the movement as a source of rejuvenation—in public health and in other spheres as well. People looked to Nazism as a great and radical surgery or cleansing, and not always in ways that are abhorrent, even with the privilege of hindsight.



I HAVE chosen cancer as an organizing theme, because cancer gives us a window onto broader aspects of culture. Cancer has always been a frustrating disease, given both the insidious nature of its growth and its notorious resistance to therapeutic onslaughts. Cancer was on the rise in the 1920s and 1930s, and the millenarian leaders of the Thousand Year Reich wanted to know why. Cancer was a difficult symbol: a disease of civilization, of modernity; a not-yet-conquered foe. We shall be looking at these symbolic resonances, especially at how the language of cancer (tumors as Jews, Jews as tumors) expressed larger cultural idioms. Cancer becomes a metaphor for all that was seen as wrong with society, and not just in Germany (recall Nuremberg prosecutor Telford Taylor's postwar characterization of Nazism itself as "a spreading cancer in the breast of humanity"). Cancer gets attention, and cancer gets neglected, in ways that reveal deep struggles over the nature of disease and how it should be confronted.

The first two chapters look at the background to German cancer campaigns, including the extraordinary efforts made in the Wilhelmine and Weimar eras, when German medicine and public health became the envy of the world. We look at the *Gleichschaltung* (Nazification) of German cancer institutions and the fates of Jewish cancer researchers; we also explore the centrality of prevention in Nazi cancer ideology. The language of cancer is held up for scrutiny—the effort to replace foreign by Germanized technical terminology, for example, but also the push for public "enlightenment" concerning the value of early detection. We look at the muscular, problem-solving rhetoric of Nazi medicine, including calls for "final solutions" to diverse problems circa 1941—to the "bread" and "tobacco questions," just to name a couple of the lesser known.

Chapters 3 and 4 turn to genetic and racial theories of cancer, the persecution of Jewish cancer researchers, and the pioneering work done to identify workplace carcinogens. Readers may be surprised to find that German cancer theorists recognized that few cancers are heritable in any simple sense and that many (and perhaps even most) are caused by external irritations like tar, soot, asbestos fibers, and tobacco smoke. Radiation was a particularly feared source of malignancy, and at the same time that monuments were made to "martyrs to radiation" (almost always scientists, rarely technicians, never patients), lists of women and girls exposed to radiation (to induce abortion, for example) were drawn up to identify carriers of genetic damage. Germans in the 1930s become leaders in the identification of radon-induced lung cancer (especially among uranium miners) and lung cancers associated with asbestosis. New workplace hazards are identified, but usually in the context of what has been called *Selektionsmedizin*—the idea being that workers should be adapted to the workplace, and not just vice versa. Workers were screened en masse for early signs of lung or skin disease, and efforts were launched to protect women from cancer and reproductive hazards. Slave labor was eventually used to perform the dirtiest jobs, as a dual system of worker health and safety emerged—involving strict precautions for "healthy" citizens and precarious, life-threatening pollution for foreigners and *Untermenschen*.

Nazi food and body politics is the subject of chapter 5, where I examine what Hitler ate and why, and how the Führer's body became a propaganda tool to inculcate a healthy lifestyle among the masses. I look at the banning of the food dye known as "butter yellow," and the much-debated questions of whether things like meat, fat, and saccharine could cause cancer. I look at debates over food stockpiling, where militarists demanding large canned reserves ran afoul of organicists extolling the virtues of fresh fruits and vegetables. Alcohol, coffee, and tea, and much else, become the object of ideological struggle, especially as romantic concerns clashed with wartime urgencies.

Tobacco is the focus of the longest chapter in the book, a focus justified by the startling fact—heretofore unnoticed—that Nazi