

omosexual' was repugnant to him, because it reminded him of the 'fairies' in Hirschfeld's Committee, and he requested Brand never to mention his name in such a context" (Oosterhuis and Kennedy:34).

Friedlander described heterosexuals and effeminate homosexuals as *Kummerlings* (puny beings). The Ulrichs-Hirschfeld school believed that both homosexuality and heterosexuality were equal and legitimate forms of sexual love. However, the Brand-Friedlander school believed that eros (sexual love) had a rising scale of worth, with heterosexuality at the bottom and pederasty at the top. Steakley writes, "For the Community, however, heterosexual relations were relegated to purely procreative ends and the esthetic superiority of pedophile relations was asserted" (Steakley:46). In other words, heterosexuals were valued only as "breeders."

Friedlander also quoted from Gustav Jager who argued that, in contrast to the "Fems," masculine homosexuals were *Uebermaenner* (supermen), superior to heterosexuals because they were even more masculine (Oosterhuis and Kennedy:87). Some of the pederasts of the Community of the Elite did not consider themselves homosexuals at all, declaring the "love of friends" and homosexuality two different phenomena (ibid.:86).

Friedlander for a time was a member of both the Community of the Elite and the SHC. A review of his articles written for the SHC reveal that he endeavored to convince the members of the group that they were not going far enough: the SHC simply wanted the "right to privacy," but the Community of the Elite wanted a complete transformation of Germany from a Judeo-Christian society to a Greco-Uranian one. But the leadership of the SHC was never convinced. The two philosophies were just too different. In 1906 Friedlander left the SHC and, hoping to discredit Hirschfeld, strongly hinted that Hirschfeld and other leaders of the SHC had mismanaged the Committee's

funds. But this was not the real reason for his departure. Steakley writes,

The membership of the Community realized that the Committee's petition, which called for the legalization of same-sex relations only between those over the age of sixteen, neglected their interests. They were also affronted by Hirschfeld's personal effeminacy and his sweeping classification of all homosexuals in one category [as "Fems"] (Steakley:47f).

After his falling-out with Hirschfeld and the leaders of the SHC, Friedlander continued to try to sway its members regarding pederasty as well as to attract its financial supporters to the Community of the Elite. In 1907, Friedlander published an article in *Der Eigene* with a long but revealing title: "Memoirs for the Friends and Contributors of the Scientific-Humanitarian Committee in the Name of the Succession of the Scientific-Humanitarian Committee." In the article, Friedlander said that the Greek "love of youth" (pederasty) was the cause of Paragraph 175. He said that the law was not enacted because of men, but rather because of their jealous wives and mistresses who viewed young boys "as a kind of unfair competition" (*Journal of Homosexuality*, Jan.-Feb. 1991). In the same article Friedlander writes,

Let us just understand that no one can be a good educator who does not love his pupils! And let us not lie to ourselves that in love the so-called "spiritual" element can ever be completely detached from its physiological foundation. It is an eternal verity: only a good pederast can be a complete pedagogue (Friedlander in Oosterhuis and Kennedy:77ff).

Benedict Friedlander died in 1908 at the age of 42, but his influence on the German homosexual movement endured. In 1934, just one year after Adolf Hitler came to

power, a man named Kurt Hildebrandt echoed Friedlander's views in a book titled *Norm Entartung Verfall* ("Ideal - De generation - Ruin"). In 1934 Hildebrandt was a leader in the Society for Human Rights (SHR), a spinoff of the Community of the Elite. He referred to Friedlander as his "mas ter" and asserted that Greek ped er asty had led to "an enhancement of masculinity" (Steakley:49). In *Norm Entartung Verfall*, Hildebrandt presents the Brand-Friedlander theory that masculine homosexuals are the ideal; a master race of beings, and that effeminate homosexuals are, in fact, de generations of the ideal. Hildebrandt declares that the masculine type is the one that "Na ture" intended to rule the world, but that the effeminate types were freaks of nature who would bring any Hellenic society to de struc tion. Hildebrandt writes,

It is in com pre hen sible that these forms should be con fused with that type of ho mo sexu al ity about which such a ruckus is made to day. The lat ter arises con trar ily in groups of ef feminate men; it counteracts military and intellectual man li ness...and is cer tain of ruin (Hildebrandt :207).

In many ways it is Friedlander's theory of homosexuality that we see imple mented in the poli cies of the Na zis. Although there were obvious exceptions made for political reasons, there is evidence to suggest that only the effeminate homosexuals were mis treated un der the Nazi re gime -- and usually at the hands of masculine homosexuals. (We will consider the internment of "Roehm's Avengers" -- "Butch" homosexuals of the SA in terned in the wake of the Roehm purge -- in a later sec tion). Some his to ri ans, such as James Steakley, see Friedlander's influence in Adolf Hitler's own philosophy of homosexuality as well. Steakley writes,

Hitler, on the other hand, was the Nazi visionary...and there is a truly strik ing af fin ity be tween his views on ho-

mo sexual ity and those of Friedlander and [Hans] Blüher. These male supremacists wanted to create a new Hellas peopled by strong, naked, but chaste men, inspired by heroism and capable of leadership (Steakley: 119).

The Rift Widens

It is clear that Adolf Brand's Community of the Elite wanted nothing to do with Ulrichs' theory of *anima muliebris in corpore virili inclusa* ("a female soul confined in a male body"). They perceived themselves as fully masculine and despised everything female and effeminate. For many years, Ulrichs' "Fem" faction had dominated the German homosexual movement. But during this time, the rift between the "Butches" and the "Fems" grew increasingly wider as the revival of Hellenic pagan values began to transform German society.

As early as 1908, Hirschfeld wrote that the scandals and division of opinion between the "Butches" and "Fems" was damaging the homosexual cause in Germany. He criticized the Community of the Elite for being anti-feminist. In 1914, reflecting the increase of tensions, Hirschfeld characterized the Community of the Elite as "exaggerated side-currents" and "fanatics" (Oosterhuis and Kennedy: 24f). At this point Hirschfeld still controlled the movement, but somewhere between 1914 and 1920 the "Butches" became a serious political force themselves. In 1920, they formed the Society for Human Rights. The title seems to lay claim to what had become the Scientific-Humanitarian Committee's trademark: political activism under the banner of "gay rights." Two years later the new SHR published the following, now militant, call to arms:

We no longer want only a few scientists [i.e., Hirschfeld et al.] struggling for our cause, we want to demonstrate our strength ourselves. Here we stand, demanding that which is our right — and who would dare challenge us?

