

The Two Faces of Paragraph 175: National Socialism and Homosexuality

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175. A male who commits lewd and lascivious acts with another male or permits himself to be so abused for lewd and lascivious acts, shall be punished by imprisonment. In a case of a participant under 21 years of age at the time of the commission of the act, the court may, in especially slight cases, refrain from punishment.

175a. Confinement in a penitentiary not to exceed ten years and, under extenuating circumstances, imprisonment for not less than three months shall be imposed:

1. Upon a male who, with force or with threat of imminent danger to life and limb, compels another male to commit lewd and lascivious acts with him or compels the other party to submit to abuse for lewd and lascivious acts;
2. Upon a male who, by abuse of a relationship of dependence upon him, in consequence of service, employment, or subordination, induces another male to commit lewd and lascivious acts with him or to submit to being abused for such acts;
3. Upon a male who being over 21 years of age induces another male under 21 years of age to commit lewd and lascivious acts with him or to submit to abuse for lewd and lascivious acts;
4. Upon a male who professionally engages in lewd and lascivious acts with other men, or submits to such abuse by other men, or offers himself for lewd and lascivious acts with other men.

175b. Lewd and lascivious acts contrary to nature between human beings and animals shall be punished by imprisonment; loss of civil rights may also be imposed.

Paragraph 175 was the national German law that prohibited sex between men. It was incorporated into the German penal code in 1871. Some 60 years later, when the Nazis rose to power, it was expanded to punish a broad range of "lewd and lascivious" behavior between men, and was used to justify the imprisonment and murder of between 5,000 and 15,000 homosexual men in Nazi concentration camps. But through much exhaustive research and some interesting scholarly conversation, this law now seems oddly two-faced, and as masterly deceptive as some of the other Nazi ruses. Could this code actually be a cover up for Hitler and many of his powerful friends, who were practicing homosexuality and who were fervent pederasts? Can we actually look at Judeo Christian condemnation of homosexuality as an aberration and an origin of Hitler's obsession with the Jews?

In 1871, Wilhelm I, King of Prussia was made Emperor of Germany and united the different German kingdoms into the federal state that we know today as Germany. That same year he created a constitution and penal code based on the Prussian model. The Prussian code included a law prohibiting sexual contact between members of the same sex, which was punishable by one to four years in prison. This law was adopted unchanged and included in the newly formed German penal code as Paragraph 175. It read: "An unnatural sex act committed between persons of the male sex or by humans with animals is punishable by imprisonment; the loss of civil rights might also be imposed."

Several of the states absorbed into the German empire in 1871 possessed more liberal penal codes. These codes were modeled on the Enlightenment principle that men have the right to act as they choose so long as it is consensual and does not harm others. Those dedicated to such ideas were discouraged when the Prussian law was imposed on all the German states. Although homosexuality continued to be illegal under Paragraph 175, and led to the arrest and conviction of approximately 1,000 men per year, during the Weimar Republic, German

homosexual emancipation activists became worldwide leaders in efforts to reform anti-homosexual attitudes and laws. Indeed, the elimination of Paragraph 175 was the chief goal of such emancipationists as Dr. Magnus Hirschfeld.

During the Weimar era, Berlin became known as a homosexual mecca, where gay men and lesbians could live relatively open lives. A vital subculture developed, including bars and clubs for groups with highly specialized sexual tastes. However, many conservative leaders, including those within the growing Nazi party, regarded the Weimar Republic's tolerance of homosexuality as a sign of Germany's escalating decadence and dishonor.¹

In 1933, Nazi party leader Adolf Hitler was sworn in as chancellor of Germany and immediately moved to consolidate his power. The Nazi party had risen to prominence on a platform of national revitalization through an emphasis on law and order, traditional values, and racial purity that included bitter anti-Semitism and the persecution of undesirable social groups. The National Socialists' desire to create a perfect and "pure" Volksgemeinschaft (pure society) meant the exclusion not only of the "racially alien", but also of an extremely diverse group of people largely of German ethnicity who were described as "asocial" or "socially unfit". The term "asocial" was used to categorize marginal groups of the German population that deviated from the norms of National Socialist society. The National Socialist government used the term "asocial" to encompass a wide range of "undesirables", because, necessarily, any kind of non-conformity to National Socialist norms was seen as potentially threatening to it. "Asocials" were considered dangerous because of the very fact that they were not incorporated into the Volksgemeinschaft and because they rejected integration into it. Hence, Nazi attitudes towards and concerns with "asocials" were inherent in the nature of the regime itself and of the society it sought to create. An array of discriminatory policies against "asocials" was implemented by the

¹ Burleigh, Michael, and Wolfgang Wipperman, "The Racial State, Germany", 1933-1945. NY, Cambridge, 1993.

Nazi regime, which ruthlessly disposed of individuals and groups that did not conform to its norms, even if they were ethnically German. Nazi ideology focused on the growth and strength of the Aryan population. The Nazis considered it unlikely that homosexuals would produce children and increase the German birthrate, but would instead diminish the country's reproductive potential. They also believed that male homosexuals were weak, effeminate men who could not fight effectively for the German nation. The Nazi state, in Adolf Hitler's words, intended "to promote the victory of the better and the stronger and demand the subordination of the inferior and weaker." "Sexual perversion" was considered a mark of moral depravity, and all forms of sexual deviance were looked down on by the Nazi leadership. In particular, homosexuality and prostitution were fervently censured by the regime because of their adverse effects on the German birth rate. In a speech to SS officers on February 18th, 1937, Himmler claimed that homosexuals "upset the sexual balance sheet of Germany". He further stated that "all things which take place in the sexual sphere are not the private matter of the individual, but signify the life and death of the nation", in addition, homosexuality had a negative effect upon the martial image of the National Socialist state. Nazi homophobia gave rise to numerous articles in newspapers and journals. One such article stated that "a single homosexual" was the "source of seduction and misfortune of hundreds of young people". "Morally inferior" or morally feeble minded prostitutes exacerbated the spread of sexual diseases and were therefore guilty of asocial behavior. In fact, anyone suffering from gonorrhoea or syphilis that transmitted the disease to healthy sexual partners was acting asocially; hence, sexual offenders, pimps and "weak psychopaths" who led unrestrained sex lives and carried out sexual offences without feelings of responsibility were severely denounced. The spread of sexual diseases endangered both the future of the Volk and the "healthy family", so it was considered very important to combat this, as well as taking energetic action against prostitution. Drawing on the "science" of eugenics; the

study of improving heredity through selective breeding, Nazi authorities claimed a legitimate right to take action against those they believed to debilitate the "Aryan" Volk. Homosexuality, the Nazis charged, weakened Germany in several ways. It was accused of being a factor in the declining birthrate that threatened to leave the nation unable to sustain itself. It was also feared as an "infection" that could become an "epidemic," particularly among the nation's vulnerable youth. It was thought that it could give rise to a dangerous state within the state since homosexuals were believed to form self serving groups. It endangered public morality and contributed to the decline of the community. For the good of the state, the Nazis asserted, homosexuality had to be eradicated.²

The regime's eugenic rationale for attacking homosexuality sought to capitalize on prejudices and stereotypes about homosexuals shared by many in German society. The Nazi ideology of persecuting the society's "inferior and weaker" elements fostered public acceptance of state sponsored intolerance and brutality.³ National Socialist policy remained trapped between homophobic theory and pragmatic considerations in part because the homosexuality of key Nazi leaders was an open secret. At the level of official rhetoric, gay men were chastised not simply as "deviants"; in the context of the profoundly racist Nazi worldview, they also represented a threat to the biological integrity of the nation. They were agents of the "death of the Volk" because they refused to participate in ensuring the "Aryan race's" future. Above all, the policy of "elimination" and "selection" for "racial regeneration" intervened in what is usually the personal domain of a family. As the "germ cell of the nation", the family stood at the center of policy regarding both the "hereditarily ill" and the "asocial". The National Socialists differentiated between families that were biologically and socially "fit", and those that were not. Asocial families represented a danger to the Volk by reproducing indiscriminately. Asocials had

