

Chapter Seven

**THE NAZI HATRED OF
JUDEO-CHRISTIAN MORALITY**

A common misperception held by present day Americans is that the Nazi campaign against the Jews was driven solely by racism. However, the Nazis were equally motivated by a vicious hatred of Biblical morality. In fact, the two were inseparable. Samuel Igra addressed this question in *Germany's National Vice*

Why should it be the Jews particularly that the German forces arrayed under Hitler want to exterminate?... What does this small people stand for which was accounted hateful and obnoxious to the Nazi rulers of Germany? Or, to put the question in another way, what is there in the Jewish traditional code of morals which induced Hitler to come forward as the protagonist of the German people against the Jews?... He was.... the *condottiere* of a band of evil men who were united together by a common vice [homosexuality, whereas] Jewish national tradition for thousands of years has been actively opposed to this particular evil; because it is germinal vice, a virus that poisons the whole life-blood of human existence (Igra in Lively, *The Poisoned Stream*, p.13f) .

Buy a print copy of this book, including photos and graphics, at the book store,
www.abidingtruth.com/pfrc/showproducts.php.

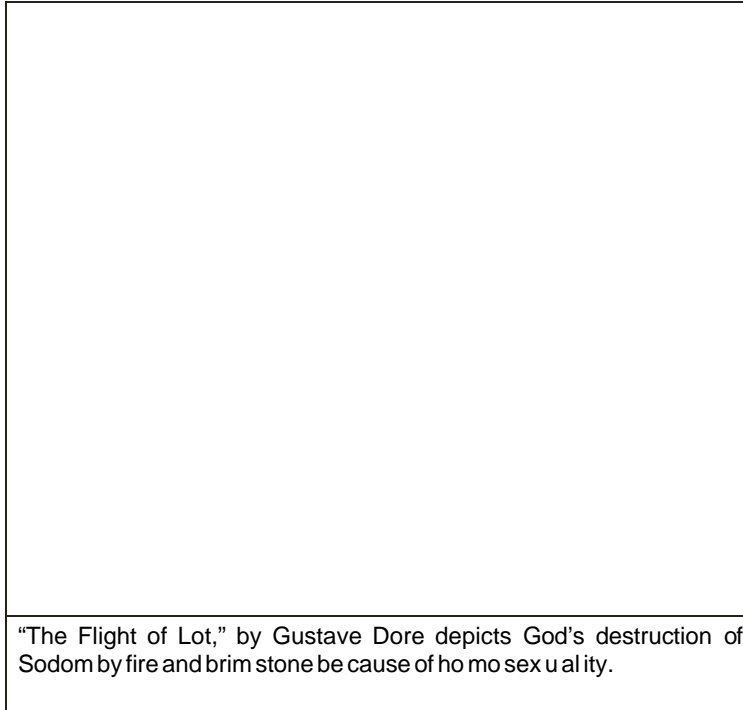
Race Defilement by Dietrich Hutton, published by "Deutsche Revolution" of Duesseldorf, was widely distributed in Germany.

A widely circulated German publication by racial theorist Dietrich Hutton, titled Defilement of Race, helps to illuminate this point. It preached that Germany could only achieve its racial goals (and its destiny) by destroying Judeo-Christian morality.

Through the German soul and through unadulterated German blood, the world will be able to return to a state of health, but only after it has been freed from the curse of Judaism and of Christianity.... The mission of German nationality in the world is to free this world of Jews and Christians.... It is the very essence of Christianity... for all people to become "united in brotherhood." To achieve this, all barriers of race must fall. The maintenance of such barriers means the preservation of national individuality, which is essentially irreconcilable with the Christian aim of universal brotherhood.... Because this disintegration of racial culture has been consciously and systematically pursued by Christianity, and is still being pursued to day, it is race defilement. (Hutton:3ff).

The Nazi regime viewed Judaism as the *source* of the problem but identified Christianity as the essential and willing tool by which the Jews sought to gain world domination. Hutton writes,

The way in which Christianity is directed in the interests of world Jewry and its attitude toward Judaism is traceable to the undeniable fact that the founders and proclaimers of the teachings of Jesus of Nazareth were full-blooded Jews.... It cannot therefore be coincidence, or negligence or ignorance that consciously makes Christians... deviate from the fundamental tenets of conserving nationality and cultivating race. The reason for this is to defile non-Jewish races, weaken and destroy them so that Judaism, as the "chosen people," can...[erect] a world



sovereignty on the ruins of the non-Jewish races which Christianity has de stroyed. (ibid:19).

Significantly, Hutton's argument is not fundamentally an attack upon race, but upon theology. Both Jews and Christians are evil because of what they *believe* and how they thus or ga nize their so ci et ies.

Why then did the Na zis main tained a mur der cam paign against all Jews but only against certain Christians? One factor was obviously political pragmatism since a sizable number of Germans identified themselves as Christians. But an other fac tor was that, dis tinct from Chris tian ity, the Jew ish iden tity is eth nic as well as re li gi ous. The simple so lution to the "Jew ish prob lem," there fore, was to scape goat and kill all ethnic Jews (even those who had abandoned Biblical morality).

In contrast, Chris tianity was per ceived by the Na zis as

merely the theological puppet of Judaism; a tool to enslave the minds of otherwise rational people of every race. Thus, the Nazi approach to Christianity was a campaign of “reeducation” by advancing Nazi ideology through relentless propaganda, while simultaneously suppressing the opposing Christian view.

