

The Historical Phases of National Socialist Racial Theory

Juan Sebastián Gómez-Jeria, PhD¹ 

¹Free Researcher, Glowing Neurons Group, CP 8270739, Santiago, Chile

DOI: <https://doi.org/10.36348/jaep.2025.v09i01.001>

| Received: 22.11.2024 | Accepted: 28.12.2024 | Published: 03.01.2025

*Corresponding author: Juan Sebastián Gómez-Jeria

Free Researcher, Glowing Neurons Group, CP 8270739, Santiago, Chile

Abstract

During the period between 1933 and 1945 the racial theory of National Socialism underwent enormous variations. It is possible to observe four different phases, some of which overlap in time. The first of these is based on the existence of a superior 'Aryan' race and defined by Hitler in *Mein Kampf*. This second stage, which ended around 1934, was characterized by the uncritical acceptance of Hans Günther's theses. Günther's idea is centered on the Nordic breed: a tall, long-legged, thin, with average height, among males, about 1.74 m. Hair color is blonde. The stream of thought emanating from Hans Günther is known as Nordicism. The fact that about 95% of the German population, as well as almost the entire top leadership of the NSDAP, qualified as 'bastards-à-la-Günther', the Party was unable to accept such a conclusion. This was the generator of the third stage of NS racial theory. This phase is defined by an entire rejection of Günther's Nordicism. In Nuremberg, on the Day of the Party of 1933, Hitler declared: *'We do not conclude from the physical type of a man his ability, but from his achievements his race'*. The fourth stage of the NS racial theory is fully demonstrated when the Waffen SS begins to welcome non-Nordic elements into its ranks. Since this fourth stage of National Socialist Racial Theory was interrupted in 1945, it is very difficult to predict what its end would have been.

Keywords: Race Theory, National Socialism, NSDAP, Nordicism, Hans Günther, Adolf Hitler, Heinrich Himmler, Waffen SS, Hermann Göring, Alfred Rosenberg, Walter Darré, pan-Europeanism.

Copyright © 2025 The Author(s): This is an open-access article distributed under the terms of the Creative Commons Attribution 4.0 International License (CC BY-NC 4.0) which permits unrestricted use, distribution, and reproduction in any medium for non-commercial use provided the original author and source are credited.

1. INTRODUCTION

It is Plato's precept (which obliges all who write and teach) to begin the doctrine by defining the subject whose nature, difference, and properties we want to know and understand. In this way let the one who has to learn it be given pleasure, and the one who writes does not pour himself into impertinent questions, nor does he fail to touch those which are necessary for the work to come out with all the perfection it ought to have. And this is the reason why definition is so fertile and concerted a subject that there is scarcely a step or contemplation in the science or in the method by which it is to be proceeded, which is not hinted at in it. Wherefore it is certain that one cannot proceed well in any kind of wisdom without starting from here (Juan Huarte de San Juan: *Examen de ingenios para las ciencias*, 1594 edition, Chapter I).

Various theoretical frameworks exist for conceptualizing the philosophy of history. As von Mises (Von Mises, 2005) argues, the primary objective is to illuminate the critical factors that exercised determinative influence over historical trajectories.

These frameworks derive their validity not from intuitive reasoning but from rigorous historical analysis, substantiating their interpretative claims through empirical historical evidence. This methodological approach situates them within the realm of discursive, scientific inquiry. One of these schemes is known as the racial interpretation of history. Race was and is an important lens through which the scholar can successfully interpret many aspects of history. *Obviously, once this interpretation becomes tainted with moral concepts that are not of the time under study, the objective lens of history is blurred, and a true understanding of the past becomes impossible.*

The Germans Carl Gustav Carus (Carus was dedicated to relating the structure of the palm of the hand to personality for the Saxon court. Hippocrates, Galen, Julius Caesar, Paracelsus, and Fludd all used the palm of the hand for various purposes) and Gustav F. Klemm (Carus was also administrator of the Dresden Porcelain Collection established by the Elector of Saxony Frederick Augustus I). Gustav Klemm defines culture as: *'customs, information and skills, domestic and public*

life, in war and in peace, religion, science and art... (and that) the friction as ways to obtain fire, the cremation of the corpse of the deceased father, the decorative painting of a human body, the transmission of past experience to the new generation, is manifested in the branches of a tree, if they are deliberately shaped' (Klemm, 1847). He exerted substantial intellectual influence on Sir Edward Burnett Tylor, who achieved the distinction of being the inaugural anthropologist appointed to a position at the University of Oxford. Tylor, who conceptualized culture as 'that complex whole which includes knowledge, beliefs, art, morals, law, customs, and all other capacities and habits acquired by man as a member of a given society', was among the pioneering scholars to incorporate racial analysis as an interpretative framework for understanding cultural evolution and human historical development.

Carus embodied the quintessential polymath: he distinguished himself as an art critic, landscape painter, travel writer, theorist of the unconscious, privy councilor, professor of comparative anatomy, and court physician to the King of Saxony. His enduring scientific legacy rests primarily on his formulation of the vertebrate archetype concept, which would subsequently prove instrumental in the development of Darwinian theory. In his taxonomical framework, he proposed four hierarchical 'gradations' of races, organized according to a circadian principle: the 'peoples of the day' (Europeans), the 'peoples of the twilight of the east' (Asians), the 'peoples of the twilight of the west' (Americans), and the 'peoples of the night' (Africans and Australians). According to his theoretical construct, only the 'peoples of the day' possessed the inherent capacity to comprehend the transcendental concepts of truth, beauty, and love, and he postulated that their enlightenment and influence would progressively diffuse across the globe (Carus, 1849). Several of his racial theoretical propositions are explicated in his treatise 'Nine Letters on the Painting of Landscapes' (1831).

Analogous theoretical constructs manifest in the scholarly contributions of Klemm, a Dresden bibliopolist whose extensive ethnographic collection garnered significant acclaim among his contemporaries. His systematic classificatory framework is comprehensively delineated in his ten-volume magnum opus, 'General Cultural History of Humanity' (Allgemeines Kulturgeschichte der Menschheit), widely recognized as the inaugural anthropological treatise on culture. Klemm's theoretical framework, predicated on a principle of polarity, posited a binary categorization of peoples: active and passive, with the former inevitably achieving dominance over the latter. Notably, Klemm advanced a nuanced defense of Chinese governmental structures, jurisprudence, and moral institutions, in essence, its distinctive cultural framework—in opposition to prevailing Sinophobic prejudices (Klemm, 1847). His developmental model of human progress delineated three sequential stages: savagery,

domestication, and freedom. Interestingly, almost everyone has forgotten that Friedrich Engels and Moses Mordecai Levy (Karl Marx) developed, privately and around 1860, a complete racial hierarchy and racial view of history (Weyl, 1977). It should be noted that Marx wrote his London works at the request of the Jew Nathan Rothschild. It is striking how profoundly anti-Jewish Marx was despite being a Jew himself.

At this point, and before proceeding further, the following must be made very clear. The racial interpretation of history has no racist connotation when it is understood as the explanation of historical events in terms of the struggle and development of peoples belonging to different races. Nor does a statement such as 'I am proud to belong to race 'X' because it has achieved 'a', 'b' and 'c' have a racist connotation. *The racist connotation appears in expressions such as 'since I belong to race 'X' and this race has achieved 'a', 'b' and 'c', then this race is superior to the others'* (this clarification is necessary because of the intellectual confusions from which a large number of people seem to suffer, even some who presume to be educated). Let us quote Ludwig von Mises (Von Mises, 2005) to make it clear what this spiny issue is about. Von Mises argues that 'all that can be said on the subject of race on the basis of historical experience boils down to two statements':

1. The prevailing differences between the different biological strains of man are reflected in the civilizational achievements of the members of the group.
2. In our era, the major civilizational achievements of various subdivisions of the Caucasian race are seen by the overwhelming majority of members of other races as more desirable than the characteristic facets of civilization produced by their own races (Note: the interest in imitating Western culture on the part of other ethnicities produces some problems. Chief among them is the failure to realize that the adoption of what some call, sometimes contemptuously, the material achievements of the West is incompatible with the preservation of its rites and taboos and its customary way of life. The attempt to maintain these two aspects at the same time leads to hybrid behaviors: on the one hand, they dance to the sound of some instrument of their own, and on the other, they use cell phones, social media and Web pages to obtain donations from some naïve people under the pretext of maintaining their own culture).

Hence the doctrine of racial differences holds that some races have been more successful than others in the pursuit of those objects which are common to all men.

We have already seen then that a whole set of ideas about racial differences were not simply disseminated by isolated scientists but by important

scientific societies (the Ethnological Society of Paris, the Ethnological Society of London, and the Anthropological Society of London). The time was ripe for this group of scientific ideas to be embodied in a historical-political text. That task was conducted by the Comte de Gobineau.

Joseph Arthur, Comte de Gobineau (1816-1882), was born in the Ville d'Avray, a town near Paris, into an aristocratic family. He held various diplomatic posts in Iran, Germany, Greece, Brazil, and Sweden between 1848 and 1877. In addition to his foreign policy activity, he was a prolific writer. He authored novels and books on religion, philosophy, and history. His most famous work is the 'Essay on the Inequality of the Human Races' (1853-1855). Gobineau tried, like all great men of enlightenment, to create a great theory elaborated by reason to explain the political and cultural history of humanity, without recourse to prophetic revelations or the action of divine Providence. The theory is intended to be scientific and based on experience. In his 'Essay' Gobineau first set forth clearly and systematically, and within the broad framework of the history of civilizations, the harmful effects of racial mixing. Simplifying Gobineau's ideas as much as possible, we can list three important points (Comte de Gobineau, 1915; Gobineau, 1967):

1. History is nothing but the battlefield where struggles between races are fought.
2. There are superior races which are but branches of the same family, the Aryan, and which have given birth to the most brilliant civilizations and the most powerful nations.
3. The decline of these nations and cultures has been brought about by the biological degeneration of races through miscegenation. Peoples, he writes in his famous work, degenerate only by the effect and in proportion of the mixtures they experience, and in proportion to the quality of these mixtures. Neither bad habits, defeats, nor bad governments are the cause of the decay and ruin of civilizations. Degeneration occurs when a people 'no longer possesses the intrinsic value which it formerly possessed, because the same blood, gradually impoverished by successive alloys, no longer circulates in its veins'.

As both a French national and aristocrat, Gobineau advanced the proposition that Gallic populations demonstrated superiority over the Franks, predicating this assertion on their shared pure Aryan lineage with Saxon and Teutonic peoples. Through Gobineau's scholarly works, the erroneous concept of an Aryan race gained widespread intellectual currency—a notion that persists among certain uninformed groups in contemporary discourse. He purported to substantiate his theoretical framework through the geographical correlation between Indo-European settlement patterns and the flourishing of civilizational development.

Gobineau's theoretical propositions garnered considerable academic reception, as they aligned with the prevailing historical and scientific zeitgeist: specifically, the expansion of colonial enterprises and significant advances in biological sciences (encompassing Darwin's theory of species origin and natural selection, as well as Mendel's pioneering work in genetic inheritance patterns).

Furthermore, the prevailing intellectual milieu proved conducive to his theoretical framework. While numerous scholars categorically reject the presence of racist philosophical elements in Nietzsche's work, we shall confine our analysis to the following excerpt from "The Genealogy of Morals": *'By the Latin malus (beside it I put μέλας) the common man was perhaps characterized as a dark-skinned man, and above all as a black-haired man (hic niger est), as a pre-Aryan inhabitant of the Italian soil, which by color was most clearly distinguished from the blond race; that is, of the Aryan race of the conquerors, who had become the masters; at least Gaelic has given me the exact parallel case, fin (e.g., in the name Fin-Gal), the distinctive word of the aristocracy, which ends up meaning the good, the noble, the pure, originally meant the blond-headed, as opposed to the primitive inhabitants of brown skin and black hair'. The Celts, by the way, were a completely blond race; it is an injustice when these essentially dark-haired swaths of the population, which can be seen on careful ethnographic maps of Germany, are put in connection, as Virchow still does, with a Celtic origin and with a mixture of Celtic blood. Rather, the pre-Aryan population of Germany (the same can be said of almost all of Europe: in the main, the subjugated race has come to predominate again in the color of the skin, in the shortness of the skull, and perhaps even in the intellectual and social instincts: who can guarantee that modern democracy, still more modern anarchism, and even modern anarchism? Above all, this tendency towards the commune, towards the most primitive form of society, which is now characteristic of all the socialists of Europe, does not in essence mean a gigantic backlash, and that the race of conquerors and lords, that of the Aryans, is not even succumbing physiologically?'. Another example: 'It was the Jews who, with a frightening logical consequence, dared to invert the aristocratic identification of values (good = noble = powerful = beautiful = happy = beloved of God), and maintained with the teeth of the most abysmal hatred (the hatred of impotence) that inversion, namely, 'the wretched are the good; the poor, the powerless, the low are the only good ones; the suffering, the destitute, the sick, the deformed are also the only pious, the only blessed of God, for them alone there is blessedness, but you, you noble and violent, you are, for all eternity, the wicked, the cruel, the lascivious, the insatiable, the atheists, and you will also be eternally the wretched, the accursed and damned.... It is known who has picked up the legacy of this Jewish transvaluation.... With regard to the monstrous and inordinately disastrous initiative*

taken by the Jews with this declaration of war, the most radical of all, I recall the phrase I wrote on another occasion (Beyond Good and Evil) – namely, that with the Jews, the revolt of the slaves begins in morality: that rebellion which has behind it a two-thousand-year-old history and which today we have lost sight of only because it has been the winner'.

Richard Wagner, who maintained a scholarly association with Gobineau, advanced pronounced anti-Jewish positions. In his treatise 'Jewry in Music' (1850), Wagner articulates the following proposition: *'Here we come to the point which brings us closer to our subject: we must explain to ourselves the involuntary repulsion which we feel for the person and manner of the Jews, in order to justify this instinctive aversion which, we know clearly, is stronger and more powerful than our conscious ardor to free ourselves from it'.*

And he continues: *'In the present order of things in this world, the Jew is already more than emancipated: he reigns and will reign as long as money remains the power against which all our activity and all our efforts are dashed. How the historical mercy of the Jews and the gross plunder of the powerful Christian-Germans caused this power to pass into the hands of the children of Israel, is a useless thing to expound here'.* And about a specific Jewish musician, Wagner expresses himself as follows: *'We see all this very clearly in the works of a musician of Jewish origin whom nature had endowed with exceptional musical dispositions. All that furnished arguments for the analysis of our antipathy to Jewish nature, all that this nature presents as contradictory in itself and to us, all its inability not to be of our soil, and not to be able to mingle with us in that soil, and not being able to cultivate the elements it contains, all this is what produced a truly tragic conflict in nature, in the life and in the production of an artist who died prematurely, of Felix Mendelsohn Bartholdy. He showed us that a Jew may be endowed with the most beautiful specific talent, possess the most perfect and widest education, the highest and most delicate ambition, without ever being able, by means of all these endowments, to obtain even once that our heart and soul were seized by that incomparable impression which we expect from art for we know that he is capable of that, because we feel it an infinite number of times when a hero of our art opens his mouth, as it were, to speak to us'.* Judaism in Music was published in two parts in the Leipziger Musikzeitung (Leipzig Music Journal) in Brendel, on 3 and 6 September 1850, under the signature of 'K. Freigedank', a few days after the first performance of Lohengrin, which took place in Weimar on 28 August, under the direction of Liszt. The commotion caused by this publication was such that Brendel had to resign from the Society of Teachers of the Conservatory, of which he was a member

The Germanic world recreated by Wagner in his operas, presented in an absolutely idealized way, was

exhibited as the embodiment of all positive virtues, and his work was the object of particular attention in the Third Reich.

In addition, there are a number of objective political circumstances of the time that contributed to the spread of racial thought (including its racist aspect). George Mosse, an American Jew historian, mentions several of them (Mosse, 1997): *'ideas of racial superiority were not necessarily linked to nationalism, but could also be used to support the liberal qualities of self-assurance and private initiative', 'the organization of the Germanic tribes, the Comitatus, was believed to exemplify democratic practices. It followed that those races that did not share that past lacked the mental quality necessary for self-government. This appropriation of self-government as a consequence of proper race traditions forged a link between representative government and racial exclusivity' and 'racism did not at first reject freedom and autonomy but attributed racial roots to them'.*

Other scholars continued along the same path. The first one we should mention is Ludwig Gumplowicz, an Austrian jurist, political scientist and positivist sociologist of Jewish origin (Ludwig Gumplowicz or Ludwik Gumplowicz was born in 1838 in Krakow, Republic of Krakow, in present-day Poland. He died in 1909 in Graz, Austria), who provides a sociological basis for the thesis that law is essentially an exercise of state power. He argued that social development is the result of conflicts, first between races, then between states, and finally between social groups. In the struggle between the different races for power and supremacy, the stronger race, commonly the nomadic race, subjugates the weaker, usually the agrarian, and establishes an organization to stabilize and perpetuate its dominance. That organization is the State, and the law is one of the most important instruments for achieving its objectives. Law is therefore a form of social life that arises from the conflict of heterogeneous and unequal social groups in power. It should be mentioned that Gumplowicz, in order to confirm his theory, takes as an example precisely the birth of the medieval Croatian state. According to Gumplowicz, the Croats had their state as early as the seventh century; that is to say, when they arrived in the Adriatic and Roman Illyria from White Croatia (around Krakow) as a militarily organized people, they founded Adriatic Croatia in the old Roman Dalmatia, the Illyrian State of 624. His conceptions of law are worth mentioning: *the purpose and guiding idea of law is the maintenance and perpetuation of political, social and economic inequality. There is no law that is not an expression of inequality, since law is an authentic reflection of the State, which also aspires only to regulate the coexistence of unequal racial and social groups, through the sovereignty of the stronger group over the weaker.* Law cannot arise outside the state because it is essentially an emanation of state power. *The notions of 'natural law' and 'inalienable rights' are products of pure*

imagination, as meaningless as the concepts of 'free will' or 'reason'. The assumption that law is concerned with the establishment of freedom and equality among men is a manifestation of spiritual misdirection.