For this reason we must work steadily and every one must take their part in our work. No homosexual should be absent -- rich or poor, worker or scholar, diplomat or businessman. We cannot deprive ourselves of any support. Therefore join us, swell our ranks before it is too late. At Easter we must show whether we have developed into a fighting organization or just a social club. He who does not march with us is against us (Steakley:76f).

Here we can see the militaristic tone of the "Butch" faction and sense its eagerness to wrest control of the movement from the SHC. Jonathan Katz records, in Gay American History, that "[the SHR became] the largest of the Gay groups in Germany during the 1920s, one that aimed at being a 'mass' organization, and it criticized Hirschfeld's scientific approach" (J. Katz:632). Bear in mind that these were also the early years of the Nazi Party, an organization which shared some founding members with the SHR. Increasingly, the Nazi Party became the vehicle with which the "Butches" opposed Hirschfeld. In July of 1927, after a Nazi Party member made a speech attacking the SHC, Hirschfeld wrote in the SHC newsletter, "We further feel obliged to urgently request of our numerous members in the National Socialist German Workers Party...that they vigorously call their delegates [to the Reichstag] to order" (Steakley:91). The rather desperate tone of Hirschfeld's complaint reflects the reality that his faction had by this time lost control.

To some extent, the homosexuals of the SHC may have brought on themselves the later wrath of the Nazis. In the 1920s and 30s the political enemies of the Nazis used the Nazis' homosexual scandals against them, hurting the party's effort to gain legitimacy. Stories were printed in the newspapers containing "inside" information about homosexual activities among the Nazi leaders. The most noteworthy example of this tactic was when documentation of Ernst Roehm's proclivity for boys, in the form of handwrit-

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The Nazi Party was repeatedly damaged by disclosures to the newspapers about homosexuality in its ranks. The leaks came from its enemies in the effeminate faction of the German "gay" movement.
 Yad Vashem

ten letters from Roehm himself, was leaked to the Social Democrat newspapers (Oosterhuis and Kennedy:239n).

The Social Democrat Party, of course, was the home of many of the effeminate homosexuals, which the Nazis well knew. It is likely that they suspected some of the inside information against them had come from Hirschfeld's camp. This was probably an accurate surmise. Steakley writes that "Hirschfeld was later sorely discredited within the homosexual community of Germany when it was revealed that he at least occasionally 'leaked' information on homosexuals to the press" (Steakley:64).

This may help to explain why the Nazis bore such enmity against the "Fems," and why they targeted certain of these homosexuals for persecution. However, the Nazis needed no special justification for revenge. The fact that the SHC had made opposition to pederasty an essential tenet of their political strategy was enough. Though not a Nazi, the "Butch" homosexual poet, Stefan George, summed up the

attitude of the anti-Hirschfeld camp, saying, “It should be apparent that we have nothing to do with those far from charming people who whimper for the repeal of certain laws, for the most revolting attacks against us [pederasts] have issued from precisely these circles” (George in Steakley:49).

As we can see, understanding the “gay rights” movement in Germany is essential to a complete understanding of the formation of the Nazi Party and the policies of the Third Reich. In turn, understanding the German “gay rights” movement requires an appreciation of the rivalry between the two distinct homosexual factions: the Ulrichs/Hirschfeld “Fems” and the Brand /Friedlander/ Roehm “Butches.” Their contest for domination of the “gay rights” movement ended when the “Butches” of the Nazi Party came to power in 1933 and began to construct the Third Reich. They had realized their dream of a revived Hellenic culture of ultramasculine militarism, a dream that was to prove a night mare for all those who fell short of the Nazi ideal.

Hans Bluher and the Wandervoegel

“In Germany,” writes Mosse, “ideas of homosexuality as the basis of a better society can be found at the turn of the century within the German Youth Movement” (Mosse:87). In deed, at the same time that Brand and Friedlander were beginning to articulate their dream of a neo-Hellenic Germany to the masses, a youthful subculture of boys and young men was already beginning to act out its basic themes under the leadership of men like Karl Fischer, Wilhelm Jan sen and youth leader Hans Blue her. In Sexual Experience Between Men and Boys, homosexualist historian Parker Ross man writes,

In Central Europe...there was another effort to revive the Greek ideal of pederasty, in the movement of Wandering Youth [*Wandervoegel*]. Modern gay-homosexuality also can trace some of its roots to that movement of men and boys who wandered around the countryside, hiking and singing hand-in-hand, enjoying nature, life together, and their sexuality. Ultimately Hitler used and transformed the movement — much as the Romans had abused the *paiderastia* of the ancient Greeks — expanding and building upon its romanticism as a basis for the Nazi Party (Rossman:103).

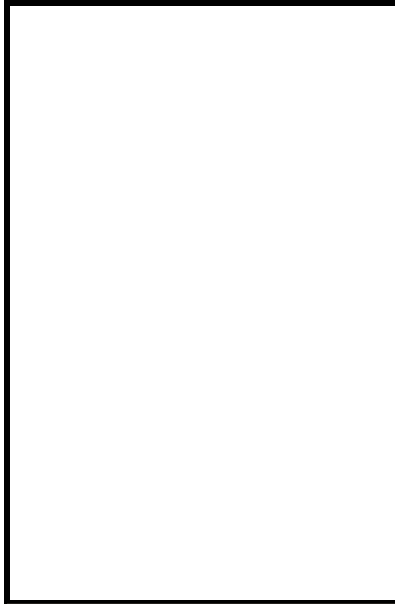
Another homosexualist, Richard Mills, explains in Gay Roots: Twenty Years of Gay Sunshine how the *Wandervoegel* movement traces its roots to an informal hiking and camping society of young men started in 1890 by a fifteen-year-old student named Hermann Hoffman. For several years the open-air life style of these boys grew increasingly popular. They developed their own form of greeting, the “Heil” salute, and “much of the vocabulary...[which] was later appropriated by the Nazis” (Mills:168). Early in its development, the movement attracted the attention of homosexual men, including the pederasts who belonged to the Community of the Elite. In 1901 a teacher by the name of Karl Fischer (who, as we have mentioned, called himself *der Fuehrer*) formalized the movement under the name *Wandervoegel* (Koch:25, Mills:153).