If we wish to create something new [writes Hutton] we can not permit the existence and operation of disorganizing factors such as Christianity...we must overthrow and shatter all opposing and destructive forces -- unsparingly and without compromise. Germanic blood and Christian baptismal water can never mix” (ibid:15).

The Biblical Condemnation of Homosexuality

A brief review of the Judeo-Christian perspective of homosexuality is appropriate here to show *why* Nazi homosexuals reacted so harshly to it. We will see that homosexuality is condemned in every place in which it is mentioned; that all forms of homosexuality are equally condemned; and that homosexuality is always linked to personal and/or social destruction. The primary passages addressing homosexuality in the Torah (1-3, 7a) and the Christian Bible (1-7) read as follows:

1) Sodom & Gomorrah, Genesis 19:19. [T]he men of Sodom...surrounded the house. And they called to Lot and said to him, ‘Where are the men who came to you tonight? Bring them out to us that we may know them carnally.’...Then the angels said to Lot... ‘We will destroy this place, because the outcry against them has grown great...and the LORD has sent us to destroy it.’

2) The Curse on Sexual Perversion, Leviticus 18:22-30 You shall not lie with a male as with a woman. It is an abomination. Nor shall you mate with any animal,

to defile yourself with it...It is perversion...[F]or by all these the nations are defiled...therefore I visit the punishment of its iniquity upon it, and the land vomits out its inhabitants. You shall therefore keep My statutes and My judgments and shall not commit any of these abominations...I am the Lord your God.

3) The Benjamite Wars, Judges 19-21 [S]uddenly certain men of the city, perverted men, surrounded the house and beat on the door...saying, 'Bring out the man who came to your house, that we may know him carnally!'...Then the tribes of Israel...[said] 'What is this wickedness that has occurred among you? 'Now therefore, deliver up...the perverted men who are in Gibeah...But the children of Benjamin would not listen to the voice of their brethren...Instead...[they] gathered together...to go to battle against the children of Israel.'

4) The Reprobate Mind, Romans 1:18-32 Therefore God also gave them up to uncleanness, in the lusts of their hearts, to dishonor their bodies among themselves, who exchanged the truth of God for the lie, and worshiped and served the creature rather than the Creator, who is blessed forever. Amen. For this reason God gave them up to vile passions. For even their women exchanged the natural use for what is against nature. Likewise also the men, leaving the natural use of the woman, burned in their lust for one another, men with men committing what is shameful, and receiving in themselves the penalty of their error which was due.

5) Homosexuals Must Repent To Go To Heaven, 1 Corinthians 6:9-11 Do you not know that the unrighteous will not inherit the kingdom of God? Do not be deceived. Neither fornicators, nor idolaters, nor adulterers, nor homosexuals, nor sodomites, nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners will inherit the kingdom of God. And such were some of you. But you

were washed, but you were sanctified, in the name of the Lord Jesus Christ and by the Spirit of our God.

6) The Reason God Destroyed Sodom, Jude 1:7

Sodom and Gomorrah...having given themselves over to sexual immorality and gone after strange flesh, are set forth as an example, suffering the vengeance of eternal fire.

7) Regarding Homosexuality Generally, see also (a)

Gen 2:24, 9:22, Deut 23:1, 1 Kings 14:24, 15:9-12, 22:46, 2 Kings 23:7, Job 36:14, (b) 1 Tim 1:9-10, Rev 22:15.

While today certain “gay theologians” misinterpret these passages to try and strip them of their prescriptive authority, these arguments were unknown to the Germans in the Nazi era. What was known, especially in faithful Jewish circles, was that the Torah (Old Testament) designates homosexuality as *toeva*, or abomination. This Hebrew word is in fact the severest term of opprobrium in the Bible. Used particularly in connection with homosexuality, *toeva* connotes a degree of moral perversion so heinous that (as cited above) the land will literally “vomit out” the nation which practices it (Rabbi Samuel Dresner: Private letter).

In light of this, Nazi hostility to Jews and Christians (especially those who remained true to their faith) is thus easier to understand. Yet even this insight does not fully explain the depth of Nazi hatred.

Towards the Final Solution

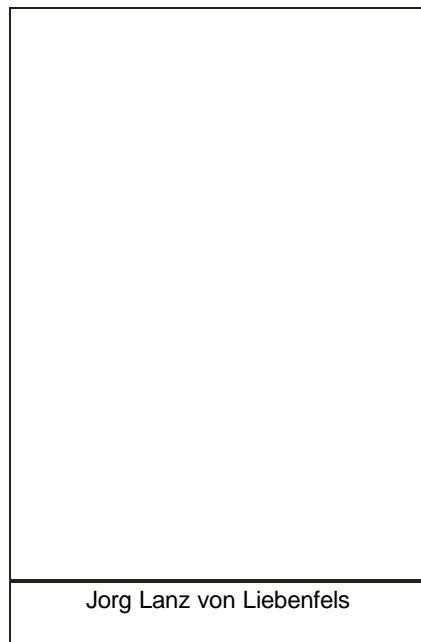
There is perhaps no more terrible expression in human speech than the “Final Solution.” In it is contained an evil so profound as not to be easily assimilated by the human mind. How could people be so filled with malice, we wonder, that they would seek to exterminate whole races of fellow human beings from the face of the earth? Only in a

spir i tual con text can we truly un der stand the mean ing of the “Fi nal So lu tion,” the Ho lo caust of the Jews.