The theme of the role of races as the driving force of history became so general that it even had its effect on the thinking of another of the founders of modern sociology, the German Max Weber. In his book *The Protestant Ethic and the Spirit of Capitalism* Weber attempts to prove that modern economic development has nothing to do with the 'congenital racial values' of peoples. However, in outlining his thesis on the relationship between Calvinism and capitalist development, Weber tells us that perhaps the ideas he is going to expound in the work are false and that the real explanation for the higher degree of economic development of the Germanic countries of northwestern Europe lies in some racial traits of the Germanic peoples.

Finally, the nineteenth century closes with the appearance of the work of the Englishman Houston Stewart Chamberlain *The Foundations of the Nineteenth Century* (Chamberlain, 1911a, 1911b). He was born in 1855 in Southsea, Hampshire, England and died in 1927 in Bayreuth, Germany. Son of a British Admiral. An admirer of Wagner, he wrote his biography. He later married Wagner's daughter. He was an advisor to the German Emperor Wilhelm II. He was a cousin of Neville Chamberlain, the Prime Minister who represented the United Kingdom at the Munich Conference of 1938. Elaborating on Gobineau's ideas, Chamberlain proclaims that the moral, cultural, scientific, technological, and racial superiority of the West is due to the beneficial influence of the so-called 'Germanic race' (which included Slavs and Celts). The other races, including Jews, have functioned as a brake on history. He used his knowledge of biology to refute Gobineau, who held that man is not descended from the ape, but he agreed with Darwin about uncontrolled racial mixing. This phrase is typical of the nineteenth century. As we now know, man is not descended from the ape, but man and the higher primates are descended from a common ancestor. *Regarding religion, Chamberlain argued that Christianity had evolved into a criminal totalitarian system due to two factors: the emergence of the Catholic Church from racial chaos after the fall of the Roman Empire and Old Testament laws that are attributable to Jewish influences.* By the end of 1923, Chamberlain would identify Adolf Hitler as the long-awaited 'Messiah' that God had sent to the German people. The book was well received by unexpected characters, such as George Bernard Shaw and President Theodore Roosevelt (George Bernard Shaw: 'It is a masterpiece of really scientific history. It does not make confusion; it clears it away. He is a great generalizer of thought, as distinguished from the crowd of our mere specialists. It is certain to stir up thought. Whoever has not read it will be rather out of it in political and sociological discussions for some time to come'. For his part, Theodore Roosevelt

writes: '... a man who can write such a really beautiful and solemn appreciation of true Christianity, of true acceptance of Christ's teachings and personality, as Mr. Chamberlain has done, (.....) represents an influence to be reckoned with and seriously to be considered'). Finally, let us remember that Chamberlain would strongly influence Alfred Rosenberg, whose book *The Myth of the Twentieth Century* could be considered by many as the sequel to Chamberlain's work.

Chamberlain and Gobineau also sowed the seeds of what would later become Hans Günther's so-called 'Nordicism' at the time of the Third Reich. Gobineau went so far as to claim, against all past and current evidence, that cultures such as the Egyptian or the Chinese had an 'Aryan' basis; Chamberlain, on the other hand, tried unsuccessfully to prove that Jesus Christ was not a Jew but an Aryan. This outdated Nordicism was still in force in 2004, either in the work of Arthur Kemp (who 'nordifies' all the cultural icons of the so-called Mediterranean subrace), or in the radical conceptions of some groups that maintain that white Europe ends at the southern border of Switzerland.

To conclude this chapter, it is necessary to mention a phenomenon that began to take shape in the nineteenth century and that refers to what we might call a 'biologization' of political language, with special emphasis on anti-judaism. It is of special interest to mention this beginning of the use of words coming from the field of natural sciences but applied to politics. It was probably Eugen Dühring, the first who, in his writings, transformed anti-Judaism into a natural science and treated it like biology. Nowadays it is common to hear expressions such as 'the virus of terrorism', 'the Marxist cancer', 'social parasites', etc. Dühring was a German philosopher and political economist. His philosophy claims to be the philosophy of reality. He passionately denounces everything that, like mysticism, tries to veil reality. Some of his ideas are akin to Comte and Feuerbach. His philosophy will change over time. In political philosophy he taught ethical communism and attacked the Darwinian principle of the struggle for existence. Out of fervent patriotism, he idolized Frederick the Great and denounced Jews, Greeks and the 'cosmopolitan' Goethe. In 1901 his book *On the Jews* came out, a classic text for the study of anti-Judaism. He published, in Arabic, 'The Jewish Talmud' in which he popularized the concept of the 'Jewish threat' and which became one of the pillars of modern Arab anti-Judaism. Already in his book *Die Judenfrage als Racen-, Sitten- und Kulturfrage* (Dühring, 1881), Dühring asserts that the Jews belong to another race. *Because of this, the Jews will always remain 'parasites'.* Houston Stewart Chamberlain himself calls for the 'elimination' of the 'Jewish infection' in his *Foundations of the Nineteenth Century* (Chamberlain, 1911a, 1911b). Also, the Frenchman Edouard Drumont, in his book *Jewish France*, denounced the Jews as 'parasites' who destroy the French nation. For his part, Paul de Lagarde

compares the Jews to bacilli and the trichinosis parasite and indicates that they should not be negotiated but exterminated. Paul Anton de Lagarde (1827-1891) was a Biblical scholar and German orientalist. He studied Theology, Philosophy and Oriental Languages in Halle and Berlin. He edited a variety of Syriac, Aramaic, and Coptic texts. In 1869 he succeeded Heinrich Ewald as Professor of Oriental Languages at Göttingen. His publications in this field are truly vast and impressive for their erudition. The nineteenth century also saw the emergence of the expression 'financial locusts' in relation to Jewish influence in international finance (Bey, 1875). This biologization of language reached its peak during the Third Reich.

We conclude this words with the assertion that *'the whole of the nineteenth century can be regarded as a period during which scientific racism possesses the status of normal science'* in the Kuhnian sense.

The first political doctrine that makes the racial interpretation of history one of its fundamental pillars is National Socialism. Much has been written, perhaps too much because most of what is written in books is rubbish, about the various applications of this theory made by National Socialism. But, curiously, nothing, or almost nothing, has been said about its evolution between the years 1919 and 1945. It is as if the reader is being taken away from a truth that was replaced by an *ad hoc* version because of certain supranational interests. For this reason, this short text is intended only to give the reader an overview of this process. We have tried to be as objective as possible, avoiding including personal opinions that could distort or alter the original meanings.

What is discussed in this paper is the composition of the so-called People's Community (Volksgemeinschaft). It is necessary to mention that such a community must be separated from the corrupting and blood-sucking activity of money. To this end, it is proposed, first of all, the elimination of the power of money, its submission to popular well-being, and to this end we propose the socialization of credit, the elimination of speculation or usury and the end of anonymity in business (Bau, 2024). No more moneylenders, loan sharks, vulture funds and similar social and criminal parasites.

This is very relevant. To support this proposition, we have cited only a few references that support it. There are many, many more but our primary objective is to show their historical development and not to make a bibliographic review. We hope that this text will show the reader that the idea propagated by the victors of 1945 about the 'master race' and other similar nonsense are nothing more than crude attempts to hide the truth.

2. General

The concepts of people and race are one of the central points of the National Socialist *Weltanschauung* (Jäckel & Arnold, 1972) and fundamental elements for the interpretation of history (this way of conceiving the passage of history is what is known as the 'racial interpretation of history', an expression that will be used in this text). But Hitler was not the first to develop a racial interpretation of history. Marx and Engels, in their private correspondence, were the pioneers in the development of a complete racial interpretation of human history (Christen, 1981; Weyl, 1977) despite the fact that in the final model races are not mentioned.

National Socialist racial theory, like any self-respecting theory, was dynamic and changing, receiving continuous contributions from the theoreticians of the time. Naturally, in order to understand the nature and evolution of racial theorizing, it is necessary to consider the social and historical environment in which it developed. In addition, we must observe the work of theorists as they saw themselves and not as we want to see them so that, as Ortega y Gasset said, we do not supplant theirs with 'our world'.

This short text attempts to summarize some fundamental stages in the development of the National Socialist racial model. It is still a long time before the study of the approximately 45 tons of original documents of the Third Reich, plus an enormous number of books published in that period, is completely completed. Broadly speaking, a historical analysis suggests that the development of National Socialist racial theory went through four relatively well-defined historical stages (Gregor, 1958). The fourth stage, in which the theory was possibly reaching the peak of its development, was interrupted in 1945. In chronological order we have called them as: ideological vagueness, the formalization of Racial Theory, the post-Güntherian period and towards a pan-European Racial Theory. This process occurs because the increase in scientific knowledge and the results of the study of various races and ethnicities produce new ideological developments.

Some National Socialist leaders such as Dr. Goebbels argued that National Socialism was not definable in its entirety because it was subject to continuous changes and transformations (Goebbels, 1935). That is exactly the case with racial theory: it is one of the basic components of National Socialism but it was subject to several changes, modifications and interpretation. It is this continuous transformation of National Socialist ideology that makes it necessary, when discussing any of its aspects, to explicitly mention in what moment of time we are located. We must also note that the National Socialist German Workers' Party was a mass movement composed of several competing factions and groups (the purge of June 30, 1934, is nothing more than the settlement of the dispute over 'revolution' or 'evolution'). For this reason, the periods into which we have divided the evolution of National

Socialist racial theory are only approximate. There are certain aspects of this theory that will remain in dispute until 1945, which are reflected in the literature of the time. To conclude, let us remember that Pierre Victournien Vergniaud, guillotined during the period called the Terror during the French Revolution, said *'the revolution is like Saturn, it devours its own children'*. This differentiates authentic revolutions from others that claim to be revolutions but never were.

3. Race and history in the thinking of Adolf Hitler and Alfred Rosenberg. Ideological vagueness

The central concept of the first stage of the development of National Socialist racial theory is that of 'Aryan'. The idea of an Aryan race is not original to National Socialism. The concept of 'Aryan' as a race comes from the eminent German philologist and scholar Max Müller, who presented a proposition whose falsity is demonstrable today. He spoke not only of a particular Aryan language, which is true, but also of a corresponding 'Aryan race' (which is false and the source of countless misunderstandings that endure to this day). The idea of the Aryan race was popularized in the mid-19th century by the French writer and diplomat, Arthur de Gobineau, in his four-volume work, *'Dissertation on the Inequality of the Human Races'* (Gobineau, 1915, 1967). This book became very popular in Germany, ending up as part of the foundations of German nationalism. However, it is only with the work of the Anglo-German philosopher, Houston Stewart Chamberlain, *'The Foundations of the Nineteenth Century'*, published in 1899, that the idea of 'Aryan' gets the meaning that is generally associated with National Socialism (Chamberlain, 1911a, 1911b). The word 'Aryan' comes from Sanskrit and is first mentioned in connection with the peoples of Central Asia who, around 1700 B.C., invaded and conquered northwestern India. The Aryan civilization of India exerted a gigantic influence on its neighbors: the temples of Angkor Vat (Cambodia) and Borobudur (Java, Indonesia) built according to the Hindu model, the Vedic religion, Buddhism (transporting to China, Tibet, Mongolia, Korea and Japan), Hinduism, numbers (which the Arabs learned and transmitted to Europe), etc. Let us say in passing that in England they call the primitive Indo-European language 'Aryan', and those who spoke it, 'Aryan'. In Germany, the latter name is sometimes used, especially in works of ethnography. Linguistics applies the adjective 'Aryan' only to the languages of Hindus and Iranians, since only they call themselves Aryan.

The importance that Hitler attaches to the racial factor in the development of historical events is clearly manifested in his work *Mein Kampf*. It is this book that defines the first stage of National Socialist racial theory. Hitler's ideas about races are a combination of theory of evolution, Darwinism (natural selection), social-Darwinism, and eugenics.

Hitler's central ideas regarding races and their mixtures are set forth in Chapter XI of *Mein Kampf* entitled 'People and Race' (In the German editions chapter 11 is titled 'Volk und Rasse'. Some editions in the Spanish language erroneously translate that title as 'People and Nationality'). There, in reference to the animal species, we can read: *'The most superficial observation suffices to show how the innumerable forms of Nature's creative will are subject to the fundamental, immutable law of the reproduction and multiplication of each species restricted to itself. Every animal mates with a congener of the same species. The bee with the bee, the finch with the finch, the stork with the stork, the wild rat with the wild rat, the house mouse with the house mouse, the wolf with the wolf, and so on'*. Further on it is stated that *'every crossing of two qualitatively unequal beings gives a product of the middle ground between the qualitative value of the parents; that is, that the offspring will be on a higher level with respect to that element of the parents which is racially inferior but will not be of equal qualitative value with the racially superior element of them. He will therefore be defeated in the struggle with his superiors. Such a union is, however, in open disagreement with the will of Nature'* (Ed. Wo). The relations between species are then expressed in this sentence: *'That instinct which acts in all Nature, this tendency to racial purification, has as its consequence not only to erect a powerful barrier between each race and the outer world, but also to maintain the natural dispositions. The fox is always fox; the goose, goose; the tiger, tiger; and so on. The difference can only lie in certain variations of their strength, robustness, agility or resistance, verified in each one individually. It will never be supposed, however, that a fox manifests humanitarian feelings to a goose, in the same way that there is no cat with a tendency favorable to a mouse'* (Wotan Publishing).

These principles, generally accepted in biology, are then applied to human societies, establishing a certain equality between species and human races only in the aspect referring to a presumed superiority or inferiority of the latter in one or more aspects. This is how we read: *'Human history also offers innumerable examples of this order, since it demonstrates with astonishing clarity that every mixture of Aryan blood with that of inferior peoples resulted in the ruin of the race of superior culture'* (Mein Kampf, Ed. Wo). From this sentence it is clear that the 'Aryans' are assigned in the category of 'superior people'. This assignment is based on the fact of presenting the Aryan as the creator of civilization: *'Every manifestation of human culture, of every product of art, science, and technical skill, which we see before our eyes today, is almost exclusively the product of Aryan creative power. This very fact fully justifies the conclusion that it was the Aryan alone who founded a higher type of humanity; therefore, he represents the archetype of what we understand by the term MAN'* (Mein Kampf, HB Ed., p. 208).

The history of *Aryan man* is summarized thus: *'Aryan tribes, often almost ridiculously small in number, subjugated foreign peoples and, stimulated by the conditions of life which their new country offered them (fertility, the nature of the climate, etc.), and also taking advantage of the abundance of manual labor provided by the inferior race, developed intellectual and organizational faculties that had hitherto been dormant in these conquering tribes'* (Mein Kampf, HB Ed., p. 209). This statement is reinforced in this other paragraph: *'It was not by mere chance that the first forms of civilization appeared where the Aryan came into contact with the inferior races, subjugating them and forcing them to obey his command. The members of the inferior race were the first mechanical tools in the service of an ever-growing civilization'* (Mein Kampf, HB Ed., p. 212). It is likely that Hitler was thinking at the time of writing this text of the Indo-European invasions of India and Persia, but nothing seems to confirm this. But this hypothesis is reasonable considering the historical knowledge of that time.

When Hitler writes that *'In the Aryan mind no religion can be imagined unless it incorporates the conviction that life in one form or another will continue after death'* (Mein Kampf, HB Ed., p. 219), it does not make clear or specify later whether it refers to the classical (Greco-Roman) version, pagan (by 'paganism' we understand here the set of beliefs of the Germanic peoples) or Christian of survival after death, or to the survival of the individual through his offspring (of his blood).

In at least three sentences the current presence of the Aryan race, or of some derivative of it, is indicated. The first of these speaks of *'that race which has been, and still is, the standard bearer of human progress: I mean the Aryan race'* (Mein Kampf, HB Ed., p. 211). The use of the present tense suggests that Hitler had in mind one or more peoples or races as 'the' Aryan race. This statement is clarified when he says: *'And the swastika signifies the mission assigned to us, the struggle for the victory of Aryan humanity'* (Mein Kampf, HB Ed., p. 348). The term 'Aryan' then includes at least the Germans. This is ratified when Hitler refers to *'.... the fundamental Aryan qualities of our German people'* (Mein Kampf, HB Ed., p. 391). It is clear then that for Hitler 'Aryan' is a current concept that has a correlate, partial or total, at least in the German people.

On the other hand, when referring to race or races designated as being inferior, it is possible to infer which ones Mein Kampf refers to. Indeed, when mixing with inferior races is mentioned as the reason for the decline of the Aryans, this paragraph immediately follows: *'In America, where the population is chiefly Teutonic, and where these elements mingled with the inferior race only to a very small degree.....'* (Mein Kampf, HB Ed., p. 205). This is undoubtedly a reference to the Amerindian branch of the race. The allusion in the

next paragraph to the Latin race also indicates that Aryans and Latinos are not the same. Later, and commenting on French colonial policy, the Führer ends thus: *'.. All traces of French blood will eventually be submerged in the formation of a Euro-African mulatto state. This would represent a formidable and compact colonial territory stretching from the Rhine to the Congo, inhabited by an inferior race that had been converted through a slow and steady process of bastardization'* (Mein Kampf, HB Ed., p. 448). Using the logical principle set forth in Mein Kampf that the admixture of two equal races cannot give any inferior offspring (unless that there are genetic factors involved), there is nothing left to do but conclude that the Negroid race is classified as 'inferior'.

It is then clear that there are two central concepts that appear in Mein Kampf: the first is the existence of a superior 'Aryan' race and the second is that of the decay and degeneration produced by the mixing of Aryans with 'inferior races'.