² Pine, Lisa. *Nazi Family Policy, 1933-1945* /. New York: Berg, 1999

³ Burleigh, Michael, and Wolfgang Wipperman "The Racial State, Germany", 1933-1945. NY, Cambridge, 1993. p. 180

a quicker succession of generations because they tended to marry early, and to bring a series of illegitimate children into a marriage with them. As such, they were considered to be “irresponsible”. In addition, whereas professional criminals although detrimental to society because of their deeds were considered to be biologically quite harmless because they tended not to reproduce much, asocial clans, represented little danger for the present, because of their inactive nature, but were a threat for the future because of their prolific procreation.⁴

As the Nazis took control of the government, efforts were intensified to stamp out the "vice" of male homosexuality and to reverse the gains previously made by homosexual rights activists. Propaganda linked homosexuality to subversion, even treason, thereby encouraging public intolerance. Soon after coming to power, the Nazis plundered Hirschfeld's Institute for Sexual Science, which had been founded in 1919, and destroyed the institute's extensive library and archives. Early efforts toward eliminating an openly homosexual culture from Germany included closing bars and clubs where gay men and lesbians gathered, banning homophile publications such as *Die Freundschaft* (Friendship), and encouraging citizens to denounce homosexuals as "asocial parasites."⁵

There is one additional reason why the Nazis arrested homosexuals and raided even the homes of their supporters. They were looking for incriminating evidence against themselves (the Nazi leaders). Blackmail of homosexuals by estranged partners and prostitutes was a simple fact of life in Germany. Hirschfeld's Sex Research Institute of Berlin had been founded by Hirschfeld (in 1919) as a center for “study” of homosexuality and other sexual dysfunctions. For all intents and purposes, it served as the headquarters for the effeminate branch of the German “gay rights” movement. The attack against the Institute was not motivated solely by the Nazi enmity against effeminate homosexuals. It was an attempt to cover up the truth about rampant

⁴ Pine, Lisa. *Nazi Family Policy, 1933-1945* /. New York: Berg, 1999

⁵ Frank Rector, *The Nazi Extermination of Homosexuals* (New York: Stein & Day, 1981)

homosexuality and other perversions in the Nazi Party. Hitler also knew that Hirschfeld's facility had extensive records that could be damaging to himself and his inner circle. So the books were confiscated and burned. The materials taken from the Institute were burned in a public ceremony, captured on film, on May 10. The spectacular and oft replayed newsreel footage of this event has caused the burning of books to become synonymous with Nazism. What information went up in smoke on that day will never be known, but we can infer that the pile of burning paper contained many Nazi secrets. According to homosexual sources at the time, the Nazis destroyed twelve thousand books and thirty-five thousand photographs. The building itself was confiscated from the SHC and turned over to the Nazi Association of Jurists and Lawyers.⁶

It can be argued that homosexuality as a personal trait of Ernst Rohm and other SA leaders was of no special importance and inconsequential in relation to their performance as Nazi strong arm enforcers. Given the likelihood that from 5 to 10 percent of the German population was homosexual or bisexual, it should come as no surprise that some homosexuals would be included within the membership of the Nazi party and the SA. Was their involvement in Nazi activities any more significant than the participation of homosexuals in numerous other organizations in German society? Are they any more accountable for the atrocities of the Third Reich than the heterosexuals who supported Hitler? Few would argue against the proposition that aggressive militarism, the desire to dominate others, and the glorification of masculine strength were prominent features of the Nazi mentality. Is there anything particular to homosexuality which is accommodating to these characteristics in some special way? To answer this question, you have to first acknowledge the diversity of styles within early gay subculture.⁷

I have restated and quoted Scott Lively, author of the "Pink Swastika", and from his book "Poison Stream, "Gay Influence in Human History", extensively in this paper. His research is

⁶ Burleigh, Michael, and Wolfgang Wipperman, "The Racial State, Germany", 1933-1945. NY, Cambridge, 1993) p. 189

⁷ Frank Rector, The Nazi Extermination of Homosexuals (New York: Stein & Day, 1981), p.88.

equally persuasive and logical. In the beginning chapters of his book, he skillfully points out that in the late 1800's Commissioner von Tresckow, of the Criminal Department at Police Headquarters in Berlin, writes as follows in his Memoirs: "Count Fritz Hohenhau's brother was military aide-de-camp to the Kaiser, Commander of Regiment of the Cuirassier Guards and also of a Regiment of the Gerdes du Corps. I knew he had the same weakness as his brother but was even more imprudent in his associations. The worst feature of his case was that he took advantage of his position in the regiment to make his subordinates the instruments of his passion. Superintendent von Tresckow goes on to relate many other such cases, among them that of Knesebeck, who was a Master of Ceremonies and Usher to the Diplomatic Corps as well as Private Secretary to the Empress." He states, "During my time as Commissioner at Police Headquarters the regiments quartered in Berlin and Potsdam were demoralized through and through by Homosexualists who made a specialty of soldiers as the objects of their passion. This was particularly so in the cavalry regiments. They were being constantly enticed by Homosexualists who found the gala uniform attractive, and many fine young fellows from the country were physically and morally corrupted, during their period of service as military conscripts. Also among the officers, especially in the Guards regiments, there were several Homosexualists."⁸

It is interesting to note an excerpt from Walter C. Langer's *The Mind of Adolf Hitler: The Secret Wartime Report*, (Signet, 1972) called "A masterpiece" by the *New Republic*, and "Fascinating Reading" by the *Los Angeles Times*. "Publisher's Weekly" said it was "charged with brilliant insights."

"Hitler has for many years been suspected of being a homosexual, although there is no reliable evidence that he has actually engaged in a relationship of this kind. Rauschnig reports that he has met two boys who claimed that they were Hitler's homosexual partners, but their testimonies can hardly be taken at its face value. More condemning would be

⁸ Scott Lively, "Poison Stream, Gay Influence in Human History" (Founders Publishing, 1997), p.20

the remarks dropped by Foerster, the Danzig gauleiter, in conversations with Rauschnig. Even here, however, the remarks deal only with Hitler's impotence as far as heterosexual relationships go without actually implying that he indulges in homosexuality. It is probably true that Hitler calls Foerster "Bubi," which is a common nickname employed by homosexuals in addressing their partners. This alone, however, is not adequate proof that he has actually indulged in homosexual practices with Foerster, who is known to be a homosexual. The belief that Hitler is homosexual has probably arisen because he does show so many feminine characteristics and because there were so many homosexuals in the Party during the early days and many continue to occupy important positions. It does seem that Hitler feels much more at ease with homosexuals than with normal persons, but this may be because they are all fundamentally social outcasts and consequently have a community of interests that tends to make them think and feel more or less alike. In this connection it is interesting to note that homosexuals, too, frequently regard themselves as a special form of creation or as chosen ones whose destiny it is to initiate a new order. The fact that underneath they feel themselves to be different and ostracized from normal social contacts usually makes them easy converts to a new social philosophy that does not discriminate against them. Being among civilization's discontents, they are always willing to take a chance on something new that holds any promise of improving their lot, even though their chances of success may be small and the risk great. Having little to lose to begin with, they can afford to take chances that others would refrain from taking. The early Nazi Party certainly contained many members who could be regarded in this light. Even today Hitler derives sexual pleasure from looking at men's bodies and associating with homosexuals. Strasser tells us that his personal bodyguard is almost always 100 percent homosexuals. He also derives considerable pleasure from being with his Hitler Youth, and his attitude towards them frequently tends to be more that of a woman than a man. There is a possibility that Hitler has participated in a homosexual relationship at some time in his life. The evidence is such that we can only say that there is a strong tendency in this direction...From these indications; however, we would conclude that for the most part these tendencies have been repressed, which would speak against the probability of their being expressed in overt form. On the other hand, persons suffering from his perversion sometimes do indulge in homosexual practices in the hope that they might find some sexual gratification. Even this perversion would be more acceptable to them than the one with which they are afflicted."⁹

Lively almost fanatically claims that in essence, we can also look at the Judeo Christian condemnation of homosexuality as an aberration and an origin of Hitler's obsession with the Jews. It is against this pathological background that we are to place Hitler's own story of how and why he turned against the Jews and became a violent anti-Semite. According to the author Scott Lively, "early in Vienna, when Hitler read the newspaper disclosures of the Potsdam and Berlin scandals against homosexuals in the government and the military, he felt that he himself was attacked. But instead of looking inwardly and examining his own conscience, he sought to

