

URANIA - Part II

Geese and Trauma



WILL ZOLL

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In Part I, we presented a brief history of gays throughout the ages; from Ancient Greece, Rome and even the legendary king of Prussia, Frederick the Great. Without question, gays and lesbians have been around for thousands of years, with each civilization developing their own customs and laws on the matter. Some gays, like Frederick the Great, occupied the highest echelons of power. What was certain, however, was that gay men and women were always regarded as men and women.

This all changed in 1806 when Prussia had its proverbial ass handed to them by Napoleon. It was a severe shock to the collective psyche of Prussia. Such a brutal defeat at the hands of the “sissy-boy” French was interpreted that Prussian society had descended into a bunch of “girlie-men”.

Just as Frederick the Great’s father had tried to “beat the gay” out of his son, Prussia’s leaders tried to do the same to their society as a whole.

Mandatory military service for every Prussian man was introduced. Irrespective of whether war was on the horizon, the Prussian men would be highly trained, drilled into military precision, and indoctrinated into the belief that they were superior men.

Compulsory schooling for children was also to be done as early as possible, and Prussian children were considered property of the state. Their role in society would now be clearly defined by a corps of teachers whose job was to indoctrinate these young minds to accept everything that was fed to them. We presented how this became the template of modern public education in [The Prussian Origins of Modern Education](#).

At the very bottom of Prussia's societal pile sat the gay community. It was understood in no uncertain terms, that homosexuality had no role to play in the "universal homogeneous state" that Hegel and his army of Prussian philosophers had envisioned. It was a crime against the Prussian state to be gay.

With the State now in control of every aspect of its citizenry, what could possibly go wrong?

In the 1860s, while Prussia was busy annihilating Denmark, Austria-Hungary and eventually France, one man stood up to Prussian totalitarian rule: Karl Heinrich Ulrichs published his gay rights newsletter, *Uranus*, declaring that homosexuals and lesbians were neither male nor female, but something in between. Ulrichs "third sex" theory gave birth to the idea that "other genders" existed. Ulrichs adopted a term from Plato's *Symposium* to describe them.

Ulrichs referred to himself, and other gays, as Uranians.

This is perhaps the most important point in the transgender movement's history. Prior to Ulrichs' theory, gay men and women were still considered men and women. By defining himself as a *Uranian*, Ulrichs had inadvertently ACCEPTED the insane personality-traits which had been mandated to define Prussian men and women; he pronounced himself to be neither. While he may have been trying to avoid the radical stereotyping of genders, the concept of gender identity was born. In Prussian society, Uranians were viewed as anything other than male or female.

The history of how this came to be an issue shows that it is possible that transgenderism was the indirect result of a Prussian mass psychosis induced by the loss to Napoleon.

De-Humanizing the Ubermensch

Another Prussian philosopher of notoriety was Friedrich Nietzsche. One of his most famous ideas was the concept of the Ubermensch, or 'Superman':

Übermensch Explained: the Meaning of Nietzsche's 'Superman'

Often misunderstood as a call for a superior human 'race', Nietzsche's Übermensch is actually a call for personal self-discovery and self-overcoming. This article discusses why the idea of the Übermensch remains so influential.

1

For Nietzsche, the Übermensch was a personal journey toward self-perfection. One thing he would never have intended was for it to become the template for the Prussian state to use as justification for genetic purification. In fact, he abhorred the idea:

But let's start with the Nazis. Growing up in Bismarck's reich, there were three things Nietzsche hated: the big state, nationalism and antisemitism. "*Deutschland, Deutschland über alles*, that is the end of German philosophy," he wrote, and "I will have all antisemites shot."

2

Standing up to the Prussian machine was no easy task, and it took a strength of character to do so. In this vein, one must honor the courage it took for Ulrichs to stand against the might of the German Reich. The Prussian humiliation by Napoleon was over three generations earlier, but it was still an open sore amongst the Prussian elite. Never again would the Reich descend into effeminate weakness, and yet here was Ulrichs arguing for the repeal of Article 175 of the German criminal code:

Paragraph 175

In 1871, Wilhelm I, King of Prussia was made Emperor of Germany and united the disparate 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.*"

3

This code contained very clear language. Homosexuality was put on par with bestiality, effectively lowering the status of a gay to that of an animal.

This may sound like an exaggeration, but in our article, [Evolution of Slavery – Part II](#), we presented an open letter presented by Frank Weston, Bishop of Zanzibar. It was titled “The Black Slaves of Prussia”, and it was a desperate plea for the British military to put an end to the torture of African slaves at the hand of the Germans... in 1917.

To sum up on this point. The German method of governing Africans is cruelly inhuman and destructive of the native's self-respect. It is exactly designed to make him, and keep him, the obedient slave of a European power, for ever and a day. The fear of the Germans is so deeply rooted in the natives that the power of initiative remains only with those who, sharing in the administrations of the country, act for [11/12] their own profit. As slavery the system is splendid. Otherwise, it is sheer cruelty, and all the Africans I know, of whatever tribe or religion, have for years past been longing for the Germans to go from their land.

4

Nothing would stand in the way of Prussia’s pursuit to become the superior race. Humans that were not considered fit enough for the future of their society were no longer viewed as human beings. This barbarous and inhumane trait of Prussian society inspired yet another man to rise against the totalitarian state. That man was the Prussian, Dr. Magnus Hirschfeld:

At medical school, he was traumatised by a lecture on 'sexual degeneracy', where a gay man – who had been incarcerated in an asylum for 30 years because of his homosexuality – was paraded naked before the students like a laboratory animal. Hirschfeld was the only student revolted by such mistreatment. All the others, even his best friend, viewed it as normal and justified.

5

It was most likely that this imprisoned gay man was charged under Article 175. This showcased the brutality of the Prussian regime, which completely disregarded the humanity of those they deemed unfit for their society. Hirschfeld was one of the few who were inspired to stand against such tyranny.