Alfred Rosenberg, in charge of the doctrinal formation of the NSDAP, makes interesting doctrinal contributions in his monumental *Myth of the Twentieth Century* published in 1930 (Rosenberg, 1934, 1986; Rosenberg, 2015; Rosenberg & Dalton, 2021). Even today there is controversy about Rosenberg's role in the structuring of National Socialist ideology. If we measure Rosenberg from the perspective of holding effective positions of power or the satirical comments of his Comrades we could think of a role of little importance. But nothing better than to quote what Joseph Goebbels said about him in 1937 on the occasion of Rosenberg being awarded the German National Prize for Art and Sciences: *'Alfred Rosenberg contributed with his works to an outstanding extent to scientifically and intuitively substantiate and strengthen the worldview of National Socialism. In a tireless struggle to maintain the purity of the National Socialist conception, special merits have been achieved. Only later will you be able to fully appreciate how profound the influence of this man is on the spiritual and worldview structuring of the National Socialist Reich'* (Cecil, 1972; Rosenberg & Pois, 1970). For the next citations, we shall use the Spanish Pdf version of the Circle of Indo-European Studies. The paper version was published by Ediciones Wotan (ISBN.: 84-604-4683-2). This book was placed in the Catholic Church's 'Index of Forbidden Books'. The decree of the Holy Office (the former Inquisition), dated February 17, 1934, reads as follows: *'This book despises and completely rejects all the dogmas of the Catholic Church, and even the very foundations of the Christian religion. He defends the need to establish a new religion and a new German Church. He enunciates the principle, according to which today there is a need for a new mythical faith of blood, a faith in which it is believed that the divine nature of man can be defended through blood, a faith supported by a science that establishes that Nordic blood represents that mystery that surpasses and replaces*

the ancient sacraments. On July 17, 1935, a decree of the Holy Office placed another work by Rosenberg in the Index: *'An die Dunkelmänner unserer Zeit: eine Antwort auf die Angriffe gegen den 'Mythus des 20. Jahrhunderts'*. Let us add that Ernst Bergmann, professor of philosophy in Leipzig and a National Socialist, will see two of his books also placed in the Index ('for being dangerous'): *'Die deutsche Nationalkirche'* (February 7, 1934) and *'Die natürliche Geistlehre'* (November 17, 1937).

Rosenberg makes it clear that for him, the term 'Aryan' should be understood as referring to the peoples who moved towards Persia-India: *'These periods of migrations we call: the sagas-wrapped march of the Atlantis through North Africa; the march of the Aryans to Persia-India, followed by Dorians, Macedonians, Latins; the march of the migration of the Germanic peoples; the colonization of the world by the Germanic West'* (Myth, p. 15)(Wolfram, 1997).

Rosenberg introduces a new concept into National Socialist ideology: that of the Nordic race. This is a qualitative advance in National Socialist racial theory as it removes the vagueness of the term 'Aryan'. *'A Nordic prehistoric cultural center must be admitted'* he will write (Myth, p. 13). One of the reasons on which he bases his choice of north is the appreciation that the solar myth must have appeared where *'it must have constituted a cosmic experience of the greatest penetration'* (Myth, p.14). We take this opportunity to mention here that the Polar origin of the ancient Norse is endorsed by some interesting quotes made by Rosenberg of Indo-Iranian Legends: *'If Ahura Mazda says to Zarathustra: 'Only once a year is it seen to set and emerge stars and moon and sun; and the inhabitants consider as a day, what a year is', this is a distant memory of the Nordic motherland of the Persian god of Light, for only in the polar zone do day and night each last six months, the whole of the year, however, is only here a day and a night. Of the Indian hero Ardschuna, the Mahabharata can relate that during his visit to the mountain, Meru, the sun and the moon ran daily from left to right, an idea that could never have originated in the tropical South, since only in the farthest North does the sun wheel rotate along the horizon. To the Indian Adityas the request is also addressed: 'Let the long darkness come upon us', and with reference to the luminous Agni he laments that he had remained 'too long in the long darkness', all of which can only be traced back to the long Hyperborean night. This interesting point has not been explored as far as we know.*

From there would have irradiated all the migrations that brought civilization to vast areas of Asia and Africa. Rosenberg groups under the definition of Nordics Greeks, Romans, Germans, etc., as opposed to ancient layers of men who inhabited Europe and who, like the Semitic peoples, practiced matriarchy and lunar and tectonic cults. The 'Phoenician-Asiatic-Semitic' human groupings, to which the Jews were assigned, are

seen as harmful to human racial history: *'The destruction of Carthage was from the point of view of the history of races an extraordinarily important action: by means of it also the later Central and Western European culture was preserved from the emanations of this pestilential Phoenician focus. World history might have taken a different course if, like the demolition of Carthage, the destruction of all other Syrian and pro-Asiatic Semitic-Jewish power plants had also been accomplished in complete form. Titus' action came too late: the parasite was no longer in Jerusalem but had spread its strongest sucking tentacles from Egypt and Hellas against Rome. And he was already active in Rome!'* (Myth, p. 25). The concept of a 'Phoenician-Asian-Semitic' group seems to me extremely vague.

Moving forward in Rosenberg's text we find a paragraph where there is a clear identification of 'Nordic' with 'Germanic': *'Therefore: if even today, about 2,000 years after the appearance of the Germans, national cultures, creative force and audacious spirit of enterprise are at work everywhere, then these forces, even though they may be fiercely fighting each other, they owe their existence solely and exclusively to the new Nordic wave which, covering and fertilizing everything, passed in stormy waves over the whole of Europe, bathed the feet of the Caucasus, its breaker reaching beyond the Pillars of Hercules to be extinguished only in the deserts of North Africa'* (Myth, p. 34).

A clear difference is then established between the German-Nordic and the other races that exist in Europe. Read.

'He will appreciate [a study] the Mediterranean race, of greater formal mastery, colder, but not too far removed from Germanic values, and he will register here more than one mixture (insofar as it does not present itself as a mass phenomenon) with the Nordic not necessarily as a loss, but often as an enrichment of the soul' (Myth, p. 35).

'It recognizes the Dinaric race, of less cultural creativity but graced with the strongest temperament often as acting in more than one great passion in Europe, but also that its pro-Asian ingredients often provoke phenomena of bastardization (as, for example, in Austria, in the Balkans).'

'The observer, with a new orientation, then sees how the dark alpine race advances, multiplies, without a spirit of enterprise, but resistant and patient. It does not openly rebel against the victorious Germanic human being..., it renders him great services as an obedient squire and farmer, it increases in individuals in some parts the Germanic forces to the point of tenacious resistance, but penetrating masses it overshadows, crusts over, suffocates the creative powers'.

Apart from these mentions, Rosenberg will not go into greater detail about the origins, geography or typology of the different European races since his work is aimed at providing a vast and complete vision of the racial history of the West. However, it must be emphasized that non-German European breeds, with the exception of the Mediterranean, are not very appreciated by Rosenberg. It is also clear that Rosenberg's view of the peoples who inhabited the Middle East was completely negative.

It is important to emphasize that, although these two works do not specifically mention it, given the right political conditions, theory would be transformed into practice. This is the origin of a whole set of racial laws (the Nuremberg Laws and their implementing decrees) and eugenics (various laws for the regulation of marriages, forced sterilization and euthanasia).

4. The coming to power. National socialism as applied biology.

In January 1933 Adolf Hitler was appointed Reich Chancellor. The progressive seizure of power by the National Socialist Party is well known, so we refer the reader to some works on this subject (Allen, 1984; Ayçoberry, 1999; Baird, 1992; Broszat & Krausnick, 1982; Childers, 1983; Kershaw, 2000, 2010; Noakes & Pridham, 2001; Reitlinger, 1989). What we are interested in highlighting here is the specific reaction of the scientific community working in areas related to biology and human sciences in their broadest sense (Doctors, geneticists, biologists, anthropologists, etc.). The processes of 'coordination' (Gleichschaltung, a process that consisted of aligning individuals and institutions with National Socialist objectives) and the very practice of racial hygiene will be touched upon in another text.

When Rudolf Hess, Minister of State without portfolio and lieutenant of the Führer, in the NSDAP, he declared in 1934 that '*National Socialism is nothing more than applied biology*' it was foreseeable the importance that scientists related to that area were already acquiring and would acquire.

Thus, the biologist Ernst Lehmann, Professor of Botany at the University of Tübingen (1922) and President of the German Society of Biologists (1931) states that the '*National Socialist worldview has conquered Germany, and the core of this worldview is formed by biological science*' (Lehmann, 1933). Regarding the very practice of racial theory Lehmann says this: '*It is truly admirable what the biological will has achieved since January 30, 1933. No doubt, some positive things were done before. We can think, for example, of selection by the SS, marriage permits for the genetically healthy, superior, Aryan people...*' (Lehmann insists on employing the concept of 'Aryan' despite being a biologist. This suggests the strength with which this concept had permeated daily discourse). ... *Shortly after the seizure of power the successful struggle against*

unemployment and its catastrophic consequences for the life of the people began. Then the government began with the practical cleansing of the People of individuals of foreign races. Laws for the restoration of professional civil service were passed. Despite its very careful implementation, wounds were inflicted in the process, some of them unnecessary. This was the last chance to save Germany, which lies so close to the compact areas of Jewish settlement in the East, from being fully Judaized; consequently, the individual must place himself behind the totality ... We have liberated our People from foreign races. And if we work anew building up their racial composition, the next task, which inevitably arises from our basic biological knowledge, is to compensate within the ranks of our own People for the struggle for survival that operates freely in nature and then to take the eugenic measure of sterilization (Lehmann, 1934). The anthropologist Weinert considered that biology formed the '*central piece of the National Socialist worldview* and that '*of all the biological disciplines, anthropology, with the practical exploitation of raciology and eugenics, occupied the central place*' (Weinert, 1943). In his time, Weinert was one of the proponents of the idea, which we now know to be erroneous, that *Homo sapiens neanderthalensis* was the direct ancestor of *Homo sapiens sapiens*. He also published a classification of the human races (Weinert, 1941). Even before National Socialism came to power, the eugenicist, human geneticist and Germany's first Professor of Racial Hygiene (in 1923), Fritz Lenz, declared in the new edition of the most famous bioanthropology manual of the Weimar era that '*National Socialism can be considered as an applied biology, an applied raciology*' (Baur, Fischer, & Lenz, 1936) (from this book Rudolf Hess will take the above mentioned phrase). As early as 1931 Lenz praised Hitler as the first politician '*of real great importance, who has taken Racial Hygiene as a serious element of state policy*'. The anthropologist of the University of Munich, Theodor Mollison, declared in 1934: '*The new conception of the world of our people has allowed the results of scientific research that were either indifferent or a source of exasperation for the previous regimes to be applied*' (Mollison, 1934). The most important human geneticist of the period, Otto Freiherr von Verschuer who was a disciple of Prof. Dr. Eugen Fischer, paid homage to the Führer in these terms: '*The Führer of the German Reich was the first statesman to have made the knowledge of biogenetics and racial hygiene a guiding principle of the conduct of the State*' (O. von Verschuer, 'Der Erbartz', p. 99, 1935. This was a leading German eugenics journal). And in 1939 he declared: '*We, the specialists in racial hygiene, are happy to testify that the work normally associated with research laboratories or academic work rooms has spread into the life of the people*'.

Before we go any further, here are some facts about the two scientists just mentioned. Freiherr von Verschuer (1896-1969) has a distinguished scientific career in the study of human genetics. Between 1927 and

1935 he was Division Chief of the Kaiser Wilhelm Institute for Anthropology, Human Genetics and Eugenics in Berlin. Between 1942 and 1945 he was its Director. In 1940 he enrolled in the NSDAP. In the period between 1936 and 1942 he was founder and Director of the Institute for Hereditary Biology and Racial Research in Frankfurt am Main. In 1933 he published studies on tuberculosis in twins. In 1936 he represented his Institute at the 12th Meeting of the International Federation of Eugenic Societies. The second edition of his famous text on hereditary diseases and eugenic measures was published in 1944. In 1951 he was appointed Professor and Director of the Institute of Human Genetics at the University of Münster. Later he will be Dean of the Faculty of Medicine of the same university. His text *Eugenik* was published in 1966. Member of the American Eugenics Society (1956) and the American Society of Human Genetics (1954). (1954). In 1968 he ended his academic career as Professor Emeritus at the Institute of Human Genetics at the University of Münster. One of his students with whom he exchanged scientific information from the Auschwitz concentration camp was Dr. Josef Mengele.

Eugen Fischer was born in Karlsruhe, Germany on June 5, 1874. He studied Anatomy and Anthropology. His first interest in genetics appeared in the German colony of south-west Africa (present-day Namibia) where he developed the later known theories of European racial supremacy. There he studied the bodies of 17 Nama prisoners of war who had perished in a concentration camp on Shark Island, near Lüderitz. This was in 1906. 778 post-mortem tests were performed. A public photo of three heads visually shows the supposed racial superiority of Europeans over blacks. In 1913 he acquired a great reputation by publishing his works made in Namibia, especially those concerning inter-racial crossbreeding (Fischer, Berlin, & Berlin, 1961). The great importance of this study lay in the fact that for the first time evidence was provided that human racial characteristics are inherited according to Mendel's genetic laws. In 1921, together with Prof. Dr. Erwin Baur and Prof. Dr. Fritz Lenz, they published the text 'Human Hereditary Teaching and Racial Hygiene', which gained international recognition and was soon used in foreign universities. In 1931 Macmillan Publishing published it in English with the title 'Human Heritage'. From 1927 to 1942 Fischer was Director of the 'Kaiser Wilhelm Institute for Anthropology, Hereditary Teaching and Eugenics' in Berlin-Dahlem. He was Editor of the prestigious journal 'Zeitschrift für Anthropologie und Morphologie'. A supporter of the NSDAP, he was appointed Rector of the University of Berlin by Adolf Hitler in 1933. Fischer taught at the School of Medicine and one of his students was Josef Mengele. Together with Lenz, Fischer planned the forced sterilization of the so-called 'Rhineland bastards', products of the cross between German women and black and Asian colonial soldiers, born during the French occupation of the years 1920-1927. Fischer retired in 1942. After the war he was

appointed Honorary President of the newly founded 'German Anthropological Society'. In 1960 the National Socialist philosopher Martin Heidegger (who paid his membership fees for the NSDAP between 1933 and 1945, Card No. 312,569 of the Gau Baden) sent one of his books to Fischer with his 'Christmas greetings and New Year's wishes'. Eugen Fischer died on July 9, 1967. Another of his students was Hendrik Verwoerd, future Prime Minister of South Africa and architect of apartheid. *On the relations between National Socialism and Heidegger, both agreed on some key points. National Socialism was a poetic-ideological movement that restored Germanic mythology. He carried the Nietzschean passion to achieve the 'transmutation of all values' affirmed by the long detour of Judeo-Christian domination in the West. It was inscribed in the Wagnerian tradition of deep Germany, linked to that of Fichte, Schelling and the major lyricists. He postulated a rebirth of authentic gods on the remains of the 'death of God'.*

Scheidt, for his part, declares that '*the National Socialist Movement as a political force is confused, in one of the aspects of its thought, with the scientific evolution of racial theory*' (Scheidt, 1935).

Almost all German anthropologists accepted the National Socialist theses (apparently only four emigrated because they were Jewish and two because their wife was, (Massin, 1993)) collaborating politically, scientifically and practically. Apart from very few exceptions, almost all anthropologists enrolled in the NSDAP, the SA and/or the SS or devoted themselves to praising the new National Socialist biological policy in their scientific publications. We will see below that dissensions only correspond to clashes between personal and official interpretations on issues related to race.

During the Weimar Republic, anthropologists were almost never consulted on matters of state that were related to their specialty. For example, in the 'Committee on Racial Hygiene and Demography' anthropologists were underrepresented compared to doctors, geneticists and psychiatrists. This Committee depended on the Secretary of Health of the State of Prussia. It was founded in 1922 to succeed the Council of Racial Hygiene. Note that this type of Committees existed long before the coming to power of National Socialism. National Socialism immediately elevated them to a position of almost absolute leadership. Otto Reche, professor of racial science at the University of Leipzig, co-founder of the German Society for the Research of Blood Groups (1926) and president of the German Society for Physical Anthropology, is grateful for this: '*Raciology... thanks to our Führer it has become one of the most important foundations of the new Germany... Cultures are the reflection of racial qualities. The results of raciology also represent the most crucial bases of cultural policy. If, today, our science of the human races can continue its research and work unhindered, if it is*

stimulated and can place itself completely at the service of the German people, we owe it in the first place to our Führer Adolf Hitler: he has given our people a new Weltanschauung and by implication has provided us with the solid foundations for our work. For all these reasons, to our Führer: a triple Sieg Heil!'. Sometime later Dr. Walter Gross will remind that: *'Most of you must have lived with a certain gratitude the fact that your science has abruptly emerged from a certain darkness to find itself in broad daylight and how it was suddenly projected in the midst of scientific interests and public opinion. Such an event must certainly have greatly pleased a great number of you'*. Walter Gross was born in Kassel and, while studying medicine, joined the NSDAP. In 1932 he was appointed leader of the 'German Alliance of National Socialist Doctors'. In 1933 Hitler appointed him to head the Reich Office for the Enlightenment of People's Policy and Racial Welfare. In 1936 he was elected a member of the Reichstag. Considered an expert on racial purity, Gross was appointed in 1942 Chief of the NSDAP's Office of Racial Policy.

The relationship between National Socialism and Applied Biology is evident in this phrase by Konrad Lorenz, Nobel Prize in Physiology and Medicine: *'The most effective measure to preserve the race is that which gives the greatest support to the natural defenses... We can and must rest in the healthy instincts of the best of our people... for the extermination of the elements of the population laden with scum. Otherwise, these deleterious mutations will permeate the people's bodies just like cancer cells'*. In March 1938 Lorenz, who was Austrian, recalls the *Anschluss* of Germany and Austria as follows: *'We are all 'drunk' from the events of the last 2 weeks. (...) You can't imagine, we are still in full enthusiasm. (...) I believe that we Austrians are the purest and most sincere National Socialists in the world'*. Konrad Lorenz (1903-1989). Founder of Ethology. Professor at the University of Vienna in the period 1928-1935. In 1938 he joined the National Socialist Party. Professor of Psychology at the University of Königsberg in 1940. He joined the army in 1941. Prisoner of war in the USSR between 1944 and 1948. The Max Planck Society establishes the Lorenz Institute for Behavioral Physiology in 1950. There are three Konrad Lorenz Institutes in Austria. A curious phrase in his Nobel Prize acceptance speech is worth quoting: *'I wrote about the dangers of domestication and, in order to be understood, I couched my writing in the worst of nazi-terminology'*. It is a rather strange phrase and not very credible in the light of what is said in the text and the fact that many authors published their works at the same time without tainting them with National Socialist terminology. But as Henry, King of Navarre, said, *'Paris is well worth a mass'*.