⁹ Ibid, p.32

throw the blame elsewhere. In self defense he did not wish to acknowledge the truth of the accusations against heroes of his day dreams, though these accusations had been proved in open court and the verdict accepted by the Kaiser himself, who had deprived the homosexual Eulenburg of his position and all his honors, had dismissed many from the service and followed a like course in many other cases. Still Hitler, because his irrational bias went the other way, could not face the truth and admit to himself that his admiration had been misplaced. He sought an alibi, and he found it in the Jews. A man named Harden, a journalist, was like many of the most prominent journalists in Germany, a Jew. The owners and directors of the big Vienna papers were also Jews, so the conclusion was that the attack owed its origin, mainly if not exclusively, to Jewish inspiration.” Lively writes; “The deeper spring of the impulse that gave driving force to the Harden crusade was to be found in the Jewish tradition. Harden was bound to come into conflict with the Court homosexuals precisely because of his Jewish inheritance. Here we have an instance of that logical dynamic which is inherent in the basic ideals of life and conduct that govern the destinies of mankind. Only a Jew can understand and grasp, with the instinct as well as the intellect, how the vice of Homosexuality undermines the very foundation of human existence; and only a Jew, answering the call of his racial blood and traditions, finds himself spontaneously taking up arms against it. In this matter there is no place for compromise. Those who practice homosexuality and defend it are aware of what is at stake. For this reason they strive not only to destroy the persons who oppose them but also discredit the ideas which their opponents stand for, and they know that throughout her long history Israel has been the unrelenting champion of those ideas.”¹⁰

Lively’s study claims that Harden had no idea that he was fighting “Israel’s war” when he started the campaign against the German sexual perverts. He declared that he had only one end in

¹⁰ Ibid, p.33

view; namely, to get rid of the homosexuals around the Kaiser. “At first sight the whole affair seems to have no necessary connection with Jewish ideas and traditions. But the fact is that it was left to the Jew, Harden, to set the ball rolling. Bismarck himself did not take the initiative, he turned to Harden. So did Professor Shweninger, Bismarck's medical adviser. Later on Holstein and Chancellor von Buelow also sought Harden's assistance; and so did the unfortunate divorced wife of Count Kuno von Moltke. They and many others turned to the Jew, Harden, and besought him to take the lead in liberating Germany from the homosexual curse. Only the Jew, Harden, had the courage to come before the public and undertake the work of cleaning Germany from the moral plague. He was also ready and willing to suffer the consequences.”¹¹

Lively's exhaustive research alleges that as early as 1907 to 1909, the years of his sojourn in Vienna, Hitler displayed at least latent homosexual traits by declaring his solidarity with the German perverts. “The natural instincts of human decency which are in every normal being and react with revulsion at the first mention of sexual perversion were obviously not a part of Hitler's nature. He could not understand such a feeling in the case of those Jews who, from patriotic motives, exposed the moral obliquity of certain persons occupying the highest positions in Germany socially as well as politically. On the contrary, he acted in accordance with the German proverb that “attack is the best defense. He forthwith attacked the Jews with lies and slander.”¹²

Lively contends that just as the Kaiser had done in pre-war Germany, Hitler gathered homosexuals around him. For example, “the moral pervert, Captain Ernst Rohm, who gave Hitler his first start and helped more than any other person to bring him to power, was his intimate friend for more than fourteen years. When the private doings of the National Socialist leaders in his immediate entourage became known throughout Germany and even abroad, Hitler

¹¹ Ibid, p.33

¹² Ibid, p.38

saw that his own career was in peril. He tried to prove an alibi by getting rid of a number of his friends in the horrible “blood purge” of June 30, 1934. But a large number of sex perverts still remained in Hitler's entourage and continued to rule Germany, as they did in the Kaiser's time.”

According to Lively's sources, “a few days after the murder of Austrian Chancellor, Dr. Dollfuss in Vienna (July 25, 1934) the semi-official Italian newspaper, *Il Popolo di Roma*, published the comment: ***“Pederasts and assassins rule in Berlin.”*** By intimating that the authors of the Vienna crime were directly associated with the “pederasts and assassins” who ruled in Berlin, Mussolini's paper made a grave accusation against the German government at a time when friendly relations existed between the two countries.” Lively goes on: “Under ordinary circumstances the publication of such a statement would have given rise to a diplomatic protest and demanded an explanation. Yet, as far as is known, Hitler made no such protest. Moreover, Mussolini backed up his accusation by ordering the mobilization of Italian troops on the Austro-Italian frontier, as a gesture against Hitler's designs on Austria. But Hitler made no counter move. The explanation of Hitler's silence and inactivity in the face of the Italian challenge may be, and probably is, that he was cowed by Mussolini's blackmail. Mussolini knew that the murder of the Austrian Chancellor had been ordered by Hitler and that this was not done from political motives exclusively. He knew that personal revenge against Dollfuss was the chief motive working in the dark recesses of Hitler's mind. For Dollfuss had come into possession of an authentic affidavit which connected Hitler directly with the moral scandals Hitler is known for. In the light of the mass murders carried out by Hitler's orders on June 30, 1934, it showed that the destinies of Germany, and there with the peace of Europe were at the mercy of a pathological criminal who was surrounded by a group of sexual perverts like himself. Under these circumstances the Austrian Chancellor felt it his duty to bring the information he had received to the knowledge of other European governments and the Vatican. Accordingly, he had

certified copies of the affidavit made and he entrusted them to the diplomatic representatives of these governments in Vienna.”¹³

In one of Lively’s fascinating examples of Hitler’s perverted early life, he claims that “according to some obtained official government documents, Hitler had been a male prostitute in Vienna at the time of his sojourn there, from 1907 to 1912, and that he practiced the same calling in Munich from 1912 to 1914. Mussolini obviously knew of the existence of these documents, and had a copy of them at his disposal when he charged Hitler with pederasty and murder at one and the same time. If the facts related in these affidavits are true, they throw light on much that has hitherto remained dark in the background of Hitler's personal history and the crimes connected with his name. For instance, the revelations contained in one document indicate the channels through which Hitler gained access to bourgeois political circles in Vienna, and how he enjoyed the friendship of the Burgomeister there, the notorious anti-Semite, Dr Karl Lueger.”

He continues...“In Mein Kampf, where Hitler tells the personal story of his early years, you get the distinct impression that he is deliberately concealing something which would do him harm if made known. Hence his effort to establish an alibi, by pretending that he made his living at manual labor as a hodcarrier and bricklayer's mate. But the alibi is not convincing, and this document would explain much that Hitler has purposely left out. Captain Rohm, for instance, was a notorious sex pervert. He held an official position at the Bavarian War Office in Munich and gave Hitler his first job there as a political spy for the army. Hitler's introduction to Rohm could be accounted for by the facts related in the document called the “Dollfuss document”; for, as Princess Catherine Radziwill pointed out in a review article published in the United States some time ago, Rohm had been associated with Eulenburg. Now, Eulenburg had a number of homosexual friends in Vienna whom Hitler undoubtedly knew; for Hitler was received by

¹³ Ibid, p.34

Eulenburg at his Schloss near Berlin in 1921, and through Eulenburg made contact with some members of the Prussian House of Lords in Berlin. One member was the head of large company and named Frederick Krupp. He committed suicide following public disclosures of his perverse practices with waiters in big German hotels and also during trips in Italy, particularly on the occasion of his stay at Capri. The point of importance here is that Krupp was undoubtedly associated with the Eulenburg-Moltke-Hohenau ring, and that many of his friends held great positions in the great armament-building organization, to which they were appointed, not exclusively or even chiefly because of technical qualifications but partly through the esprit de corps of the Eulenburg set. Among these was Dr. Alfred Hugenberg, who was one of Hitler's first supporters among the industrialists.”¹⁴

From an excerpt from William Manchester's *The Arms of Krupp*, (Little, Brown and Company, 1968):

