosexual Nazi philosopher and important early member of the *Wandervoegel*, cited a sensation in 1912 with publication of The German Wandervoegel Movement as an Erotic Phenomenon, which told how the movement had become one in which young boys could be introduced into the homosexual lifestyle (Rector:39f). The *Wandervoegel* and other youth organizations were later merged into the Hitler Youth (which itself became known among the populace as the “Homo Youth” because of rampant homosexuality. - Rector:52).

Many of the Nazi emblems, such as the swastika, the double lightning bolt “SS” symbol, and even the inverted

triangle symbol used to identify classes of prisoners in the concentration camps, originated among homosexual occultists in Germany (some, such as the swastika, are actually quite ancient symbols which were merely revived by these homosexual groups).

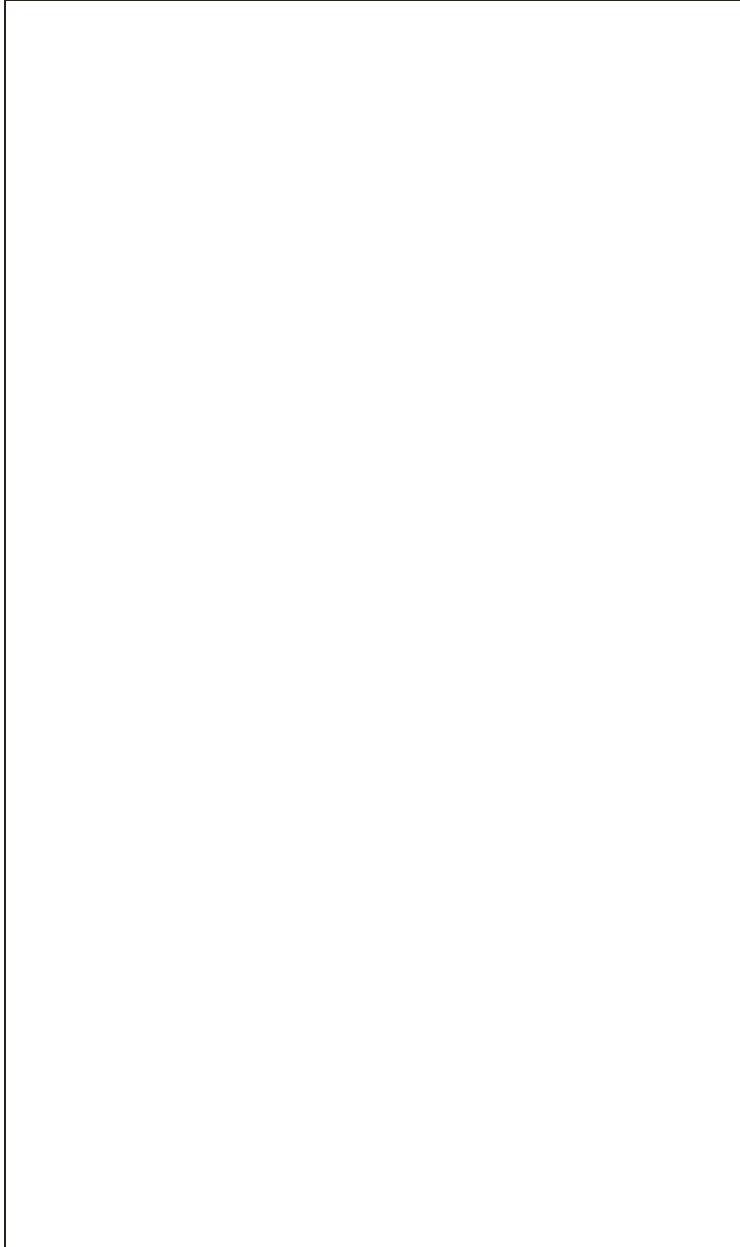
In 1907, Jorg Lanz Von Liebenfels, a former Cistercian monk whom the church excommunicated because of his homosexual activities (Sklar:19), flew the swastika flag above his castle in Austria (Goodrick-Clarke:109).

After his expulsion from the church Lanz founded the *Ordo Novi Templi* (“Order of the New Temple”) which merged occultism with violent anti-Semitism. A 1958 study of Lanz, *Der Mann der Hitler die Ideen gab* (“The Man Who Gave Hitler His Ideas”), by Austrian psychologist Wilhelm Daim, called Lanz the true “father” of National Socialism.

List, a close associate of Lanz, formed the Guido von List Society in Vienna in 1904. The Guido von List Society was accused of practicing a form of Hindu Tantrism which featured sexual perversion in its rituals. This form of sexual perversion was popularized in occult circles by a man named Aleister Crowley who, according to Hitler biographer J. Sydney Jones, enjoyed “playing with black magic

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Ernst Roehm, Supreme Commander of the dreaded SA Brownshirts.
Yad Vashem



Cover of Guido von List's book, The Secret of the Runes, 1908. The Nazis adopted many of these symbols.

and little boys” (J. S. Jones:123). List was “accused of being the Aleister Crowley of Vienna” (ibid.:123). Like Lanz, List was an occultist; he wrote several books on the magic principles of rune letters (from which he chose the “SS” symbol). In 1908, List “was unmasked as the leader of a blood brotherhood which went in for sexual perversion and substituted the swastika for the cross” (Sklar:23). The Nazis borrowed heavily from List’s occult theories and research. List also formed an elitist occult priesthood called the *Armanen Order*, to which Hitler himself may have belonged (Waite, 1977:91).