However, Hirschfeld operated under the same false principles as his predecessor, Ulrichs. Once again, he ACCEPTED the Prussian premise which applied a narrow, character-based definition of male and female. By continuing to define gays and lesbians as neither man nor woman, but Uranian, Hirschfeld was validating the Prussian gender identity insanity.

Far in advance of others, he concluded that everyone is a mixture of male and female. But this perceptive true analysis led him to erroneously advance the idea that lesbian and gay people were an "intermediate sex" that was biologically predetermined at birth. In his view, male homosexuals possessed a "woman's soul trapped in a man's body."

6

In his bravery, Hirschfeld promoted the idea of the 'third sex', and the possibility of a multi-gender identity. He considered himself a Uranian, or "Urning" in German. Those who looked to him for medical help regarding their gay-plight, also began to identify as Uranians. It seemed that Prussians were just not willing to accept a world where there were only two genders, each of which may contain people with a broad range of different personalities and talents.

It was here that the militant march toward a hyper-masculine Prussian Ubermensch society took a poignant twist.

The Uranian Army

In 1893, Hirschfeld experienced yet another life altering event:

Further trauma ensued when, soon after setting up himself as a doctor in Berlin in 1893, he was waylaid outside his apartment at night by a soldier who was deeply disturbed by his homosexuality. Hirschfeld resisted the soldier's pleading for a consultation there and then, telling him to come to his surgery the next day. Overnight, however, the soldier committed suicide.

Hirschfeld's terrible guilt and remorse motivated him to begin studying homosexuality and, eventually, to write a pamphlet calling for the decriminalisation of gay sex, which was then outlawed under Paragraph 175 of the German penal code.

7

The soldier had referred to himself as a Uranian. He also left a suicide note which asked Hirschfeld to educate other Uranians. A few years later, Hirschfeld founded the Wissenschaftlich-humanitares Komitee, or Scientific Humanitarian Committee. This was a platform which aimed to repeal Article 175, and decriminalize homosexuality. [8](#)

With Hirschfeld now at the forefront of gay-rights in the German Reich, he became the “go to” man for all things Uranian.

In his pursuit to justify and decriminalize homosexual behavior, Hirschfeld formed a relationship with German psychiatrist and criminologist, Paul Nacke. It was critical to win the favor of Nacke, because as a leading criminologist, he had strong views on how criminals should be treated in the Reich:



Nägele was one of the first advocates of the sterilization of "degenerate criminals" and "degenerates" in general.^[7] He saw it as a public duty to make "degenerates" infertile. By 1900, he published a work entitled *The castration of certain classes of degenerates as an effective way of social protection* (title translated)^[8]

Nägele stated his position in 1899: "the State has the holy duty to intervene... and to prevent through legislation the increase of the degenerated elements. Such an intervention would aim at the removal of a big cancer in our national body". He asserted that only castration could guarantee that this task was fulfilled both effectively and in the "easiest, cheapest way".

[9](#)

If Nägele wanted to cut the balls off degenerate criminals, Hirschfeld wanted to make sure that it did not include gays. In 1904, he invited Nägele to a "night on the town" in Berlin:

Soldiers and Hustler Bars

At the bottom were the hangouts for working-class men, many of them male prostitutes. Some of these were frequented almost entirely by soldiers looking to make some easy cash.

One of these soldiers' bars, The Mother Cat (Zur Katzenmutter), was visited by the criminologist and psychiatrist Paul Nägele in 1904. Consisting of two small rooms on the ground floor of a larger building, one of which was decorated with small pictures of cats, the bar was packed the night that Nägele visited. "Almost half of the visitors were soldiers of different sorts, although they all sat apart from one another and often with a civilian instead."

[10](#)

We must pause to digest the societal context of Berlin in the early 1900s. Don't lose sight of the detail that this was taking place nearly a decade before WWI. Impacted by the suicide in 1893, Hirschfeld had been dealing ever since with many gay soldiers. Even though 1904 Europe was peaceful, gay German soldiers were openly violating Article 175; even going as so far to prostitute themselves:

He watched as the hostess brought beer to the patrons, who talked with one another and occasionally left together. Outside the bar was a street where soldiers hung about, waiting to leave with "anyone who would take [them]." Not surprisingly, most of these bars were in the vicinity of the soldiers' barracks. They very often were short-lived, since the military quickly moved to shut them down once the authorities learned about the activity going on there.

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Nacke was duly impressed at the decorum displayed in these bars, and declared that homosexuality was definitely not a degenerate crime which deserved castration. Nacke then fell under the spell of the "third sex" theory, and went to even greater extremes to describe certain characteristics of the Uranian people:

He developed the idea that **homosexuality** should not be regarded as a **mental illness**, but as an innate natural property. He described **male menstruation** as clear evidence of a continuum between male and female sexuality.^{[11][12]}

12

Yes, you read that correctly. Even the insane notion of male menstruation was developed in the Prussian capital of Berlin. Is there no end to the material that exists for #PrussiaGate?

What is more important to note is the staggering number of homosexuals that were in the German military, some of whom were openly prostituting themselves near the Berlin barracks. Why did the might of the German military; the pride of Prussian uber-masculinity, accommodate so many gays?

Integral to the Wehrmacht were the very people who had allegedly feminized and weakened their beloved military machine; the very folk they despised as an unacceptable part of Prussian society. It was an incredible paradox.

In short, since the Prussian definition of a man and a woman was so perverted back in 1806, gays had simply found a way around the intolerance.

The result a century later? Within the mighty Reich's army was a vibrant, gay community. Essentially, an army of Uranians.

Preparing for the Great War

In the [Not Since 1917 Series, Parts I and II](#), we presented how the German Reich had been preparing for the Great War for decades prior to 1914. Far from being a spontaneous conflagration started by the assassination of Archduke Ferdinand, events leading up to WWI prove that Germany was carefully preparing the moment to strike and swiftly take over Europe. There was a financial preparation (which we shall address in a future article), as well as an intense military preparation. The latter was known as the Schlieffen Plan.