Hans Blueher, then just seventeen years old, organized the most ambitious *Wandervoegel* excursion to that date in 1905. It was on this trip that Blueher met Wilhelm Jansen, one of the original founders of the Community of the Elite. At this time the *Wandervoegel* numbered fewer than one hundred young men, but eventually the number of youths involved in *Wandervoegel*-type groups in Europe reached 60,000.

Wilhelm Jansen became an influential leader in the *Wandervoegel*, but rumors of his homo-

sexuality disturbed German society. In 1911, Jansen addressed the issue in a circular to *Wandervoegel* parents. Jansen told them, “As long as they conduct themselves properly with your sons, you will have to accustom yourselves to the presence of so-called homosexuals in your ranks” (Mills:167). Hans Blue her further sub stan ti ated the fact that the move ment had be come a ve hi cle for ho mo sex ual re cruit ment of boys with his pub li ca tion of The German Wandervoegel Movement as an Erotic Phenomenon in 1914 (Rec tor:39f). Mills writes,

[T]he Wandervoegel offered youth the chance to escape bourgeois German society by retreating back to nature...But how was this accomplished? What made it possible for the lifestyle created within the Wandervoegel to differ significantly from its bourgeois parent? The answer is simple: the Wandervoegel was founded upon homosexual, as opposed to heterosexual sentiments ...In order to understand the success of the movement, one must acknowledge the homosexual component of its leaders...Just as the leaders were attracted to the boys, so were the boys attracted to their leaders. In both cases the attraction was sexually based (Mills 152-53).



Blueher's The German Wandervoegel Movement as an Erotic Phenomenon advocated pederasty.

Like many of the “Butch” homosexuals Blueher had married but only for the purpose of procreation. “Woe to the man who has placed his fate in the hands of a woman,” he wrote. “Woe to the civilization that is subjected to womens’ influence” (Blueher in Igra:95).

Foreshadowing the Nazi regime, Blueher “saw male bonding as crucial to the formation of male elites,” writes homosexualist historian Warren Johansson. “The discipline, the comradeship, the willingness of the individual to sacrifice himself for the nation -- all these are determined by the homoerotic infrastructure of the male society” (Johansson:816). Mills adds that Blueher “believed that male homosexuality was the foundation upon which all forms of nation-states are built” (Mills:152). Blueher called his hypothetical political figures “heroic males,” meaning self-accepting masculine homosexuals. It is precisely this concept of the “heroic male” that prompts Steakley to compare Adolf Hitler’s views to those of Blueher and Friedlander.

But this is not the only instance in which the views of Blueher and Friedlander coincide. Like Friedlander, Blueher believed that homosexuals were the best teachers of children. “There are five sexual types of men, ranging from the exclusively heterosexual to the exclusively homosexual,” writes Blueher. “The exclusive heterosexual is the one least suited to teach young people...[but exclusive homosexuals] are the focal point of all youth organizations” (ibid.:154).

Blueher was also anti-Semitic. In writing about his visit with Magnus Hirschfeld and the SHC, Blueher denigrated Hirschfeld’s egalitarian views, complaining that “concepts like rank, race, physiology... things of importance to me -- were simply not applicable in this circle.” Igra adds that “[a]ccording to Blueher, Germany was defeated [in W.W.I] because the homosexualist way of life (*die maennerbuendische Weltanschauung*) had been consider-

ably neglected and war like virtues had degenerated under the advance of democratic ideas, the increasing prestige of family life...the growing influence of women “and, above all, the Jews” (emphasis ours -- Igra:97).

Importantly, Blueher’s hostility towards the Jews was not primarily based on a racial theory but on their rejection of homosexuality. Igra writes,

Soon after the defeat [of Germany in W.W.I] Blueher delivered a lecture to a group of *Wandervoegel*, which he himself had founded. The lecture was entitled “The German Reich, Jewry and Socialism.” He said: ‘There is no people whose destiny...so closely resembles ours as that of the Jews.’ The Jews were conquered by the Romans, lost their State and became only a race whose existence is maintained through the family. The primary cause of this collapse, he says, was that the Jews had failed to base their State on the homoerotic male community and had staked all on the family life, with its necessary concomitant of women’s encouragement of the civic and social and spiritual virtues in their men folk rather than the war like qualities (ibid.:97).

Though largely neglected by historians, Blueher was enormously important to Nazi culture. Igra writes that in the Third Reich “Blueher...[was] adopted by the Nazis as an apostle of social reform. And one of his disciples, Professor Alfred Bauemler...[became] Director of the Political Institute at the University of Berlin” (ibid.:75). Writing before the collapse of the Third Reich, he adds that “[Blueher’s teaching] has been systematically inculcated by the Nazi Press, especially Himmler’s official organ, *Das Schwarze Korps*, and has been adopted in practice as the basis of German social organization. The Nazi élite are being brought up in segregated male communities called *Ordensburgen*. These are to replace the family as the ground work on which the state is to rest” (Igra:87). The all-male societies of these

Ordensburgen (Order Castles) were fashioned after the *Wandervoegel*.

Through his influence in the *Wandervoegel* and later as a fascist theoretician, Hans Blueher must be recognized as a major force in the reshaping of Germany. This (and the homosexuality of other *Wandervoegel* leaders) is acknowledged by homosexualist author Frank Rector:

Blueher's case further explains why many Nazi Gays were attracted to Hitler and his shrill anti-Semitism, for many gentle homosexuals were rabidly anti-Semitic...Gays in the youth movement who espoused anti-Semitism, chauvinism, and the *Fuehrer Prinzip* (Leader Principle) were not-so-incipient Fascists. They helped create a fertile ground for Hitler's movement and, later, became one of its main sources of adherents....A substantial number of those *Wandervoegel* leaders were known homosexuals, and many others were allegedly gay (or bisexual) (Rector:40).

From Boy Scouts to Brownshirts

In the introduction to his book *The Pink Triangle*, homosexual author Richard Plant writes of his own experience in a *Wandervoegel*-type group called "Rovers." "In such brotherhoods," writes Plant, "a few adolescents had little affairs, misty and romantic sessions around a blazing fire...Other boys...talked openly about 'going with friends' and enjoying it. The leaders of these groups tended to disregard the relationships blossoming around them -- unless they participated" (Plant:3).