It is not sur pris ing, then, that the roots of the Nazi evil are found in the neo-pagan re vival of the late 1800s, which manifested itself in the glorification of occultism and the subversion of the Judeo-Christian foundations of German cul ture.

We have ad dressed many el e ments of the neo-pagan re vival in pre vi ous chap ters, but to find the spe cific roots of the Holocaust we must revisit the occult ideologue, Jorg Lanz von Liebenfels. Re mem ber that Lanz, the ho mo sexual male su prem a cist, was called “the man who gave Hit ler his ideas,” by Austrian psychologist Wilhelm Daim. Anti-Semitic pamphlets by Lanz and Guido von List shaped Hit ler’s early ha tred of the Jews. It was Lanz who originated the concept of Himmler’s *Lebensborn*, the Aryan breed ing col ony. And it was Lanz, again, who can be seen behind Hit ler’s an swers to “the Jew ish ques tion.”

Goodrick-Clarke writes,



The similarity between Lanz’s proposals...and the Nazi plans for the disposal of the Jews and the treatment of the en slaved Slav pop u la tions in the East [is unmistakable]. Lanz’s specific recom mend a tions for the dis posal of racial inferiors were various and included: deporta tion to Ma da gascar; enslavement; incineration as a sac ri fice to God; and use as

Jorg Lanz von Liebenfels

beasts of bur den. Both the psychopathology of the Nazi Ho lo caust and the sub ju ga tion of non-Aryans in the East were pre saged by Lanz's grim speculations (Goodrick-Clarke:97).

We are all too familiar with the Nazi enslavement of “non-Aryans” and with their in cin er a tion of the Jews in the death camps, but these atrocities, though they agree perfectly with his ideas, do not by them selves prove any special influence by Lanz. In the Nazis’ “Madagascar Plan” (which was noth ing more than a pro posal to put all the Jews on the island of Madagascar), however, we find an indis put able con nec tion to Lanz. In Har vest of Hate: The Nazi Program for the Destruction of the Jews of Europe, his to rian Leon Poliakov writes about the “Madagascar Plan,” but re veals that he was un aware of Lanz's in flu ence:

Goering had men tioned the “Mad a gas car Ques tion” dur ing the...meet ing of No vem ber 12, 1938. Himmler had been dream ing of it since 1934, as one wit ness tes ti fied. Putting all the Jews on a large is land — more over, a French is land — would sat isfy the Nazi love of sym bolism. At any rate, the idea was put forth by the Min is ter of For eign Af fairs...[and] was ac cepted by Himmler as well as by the Fuehrer him self. Great in ven tions al ways have several origi na tors; other more or less famous dig ni tar ies can claim the honor of fa ther ing this “phil an thropic so lu tion.” For ex ample, Philip Bouhler, Chief of the Fuehrer's personal chancellery...hoped to become the gov er nor of the is land (Poliakov:43).

Guido von List directed *his* hatred more specifically against Christians, and developed an elaborate mythology to jus tify at tacks against Chris tian ity. Goodrick-Clarke ex plains List's ideas:

[List developed] a conspiracy theory that identified Christianity as the negative and de struc tive prin ci ple in

the history of the Ario-Germanic race. If it could be shown that Christian missionaries had been intent upon the destruction of Armanist culture, its actual non-existence in the present could be related to empirical events...List's account of Christianization in the historic German lands reiterated the debilitation of Teutonic vigour and morale and the destruction of German national consciousness. He claimed that the Church's gospel of love and charity had encouraged a deviation from the strict eugenics of 'the old Aryan sexual morality'...it was he who had demonized the Church as the sole source of evil in the pan-German scheme of belief (Goodrick-Clarke:68f).

Unfortunately, the occult dimension of Nazi history is overlooked by many historians who must attempt, therefore, to find materialist answers to ideological questions. And if the occult dimension has been ignored, this is doubly true of the homosexual dimension. As Duberman, Vicinus and Chauncey have stated in the title to their "gay studies" text, the role of homosexuals and pederasts has been Hidden from History. They, of course, imagine the influence of homosexuality to be positive. Yet the rise of homosexuality in a Judeo-Christian-based culture necessarily represents the diminution of Biblical morality as a restraint on human passions. Consequently, where Judeo-Christian ideals decrease, violence and depravity increase.

It was the pederasts of the Community of the Elite who, in large part, sponsored the revival of Hellenic pagan ideals in German society. These men were fanatically anti-Jew and anti-Christian because of the injunctions against homosexuality implicit in the Judeo-Christian sexual ethic. Johansson notes that Hans Blueher, one of the leading theoreticians of the Community of the Elite, "maintained that Judaism had suppressed the homosexual aspect of its culture, with concomitant hypertrophy [enlargement] of the family" (Johansson:816). Benedict Friedlander, in an essay

Buy a print copy of this book, including photos and graphics, at the book store,
www.abidingtruth.com/pfrc/showproducts.php.

Worship of Adolf Hitler was promoted as an alternative to Christianity.

for *Der Eigene* titled “Seven Propositions,” chose as his first proposition an attack on Christianity. “The white race is becoming ever sicker under the curse of Christianity, which is foreign to it and mostly harmful,” writes Friedlander. “That is the genuinely bad ‘Jewish influence,’ an opinion that has proven true, especially through the conditions in North America” (Friedlander in Oosterhuis and Kennedy:219).