“The first Berliner to suspect that Krupp had become an ardent pederast was Conrad Uhl, proprietor of the Hotel Bristol. Learning that Fritz had adopted the practice of sending his wife to a different hotel when he and Marga were visiting the Capital together, Herr Uhl was puzzled. The mystery was quickly cleared up; Krupp called upon the Hotelier and informed him that from time to time he would be sending young Italian men to the Bristol with letter of introduction...He would pay their wages of course. All he asked in return was that they were to be released from his duties whenever he was in town, to provide him with companionship. Uhl was taken aback, but he supposed a great industrialist must be indulged. Thus began the *Fall Krupp* (Krupp case), which before it had run its course would shake the throne of the Allerhochsteselber himself. To grasp the full implications of Fritz's diversions one must appreciate the peculiar status of male homosexuality in the Second Reich. It was the vilest of offenses and, paradoxically, the most prestigious. Under the notorious Paragraph 175 of the German penal code anyone remotely associated with inversion was an unspeakable criminal, subject to a long sentence at hard labor. That is what had driven Uhl to Police Commissioner Tresckow. Friedrich Alfred Krupp was his star guest, but he had placed the Bristol in a hideous position. A nominal employer of Krupp's passive lovers Herr Uhl was, in the eyes of the law, a pimp for deviates. On the other hand, it is significant that Tresckow wasn't startled; he was at that time engaged in several hundred major investigations, each involving an eminent citizen of the Reich. Wilhelmine Kultur's emphasis on masculinity had produced a generation of perverts. Abroad sodomy was known delicately as “the German vice,” the most virile men in the empire wrote gushing letters to each other. Among the skilled sodomites were three counts, all aides-de-amp of the Kaiser; the Kaiserin's private secretary; the court chamberlain; and their closest personal friend, Prince Philip zu Eulenburg

¹⁴ Ibid, p.35

und Hertefeld, who was sleeping with General Count Kuno von Moltke, the military commandant of Berlin. The King of Wurttemberg was in love with a mechanic, the King of Bavaria with a coachman, and Archduke Ludwig Viktor, brother of Austro-Hungary's Emperor Franz Josef with a Viennese masseur. Naturally, the police weren't going to arrest such men. With Krupp, the situation was far graver than the police knew. Fritz's wildest partying had been confined to the little lotus eating nodule of Capri, where in the words of a fellow expatriate, he "let himself go." A grotto was transformed into a terraced, scented Sodom. Favored youths were enlisted in a kind of Krupp fun club and now and again, when the boys were intoxicated by wine and Krupp by his passions, the love play was photographed, and prints were hawked by a local vendor of pornography. From the pictures it was clear that some of his companions were mere children."¹⁵

Upon his death on December 28, 1993 William Shirer was glowingly eulogized by the New York Times News Service and the Associated Press. His classic Nazi history, "The Rise and Fall of the Third Reich" was hailed upon its release as "One of the most important works of history of our time," by The New York Times and "Superb History" by the Chicago Tribune.

The following quotes are excerpted from Shirer's 1960 paperback edition:

"There were two members of this insignificant Nazi party who deserve mention at this point; both were to prove important in the rise of Hitler...Captain Ernst Rohm...had joined the party before Hitler...A tough, ruthless driving man — albeit, like so many of the early Nazis, a homosexual—he helped organize the first Nazi strong-arm squads which grew into the SA.... Dietrich Eckart...often called the spiritual founder of National Socialism...became a close advisor to Hitler...introducing him to...such future aides as Rudolf Hess also homosexual."¹⁶

Shirer describes the internal condition of the party:

"...in those years when Hitler was shaping his party to take over Germany's destiny he had his fill of troubles with his chief lieutenants who constantly quarreled not only among themselves but with him. He, who was so monumentally intolerant by his very nature, was strangely tolerant of one human condition — a man's morals. No other party in Germany came near to attracting so many shady characters...pimps, murderers, homosexuals... Hitler did not care, as long as they were useful to him. When he emerged from prison he found not only that they were at each other's throats but there was a demand from the more prim and respectable leaders such as Rosenberg and Ludendorff that the criminals and especially the perverts be expelled from the movement. This Hitler frankly refused to do."¹⁷

¹⁵ Ibid, p.39

¹⁶ Shirer, William. "The Rise and Fall of the Third Reich" (Fawcett Crest, 1960) p.64

¹⁷ Ibid, p.173

The greater part of these conflicts interestingly, was between the homosexuals themselves who, according to Shirer “quarreled and feuded as only men of unnatural sexual inclinations, with their peculiar jealousies, can.” Shirer writes:

“By 1926...the charges and countercharges hurled by the Nazi Chieftains at one another became so embarrassing that Hitler set up a party court to settle them and prevent his comrades from washing their dirty linen in public. This was known as the USCHLA from Untersuchung-und-Schlichtungs-Ausschuss (Committee for Investigation and Settlement). Its first head was a former general, Heinemann, but he was unable to grasp the real purpose of the court, which was not to pronounce judgment on those accused of common crimes but to hush them up and see that they did not disturb party discipline or the authority of the Leader. So the general was replaced by Major Walther Buch, who was given two assistants. One was Ulrichs Graf (a homosexual), the former butcher who had been Hitler’s bodyguard; the other was Hans Frank (also a homosexual), a young Nazi lawyer...This fine judicial triumvirate performed to the complete satisfaction of the Fuhrer. A party leader might be accused of the most nefarious crime.”¹⁸

Lively turns up a wealth of information as he goes on to say that the vices of Captain Rohm, commander of the storm troops, with three million men under his control, were a matter of world wide knowledge and comment. Baldur von Schirach, Reich Leader of the Youth from the time of Hitler's accession to power until 1939, was arrested by the police for perverse sexual practices and liberated on the intervention of Hitler, who soon afterwards made him leader of the Hitler Youth. Among the S.S. and S.A. group leaders and gauleiters the more outstanding criminals in this matter were Edmond Heines, S.A. group leader at Breslau, Julius Streicher, gauleiter of the Nuremberg district, and Kube of the Frankfort-on-Oder district. Heydrich, Deputy Chief of the Gestapo, was dismissed from the Navy for immoral sexual conduct.¹⁹

Lively’s source claims that “Hitler knew all about Rohm's tendencies but insisted they were his own affair. When Rohm took on his job as Chief of Staff of the SA, Hitler, who was still officially head of the SA, issued a parting order that the SA was 'not a girl's finishing school, but a tough fighting formation. Complaints about people's private habits he rejected indignantly and on principle as supposition and entirely private matters. Rohm's amorous adventures,

¹⁸ Ibid, p.42

¹⁹ Scott Lively, “Poison Stream, Gay Influence in Human History” (Founders Publishing, 1997) p.44

however, were anything but an entirely private matter. He 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 Rohm favorite, he would be bludgeoned down by one of the SA mobile squads. The head pimp was a shop assistant named Peter Granninger, who had been one of Rohm's partners, and was now given cover in the SA Intelligence Section. For a monthly salary of 200 marks he kept Rohm 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 Rohm.”²⁰ “The general meeting-point for the Granninger circle and the SA homosexuals was Rohm's reserved table in the Bratwurstglockl, Munich. The proprietor, Karl Zehnter, was a homosexual himself whom Granninger had assisted at his home. Another homosexual and longstanding habitue of Rohm's table was the new Berlin Commander, Edmund Heines, Karl Ernst, the new SA Chief of Staff, Berlin, had been a partner of Captain Rohrbein, ex-Frontbahn, who had also been seen with Rohm in Berlin homosexual dives such as the Kleist-Kasino and Silhouette. This ring of perverted SA commanders seemed unbreakable.”²¹

Lively notes; “Edmond 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. He extracted money right and left, from all and sundry, under physical threats and the moral threat of blackmail. 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 and thus expose the whole family to shame unless he received a certain consideration in the form of hush money. These blackmail messages were

²⁰ Hohne Heinz. “The Order of the Death's Head: The Story of Hitler's SS” (Ballentine Books, 1969) p.81

²¹ Ibid, p. 82

often delivered by members of the S.A. in uniform, to make the threat more impressive. Thus Heines not only indulged in homosexual orgies himself, but he was often Rohm's consort in this and promoted the vice as a lucrative business.”