The Nazi dream of an Aryan super-race was adopted from an occult group called the *Thule Society*, founded in 1917 by followers of Lanz and List. The occult doctrine of the *Thule Society* held that the survivors of an ancient and highly developed lost civilization could endow Thule initiates with esoteric powers and wisdom. The initiates would use these powers to create a new race of Aryan supermen who would eliminate all “inferior” races. Hitler dedicated his book, *Mein Kampf*, to Dietrich Eckart, one of the *Thule Society* inner circle and a former leading figure in the German Worker’s Party. (Schwarzwalder:67). The various occult groups mentioned above were outgrowths of the Theosophical Society, whose founder, Helena Petrovna Blavatsky, is thought by some to have been a lesbian (Webb:94), and whose “bishop” was a notorious pederast named Charles Leadbeater.

The SA Brownshirts or *Sturmabteilung* (“Storm Troopers”) were largely the creation of an other homosexual, Gerhard Rossbach (Waite, 1969:209). Rossbach formed the *Rossbachbund* (“Rossbach Brotherhood”), a homosexual unit of the *Freikorps* (“Free Corps”). The *Freikorps* were independent inactive military reserve units which became home to the hundreds of thousands of unemployed World War I veterans in Germany. Rossbach also formed a youth organization under the *Rossbachbund*,

calling it the *Schilljugend* (“Schill Youth”) (ibid.:210). Rossbach’s staff assistant, Lieutenant Edmund Heines, a pederast and murderer, was put in charge of the *Schilljugend*. The *Rossbachbund* later changed its name to Storm Troopers (in honor of Wotan, the ancient German god of storms. - Graber:33). Rossbach seduced Hitler’s mentor, Ernst Roehm, into homosexuality. It was under Roehm’s leadership that the Brown shirts became notorious for brutality.

Famous events in Nazi history are also linked to homosexuality; events such as the burning of the German Reichstag in 1932, the 1938 pogrom called *Kristallnacht*, and the 1944 attempt on Hitler’s life. Even the enduring image of Nazi book-burning, familiar to us from news reels of the 1930s, was directly related to the homosexuality of Nazi leaders. The first such incident occurred four days after Hitler’s Brown shirts broke into Magnus Hirschfeld’s Institute for Sexual Research in Berlin on May 6, 1933. On May 10 the Nazis burned thousands of books and files taken in that raid. The Institute had extensive records on the sexual perversions of numerous Nazi leaders, many of whom had been under treatment there prior to the beginning of the Nazi regime. Treatment at the Sex Research Institute was required by the German courts for persons convicted of sex crimes. Ludwig L. Lenz, who worked at the Institute at the time of the raid but managed to escape with his life, later wrote of the incident:

Why was it then, since we were completely non-party, that our purely scientific Institute was the first victim which fell to the new regime? The answer to this is simple...We knew too much. It would be against medical principles to provide a list of the Nazi leaders and their perversions [but]...not ten percent of the men who, in 1933, took the fate of Germany into their hands, were sexually normal...Our knowledge of such intimate secrets regarding members of the Nazi Party and other documentary ma-

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Among the burning literary works deemed unacceptable by the Nazis were hidden thousands of files documenting the perversions of Nazi leaders.

rial — we possessed about forty thousand confessions and biographical letters — was the cause of the complete and utter destruction of the Institute of Sexology. (Haberle:369).

The attack on the Sex Research Institute is often cited as an example of Nazi oppression of homosexuals. This is partly true, but as we shall see, the “oppression” fits into a larger context of internecine rivalry between two major homosexual groups. Magnus Hirschfeld, who headed the Institute, was a prominent Jewish homosexual. Hirschfeld also headed a “gay rights” organization called the Scientific-Humanitarian Committee (SHC), formed in 1897 to work for the repeal of Paragraph 175 of the German legal code, which criminalized homosexuality (Kennedy:230). The organization was also opposed to sadomasochism and pederasty, two of the favorite practices of

the military, Roehm-style homosexuals who figured so prominently in the early Nazi Party. Hirschfeld had formed the SHC to carry on the work of the pioneer "gay rights" activist, Karl Heinrich Ulrichs (1825-1895). Ulrichs had written against the concept of "Greek love" (pederasty) advocated by a number of other homosexuals in Germany.

One such advocate was Adolf Brand, who formed the *Gemeinschaft der Eigenen* ("Community of the Elite") in 1902. The *Gemeinschaft der Eigenen* inspired the formation in 1920 of the German Friendship League, which changed its name in 1923 to the Society for Human Rights. The leaders of this group were instrumental in the formation and the rise of the Nazi Party. Adolf Brand published the world's first homosexual periodical, *Der Eigene* ("The Elite" - Oosterhuis and Kennedy:cover). Brand was a pedagogue, child pornographer and anti-Semite, and, along with many homosexuals who shared his philosophies, developed a burning hatred of Magnus Hirschfeld and the SHC. When Hirschfeld's Sex Research Institute was destroyed, the SA troops were under the general command of Ernst Roehm, a member of Brand's spinoff group, the Society for Human Rights.

