

Chapter Eight

HOMO-FASCISM AFTER HITLER

History never repeats itself, man always does.

Voltaire (In Cecil Genese, The Holocaust: Who Are The Guilty?)

One of the symbols with which homosexuals in the United States have chosen to represent their movement is the phoenix, a mythical bird that was said to burn itself on a funeral pyre every five hundred years and then rise from the ashes more majestic than before (Alyson Almanac:56). A more apt symbol for the historic cycle of homo-fascism and resulting social chaos would be hard to find. From the ashes of Nazi Germany, the homo-fascist phoenix has arisen again — this time in the United States.

The Fascist Roots of the American “Gay” Movement

The first “gay rights” organization in the United States was an American chapter of the German-based Society for Human Rights (SHR). The German SHR, formed in 1919 by Thule Society member Hans Kahnert, was a militant organization led by “Butch” homosexuals. Many of the early Nazis, including SA leader Ernst Roehm, were also SHR members.

The American SHR was formed on December 10, 1924, in Chicago, by a German-American named Henry Gerber

(J. Katz:388). Gerber had served with the U.S. occupation forces in Germany from 1920 to 1923 and had been involved with the German organization. Together with a small group of fellow “revolutionaries,” Gerber legally chartered the group without revealing its purpose and began publishing a pro-homosexual journal called *Friendship and Freedom* (ibid.:389), patterned after the German chapter’s publication of the same name (ibid.:632n.).

In 1925, however, the organization collapsed when Gerber, Vice President Al Menninger and another member were arrested on charges of sexual abuse of a boy, all three having been turned in by Menninger’s wife. The *Chicago Examiner* ran a story titled “Strange Sex Cult Exposed,” and spoke of “strange doings” in Menninger’s apartment. Menninger confessed, but Gerber claimed the incident was a set-up, saying that their arrests were “shades of the Holy Inquisition.” Rather than take his chances in court, however, Gerber hired a lawyer who “knew how to fix the State Attorney and judges” and the case was dismissed (ibid.:392). After going underground for a time, writing under the pen-name “Parisex,” Gerber reemerged in 1934 on the staff of a pro-homosexual literary magazine called *Chanticleer* (ibid.:394). He also retained his ties to the German SHR and published several articles in their publications (ibid.:633n.).

In *Chanticleer*, Gerber revealed himself as a militant socialist who regarded capitalism and Christianity as the twin pillars of ignorance and repression of “sexual freedom” (ibid.:394). In response to the news of the Roehm Purge in the American press, he admitted that the Nazis were led by homosexuals and praised “Roehm and his valiant men” (ibid.:396). Gerber is quoted at length in Katz’s *Gay American History* regarding the Nazi regime. He writes,

A short time ago an American journalist pointed out in the liberal “Nation” that the whole Hitler movement was based on the homosexual Greek attachments of men for each other, and the same Jewish author stated that it was another of the Hitler contradictions that the “Leader” should have acquiesced in the burning of the books of Dr. Magnus Hirschfeld... Thus we get a glimpse of the insanity of the whole movement: A Jewish doctor working for the interests of homosexuals is persecuted by a heterosexual mob, led by homosexuals (Gerber in J. Katz:395).

It is interesting to note that the homosexual inclinations of the Nazis were a matter of at least limited public knowledge in the United States at this time, as well as their Greek origins. We can also infer from this passage that Gerber himself was not an overt fascist, though he clearly identified with the Brownshirts in Germany. Open fascism in the homosexual movement would come later, but Gerber and his pederastic friends had established its foundation. By 1972, when he died at the age of 80, Gerber had witnessed the emergence of homo-fascism as a permanent theme in the movement.

American Nazis

Like its German counterpart, the American Nazi movement presents a decidedly anti-homosexual face to the world, while hiding widespread homosexuality among its leaders.

George Lincoln Rockwell formed the American Nazi Party in 1959. Rockwell exemplified the narcissistic personality type so typical of male homosexuals, but we have no solid information that he was “gay.” However, one researcher noted that Rockwell’s small group was riddled with homosexuals. “Jeffrey Kaplan, a well-known scholar of extremism... writes, gays made up a ‘significant’ — if carefully hidden — part of George Lincoln Rockwell’s

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American Nazi Party in the 1960s.” The same source reports that “in America homosexuality continues to be a ‘secret of postwar American National Socialism’” (*Southern Poverty Law Center Intelligence Report*, “Fringe of the Fringe,” Issue No. 100, Fall 2000).