Recalling the Schlieffen Plan is very important to our story here, because it illustrates that even in a time of world peace, Germany was ferociously preparing its Reich for all-out war. This brutal military preparation viciously impacted the soldiers under the Reich's command. They were drilled into submission; forged into a unified force, with a military precision that the world came to fear.

During all of this military preparation in the early 1900s, the two main Prussian sexologists were commentating on the phenomenon of the number of gays in the German armed forces:

“Hegemonic Masculinity” and the Impact of the Great War on Homosexual Men

World War I witnessed the culmination of a century-long process in which masculinity had become inextricably interlinked with military values and the soldierly image.⁷ The hegemonic masculine ideal emphasized emotional discipline, self-control, and loyalty to the nation, expressed through military service. The Prussian tradition, in particular, emphasized *Manneszucht* (“male discipline” or “self-control”) as essential to preserving military obedience and order.⁸ Homosexuality, stereotyped as essentially effeminate, was perceived as degenerate and as symptomatic of a lack of emotional control—and thus as a threat to the German family and nation.⁹

Notably, it was ten years *before* the outbreak of WWI that Hirschfeld and another sexologist, Adolf Brand, were developing competing theories as to why gays were so prevalent in the German military.

Before the war, Hirschfeld had argued that homosexual men embodied a “third sex” that mixed feminine and masculine emotions. Comradeship, which incorporated “feminine” emotions, was thus an ideal blanket under which homosexual men could more confidently assert their desires.¹³

[14](#)

Homosexual veterans also idealized “comradeship” as a hypermasculine experience for homosexual men. Adolf Brand, who, in 1903, cofounded the *Gemeinschaft der Eigene* (Community of Unique Ones), bolstered this image of homosexuals as hypermasculine warriors.

both spiritually and physically erotic dimensions that revived ancient Greek warrior virtues, including worship of the male body and mind.¹⁴ Brand sharply attacked what he saw as Hirschfeld’s “effeminate” classification of homosexuals, arguing instead that homosexuals were ultramasculine, patriarchal, and culturally superior to heterosexuals.¹⁵

[15](#)

The debate was about *why* gays were in the German military, not *if* they were. According to Article 175 of the Reich’s criminal code, there were to be zero practising gays anywhere in the kingdom, let alone in the military. The gay German soldier became as confused as ever, wondering if he was Arthur, Martha, or some strange new Uranian hybrid.



A German postcard depicting the masculine ideal, the emotionally controlled Warrior, published sometime before 1916. (From the personal collection of Jason Crouthamel)

[16](#)

The Shell Shocked Uranian

As soon as the Great War began, Germany was on a tear to implement their beloved Schlieffen Plan. As the *Not Since 1917* series outlines, this did not go as planned, and the global conflict lasted for years. The enormous bloodshed and suffering during this time can never be forgotten, but there was an even greater blow to the psyche of humanity, particularly in Germany.

The German soldier gave every last fiber of their being to the Great War. They followed their commanders' orders to the letter, and by 1917 they had almost achieved victory. It was the first time that total war with modern weaponry had engulfed the world. From the air, sea, and land, soldiers on both sides faced death at almost every moment.

The psychological toll was unimaginable:

A few weeks after the outbreak of the First World War, German lieutenant Kurt K. began a correspondence with his fiancée, Lotte, that would last through almost four years of combat. After enduring artillery bombardments for endless days and witnessing the death of his closest friend, he wrote to his fiancée: "It's like I live more in a dream than in reality." In his intimate expression of these feelings, Kurt K. let down his guard to confess that he may no longer be able to maintain his masculine, iron image of emotional self-control:

[17](#)

Knowing the German military had so many gay soldiers, some who were even prostituting themselves in Berlin, it is little wonder that an unusual coping mechanism was being used at the front line:



rugged 'New Man' who emerged out of the horrors of war. Further, effeminate behavior and homosexual men were denounced as threats to this militarized ideal of masculinity. During the war, however, front soldiers would modify masculine ideals to reflect their experiences with modern warfare. The officially-sanctioned ideal of an emotionally controlled, sexually abstinent warrior seemed increasingly condescending and inhumane to men who had to deal with the hardship of the front, where men sought sexual outlets and expressed emotions such as fear, anxiety, and love more openly as the [war broke down inhibitions and traditional social structures](#).

[19](#)

Others craved intimacy with other men under the guise of [comradeship](#). For soldiers in the First World War, comradeship was essential for [surviving psychological stress](#).

[20](#)

The German soldier may have represented physical perfection, but psychologically they were breaking down:

'Soldiers who saw themselves as 'real men' and 'good comrades' sometimes [fantasized about adopting feminine characteristics](#), or even experimented with homosexual love. This normalization of 'feminine' emotions of compassion and nurturing created a safer space for men to express love, allowing for experimentation with different emotional and sexual paradigms. [The brutality of war made some men feel repulsed by what they saw as innately masculine characteristics, and they envied the 'softer' characteristics of the 'other sex.'](#)

[21](#)

Recall, if you were a Prussian man who had any 'feminine' emotions, you were not considered a man; you were considered to be Uranian. Under the immense stress of war, fear is a very natural emotion. However, for the German soldiers, fear was a validation of weakness, therefore confirming that they were not real men, but Uranian.

The psychology of the German soldier was of great interest during the Great War. Once they identified as Uranian, they were free from the Prussian definition of hyper-

masculinity. Poetry on the front-line began to emerge:

For example, in a 1918 poem titled "We poor men!" in the front newspaper *Der Flieger (The Flyer)*, a sergeant turned poet named Nitsche longed for an existence without bombs, trenches, and horrifying front-line conditions. Lamenting the images of bombed-out landscapes and the tedium of military drill, Nitsche envied women's "sweet smiles" and beauty. He refrained: "We poor, poor men are so completely wicked. I wish I were a girl. I wish I weren't a man!" Nitsche fantasized that he could transform into a woman. He dreamt of cooking wonderful meals and gracefully moving about: "My breasts would arch themselves as I waltz about in high heels," and he ended the poem with: "For a long time I could kiss the entire company, and I would certainly not absorb the fragrances that come out of the frying pan – Oh, if I only were a girl, why am I a man!" Nitsche's poem pushed emotional transgression to its logical conclusion, as it exhibited a soldier's fantasy, in the safe zone of humor, about actually changing his gender in order to escape the expectations of being a "wicked" man. He fantasized that he could be a better comrade as a woman, providing love and comfort to men who needed it.