For his part, Adolf Brand called Christianity “barbarism” and “expressed his desire to fight ‘beyond good and evil,’ not for the sake of the masses, since the happiness of ‘the weak’ would result in a ‘slave mentality,’ but for the human being who proclaimed himself a god and was not to be subdued by human laws and ethics” (Oosterhuis and Kennedy:183). We should not forget Nietzsche, who called Christianity “the lie of millennia” (MacIntyre:188).

Much has been made of the reported silence, and in some cases complicity, of the supposed Christian churches during the Third Reich. But few have noted the long period of “Biblical deconstruction” that preceded the rise of Nazism, and fewer still have chronicled the systematic per-

sion of German religious culture by the Nazis themselves.

While the neo-pagans were busy attacking from without, liberal theologians undermined Biblical authority from within the Christian church. The school of so-called “higher criticism,” which began in Germany in the late 1800s, portrayed the miracles of God as myths; by implication making true believers (Jew and Christian alike) into fools. And since the Bible was no longer accepted as God’s divine and inerrant guide, it could be ignored or reinterpreted. By the time the Nazis came to power, “Bible-believing” Christians, (the Confessing Church of Barth and Bonhoeffer) were a small minority. Francis Schaeffer writes of this phenomenon in The Great Evangelical Disaster:

In the late nineteenth century it was these ideas [the all-sufficiency of human reason and the falsehood of supernatural religion] which began to radically transform Christianity... This started especially with the acceptance of the “higher critical” methods that had been developed in Germany. Using these methods, the new liberal theologians completely undercut the authority of Scripture... in spite of the efforts of... [theologians Hodges, Warfield and later Machen], the destructive methods of biblical criticism came into power and control in the denominations. By the 1930s liberalism had swept through most of the denominations and the battle was all but lost (Schaeffer:34).

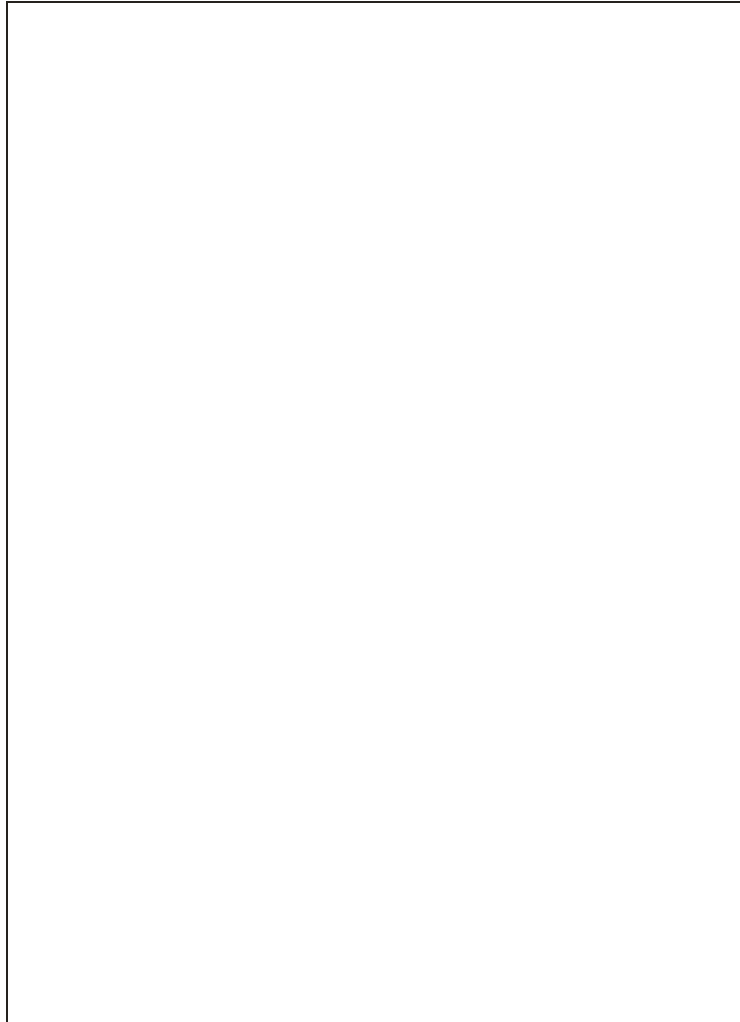
The replacement for Biblical Christianity in Germany was a pseudo-Christian “pietism” that grew increasingly more bizarre as devotion to the social ideals of traditional Christianity was divorced from its source. In The Twelve Year Reich, socialist historian Richard Grunberger writes of Nazi-sponsored “charity” drives, for example, in which collectors of surplus goods for the poor became irrational fanatics:

[Collectors] indefatigably pounded the staircases of apartment houses in the large towns, rooting out the last possible donor...Small rural communities erected what were known as Boards of Shame, listing those who, 'despite financial ability, refuse to make donations.' Not infrequently, 'selfish elements' were victims of organized physical violence: 'Widow B. of Volksdorf, who had only contributed riding boots to a Winter Relief collection of clothing, had to ask the police to take her into protective custody after a threatening crowd gathered outside her house and started to smash her green houses.' Hereditary farmer, Bernard Sommer Kempdorf, who had told the collectors that if they wanted any fruit from him they were at liberty to pick it off the trees themselves, had to be taken into protective custody when a crowd of hundreds gathered around his farm chanting demands for his imprisonment. (Grunberger:88).