Frederick J. Simonelli addressed the issue of homosexuality in the American Nazi Party in his 1999 biography of Rockwell, *American Fuehrer*. He reports that Rockwell’s rhetoric, like Hitler’s, was viciously anti-homosexual, but that questions about his private life and those of his staff persisted

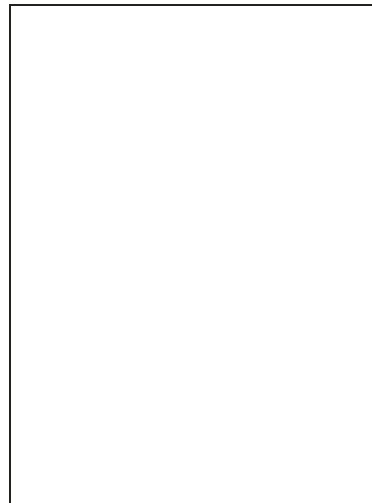
Homosexuality within the ranks of the ANP was a constant concern to Rockwell and a constant source of speculation among his enemies. “There is a tendency for queers to come here,” Rockwell admitted to a hostile interviewer at the ANP’s Arlington Barracks; then he quickly distanced himself from homosexuals by adding, “because to a queer, this place is as tempting as a girls school would be to me.” According to FBI surveillance, Rockwell’s fear of gay storm troopers was well founded. The ANP’s Western Division, particularly, was shaken by the revelation that the unit’s chief, Leonard Holstein -- who was also half-Jewish -- was gay.

Persistent rumors of gays within the ANP’s top echelon -- primarily centering on Rockwell’s chief of staff, Matt Koehl -- damaged the party....[while] throughout

Rockwell's career...[speculation persisted] about his own sexual orientation....Without digressing into a psychological analysis, suffice it to say that Rockwell's emphatic and frequent affirmations of his own masculinity raise questions about his subconscious (Simonelli:77ff).

Another branch of the American Nazi movement, the National Socialist League, was openly homosexual:

Founded in 1974 by defecting members of the National Socialist White People's Party, this San Diego-based NSL is unique in restricting its members to homosexual Nazis. Led by veteran anti-Semite Russell Veh, the group distributes membership applications declaring NSL's "determination to seek sexual, social and political freedom" (Newton:46).



While normally low-profile, the NSL stirred a controversy in 1983 when it attempted to market an infamous 1930's Nazi hate film that had been pirated by the group. An article in the Los Angeles-based *Heritage and S.W. Jewish Press*, titled "'Gay nazis' peddling vile 'Jud Suss' film," named Veh and the National Socialist League. "We are most familiar with Mr. Veh (which is an alias, incidentally) and his notorious operations," said legitimate film distributor, David Calbert Smith III (*Heritage and S.W. Jewish Press*, September 16, 1983). Veh solicited members for his group through a publication called "The N.S. Mobilizer" and through personal ads in homosexual publications, including the leading national "gay" magazine, *The*

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American Nazi Party leader Frank Collin (pointing) leads Nazi march in Chicago. Collin was a homosexual who later served time for sexual abuse of teenage boys.

UPI/Bettman

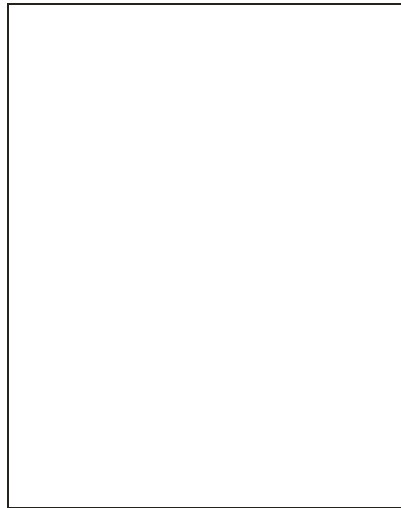
Advocate (Reisman, 1994:57).

Before disappearing in the 1980s, the National Socialist League put out a journal — *NS Kampfruf*. (*Southern Poverty Law Center Intelligence Report*, Fall 2000).

The most famous incident in the history of the modern American Nazi Party (a decade after Rockwell's assassination in 1967) resulted from its 1977 demand to stage a march through the largely Jewish neighborhood of Skokie, Illinois, a Chicago suburb and the home of many Holocaust survivors. This plan was devised by Frank Collin, who often appeared with his followers "in full Nazi regalia: brown shirts, black boots, and arm bands with swastikas" and who "advocated that all African-Americans, Jews and Latinos be forcibly deported" (Johansson: 129). Civil authorities effectively blocked the march at first, but the American Civil Liberties Union (ACLU) rose to Collin's aid. The Nazis

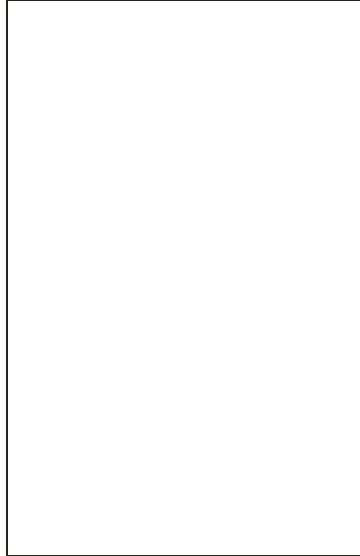
won the right to march but a settlement was reached in which the City of Chicago and not Skokie became the site. The subsequent event drew international media attention.