[22](#)

All of this was taking place as horrific trench warfare was raging. Severe trauma was altering soldiers' perceptions of themselves. Some men fantasized about becoming females, while others validated their new love of men by considering it to be a superior form of masculinity. German war veteran Georg Pfeiffer explained:

Only the super-virile 'superman,' whose nature it is to also possess female characteristics and above all the drive toward physiological friendship, the love for a friend, towers so high above the masses [...] We only wanted to prove that comrade-love and male heroism were the most valuable driving forces in all wars, which effected the complete devotion of one's own person to leader and friend, to the fatherland!

[23](#)

Pfeiffer and his colleagues suggested they were the “ideal warriors” and saw themselves as more masculine than their heterosexual comrades; they were embracing a form of uber-masculinity. Regardless, the ravages of the Great War accelerated debate in Germany regarding homosexuality and the military.

Prussia had not been defeated since their humiliation in 1806 to Napoleon. The loss of WWI would be catastrophic to the German Reich, its economy, and the collective soul of the State. Things were about to get a lot worse. The German Reich would collapse, hyperinflation was just around the corner, soldiers were grappling with their sexuality, and sexologists were busy rationalizing that it was their psychological trauma that was turning them into a third “Uranian” gender.

Weimar, War and Art

Make no mistake, Germany was in psychological trauma after WWI. The Weimar Republic and the debauchery that followed is viewed by many liberal progressives as a period of ‘liberation’ and celebration of the emerging Uranians. Nothing could be further from the truth. On the surface, a carefree Berlin was the place of raunchy parties, cabaret shows, and tolerance for all things non-heterosexual. However, the Weimar underbelly was a place of poverty, desperation, prostitution, murder, pedophilia, necrophilia, bestiality and a host of other atrocities that were plunging everyone into a living hell.

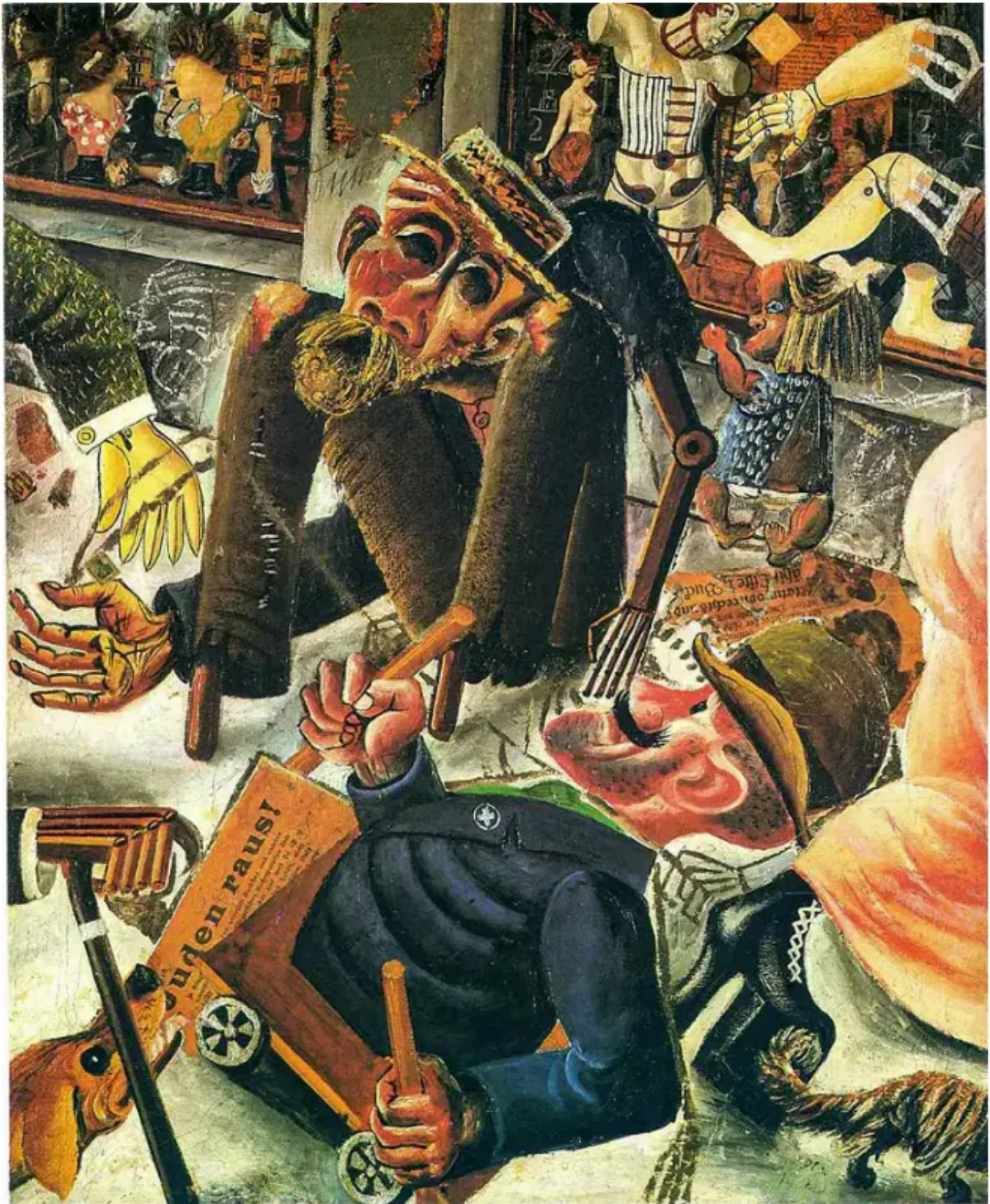
Otto Dix was a famous German artist during the Weimar era. He was a volunteer in the German military, served as a machine-gunner, and was badly wounded during the Great War. His art was a clear display as to what happens to a society that has been psycho-socially destroyed by war.