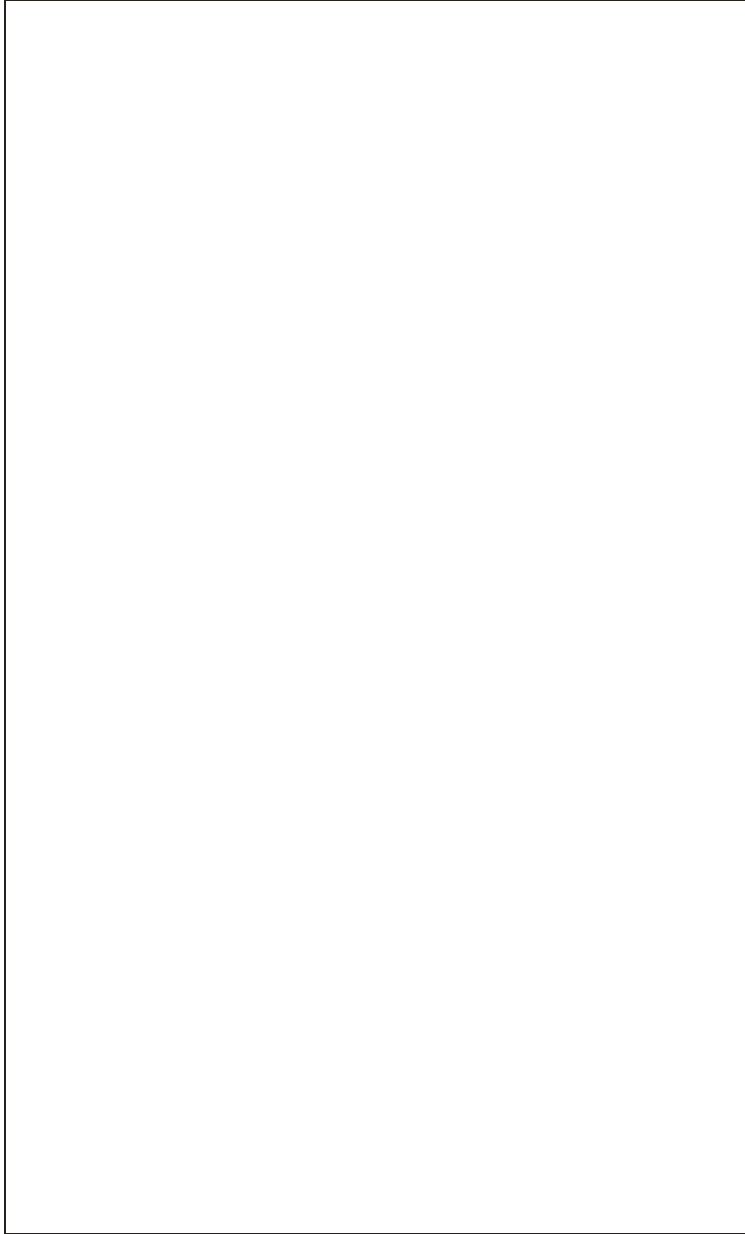
The Divided Movement

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

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

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

A researcher of the homosexual movement Gordon Westwood writes that masculine homosexuals “deplore [effeminate] behavior,” many considering effeminate homosexuals “repulsive” (Westwood:87). Another researcher, H. Kimball Jones, reports that reaction to “Fems” is often violent in the general homosexual community. “[They label them] ‘flaming faggot’ or ‘degenerate fag,’” with one homosexual exclaiming, “You know, I loathe these screaming fairies” (H.K.Jones:29). Jay and Young’s 1979 examination of the American homosexual movement, The Gay Report, contains numerous personal statements by masculine homosexuals critical of effeminacy. “Fem behavior can be vicious and destructive, demeaning to women and gay men,” says one. Another asserts, “To me someone who is ‘femme’ is a self-indulgent...petty, scheming, gos-



Adolf Brand mocks the effeminacy of Magnus Hirschfeld and the "Fems" of the Scientific Humanitarian Committee in this issue of *Der Eigenet* titled "The Auntie."

sippy gay being whose self-image has been warped and shaped by unfortunate family situations” (Jay:294ff).

The most hostile to “Femmes” are precisely those homosexuals who deem themselves the most “masculine.” In The Homosexual Matrix, C.A. Tripp writes that “[f]ar to the other extreme, there are a number of utterly masculine, sometimes supermasculine homosexuals.... They are obsessed with every thing male and eschew any thing weak or effeminate.... Unquestionably they represent the epitome of what can happen when an eroticized maleness gains the full backing of a value system that supports it” (Tripp:92). Cory and Le Roy, in their detailed discussion of homosexual culture, describe the scene in a typical American “leather bar”:

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

Reading this description, one can imagine oneself looking into Munich’s *Bratwurstgloeckl* tavern, where the Brownshirts congregated, and finding the same cast of characters -- only wearing different costumes.

This contrast of homosexual types is not simply a phenomenon of modern society. Greenberg writes about homosexuality among the Germans of the first centuries A.D.:

As war became more important to the Germans, the male warriors and their culture became dominant, and the status of women declined. Effeminacy and receptive homosexuality were increasingly scorned and repressed....The effeminate homosexual...was depicted as a foul monster....this stigmatization did not extend to active male homosexuality. [Later, acceptability of masculine-oriented homosexuality declined under Christianity, which] was officially opposed to all forms of homosexuality (Greenberg:249f).

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

The “Butches,” on the other hand, were masculine homosexuals. They were militarists and chauvinists in the Hellenic mold. Their goal was to revive the pederastic military cults of pre-Christian pagan cultures, specifically the Greek warrior cult. They were often vicious misogynists and sadists. Their leaders included Adolf Brand and Ernst Roehm. The “Butches” reviled all things feminine. Their ideal society was the *Maennerbund*, an all-male “comradeship-in-arms” comprised of rugged men and boys (Oosterhuis and Kennedy:255). In their view, heterosexuals might be tolerated for the purpose of continuing the species, but effeminate homosexuals were considered to be subhuman, and thus intolerable.

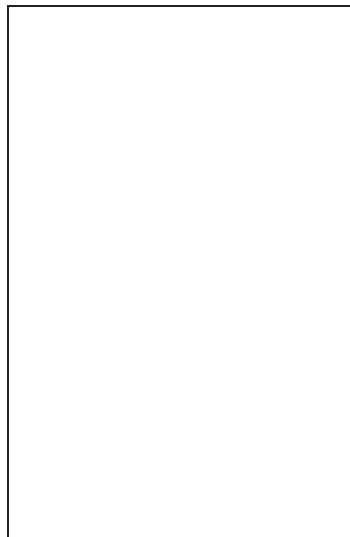
Most of the estimated 1.2 to 2 million homosexuals in Germany at the time of the Third Reich undoubtedly fit

somewhere between the two extremes of the movement. This may explain the fact that less than 2% of this population were prosecuted under anti-sodomy laws by the Nazis (Cory and LeRoy estimate that “Fems” make up 5-15% of male homosexuals. Cory and LeRoy:73). Most of those who were prosecuted can be shown to fit the profile of the “Fems.” Kurt Hiller, a ranking member of the SHC who later succeeded Hirschfeld, “estimated that 75 percent of the male homosexuals sympathized with the parties of the Right” (Johanson in Friedlander:233).