Homosexualists Johansson and Percy, in Outing: Shattering the Conspiracy of Silence, have finally revealed, more than fifteen years later, that Collin was a homosexual ped er ast. In 1979 Collin was arrested “for taking indecent liberties with boys between ages 10 and 14” and was sentenced to seven years in prison (Johansson and Percy:130).



“Gay” Nazi Skinheads

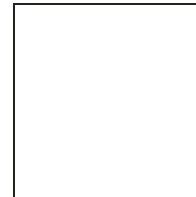
Today, Nazism survives primarily in a broad international skinhead movement made up of disaffected white male youths. Not surprisingly, homosexuals are among the most influential leaders of Nazi skinhead culture. For example, in England, birth place of the movement, the notorious National Front (NF) was headed by “gay” skinhead Nicky Crane. As reported by Murray Healy in *Gay Skins*, “Crane [was] by his own admission a devout Nazi who idolized Hitler” (Healy:134). Crane actively sought to re-



vive the street-terrorism of the Nazi Brownshirts in the British urban centers “[try-ing] to cre ate a street fight ing force...for street destabilization, fighting at sports events and keep ing up racial attacks’...[S]kinheads ‘giving Nazi salutes and chanting racist slogans’ [became] a common sight ” (ibid:124).

Searchlight magazine re-ported that

At over six foot tall and ex tremely vi o lent, Crane was the archetypical nazi skin head, so much so that it was his pic-ture that adorned the cover of “Strength Through Oi,” a semi nal “Oi” al bum [mu sic of the skin head movement]. As a nazi Crane was in volved in much violence,including gay bashing. Yet at the same time, presumably unbe-knownst to those close to him in the nazi scene, he was a hard core gay porn star...[In 1993] he died of AIDS (*Searchlight*:Sep-tem ber, 1999).



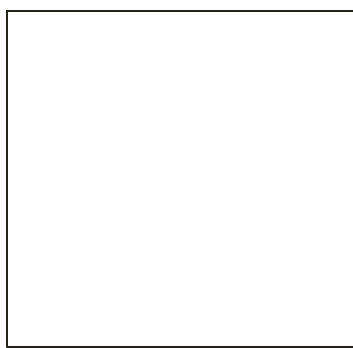
In the 1970s, the best known “gay” nazi was the Na-tional Front’s national organizer, Martin Webster (ibid). Another homosexual nazi, Peter Marriner, was a leader in both the Na tional Front and an other fas cist group, the Brit-ish Move ment (*Searchlight*:Au gust, 2000).

The Nazi skinhead movement has now spread far be-yond England. Healy writes that “the same alignment of ‘skinhead’ and ‘fascist’ is also occurring globally...as far-right groups in Eu rope, Aus tra lia and parts of the United

States have imported skin head imagery as the uniform for its urban terrorists” (ibid:205).