5. The formalization of racial theory.

This stage began around 1930 when National Socialism expanded its influence, the number of Party

members increased significantly and the demand to put racial theory in order began to be heard in an increasing way (October 1928: 100,000 militants. September 1929: 150,000 militants. 1932: 450,000 militants) (Ault, 2002; Geary, 1998, 2002; Madden, 1982; O'Loughlin, 2000, 2002).

It should be mentioned that, long before these events, the Germans already made important distinctions based on blood. For the Germans, every region in which German was spoken was German. In 1921, the *Deutscher Schulverein* specified in its statutes that by *'Deutsche'* was to be understood *Stammdeutsche*, i.e., 'German by blood': German Jews could not belong to such an association. *Verein für das Deutschtum in Ausland* or VDA. Founded in 1881, it had 58,000 members by 1914. Reorganized in 1921, it had 2,225,000 adherents and had a research institute in Stuttgart inaugurated by G. Stresemann and a magazine in which politicians, including socialists, collaborated. A whole series of Germans were distinguished classified according to different parameters (note that on July 29, 1921, Hitler assumed leadership of the NSDAP). By domicile: inside the Reich (*Inlanddeutsche*), at the border (*Grenzdeutsche*) or abroad (*Auslanddeutsche*). According to nationality: *Reichdeutsche*, *Auslandreichdeutsche*, *Deutschausländer*. According to ethnolinguistic backgrounds: German by blood (*Stammdeutsche*), German by language (*Sprachdeutsche*), German by 'will', (*Gesinnungsdeutsche*), Germanized (*Eingedeutsche*), and de-Germanized (*Entdeutsche*). In 1926 Wilhelm Volz (1870-1958) published *Der ostdeutsche Volksboden*, which is a description of all the Germanic territories taken from the Reich (Volz, 1926).

It was at this time that the works of Professor of Anthropology Hans Günther had already reached a wide dissemination in Germany. Hans Friedrich Karl Günther was born in Freiburg in 1881. He was a scholar of race and eugenicist during the Weimar and Third Reich periods. He taught in Jena (1930), Berlin (1934) and Freiburg (1939). He never revised his thinking, which he maintained until his death in 1968. Günther had found a 'satisfactory' solution (for the times) to the following fact. German anthropologists had to deal with the fact that the Gypsies were descendants of the original Aryan invaders from India, who made their way back to Europe. This made them apparently as Aryan as the Germans, if not in practice at least in theory. Günther 'settled' the matter by stating that *'the Gypsies have in fact retained some elements of their Nordic home, but they are descended from the lower classes of the population of that region. In the course of their migration, they absorbed the blood of the surrounding peoples, thus becoming an Eastern, West-Asiatic racial mixture, with an addition of Hindu, Central Asian, and European strains'* (Günther, 1926). In 1930 Günther published *Rassenkunde des Jüdischen Volkes* (Racial Studies of the Jewish People) (Günther, 1930).

National Socialist theorists quickly showed interest in Günther's works since they allowed them not only to find parallels between *Mein Kampf* and the anthropologist's works, but also to obtain a scientific basis on which to support their racial theory and thus give it a strict formal framework. The central ideas of Günther's works can be summarized as follows:

1. A race is a group of human beings that is distinguished from its neighbors by hereditary physical and mental traits (Günther, 1924, 1929).
2. The Nordic breed is tall, long-legged, thin, with average height, among males, about 1.74 m. The face is narrow, with a somewhat narrow forehead, a narrow, highly-built nose, and a narrow jaw and prominent chin. Hair color is blonde (Günther, 1926, 1929). Let us note here at once that the only prominent National Socialist who approaches this ideal type of Nordic is Reinhard Heydrich, Lieutenant-General of the SS and Protector of Bohemia and Moravia. *This definition will cause problems later.*
3. As for psychic characteristics, the Nordic is wise in judgment, truthful and energetic, independent, realistic, courageous, clean, inventive, tenacious, prudent, firm in duty, competitive (only in the best sense), just, respectful of the property of others, chivalrous, possessed of the gift of narrative, individualistic (yet altruistic), possessed of a remarkable depth of character, fidelity, a research mind devoted to natural science, a lively sense of honor, a tendency to mischievous humor, a gift for leadership, a talent for music, a wide range of development in mental life as well as other gifts too numerous to mention (Günther, 1926, 1929).

These theses, formulated in the scientific language of the time, seemed at the time to satisfy the requests made to the National Socialist theoreticians. Günther's works were summarized in short monographs and introductory manuals and distributed at all levels of the National Socialist Party.

There are three things to mention about Günther's works. The first is the replacement of the vague notion of 'Aryan' by that of 'Nordic', defined in a much more precise way. Second, it limits its racial analysis only to the Indo-Germanic-speaking peoples. *Third, Günther also does not hold the claim that the only creative human race is the Nordic.* He lucidly points to the vast cultures of the Bronze Age and early Iron Age of the Mediterranean as products of the creativity of the Mediterranean race: *'in the prehistory of Europe two races have proved to be truly creative, and these must be seen as the true European races: the Nordic and the Mediterranean'* (Günther, 1924, 1926). Note that this is opposed to Hitler's notion of the Aryan as the only creative people. *The current of thought emanating from Hans Günther is known as 'Nordicism'.*

This second stage, which ended around 1934, was characterized by the uncritical acceptance of Günther's theses. So great was the enthusiasm that some lesser theorists went even further than Günther's Nordicism. Perhaps the most remarkable and exotic example is given by a book published by Karl Weinländer with the help of the leadership of the *'National Socialist Teachers' League'* in Nuremberg (Weinländer, 1933). There is a statement along these lines: *'All the races (Alpine, Dinaric, Mediterranean, Balts) are simply the bastards of the unnatural crossing of the Nordic man with the inferior races'* (humanoids, prehistoric men, giants, pygmies, Australians, blacks, Malays, Indians, Mongols). As we can see, Günther's recognition of the achievements of the Mediterranean Race has simply disappeared in this author. Moreover, this author enunciates an amusing 'proof' of the inferiority of the other races to the Nordic: *'This natural inferiority of the non-Nordic races is attested by the fact that the iris of the eye, the hair, and in worse cases even the skin is pigmented'*. Finally, we quote two of his phrases, completely unscientific even for his time, and which portray him as a small-time pamphleteer: *'Inferiority is a consequence of the fact that the material used in pigmentation is extracted from the cerebral and nervous system'; 'In addition, pigment-free hair acts as a conductor for unobserved thought waves'*. However, we must emphasize that this line of thought which holds the superiority of the Nordic race over all other races is already established in vast sections of the NSDAP (especially in the SS). This line of thought was kept alive until 1945 by some sectors of the Party.

The thesis of the Aryan as the sole bearer of culture is transformed according to the new paradigm: *'The Nordic Race, the race of our Germanic ancestors, is the sole bearer of all creative culture in and around Old and New Europe'* (Gerhardt, 1931). This idea will be widely accepted (Baltzer, 1934; Staemmler, 1933; Weinländer, 1933).

Once this conceptual framework was established, theorists began to interpret the history of the world. There are two general ways of evaluating a theory. The first, and most logical, consists of contrasting it with the physical evidence; in this case it being the archaeological, historical, etc., knowledge that existed at that time. The second way is to take the theory as an absolute truth and make all the known facts fit into it, at all costs. This last path will be taken by the political-racial theorists at this stage, a path that will inevitably lead to problems in the future.

At that time, the blond Libyans found in Egyptian reliefs 'proved' the Nordic origin of Egyptian civilization. But in those same reliefs appear figures with red eyes and green hair, which are undoubtedly difficult to classify racially. But that didn't bother anyone. A blond figure found in one of the frescoes of the palace of Knossos 'proves' that the Cretan civilization was Nordic.

The fact that in another of the frescoes in the Palace of Knossos the Priest-King (that is, of the ruling caste) has clearly dark hair and that his features are not Nordic did not seem to bother anyone either. Since Confucius has a full beard, that 'proves' the existence of a Nordic ruling class. The fact that the Mongols and Japanese also had full beards and there were no traces of Nordics among them didn't seem to worry anyone either.

Within this scheme of forcing facts into theory, naturally every creative person has to be either Nordic or Nordic bastard. Caesar and Goethe, despite being dark-skinned, owe their superiority to their 'Nordic stature'. Nelson and Napoleon, whose height was less than 1.60 m., owed their superiority to the fact that they were 'fair'. Martin Luther, who was brachycephalic, puts the theorists of that time in serious trouble: he is assigned a 'Nordic soul' (Günther, 1924), he is classified as a Dalo-Nordic (Günther, 1924), it has an Alpine infusion (Günther, 1924) or is a 'surviving Cro-Magnon' (Baltzer, 1934). Other famous brachycephalic surgeons such as Hindenburg and Bismarck are assigned, not to mention their more than suspicious cephalic index to the Dalo-Nordic race (Günther, 1929). In general terms, the cephalic index expresses the general shape of the skull by the relationship of its width to its maximum length and is the aspect that appears to the eye, when the skull is viewed from above. An even more subtle theorist accepts them because the phrenological organs for mathematics and musicality are located above the ears, so that their proper development will deform the skull (Hauser, 1930). Similar adjustments had to be made for personalities that were too small (Kant, Maquiavelo, Dante, Rafael, Keats), too brachycephalic (Leibniz, Kant, Schiller, Haydn, Schubert, Laplace, Napoleón, Pascal) or too brown (Ovidio, Virgilio, Horacio, Miguel Ángel, Ariosto, Shakespeare, Napier, Beethoven, Balzac, Faraday, Cromwell, Ibsen). Even Nordic elements are discovered among the Indians of the US plains that justify their warrior ability (in contrast to what Hitler had written in *Mein Kampf*). Günther manages to see in all the statues of Greco-Roman culture samples of 'the pure Nordic race' despite his notorious brachycephaly and exhibiting all the characteristics of the Mediterranean breed. This is a clear case of 'intellectual looting'.

There is no doubt that Günther's theories clarified the racial landscape in the sense of clearly defining what the Nordics were (and were not). But it is these same theories, with their cephalic, facial and nasal indices, their pigmentation, their Height Charts, etc., and not the 'applications' just mentioned, which will generate a very serious problem for National Socialism. We have no historical information about who was the first to throw the first stone into the apparently quiet lagoon of racial theorists. This stone, which would be revealed to be a gigantic rock, came in the form of a simple question: **Where are the Nordics and who are today?**

That simple question was the generator of the birth of the third stage of National Socialist Racial Theory. Günther was, unfortunately for National Socialist politicians, too specific: 'the *Germans must not be confused with the Nordics*' (Günther, 1926, 1929). Germany was composed of five European races and two extra-European races. According to Günther, Germany's total Nordic heritage was at most 45-50%. These numbers were based solely on phenotypes. The most serious problem for National Socialist ideology appears when Günther declares the following: '*From the racial point of view there is only one equality of birth: that based on equal purity of Nordic blood. Racially, the mixed-race nobleman is not of the same birth as a Nordic peasant girl*' (Günther, 1927). This necessarily implies that those who show Nordic physical characteristics are 'of more value' while mixed types, irrespective of their position or ability, are necessarily inferior. In short, only hybrids can be identified (people under 1.70 m. in height, whose cephalic index is above 76, whose nasal index is platyrrhine, whose hair is brown, whose eyes are hazel or brown, who are not thin, nor do they have thin lips or firm chin, etc.). These guys, Günther tells us, must be identified as bastards and as such, second-class citizens and inferior, at least physically, to the 'pure Nordics'.

Considering that about 95% of the German population, as well as almost the entire top leadership of the NSDAP, qualified as 'bastards-à-la-Günther', the National Socialist Party was unable to accept such a conclusion. To make matters worse, the Party that had promised to unite the German nation and eliminate class distinctions, now appeared to be supporting deeper and more permanent distinctions. Therefore, Günther's theses, once the wave of classificatory enthusiasm had passed, could not be accepted.

The first public indications of the ideological rearrangement on this issue came directly from the Führer only seven months after he came to power. In Nuremberg, on the Day of the Party of 1933, Hitler declared: '***We do not conclude from the physical type of a man his ability, but from his achievements his race***' (we could not find documentation on the internal NSDAP debate that undoubtedly must have existed and that led to the rejection of Günther's Nordic theses). This guiding principle immediately entered the basic texts on Anthropology and Heredity and, by 1935, the third phase of the development of National Socialist Racial Theory was in full swing.

At this point we must mention an anthropologist who, even before 1933, had confronted Günther's Nordicism. We refer to Karl Saller, from the University of Munich, who had postulated a 'German race' and claimed an influence from Moeller Van den Bruck (Moeller van den Bruck presents himself as the theoretician of neoconservatism, rejecting liberalism, capitalism, democracy and Marxism in favor of a popular and national state, the *Volksstaat*. He committed suicide

in 1925) (van den Bruck, 1934, 1971). Saller was probably ideologically close to the National Bolsheviks (in Germany, the National-Bolshevik phenomenon was associated with highly left-wing forms of nationalism in the 1920s-1930s that combined the ideas of unorthodox socialism, the national idea, and a positive attitude toward Soviet Russia. Among the German National-Bolsheviks Ernst Niekiesch was undoubtedly the most consistent and radical, although some conservative revolutionaries may also be referred to this movement, such as Ernst Juenger, Ernst von Solomon, August Winnig, Karl Petel, Harro Schultzen-Beysen, Hans Zehrer, the Communists Laufenberg and Wolffheim, and even some of the National Socialists of the extreme left, such as Strasser and, for a certain period, Josef Goebbels). Saller maintained that in all races there existed a continuously changing gene pool and that the 'German' race was mixed with several others and contained extensive Slavic influences. After a campaign against him by the Nordic and National Socialist press, he was stripped of his right to teach in 1934. That was not an impediment for a book, published in 1935, spoke of '*distinctly foreign regiments in Germany*' referring to the frequently Jewish revolutionaries of 1919 (he refers to the Hungarian Soviet Republic presided over by the Jew Bela Kun, the Bavarian Soviet presided over by the Jews Axelrod, Levien and Levine, etc.) (Merkenschlager & Saller, 1935). He also refers to the coming to power in 1933 of National Socialism as the '*new Germany that arises from the experience of the People's Community of 1914*'.

6. The third stage. The post-Günther period.

The Seventh Congress of the National Socialist Party was held in Nuremberg from 10 to 16 September 1935. More than half a million militants participated. On the 15th the flag of the NSDAP became the national flag of the Third Reich (on March 11, 1933, the NSDAP flag had been declared a co-national flag). At this Congress, the so-called Nuremberg Laws' were promulgated aimed at separating the Germans from the Jews.

The Führer and the Reich Chancellor thus addressed Parliament concerning the laws to be enacted (Domarus, 2004; Hitler & Baynes, 1942): '*This international unrest in the world seems, unfortunately, to have given rise to the view among the Jews within Germany that the time has come to openly oppose Jewish interests to those of the German nation. Vigorous complaints have been received from numerous places regarding the provocative action of members belonging to that people; and the remarkable frequency of these reports and the similarity of their content point to a certain systematic operation.... The only way to deal with that problem, which remains open, is through legislative action. The German Government is guided in its actions by the thought that a secular solution can still make possible a level basis on which the German people can establish tolerable relations with the Jewish people. If this wish is not fulfilled and Jewish agitation continues*

within Germany and on the international scene, this position must be reviewed again. I now suggest to Parliament the adoption of these Laws, which will be read by the President of the Reichstag, the member of the Göring Party.... The National Socialist Party, together with the German nation, stand behind these three laws. I ask that you accept these three Laws'.

For his part, Hermann Göring, in his speech to Parliament, opines as follows: '*God created races. He does not want uniformity, and therefore we emphatically reject any attempt to use any means to adulterate the purity of the races and transform them into uniforms. We have experienced the significance of a people living life according to the laws of equality, so strange and opposed to nature. This equality does not exist. We have never accepted it and we must reject it in our legislation and entrust ourselves to the racial purity destined by Providence and Nature.... We know that the sin of blood is the hereditary sin of a people... We must try to find links to the national stock of past times. This is last-minute salvation. Had God and Providence not given us the Führer, Germany could never again have risen from hereditary sin since its destruction [Applause].... These Laws, gentlemen of the Reichstag, are further proof to the people that the Fuehrer and the Party are committed to the Party platform. [Shouts of bravo, applause]. Therefore, from this day on, the new Laws promulgated at the Party Freedom Congress are to secure our freedom at home and abroad and to lay the foundation for the advancement of our people"* (Nuremberg, 15 September 1935, Published in the *Völkischer Beobachter*, Munich, No. 48 1935).

This stage is defined by a complete rejection of Günther's Nordicism. Much later Hans Weinert referred to the second stage in these terms: '*The enthusiasm with which Günther's ideas had been accepted produced hasty conclusions for which there was no biological basis... The consequence was often that unfounded racial pride threatened to separate the Germans*' (Weinert, 1941, 1943).

The rejection of Günther's theses is evident. For example, Erich Thieme repeats Hitler's guiding principle by adding: '*men who carry the qualities of heroism, willpower, readiness to sacrifice and faith, have played a firm role in deciding the fate of Germany, and will continue to do so even when they are not all tall, blond or blue-eyed*' (Thieme, 1936). As early as mid-1936 the *Nationalsozialistische Korrespondenz* stated categorically: '*By his deeds one can recognize the Nordic man, not by the length of his nose and the color of his eyes*'. The race is restored to its role as creator of Asian culture and the Mediterranean race is recognized as the creator of culture in the ancient Mediterranean. Almost all classical art recovers its 'Mediterranean' character (Eichenauer, 1934). In Baur, Fischer and Lenz's text '*Menschliche Erblichkeitslehre und Rassenhygiene*' the obvious fact was already stated that '*many of the men*

who are universally regarded as the greatest in history (e.g., Socrates, Michelangelo, Luther, Goethe, and Beethoven) were obviously of mixed race. Generally speaking, it is exceptional to find distinguished men exhibiting a pure racial type'.