“Betraying his roots in the “Butch” faction of the German “gay rights” movement, Rohm viewed homosexuality as the basis for a new society. Rohm projected a social order in which homosexuality would be regarded as a human behavior pattern of high repute, and he flaunted his homosexuality in public and insisted that his cronies do the same. What was needed, Rohm believed, was a proud and arrogant lot who could brawl, carouse, smash windows, kill and slaughter for the hell of it. Straights, in his eyes, were not as adept in such behavior as practicing homosexuals.”²²

Whether or not Hitler was personally involved in homosexual relationships, Scott Lively’s evidence is clear, that Hitler knowingly and intentionally surrounded himself with practicing homosexuals from his youth. As documented in Scott Lively’s book the “Pink Swastika”, like Rohm, Hitler seemed to prefer homosexual companions and coworkers. In addition to Rohm and Hess, two of his closest friends, Hitler filled key positions with known or suspected homosexuals. According to Scott Lively’s research, “the journal of the ONT was called Ostara, named for the female counterpart to Wotan in the German pantheon of pagan gods. It is not surprising that many of those whose ideas influenced Hitler were also homosexual. Chief among these were occultists Jorg Lanz Von Liebenfels and Guido von List. In 1958, Austrian psychologist Wilhelm Daim published *Der Mann de Hitler die Ideen gab* (“The Man Who Gave Hitler His Ideas”) in which he called Lanz the true “father” of National Socialism. Lanz was a former Cistercian monk who had been excommunicated for homosexuality. After being expelled from the monastery, Lanz formed an occultist order called the *Ordo Novi Templi*

²² Scott Lively, “Poison Stream, Gay Influence in Human History” (Founders Publishing, 1997) p.80

or “The Order of the New Temple” (ONT). The ONT was an offshoot of the Ordo Templi Orientis which practiced strange sexual rituals. Hitler was an avid fan of Ostara and developed his anti-Semitic philosophy with the help of racist pamphlets published and distributed by Lanz and Guido von List. The Nazi dream of an Aryan super-race was adopted from an occult group called the Thule Society, founded in 1917 by followers of Lanz and List. The occult doctrine of the Thule Society held that the survivors of an ancient and highly developed lost civilization could endow Thule initiates with esoteric powers and wisdom. The initiates would use these powers to create a new race of Aryan supermen who would eliminate all “inferior” races. Lanz's Ostara was a focal point of racist and occult figures in Germany. In Ostara, Lanz recommended that “unsatisfactory” racial types be eliminated by abortion, sterilization, starvation, forced labor and other means. He also recommended the creation of Aryan breeding farms where a master race destined to control the world could be hatched. Heinrich Himmler would later craft such a breeding colony (called Lebensborn) during the Third Reich. Hitler dedicated his book, *Mein Kampf*, to Dietrich Eckart, one of the Thule Society inner circles and a former head of the German Worker's Party. The beliefs of the various occult groups mentioned above were all based on the teachings of the Theosophical Society, whose founder, Helena Petrovna Blavatsky, is thought to have been a lesbian and whose “bishop” was a notorious pederast named Charles Leadbeater. In 1918, the Thule Society created the Political Worker's Circle, which in turn formed the German Worker's Party which, as we know, became the National Socialist German Worker's Nazi Party.”²³

Lively stresses that what he calls, “gay Holocaust” revisionists, proclaim that Hitler's ascension to the Chancellorship marked the beginning of a homosexual Holocaust in Germany. For example, in *The Pink Triangle*, Richard Plant writes:

²³ Scott Lively, “The Pink Swastika: Homosexuality in the Nazi Party” (Founders Publishing Corporation, 1995) p.88

“After years of frustration...Hitler's storm troopers now had the opportunity to smash their enemies: the lame, the mute, the feeble-minded, the epileptic, the homosexual, the Jew, the Gypsy, the communist. These were the scapegoats singled out for persecution. These were the “contragenics” who were to be ruthlessly eliminated to ensure the purity of the Aryan race.”²⁴

Rector, who Scott Lively claims is another gay Holocaust revisionist, makes a similar statement:

“Hitler's homophobia did not surface until 1933-1934, when gays had come to affect adversely his New Order designs out of which grew the simple solution of murdering them en masse”²⁵

Lively declares that homosexuals were never murdered “en masse” or “ruthlessly eliminated” by the Nazis. Yet many homosexuals were jailed and many did die in Nazi work camps. What is the truth about Nazi persecution of homosexuals? The incidents in Nazi history most often cited as evidence of a “gay Holocaust” includes a series of increasingly harsh public pronouncements and policies against homosexuality by Hitler and Himmler, the sacking of the Sex Research Institute of Berlin, the “Rohm Purge” (“The Night of the Long Knives”), and the internment of homosexuals in work camps.

On June 30, 1934, the “Night of the Long Knives,” Hitler ordered the assassination of the leaders of the SA, the Nazi paramilitary group headed by Ernst Rohm. In justifying this purge, which helped Hitler consolidate his control of the military, the Nazi leader specifically evoked Paragraph 175 to explain the massacre as a cleansing of the party of degenerate corrupters of youth. In 1935 the Ministry of Justice revised Paragraph 175, punishing a broad range of “lewd and lascivious” behavior between men. The revisions provided a legal basis for extending Nazi persecution of homosexuals.

The new law had three parts:

175. A male who commits lewd and lascivious acts with another male or permits himself to be so abused for lewd and lascivious acts, shall be punished by imprisonment. In a case of a participant under 21 years of age at the time of the commission of the act, the court may, in especially slight

²⁴ Ibid, p.109

²⁵ Ibid, p.110

cases, refrain from punishment. **175a.** Confinement in a penitentiary not to exceed ten years and, under extenuating circumstances, imprisonment for not less than three months shall be imposed:

1. Upon a male who, with force or with threat of imminent danger to life and limb, compels another male to commit lewd and lascivious acts with him or compels the other party to submit to abuse for lewd and lascivious acts; **2.** Upon a male who, by abuse of a relationship of dependence upon him, in consequence of service, employment, or subordination, induces another male to commit lewd and lascivious acts with him or to submit to being abused for such acts; **3.** Upon a male who being over 21 years of age induces another male under 21 years of age to commit lewd and lascivious acts with him or to submit to being abused for such acts; **4.** Upon a male who professionally engages in lewd and lascivious acts with other men, or submits to such abuse by other men, or offers himself for lewd and lascivious acts with other men.

175b. Lewd and lascivious acts contrary to nature between human beings and animals shall be punished by imprisonment; loss of civil rights may also be imposed.

Paragraph 175 did not ban sexual acts between women, and the Nazis never enacted an equivalent law against lesbians. Lesbians were not regarded as a threat to Nazi racial policies and were generally not targeted for persecution. While lesbian bars and clubs were closed, arrests solely for being lesbian appear to have been very rare.

In contrast to Scott Lively's minimization of Nazi cruelty towards homosexuals, the Nazi revisions of Paragraph 175 led to widespread arrests and imprisonments. The German criminal courts had interpreted the presence of the word "unnatural" ("widernatürlich") in the original Paragraph 175 to mean that the offense required sexual intercourse or acts resembling sexual intercourse. Hence, prosecutions required proof of penetration. But with the changes introduced in the new Paragraph 175, the courts ruled that the offense no longer required such acts, and that any sexual act fulfilled the requirements of the statute. This revision of Paragraph 175 opened