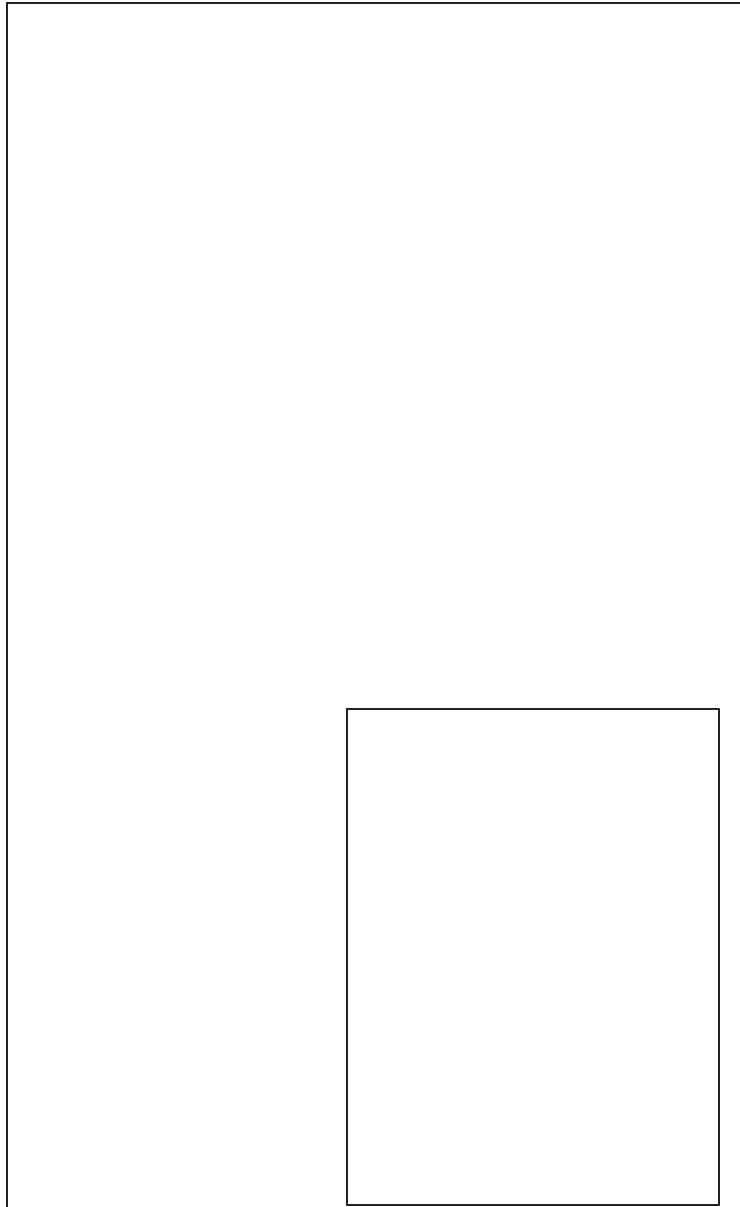
In France, the neo-Nazi movement is closely and openly tied to the “gay” community. One of the founders of the fascist group *Franciose Nazionale* is also the editor of the homosexual publication *Gaie France* (Andriette, Bill, “Is Gaie France Fascist?” *NAMBLA Bulletin*, September, 1992). Meanwhile, back in Germany, the alarming increase of neo-Nazi skinheads is also linked to homosexuality. Elmay Kraushaar, a journalist for *Der Spiegel*, the German equivalent to *Time Magazine*, is quoted in *The Advocate*:

There is a gay skinhead movement in Berlin. They go to cruising areas with leaflets that say, “We don’t want foreigners.” A major leader of the neo-Nazis in Germany, Michael Kuhnen, was an openly gay man who died of AIDS two years ago. He wrote a paper on the links between homosexuality and fascism, saying fascism is based on the love of comrades, that having sex with your comrades strengthens this bond (Anderson:54).



Emblem of the “Queer Skinhead Brotherhood.”

In *The Beast Re awakens*, author Martin Lee described Kuhnen as the most important neo-Nazi of the 1980s, calling him the “fuehrer” of the Action Front of National Socialists, whose open homosexuality did not diminish his stature in the fascist community (Lee:195). Kuhnen’s “comrade” and successor, Christian Worch, was jailed in 1994 in connection with crimes of violence and racial hatred (*Neighborhood Queen* Internet Posting, Dec. 1, 1994). Another prominent German neo-Nazi leader, who is also



Neo-Nazis commemorate the anniversary of Rudolf Hess' death with marches. Hess is well known in "gay" circles as a homosexual as indicated by this caricature of him in a prominent newspaper of the "gay" movement (insert).

homosexual, is Bela Ewald Althans (*Searchlight*: September, 1999). The subject of two neo-Nazi recruiting videos, Althans was jailed in 1995 for “inciting racial hatred.”

We must emphasize that not all skinheads are Nazis, and fewer still are open homosexuals. As Healy notes “A skinhead does not signify fascism as unequivocally as the swastika” (Healy:142). Nevertheless, the movement has become virtually synonymous with “gay” fascism in certain circles. “Skinhead identities” writes Healy, “have become increasingly popular among gay men since the mid-1980s....So widespread are these elements [of skinhead styles] in British urban gay networks that they have ceased to signify skinhead, sending out the message ‘I’m gay’ in stead. (Healy:2f).

The connections between skinheads and homo-fascism are not as well known in the United States, even though this country hosts numerous “gay Nazi” organizations. One such group is the American Resistance Corps (ARC), which offers the following history on its website:

ARC was founded by an American skinhead with the help of a Canadian skin who were dissatisfied with the state of the skinhead nation (so to speak). These two skins were both firm believers in white racialism. They also happened to be gay. The founding of ARC was a response to the two extreme ends of the skinhead scene. On the one hand were gay skinheads who denied racialism and on the other hand were non-gay racialists who advocate group hatred for gays....ARC skinheads have the pleasure of being both traditional fascists and progressive activists (ARC website, www.geocities.com/ARCOrg/Historical.htm).