The new theorists have an entirely new racial view: 'races are not distinguished by their characteristics; for the same characteristics can be found in different races... For example, a Mediterranean can be as brave as a Nordic, an Alpine as musical as a Dinaric, an Eastern Balto as skilled as a Nordic. On the other hand, not all the Mediterraneans are courageous, nor are all the Nordics. But when a Mediterranean is courageous, he is courageous in a Mediterranean 'form', as a Nordic would be courageous in a Nordic 'form' (Clauss, 1938).

This theoretical development is of the greatest doctrinal importance since an absolute standard from which to measure racial differences has been dispensed with. Germany has a Nordic Archetype: its art is Nordic and its literature, music, philosophy and institutions were inspired by Nordic ideals. Every German possesses this heritage of the original racial elements, now inextricably mixed in the German Nation among which the Nordic predominates. A people that characteristically treasures a heritage and ideal, a Mediterranean people a Mediterranean heritage and ideal, etc. This theoretical development would be the one that predominated until 1945 but always accompanied by minority tendencies that supported the superiority of the Nordic race.

In 1938 Clauss allows himself to ironize about the whole process of assigning certain mental traits to specific races as distinguishing characteristics: 'It is true that Nordic men are capable of making judgments. No one denies that. No one denies, for that matter, that Nordic men occasionally eat, drink, and sleep, it only seems doubtful that these characteristics distinguish them from men of other race' (Clauss, 1938).

Walter Gross, at the time a deputy in the Reichstag, a member of the Racial Policy Division created by Hess and an expert in racial politics, said these enlightening words: 'We appreciate the fact that those of another race are different from us... Whether that other race is 'better' or 'worse', it is not possible for us to judge it. This would require that we transcend our own racial limitations during the verdict and assume a superhuman, even divine, attitude alone from which an 'impersonal' verdict could be formed on the value or lack thereof of the many living forms of inexhaustible Nature' (Groß, 1939). This was written in 1939 and Gross was appointed head of the NSDAP Racial Policy Office (*Rassenpolitisches Amt der NSDAP*) in 1942, indicating that his theses enjoyed full official approval.

Also, in 1939 he witnessed the meeting of a Secret Italian-German Committee on Racial Affairs, one

of whose objectives was to avoid, in the respective racial propaganda, 'arguments that could hurt the friendly spirit between the two peoples'. Representing the Third Reich were Dr. Walter Gross and Dr. Frercks. On the Italian side, Dr. Guido Landra (former student of Eugen Fischer), Director of the Office of Racial Studies in the Ministry of Popular Culture and his deputy, Lino Businco, attended. The Italians insisted that the National Socialists remove from their propaganda the idea that certain Italian racial elements were not Aryan (in reference to the southern Mediterranean Italians). They were also upset by German statements that there was black blood among central and southern Italians. They also declared their annoyance at some (notoriously Güntherian) interpretations that all major Italians of the Renaissance period were Nordic. However, long before the advent of the Third Reich, Ludwig Woltmann had already suggested the same (Woltmann, 1905).

A year later Gross defined the official position of National Socialist Racial Theory as follows: 'A serious situation was generated by the fact that other persons and states, because of the German laws of race, feel attacked and defamed... For example, the whole world of the Far East remained for a long time under the impression that the Germans had designated them as non-Aryans and, as non-Aryans, an inferior scoundrel; that the Germans have designated them as second-class humanity; and that the Germans imagine themselves to be the only bearers of culture... What can we say to those who see in German racism a fundamental defamation of men of other races? We can do no more than patiently and with conviction repeat that German racism does not evaluate or despise other racial groups. It only recognizes, scientifically, that there are differences. We have often been disturbed by indiscretion or even stupidity in our own land when, after having carefully made it clear to one person or another that we respect and honor his racial qualities, some fool manufactures his own ideas about race and declares that the same person is racially inferior and that he is somewhere under the cow or the ass. and that their characteristics were degraded or impure and God knows what else! Such idiotic assertions were rejected and offended, not only foreign peoples in distant parts of the world, but even our own neighbors in Europe, often even friends of National Socialist Germany united with us historically and in destiny". But crossbreeding with other non-Nordic races remains an official prohibition throughout the period we have analyzed and all race theorists shared it. It should be noted that these words did not apply to three races: Gypsies, Jews, and Slavs. In the case of the Slavs, it does not seem that any racial theorist even attempted at this stage or in the previous ones, to change the status of the Slavs. This is probably due to historical reasons (the millennium of struggles between Germans and Poles) and because in Mein Kampf the description of the peoples to the east of the Reich was not very positive.

7. Towards a pan-European racial theory.

At the moment it is not possible for us to assign an exact date to the beginning of this stage. It is only possible to detect the appearance of some of its manifestations during the war. In its beginnings, National Socialism considered the war in the East as a 'race war' so the treatment given to these populations was simply brutal.

That same year the cross with other breeds is still the subject of clear warnings. This is what Alfred Pudelko, a prominent educator in the Third Reich and Alfred Rosenberg's man, warns: *'The mixing of different races is undesirable from every point of view... Keeping our own racial powers healthy and pure through eugenics and genetics is a premise of dominating space...* (this is a reference to the territories to the east of the Reich). *Using alien racial forces for our purposes is dangerous. They require careful direction and supervision. Employing people of our blood in foreign territories and among other peoples will very easily lead to the destruction of the people'* (Pudelko, 1939). This idea was still held in 1941 by other organs of the NSDAP such as the SS: *'The dominant principle to be applied is not to introduce into the body of the German people any drop of foreign blood that could decompose and damage its uniform cohesion, and not to cede any drop of precious German blood to any foreign people'* (Greifelt, 1941). In 1943, Prof. Dr. Karl Metzger (Technische Hochschule, Dresden) recalls that *'Racial Science is not a National Socialist invention, but an internationally recognized science.... Breeds originate as a result of selecting crosses naturally or artificially. For this purpose, the breeder makes use of the means of rigid selection, isolation and inconsiderate extinction of all offspring that do not meet the requirements of breeding'* (NSDAP-Gau-Kärnten, 1943). This reminder of the international character of racial science is something that many would like to forget.

Let us accept, following Norling, that between 1940 and 1942 the imperialist or Greater German stage was the prevailing one among most of the leadership (Norling, 2001). The adoption of this model allows us to define an 'imperialist' group whose representatives are distributed in the Party, the Wehrmacht (the high officers of the Wehrmacht constituted, throughout the National Socialist period, an eminently reactionary and elitist caste. Only after the attempt of July 20, 1944, against Hitler could the Wehrmacht be definitively purged and the National Socialist salute established in it) and the SS. In the light of subsequent events, it could be said that this group was absolutely in the majority and had no known opponents (Black, 1992; Förster, 1988; Housden, 2001).

The war in the East, in its first stage, began with the occupation of Poland and its division with the Soviet Union. The acquisition of space in the East opened the door to several problems: the deportation of Jews to the General Government, the treatment to be given to the populations of the occupied territories, and the recovery

of the territories that Germany had lost in World War I. In the case of Poland, the Führer considered that it was an artificial creation of the Treaty of Versailles and therefore should disappear from the map. Poles were expelled from the areas incorporated into the Reich into the General Government and German settlers from the Baltic and Black Sea were installed to Germanize the territories.

Otto Hofmann, head of the SS Main Office of Race and Resettlement (RuSHA) was the one who played a predominant role between 1940 and 1943 in the various Germanization policies implemented in Poland. Hofmann joined the SS in 1931, reaching the rank of Lieutenant General (SS-Obergruppenführer). Head of the Main Office of Race and Resettlement (RuSHA) between 1937 and 1943. In 1943 he was transferred to Stuttgart as Chief of the SS and Police of South-West Germany. He died in 1982.

The consideration of Poles as an inferior race, placed on the scale above Jews and Gypsies, led to policies of elimination of political, intellectual and religious leadership (the same as the Soviets did in their part of occupied Poland). This indicates that, in practice, there is an absolute predominance of the revanchist sectors (of the First World War) and of racial theorists who maintain the absolute inferiority of the Poles.

In the Reich-occupied zone the population was divided into four categories. At the top of the social structure were the *Reichsdeutsche*, the pre-war German citizens. Then there were four categories of the so-called 'ethnic Germans' (*Volksdeutsche*). Then came the minorities of Belarusians and Ukrainians, who enjoyed a certain autonomy and privileges. Then came the Poles. At the lowest point of this structure were Jews and gypsies.

The exception was those who were considered fit to be Germanized and who constituted about 3% of the population of the General Government (in the case of the Czechs, 50% of the population was considered suitable to be Germanized). This second process of Germanization was conducted by the SS which, according to phenotype criteria, kidnapped a still not well determined but large enough number of Polish children to give them up for adoption to German families (assimilation). This task fell to Himmler in his capacity as Reich Commissar for the Strengthening of Germanism (*Reichskommissar fuer die Festigung des deutschen Volksturms*, RKFDV), a position he had held since October 1939. This treatment of the Polish population will be maintained until the end of the war.

However, this policy of Germanization is not an original creation of the SS. A group of extremely capable academics connected to the Institute on Germans Abroad (Deutsches Auslandsinstitut) in Stuttgart, a group that included, among others, Dr. Heinz Kloss (linguist and

specialist in the sociology of language, concerned with the mixing of races and the dilution of the German population in the United States by interracial marriages), Dr. Hans-Joachim Beyer (anthropologist and member of the SS) and Dr. Otto Albrecht Isbert published a newspaper entitled *Volksforschung* (initially called 'Investigation concerning the German people abroad') long before the war which concerned the affairs of Germans living outside the borders of the Reich. Another group, concentrated in the Institute for Border and Foreign Studies, headed by Prof. Dr. Karl Christian von Loesch, and which included scholars such as Prof. Dr. Max Hildebert Boehm, specialized in the rights of German minorities abroad and took it upon itself to justify every demand and territorial acquisition made by Germany.

At the same time, the formal birth of the Waffen SS took place in 1940 (Armed SS or Armed Elite Guards). Himmler, in a speech to the Wehrmacht in 1937, had promised to limit their number. However, the demands of the war and the need to talk on an equal footing with German generals helped to modify that original commitment. It is highly probable that Himmler's thought was influenced by Walter Darré's work on the Nordic peasant aristocracy (Darré, 1929, 1930, 1994) Note that many prominent National Socialists were born outside Germany. Walter Darré was born in Buenos Aires, Argentina. Rudolf Hess was born in Alexandria, Egypt. Alfred Rosenberg was born in Reval, Estonia. Peter Hansen, father of the Waffen SS Field Artillery, was born in Santiago, Chile. Himmler noticed, probably after Denmark and Norway were occupied (April 1940), that this Nordic aristocracy did not necessarily have to be German, since the Germanic (Nordic) 'types' could be found in many places. This change of thinking was reflected in the speech of September 9, 1940, addressed to the officers of the 'SS-Leibstandarte Adolf Hitler' in Metz (occupied France): 'We must draw all the Nordic blood of the world to ourselves and deprive our adversaries of it'. In October 1940 Himmler gave the name *Viking* to his new SS division. This process of growth of the Waffen SS stops here for the time being.

Stricto sensu, Darré's plans for the creation of a New agrarian order failed to the full extent. Darré planned to repopulate the East with Nordified German peasants but the Himmlerian policy of Germanization prevailed. One possible reason for this could lie in the need to increase the German population rapidly due to the extent of the territories to be colonized. In the Reich itself, his policy of emphasizing the peasant population clashed with the idea of Saarpfalz's powerful Gauleiter, Josef Bürckel, who advocated a settlement policy that would unite urban and rural workers.

The offensive against the Soviet Union further accentuates the character of the 'race war' that National Socialism imprinted on military operations in the East.

Himmler, speaking to men of the Waffen SS only three weeks before this offensive, tells them: '*This is an ideological battle and a race struggle. Here is a world as we conceive it – beautiful, decent, socially equal, and full of culture; this is what our Germany is. On the other side there is a population of 180,000,000, a mixture of races, whose very names are unpronounceable, and whose constitution is such that one can liquidate them without mercy or compassion. When you fight there in the East, you will be continuing the same struggle against the same sub-humanity, the same inferior races, which at one time appeared under the name of Huns, at another time of Magyars, at another time of Tartars, and still at another time under the name of Genghis Khan and the Mongols. Today they appear as Russians under the political banner of Bolshevism*'. There is already sufficient historical evidence to prove that Stalin intended to make his own 'march to the West' (Raack, 1992). But not all peoples to the East of the Reich were considered 'inferior'. The Führer himself refers in these harsh terms to the populations of the East: '*Had it not been for other peoples, beginning with the Vikings, who had imported some rudiments of organization among the Russians, the Russians would still live like rabbits. One cannot change rabbits into bees or ants. These insects have the ability to live in a state of society, but rabbits do not*' (Hitler & Bormann, 2000) (17/09/1941 and night from 17 to 18). The territory of the USSR, Ukraine and the Baltic countries included was destined to be transformed into a gigantic space to colonize (HTT, Pp.34-35).

In accordance with these policies and doctrine, the Wehrmacht issued on March 13, 1941, Order No. 21 on the Jurisdiction of the Military, SS and Police Forces during Barbarossa. This Order is signed by Marshal Keitel. On September 16, 1941, Keitel signed a secret Order concerning the ruthless suppression of any resistance in the occupied USSR (this is the Order in which it is suggested that, for every German soldier killed, between 50 and 100 communists should be executed. There is another Order for the immediate execution of any captured Bolshevik Political Commissar). From the reading of these and other orders it can be deduced that in the future Reich Commissariats of Ostland and Ukraine, when there was a change in the National Socialist racial vision of part of the Slavic population, the efforts to capture it were doomed to failure from the beginning. Logic suggests that repressive activities (anti-guerrilla operations, Einsatzgruppen action, etc.) behind the battlefront (the area under SS control), conducted according to the instructions of Marshal Keitel and the instructions of Reichsführer SS Himmler, are more likely to be the cause of such failure. If we consider that in many regions of the USSR the Germans were received as liberators (e.g., in Ukraine), the damage caused by these decrees was enormous and irreparable.

This policy of 'special treatment' is evidenced when we see that eminently Slavic countries, such as Croatia, Slovenia, Macedonia, Montenegro and Bulgaria, in which such racial policies were not applied, fought alongside the Third Reich.

Analysis of the Table Talks shows that the orthodox or hard line had its critics. In May 1942 Gauleiter Foster interrupted the Führer in one of the after-dinner conversations (HTT, 12/05/1942) to make some remarks that deserve to be quoted: *'In Foster's opinion, if any Pole wished to acquire German nationality, the decision should depend on the general impression the candidate gave. Even in cases where it was not possible to trace the individual's background exactly, there were nevertheless certain ethnic characteristics which, taken in conjunction with character and standard of intelligence, were a sure guide. According to Foster, it seems that Prof. Hans Günther, a specialist in these matters, was correct when he stated after a ten-day tour of the province of Danzig that four-fifths of the Poles living in the northern part of that province could be Germanized. When you are called upon to make decisions you must not forget, Foster added, that real life is stronger than theory, and that therefore you should Germanize where possible'*. Foster's assertion about the preeminence of reality over theory is a statement of a strong tone for the place where it was uttered and even more so referring to the Poles. It is likely that it had a specific recipient among the attendees that day. Foster goes on to suggest that garrisons be established in the southern and southeastern parts of the province in order to 'resuscitate' the population and only then examine the possibilities of Germanization. The recipient of the phrase seems to have been Martin Bormann since the transcript says that *'the views of Gauleiter Foster met with strong opposition, especially from Reichsleiter Bormann. The latter admitted the necessarily empirical character of the decisions to be taken but maintained that, as for the Poles, care had to be taken not to Germanize them on too large a scale, for fear that they might inoculate the German population with too strong a dose of their blood'*. If we consider what has been said above about the Führer's appraisals of the Poles, Foster must have felt too confident to make that suggestion. Albert Foster was Gauleiter of Danzig from 1930 and its Governor from 1939 (Gauleiter, Reichsstatthalter and Reichsverteidigungskommissar Danzig-Westpreussen). Also, he was General of the SS.

In November 1942, Dr. Lüdemann informed the Ministry of Propaganda from Kraków of the intention to Germanize the elite of the Ukrainian people and some groups of Poles. Months earlier Hitler had commented on the Germanic origin of part of the Ukrainian population and his willingness to assimilate and bring to the Reich the best among them to introduce a welcome strain into the breed (HTT, 06/08/1942, noon).

It is therefore possible to suppose that around March 1942 the influence of the imperialist sectors began to diminish to the benefit of the pan-European sectors due, and in this there can be no doubt, to the military courage shown by the units of the Waffen SS, which already had German and Germanic elements. Norling attributes this phenomenon to an increase in Himmler's influence with the Führer. We think that it was the appreciation of the courage of the Waffen SS, together with the Führer's modification of its thinking towards the Slavic peoples, that triggered the expansion of the Waffen SS. Without this change of thought, undoubtedly transmitted to the highest spheres of the Party, the enormous pan-European and even extra-European expansion of the Waffen SS, which was conducted with the express authorization of the Fuehrer, would not have been possible. From a formation initially composed solely and exclusively of Germans of the 'Nordic' phenotype (a requirement that was maintained in German units due to the imperative of searching for the Nordic ideal), the Waffen SS evolved to become the first multicultural European Army and the most cosmopolitan to date. Let us remember that its volunteers came from territories as diverse as Albania, Armenia, Azerbaijan, Belgium, Bosnia, Great Britain and British Dominions (*Britisches Freikorps*), Bulgaria, Belarus, Croatia, Denmark, Estonia, France, Finland (*Finnisches Freiwilligen Bataillon*), Georgia, Hungary, India, Italy, Latvia, Liechtenstein, Holland, North Caucasus, Norway, Romania, Russia, Serbia, Slovakia, Slovenia, Spain, Sudetenland, Sweden, Switzerland, Turkestan and Ukraine. The expansion process began in 1942 with the creation of the 7th SS (*Prinz Eugen* composed of ethnic Germans from the Balkans), 8th (*Florian Geyer*), 9th (*Hohenstaufen*) and 10th (*Fruntsberg*) Waffen SS Divisions (all composed of Germans). The 11th SS Division (*Nordland*, 1943) is composed of Germans, Danes, Finns, French, Dutch, Norwegians, Hungarians and Romanians. The Fifth SS Panzer Division Viking (final name acquired in February 1944) was initially composed of the regiments Germania (transferred from the Das Reich Division), Nordland and Westland, with volunteers from Holland, Finland, Denmark and Norway. Prior to this, the First SS Panzer Division Leibstandarte SS Adolf Hitler (final name received on 22/10/1943), the Second SS Panzer Division Das Reich (22/10/1943), the Third SS Panzer Division Totenkopf (22/11/1943) and the Fourth Division of SS Grenadiers (September 1943) were formed.

