

"indefatigable self-destructiveness" of enlightenment;⁷³ such pessimism ignores the diversity of ends for which science can be practiced, not to mention the power of *scientia* to act in opposition, in resistance, in restoration.

What I do believe, though, is that we need to better understand how the routine practice of science can so easily coexist with the routine exercise of cruelty. The history of Nazi cancer suggests that not everything the Nazis did can be regarded as stifling public health, and in some instances Nazi policies actually promoted it—at least for a time, and for certain segments of the population. The exclusive focus on the more horrific aspects of Nazi scientific practice makes it easy to relegate the events of this era to the monstrous or otherworldly, but there is more to the story than "medicine gone mad." The Nazi campaign against tobacco and the "whole-grain bread operation" are, in some sense, as fascist as the yellow stars and the death camps. Appreciating these complexities may open our eyes to new kinds of continuities binding the past to the present; it may also allow us better to see how fascism triumphed in the first place.

NOTES



PROLOGUE

1. Joseph Goebbels, *Die Tagebücher von Joseph Goebbels: Sämtliche Fragmente*, ed. Elke Fröhlich, pt. 1, vol. 4, *Aufzeichnungen 1924–1941* (Munich: K. G. Saur, 1987), pp. 710–11.
2. William E. Seidelman, "Animal Experiments in Nazi Germany," *Lancet* 1 (1986): 1214.
3. Herbert Mehrtens, "Irresponsible Purity: The Political and Moral Structure of Mathematical Sciences in the National Socialist State," in *Science, Technology and National Socialism*, ed. Monika Renneberg and Mark Walker (Cambridge: Cambridge University Press, 1994), pp. 324–38.
4. Billy F. Price, *Adolf Hitler: The Unknown Artist* (Houston: Billy F. Price, 1984).
5. Omer Bartov, "An Idiot's Tale: Memories and Histories of the Holocaust," *Journal of Modern History* 67 (1995): 55–82. I would not challenge Daniel J. Goldhagen's claim that antisemitism was central to the Holocaust (what else?), but I would challenge his dismissal of other antecedents—the bureaucratization of the killing process, for example, and the linkage of Jews with other "lives unworthy of living"; see his *Hitler's Willing Executioners: Ordinary Germans and the Holocaust* (New York: Knopf, 1996).
6. Such arguments are becoming fashionable: see, for example, William A. Rusher, "The Health Fascists Are Blowing Smoke," *Kerrville Daily Times*, January 4, 1996.

CHAPTER 1

HUEPER'S SECRET

1. Hueper gave as a reference his brother, Heinz, a Nazi party functionary (*Ortsgruppenleiter*) in Bochum who had joined the NSDAP in the fall of 1932. Hueper's brother was an early member of the Nazi Teachers' League (no. 21,327) and listed his religion on the NSDAP party form as "nat.-soz." See Heinz Hueper's party file in the Bundesarchiv Berlin (BDC) and W. C. Hueper to Bernhard Rust, Geheimes Staatsarchiv, Preussischer Kulturbesitz, Berlin-Dahlem, Rep. 76 Va Sekt.1 Tit. IV, no. 5, vol. 27, p. 19. Robert Rössle, director of Berlin's Pathologisches Institut, evaluated Hueper's letter (which also contained a list of publications and a two-page biography), noting that since "pathology in America was not the same as in Germany," it was difficult to say