The skinhead movement is not the exclusive home of “gay” Nazis in America today. Less youthful homo-fascists can be found in other Nazi and white supremacist groups. For example, The *Arizona Republic* ran a headline story on

April 12, 1996 about a sting operation that netted 30 Aryan Brotherhood members who had allegedly smuggled guns and drugs into prisons. One of us (Lively) spoke to a detective with firsthand knowledge of the case. The detective, speaking on condition of anonymity, confirmed that he had observed a high incidence of homosexuality in this white supremacist organization. Lee reports that neo-Nazi David McCalden and Keith Stimely, both associated with the California-based Institute for Historical Review, died of AIDS in 1991 (Lee:226). It is presumed that they acquired the disease through homosexual encounters. Another interesting news item is the case of Louisiana Ku Klux Klan organizer Gregg David, charged with raping a black man in 1997 (Reuters, undated).

A final revelation about post-Hitler homo-fascism comes to us from Hitler's home land of Austria. There, powerful pro-Nazi politician Jorg Haider, head of the Freedom Party, stepped down in the Spring of 2000 amid rumors that he is homosexual. While there is no direct evidence of his alleged homosexuality, the British newspaper, *The Mail*, reports

There are unsubstantiated claims that he has been spotted in gay bars in Vienna; what is beyond dispute is the fact that the charismatic leader has surrounded himself with fanatical young men, some of whom have confirmed their homosexuality...This is the man who has appeared to justify Hitler's death camps as 'punishment centers', and who has proudly declared that his parents were Nazis...The Freedom Party is referred to as the 'Buberpattie' - the young boy's party -- and the Press talks about Haider surrounding himself with 'young functionaries faithful to him'...[including] its general manager Gerald Mikscha...named in the German Press as Haider's gay lover ("The Gay Acolytes haunt Haider," *The Mail on Sunday* (UK), April 30, 2000.

Nazi Themes in “Gay” Culture

Glorification of Nazi styles and symbolism would be virtually unthinkable in mainstream society, but the homosexual community flatly rejects such limitations. Within just a few short years after the hard won Allied victory over the Nazi regime, American “gay” style setters were already adopting Nazism imagery as their own. Healy writes



Ad from a “gay” news paper in L.A.

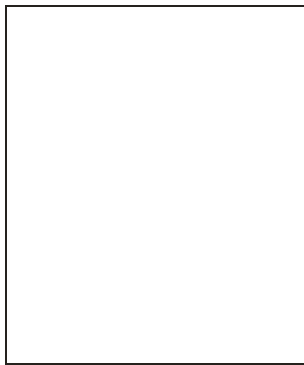
As Kenneth Anger’s films (most notably *Scorpio Rising*) at test, flirtation with Nazi fantasies and the use of fascist iconography were not uncommon on the urban American homosexual underground leather scene of the 1950s (Healy:115).

To day, a simple perusal of the premier magazine of the homosexual movement, *The Advocate*, reveals that Nazi themes are common in the “gay” community. Reisman, who studied personal advertisements in *The Advocate* in issues from 1972 to 1991 found that the content of the ads reflected a fascist mentality. She writes,

Over all, 72% of THE ADVOCATE data socialized a set of core values—glorified nazi dress, language and “blonde” Aryan male beauty and brutality; contempt for “fems, fats,” and blacks; threats toward “politically incorrect” homosexuals, churches and others—Romanicizing “fascist” culture to a “younger generation.” Nazi

costumes/fascist concepts are a common component of THE ADVOCATE and thus largely condoned by prevailing “gay” cultural values (Reisman: 1992, 57).

Other elements of “gay” culture demonstrate a similar pro-Nazi ideal. One popular film, by Finnish “gay rights” advocate Ippio Pohjala, is titled Daddy and the Muscle



Pro-Nazi “Tom of Finland” is the epitome of the modern “Butch” homosexual.

Academy (1992). Tom, the hero in the film, is a homosexual fascist and a pornographer. The film, combining themes of pederasty and Nazi glorification, was shown in San Francisco on June 26, 1992, at the Castro Theatre. It was part of the 16th Annual Gay and Lesbian Film Festival. A reviewer for the *San Francisco Examiner* provided the following description of the film:

Daddy and the Muscle Academy

candidly acknowledges Tom’s infatuation with body types encouraged by the National Socialists. His fantasies...[involve] sex between clean-cut Finnish boys and storm troopers, the swastika flying behind them (Bonetti: *San Francisco Examiner*, June 26, 1992).

A review of a stage production of “Cabaret” in *The Washington Blade* (September 1, 1996) reveals a similar infatuation with Nazism.

[The director]...obviously aims to disquiet...the Emcee... sings the final line — in a tight spot light — of the anthem to the Fatherland, “Tomorrow Belongs to Me”; and in a shocking move during the finale, he visually allies himself with Nazism. Clearly, the Emcee connects decadence, queerness, and Nazism...He raises frightening questions

of queer ness, fas cism and doom in two pe ri ods: World War II and the end of the twen ti eth cen tury.