The Germans under Hitler developed a "purely German i.e. de-Romanized and de-Judaicized form of Christianity," writes Grunberger, while the growing "New Heathenism" rejected Jesus entirely and substituted "either Wotan worship or a cult of nature centered on the Sun" (ibid.:482). Soon, this neo-paganism had entered the weakened churches. "German Christianity [began to focus] on the Aryan savior Jesus...[and theological studies appeared] under such titles as 'Wotan and Jesus,' 'Balduur and the Bible,' and 'The German Savior'" (ibid.:482).

Despite all this, however, it would be a mistake to believe that the German church, as liberal and/or heretical as it had become, would have supported Hitler's totalitarian agenda on its own. On the contrary, Hitler and the Nazi elite were forced to conduct a slow and methodical takeover of the German churches to silence their dissent.

In September of 1933, a pro-Nazi cleric named Ludwig Muller was appointed by Hitler to bring all evangelical congregations into one State Evangelical Church. Heiden



This World War II U.S. propaganda poster, displayed in the National Archives, reveals that Americans knew what was truly at stake in the battle with Nazism.

writes that “The Reich Bishop [Muller] was not formally inducted into his office before the year had expired and the last independent Churches in Bavaria and Wurttemberg had been suppressed” (Heiden, 1935:405). Justice Robert Jackson, prosecutor of the Nazi war criminals at Nurnberg many

years later noted that “the policy toward the Evangelical Churches...was to use their influence for the Nazis own purposes” (Jackson:51). This was perhaps best evidenced by Muller’s decision in December, 1933 to transfer the Evangelical youth organization into the Hitler Youth which caused a complete break with the so-called Confessing Church of anti-Nazi congregations (Zentner and Bedürftig:608). Pastor Niemoller, leader of the Confessing Church, was later sent to a concentration camp (Jackson:51).

In March of 1935 seven hundred Protestant priests were arrested by the Gestapo in Prussia “for issuing condemnations of neo-paganism from the pulpit,” and later a similar number of clergy in Wuerttemberg had their teaching credentials stripped for “violating the moral instincts of the German race’ by references to Abraham, Joseph and David in the course of their teaching” (ibid.:494). The Nazis confiscated Protestant seminaries in Wuerttemberg and Catholic convents and monasteries in the Rhineland (ibid.:500). In May of 1941, a Nazi decree banned all Catholic periodicals and newspapers (*Fact on File Yearbook*, 1941:240).

As Grunberger asserts, Nazism itself was a “pseudo-religion” (Grunberger:79) that competed, covertly, with Christianity and Judaism. The Nazi regime, attempting to usurp the role of the church and eliminate its influence on German culture, “spawned an unending series of relatively minor, but cumulatively effective, anti-Church measures” (ibid.:500). The Nazi Party’s spiritual adjunct, the German Faith Movement (*Deutsche Glaubensbewegung*), represented one of several fronts in this war on the church. Its most profound attack upon Christianity, expressed by a Faith Movement leader, was the doctrine that “God has manifested himself not in Jesus Christ, but in Adolf Hitler” (Snyder:104). Grunberger writes,

The movement...could best be defined by its negative articles of faith of which the chief was enmity to Christianity and the established churches. Planning to use neo-pagan "conversion" to complement its own more general anti-Church measures (such as hamstringing communal and youth organizations, or attenuating religious instruction in schools), the Party therefore launched a drive to make individual parishioners withdraw from Church membership. The "Church Secessionist Campaign" was particularly effective among professionals materially dependent on the regime: civil servants, municipal employees, teachers, [and] full-time party workers (Grunberger:491).

As soon as the Nazis came to power they replaced many Christian holidays with pagan celebrations: "The Day of the Summer Solstice," "The Day of the Winter Solstice," and "Mothering Sunday" (which featured the so-called "Rune of Life" as a symbol to honor births) (ibid.:80f.). Marriage ceremonies increasingly invoked "Mother Earth" and "Father Sky" as the deities by whom the covenant was blessed (ibid.:492). Birth and death announcements began to feature the life and death runes, respectively, as part of a campaign to eliminate the star and the cross from public life, and crucifixes were gradually removed from hospitals and schools (ibid.:494). The Nazis made all religious activities which were not centered in the churches dependent on official permission and confiscated lists of churchgoers who were on active duty in the military (ibid.:500).

The schools were heavily targeted in the strategy to deChristianize the young. Mandatory prayer in schools was stopped in 1935, and from 1941 onward, religious instruction was completely eliminated for all students over fourteen years old (ibid.:494f). The Nazi Teachers Association actively discouraged its members from taking religious instruction, while at the same time many teachers of religious studies (who were all required to be licensed by

Buy a print copy of this book, including photos and graphics, at the book store,
www.abidingtruth.com/pfrc/showproducts.php.

This poster from the National Archives contrasts Nazism with Christianity as opposing and incompatible views.

the state) “inculcated neo-paganism into their pupils during periods of religious instruction.” Later, teachers were outright prohibited from attending voluntary religion classes organized by the Catholic church (ibid.:495).