This is the point at which the Waffen SS begins to welcome non-Nordic elements into its ranks and can be seen as the practical application of the change in National Socialist racial thought and the final triumph of the pan-Europeanist thesis. The process is accelerated with the incorporation of Croats and Bosnian Muslims in the 13th *Handschar* Division, Ukrainians in the 14th Division, Latvians in the 15th and 19th Divisions and so on. We find also Estonians in the 20th Division, Albanians in the 21st Division, Croats in the 23rd

Division, Italians, Slovenians, Croats, Serbs and Ukrainians in the 24th Division, Hungarians in the 25th and 26th Divisions, Flemish in the 27th Division, Walloons in the 28th Division, Russians in the 29th and 30th Divisions, Italians in the 29th (after the Russians were integrated into General Vlasov's army), French in the 33rd Division, Dutch in the 34th Division and Germans, Russians, Ukrainians and Belarusians in the 36th Division. This apart from the several units that did not have the rank of Division (Agte, 2006; Baxter, 2023; Böhler & Gerwarth, 2016; Larsson, 2014; Meyer, 2020; Walther, 1990; Williamson & Andrew, 2003; Wilm & Michaelis, 2017; Yerger, 1997, 1999).

This does not prevent the continued appearance of texts of the SS that remain in the 'orthodox' line with respect to the Germans: *'The Nordic race defines the character of the German people constituting the majority (50-60%). Almost every German is a carrier of Nordic blood which at some time and place entered their ancestors'* (SS, 1943).

The German assault on the East produced many scholarly studies of ethnic conditions in Slavic countries and of Germany's contribution to the development of those areas. In 1943 an important book concerning assimilation appeared: in it there are works on, for example, *'Croatian immigration in the Reich'*, *'Psychological problems of repopulation'*, *'Foundations of Scottish nationalism'*, etc. (von Loesch, 1943).

In 1943, in the preface to the book *'National Socialist Policies towards Foreign Peoples'*, written for the Army, Walter Gross refers to the Eastern territories incorporated into the Reich: *'such an enormous territorial gain, however, places before the leadership of the state and the people enormous tasks that must be undertaken with the greatest circumspection and good planning, if we want to guarantee an organic absorption of the new territories into the Motherland. The same National Socialist State which, in its reorganization of the East and its policy, not only has to consider the frontier landmarks, the structure of the country, the industrial and economic conditions, but also, because of racial consciousness, has to pay attention in the first place to the human lineage of this space, is confronted with problems that are not to be solved in the old ways'*. Gross recalls that before Racial Science appeared, conquests were of a different nature: *'The ancient wars ended in the conquering state appropriating the area of the conquered people, minor or major, and simultaneously converting the residents into its own citizens. Whether or not that people were able to fit into their own people according to their extractive origin, according to their social substance, was not considered due to ignorance of the essence of racial processes.... History avenged, frequently and very bitterly, this serious lack of vision since the momentary gain of space and people offered a fertile soil for subsequent phenomena of decomposition and dissolution...'* It is

important to note that Dr. Gross maintains a strictly racialist language, refraining from judgments about superiority or inferiority of races, in accordance with his previous speeches (Leuschner, 1943).

Leuchner himself informs the reader that: *'A National Socialist policy concerning foreign peoples, while recognizing all the exigencies of economics, must regard as its supreme principle to do nothing and to abstain from anything that may weaken or diminish the biological stock of a people'*. This can already be interpreted as a step towards respect for the biological integrity of the peoples of Europe, especially those of the East. In that same text, Leuchner carefully defines the concepts to which the biological and social sciences had arrived: 'belonging to foreign peoples', 'related in kind', 'of similar stock', 'of non-similar stock', 'of German blood', 'of German stock', 'of the German people', 'of mixed marriage', 'assimilation' and 'insertion'. This last concept, difficult to translate into Spanish, refers to growing mentally and psychically in another people, being completely absorbed by the new people. A classic example of this concept is that of the Huguenots, who emigrated from France to Prussia, the Netherlands, etc. Two new concepts appear, for the first time, in this text: 'fit for insertion' and 'worthy of insertion', which are explained as follows: *'The decision of which member of the foreign people should be admitted into the bloodstream of the German people is dependent on his ability to reintegrate. This decision depends in the first place on which people it comes from, since it may be from a similar stock, from an alien stock, or from a foreign race. With respect to the members of peoples of similar stock, the insertion in general is to be approved; with peoples of alien origins, the insertion can be approved in exceptional cases provided that the individual does not possess traces of foreign races (Jews, Negroids, Asians, etc.). With regard to foreign races, insertion must be rejected on principle. Establishing the ability to insert is not enough to deliver a judgment and there is a need for complementary evidence that is no less important. We know that the individuals of each people, despite their great racial similarity, are still very different in their mental capacities, character, achievements, etc. Unfortunately, this point of view is not often taken into consideration when discussing matters of Germanization... We have to make the demand that every member of a foreign people who is considered for Germanization must not only be insertable but worthy of insertion. By his achievement and character, he must promise to become the type of a worthy German man'*. Lithuanians were the first candidates for Germanization as they were related in species and close in culture (Die rassische Zusammensetzung des Letten und ihre Beeinflussung die Deutschen. Secret memorandum from Dr. Wilhelm Lenz of the University of Posen, October 1941).

In 1944 a text appears which, on page 77, reveals the pan-Europeanism towards which the Race

Theory had evolved: 'People who on the basis of their character swear their allegiance to us, then prove that they possess Nordic qualities even if externally they do not correspond completely to the Nordic ideal. The pledge of allegiance to the Reich by a European (non-German) volunteer is therefore not only a political factor but is also the expression of a biological link' (NSDAP. SS. Main office. Curriculum for ideological education in the SS and police. Compiled and published by the SS Main Office. Berlin, 1944).

Reichsfuehrer SS Headquarters also publishes a work by Dr. Ludwig Eckstein. In it, the specialist analyzes the remnants of Nordicism bought at such a high price a decade ago and concludes as follows: 'While we support our own race, fighting if necessary against other races to protect their right to existence, we must not overlook the fact that almost all races display something in them that is legitimately and biologically decided and therefore beautiful, natural and valuable... Each breed carries first of all the measure of value in itself. When we understand this, then we will not breed feelings of inferiority in others, a consequence which hitherto existing theories of race have all too often achieved' (Eckstein, 1943?).

Artur Silgailis, Chief of Staff of the General Inspectorate of the Latvian SS Legion and a colonel in the Waffen SS, visited Himmler at the end of January 1944. In his memoirs Silgailis shows us the degree of pan-Europeanism towards which the thinking of the Reichsfuehrer SS had evolved (Silgailis, 1986). Himmler listed those nations he saw as belonging to the Germanic family of nations, which were: Germans, Dutch, Flemish, Anglo-Saxons, Scandinavians, and Balts. 'Combining all those nations into one big family is the most important task at the moment. This unification must take place under the principle of equality and at the same time must ensure the identity of each nation and its economic independence, of course, adjusting the latter to the interest of the entire German living space. It is natural that in this process the German nation, as the largest and strongest, should assume the leading role. Subsequently, after the unification due to the principle of equality, which will dominate, all the German nations will lead. The best example in this regard is present-day Germany (Grossdeutschland) which consists of many German nations but none of them leads – they all do. After the unification of all the Germanic nations into one family, this family, being the strongest and endowed with the greatest vitality, must take up the mission of including in the family all the Roman nations whose living space is favored by a milder climate, and then they do not have to fight as hard as the Germanic nations which are exposed to the north and suffer from a more severe climate. These conditions, in turn, have made the Roman nations less persevering in their struggle for existence than the Germans. I am convinced that, after unification, the Roman nations will be as capable of persevering as the Germans. This extended family of the white race will then

have the mission of including the Slavic nations in the family since they too are white". The Waffen SS is cited as an example by Himmler: 'Today the Waffen SS is leading in this regard because its organization is based on the principle of equality. The Waffen SS includes not only Germans, Romans and Slavs, but even Islamic units; and at the same time, it has proved that each united has maintained its national identity while fighting in close union. It is therefore of great importance that every officer of the Waffen SS should have the feeling of being equal to officers of other nationalities.... It is important that every German officer of the Waffen SS obeys the order of an officer of another nationality, just as the officer of another nationality obeys the order of the German officer. This can only be obtained by a common Military College'. This common Military College was already a reality in 1943: it corresponded to the SS Officer School located in Bad Toelz, Bavaria. In two years it produced more than 1,000 officers from 12 countries (excluding Germany) (Landwehr, 1981).

A reflection of the final triumph of the pan-European thesis is synthesized by these two examples. García-Valdajos was born in 1918. At the end of 1942 he enlisted in the Blue Division (Spanish volunteers for the fight in the USSR) where he remained until March 1944. At the end of 1944 he joined the Volunteer Grenadier Division Wallonia of the Waffen SS under the command of the Belgian Leon Degrelle. In February 1945, the then first lieutenant of the SS, the Spaniard Rufino Luis García-Valdajos, applied to the Central Office of Race and Resettlement of the SS for authorization to marry a German lady, Ursula Jutta-Maria Turcke, living in Berlin. After verifying that neither he nor his girlfriend had Jewish ancestry, the authorization was granted.

This would have been unthinkable a decade earlier. On May 2, 1945, Heinrich Himmler appointed Belgian Leon Degrelle, commander of the Wallonia Division, as General of the Waffen SS. The time when Degrelle had clashed with Himmler, regarding the incorporation of the Walloon Legion into the Waffen SS, until he obtained what he asked for: his own command, to preserve his language and to continue with his own national flags. Hitler had said of this brilliant soldier and leader of his people that, if he had had a son, he would have wanted him to be like him. Hitler recognized him as Volksführer, that is, 'leader of the people'.

Since this fourth stage of National Socialist Racial Theory was interrupted in 1945, it is very difficult to predict what its end would have been. As we have seen, at this stage there are several parallel and sometimes contradictory processes: the Europeanization of the Waffen SS, the realization that the Slavic and Roman peoples had to be integrated as equals, successful and unsuccessful policies of Germanization, disagreements regarding the Poles, etc.

Finally, a map was created by the pan-European clan of the SS, finally triumphant, in which the idea of real and effective articulation of the European peoples was started, on the basis of an ethnic-federal concept, in which each of them, equal in rights, built the longed-for European unity (Saint-Loup, 1975). The identity of all nations (regions or ethnic communities) is therefore recognized, and not only those of some of them.

We have seen throughout these pages how National Socialist racial theory evolved over time towards two important points. The first is that he ended up understanding that the measure of the value of races is not against an absolute archetype but that each of them carries within itself its own scale of measurement. For this reason, he discarded the concept of inferior or superior races. And the second is that National Socialist racial thought eventually evolved into a pan-European stance, in which German, Roman (Mediterranean) and Slavic racial families would form a single family with its own living space in an Ethnic-Federal Europe.

8. The study of the Jew

This chapter addresses the concept known in National Socialism as 'the Jewish question' or 'the Jewish problem', a particularly challenging topic to discuss. A comprehensive review of multilingual literature reveals an interesting pattern: while this 'issue' is frequently referenced, few sources provide a clear definition or explanation. Therefore, it seems appropriate to begin by precisely defining this concept from the National Socialist perspective. To understand this viewpoint fully, we must examine it through the lens of National Socialist ideology, which posits that both Bolshevism and modern capitalism are fundamentally Jewish in nature. Furthermore, National Socialism accuses Jews of practicing social parasitism and of assimilating into their host countries through the adoption of Western names, surnames, and cultural behaviors. The ideology also claims that Jews were disproportionately represented in various sectors of German society. In 1934, a detailed statistical report was published purporting to document this alleged overrepresentation (Schulz & Frercks, 1934). The theory alleging Jewish ambitions for global domination through control of international finance emerged in the 19th century. Jean Boissel, leader of the Front Franc in France, advanced these accusations in 1938, claiming that Jews sought world dominance by undermining non-Jewish populations through various means: manipulating commercial networks, appropriating employment opportunities, and violating competitive business practices (Winock, 2004). The Nazi claim that modern capitalism, particularly international speculative finance (often termed 'international Jewry'), was fundamentally Jewish in nature did not originate with National Socialism. This assertion had already appeared in numerous texts published during the second half of the nineteenth century. These sources frequently cited the Rothschild family's multinational banking network as the archetypal example of this alleged

phenomenon (anyone who wants to save time reading can find the Nazi point of view in the film *The Eternal Jew*, *Der Ewige Jude*. Banned in many countries, it is available in the US, on the Internet and via P2P). The only purely academic text on Jews and modern capitalism is that of Werner Sombart (the 1997 edition of this book is fascinating. It contains a 125-page Introduction, which is not written by Sombart, intended to try to prove that the content of the text is false. Sombart died in 1941 but the term 'National Socialism' could not be missing from the Introduction. A good book to read, Introduction included) (Sombart & Klausner, 1982, 2001). It is worth noting that there is one country with a very long tradition of anti-Jewish publications: the United States. USA. The best example is Henry Ford's *The International Jew* (the one of the Ford Motor Co.). This literature is full of historical data and analysis but it must be examined with great care because several of these works contain nonsense (Hitchcock, 2007; Mullins, 1985). Historical documents also reference October 29, 1929, the day of the New York Stock Exchange collapse that precipitated a global economic crisis. According to these sources, Jewish communities in Europe allegedly leveraged their connections in financial centers to capitalize on the crisis, acquiring assets at severely depressed prices through their international networks.

The characterization of Bolshevism (or Marxism) as a 'Jewish creation' ('Jewish Bolshevism') was predicated on the Jewish heritage of numerous prominent Marxist figures, with Friedrich Engels notably cited as the sole exception. These figures included: Mordecai Levy (Karl Marx), Lenin (hereditary nobleman, descendant of Jews, Swedes and Kalmyks), Lev or Leon Bronstein (Trotsky), Róza Luksemburg (Rosa Luxemburg), Karl Liebknecht, the high officials of the Republic, first Socialist and then Soviet, of Bavaria (Ernst Toller, Kurt Eisner, Gustav Landauer, Erich Mühsam, Eugen Leviné), Béla Kohn (Bela Kun, arrested in 1937 and executed), Ovsei-Gershon Aronovich Radomyslsky Apfelbaum (Grigory Zinoviev), Moisei Solomonovich Uritsky (Moisei Uritsky), Girsh Yankelovich Brilliant (Grigori Sokolnikov), Adolph Abramovich Joffe (Adolph Joffe), Leon Rozenfeld (Lev Kamenev), Maxim Wallach (Litvinov), Lazar Moiseyevich Kaganovich (Kaganovich, executed by Stalin), Leiba Lazarevich Feldbin (Aleksandr Orlov), Yakov Sverdlov (Solomon), Karl Radek (Sobelsohn), etc. A similar list was published by Robert Wilton, a correspondent for *The Times*, in 1920. He reported that in the Central Committee of the Bolshevik Party there were 9 Jews out of 12 members. In the Council of People's Commissars there were 17 Jews out of 22 members. In the Central Executive Committee there were 41 Jews out of 60 members. In the Moscow Extraordinary Commission there were 24 Jews out of 36 members. These data disappeared in the English translation. Wilton was ostracized by the press and died in poverty (Wilton, 1921). For more data see the Senate

address by Senator William H. King, of the state of Utah, January 22 and April 24, 1924, about Conditions in Russia. The Russian anarchist Mikhail Bakunin had already noted this overrepresentation: 'Marx is a Jew... many other fanatical supporters, for the most part also Jews'. 'I have said that the Jews of Eastern Europe are the sworn enemies of every truly popular revolution', etc.. Another thing is also true. Stalin had almost all Jews in office in the CP-USSR and the Soviet State shot during the Great Purges of 1936-1939 (during his attendance at the 1907 Social Democratic Congress in London, Alexinsky jokingly told Stalin: 'It would not be a bad idea if we Bolsheviks organized a pogrom within the Party'. Let us mention that, at the end of the period of Stalinist Terror, none of the old cadres of the Revolution who were Jewish were left alive). A quick tour of the Internet shows that the subject has already reached Wikipedia and other pages, so we leave it to the reader to venture into the network to form their own conviction (Wikipedia: 'Jewish Bolshevism', 'American Jews', 'List of Jewish American businesspeople', 'List of Jewish Nobel laureates' and many others. All of these pages are located on other Web sites). From the accusation of 'parasites' they immediately reveal the measures to combat them: legal separation between Jews and Germans, prohibition of interracial marriages, prohibition for Jews to exercise various types of professions and jobs, their external identification (the yellow star, which was not invented by the Nazis but by a Roman pope), their deportation to the East and their concentration in ghettos, some mass shootings in the East by the *Einsatzgruppen*, etc., etc.

There are two points about which very few people are informed. The first is the very friendly relations between the Nazis and the German Zionist Jews (Brenner, 2002). The other point is that, despite being Jewish as defined by the Nuremberg Laws, one could obtain a certificate of 'Aryanization'. This is the case of Luftwaffe Field Marshall Erhard Milch. Approximately 150,000 Jews fought for the Third Reich in World War II (Rigg, 2002).

The expenditure of many millions of Reichsmarks for the analysis of this phenomenon can only be explained by the interest that the NS assigned to this 'problem'.