the door to prosecution for even relatively insignificant forms of erotic interaction between males, including kissing, holding hands, and mutual masturbation. By 1938, German courts ruled that any contact between men deemed to have sexual intent, even "simple looking" or "simple touching," could be grounds for arrest and conviction. Enforcement of the criminal law fell to the Criminal Police and the Gestapo, under the leadership of Heinrich Himmler. The Criminal Police and the Gestapo worked in tandem, occasionally in massive sweeps but more often as a follow up to individual denunciations. The police created networks of informers and undercover agents to identify and arrest suspected homosexuals. Acting on the basis of these informants, the Gestapo randomly seized and questioned suspects as well as possible corroborating witnesses. Those denounced were often forced to give up names of friends and acquaintances, thereby becoming informants themselves. The Gestapo instructed local police forces to keep lists of all men suspected of engaging in homosexual activities. The Nazis used these so called "pink lists" to hunt down individual homosexuals during police actions. To be sure, the Nazi solution to the problem of male homosexuality was not of necessity or finality; unlike Jews or Sinti and Roma ("Gypsies"), who couldn't change their blood, and who were defined by scientific racism, gay men could be "reeducated" and "healed. Heinrich Himmler, head of the SS, who claimed to be one of the leading National Socialist experts on homosexuality, judged homosexuality to be pathology and not an immutable biological trait. At least in theory, gay men could escape criminal prosecution if they agreed to abandon specific types of sexual activity, and within the SS, the branch of the Nazi state largely responsible for implementing racial policy, there was a willingness to distinguish between "seducer" and "seduced" and to differentiate between those with "strong" and "weak" homosexual tendencies. However, these distinctions in no way inhibited the significantly intensified persecution of male homosexuals after 1935 and the dramatic expansion in the number of those charged and

convicted on the basis of P.175. Of 41,116 Germans convicted for violating morals laws from 1931 to 1933, 2,319 were prosecuted under P.175. From 1937 to 1939, the total number of those found guilty of morals offenses increased by a third to 65,155, but the number charged with violating P.175 had increased more than tenfold to 24,447.²⁶ The Nazi legal experts who drafted the new version of P.175 also discussed the advisability of extending its scope to include lesbianism, because lesbians might seduce heterosexual women, removing them from the potential pool of "mothers of the Volk." Ultimately, however, they concluded that lesbians could remain exempt, because lesbianism presented less serious a threat to population growth than male homosexuality. Justifying this position, the Nazi Ministry of Justice temporized, that "in the case of homosexual men, procreative power is wasted, they are for the most part excluded from reproduction; in the case of women this is not the case or at least not in the same measure." As another jurist put it, the "woman inclined toward lesbianism" would "nevertheless remain capable of reproducing." Female homosexuality did not jeopardize Germany's future because women were reproductive Boy Scouts, "always sexually prepared," while homosexual men were far more likely to become "psychologically impotent." Linking in one office the administrative agency charged with prosecuting violations of anti-abortion laws with that responsible for controlling male homosexuality was by no means arbitrary; for the Nazis, both homosexuality and abortion threatened the future of the "master race."²⁷ Was this enacted edict a con in order to persecute non-homosexual enemies of the state?

In 1935, Paragraph 175 was amended with Paragraph 175a which criminalized any type of behavior that could be construed as indicating a homosexual inclination or desire.

Interestingly, the new criminal code addressing homosexuality deleted the word "unnatural"

²⁶ Heger, Heinz. *The True, Life- and Death Story of Homosexuals in the Nazi Death Camps* The True, Life and Death Story of Homosexuals in the Nazi Death Camps. Los Angeles: Alyson Publications, 1994

²⁷ Moeller, Robert G. "The Homosexual Man is a 'Man,' the Homosexual Woman is a 'Woman': Sex, Society, and the Law in Postwar West Germany." *Journal of the History of Sexuality* 4.3 (1994): 395-429.

from the definition. This new law provided the Nazis with an especially potent legal weapon against their enemies. It will never be known how many non-homosexuals were charged under this law but it is indisputable that the Nazis used false accusations of homosexuality to justify the detainment and imprisonment of many of their opponents. The law was so loosely formulated, that it could be, and was, applied against heterosexuals that the Nazis wanted to eliminate; the law was also used repeatedly against Catholic clergymen. The Gestapo readily had recourse to the charge of homosexuality if it was unable to find any pretext for proceeding against Catholic priests or irksome critics. The charge of homosexuality was convenient for the Nazis to use against their political enemies because it was so difficult to defend against and so easy to justify to the populace.

Victims of Paragraph 175 came from all levels of German society, although the majority came from the working class. Less able to afford private apartments or homes, they found partners in semi-public places that put them at greater risk of discovery or police entrapment. According to Nazi documents, from 1935 to 1945, approximately 100,000 men were arrested for homosexuality under Paragraph 175. Of these, nearly 78,000 were arrested between 1936 and the outbreak of World War II in 1939.

Just as arrests rose sharply after the 1935 revisions of Paragraph 175, so, too, did conviction rates, reaching more than ten times those of the last years of the Weimar Republic. Around 50,000 officially defined homosexuals were sentenced by the courts and spent time in regular prisons. Additionally, 5,000 to 15,000 were sent directly to concentration camps. Again in contrast to some of Scott Lively's claims of embellishment, once in the camps, official records suggest, homosexual men had short life expectancies and high death rates from overwork, starvation, physical brutality, or outright murder. All prisoners of the Nazi concentration camps wore marks or symbols of various colors and shapes that allowed guards

and other camp functionaries to identify them by category. The uniforms of those sentenced as homosexuals bore the identifying mark of a pink triangle. Homosexual prisoners were commonly known by the slang name "the 175ers," referring to their conviction under Paragraph 175.²⁸

It is important to note, that much of the medical experiments done on these prisoners were designed to "cure" homosexuals of their "disease". These experiments caused illness, mutilation, and even death, yet yielded no scientific knowledge. At the Buchenwald concentration camp, for example, Nazi physicians performed operations designed to convert homosexual men to heterosexuals. The operation consisted of surgically inserting a capsule that released the male hormone testosterone. Some criminal justice officials even advocated castration as a way of "curing" sexual deviance. In fact, homosexual defendants in criminal cases or in concentration camps could agree to castration in exchange for more lenient sentences. Later, judges and camp officials were given the power to order castration without the consent of a homosexual prisoner.

Concentration camp personnel also administered policies to "cure" homosexuals through humiliation and hard work. Guards ridiculed and beat homosexual prisoners upon arrival. While any prisoner could be chosen as a Kapo (a slave overseer), none of the other interned groups except homosexuals had counterparts among the Nazi guards and administrators. Examples of the homosexuality of the concentration camp guards can be found in many of the personal accounts of Holocaust survivors. Elie Wiesel, sent to the Buna factory camp in the Auschwitz complex, for example, acknowledges this in his book *Night*:

“The head of our tent was a German. An assassin's face, fleshy lips, hands like wolf's paws. He was so fat he could hardly move. Like the leader of the camp he loved children. Actually this was not a disinterested affection: there was a considerable traffic in young children among homosexuals here, I learned later.”²⁹

²⁸ Heger, Heinz. *The True, Life- and Death Story of Homosexuals in the Nazi Death Camps* The True, Life and Death Story of Homosexuals in the Nazi Death Camps. Los Angeles: Alyson Publications, 1994

²⁹ Scott Lively, “Poison Stream, Gay Influence in Human History” (Founders Publishing, 1997) p.103

In Treblinka, the narrative account of the Treblinka uprising, the testimony of H. Steiner records the story of another Nazi administrator, taken from interviews with survivors:

“Max Bielas had a harem of little Jewish boys. He liked them young, no older than seventeen. He had a kind of parody of the shepherds of Arcadia; their role was to take care of the camp flock of geese. They were dressed like little princes...Bielas had a little barracks built for them that looked like a doll's house...Bielas sought in Treblinka only the satisfaction of his homosexual instincts.”³⁰

Walter Poller, a German political prisoner who was interned in the Buchenwald concentration camp, also noted the homosexuality of certain guards. In Medical Block Buchenwald Poller describes the camp practice of mass beatings, and reports on the perverse pleasure these guards derived from the torment of the prisoners:

“If the camp doctor happened to pass by after a mass whipping, and knew that a certain type of homosexual Scharfuhrer (“Sargeant”) and SS officer stood at a certain gate, he arranged a little special entertainment for them, which he called a medical examination.”³¹

Weisel, Steiner, and Poller leave the details of these “medical examinations” to our imagination. But this brief glimpse inside the ranks of the SS guards reveals much about the camps.