In his introduction to The Men with the Pink Triangle, the supposed testimony of a former pink triangle prisoner at the Flossenburg concentration camp, translator David Fernbach confirms that the “Butch/Fem” conflict was at the heart of the Nazi hatred of the “pink triangles.” He writes,

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

This, then, is the explanation for the paradox of the Nazi persecution of homosexuals. It is found in the his-



tory of two irreconcilable philosophies linked by a common sexual dysfunction. The roots of this conflict extend back into the eighteenth century and span a 70-year period which saw the rise of homosexual militancy in the movement that gave Nazism to the world.

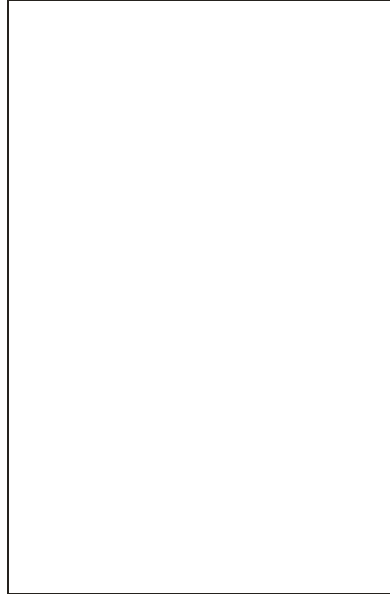
One final item before we move to the next section. It should by this time be apparent to the reader that lesbians did not have a major part to play in Nazism, but they were not completely absent from the Party. Herzer writes that “Claudia Schoppmann has recently shown that prior to 1933, there were Nazi adherents among the leading lesbians in the homosexual emancipation movement. As an example she names the case of Elsbeth Killmer, a leading editor of the most important lesbian periodical of that time, *Die Freundin*, who was active in the Nazi organization *NS-Frauenschaft* early on” (Herzer:221f).

Karl Heinrich Ulrichs

The “grand father” of the world “gay rights” movement was a homosexual German lawyer named Karl Heinrich Ulrichs (1825-1895). At the age of 14, Ulrichs was seduced by his riding instructor, a homosexual man about 30 years old (Kennedy in Pascal:15). Observers familiar with the apparently high correlation between childhood sexual molestation and adult homosexuality might conclude that this youthful experience caused Ulrichs to become a homosexual. Ulrichs himself, however, arrived at a hereditary rather than an environmental explanation for his condition. In the 1860s Ulrichs began advancing a theory that defined homosexuals as a third sex. He proposed that male homosexuality could be attributed to a psycho-spiritual mix-up in which a man’s body came to be inhabited by a woman’s soul (and vice-versa for females). He called members of this third sex “*Urnings*” (male) and “*Dailings*” (female). Since homosexuality was an inborn condition, he reasoned,

it should not be criminalized.

Although Ulrichs was to be unsuccessful in changing the laws against homosexuality, his efforts did encourage widespread political activism. One early follower, a German-Hungarian writer named Benkert (under the pseudonym, Karoly Maria Kert beny), coined the term “homosexual” in an anonymous open letter to the Prussian Minister of Justice in 1869 (Lauritsen



and Thorstad:6). Steakley writes that prior to this, homosexuals were known as sodomites, pederasts, or “‘Knabenschaender’ (literally, ‘boy-ravishers’)” (Steakley:13). The first psychiatric study of homosexuality in Germany was published in 1869 as the result of Ulrichs’ efforts. It advocated the decriminalization of homosexuality in favor of medical treatment (Oosterhuis and Kennedy:13).

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

theory, and graphically illustrates the mentality of the “Fems”:

Apart from the womanly direction of our sexual desire, we Uranians bear another womanly element within us which, it appears to me, offers proof positive that nature developed the male germ within us physically but the female spiritually. We bear this other womanly element from our earliest childhood on. Our character, the way we feel, our entire temperament is not manly, it is decidedly womanly. This inner womanly element is outwardly recognizable by our outwardly apparent womanly nature (Fee:37).

Ulrichs was publicly opposed to sadomasochism and pedophilia (perhaps because of his own molestation as an adolescent). He wrote against the concept of “Greek love” and considered “sexual attraction to the prepubertal to be a sickness.” In his attempts to repeal Paragraph 175 of the German Penal Code, Ulrichs advocated more stringent laws against pedophilia. Ulrichs’ condemnation of man/boy sex, however, extended only to prepubescent boys. As the following quote from his publication *Forschungen Ueber das Raetsel der mannmannlichen Liebe* (“Investigation of the Enigma of Homosexual Love”) reveals, Ulrichs was not opposed to sex between men and boys who were “sexually mature.”

The Urning is not by a hair’s breadth any more dangerous to immature boys than the genuine man is to immature girls. For the rest, I gladly leave the child molester to his deserved punishment by the law. Let the integrity of a will-less minor be sacred to every Urning. I have no defense for whoever touches it. Therefore, let the seduction of immature boys, I grant it completely, be a punishable indecent act (Ulrichs:16).

This distinction between mature and immature boys was lost on many who followed the rise of the homosexual movement in Germany. For example, Friedrich Engels, in a letter to Karl Marx about a book Ulrichs had written, said, "The pederasts start counting their numbers and discover they are a powerful group in our state. The only thing missing is an organization, but it seems to exist already, though it is hidden" (Plant:38). Engels considers Ulrichs a pedagogue despite his arbitrary age restriction for sex with boys.