In an obscene twist, the Nazis used former Christian religious facilities, seized by the government, to establish schools in which students were trained in male supremacist ideology, using teachings from the works of homosexual theorists such as Otto Weininger (Rosenthal:69). Igra writes,

[Weininger’s Sex and Character] was revived as a kind of text book in the Nazi Ordensburgen, those schools for the training of future German leaders which have been set up in the confiscated monasteries and convents. There they learn the doctrine that ‘the lowest type of male is infinitely higher than the noblest woman,’ and that ‘by her

very nature, woman is deceitful, men tally inferior to man and unmoral' (Igra:99).

The de-Christianization of German society was carried out in the Nazis' characteristically duplicitous style. Ever masters of the euphemism and of political sleight-of-hand, they kept the general population confused about their true motives. When Hitler needed the support of the churches in the early days of the regime, for example, the SA attended Sunday services *en masse*, creating "veritable SA church parades" (Grunberger:485). But just months later these same troops marched in the Nuremberg Party Rally alongside the Hitler Youth as they sang anti-Christian songs. "No evil priest can prevent us from feeling that we are the children of Hitler," the children sang. "We follow not Christ, but Horst Wessel. Away with incense and holy water...The swastika brings salvation on earth" (ibid.:489). For their part, the SA sang, "Storm Trooper Comrades, hang the Jews and put the priests against the wall" as the refrain to one of their favorite tunes.

In Hitler and I, Strasser records a conversation he had with Hitler, in which Strasser criticized Nazi propagandist Alfred Rosenberg for his pagan ideals. "Hitler stopped and looked me in the eyes," writes Strasser, "Christianity is, for the moment, one of the points in the programme I have laid down. But we must look ahead.

Horst Wessel was declared a martyr by Hitler after being killed in the "Beer Hall Putsch" in 1923. As an early SA member, he was probably "gay."

Rosenberg is a fore-runner, a prophet. His theories are the expression of the German soul” (Strasser, 1940:96). Much later, as Hitler’s religion of hate appeared to have completely overwhelmed the German culture, Hitler proclaimed, “Do you really believe the masses will ever be Christian again? Non sense, that tale is finished” (Newton:16).

From the early years, leading Nazis openly attacked Christianity. Joseph Goebbels declared that “Christianity has infused our erotic attitudes with dishonesty” (Taylor:20). Himmler is reported to have considered Christianity “the greatest plague delivered by history, and demanded that it be dealt with accordingly” (Ziegler:85).

Martin Bormann, who replaced Hess as Deputy *Fuehrer*, issued a decree to the Party *Gauleiters* titled, “The Relations Between National Socialism and Christianity” in which he said “National Socialist and Christian conceptions are incompatible. The Christian churches build upon men’s ignorance...The people must be increasingly wrested from the churches...Never again must the churches be allowed any influence over the leadership of the people. This must be broken to tally and for ever” (Fest, 1970:132f). The Nazis’ ultimate goal was the elimination of all the Christian churches. Grunberger points out that “[j]ust as the geno-

Martin Bormann authored a vicious anti-Christian directive that called for regional Nazi leaders to eliminate the Christian faith in Germany.

cide programme provided for certain areas to be made 'free of Jews' before others, so the Warthegau [the Posen-Lodz civil defense region] was envisioned as the first region to be 'free of churches' in the Reich" (Grunberger:498).

It is in the Nazi campaign against Judeo-Christian morality that we find one of the reasons for the German people's acceptance of Nazism's most extreme atrocities. Their religious foundations had been systematically eroded over a period of decades by powerful social forces. By the time the Nazis came to power, German culture was spiritually bankrupt. Historians have largely ignored the spiritual element of Nazi history, but if we look closely at Hitler's campaign of extermination of the Jews, it becomes clear that his ostensible racial motive obscures a deeper and more primal hatred of the Jews as the "People of God."

The probable reason for Hitler's attack on Christianity was his perception that it alone had the moral authority to stop the Nazi movement. As late as March 19, 1942, Julius Streicher, in an article appearing in his publication *Der Sturmer* complained that Christian teachings stood in the way of a "radical solution the Jewish question in Europe" (Jackson:54). But Christians stumbled before the flood of evil. As Poliakov notes, "[W]hen moral barriers collapsed under the impact of Nazi preaching...the same anti-Semitic movement that led to the slaughter of the Jews gave scope and license to an obscene revolt against God and the moral law. An open and implacable war was declared on the Christian tradition...[which unleashed] a frenzied and unavowed hatred of Christ and the Ten Commandments" (Poliakov:300).

As we examine the issue of Nazi hatred for Christianity we are reminded of the common moral standard shared by believing Christians and Jews. It is a standard which unequivocally condemns homosexuality. This fact assumes enormous significance in the context of this book and causes us to question the common wisdom, which explains

the Ho lo caust in purely ra cial terms.

We have shown how homosexuality figures prominently in the his tory of the Ho lo caust. The ideas for dis posing of the Jews originated with Lanz. The first acts of terrorism against the Jews were carried out by the ho mo sex u als of the SA. The first *po grom*, *Kristallnacht*, was or ches trated in 1938 by the ho mo sex u al Reinhard Heydrich. And it was the some time trans vestite Goering who started the “evolution of the Final Solution...[with an] order to Heydrich (Jan. 24, 1939) concerning the solution of the Jew ish question by ‘emi gra tion’ and ‘eva cu a tion’” (Robin son:25).