Un-revised facts is that physically demanding or even life threatening assignments in the stone quarries at Flossenbuerg and Buchenwald, or at the Dora Mittelbau underground rocket factory, were often given to homosexuals. Homosexuals were segregated in order to prevent their "disease" from spreading to other inmates and guards. The death rate of homosexual prisoners in the Nazi concentration camps has been estimated to be as high as 60 percent among the highest of non-Jewish prisoners. By 1945, with the end of World War II and the dissolution of the Nazi government, only about 4,000 homosexual prisoners in the camps had survived.³²

After the war, homosexual survivors of the Nazi concentration camps were not seen as political prisoners but rather as criminals under Paragraph 175, which remained in effect even

³⁰ Ibid, p.103

³¹ Ibid, p.104

³² Heger, Heinz. The True, Life- and Death Story of Homosexuals in the Nazi Death Camps The True, Life and Death Story of Homosexuals in the Nazi Death Camps. Los Angeles: Alyson Publications, 1994

after liberation. The original Paragraph 175 was not eliminated until June 11, 1994, four years after the reunification of East and West Germany. Under the allied military government of Germany, some homosexuals were forced to serve out their terms of imprisonment, regardless of the time already spent in concentration camps. Many homosexuals were actually re-arrested and re-imprisoned after the war. It is also important to note that all were excluded from reparations by the German government.

When the international community sought atonement for the victims of Hitler's Germany at the Nuremberg Trials of 1946, neither the atrocities committed against homosexuals nor Paragraph 175 were even mentioned. Holocaust research, memorials, and museums likewise ignored the fate of homosexual concentration camp inmates. It was not until the 1980s that researchers began to document the histories of the gay men imprisoned under the Nazi government.

Since 1984, memorials to homosexual victims of the Nazi regime have appeared in various cities and memorial sites at former concentration camps, including, the most famous, the "Homomonument" in Amsterdam. Other commemorations are at Nollendorfplatz, Berlin-Schöneberg; Sachsenhausen Memorial and Museum, Oranienburg; "Angel," Platz Schafergasse/Alte Gasse, Frankfurt; and on the bank of the Rhine River at the Wallraf-Richarts-Museum, Cologne.

In 1999, the documentary film by Rob Epstein and Jeffrey Friedman, "Paragraph 175", was released. The film used new and archival film, family photographs, and accounts of a half-dozen elderly survivors of the German concentration camps to tell the history of gay men under Nazi rule. In May 2002, the German parliament completed legislation to pardon all homosexuals convicted under Paragraph 175 during the Nazi era.

A plethora of new theories concerning Hitler, the Nazi party and homosexuality, have come out since the end of the Nazi era. Some are based on fact, and others are based on conspiracy. For example, in 1945 a Jewish historian by the name of Samuel Igra published Germany's National Vice which called homosexuality the "poisoned stream" that ran through the heart of Nazism. Igra's writings are also the basis for much of Scott Lively's perceptions. In the 1920s and 30s, homosexuality was known as "the German vice" across Europe because of the debaucheries of the Weimar period. Igra, who escaped Germany in 1939, claims that Hitler "had been a male prostitute in Vienna at the time of his sojourns there, from 1907 to 1912, and that he practiced the same calling in Munich from 1912 to 1914". Desmond Seward, in "Napoleon and Hitler", says Hitler is listed as a homosexual in Viennese police records. Lending credence to this is the fact, noted by Walter Langer that during several of those years Hitler "chose to live in a Vienna flophouse known to be inhabited by many homosexuals". Author, Frank Rector writes that, as a young man, Hitler was often called "der Schoen Adolf" (the handsome Adolf) and that later his looks "were also to some extent helpful in gaining big money support from Ernst Rohm's circle of wealthy gay friends". Walter Langer, who is a psychiatrist, was commissioned by the Allies in 1943 to prepare a thorough psychological study of Hitler. His report, kept under wraps for 29 years, was published in book form in 1972 as "The Mind of Adolf Hitler". Langer writes that Hitler was certainly a coprophile (a person who is sexually aroused by human excrement) and may have practiced homosexuality as an adult. Hitler's greatest hero was Frederick the Great, a well-known homosexual. The author Rector, who Lively also calls a "gay Holocaust" revisionist, attempts to dismiss sources that attribute homosexuality to leading Nazis, but nevertheless writes that reportedly, "Hitler Youth leader, Baldur von Schirach was bisexual; Hitler's private attorney, Reich legal director, Minister of Justice, butcher Governor General of Poland, and public gay hater Hans Frank was said to be a homosexual; Hitler's adjutant Wilhelm

Bruckner was said to be bisexual; Walter Funk, Reich Minister of Economics and Hitler's personal financial advisor has frequently been called a "notorious" homosexual or as a jealous predecessor in Funk's post, Hjalmar Schacht, scornfully claimed, Funk was a "harmless homosexual and alcoholic;" Hitler's second in command Hermann Goring, is widely known to have liked to dress up in drag and wear campy make-up; and so on and so forth."³³

While the Nazi Party was crushed as a political force in 1945, remnants of Nazism survive around the world. As in Germany, many of these fascist groups are dominated by male homosexuals. The most famous incident in the history of the American Nazi Party 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 armbands." Civil authorities effectively blocked the march at first, but the American Civil Liberties Union rose to Collin's aid and forced the City of Chicago to allow it. The subsequent event drew international media attention. Homosexualists Johansson and Percy in "Shattering the Conspiracy of Silence" has finally revealed, more than 15 years later, that Collin was a homosexual "pederast". In 1979 Collin was arrested "for taking indecent liberties with boys between ages 10 and 14" and was sentenced to seven years in prison.³⁴ Meanwhile, back in Germany, the alarming increase of neo-Nazi skinheads is also linked to homosexuality. Elmay Kraushaar, a journalist for Der Spiegel, Germany's equivalent to TIME, 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

³³ Frank Rector, *The Nazi Extermination of Homosexuals* (New York: Stein & Day, 1981), p57

³⁴ "Outing", Johansson and Percy, 1994, 130

between homosexuality and fascism, saying fascism is based on the love of comrades, that having sex with your comrades strengthens this bond.”³⁵

What I find very disturbing is the argument centered on the “universal” idea of “crimes against humanity” vs. the “unique” initiative of competitive victimization between “Jews” and other sufferers, including “homosexuals”. This debate still rages on today, especially in the Orthodox Jewish community where Scott Lively seems to come from. It need not be argued that whether or not Hitler and his Nazi cronies were homosexual perverts, what happened to the homosexual victims during the twelve years of National Socialism was unconscionable. History proves that they were persecuted terribly. It is a known fact that homosexuals have been hated, condemned, and persecuted since Genesis. Presently, in the United States, the debate continues about “same sex marriage” and LGBT equal rights.

In contrast to California’s “disintegration” of human rights and its debate on “*Proposition 8*” concerning same sex marriage, New Hampshire Human Rights Campaign president Joe Solmonese writes:

“The votes in the House and Senate simply recognize that same-sex couples who form committed relationships and loving families deserve the same level of respect and dignity afforded to other couples. The Senate’s amendment protects the religious freedom of clergy and religious organizations, while respecting the rights of same-sex couples to protect and care for their families. I hope the House will concur with the amended version by the Senate and that Gov. Lynch will join the legislature and the majority of New Hampshire voters and allow this important legislation to become law.”³⁶

³⁵ Anderson, Shelly. "Youth", The Advocate. January 26, 1993.