Ulrichs' political activities paved the way for a large and powerful homosexual movement which grew both in numbers and in political and social influence in pre-Nazi Germany. Barely a quarter of a century after his death in 1895, homosexuality would become openly widespread in the Germany of the Weimar Republic era. Cities such as Munich and Berlin would become international Meccas for the practitioners of all forms of sexual perversion. As William Manchester observed in *The Arms of Krupp* "Wilhelmine Culture's emphasis on masculinity had produced a generation of perverts. Abroad, sodomy was delicately known as 'the German vice'" (Manchester, 1968:232).

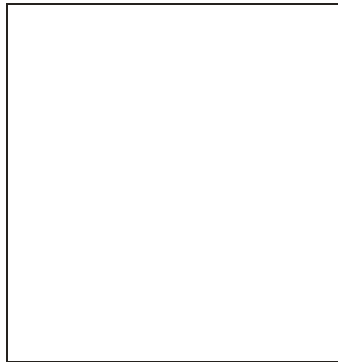
Samuel Igra, a German Jew who published *Germany's National Vice* in 1945 (a study of homosexual influences in Germany), commented on the rise of homosexuality after the turn of the century:

In Germany these unnatural vices became a veritable cult among the ruling classes. In 1891 the well-known German psychiatrist, Krafft-Ebbing, one of the great pioneers in that branch of psycho-pathology, published a book entitled *Psychologia Sexualis* in which he declared that sex perversion in Germany was alarmingly on the increase. Commissioner Hans von Tresckow, who was head of a special branch of the Criminal Police Department in Berlin from 1905 to 1919, has published the following in his memoirs:

I can confirm the statement (made by Krafft-Ebbing) that homosexual groups have been steadily on the increase in recent decades, especially in the big cities. At the present time in Berlin there are for certain more than one hundred thousand persons who are addicts of this practice. They are closely banded together and even have their own paper, *Die Freundschaft*, which appears regularly and defends their interests" (*Von Fuesten and An deren Sterblichen*, by Hans von Tresckow, p. 110. F. Fontane & Co. Berlin. 1922) [Igra:27f].

Magnus Hirschfeld and the SHC

Ulrichs' successor Magnus Hirschfeld was a prominent Jewish physician and homosexual. Dr. Hirschfeld, along with two other homosexuals, Max Spohr and Erich Oberg, joined together to form the *Wissenschaftlich-Humanitaeres Komitee* ("Scientific-Humanitarian Committee"). As we



Magnus Hirschfeld

have noted, the SHC was dedicated to two goals: 1) to carry on Ulrichs' philosophy and works and 2) to work for the legitimization of homosexuality by the German public via the repeal of Paragraph 175, the German law which criminalized homosexual conduct (Steakley:23f). Homosexualist historian Richard Plant writes,

It would be hard to overestimate Hirschfeld's importance...He became the leader of several psychological and medical organizations, the founder of a unique institute for sexual research...He also founded the 'Yearbook for Intersexual Variants,' which he edited until 1923 (Plant: 28-29).

Hirschfeld was originally committed to Ulrichs' "third sex" theory but he later abandoned this idea. Still, Hirschfeld remained true to many of the rest of Ulrichs' theories, building upon them through the work of the Scientific-Humanitarian Committee, whose efforts he directed toward the political goal of decriminalizing homosexuality. Hirschfeld coined the term "transvestite," which has become the accepted label for both men and women who compulsively costume themselves as members of the opposite sex (J. Katz:210).

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

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

man in his sixties...recited a poem...to a sixteen year old youth, full of yearning...I turned to Laurent, who was the only kindred spirit in this pack of lemurs, "Tell me, haven't you noticed that we're in a downright brothel here?" (Blueher in Mills:160f).

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

Hoping to use the argument that homosexuality is congenital to justify its decriminalization, Hirschfeld tried desperately to legitimize his "third-sex" theory and homosexuality generally (ibid.:410). He formed the Sex Research Institute of Berlin, which opened its doors on July 1, 1919. Its purpose was in part to provide legal services for men arrested for violating Paragraph 175 but also to legitimize the view of homosexuality as a medical condition (Bianco:64). In that same year, Hirschfeld produced the first pro-homosexual film "*An ders als die Andern*" (Different from the Others) in which he appeared briefly (ibid.).

The Sex Research Institute, housed in a Berlin mansion purchased by Hirschfeld, assimilated the SHC's massive collection of books, photographs and medical documents and began a campaign to make itself "respectable" in German society. According to Plant, "attending physicians of-

ferred various kinds of sexual counseling...treated people for venereal diseases...[and gave] advice on abortion procedures.” The fact that many Nazi leaders were treated at the Sex Research Institute led the Institute’s Assistant Director, Ludwig L. Lenz, to conclude that its destruction by the Nazis in 1933 was for the purpose of destroying evidence of Nazi pervasions (see above).

For many years the Scientific-Humanitarian Committee was the largest and most influential homosexual organization in the German “gay rights” movement. In 1914, it had one thousand members (Steakley:60). But homosexuality in Germany was much more prevalent than the size of the membership of the SHC would suggest. Not surprisingly, one of the early goals of the SHC was to find out how many homosexuals there were in the German population. In what may have been the world’s first survey of its kind, the SHC distributed 6611 questionnaires to Berlin students and factory workers in 1903. The results were published the following year in the *Jahrbuch* (“Yearbook”) and showed that 2.2% of the German male population admitted to being homosexual (ibid.:33).

The New Helenes

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

Happily, some boy-lovers were already speaking out in opposition to Hirschfeld in Berlin at the beginning of this century...[Der Gemeinschaft] Der Eigne, mostly bisexual and/or boy-lovers, opposed the “third sex” view of homosexuality. Seeing the “love of friends” as a mas-

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Hel lenism-inspired statue in the House of Ger man Art is part of a tour
of Berlin given to Mus so lini by Adolf Hit ler in 1937.

line virtue, they urged a re birth of the Greek ideal (Kennedy:17f).