The at trac tion of Amer i can “gays” to Na zism is not the exclusive domain of male homosexuals, however. Gertrude Stein, who, be cause of her re la tion ship with Al ice B. Toklas, is described by The Alyson Almanac as half of “his tory's best known les bian cou ple” (149), was a great fan of Adolf Hit ler. Toland re ports in Adolf Hitler that in 1937 “Gertrude Stein thought Hit ler should get the No bel Peace Prize” (Toland:409). (The same source states that George Bernard Shaw, a Fabian socialist and outspoken defender of homosexuality, also “de fended Hit ler...in mag a zine and news pa per ar ti cles” -- ibid.:409. In ter est ingly, Shaw is ac cused by Sam uel Igra of be ing the true au thor of The Pro to cols of the Learned Elders of Zion a purportedly Jewish “se cret plan”for global con quest, which has ever since been used by anti-Semites as proof of a Jew ish world con spir acy -- Igra:1960.)

Where ho mo sex u als live in the high est con cen tra tions, some seem to feel more com fort able act ing out Nazi fan tas ies. In Against Sadomasochism: A Radical Feminist Analysis, Susan Leigh Star, a Jewish sociologist, describes her expe ri ence in San Fran cisco:

For four years I have lived in the Cas tro sec tion of San Fran cisco, the gay (predominantly male) district. When I walk down the street in my neigh borhood, I often see people dressed in black leather, wear ing chains and some times carry ing whips. In the maga zine

Page from a homosexual “dating” website.

stores there are many sadomasochist publications. Often these include pictures of people wearing replicas of Nazi Germany uniforms. Iron crosses, storm trooper outfits, military boots. And swastikas. Once and a while someone on the street is dressed in full Nazi regalia (Star:132).

Nazi Tactics in “Gay” Politics

“I shall torture you during the day time, and will keep you from a peaceful sleep at night.”

Larry Kramer, Founder of ACT-UP (Leo:18).

The “gay” movement has done more than simply adopt Nazi styles and symbolism. Homosexual strategists have also embraced the terroristic tactics of the Nazi Brownshirts to advance their political agenda.

One of the most notorious groups to employ Nazi thugery is the AIDS Coalition to Unleash Power (ACT-UP) which was founded in New York by Larry Kramer and approximately 300 other activists in March, 1987. (Alyson Almanac:42). Within a few months its members had gained national attention for their aggressive actions against those whom they considered enemies. ACT-UP groups invaded Catholic churches in New York during religious services, screaming obscenities and “stomping on communion wafers” (Miller:460). Catholic churches were also targeted in Washington, Los Angeles and Puerto Rico. Newspaper boxes were smashed in Sacramento to punish an editor for his views (Grant, 1993:104). One militant who later regretted his involvement was Washington, D.C. ACT-UP founder, Eric Polard. The following is an excerpt from his 1992 letter to the *Washington Blade* titled, “Time to give up fascist tactics”:

This is very hard for me to write. It forces me to squarely confront my past actions and to accept responsibility for

the damage I have had a part in causing. I sincerely apologize for my involvement in and my founding of the AIDS activist organization, ACT-UP D.C.. I have helped to create a truly fascist organization... The average Gay man or woman could not immediately relate to our subversive tactics, drawn largely from the voluminous *Mein Kampf*, which some of us studied as a working model (*Washington Blade*, January, 1992).

In his 1998 War on Heterosexuality, author Michael P. Wright, quotes AIDS “dissenter” Alex Russell on the fascist character of contemporary “gay” activism.

Many attributes of the HIV Homofascist Movement (or HIVism) resemble those of Fascism and the psychology of Freikorpsmen: an authoritarian personality; extreme emphasis on the masculine principle, male dominance and blood brotherhood; exclusive membership in an elite in-group; and the fetishization and aestheticization of suffering, self-sacrifice and death.

Freikorpsmen made war a way of life.... Many HIV Blood Brothers see the war on AIDS as a way of death where the Freudian pleasure principle and the death drive become indistinguishable. The Swastika armband has now been replaced by the HIV positive tattoo and the red ribbon (Russell in Wright: Chapter 5).

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Within a few years of its founding, ACT-UP spawned the more radical Queer Nation. Miller writes that Queer Nation's "in your face" tactics antagonized some in the "gay" community. Randy Shilts [a prominent homosexual writer] called Queer Nationals "brownshirts" and "lavender fascists" (Miller:460). Queer Nation adopted highly militant rhetoric and openly threatened violence. Grant describes their tactics during an Oregon election campaign (see Introduction) in which voters considered a law to ban minority status based on homosexuality:

...flyers appeared on telephone poles warning people to vote against it. One showed the Christian ichthus fish being roasted on a stick over a fire. It read, YOU BURN US, WE BURN YOU...another said CIVIL RIGHTS or CIVIL WAR. Your choice for a limited time only...It also clarified what it meant by "civil war" by listing "QUEER KNIVES, QUEER GUNS, QUEER BULLETS, QUEER MISSILES, QUEER TANKS, QUEER TRENCHES, QUEER FIRE, QUEER WARFARE, QUEER PATRIOTS (Grant, 1993:104f).