³⁶ <http://www.hrc.org/12623.htm>

Addendum

The final paragraph in Scott Lively's book "Poison Stream, Gay Influence in Human History" is very contentious;

"There is no question that homosexuality figures prominently in the history of the Holocaust. As noted, the ideas for disposing of the Jews originated with Jorg Lanz von Liebenfels. The first years of terrorism against the Jews were carried out by the homosexuals of the SA. The first concentration camp, as well as the system for training its brutal guards, was the work of Ernst Rohm. The first pogrom, Kristallnacht, was orchestrated in 1938 by the homosexual Reinhard Heydrich, and it was the transvestite Goering who started the "evolution of the Final Solution with an order to Heydrich (Jan. 24, 1939) concerning the solution of the Jewish question by "emigration" and "evacuation". Still, despite their disproportionate role, homosexuals did not cause the Holocaust. They, along with so many others who had lost their moral bearings, were merely instruments in its enactment. The Holocaust must be blamed on the one whom the Bible compares to "a roaring lion, seeking whom he may devour." Yet, while we cannot say that homosexuals caused the Holocaust, we must not ignore their central role in Nazism. To the myth of the pink triangle; the notion that all homosexuals in Nazi Germany were persecuted; we must respond with the truth of the pink swastika."³⁷

Scott Lively's theories are captivating and he backs them up well, but it is important to note that Scott Lively is by all means "gay bashing", by diminishing the acknowledged persecution of many of the homosexuals who were not known Nazi's during the twelve years of National Socialism in Germany. He institutes his "Orthodox Judeo-Christian" beliefs and is guilty of revisionism himself, as we see in his objectionable addendum of his book titled "How American "Gays" are Stealing the Holocaust":

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

³⁷ Scott Lively, "Poison Stream, Gay Influence in Human History" (Founders Publishing, 1997) p.110

The “Gay Holocaust” Myth

The concept of a “Gay Holocaust” is now standard fare in homosexual publications. A recent Advocate article on the subject was titled “Our Holocaust.” A film series at a Holocaust museum was described by another publication as “the first evening program to deal with the subject of the Gay Holocaust” (Wisconsin Light, February 16, 1994). The heart of the “Gay Holocaust” myth is the proposition that homosexuals and Jews share a common heritage of persecution by the Nazis. As the story goes, “Gay” victims were roughly equivalent to Jewish victims, though fewer in number. In articles and books on the “Gay Holocaust,” homosexual activists have claimed that as many as 2,500,000 homosexuals were killed in Nazi death camps (Outworld, July 1996). In most versions, Jews and “gays” in the concentration camps are portrayed as virtually interchangeable as to their treatment by the guards, their use as guinea pigs in medical experiments, and the manner in which they died. In some versions, such as that presented in the play *Bent* (infra), “gays” suffered worse than the Jews did. The fact that homosexuals remained imprisoned when the Allies liberated the camps is often cited as evidence of their greater suffering. Like most effective lies, the “Gay Holocaust” myth contains some truth. At least some homosexuals were interned in Nazi work camps. Jews wore a yellow star; “gays” wore a pink triangle. Nazi officials publicly condemned homosexuality. But the reconstruction of history in which “gays” are equivalent to Jews in the Holocaust is completely fraudulent. As Jewish researcher Kevin Abrams has noted, ironically, the record shows there was far more brutality, rape, torture and murder committed against innocent people *by* Nazi deviants and homosexuals than there ever was against homosexuals.

The exploitation of the Holocaust by homosexuals is perhaps today’s most audacious distortion of history. Not only because “gays” (against all evidence) are now routinely defined as a victim class, but because the actual events occurred such a relatively short time ago. Indeed, this may prove the undoing of “Gay Holocaust” revisionists if their version of these events becomes widely known. Many Holocaust survivors and other witnesses are still alive. For this reason it is important that materials (such as this book) which expose the homosexual/Nazi connection be broadly disseminated. The urgency of the need is greater since we now know that the “official” record (the videotaped interviews of survivors) is being compiled by the “gay” influenced Shoah Foundation. A final word about the importance of this issue; we have all heard the outcry against so-called deniers who claim the Holocaust never occurred. Ironically, “Gay Holocaust” revisionism, which has engendered no popular outcry, represents a far greater insult to historical integrity and to the Jewish people. The absurdity of denying the Holocaust is self-evident. Yet, even if successful, this revision would merely deny a historical event. In contrast, “Gay Holocaust” revisionists rob Jews of more than a memorial to their dead; they deny the cause for which they were persecuted; their ancient moral code, and celebrate its very antithesis. Samuel Igra claimed (and the historical record supports him) that the Jews were killed in the Holocaust because their Biblical law and three millennia of tradition condemned sexual perversion, of which the Nazis were undeniably practitioners. What, then, could be more insulting to the Jews than raising homosexuals as a class to a place of honor as Holocaust victims?³⁸

An intolerable Scott Lively is revealed in the forward of his book “The Pink Swastika”:

“Today in the West, a new and aggressive homosexualism is making its bid for power. The media, psychiatry, science and academia have all been corrupted and pressed into the

³⁸ Ibid, p.131

service of establishing homosexuality as a normal and acceptable variant of human sexuality.

Those who are unwilling to bend to the new dispensation are bludgeoned into submission with slanderous accusations of intolerance and “homophobia.” Our efforts will certainly fail to corroborate the politically correct propaganda offered by much of today’s media, academia, psychiatry, various federal agencies, the courts and human rights organizations which are now driven by the new sexual ideology rather than by honest debate and inquiry. Coming in the wake of a successful public campaign conducted over decades, our book will also fly in the face of much of today’s popular opinion. This having been said, we believe that The Pink Swastika will show clearly how the world the Nazis attempted to create is a world, not of the past, but of the possible future. It will show that, given its present course and left unchallenged, America could easily become the Nazi Germany of 50 years ago.

It is often said that the lessons of history leave us with a guide for the future. If this be so, then the lessons of the collapse of the democratic Weimar Republic and the social ideologies that preceded its defeat by the Nazis should provide us with insights into America’s future”.³⁹

Lively’s fervor behind much of his argument is irrefutably uncovered by some of his quotes taken out of a written analysis titled: “Sexual Politics and Scientific Logic: the Issue of Homosexuality,” by Dr. Charles Socarides:

“The Pink Swastika” documents how the Society for Human Rights, founded by members of the Nazi Party, became the largest homosexual rights organization in Germany and, further, how this movement gave birth to the American homosexual rights movement. Its influence has grown. The President of the United States now receives official homosexual delegations at the White House who expect the President to repay them for helping him into office. They expected him to “normalize” homosexuality in the American military. As for the comparison made between homoeroticism and skin color, General Colin Powell, former Chairman of the Joint Chiefs of Staff, had this to say in a letter to Rep. Patricia Schroeder (D-Colorado), “Skin color is a benign, non-behavioral characteristic. Sexual orientation is perhaps the most profound of all human behavioral characteristics. Comparison of the two is a convenient but invalid argument” (Salem, Ore.) Statesman Journal, June 6, 1992).

American civilization rests on the basic principles of Christian morality, which have their origin in the Hebrew Scriptures. The reason why the Nazis first attacked the Jewish people and swore to exterminate them physically and spiritually is because the teachings of the Bible, both the Torah and the New Testament, represent the foundations on which the whole system of Christian ethics rests. Remove the Bible as the constellation that guides the American Ship of State and the whole edifice of American civilization collapses. For my Jewish brethren searching for a Biblical basis for the legitimization of homosexuality, I refer to the words of Rabbis Marc Angel, Hillel Goldberg and Pinchas Stopler and their joint article in the winter, 1992-93 edition of Jewish Action Magazine:

“There is not a single source in all of the disciplines of Jewish sacred literature — halachah, aggadah, philosophy, muscar, mysticism — that tolerates homosexual acts or a homosexual ‘orientation.’ Jews who sanction homosexuality must do so wholly without reference to Jewish sacred literature, in which case their justification has no Jewish standing; or

³⁹ Scott Lively, “The Pink Swastika: Homosexuality in the Nazi Party” (Founders Publishing Corporation, 1995) p.10

without reference to Jewish sources, in which case they act with ignorance or intellectual dishonesty. The idea, set forth by some of the non-Orthodox leadership, that the Torah prohibited only coercive and non-loving same-sex relationships, thus allowing for a contemporary, voluntary and loving same-sex relationship, is wholly without basis in a single piece of Jewish sacred literature written in the last 3,000 years.”⁴⁰

Scott Lively’s work is compelling, and I agree with some of his concerns about gay activists (or anyone) exploiting and revising some of the history of the Holocaust (Shoa). However, Lively is way out of line with his theory that much of National Socialism should be blamed on homosexuals. No “group”, including Jews, should exploit history for either personal or political gain. Lively clearly takes the “Unique to the Jews” Holocaust view, that Jews were “intentionally” murdered and that other “victims” of the Holocaust, are somehow less significant. It is appalling that Jews outnumbered every other victim in the “Shoa”, but we also must not ignore the “Universal” analysis that these crimes were against all of humanity, which included many homosexuals, as well as many other diverse human beings. For Scott Lively and many others, and for good reason, it is very troublesome to realize this perspective when your place in history is shadowed by perpetual hate and intentional slaughter.

⁴⁰ Ibid, p.11

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