This “Greek ideal” was a cul ture of pederastic male supremacy. Male homosexuality, especially between men and boys, was con sid ered a vir tue in Hel lenic (Greek) so ci ety. In sev eral of his Dialogues, Plato serves as an apol o gist for ped er asty, and ap par ently con sid ered man/boy sex to be superior to heterosexual relations. As author Eva Cantarella notes in Bisexuality in the Ancient World, “Plato makes clear in the Symposium that it was perfectly ac cept able to court a lad, and ad mi ra ble to win him...Ped er asty did not lurk in the shad ows of Greek life, it was out in the open” (Greenberg:148, 151). Cantarella re views the lit er a ture of the pe riod, in clud ing Plato’s writ ings. She writes that Plato developed a theory “of the ex is tence of two dif fer ent types of love: the love in spired by the heav enly Aph rodite, and the love inspired by the com mon Aphrodite.” Only “pederastic court ship,” notes Cantarella, re flected the “heavenly” form of love (Cantarella:59). In his Sym po sium, Plato ex pounds this the ory:

[Ho mo sex ual] boys and lads are the best of their gen era tion, be cause they are the most manly. Some peo ple say they are shame less, but they are wrong. It is not shame less ness which in spires their be hav ior, but high spirit and man li ness and vi ril ity, which leads them to wel come the so ci ety of their own kind. A strik ing proof of this is that such boys alone, when they reach maturity engage in pub li c life. When they grow to be men, they be come lov ers of boys, and it re quires the com pul sion of con ven tion to over come their natu ral dis in cli na tion to mar riage and procreation; they are quite content to live with one an other un wed (ibid.:60).

Cantarella writes that “[t]he gen der which at tracted and tem pted Soc ra tes was the male sex” as well. She cites an-

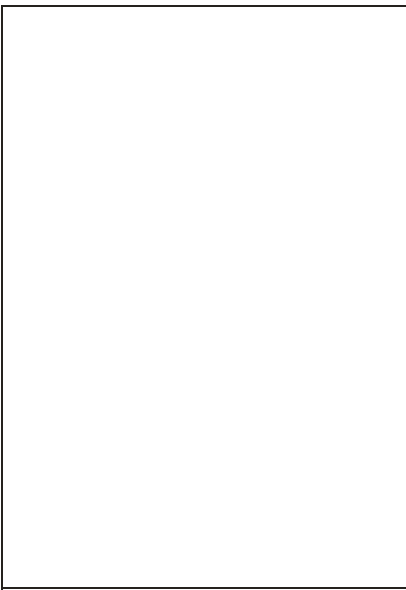
other of Plato's dialogues in which Socrates falls in love with Cydias, a school boy, proclaiming "[I] caught fire, and could possess my self no longer" (ibid.:56ff).

Voltaire may have had both of these men in mind when he once remarked of the propensity of classical philosophers, "Once, a philosopher, twice, a sodomite!" (Grant, 1993:28). To be fair, however, the characterizations of Plato and Socrates as pederasts is hotly contested by many historians.

In the defense of the philosophers it must be noted that Plato, whose writings provide our only evidence for speculating on the life of either man, wrote mostly in dialogue. It is thus difficult to know to what extent he agreed with the ideas expressed by his characters. It should also be noted here that in his last work, the Laws, Plato asserted the value of the family and the moral wrongness of homosexuality (Laws: 841A-841D). Still, based on the fact that homosexual pederasty was widely practiced and accepted in Greece and that Plato based The Republic (his vision of "utopian" society -- addressed later in this book) upon the Spartan homosexual military cult, the authors believe that in his earlier life Plato was at least an apologist for pederasty and may in deed have practiced this perversion himself.

What remains most relevant to this study (and is confirmed by Plato) is that the Greek military establishment enthusiastically embraced homosexuality. Here we find the model for the new Hellenes -- an ultramasculine, male supremacist, homoerotic warrior cult. The armies of Thebes, Sparta and Crete were each examples of this phenomenon (as are the modern Islamist terror groups). Cantarella notes that the ancient historian, Plutarch of Chaeronea (50-120 A.D.) wrote of "the sacred battalion" of Thebans made up of 150 male homosexual pairs (Cantarella:72), and of the legendary Spartan army, which inducted all twelve-year-old boys into military service where they were "entrusted to lovers chosen among the best

men of adult age.” Plutarch also reports of a Cretan military induction ritual in which boys were abducted and sexually enslaved for a period of two months by adult pederasts before receiving their “military kit” (ibid.:7). This last perversion undoubtedly inspired or was inspired by the Greek myth of Ganymede. Author Jason Berry sheds some light on this apparent derivation:



Rembrandt's *Rape of Ganymede* depicts the pederasty of Zeus (in the form of an eagle).

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

It is possible that the term “gay” is derived from this mythical Greek figure, Ganymede, cup-bearer of the gods, who exemplified the concept of man/boy sex to the masculine homosexuals. The British term “catamite,” meaning the submissive partner in a male homosexual relationship, is derived from the Roman version of Ganymede, *Catamitus*. The terms “gay” and “lesbian” (the latter derived from the name of the Isle of Lesbos in Greece) eventually re-

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Nazi parade features Greek theme.

placed the terms *Urning* and *Dailing* as the names of choice for homosexuals.