One of us (Lively) was active in that campaign and personally witnessed stencils painted on sidewalks in the City of Portland which threatened "Queers Bash Back." In the City of Eugene businesses that had supported the Oregon Citizens Alliance (which had sponsored the ballot initiative) had bricks, wrapped in swastika-embellished flyers, thrown through their windows. A



Ad for a "gay" militancy website.

Queer Nation spokesman in Eugene denied responsibility but defended the violence as justified. A separate organization which called itself “Bigot Busters” specialized in harassing and threatening petitioners seeking signatures to put the measure on the ballot. Petitions were ripped from circulators hands or doused with paint, activists blockaded petition tables, and several circulators were physically assaulted. Hundreds of false signatures were put on petitions in an effort to invalidate them. In every case “Bigot Busters” denied responsibility.

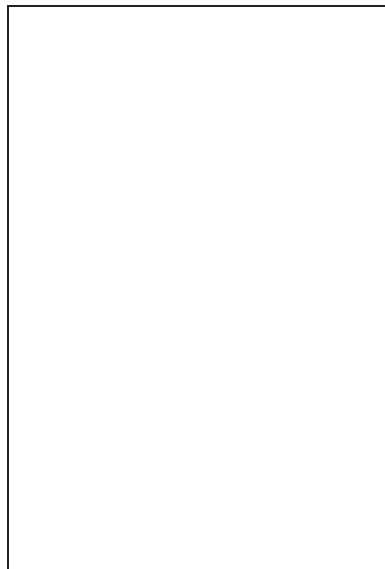
In classic Nazi style, the Oregon homosexual activists cast themselves as victims during this campaign of violence. A series of phony late-night cross-burnings were staged in the front yard of Azalea Cooley, a black, apparently wheelchair-bound lesbian in Portland. This highly publicized charade continued for six months and was blamed on a “climate of hate” created by OCA. On the eve of the election, however, police caught Cooley herself on video *walking* out of her own front door with a wooden cross and materials to burn it. She later confessed to all of the crimes (*Oregonian*, December 10, 1992).

As we have seen with Roehm’s Brownshirts, the wrath of militant homosexuals can be fierce. On September 29, 1991, following Governor Pete Wilson’s veto of Assembly Bill 101 (which would have extended minority status to homosexuals)



Radical “gays” use ear-splitting whistles to harass police (above) and later set fire to a govt. building.

thousands of homosexuals rioted in San Francisco, setting fire to a government building and clashing with police. This fury is often turned against individuals and families as well. Chuck and Donna McIlhenny experienced it after the San Francisco Presbyterian church (where Chuck is the pastor) fired a homosexual organizer, sparking a wave of terrorism against their family and their church. They describe the campaign of hatred that was waged against them in *When the Wicked Seize a City*:



The harassment started. Rocks, beer bottles, beer cans were thrown through the church windows on many occasions. Swastikas were carved in the church doors and drawn on our house. A window in our car was smashed out. Graffiti was spray-painted all over the church, house, and sidewalk. Anti-Christian, pro-homosexual leaflets were scattered around the neighborhood calling us Nazis, bigots, anti-gay,

etc. Demonstrators would come into our Sunday services and disrupt the worship... One time a man came pounding and spitting on our front door in the middle of the night, screaming, "We're going to get you McIlhenny—we're going to kill you politically!" We were verbally threatened outside the house on the way to the car. There were daily — 24-hours-per-day — telephone calls. They began with screaming and obscenities. They graduated into phone calls describing our children—by name, appearance, where they attended school, when they got out of school, and what sexually deviant behavior was to be practiced on

the children before killing them...Then on 31 May 1983 at 12:30 a.m., someone actually attempted to follow through with their threats to kill us [by firebombing the house while the children were asleep inside] (McIlhenny and York:109f). [Author's note:The McIlhenny' survived these and other efforts against them and continue to serve the membership of their church in San Francisco].

On April 12, 1996, a near-riot by 400 homosexual militants in Madison, Wisconsin delayed a scheduled speech on The Pink Swastika by one author (Lively). Shouting obscenities and slogans, activists invaded and occupied the tiny Trinity Evangelical Fellowship church for nearly an hour while hundreds of others banged on the outer walls and windows with rocks and trash-can lids. Chants of "Crush the Christians!" and "Bring back the lions!" could be heard through the windows. Police refused to clear the church but later agreed to remove individual protesters who refused to be civil. Eventually, the meeting was allowed to continue, though not before some of the protesters went into the church basement and urinated and defecated on the floor.