Homosexuality and Islamist Terrorism

We turn next to the relationship between the Nazi re gime and the Islamist terror groups which share its milita rism and its anti-Semitism. We distinguish the Islamist terror ists from the spe cif i cally fas cist and “neo-Nazi” suc cessors to the Third Reich which will be ad dressed in the next chap ter. In ter est ingly, while Hit ler ranted against Ju daism and Christianity, he contrasted the “[Judeo-Christian] theological doctrines devoid of any depth” with “those of...Mohamed [which provided spir i tual] sus te nance of a much dif fer ent value” (Angebert:246).

Islamist ter ror ism has be come an is sue of great in ter est since the attacks of September 11th, 2001, against the United States. In ter est ingly, the lead ers of the nine teen ter ror ists, in clud ing ring leader Mohamed Atta, have been re ported to be ho mo sex u als. “Gay” jour nal ist Rex Wockner, quoting what he de scribed as “the sen sation alistic-yet-often-accurate *National Enquirer*” re ported that “‘Atta’s gay lover for the past two years was his right-hand man, Abdulaziz Alomari, who was with Atta when he crashed the plane into the North Tower’Atta and other ter ror ists be lieved that ‘women are for procreation

only and men are for recreation” (Wockner Wire, www.PlanetOut.com, November 9, 2001). Uncharacteristically, the left-leaning *Newsweek* magazine “scooped” the *Enquirer* with a piece about the *Enquirer* story before it was released. “gay” strategist Michelangelo Signorile produced an editorial which, while not denying the truth of the *Enquirer* claims, dismissed them as irrelevant to the evil behavior of the terrorists.

Few are aware that some of the earliest terrorism of the modern era sprang from a Nazi/Arab collaboration. According to Icelandic historian, S. G. Bergsson, in Muftism and Nazism, the leading figure in this collaboration was Haj Amin Hussein, the Mufti (supreme religious leader) of Jerusalem. One of the leaders of the massacre of Jews in the 1920 Arab riots in Palestine, he became Mufti in 1921 and celebrated by organizing a Jewish pogrom that year.

Hussein first made contact with the Nazi regime in 1933, and by 1936 was carrying out anti-Jewish riots “with funds supplied by the Nazis” (Bergsson:chapter 3, p.2f.). In 1937, “during the celebration of Mohammed’s birth, the German swastika flag was flying high as well as pictures of Hitler” (Ibid.). When the British stopped secret arms shipments to the Mufti in 1938, he declared *jihad* against them, was quickly defeated and fled to Germany. From then on he coordinated a large and active worldwide network of pro-Nazi Moslems from Berlin and agitated for the extermination of all Jews. Hitler was friendly with Hussein, giving him the honorary rank of SS Major (Ibid.).

The Sowetan newspaper of Johannesburg published this editorial by South African legislator Jack Bloom:

Am big uous Arab-Muslim atti tudes to Hit ler can be traced to his popularity in much of the Arab world both before and dur ing the Sec ond World War. Po lit i cal par ties that im i tated the Na zis were founded, such as the Syr ian So cial Na tionalist Party and Young Eqypt, replete with storm

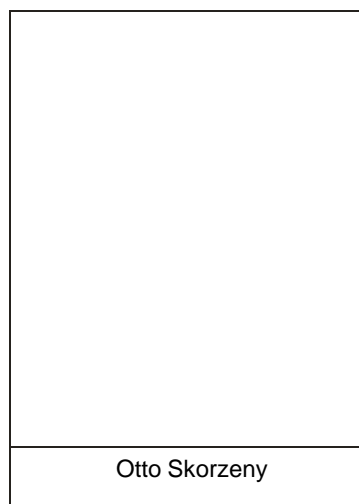
troopers, torch processions and Nazi slogans. The most significant collaborator with Hitler was...Haj Amin el-Husseini....His energetic pro-Nazi efforts included a Muslim SS unit in Bosnia...

General Abdul Nasser was a member of Young Egypt and made no secret of his earlier Nazi sympathies when he became president of Egypt. Former Nazis served in his army and secret police, and his personal bodyguard was SS General Oskar Dirlewanger (*The Sowetan*, October 2, 2001).

One of the reasons for Nazi popularity in Egypt is that Nasser's brother Nassiri published and distributed an Arab edition of *Mein Kampf* in 1939 (Mac Mathuna, *Flame Magazine*, 1999).

Oskar Dirlewanger (see Chapter Six), was the creator of the dreaded *SS Sonderkommando Dirlewanger* which some homosexual inmates joined to gain release from Nazi concentration camps. Dirlewanger, was assisted by former Hitler buddies, Otto Skorzeny and Eugen Dollman, who recruited "large numbers" of former Nazi fugitives from Argentina for key posts in the new republican regime in Egypt" (ibid.). Dollman was well known as a homosexual; less is known about Skorzeny, although he had been Hitler's bodyguard in 1939, and is thus likely to have been "gay."