Traumatized by World War I: 10 Facts & Works by Otto Dix

Otto Dix is a German artist who was influenced by 20th-century warfare. His works remain in the history of art seen as "documents of truth."

Aug 6, 2021 • By Stella Polyzoidou, BA Archaeology and Art History





Prager street by Otto Dix, 1920, via the Otto Dix Organization

In his painting called *Prager street* from 1920, Otto Dix demonstrates the social life in Germany after WWI. He paints images referring to the industry of prosthetics. The veterans and thousands of injured people who have gone through the war are the victims. He is suggesting that the German people should avoid getting back to wars, highlighting its catastrophic effects on society.

[25](#)



Shock Troops Advance under Gas from *The War (Der Krieg)* by Otto Dix, 1924, via MoMA, New York; with *Skull* from *The War* by Otto Dix, 1924, via MoMA, New York

In 1924, Dix turned to illustration to show the devastation of the trench warfare he had experienced, creating a [series of etchings](#) depicting the horrors and trauma of warfare. He published fifty intaglios entitled *Der Krieg (The War)*, in which the German artist portrayed the destructive effects of war, as well as its dehumanizing impact.

Because of the atrocities of war, the German artist was often plagued by nightmares and intrusive thoughts that correlated with what we now know as the post-traumatic stress disorder. Perhaps, he has been more influential than any [other German artist](#) in shaping the image of the Weimar Republic in the 1920s. Not only did he manage to visualize this experience of war but he also transformed his trauma into art.

[26](#)

Defeated in WWI, Germany was broken. There was mass unemployment, political extremism on both ends of the spectrum, and inflation. It was during this tumultuous climate that the Weimar republic was born, in an era of misery and glamour. Sex workers, injured war veterans, satirical depictions of the intellectual elite, were all symbols of a society that was morally and physically decayed.



Metropolis (Triptych) by Otto Dix, 1927-28, via GHDI organization

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The explosion of Uranians was not just confined to men. Women too, who were essentially forced to fend for themselves as the ravages of hyperinflation took hold, began to have “masculine feelings”, connecting with their own inner-Uranian.



Sylvia Von Harden by Otto Dix, 1926, via Centre Georges Pompidou, Paris

[28](#)

When the Nazi regime seized Germany, Dix was a target. He was not gay, but his art revealed the massive trauma to the human psyche brought on by war. Unbelievably, the Nazi's conscripted Dix in WWII, and he became a prisoner of war.



Self-portrait as a Prisoner of War by Otto Dix, 1947, via Otto Dix organization

[29](#)

Dix's art had served as a clear warning about the psychological cost of war, but not enough people paid attention. Berlin was not a party town, it was a hell-hole, with its

people experiencing a collective trauma. Those doing the partying did not understand that their fates were already sealed; economic hardship was already hitting the nation. “Partying in the now” with a total disregard for the future, never ends well.

On the other side, the Nazi party was building throughout the 1920s, and signing deals and partnerships with the biggest corporations in the world. The open debauchery in Berlin was disgusting average Germans, and this would later serve the Nazi political machine, and eventually hand power to Hitler.

The only person who appeared to make sense during this time was Otto Dix, who was desperately trying to point out that Germany needed to recover and stop pursuing war as an industry; a notion that was an affront to the Prussian old-guard.

The Weimar Goose Is Cooked

In the **Not Since 1917** series, we detailed the horrors occurring in the Weimar Republic. A radical left-wing government had taken over the Republic and they had no idea how to manage the economy. The hyperinflation began with an energy shortage (coal), after the French and Belgians occupied the Ruhr. The Ruhr occupation was slap in the face to patriotic Germans, but the hyperinflation that followed destroyed what was left of the nation.

Those who celebrate the Weimar as a period of “free-expression” and wild parties, simply ignore the ugly truth of this period.

Women, men and children were so poor from the hyperinflation that they had little choice but to prostitute themselves in order to live. Pharmacies pimped out children using a code language for the child’s prescription (age, sex, hair color, etc.), with the child being delivered directly to the paying pedophile:

10-year-old children turned tricks in the railway stations. A group of 14-year-old Russian girls, refugees from the Red Terror in Stalin’s Communist slaughter house, managed to make a lucrative living in Berlin as dominatrices. Little girls were freely available for sex not only in child brothels and pharmacies but could be ordered by telephone and delivered to clients by taxi, like takeaway meals. Particularly bizarre were mother-and-daughter teams offering their services to the same client simultaneously.

Since the value of the German currency had been utterly destroyed, foreign visitors could indulge in their wildest fantasies for a mere few billion Weimars; the equivalent of a couple of dimes:

Some of them looked like fierce Amazons, strutting in high boots made of green, glossy leather. One of them brandished a supple cane and leered at me as I passed by. 'Good evening, madam,' I said. She whispered in my ear, 'Want to be my slave? Costs only six billions and a cigarette.' [14]

[31](#)

This was not a celebration of freedom; it was a descent into madness and pure evil. When Napoleon humiliated Prussia in 1806, the Prussians blamed themselves for being too effeminate, resulting in a maniacal focus on gender identity. Over a century later, they would lose yet another war. History would once again rhyme, and the Germans would become obsessed with gender identity once again.