To begin this short exposition, it must be clearly understood that the vast majority of the German intellectual and scientific elite (unless otherwise stated, the term German and the like do not include Jews) recognized Adolf Hitler and the NS as the guiding principles of Germany's renaissance (Knorr-Cetina, Strasser, & Zilian, 1975). This statement is so trivial that it is truly incomprehensible that, more than 70 years after the end of the war, the same fact is still presented as novel. Vow of allegiance of the Professors of the German Universities and High-Schools to Adolf Hitler and the National Socialist State was a document presented on

November 11, 1933, and signed by almost 900 academics, professors and some independent scholars. Prof. Dr. Eugen Fischer (scientist, professor of medicine, anthropology and eugenics and specialist in breed hygiene), Rector of the University of Berlin, will end his remarks with: '*The Leader, Greetings and Victory*'. Prof. Dr. Martin Heidegger in his own language will say: '*To know means for us: to have power over things and to be ready to act... The National Socialist revolution is not only the seizure of an already existing power in the state by another party large enough to do so, but this revolution means a complete revolution of our German existence... Heil Hitler!*'. Prof. Dr. Friedrich Neumann, Rector of the University of Göttingen (along with holding the position of Rector, Neumann joined the NSDAP), will say: '*We demand that each people, with a real and independent will to culture, be allowed to develop its own idea of race and its own way of life to the highest level of perfection*'. Other academics who expressed similar views were Prof. Dr. Arthur Golf, zoologist (University of Leipzig), Prof. Dr. Emanuel Hirsch (he translated Kierkegaard), theologian (University of Göttingen), Cons. Priv. Prof. Dr. Wilhelm Pinder ('*Art is the expression of race*'), art historian (University of Munich), Prof. Dr. Ferdinand Sauerbruch, surgeon (University of Berlin, he is the most important and influential surgeon of the first half of the twentieth century) and Prof. Dr. Friedrich Karl Schumann, theologian (University of Halle). This list continues to swell with a large number of academics: Geopoliticians (Prof. Dr. Karl Haushofer, University of Munich), defense scientists (Prof. Dr. Ewald Banse), jurists (Prof. Dr. Carl Schmitt, Prof. Dr. Victor Bruns, Dir. Institute of International and Foreign Law, Georg Dahm, Criminal Law in Kiel, Otto Koellreutter, Prof. of Public Law in Munich), scientists (Prof. Dr. Johannes Stark, Nobel Laureate, Prof. Dr. Philipp Lenard Nobel Laureate), philosophers (Max Wunder from the University of Tübingen, Erich Rothacker from the University of Bonn), linguists (Leo Weisgarber from the University of Rostock, Georg Gerullis from the University of Königsberg, Max Deutschbein from the University of Marburg), sociologists (Max Hildebert Boehm from the University of Jena, Hans Freyer of the University of Leipzig), psychologists (Erich Rudolf Jaensch of the University of Marburg), mathematicians (Dr. Theodor Vahlen of the University of Greifswald, the brilliant Ludwig Bieberbach, (Mehrtens, 1987)), etc. The widespread absence of discernible opposition among German intellectuals during the nascent phase of the National Socialist regime serves as compelling evidence of their tacit endorsement of the emergent political order. This acquiescence manifested prominently in scholarly discourse, as exemplified by Erich Rothacker's erudite analysis in 1934, which methodically examined the historiographical contributions of Hitler, Darré, and Rosenberg (Rothacker, Baeumler, & Schröter, 1971). Further corroboration of this intellectual alignment emerges in the work of Otto Hoetzsch, the distinguished scholar of Eastern European studies, who explicitly

attributed his renewed capacity to engage with 'Eastern question' scholarship to the national transformation of 1933 and its political architects (Hoetzsch, 1934). The 'problem of the East' was to place the Baltic peoples under the influence of German culture and to have militarily secure borders in the East. The profound institutional alignment with National Socialist ideology manifested notably through the actions of Hans Neumann, the eminent historian of art and cultural studies, who publicly endorsed the bibliographical purge conducted in Bonn's central plaza on May 10, 1933. Upon his elevation to the rectorship of the University of Bonn in 1934, Neumann's inaugural address culminated in an effusive encomium to the figure '*of the beloved name.... the most intrepid, the most irreproachable of all and therefore our Führer*'. Within his scholarly domain, Neumann endeavored to retroactively identify manifestations of the 'Führer Principle' within medieval sociopolitical structures. By 1936, following the systematic expulsion of approximately 1,400 academics on racial or political grounds, with politically motivated dismissals representing a notably marginal proportion, the regime declared its university reorganization initiative complete (Hartshorne, 1937). The ideological penetration of academic institutions was further evidenced by 1940, when nearly fifty percent of philosophy faculty held active membership in the NSDAP.

The systematic institutionalization of scholarly anti-Judaism emerged post-1933 through a convergence of NSDAP hierarchical patronage and academic initiatives, manifesting in an extensive network of specialized research institutes, governmental bodies, and university-affiliated programs. German intellectuals demonstrated particular methodological predisposition and scholarly capability in addressing what they termed 'the Jewish question' within their respective disciplinary frameworks. A paradigmatic figure in this academic reorientation was Professor Dr. Karl Alexander von Müller (1882-1964), who, as Chair of History at the University of Munich, produced significant scholarly works between 1923 and 1949 while simultaneously serving as editor-in-chief of the prestigious *Historische Zeitschrift* (1933-1945). His concurrent tenure as President of the Bavarian Academy of Sciences further exemplifies the integration of anti-Judaic scholarship into mainstream academic institutions (as documented by Charles E. Weber, Editorial Board member, *Journal of Historical Review*).

The University of Tübingen established itself as the vanguard institution in the formalization of scholarly inquiry into what was contemporaneously designated as 'the Jewish question'. This academic systematization proliferated through the establishment of endowed professorships, substantial research funding allocations, and the emergence of specialized scholars dedicated to this field of study. By the early 1940s, curricula examining Jewish studies or the 'Jewish question' had

been comprehensively integrated into the academic programs of numerous preeminent German-speaking universities, including those in Berlin, Graz, Halle, Heidelberg, Jena, Munich, Münster, Marburg, and Vienna. The period spanning 1939 to 1942 witnessed the completion of more than thirty doctoral dissertations focused on various dimensions of Jewish studies. The methodological transformation from rudimentary anti-Judaism (whether religiously or economically oriented) toward purportedly scientific investigation of the Jewish question achieved such magnitude that in 1937, during the revision of a historical anti-Jewish publication, Professor Dr. Karl Georg Kuhn of the University of Tübingen observed: '*This is not the right way: to take a translation made a hundred years ago by a converted Jew, give it a fervently anti-Semitic title, as well as a no less fervent anti-Semitic introduction, and think that by publishing this you have served National Socialism. On the contrary, our science in the new Germany... is being discredited by such a procedure. We can't work... on the Jewish question only by taking and giving a new façade to the old material that has been created from quite different philosophical views; we must start from the sources and approach the problems in a new way*' (K.G. Kuhn. *Historische Zeitschrift*, 156, 315 (1937)). This is the culmination of a process that began in the first days after National Socialism came to power. In 1933 Dr. Gerhard Kittel, professor of theology at the University of Tübingen, had already said: '*Only those who completely master the Jewish question are qualified to make it a subject of public pronouncements*' (see, for example, Hitler's letter of 1919 and the speeches of August 13, 1920 and September 8, 1921 in Munich, also (Kittel, 1933)). Kittel is also aware of the procedures for solving the Jewish question: '*The extirpation of Jewry by violence is unworthy of serious discussion: if the systems of the Spanish Inquisition and the Russian pogroms did not do so, it will certainly be impossible to carry it out in the 20th century*'. It should be mentioned that somewhat crude anti-Judaism continued to be maintained through, for example, publications such as *Der Stürmer*.

The institutionalization of academic frameworks dedicated to the systematic examination of what was termed the Jewish question emerged with remarkable celerity. The establishment of the 'Reich Institute for the History of New Germany' (Institut für Geschichte des neuen Deutschlands) on October 19, 1935, under the aegis of Rudolf Hess and Alfred Rosenberg, with historian Walter Frank appointed as its director, represents a paradigmatic example of this academic transformation. Frank explicitly characterized the institution's orientation as militantly National Socialist in nature. The Institute's subsequent trajectory was marked by substantial fiscal expansion, evidenced by a sixfold increase in its budgetary allocation within the following year. Among its scholarly output, the *Forschungen zur Judenfrage* emerged as the most prominent and influential collection of published research (*Studies on the Jewish Problem*, its first six

volumes were published by the Hanseatische Verlagsanstalt in Hamburg between 1937 and 1941. They can be found on the Internet). The almost fifty articles that appear there show the thought of the most brilliant minds of that time: anthropologists, demographers, genealogists, geneticists, historians, lawyers, writers, musicologists, philosophers and theologians. Several of these articles were exhibited as lectures at meetings of the *'Reichsinstitut für die Geschichte des neuen Deutschland, Forschungsabteilung Judenfrage'* (National Institute for the History of New Germany, Division of Jewish Problem Research, RGD).

A pivotal convocation of senior officials transpired at the Reich Ministry of Science in October 1935, during which Frank articulated a significant institutional vision: *'... We do not want a dictatorship but we want leadership in the scientific life of our nation... In this process of forming an army, the Reichsinstitut... it is the first army corps'* (Frank, 2003). This strategic assembly culminated in the establishment of the Department for Research on the Jewish Question within the Reichsinstitut in the spring of 1936, marking a significant expansion of institutionalized scholarly inquiry. The Department's inaugural conference convened in Munich on November 13, 1936, representing the formal commencement of its academic activities. In attendance were the Fuehrer's Deputy, Hess, representatives of the Ministry of War (General von Reichenau), as well as nine Universities. The Rectors of the Universities of Erlangen, Heidelberg, Tübingen, Jena and Frankfurt-am-Main attended personally. The Universities of Berlin, Munich and Giessen, as well as the Schools of Technology of Munich and Dresden sent representatives. The Party's Office of Racial Policy sent Walter Gross. In his presentation, the historian Karl Alexander von Müller mentions that historical research does not participate in a mediate way in the struggle for power *'but can forge the weapons for these struggles'* (see *Historische Zeitschrift*: 155, 448-450, 1936-1937). For his part, Frank remarked that the Department was creating large-scale technical opportunities through the founding of the largest European Library on the 'Jewish question'.

The following academics were appointed members of the Department: Prof. Dr. Johannes Alt (University of Würzburg) for the history of literature, Prof. Dr. Hans Bogner (University of Freiburg) for ancient history, Managing Director Dr. Rudolf Buttmann (Munich) for library science, Prof. Dr. Hans Alfred Grunsky (University of Munich) for the History of Philosophy, Prof. Dr. Gerhard Kittel (University of Tübingen) for research in religion, Prof. Dr. Franz Koch (University of Berlin) for the history of literature, Dr. Karl Georg Kuhn (University of Tübingen) for Talmudic research, Prof. Dr. Philipp Lenard (University of Heidelberg) for natural sciences, Dr. Ottokar Lorenz for economic history, Prof. Dr. Herbert Meyer (University

of Göttingen) for legal history, Dr. Wilhelm Stapel (Hamburg) for the history of literature, Prof. Dr. Rudolf Tomaschek (Dresden School of Technology) for Natural Sciences, Prof. Dr. Max Wundt (Tübingen) for History of Philosophy, Dr. Wilhelm Ziegler (Senior Executive Officer in the Ministry of Propaganda) for political history. Division heads were also appointed for problems in Romance-speaking countries, Palestine, English-speaking countries, Eastern Europe, and Russia, as well as scholars who are experts in racial science and archives.

The second Conference of the Department took place at the University of Munich from 12 to 14 May 1937. In addition to the members of the Institute, among others, General Ritter von Epp (Federal Governor in Bavaria), Gauleiter Mutschmann (Reichsstatthalter in Saxony), Dr. Boepple (State Secretary in the Bavarian Ministry of Education) and various representatives of the State and the Party. It was a closed meeting with the active participation of science, the Movement and the State. The Department's investigative purview underwent significant expansion to encompass natural scientific methodologies, predicated on the theoretical postulation that Jewish historical trajectories could be comprehensively elucidated only through analysis of their peculiar racial amalgam. This paradigmatic shift necessitated the incorporation of hereditary biology specialists into the research framework. For this reason, the following specialists were integrated: Dr. Johannes Stark (Physikalische Technische Reichsanstalt) and Prof. Rudolf Menzel (President of the Deutsche Forschungsgemeinschaft) for natural sciences; Dr. Arthur Gütt (Ministerial Director at the Reich Ministry of Internal Affairs) and Dr. Friedrich Burgdörfer (Director at the Reich Statistics Office) for population research; Prof. Dr. Otmar Freiherr von Verschuer and Prof. Ludwig Schemann in charge of the fields of heredity and race. Dr. Grau summarizes this conference as follows: *'The course of this second lecture, in its articles, discussions, and private conversations, has shown that the various personal and academic relationships established here have brought to maturity many valuable contributions to the Jewish question, which together with others allow us to hope for a good picture of the Jewish question in all spheres of life'*. It should be noted that two men who were making history also participated in this Conference: Gauleiter Julius Streicher who spoke on *'My Political Struggle Against Jewry'*, and Colonel (r) Walther Nicolau who spoke on *'How the Chief of the Information Service of the Supreme Command in the World War Saw the Influence of the Jews during the World War'*. This participation is described as follows by Grau: *'for the first time leaders in active life speak within the framework of a scientific body... Colonel Walther Nicolai and Gauleiter Streicher have spoken on topics of recent decades, not on the basis of literary sources, but as people in leading positions who have experienced and participated in the formation of events'*. (see *Forschungen zur Judenfrage*, II, 7, 1937).

The Third Conference was held at the University of Munich from July 5 to 7, 1938. Already at this time Dr. Karl Georg Kuhn (University of Tübingen), an orientalist and Semitist, and Dr. Clemens August Hoberg (Munich), a historian and philosopher, already belonged to the Forschungsabteilung Judenfrage. Before the beginning of the first talk, Frank notes that the Reich has allocated the necessary money to build, at the Institute, a large Library of the 'Jewish question'. The confirmation will appear in the *Völkischer Beobachter* (Berlin edition, October 13, 1937): '*The Fuehrer's Deputy, Reich Minister Rudolf Hess, received the Director of the Department for Research on the Jewish Question, Reich Institute for the History of New Germany, and President of the Bavarian Academy of Sciences Dr. Karl Alexander von Müller and the Executive Director, Dr. Wilhelm Grau. They informed him about the research activities and the construction of the Library for the History of the Jewish Question. On this occasion the Fuehrer's Deputy was offered the first volume of the recently published Forschungen zur Judenfrage. He again expressed the active interest which he and the National Socialist Party have in the work of the Research Department*'. During this temporal juncture, Grau's participation in the Institute's scholarly activities underwent cessation, attributable to an amalgamation of personal and ideological factors, though the precise determinants remain subject to historical interpretation. Contemporaneously, Julius Streicher advocated for the intensification of direct engagement between historians and the broader national populace. The Fourth Annual Conference, convening in Munich from July 4 to 6, 1939, culminated in the publication of its presented scholarly contributions in the fourth volume of the *Forschungen zur Judenfrage*. Walter Frank, in the preface to the volume, tells us the following: '*The war imposed on the German nation by Western plutocracies has shown, more than any other event, that the strictly academic work of the investigation of the Jewish question constitutes one of the most solid contributions to the spiritual rearmament of our people and also to the enlightenment of the other nations of the world*'. The *Forschungen zur Judenfrage* series continued to appear until 1944 until it constituted nine volumes. Among those who contributed to them we can mention Julius Evola, Eugen Fischer, Walter Frank, Bolko Freiherr von Richtofen, Max Wundt and Otmar Freiherr von Verschuer.

Other senior members of the NSDAP lent their support to different institutions dedicated to the 'Jewish problem'. Minister Goebbels gave his full support to the *Institute for the Study of the Jewish Problem* in Berlin. Its Director was Eugen von Engel, who was soon replaced by an academician, Dr. Wilhelm Ziegler, senior official of the Ministry of Propaganda. The Ministry itself was in charge of providing funds (50,000 RM in 1938 and 60,000 RM in 1939), which were not spent in vain. At least seven books were published (some in more than one edition), dealing with topics as diverse as Jews and Bolshevism, Jews in Germany, etc. In 1937 this

Institute began to publish, sometimes weekly and sometimes twice a month, the newspaper entitled *Mitteilungen über die Judenfrage*, which was later changed to *Die Judenfrage in Politik, Recht, Kultur und Wirtschaft*. This newspaper would not appear until the end of 1943. Its first editor was Hans Georg Trurnit, co-author of an anti-Jewish treatise (Trurnit, 1939). A Library was created to collect all the material necessary for the fight against world Jewry (see *Zentralblatt für Bibliothekswesen*, 57, 67, 1940). At the end of 1939, the name of the Institute was changed to *Antisemitische Aktion* and later to *Antijüdische Aktion* (this last change was made so as not to affect relations with the Arab peoples). In 1943 a new organ of the Antijüdische Aktion appeared, the *Archiv für Judenfragen, Schriften zur geistigen Überwindung des Judentum*. Each issue consisted of 64 book-size pages and was edited by Friedrich Löffler. Löffler was the editor of *Hammer* (Leipzig), Germany's oldest anti-Jewish newspaper.

On April 15, 1939, Alfred Rosenberg founded the *Institut der NSDAP zur Erforschung der Judenfrage* (Institute of the National Socialist German Workers' Party for Research on the Jewish Question). The formal inauguration was in March 1941. Dr. Giselher Wirsing, a man from Rosenberg, had a predominant place in it. After a few wranglings between the Party hierarchy over the fate of the 40,000 volumes of the Hebrew and Judaic collections of the Frankfurt City Library, they were assigned to the Rosenberg Institute.

The Führer was extremely interested in creating an institution that would amaze the world. It would be known as the *Hohe Schule* (High School), which would constitute the central place for research, teaching and training. Rosenberg convinced Hitler that, although the Higher School was in the planning stage, branches (*Aussenstellen*) of this super institute could be created. As the first *Aussenstelle* of the *École Supérieure*, the 'Institute for Research on the Jewish Question' was established in Frankfurt-am-Main. Its final name was *Institute for Research on the Jewish Question, Branch of the Higher School of the NSDAP*. In 1942 Rosenberg commissioned the philosopher Baeumler with the task of planning a model university that would function according to strict parameters, a matter that did not prosper due to the war.