Blueher himself described the homosexual quality of the group as follows:

The *Wandervoegel* movement inspired the youth all around during the first six years of its existence, without awaking the slightest suspicion...towards its own mem-

bers... Only very seldom might one notice one of the leaders raising questions of why he and his comrades didn't want any girls.... [later] the name *Wandervoegel* was mentioned in the same breath as the words "pederasty club" (Blueher:23f).

Richard Plant's reminiscences also substantiate that the *Wandervoegel* groups served as a training ground for Nazis. He recalls his friend in the Rovers, "Ferdinand, who explained and demonstrated the mysteries of sex to me and my friends." Plant was later shocked, he says, upon returning to Germany from abroad "to see Ferdinand wearing a brown shirt with a red, white and black swastika armband" (ibid.:4).

E. Y. Hartshorne, in German Youth and the Nazi Dream of Victory records the recollections of a former *Wandervoegel* member who confirms that the organization was the source of important elements of Nazi culture. Our knowledge of the influence of the Community of the Elite on the *Wandervoegel* may provide us insight into the cryptic comment at the end of the testimony:

We little suspected then what power we had in our hands. We played with the fire that had set a world in flames, and it made our hearts hot. Mysticism and everything mystical had dominion over us. It was in our ranks that the word *Fuehrer* originated, with its meaning of blind obedience and devotion. The word *Bund* arose with us too, with its mysterious undertone of conspiracy. And I shall never forget how in those early days we pronounced the word *Gemeinschaft* ["community"] with a trembling throaty note of excitement, as though it hid a deep secret (Hartshorne:12).

In deed, not only did the grown-up former members of the *Wandervoegel* become one of Hitler's main sources of supporters in his rise to power, but the movement itself be-

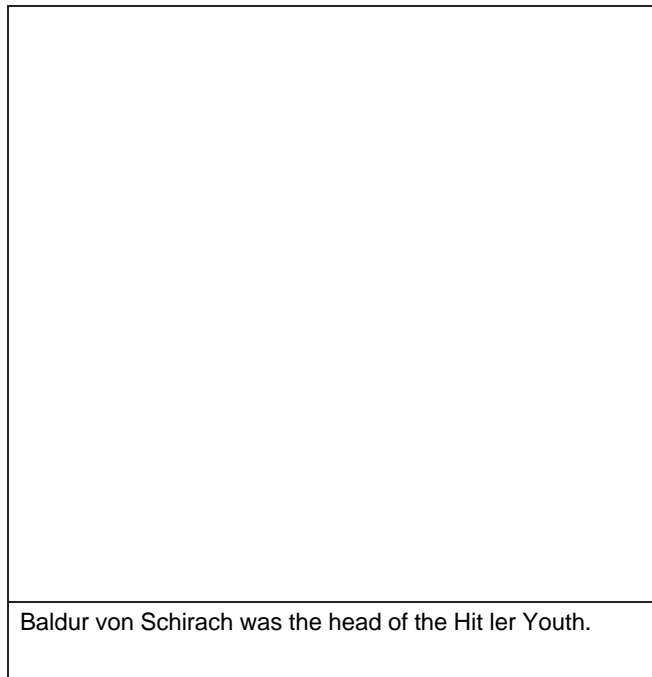
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Hitler Youth meeting, January, 1934 in Munich.

came the core of a Nazi institution: the *Hitler-Jugend* (Hitler Youth). So rampant had homosexuality become in the movement by this time that *The Rheinische Zeitung*, a prominent German newspaper, warned, "Parents, protect your sons from 'physical preparations' in the Hitler Youth," a sarcastic reference to problems of homosexuality in the organization (Burleigh and Wipperman: 188). Sadly, the boys themselves had by this time been completely indoctrinated by their homosexual masters. Waite writes,

With the exception of Ehrhardt, Gerhard Rossbach, sadist, murderer, and homosexual was the most admired hero of nationalistic German youth. "In Ehrhardt, but also in Rossbach," says a popular book on the youth movement, "we see the Führer of our youth. These men have become the Ideal Man, idolized...and honored as can only happen when the personality of an individual counts for more than anything else"...the most important single contributor of the pre-Hitler youth movement [was] Gerhard Rossbach (Waite, 1969:210f).

Hans Peter Bleuel, in Sex and Society in Nazi Germany, points out that most of the adult supervisors of the Hitler Youth were also SA officers (who were almost exclusively homosexual). Rector states that Baldur von Schirach, leader of the Hitler Youth organization, was reportedly bisexual (Rector:56). In Germany's National Vice, Jewish historian Samuel Igra confirms this, saying Schirach was arrested by the police for perverse sexual practices and liberated on the intervention of Hitler, who soon afterward made him leader of the Hitler Youth (Igra:72). Igra further states that Schirach was known as "the baby" among the inner pederast clique around Hitler (ibid.:74). Rempel reports that Schirach always surrounded himself with a guard of handsome young men (Rempel:88). Psychiatrist Walter Langer in his 1943 secret wartime report, The Mind of Adolf Hitler, also writes of Schirach's reputed homosexuality (Langer:99).



In 1934, the Gestapo reported forty cases of pederasty in just one troop of the Hitler Youth. Bleuel writes of the case of one supervisor, a 20-year-old man who was dismissed from the Hitler Youth in 1938. Yet he was transferred to the National Socialist Flying Corps (Civil Air Patrol) “and was assigned to supervise work by members of the Hitler Youth Gliding Association and eventually detained to help with physical check-ups — a grievous temptation. The man was once again caught sodomizing young men, but was not dismissed from the NSFK” (the National Socialist Flying Corps) - Bleuel:119).

Conditions were essentially the same in 1941. Bleuel reports of another homosexual flying instructor involved in “at least ten cases of homosexuality with student pilots of the Hitler Youth” and “a student teacher and student ...[who] had committed twenty-eight proven acts of indecency with twenty boys at Hitler Youth and Young Folk camps” (ibid.:119). He adds that “[t]hese cases were only the tip of the iceberg, for few misdemeanors within the Party became public in later years and even fewer came to trial” (ibid.:119).