Bars, amusement parks, honky-tonks sprang up like mushrooms. Along the entire Kurfürstendamm powdered and rouged men sauntered and they were not all professionals; every high school boy wanted to earn some money and in the dimly lit bars one might see government officials and men of the world of finance tenderly courting drunken sailors without any shame. Even the Rome of Suetonius had never known such orgies as the pervert balls of Berlin, where hundreds of men costumed as women and hundreds of women as men danced under the benevolent eyes of the police. In the collapse of all values a kind of madness gained hold. Young girls bragged proudly of their perversion; to be sixteen and still under suspicion of virginity would have been a disgrace." [22]

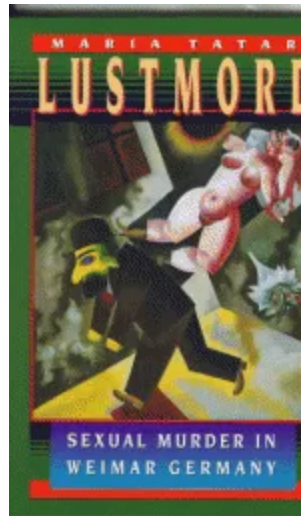
[32](#)

Just like the front-line soldiers, sexual fantasy had become a national coping mechanism for the trauma of living in Germany at this time.

The Prussian obsession with defining everything through the masculine and feminine took on a whole new meaning. Despite the obvious social warning signs, their sexual perversions became even more horrendous. No one was safe; adults, children, and even animals were all open season. They had even found a disgusting new meaning to the idiom, "your goose is cooked":

I saw pimps offering anything to anybody: little boys, little girls, robust young men, libidinous women, animals. The story went the rounds that a male goose whose neck you cut at just the right ecstatic moment would give you the most delicious frisson of all—as it allowed you to enjoy sodomy, bestiality, homosexuality, necrophilia and sadism at one stroke. Gastronomy too, as one could eat the goose afterwards. [18]

[33](#)



In a book that confronts our society's obsession with sexual violence, Maria Tatar seeks the meaning behind one of the most disturbing images of twentieth-century Western culture: the violated female corpse. This image is so prevalent in painting, literature, film, and, most recently, in mass media, that we rarely question what is at stake in its representation. Tatar, however, challenges us to consider what is taking place--both artistically and socially--in the construction and circulation of scenes depicting sexual murder. In examining images of sexual murder (*Lustmord*), she produces a riveting study of how art and murder have intersected in the sexual politics of culture from Weimar Germany to the present.

Tatar focuses attention on the politically turbulent Weimar Republic, often viewed as the birthplace of a transgressive avant-garde modernism, where representations of female sexual mutilation abound. Here a revealing episode in the gender politics of cultural production unfolds as male artists and writers, working in a society consumed by fear of outside threats, envision women as enemies that can be contained and mastered through transcendent artistic expression. Not only does Tatar show that male artists openly identified with real-life sexual murderers--George Grosz posed as Jack the Ripper in a photograph where his model and future wife was the target of his knife--but she also reveals the ways in which victims were disavowed and erased.

Tatar first analyzes actual cases of sexual murder that aroused wide public interest in Weimar Germany. She then considers how the representation of murdered women in visual and literary works functions as a strategy for managing social and sexual anxieties, and shows how violence against women can be linked to the war trauma, to urban pathologies, and to the politics of cultural production and biological reproduction.

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These atrocities are important aspects of the Weimar Republic that go unnoticed by the liberal-elite who celebrate this period. The German nation was clearly in a form of trauma, and some began to hate women for their humiliating predicament.

The middle class and below were sexually objectifying themselves in order to survive. With this, came an explosion of Uranians of every perceivable variety. Worse still, there were brutal murders that were being diagnosed as mere fantasies, sexual transgressions, or simply explained away as artistic expression.

It was one of the most fucked-up periods in history. Very few people living through this nightmare were enjoying their time in the Weimar Republic.

However, there appears to have been two exceptions: The sexologists and the Nazis. Both were looking on with equal curiosity, but for very different reasons.

Confirmation Bias and Castration

The sexology business was booming in Weimar Germany, and the exploding population of Uranians was a major talking point.

As we presented earlier, the highly-revered Dr. Magnus Hirschfeld adopted the Uranian theory developed by Ulrichs – anyone not aligning with the state-sanctioned character traits which defined a male or a female, was some sort of gender hybrid. Since the late 1800s, Hirschfeld had promoted the rights of gays, however his advocacy work would not be limited there:

In 1910, Hirschfeld and Iwan Bloch came to an **agreement with the police** that arrests would be waived if someone presented a "**transvestite certificate.**"

[35](#)

The Prussians sure love a good certificate!!

By the 1920s, Hirschfeld was a legend in the field of sexology. However, his Uranian theory was based off no scientific evidence whatsoever. Hirschfeld was unphased by this detail, as the insanity taking place in Weimar appeared to validate his theory:

But history bears witness to the plurality of gender and sexuality. **Hirschfeld considered Socrates, Michelangelo and Shakespeare to be sexual intermediaries; he considered himself and his partner Karl Giese to be the same.**

[36](#)

As Hirschfeld's fame expanded, so did his outrageous claims. As the pre-eminent 'third sex' practitioner, he had thrown the scientific process and rigor out the window. Not once did Hirschfeld, or any of his colleagues, explore the booming Uranian phenomenon on the basis of mental illness or trauma, even though the signs were everywhere.

Uranians from around the world were flocking to Berlin. In Hirschfeld's mind, this explosion of gays, lesbians, transvestites, pedophiles, necrophiliacs and the like, provided the necessary confirmation that multiple genders existed between the traditional definitions of male and female. Hirschfeld was suffering from severe confirmation bias.

Hirschfeld was invested in his theory being correct, and skewed his observations to support his theory. Once under the spell of his own “genius”, Hirschfeld began taking things to a whole new level:

The Forgotten History of the World's First Trans Clinic

Hirschfeld’s study of sexual intermediaries was no trend or fad; instead it was a recognition that people may be born with a nature contrary to their assigned gender. And in cases where the desire to live as the opposite sex was strong, he thought science ought to provide a means of transition. He purchased a Berlin villa in early 1919 and opened the *Institut für Sexualwissenschaft* (the Institute for Sexual Research) on July 6. By 1930 it would perform the first modern gender-affirmation surgeries in the world.

