prior to surgery, and even computer-generated atlases reference the volume, much admired for its precision and realism.

The volume first aroused suspicion in the mid-1980s, when an American medical illustrator noticed that early editions contained hidden swastikas and the double lightning-bolt symbol of the SS (e.g., in the signature of an illustrator by the name of Karl Entresser). Suspicions then arose that the cadavers used as models may have been harvested from the Nazi campaign against Jews and Gypsies, or from the "euthanasia operation"[63] (the heads of several of the cadavers are closely shaved, concentration camp–style, and at least one of the models was circumcised). Suspicions also derived from the fact that Prof. Dr. Eduard Pernkopf himself had been an ardent and influential Nazi, having joined the Austrian branch of the party, secretly, in 1933. Following Austria's "return to the Reich" on March 15, 1938, he was appointed dean of the University of Vienna medical faculty, whereupon he ordered the dismissal of 153 of the university's 197 professors, including everyone of Jewish extraction or communist conviction. As a reward, Pernkopf was named president of the university in 1943. And though he was imprisoned for three years after the war (he was never convicted of a crime), he still managed to publish the third and final volume of his magnum opus in 1952.

What should be done if it turns out that the cadavers used for the Pernkopf atlas were victims of Nazi terror? Should the book be suppressed? Withdrawn from library shelves? Dedicated to the memory of the victims? What difference does it make if the persons portrayed were Jews, or euthanasia victims, or anti-Nazi patriots, or common criminals? The volume has been routinely used by physicians since the 1950s, with apparently little knowledge of its origins (the 1990 English translation received glowing reviews in both the *Journal of the American Medical Association* and the *New England Journal of Medicine*—with no reference to the politics of its author or the questionable origins of his cadavers).[64] That is the dilemma: what to do with a text that has (potentially) immoral origins yet might still be of medical value.

The University of Vienna has launched a historical inquiry into the case; as of this writing, its report is expected to be available by

the end of 1998. (A great deal of prodding by medical historians and Holocaust-memorial activists was needed to launch the investigation.)[65] The American company that now owns the copyright—Waverly, Inc.—has required that every volume sold in Germany carry a disclaimer stating that the author's Nazism and antisemitism "cast a shadow" on the book, but others have called for stronger measures. At least one medical library (at the National Eye Institute in Bethesda) has inserted into the front of each volume a notice describing Pernkopf's political background and the questionable origins of his specimens (a similar notice was put into the computerized card catalog), while other medical librarians have "expunged" the book from their collections. A New Jersey physician summed up the outrage of many physicians in a 1996 letter to *JAMA*:

> The Nazis, Nazi physicians, and their era represented a horrible, unprecedented evil, repugnant to all humanity and medical tradition. The extraordinary aberration of Nazism transcends the usual concerns regarding perceived responsibilities to retain or disseminate science (and arguably also art, literature, and music). Many historians and ethicists concur that the Nazi medical legacy should be expunged from our legitimate professional heritage and literature, preserved symbolically to remind us that Pernkopf and his ilk were outside the bounds of human decency.[66]

How tainted must a work be, though, to deserve such treatment? Is membership in the Nazi party or SS sufficient to warrant banishment from the pantheon of cited scholars? That, of course, would rule out much of the cancer work I have discussed, plus a sizable chunk of postwar German science (much of the field of human genetics, for example), since a good deal of it was produced by former Nazi sympathizers. And what about other kinds of crimes? If a philosopher commits an act of murder, should this be noted in the copies of library volumes? (Louis Althusser, the prominent French communist philosopher, murdered his wife and then committed suicide—but no steps have been taken to deface his works, so far as I am aware.) What about scholars who worked on the atom bomb, or once owned slaves, or committed other