The prevalence of homosexuality in the Hitler Youth is also confirmed by historian Gerhard Rempel in his book Hitler's Children: Hitler Youth and the SS:

Homosexuality, meanwhile, continued on into the war years when Hitler Jugend boys frequently became victims of molestations at the hands of their SS tutors; Himmler consistently took a hard line against it publicly but was quite willing to mitigate his penalties privately and keep every incident as secret as possible (Rempel:51f).

This last quote from Rempel raises two important points which will be addressed at greater length later in the book, but deserve at least some mention here. The first

point is that Heinrich Himmler, who is often cited as being representative of the Nazi regime's alleged hatred of homosexuals, was obviously not overly concerned about homosexual occurrences in the ranks of his own organization. The second point is that this homosexual activity continued long after Hitler had supposedly purged homosexuals from the Nazi regime (in 1934) and promoted strict policies against homosexuality (from 1935 on). As we shall see later, these policies were primarily for public relations and were largely unenforced.

An interesting side line to the story of the Hitler Youth illustrates both the control of the youth movement by pederasts and the fundamental relationship between homosexuality and Nazism. In Great Britain, the pro-Nazis formed the Anglo-German Fellowship (AGF). The AGF was headed by British homosexuals Guy Francis de Moncy Burgess and Captain John Robert Macnamara. British Historian John Rempel relates how Burgess, Macnamara and J.H. Sharp, the Church of England's Arch-deacon for Southern Europe, took a trip to Germany to attend a Hitler Youth camp. Costello writes,

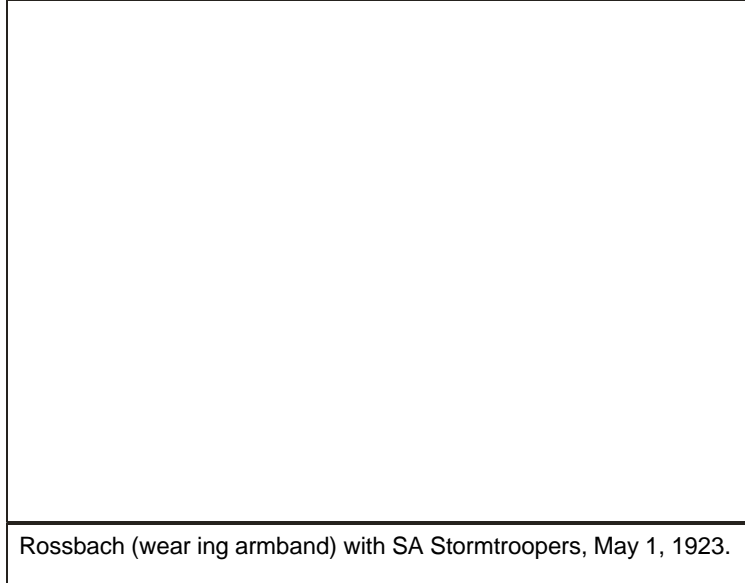
In the spring of 1936, the trio set off for the Rhineland, accompanied by Macnamara's friend Tom Wylie, a young official in the War Office. Ostensibly they were escorting a group of pro-fascist school boys to a Hitler Youth camp. But from Burgess' uproariously bawdy account of how his companions discovered that the Hitler Jugend satisfied their sexual and political passions, the trip would have shocked their sponsors -- the Foreign Relations Council of the Church of England (Costello: 300).

In pre-World War II France, the pro-Nazi faction was represented by the Radical-Socialist Party (RSP) and the Popular Party (PP). The Secretary-General of the RSP was Edouard Pfeiffer. Costello writes of Guy Burgess' visit to Pfeiffer in Paris shortly before the war:

As a connoisseur of homosexual decadence, Pfeiffer had few equals, even in Paris. As an officer of the French Boy-Scout movement, his private life was devoted to the seduction of youth. Burgess discovered all this when he visited Pfeiffer's apartment in Paris and found...[him] with a naked young man...he explained to Burgess that the young man was a professional cyclist, who just happened to be a member of Jacques Doriot's Popular Party (ibid.:315).

Once again we see flagrant sexual perversion in the heart of the Nazi movement -- long after the Roehm Purge. It appears also that the correlation between Nazism and homosexuality disregarded national boundaries. As we have seen, both Hans Blueher and Benedict Friedlander observed that youth organizations are often (in their view, appropriately) led by pederasts. Events in Europe during the first part of the twentieth century, particularly those involving the National Socialists, strongly support this theory.

The revival of Hellenic culture in the German homosexual movement, then, was an integral factor in the rise of Nazism. Right under the nose of traditional German society, the pederasts laid the groundwork for the ultramasculine military society of the Third Reich. The *Wandervoegel* was certainly not a "homosexual organization" per se, but its homosexual leaders molded the youth movement into an expression of their own Hellenic ideology and, in the process, recruited countless young men into the homosexual lifestyle. The first members of the *Wandervoegel* grew to manhood just in time to provide the Nazi movement with its support base in the German culture. As Steakley put it, "[the] Free German Youth jubilantly marched off to war, singing the old *Wandervoegel* songs to which new, chauvinistic verses were added" (Steakley:58).



Gerhard Rossbach and the Freikorps Movement

The *Freikorps* movement began during the years immediately following the close of World War I. After the war and the subsequent socialist revolution in Germany in 1918, tens of thousands of former soldiers of the German army volunteered for quasi-military service in a number of independent reserve units called *Freikorps* (Free Corps), under the command of former junior officers of the German army. These units were highly nationalistic and became increasingly violent as the social chaos of the Weimar Republic worsened. Rossbach's organization, originally called the *Rossbachbund* ("Rossbach Brotherhood") exemplified the German *Freikorps*. As Waite records in Vanguard of Nazism, "the lieutenants and the captains — Roehm...Ehrhardt, Rossbach, Schultz and the rest — formed the backbone of the Free Corps movement. And...it was they who were the link between the Volunteers [anti-communists] and National Socialism" (Waite, 1969:45). Once again we see the essential relationship between homosexuality and

Nazism, since many of these “lieutenants and captains” were known or probable homosexuals, some of whom eventually served in the SA. German historian and Hitler contemporary Konrad Heiden writes that “[m]any sections of this secret army of mercenaries and murderers were breeding places of perversion” (Heiden:30). Historian G. S. Graber agrees:

Many...[*Freikorps*] leaders were homosexual; indeed homosexuality appears to have been widespread in several volunteer units. Gerhard Rossbach... was an open homosexual. On his staff was Lieutenant Edmund Heines who was later to become the lover of Ernst Roehm (Graber:33).