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

As we will see, the revival of Hellenic paganism became a fundamental aspect of the Nazi identity. In Nationalism and Sexuality, historian George L. Mosse notes its significance: “The Greek youth, an important national sym-

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

The influence of the Greek homosexuals on Nazi culture is perhaps explained best by contemporary German psychoanalyst, Wilhelm Reich in his 1933 classic, The Mass Psychology of Fascism:

Among the ancient Greeks, whose written history does not begin until patriarchy has reached a state of full development, we find the following sexual organization: male supremacy...and along with this the wives leading an enslaved and wretched existence and figuring solely as birth machines. The male supremacy of the Platonic era is entirely homosexual...The same principle governs the fascist ideology of the male strata of Nazi leaders (Blüher, Röhm, etc.). For the fascists, therefore, the return of natural sexuality is viewed as a sign of decadence, lawlessness, lechery, and sexual filth...the fascists...affirm the most severe form of patriarchy and actually reactivate the sexual life of the Platonic era in their familial form of living...Rosenberg and Blüher [the leading Nazi ideologists] recognize the state solely as a male state organized on a homosexual basis (Reich:91ff).

The Clash of Cultures

A key to understanding the cause of the German social collapse, which culminated in the atrocities of the Third Reich, is found in the conflict of Hellenic and Hebrew (Judeo-Christian) value systems. This war of philosophies, as old as Western civilization itself, pits the homoeroticism of the Greeks against the marriage-and-family-centered het-

erosexuality of the Jews. Johansson and Percy write of this conflict from the homosexualist perspective:

While the Greeks cultivated *paiderasteia* as a fundamental institution of male society and attribute of gods and heroes, in two centuries, under Persian rule (538-332 B.C.), Biblical Judaism came to reject and penalize male homosexuality in all forms. Jewish religious consciousness deeply internalized this taboo, which became a distinctive feature of Judaic sexual morality, setting the worshippers of the god of Israel apart from the gentiles whose idols they despised. This divergence set the stage for the confrontation between Judaism and Hellenism (Johansson and Percy:34).

In implying that the rejection of homosexuality by the Jews *began* in this time period, Johansson and Percy ignore the Biblical record, but they are correct that the Jews' opposition to homosexuality was a central factor in their hostility to the Greeks. They continue (some what bitterly), describing the context in which the first clash of these value systems occurred:

At the heart of the "sodomy delusion" lies the Judaic rejection of Hellenism and *paiderasteia*, one of the distinctive features of the culture brought by the Greek conquerors of Asia Minor. It is a fundamental, ineluctable clash of values within what was destined to become Western civilization. Only in the Maccabean era did the opposition to Hellenization and everything Hellenic lead to the intense, virtually paranoid hatred and condemnation of male homosexuality, a hatred that Judaism bequeathed to the nascent Christian church (ibid.:36).

In his article "Homosexuality and the Maccabean Revolt," Catholic scholar Patrick G. D. Riley also identifies homosexuality as the focal point of conflict between the Jews and the Greeks. The Greek King, Antiochus, had or-

dered that all the nations of his empire be “welded... into a single people” (Riley:14). This created a crisis for the Jews, forcing them to choose between faithfulness to Biblical commandments (at the risk of martyrdom) and participation in a range of desecrations from “the sacrificing of pigs and the worshiping of idols, to ‘leaving their sons uncircumcised, and prostituting themselves to all kinds of impurity and abomination’ (1 Macc. 1:49-51)” (ibid.:14).

The Greeks also built one of their *gymnasia* in Jerusalem, which “attracted the noblest young men of Israel...*subduing them under the petaso*” (emphasis ours -- 2 Macc. 4:12). In the traditional Latin translation the above phrase is rendered “to put in brothels” (Riley:15). The gymnasia were notorious throughout the ancient world for their association with homosexual practices. In fact, Flaceliere concludes from Plutarch’s writings that from the beginning of its acceptance in Greece, “the development of homosexuality was connected to the rise of gymnasia...[which usually contained] not only a statue of Hermes, but also one of Eros” (Flaceliere:65).

The tensions which led to the Jewish revolt were exacerbated when the Jewish high priest, a Hellenist himself, offered a sacrifice to Heracles (Hercules), who was a Greek symbol of homosexuality. Riley adds, “The Jewish temple itself became the scene of pagan sacrificial meals and sexual orgies [including homosexuality].” The final insult (for which Antiochus is identified in the Bible as the archetype of the antichrist) “was the installation in the temple of a pagan symbol, possibly a representation of Zeus [Baal], called by a sardonic pun ‘the abomination of desolation’” (Riley:16).

In the ensuing religious revolt, the Maccabees “preserved what would become the moral charter of Christendom, just as in defending marriage they saved what would be the very material of its construction, namely, the family” (ibid.:17). Yet, though they preserved

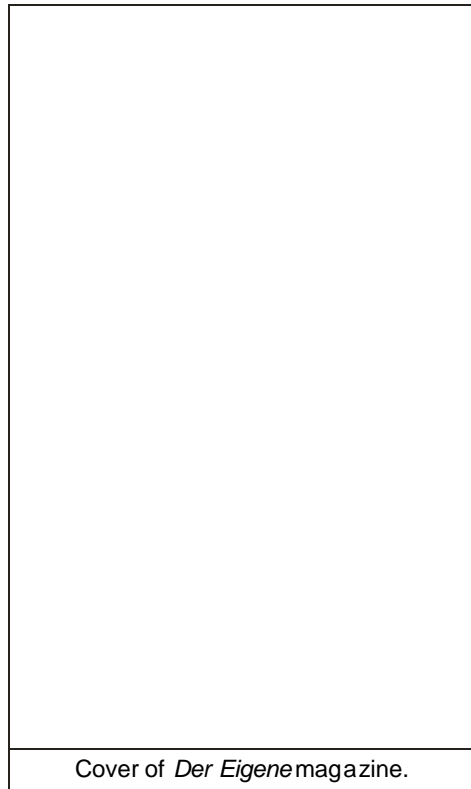
the Judeo-Christian sexual ethic, the Maccabees did not vanquish Greek philosophy as a rival social force. Of the two irreconcilable belief systems, the Judeo-Christian one would prevail, allowing the development of what we know today as Western culture; yet Hellenism survived.