[37](#)

Hirschfeld was experimenting with gender surgery well before 1930. His first experiment was in 1906 and the patient was Martha Baer, a lesbian feminist activist, who referred to herself as Karl:

Karl M. Baer: When & How Did He Transition?

He began publicly addressing himself with male pronouns in 1904.

The fact that there were no known cases of people who had undergone sexual reassignment surgery from female to male at that point, did not stop him from introducing himself as a man.

Around that time, Baer met Beile Halpern and fell desperately in love.

There was one issue preventing them from living happily ever after: Halpern was married.

Just like Romeo and Juliet, they decided that if they couldn't live together – it was best that they died.

Yet as Baer waited for Halpern's arrival on the eve of their suicide, he was badly injured in an electrical accident in Berlin.

During his rehabilitation, Baer admitted to his doctor that he was in a bad mental state. The doctor decided to consult Dr. Magnus Hirschfeld, due to Baer's "strange physical findings" and the fact that he referred to himself as a man.

Dr. Magnus Hirschfeld was one of the most prominent (and only) researchers in Germany and the world who studying sex, gender, and sexuality during that time.

He was one of the first to call to repeal the law forbidding homosexual relations.

He was also one of the first people to study what he referred to as "the third gender" – intersex and transgendered people.

Dr. Magnus Hirschfeld recommended that Baer undergo "a little surgery" to correct his gender.

[38](#)

Karl Martha Baer suffered from trauma, mental illness and suicidal tendencies, and for Dr. Hirschfeld to disregard these factors and simply suggest experimental gender reassignment surgery is simply staggering.

The success rate of transgender surgeries in the early 20th century were horrendous, and Hirschfeld was there to oversee most of them during the Weimar Republic. However, it would not be until 1930 when Hirschfeld would attempt the first male-to-female surgery.

But it can be easy to forget a time where the surgical success rate today was far lower and even unknown. And for that reason, we will never surely know who or how the first transgender person came to be.

However, there is a great deal of conjecture that transgender woman Lili Elbe's journey to becoming a woman wasn't just difficult, but unprecedented.

Subsequent to her discovery, Elbe began spending less time creating art and more time molding her newfound female persona. According to her autobiography, [Man into Woman: The First Sex Change](#), Elbe [started going out in public dressed as a woman and even claimed to be her own sister.](#)



LILI ELBE (1886-1931). The first known recipient of sexual reassignment surgery.

Lili Elbe (1886-1931) via Getty

[40](#)

Elbe's real name was Einer Wegener. Einer had already identified as his own sister, indicating that serious signs of a split personality disorder were present. For Hirschfeld, this was another irrelevant factor in deciding the necessity of Einer's surgery:

She had multiple operations under the supervision of an established sexual psychiatrist, Dr. Magnus Hirschfeld. First, Elbe had her testicles removed, second, her penis, and she then received an ovary transplant, which her body reportedly later rejected.

Though she was able to legally change her name, her change of sex presented a legal problem as her and Gottlieb's marriage could no longer be recognized by the government due to the two being the same sex. Subsequently, the marriage was annulled and the two went their separate ways.

Elbe later attempted to have a uterus transplant in in 1931 and died from heart failure shortly after the surgical procedure.

[41](#)

Einer's transition cost him his life. Those documenting his history as the "first known male to female surgery" rarely mention the surgical failure or Einer's personality disorder, which is evidence of a complete lack of any rigor or application of scientific method through this entire process.

Hirschfeld was from a conservative Prussian-Jewish family, and the rise of the Nazis drew his career to a dramatic close:

When the Nazis came to power in 1933, Hirschfeld, who was Jewish, was on tour lecturing on sexual science. From abroad, he watched newsreels of his Institute for Sexual Science set aflame by Nazi storm troopers. Thousands of unique medical records, publications, photos and artifacts were destroyed.



Students organized by the Nazi Party parade in front of the building of the Institute for Sexual Research in Berlin prior to pillaging it on May 6, 1933. United States Holocaust Memorial Museum

Hirschfeld died two years later, and materials confiscated by the Nazis became evidence against gender and sexually nonconforming people in the Third Reich.

[42](#)

At this point, it is worth noting that the head of the Nazi SS, Ernst Rohm, was gay. [43](#) Rohm was the leader of the feared “storm troopers” and one of Hitler’s closest associates [44](#). Rohm headed up the militant arm of the Nazi Party, and they wasted no time in

moving on Hirschfeld's institute once they took power. Considering Rohm was gay, it makes no sense that he would willingly oversee an operation to cleanse homosexuality from the Fourth Reich. Was there something else going on?

Weaponized Urania

In our article, [Prussian Weaponized Philosophy](#), we showed how the Prussian state weaponized philosophy to serve their own state agenda. For Prussia, the concept of the master-slave dialectic was all encompassing, laying the foundations for the rise of fascism in the 20th century, and the evolution of Marxism which we are facing today.

The kult of Prussia will always conceptualize and understand phenomena through the lens of war. Everything discovered is assessed for its ability to be weaponized. Prussia has succeeded in this endeavor with philosophy, education, central banking and the use of corporations. They were able to do this because they had mastered the art of infiltration instead of invasion.

When Germany descended into sexual anarchy after WWI, the old-guard Prussians would have looked on in amazement. Recall, Prussia is not a nation, but an army that controls nations. The Prussian regime had no attachment to the German people whatsoever. As Germany's men, women and children were being prostituted, raped, and even killed, the Prussians were noticing something incredible; something they could possibly use in the future.

Men were turning into women; women into men. Even animals were being violated in ways no one could previously have imagined. Germans were losing their shit. There was nothing normal about what was taking place in Weimar Germany. It was a nation that had been plunged into a deep trauma.

Unlike Hirschfeld, who completely ignored trauma and mental illness as a cause for the sexual madness unfolding, the kult of Prussia observed the power of trauma in causing numerous personality disorders. Had Prussia discovered something that could alter the psyche of human beings; both individually and collectively?