Waite’s analysis shows that the *Freikorps* movement was one intervening phase between the *Wandervoegel* movement and the Nazi *Sturmabteilung* — the SA. “The generation to which the *Freikorpskämpfer* [‘Free Corps warriors’] belonged,” writes Waite, “the generation born in the 1890s — participated in two experiences which were to have tremendous effect on his subsequent career as a Volunteer [in the *Freikorps*]. The first of these was the pre-war Youth Movement; the second, World War I” (Waite, 1969:17). The young men who had been molded by the Hellenic philosophies of the youth movement had come of age just in time to fight in the first World War. There, they were further shaped and seasoned by the hardships and horrors of trench warfare.

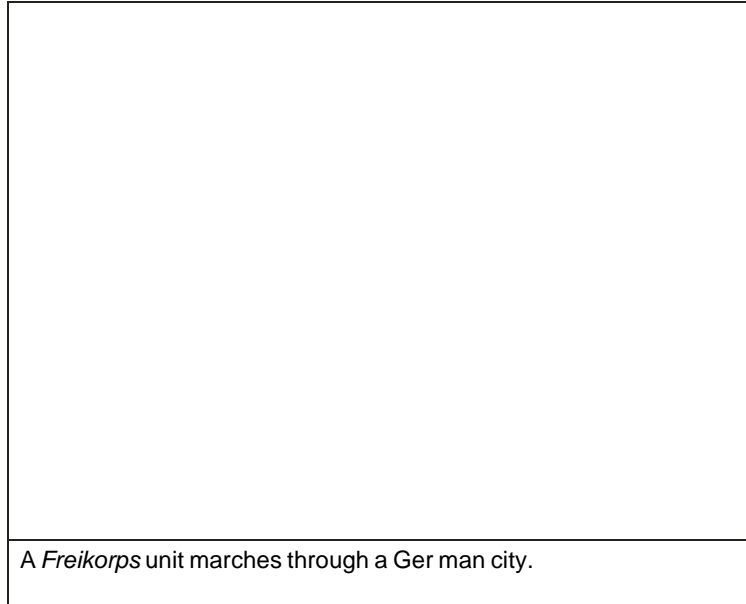
It was in the trenches of World War I that the concept of *Sturmabteilung* (Storm Troops) was developed — elite, hard-hitting units whose task it was to “storm” the enemy lines. The tactics of the Storm Troopers proved to be so effective that they were quickly adopted throughout the German army. The Storm Troop system cre-

ated a tremendous increase in the number of young commanders of a certain breed. Waite writes,

Only a very special type of officer could be used. He must be unmarried, under twenty-five years of age, in excellent physical health...and above all he must possess in abundance that quality which German military writers call ruthlessness. The result was that at the time of the Armistice Germany was flooded with hundreds of capable, arrogant young commanders who found an excellent outlet for their talents in the Free Corps movement (ibid.:27).

It is not difficult to recognize that the description of the preferred Storm Trooper is a model of the *Wandervoegel* hero: ultramasculine, militaristic, physically conditioned, largely unrestrained by Judeo-Christian morality, and guided by the "Fuehrer Principle" (ibid.:28). It is no wonder, then, that many of these men became youth leaders in their turn (ibid.:210). In the preceding chapter, we learned that homosexual sadist and murderer Gerhard Rossbach was "the most important single contributor to the pre-Hitler youth movement" and a "hero to nationalistic German youth." In the days before Baldur von Schirach developed the Hitler Youth, Rossbach organized Germany's largest youth organization, named the *Schilljugend* ("Schill Youth") in honor of a famous Prussian soldier executed by Napoleon (ibid.:210n).

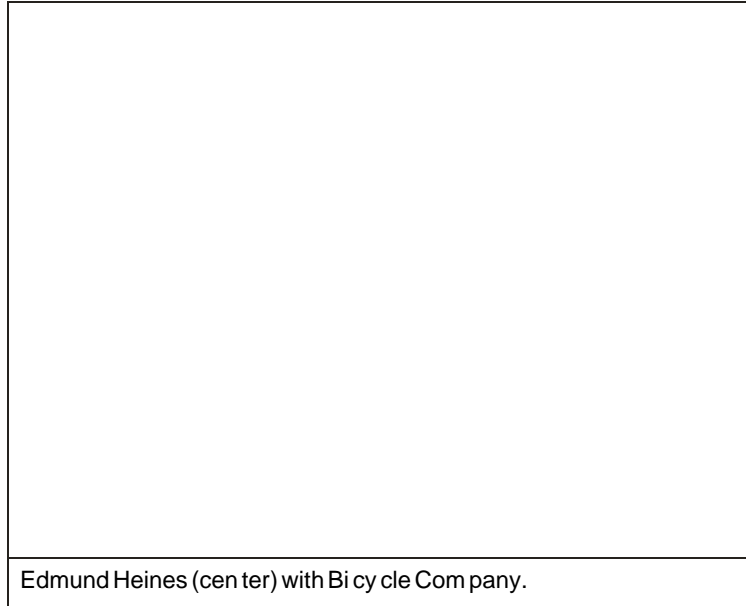
But Rossbach's contribution to the Nazis was far greater than the mere shaping of young men into Nazi loyalists. It was Rossbach who formed the original terrorist organization which eventually became the Nazi Storm Troopers, also known as "Brown Shirts." Both the Rossbach Storm Troopers and the *Schilljugend* were notorious for wearing brown shirts which had been prepared for German colonial troops, acquired from the old Imperial army stores (Koehl:19). It is reasonable to suppose that without Rossbach's Storm Troopers, Adolf Hitler and the Nazis



would never have gained power in Germany. Heiden describes them:

Rosbach's troop, roaring, brawling, carousing, smashing windows, shedding blood...was especially proud to be different from the others. Heines had longed to it before joining Hitler; then Rosbach and Heines had formed a center with Roehm; it led the SA while Hitler was under arrest [for leading the Beer Hall *Putsch*] (Heiden, 1944:295).