Meetings in Janesville and Stevens Point, Wisconsin were similarly disrupted. For those who attended, however, the homo-fascism of the Wisconsin "gay" community provided a living testimony to the validity of claims of this study.

Attacks like these are not isolated incidents, but part of the strategy for increasing the political power of homosexuals in American society. Dr. Brian Clowes, in *Debating the Gay Rights Issue*, has compiled the following advocacy of the use of terrorism and violence by "gay" fascists:

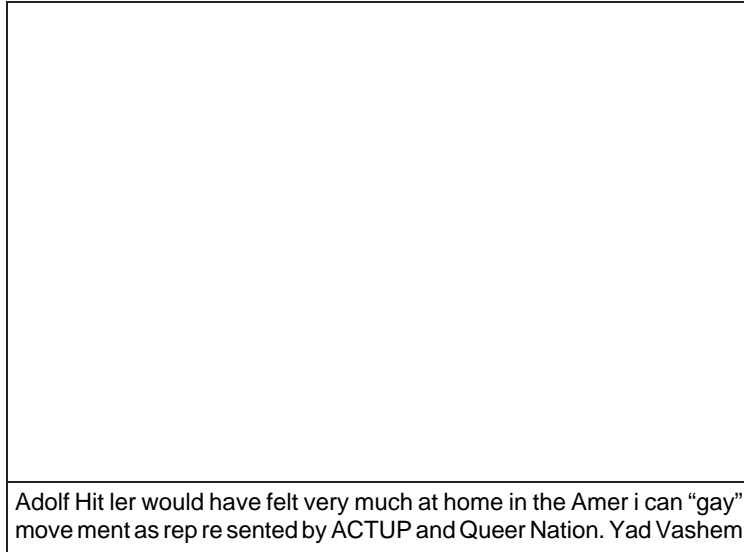
If [AIDS] research money is not forthcoming at a certain level by a certain date, all gay males should give blood. Whatever action is required to get national attention is valid. If that includes blood terrorism, so be it. (Robert

Schwab in Kirk Kidwell, "Homosexuals Flex Muscles in Washington." *American Family Association Journal*, January, 1988, pages 6 - 8).

We should have shut down the subway and burned down city hall. I think rioting is a valid tactic and should be tried...If someone took out [killed] Jesse Helms or William Dannemeyer of California, I would be the first to stand up and applaud. (ACT-UP member Michael Petrelis, quoted in Michael Wilrich. "Uncivil Disobedience." *Mother Jones*. December, 1990, page 16).

It's hard to refrain from taking this man [Pat Buchanan] by the throat and squeezing as hard as you can while you look at his ugly, disgusting face and watch the eyeballs burst and pop out of their sockets. Or maybe you feel like stepping on his face and squishing his demented brain until the rot oozes out of it and onto the pavement. I have no problem imagining violence against this wacko... (Michelangelo Signorile, editor-at-large of the homosexual magazine *Outweek*, quoted in *National Review*, June 24, 1991. (Clowes:78f)

In recent years, the "gay" movement has drastically reduced its use of overtly terroristic tactics, probably because it made huge political gains during the eight years of the Clinton administration. Increasingly, the "gay" movement is being viewed more as a part of mainstream culture and less as an alien and destructive sub-culture. In most cases, homosexual activists no longer need to go to the streets to harass and intimidate their opponents. They now can use their enormous power in media, academia and government to marginalize and punish them. One example of this phenomenon is the rise of so-called "hate crimes" legislation. Ostensibly, "hate crimes" statutes are designed to deter violent criminal acts motivated by prejudice against the victim. However, the authors perceive the enactment of these laws (which are primarily sponsored by the "gay" movement), as



the first phase of a process to criminalize speech that is hostile to the legitimization of homosexuality.

As it is currently envisioned, only speech that occurs during the commission of a violent crime will be deemed criminal under "hate crimes" statutes. Eventually, however, it is highly probable that speech standing alone will be prohibited. This evolution has partially occurred in California where the "gay" lobby pushed through a bill in 2000 which created a new category of "hate crime" called a "hate motivated incident." Assembly Bill 1785, signed into law by Governor Gray Davis, defines a "hate motivated incident" as "an act or attempted act which constitutes an expression of hostility" toward homosexuals or other protected groups.

As we can see, then, homo-fascism did not die with Adolf Hitler. It lives on in the neo-Nazi movement and in "gay" culture itself. Clearly, actual Nazis exist today as a radical fringe of society with no real power to threaten civilization. This would be a comforting realization if we presumed that Nazism was itself the source of the evil that

threatened to engulf the world and was not merely the product of a deeper and still-enduring social problem. Our thesis, however, is that Nazism was the consequence of Germany's abandonment of Judeo-Christian morality and that the primary sponsors of its transformation were homosexuals. If this thesis is true, we would expect to find many parallels to the German experience in America, as indeed we do.