We have not found evidence that Husseini was homosexual. However, historian Jamie Glazov explains the phenomenon of Islamist terrorism itself as the consequence of rampant



Otto Skorzeny

pederasty in parts of the Arab world. He writes,

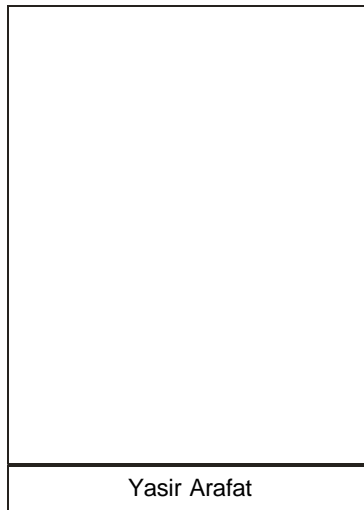
Socially segregated from women, Arab men succumb to homosexual behavior. But, interestingly enough, there is no word for “homosexual” in their culture in the modern Western sense. That is because having sex with boys, or with effeminate men, is seen as a social norm. Males serve as available substitutes for unavailable women. The man who does the penetrating, meanwhile, is not emasculated...The man who is penetrated *is* emasculated. The boy, however, is not, since it is rationalized that he is not yet a man.

In this culture, males sexually penetrating males becomes a manifestation of male power, conferring a status of hyper-masculinity....In all of these circumstances, the idea of love is removed from men’s understanding of sexuality. Like the essence of Arab masculinity, it is reduced to hurting others by violence....It is excruciating to imagine the sexual confusion, humiliation, and repression that evolve in the mindsets of males in this culture. But it is no surprise that many of these males find their only avenue for gratification in the act of humiliating a foreign “enemy,” whose masculinity must be violated at all costs -- as theirs once was (Glazov, “The Sexual Rage Behind Islamic Terror,” *FrontPage magazine*, 10-4-01). [For a comparison with the Spartan military camps, see pp. 54-61.]

Scholar Bruce Dunne of Georgetown University portrays the sexual world of some Arab males as a realm of unspoken and unequal “Butch/Fem” bisexuality. In this world, as with the pre-Nazi “gay” factions in Weimar Germany, “Butches” are “not [even] considered homosexual” while “Fems” are considered to be suffering from an “inexplicable...pathology” (Dunne, “Power and Sexuality in the Middle East,” *Middle East Report*, Spring, 1998). (This attitude is not found in all Islamic societies, only those which combine hyper-masculine militarism with misogyny.)

Another parallel is the case of terrorist leader Yasir

Arafat. According to Dr. Asher Eder, Jewish Co-Chairman of the Islam-Israel Fellowship organization, the name “Yassir Arafat” is an alias. Arafat changed his real name, Abdul Rauf el-Codbi el-Husseini, to hide his relationship to Mufti Haj Amin Husseini, his uncle (Eder, “How to Dis arm the Ter ri ble Jihad Psychosis Against Jews and Israel that Afflicts the Muslim World Today,” www.rb.org, February 24, 2000).



Arafat’s ho mo sex u al i ty has been widely ac knowl edged since at least 1976, when the tes ti mony of a for mer as so ci ate (also ho mo sex u al) was pub lished in a Ca na dian bi og ra phy, Arafat, the Man and the Myth by Thomas Kiernan. Kiernan quotes this man at length:

We went one night on a train ing ex er cise, about twenty of us. We were camped in a cit rus grove near Gaza in tents. There was an emer gency of some kind...Sev eral of us ran to Abu Khalid’s tent to find out what we should do. There we dis cov ered Abu Khalid and Yasir giv ing them selves plea sure -- or should I say Yasir was giv ing Abu Khalid plea sure? Af ter that, Abu Khalid was quite open about what he did with Yasir. In fact, he en cour aged all of us to partic i pate in such ac tiv i ties. He said it should be a part of the guer rilla way of life....It cre ated a closer bond among us. Most of us sooner or later were doing it as a regular way of life. Some of us even gave pleasure to Abu Khalid, and him to us. But he would never let us touch Yasir. Yasir was his spe cial prov ince (Kiernan:108).

Arafat is more often identified by his critics as a pedagogue than simply a homosexual, but we did not find documentation of his alleged abuse of boys.

Recent events show that common cause still exists between Islamic radicals and Nazis: both celebrated the terror attacks of September 11th. Arafat's Palestinian supporters, including police officers, were caught on camera celebrating wildly in the streets upon hearing the news. Meanwhile, German neo-Nazi Horst Mahler used his website to thank the terrorists for "knocking out" the "common enemy," while another Nazi group, the National Resistance (NW) said September 11th was a day for celebration (*The Observer*, UK, 10-7-01). Hans-Joachim Kunz, of the Bavarian section of the German Office for the Protection of the Constitution, explained that "neo-Nazis and Islamic fundamentalists have a common ideology and that is they both see the USA as their enemy" (ibid.).

We have shown that a hidden motive for Nazi anti-Semitism was a deep hatred of Biblical morality. This conclusion, supported by the comments of key Nazi thinkers, provides a more satisfying explanation for Nazi policies than does racism alone. For while widely-promoted racial theories seem sufficient to explain the persecution of the Jews, they do not explain the Nazi's equal hatred of Bible-believing Christians. The Nazis were apparently not hostile to Moslems, even though Islam ostensibly draws its authority from the same Bible. This was not merely the pragmatic tolerance of a military ally. It seems likely that the Nazis were genuinely drawn to their hyper-masculine brothers-in-arms because they shared a common homoerotic spirit.

We will find that this thread of homoeroticism is woven throughout the history of post-Hitler fascism as well.