Rosbach's *Freikorps* was formed almost exclusively of homosexuals. As fascist novelist, Edwin Dwinger, would later declare through one of his characters, Captain Werner, "Freikorps men aren't almost all bachelors for nothing. Believe me, if there weren't so many of their kind, our ranks would be pretty damn thin" (Theweleit, Vol 1:33). Rosbach's adjutant, Edmund Heines, was another pederast and a convicted murderer who later became Ernst Roehm's adjutant in the SA (he was also the sexual partner

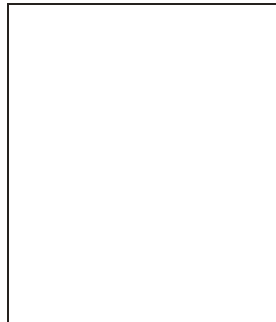


Edmund Heines (center) with Bicycle Company.

of Rossbach, Roehm and possibly Hitler as well). During the incident known as “The Night of the Long Knives” in which Hitler killed Roehm and a number of other SA leaders, Heines was surprised in bed with a young SA recruit (Gallo:236). His torturer Frank Reuter describes Heines:

Distinguished by a girlish face on the body of a truck driver, Heines was an elegant, suave, and impeccably groomed killer. He liked to shoot his victims in the face with his 7.65 Walther automatic or beat them to death with a club...In addition to Heines' value as a first rate adjutant, gifted administrative executive, and aggressive and adroit SA leader, Heines had a marked

talent as a procurer [of boys]...garnishing the fairest lads in the Fatherland for...sexual amusement (Reuter:89).



Perhaps because of Edmund Heines' special talent, Rossbach assigned him to develop the *Schilljugend*. Igra tells how he profited thereby:

Edmund Heines, the group-leader of the storm troops at Breslau, was a repulsive brute who turned the Nazi headquarters of the city into a homosexual brothel. Having 300,000 storm troopers under his command he was in a position to terrorize the neighborhood... One of his favorite ruses was to have members of the youth organization indulge in unnatural practices with one another and then threaten their parents that he would denounce these youths to the police... unless he received... hush money. Thus Heines not only indulged in homosexual orgies himself—he was often Roehm's consort in this—but he promoted the vice as a lucrative business (Igra:73).

Ernst Roehm and the Development of the SA

Next to Adolf Hitler, Ernst Roehm was the man in Germany most responsible for the rise of Nazism, indeed of Hitler himself. Rec tor writes that "Hitler was, to a substantial extent, Roehm's protégé" (Rec tor:80). A driving force behind the National Socialist movement, Roehm was one of the early founders of the Nazi Party. Both Roehm and Hitler had been members of the socialist terrorist group called the Iron Fist (Heiden, 1944:89).

It was at a meeting of the Iron Fist that Roehm reportedly met him and "saw in Hitler the demagogue he required to mobilize mass support for his secret army" (Hohne:20). With Roehm's backing, Hitler became the first president of the Nazi Party in 1921 (ibid.:21). Shortly thereafter, Rossbach's *Freikorps*, integrated into the Party first under Herman Goering's and then Roehm's authority, was transformed into the dreaded Nazi SA.

In his classic Nazi history, The Rise and Fall of the Third Reich, author William Shirer describes Ernst Roehm

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Hitler and Roehm share a laugh in the early days of the party.

as “a stocky, bull-necked, piggish-eyed, scar-faced professional soldier...[and] like so many of the early Nazis, a homosexual” (Shirer:64). Roehm was recruited into homosexuality by Gerhard Rossbach (Flood:196). Rector elaborates,

Was not the most outstanding, most notorious, of all homosexuals the celebrated Nazi leader Ernst Roehm, the virile and manly chief of the SA, the *du* buddy of Adolf Hitler from the beginning of his political career? [Hitler allowed Roehm the rare privilege of addressing him with the familiar form “thou,” indicating intimate friendship]. Hitler’s rise had in fact depended upon Roehm and everyone knew it. Roehm’s gay fun and games were certainly no secret; his amorous forays to gay bars and gay Turkish baths were riotous. Whatever anti-homosexual sentiments may have been expressed by straight Nazis were more than offset by the reality of highly visible, spectacular, gay-loving Roehm. If there were occasional ominous

rumblings and grumblings about “all those queers” in the SA and Movement, and some anti-gay flare-ups, homosexual Nazis felt more-or-less secure in the lap of the Party. After all, the National Socialist Party member who wielded the greatest power aside from Hitler was Roehm (Rector:50f).

Consistent with the elitist philosophies of Benedict Friedlander, Adolf Brand, and Hans Blueher, Roehm viewed homosexuality as the basis for a new society. Louis Snyder, prominent historian of the Nazi era, writes,

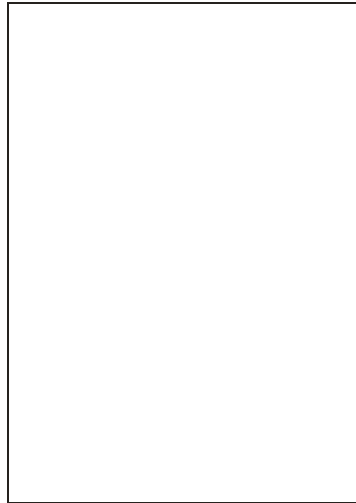
[Roehm] projected a social order in which homosexuality would be regarded as a human behavior pattern of high repute...he flaunted his homosexuality in public and insisted that his cronies do the same. What was needed, Roehm believed, was a proud and arrogant lot who could brawl, castrate, smash windows, kill and slaughter for the hell of it. Straights, in his eyes, were not as adept in such behavior as practicing homosexuals (Snyder:55).

Under Roehm, the SA became the instrument of Nazi terrorism in German society. It was officially founded on August 3, 1921, ostensibly as a “Special section for gymnastics and sport,” but in his first directive to the group, Hitler defined the SA’s purpose as “a means of defense for the movement, but above all a training school for the coming struggle for liberty” (Heiden, 1935:82f).