Could trauma alter a person's psyche? Could trauma induce a new personality? Could trauma change sexual preference?

There is little doubt the Prussian rulers were exploring these questions. There is also no doubt that the Nazi's knew that a plethora of information on these topics was stored within Dr. Magnus Hirschfeld's sexology institute:

The institute would ultimately house an immense library on sexuality, gathered over many years and including rare books and diagrams and protocols for male-to-female (MTF) surgical transition. In addition to psychiatrists for therapy, he had hired Ludwig Levy-Lenz, a gynecologist. Together, with surgeon Erwin Gohrbandt, they performed male-to-female surgery called Genitalumwandlung—literally, “transformation of genitals.”

[45](#)

The Nazis confiscated Hirschfeld's material. Whether they destroyed it or not, we may never know. It was claimed that the material was burned on the street, but there was another curious event within the Hirschfeld community that requires further attention:

Levy-Lenz, who like Hirschfeld was Jewish, fled Germany. But in a dark twist, his collaborator Gohrbandt, with whom he had performed supportive operations, joined the Luftwaffe as chief medical adviser and later contributed to grim experiments in the Dachau concentration camp. Hirschfeld's likeness would be reproduced on Nazi propaganda as the worst kind of offender (both Jewish and homosexual) to the perfect heteronormative Aryan race.

[46](#)

Gohrbandt had infiltrated the dark surgeries performed under the supervision of Hirschfeld. When he joined the Luftwaffe as chief medical advisor, he would be under the watchful eye of the infamous Joseph Mengele. The Nazis obviously valued Hirschfeld's work to such an extent that they were prepared to employ Gohrbandt's expertise. This detail suggests that it is unlikely they destroyed the decades of highly

valued notes and research observations prepared by Hirschfeld. In fact, the Nazis were obsessed with knowing what made homosexuals tick:

The following discussion explores perceptions of homosexual veterans on two levels. It analyzes the writings of cultural elites who believed that homosexuality was compatible with martial masculinity. At the same time, it reveals homosexual men's voices at a different level: those of World War I veterans arrested under the Nazi regime for violating Paragraph 175, the law that had prohibited "unnatural sexual acts" (*widernatürliche Unzucht*) since the adoption of the Prussian Penal Code of 1871.

One can find the voices of homosexual veterans in Gestapo and criminal police files held in the Landesarchiv Berlin, which holds over two thousand case studies of arrests that took place under Paragraph 175.⁵

[47](#)

The Nazis were interrogating the minds of gays, and building a huge database along the way. They, like Hirschfeld, were developing a theory on homosexuality. While Hirschfeld's theorized that gays and lesbians were no longer male or female, the Nazis' theory was circling around the concept of trauma as a means of altering sexuality.

The database the Nazis were building by interrogating arrested gays would be used to validate future research projects.

Those interrogated by the police sometimes reinforced prevailing prejudices by arguing that their "deviant" homosexual behavior was only temporary, something they had "caught." It was not an inherent part of their identity, they claimed, but rooted in the deprivations and trauma of the front experience.

[48](#)

Like Hirschfeld, the Nazis also had preconceived ideas as to the nature and origins of homosexuality. It was treated as a disease, caught by traumatic experience, such as war.

Gays were terrorized by the Gestapo. When arrested and placed under interrogation, many of them would simply agree with their interrogators in order to be set free; "they

were not really homosexual”, “they were men with a disease”, “they needed to be treated for their disease so they would no longer be gay”.

As the Nazis began compiling their huge database, they began to believe their own bullshit. They completely disregarded that most of the answers they had received from arrested gays would be under duress. They were convinced that trauma was a major cause of homosexuality.

The Nazi scientific community continued to ponder. What else could be “caught” through trauma?

Gays were an easy target and already ‘on the radar’, and so they were rounded up as guinea pigs for the psychiatric lab:

The majority ended up in concentration camps, and virtually all of them perished. According to a recent study, ‘at least 500,000 gays died in the Holocaust.’

As Stefan Lorant observed in 1935, the homosexuals ‘lived in a dream’, hoping that the heyday of gays in Germany of the 1920s would last forever. Their awakening was terrible. Yet, the few survivors among them did not qualify for postwar restitution as the Jews or the politicals, because as homosexuals they were outside the law.

[49](#)

There was now an unlimited number of gay specimens locked up in concentration camps that could be used for experiments:

The Nazi doctor who experimented on gay people - and Britain helped to escape justice

Peter Tatchell



The Danish authorities have still not explained why Carl Værnet, who escaped to Argentina with British collusion, was shielded from prosecution



📷 'Carl Værnet had been a member of the Danish Nazi party from the late 1930s. As a doctor, he specialised in hormone research; including treatments to "cure" homosexuality.' Photograph: Scanpix

[50](#)

Joseph Mengele, the father of “trauma-bonding”, led the entire research project, and expanded it in a way no reasonable human being could ever imagine.

The world was about to enter a new phase of darkness.

To be continued.....

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JFAnon Apr 14 · edited Apr 14

Another well-researched and deeply intriguing piece. The roots of the rot currently plaguing the world run deep, indeed.

Minor nit: Ernst Röhm was head of the SA, the brown-shirted street thugs and role model for the current antifa types.

I see some very interesting parallels between the massive trauma in Weimar and the narrative based trauma around the plandemic/nuclear scare happening now. Is it any wonder that the recent surge of the trans agenda has happened at the height of the trauma narrative? Sleeping normies and NPCs experience this shit much more intensely than the awakened.

Prussian tentacles everywhere.

Preußisch Fühler überall

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Jean-Baptiste Guillory Writes Jean-Baptiste's Guillory's Sub... Apr 14

Yikes.....regarding the Prussian School Model, "Alexander Inglis" in his book, "The Secondary Principles of Education," (1907) he lays out how the modern school model, manifestly, is based upon the Prussian model, hence the current dysfunction, and obsession with sexuality.

♡ LIKE (5) 💬 REPLY ...

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