Adolf Brand and the “Community of the Elite”

One of the earliest leaders of the masculine homosexual counter-movement in Germany, himself a Hellenist, was Adolf Brand. In 1896, one year before Magnus Hirschfeld formed the Scientific-Humanitarian Committee, young Adolf Brand began publishing the world’s first homosexual

serial publication, *Der Eigene* (“The Elite”). [The word *Eigene*, eye'-gen-eh, can be roughly translated “queer,” which may shed some light on the derivation of this term in English, but we have chosen the translation used most often by his torturers because it emphasizes the elitist philosophy of *Der Eigene*'s authors.]

Besides being militantly pro-homosexual, *Der Eigene* was racist, nationalistic and



Cover of *Der Eigene* magazine.

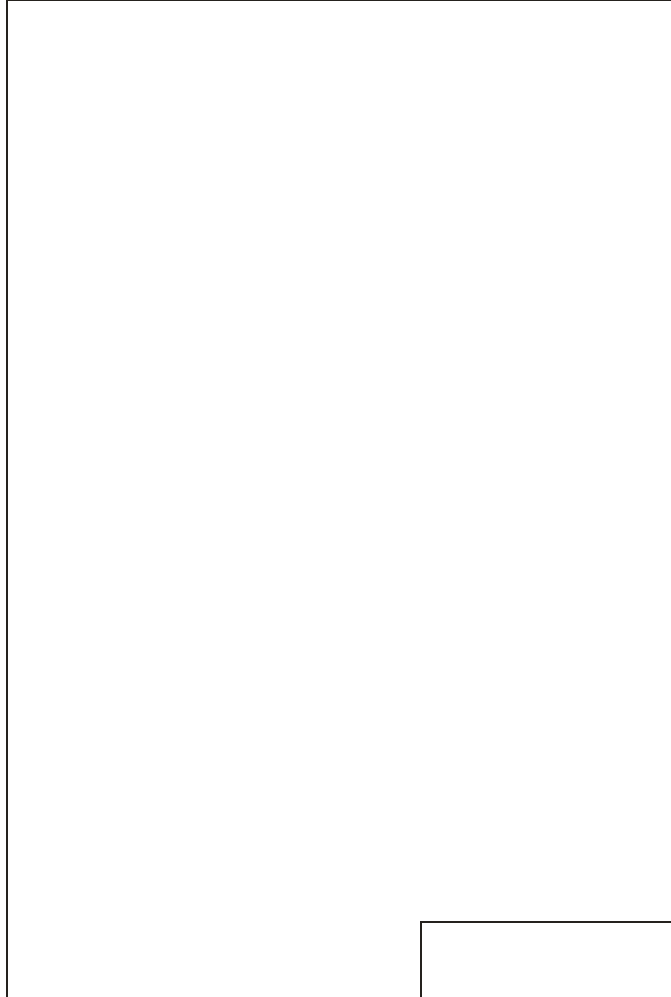
anti-Semitic. Mosse writes,

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

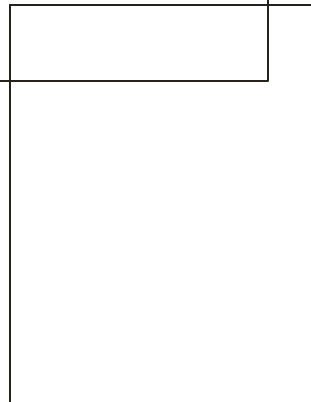
Brand's stated market for *Der Eigene* was men who "thirst for a revival of Greek times and Hellenic standards of beauty after centuries of Christian barbarism" (Brand in Oosterhuis and Kennedy:3).

In 1903 Brand was briefly jailed as a child pornographer for publishing pictures of nude boys in the magazine, but nevertheless *Der Eigene* remained in publication until 1931, peaking at over 150,000 subscriptions during the years of the Weimar Republic [1919-1933] (Mosse:42). In addition to *Der Eigene*, Brand published a satirical journal *Die Tante* ("The Fairy" or "The Auntie") which often ridiculed Hirschfeld and his assistants (Oosterhuis and Kennedy:6).

On May 1, 1902, Brand and two pederasts, Wilhelm Jansen and Benedict Friedlander, formed the *Gemeinschaft der Eigenen* ("Community of the Elite"). Its leading theorist was Friedlander (1866-1908), author of *Renaissance des Eros Uranios* ("Renaissance of Uranian Erotica"), a 1904 publication which featured a picture of a Greek youth on the cover. Friedlander wrote that the Community wanted to carry out the goals of the lesbian and radi-



Title page and cover picture from Benedict Friedlander's Renaissance of Uranian Erotica, 1904. The sub-title reads: "Physiological friendship, a normal fundamental drive of men, and a question of male freedom of association in natural science, natural rights, cultural-history and moral criticism."



cal feminist Dr. Helene Stocker who wanted German society to revert to pagan values. Friedlander writes,

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

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

The Community looked to ancient Greece and Renaissance Italy as model civilizations and argued that Christian asceticism was responsible for the demise of homosexual relations. Friedlander, who was married, advocated pedophile relations combined with family life, and Brand contrasted his journal with Hirschfeld's *Jahrbuch* by saying he wanted to show "more of the Hellenic side of things" (Steakley:43).

Steakley goes on to show how the Community supported the work of Elisar von Kupffer, a "Butch" homosexual and an advocate of "Greek love," who strongly attacked the Scientific-Humanitarian Committee as pseudo-scientific (Steakley:46).

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In Homosexuality and Male Bonding in Pre-Nazi Germany, Oosterhuis and Kennedy write that "Kupffer stated in a letter of 25 December 1925 to Brand that the word 'h-