Historian Thomas Fuchs reports that “The principle function of this army-like organization was beating up anyone who opposed the Nazis, and Hitler believed this was a job best undertaken by homosexuals” (Fuchs:48f). At first serving simply to protect the Nazis’ own meetings from disruptions by rivals and troublemakers, the SA soon expanded its strong-arm tactics to advance Nazi policies and philosophies. In a 1921 speech in Munich, Hitler set the stage for this activity: “[the] National Socialist movement

will in future ruthlessly prevent if necessary by force all meetings or lectures that are likely to distract the minds of our fellow citizens..." In *Mein Kampf*, Hitler describes an incident (when his men were attacked by Communists adversaries) which he considered the baptismal act of the SA:

When I entered the lobby of the Hofbrauhaus at quarter to eight, I no longer had any doubts as to the question of sabotage...The hall was very crowded...The small assault section was waiting for me in the lobby...I had the doors to the hall shut, and ordered my men — some forty-five or -six — to stand at attention...my men from the Assault Section — from that day known as the SA — launched their attack. Like wolves in packs of eight or ten, they threw themselves on their adversaries again and again, overwhelming them with blows...In five minutes everyone was covered with blood. These were real men, whom I learned to appreciate on that occasion. They were led by my courageous Maurice Hess, my private secretary, and many others who were badly hurt pressed the attack as long as they were able to stay on their feet (Hitler:504f).



In all actions the SA bore Roehm's trademark of unabashed sadism. Max Gallo describes the organization:

Whatever the SA engage in — whether they are torturing a prisoner, cutting the throat of an adversary or pillaging an apartment — they behave as if they are within their rights, as artists of the Nazi victory...They are the SA, beyond

criticism. As Roehm himself said many times: “The battalions of Brown Shirts were the training school of National Socialism” (Gallo:38).

The favorite meeting place of the SA was a “gay” bar in Munich called the *Bratwurstgloeckl* where Roehm kept a reserved table (Hohne:82). This was the same tavern where some of the early meetings of the Nazi Party had been held (Rector:69). At the *Bratwurstgloeckl*, Roehm and associates — Edmund Heines, Karl Ernst, Ernst’s partner Captain [Paul] Rohrbein, Captain Petersdorf, Count Ernst Helldorf — would meet to plan and strategize. These were the men who orchestrated the Nazi campaign of intimidation and terror. All of them were homosexual (Heiden, 1944:371).

Indeed, homosexuality was all that qualified many of these men for their positions in the SA. Heinrich Himmler would later complain of this: “Does it not constitute a danger to the Nazi movement if it can be said that Nazi leaders are chosen for sexual reasons?” (Gallo:68). Himmler was not so much opposed to homosexuality itself as to the fact that non-qualified people were given high rank based on their homosexual relations with Roehm and others. For example, SA *Obergruppenfuehrer* (Lieutenant General) Karl Ernst, a militant homosexual, had been a hotel door man and a waiter before joining the SA. “Karl Ernst is not yet thirty-five, writes Gallo, he commands 250,000 men...he is simply a sadist, a common thug, transformed into a responsible official” (ibid.:50f). Later, Ernst became a member of the German Parliament (Machtan:185). Gallo writes,

Roehm, as the head of 2,500,000 Storm Troops had surrounded himself with a staff of perverts. His chiefs, men of rank of *Gruppenfuehrer* or *Obergruppenfuehrer*, commanding units of several hundred thousand Storm Troopers, were almost without exception homosexuals. Indeed, unless a Storm Troop officer were homosexual he had no chance of advancement” (Knickerbocker:55).

Otto Friedrich's analysis in Before the Deluge is similar:

Under Rohm, the SA leadership acquired a rather special quality, however, for the crude and blustering *Oberster SA Fuehrer* was also a fervent homosexual, and he liked to surround himself, in all the positions of command, with men of similar persuasions (Friedrich:327).

In the SA, the Hellenic ideal of masculine homosexual supremacy and militarism had finally been realized. "There was a very masculine brand of homosexuality," writes homosexualist historian Alfred Rowse, "they lived in a male world, without women, a world of camps and marching, rallies and sports. They had their own relaxations, and the Munich SA became notorious on account of them" (Rowse:214). The similarity of the SA to Friedlander's and Brand's dream of Hellenic revival is not coincidental. In addition to being a founder of the Nazi Party, Ernst Roehm was a leading member of the Society for Human Rights, an offshoot of the Community of the Elite (J. Katz:632).

The relaxations to which Rowse refers in the above quote were, of course, the homosexual activities (many of them ped er as tic) for which the SA and the CE were both famous. Hohne writes,

[Roehm] used the SA for ends other than the purely political. SA contact men kept their Chief of Staff supplied with suitable partners, and at the first sign of infidelity on the part of a Roehm favorite, he would be bludgeoned down by one of the SA mobile squads. The head pimp was a

Karl Ernst

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Emile Maurice, Peter Granninger and Storm Trooper Schiedermeier at a reunion of the Old Guard, March 11, 1934. Maurice was Hitler's homosexual chauffeur. Granninger was a pederast who recruited boys from the local high school.

shop assistant named Peter Granninger, who had been one of Roehm's partners...and was now given cover in the SA Intelligence Section. For a monthly salary of 200 marks he kept Roehm supplied with new friends, his main hunting ground being Geisela High School Munich; from this school he recruited no fewer than eleven boys, whom he first tried out and then took to Roehm (Hohne:82).

Although the original SA chapter in Munich was the most notorious, other SA chapters were also centers of homosexual activity. In Political Violence and the Rise of Na-

zism, Richard Bessel notes that the Silesian division of the SA was a hotbed of perversion from 1931 onward (Bessel:61).

Roehm and his closest SA associates were among the minority of Nazi homosexuals who did not take wives. Whether for convention, for procreation, or simply for covering up their sexual proclivities, most of the Nazi homosexuals had married. Some, like Reinhard Heydrich and Baldur von Schirach, married only after being involved in homosexual scandals, but often these men, who so hated femininity, maintained a facade of heterosexual respectability throughout their lives. As Machtan notes, "That Hitler...encouraged many of them to marry should not be surprising: every conspiracy requires camouflage" (Machtan:24). These were empty marriages, however, epitomized by one wife's comment: "The only part of my husband I'm familiar with is his back" (Theweleit:3).

As we have seen, then, the SA was in many respects a creation of Germany's homosexual movement, just as the Nazi Party was in many ways a creation of the SA. Before we take a closer look at the formation and early years of the Nazi Party, we must examine two other very important movements which contributed to Nazism. These are the occult Theosophical-Ariosophical movement, and the intellectual movement which created the National Socialist philosophy. Both of these movements, which are integral to our understanding of the Nazi Party and its actions, were also heavily influenced by homosexuals.