Its inauguration was celebrated with a Congress in Frankfurt that lasted from May 26 to 28, 1941. The attendees were numerous: Gauleiters Sprenger, Florian, Sauckel and Eggeling, Lieutenant-General Reinecke representing General Keitel (because of the Army's interest in the problems of the National Socialist Movement's worldview), senior representatives of the Reich Treasurer of the Party, the General Staff of the SA, Himmler, various Reich Ministers, Party Offices, and all-Party instructors. A large number of University Rectors and members of academic bodies also attended among which we can mention Eugen Fischer and Hans Günther.

The flags of the nine attending countries were unfurled. Among the foreigners in attendance were Vidkun Quisling (Norway), Attorney General Robert van Genechten (Netherlands), Anton Mussert (Netherlands), Professors Alexander Cuza and Georg Cuza (representatives of the Romanian government), Secretary of State Alajos Kovács and Head of Section Kulstar (representatives of the Hungarian government), Dr. Peter Schischkoff (Member of the Bulgarian Parliament), Erling Hallas, Stabsgruppenleiter (Denmark), lawyer René Lambrichts (Flanders), Minister of the Interior Sano Mach (Slovakia) and Prof. Dr. Veszo (Italy).

Some of Rosenberg's words. *'The day will come when the struggle of democracies against racial cognition will be evaluated on the same level as the struggle of the Inquisition against nascent national cultures'*. *Roosevelt's speech in Hollywood can only affirm us in our resolve to defend ourselves against this mental degeneration of the white race and of all the cultural races of the world'*. *'The largest country in the world has not been able to create the foundations for future cultural development. This fact is paralleled by the lack of great thinkers, sculptors and poets'*. The central points of Rosenberg's speeches are the Nuremberg Laws will revolutionize history, for Germany the Jewish question will be solved when the last Jew has abandoned it, and that for Europe this problem will be solved when all the Jews have abandoned it (Weltkampf, I, 1/2, 67-71, 1941).

It is in this Congress that Grau re-emerges as Director of the Institute. When he spoke of establishing research connections, he explicitly referred to the Krakow Institute and Jena but made no mention of Munich. Neither Frank nor any of his assistants were appointed corresponding members of the Aussenstelle. The Library would be managed with the most modern techniques together with a group of archivists and librarians specializing in research. The Research Department recruits young and old academics of the highest caliber on a full-time basis. In part of one of his speeches, Rosenberg speaks of a close and loyal collaboration with universities as the alliance between science and politics was being taken very seriously. The foremost expert on Jewish quarters in Eastern Europe, Peter-Heinz Seraphim (Seraphim, 1938), was appointed editor of the Weltkampf, which became the organ of the Institute (Der Weltenkampf was founded by Rosenberg in 1924 in Munich). His place was later filled by another expert member of the Institute, Dr. Klaus Schickert, author of an eminent book on the Jews in Hungary (Schickert, 1937). The contributions to the Weltkampf came from eminent Professors and Doctors and it was superbly enlightened (it was subtitled *'The Jewish Question in History and in Our Time'*). In the editorial that introduces the first issue, Grau comments that the political activity of the National Socialist Movement has received scholars and academics as allies.

This interest in the study of the Jewish problem spread to other countries. Already in 1938 a bimonthly newspaper *La Difesa della Raza* had been created in Italy. At the beginning of 1942, *Centers for the Study of the Jewish Problem were established in Florence and Milan* under the patronage of the Ministry of Popular Culture. For its part, the Racial Office of the Ministry of Education founded in 1942 in Trieste the *Office to study the Jewish question*. Finally, in 1943, the *Institute for the Study of the Jewish Question* was founded in Bologna, Italy.

Similar institutions are being created in France. In 1941 the *Center for Action and Documentation* was born, whose purpose was to make information on the Jewish and Masonic question available to everyone. On May 11, 1941, the *Institute for the Study of the Jewish Question* was inaugurated by Clément Serpeille de Gobineau. One of the objectives of the Institute was to combat England, *'a fortress of international anti-European Jewry'*. On September 5 of that year the Institute sponsored an exhibition entitled *The Jew and France* where the Jewish origins of Marat and Gambetta were highlighted, for example. In 1943, the *Institute for the Study of Jewish and Ethno-Racial Questions was created in Paris*. In 1942 a biweekly entitled *The Jewish Question in France and the World* made its appearance. On November 6, 1942, by a government decree, a Chair of Jewish History was established at the Sorbonne. At the end of 1941, a *Studien Büro-Studiju Biuras* was established in Lithuania. By the end of 1943 he had published three volumes of the Lithuanian Archives and, in German, the *Bulletin für die Erforschung des Bolchewismus und Judentums*, which came out every two weeks.

In the autumn of 1942, the creation of the Institute for the Study of Jewish Jewishness, Freemasonry and Bolshevism was announced in Zagreb, the capital of the Croatian State. On January 1, 1943, the *Institute for Research on the Jewish Question* was opened in Hungary, but its official inauguration was on May 11, 1944. Its aim was the scientific study of the Jewish question in Hungary. Rosenberg obtained permission from the Führer to convene a large International Congress on the Jewish question, but the war prevented it.

What can we conclude from all that has just been exposed? At least the following:

1. The National Socialist State considered the study of the Jewish question to be fundamental, for which it created several institutions and allocated considerable resources. Several other countries created similar institutions based on the German model.
2. It was required that the studies be conducted scientifically, for which there was the effective

collaboration of academics, scholars and scholars.

3. German universities made a significant contribution to the study of the problem.
4. The integration of the Party, the State and the Universities for this study was complete.

The result was a large production of studies on this subject.

There is no doubt that, if they spent enormous resources on the study and analysis of this problem, it is because it was thought that it existed. The only way to be able to deliver a personal well-founded opinion is to conduct a full study of the original publications of the case. This study must necessarily be complemented by a parallel and detailed analysis of all the anti-Jewish propaganda (using original sources) of the period (Herf, 2006). This is very complicated to carry out due to the difficulty of accessing the original sources in their entirety but, fortunately, the Internet is quickly filling up with scanned original publications (on January 3, 1941, the Führer's Deputy, Martin Borman, ordered its replacement by Latin types, Reserved Circular Letter issued in Obersalzberg) (Bey, 1875; Fehst, Institut zur Erforschung der, & Gesamtverband deutscher antikommunistischer, 1934; Fritsch, 1936; Kommos, 1938; Kuhn, 1939; Nationalsozialistischer Rechtswahrerband Reichsgruppe, 1936; Noack, 1933; Rosenberg, 1923; Rosenberg, 2009; Rosenberg, Warner, & Western Unity Research, 2000; Rudolf, 1927; Schramm, 1943; Schramm & von Leers, 2017; Stoltheim-Roderich & Roderich, 1928; Wiebe, 1939; Ziegler, 1937). Also, there is new material concerning the post-1945 situation (Aleskerova, 2021; Dalila, 2022; Tivnan, 1987).

Only with this complete knowledge will we be able to understand (and therefore give our opinion) what these words mean: *'In the course of my life I have very often been a prophet and have usually been ridiculed for it. During the time of my struggle for power it was in the first instance only the Jewish race that received my prophecies with laughter when I said that I would one day take over the leadership of the State, and with it that of the whole nation, and that I would then among other things settle the Jewish problem. Their laughter was uproarious, but I think that for some time now they have been laughing on the other side of their face. Today I will once more be a prophet: if the international Jewish financiers in and outside Europe should succeed in plunging the nations once more into a world war, then the result will not be the Bolshevizing of the earth, and thus the victory of Jewry, but the annihilation of the Jewish race in Europe!'* (Hitler's speech of January 30, 1939).

REFERENCES

- Agte, P. (2006). *Michael Wittmann and the Waffen SS Tiger commanders of the Leibstandarte in World War II*. Mechanicsburg, PA: Stackpole Books.
- Aleskerova, S. T. (2021). Jewish lobby as an overlooked power which leads to political transformations in US foreign policy. *Politics*, 117-121. doi:10.24195/2414-9616.2021-4.18
- Allen, W. S. (1984). *The Nazi seizure of power: The experience of a single German town, 1922-1945*. New York: Franklin Watts.
- Ault, B. (2002). Joining the Nazi Party before 1930: Material Interests or Identity Politics? *Social Science History*, 26(2), 273-310.
- Ayçoberry, P. (1999). *The social history of the Third Reich, 1933-1945*. New York: The New Press.
- Baird, J. W. (1992). *To die for Germany: Heroes in the Nazi pantheon (Vol. 757)*: Indiana University Press.
- Baltzer, H. (1934). *Rasse und Kultur: ein Gang durch die Weltgeschichte*. Weimar: A. Duncker, .
- Bau, R. (2024). *National Socialism of the 21st century (El Nacionalsocialismo del siglo XXI)*. Barcelona, España: Asociación Cultural Devenir Europeo.
- Baur, E., Fischer, E., & Lenz, F. (1936). *Menschliche Erblehre und Rassenhygiene. I Menschliche Erblehre. 2. Menschliche Auslese und Rassenhygiene*. München: Lehmann.
- Baxter, I. (2023). *Waffen-SS Dutch, Belgian & Danish volunteers : rare photographs from wartime archives*. Barnsley: Pen & Sword Military.
- Bey, O. (1875). *Die Eroberung der Welt durch die Juden : Versuch nach Geschichte und Gegenwart (7. Aufl. ed.)*. Wiesbaden: R. Bechtold.
- Black, P. R. (1992). Rehearsal for "Reinhard"?: Odilo Globocnik and the Lublin Selbstschutz. *Central European History*, 25(2), 204-226.
- Böhler, J., & Gerwarth, R. (2016). *The Waffen-SS: a European history*.
- Brenner, L. (2002). *51 documents : Zionist collaboration with the Nazis*. Fort Lee, NJ: Barricade Books.
- Broszat, M., & Krausnick, H. (1982). *Anatomy of the SS State*. London: Granada.
- Carus, C. G. (1849). *Denkschrift zum hundertjährigen Geburtsfeste Goethe's Ueber ungleiche Befähigung der verschiedenen Menschheitstämes für höhere geistige Entwicklung*. Leipzig: P. A. Brokhaus.
- Cecil, R. (1972). *The myth of the master race: Alfred Rosenberg and Nazi ideology*. New York: Dodd Mead & Co.
- Chamberlain, H. S. (1911a). *The Foundations Of Nineteenth Century. Vol. I*. New York: John Lane Co.

- Chamberlain, H. S. (1911b). *The Foundations Of Nineteenth Century. Vol. II.* New York: John Lane Co.
- Childers, T. (1983). *The Nazi voter: The social foundations of fascism in Germany, 1919-1933.* Chapel Hill: Univ of North Carolina Press.
- Christen, Y. (1981). *Le grand affrontement: Marx et Darwin.* Paris: Albin Michel.
- Clauss, L. F. (1938). *Rasse und Charakter* (Vol. 1). Frankfurt am Main: M. Diesterweg.
- Comte de Gobineau, A. (1915). *The inequality of human races:* GP Putnam's Sons.
- Dalila, S. M. (2022). The American Jewish Lobby's Method of Influence on American Politics. *Journal of Law, Society and Authority*, 11(1), 454 - 472.
- Darré, R. W. (1929). *Das Bauertum als Lebensquell der Nordischen Rasse.* Berlin: Lehmann.
- Darré, R. W. (1930). *Neuadel aus Blut und Boden.* Berlin: JF Lehmann.
- Darré, R. W. (1994). *La Raza: nueva nobleza de sangre y suelo.* Spain: Wotan.
- Domarus, M. (2004). *Hitler: Speeches and proclamations, 1932-1945.* Wauconda, Illinois USA: Bolchazy-Carducci Publishers.
- Dühring, E. (1881). *Die Judenfrage als Rassen-, Sitten- und Culturfrage. Mit einer weltgeschichtlichen Antwort.* Karlsruhe und Leipzig: H. Reuther.
- Eckstein, L. (1943?). *Rassenleib und Rassenseele: zur Grundlegung der Rassenseelenkunde.* Germany: Der Reichsführer SS, SS-Hauptamt.
- Eichenauer, R. (1934). *Die Rasse als Lebensgesetz in Geschichte und Gesittung.* Leipzig: BG Teubner.
- Fehst, H., Institut zur Erforschung der, J., & Gesamtverband deutscher antikommunistischer, V. (1934). *Bolschewismus und Judentum : das jüdische Element in der Führerschaft des Bolschewismus.* Berlin-Leipzig: Eckart-Kampf-Verlag.
- Fischer, E., Berlin, D. A. d. W. z., & Berlin, K. P. A. d. W. z. (1961). *Die Rehobother Bastards und das Bastardierungsproblem beim Menschen: anthropologische und ethnographische Studien am Rehobother Bastardvolk in Deutsch-Südwest-Afrika. Unaltered reprint of the edition published in 1913 by Verlag Gustav Fischer in Jena.* Graz: Akademische Druck- u. Verlagsanstalt.
- Förster, J. (1988). Barbarossa revisited: strategy and ideology in the East. *Jewish social studies*, 50(1/2), 21-36.
- Fritsch, T. (1936). *Handbuch der Judenfrage die wichtigsten Tatsachen zur Beurteilung d. jüdischen Volkes* (40. Aufl. ed.). Leipzig: Hammer-Verl.
- Geary, D. (1998). Who voted for the Nazis? *History Today*, 48(10).
- Geary, D. (2002). Nazis and Workers before 1933. *Australian Journal of Politics & History*, 48(1), 40-51.
- Gerhardt, D. (1931). *Kurzer Abriß der Rassenkunde In Anlehnung an d. 'Rassenkunde d. Deutschen Volkes' von Hans F. K. Günther* (4., verb. Aufl. ed.). München: J. F. Lehmanns Verlag.
- Gobineau, A. (1915). *The inequality of human races.* London: William Heinemann.
- Gobineau, A. (1967). *The inequality of human races.* New York: H. Fertig.
- Goebbels, J. (1935). *Wesen und Gestalt des Nationalsozialismus.* Berlin: Junker und Dünnhaupt.
- Gregor, A. J. (1958). National Socialism and Race. *The European*, 11, 273-291.
- Greifelt, U. (1941). Festigung deutschen Volkstums im deutschen Ostraum. *Raumforschung und Raumordnung*, 5(1), 2-6.
- Groß, W. (1939). *Der deutsche Rassengedanke und die Welt.* Berlin: Junker & Dünnhaupt.
- Günther, H. F. K. (1924). *Rassenkunde des deutschen Volkes.* Munich: JF Lehmann.
- Günther, H. F. K. (1926). *Rassenkunde Europas.* Munich: JF Lehmann Verlag.
- Günther, H. F. K. (1927). *Der nordische Gedanke unter den Deutschen.* München: JF Lehmann.
- Günther, H. F. K. (1929). *Kleine Rassenkunde des deutschen Volkes.* Munich: JF Lehmann.
- Günther, H. F. K. (1930). *Rassenkunde des jüdischen Volkes.* Munich: JF Lehmann.
- Hauser, O. (1930). *Der blonde Mensch.* Danzig: Verlag der Mensch.
- Herf, J. (2006). *The Jewish enemy: Nazi propaganda during World War II and the Holocaust.* Cambridge, Mass.: The Belknap Press of Harvard University Press.
- Hitchcock, A. C. (2007). *The synagogue of satan.* Austin, Tex.: RiverCrest Pub.
- Hitler, A., & Baynes, N. H. (1942). *The Speeches of Adolf Hitler.* London: Oxford University Press.
- Hitler, A., & Bormann, M. (2000). *Hitler's table talk, 1941-1944.* New York: Enigma Books.
- Housden, M. (2001). Lebensraum: Policy or Rhetoric? *History Today*, 51(11), 23-26.
- Jäckel, E., & Arnold, H. (1972). *Hitler's Weltanschauung: a blueprint for power.* Middletown, CT, USA: Wesleyan University Press.
- Kershaw, I. (2000). *Hitler: 1889-1936 Hubris:* WW Norton & Company.
- Kershaw, I. (2010). *Hitler: A biography.* USA: WW Norton & Company.
- Kittel, G. (1933). *Die Judenfrage.* Stuttgart: W. Kohlhammer.
- Klemm, G. F. (1847). *China, das Reich der Mitte.* Leipzig: B.G. Teubner.
- Knorr-Cetina, K., Strasser, H., & Zilian, H. G. (1975). *Determinants and controls of scientific development.* Dordrecht, Netherlands: D. Reidel Publ. Co.
- Kommos, R. (1938). *Juden hinter Stalin; die jüdische Vormachtstellung in der Sowjetunion, auf*

Grund amtlicher Sowjetquellen dargestellt, Lage und Aussichten. Berlin: Nibelungen-Verlag.

- Kuhn, K. G. (1939). *Die Judenfrage als Weltgeschichtliches Problem* (Vol. Hamburg): Hanseatische Verlagsanstalt.
- Landwehr, R. (1981). The European Volunteer Movement in World War II. *The Journal for Historical Review*, 2(1), 59.
- Larsson, L. T. (2014). *Hitler's Swedes: a history of the Swedish volunteers of the Waffen-SS*. Solihull, West Midlands: Helion & Company Limited.
- Lehmann, E. (1933). *Biologie im leben der gegenwart*. Munich: J.F. Lehmann.
- Lehmann, E. (1934). *Biologischer Wille: Wege und Ziele biologischer Arbeit im neuen Reich*. Munich: JF Lehmann.
- Leuschner, E. (1943). *Nationalsozialistische Fremdvölkpolitik: der deutsche Mensch und die Fremdvölkischen*. Augsburg: Himmerdruck.
- Madden, P. (1982). Some Social Characteristics of Early Nazi Party Members, 1919–23. *Central European History*, 15(1), 34-56.
- Massin, B. (1993). Anthropologie raciale et national-socialisme: heurs et malheurs du paradigme de la race. In J. Olf-Nathan (Ed.), *La Science sous le Troisième Reich* (pp. 197-262). Paris: Éditions du Seuil.
- Mehrtens, H. (1987). Ludwig Bieberbach and "Deutsche Mathematik". In E. R. Phillips (Ed.), *Studies in the History of Mathematics* (Vol. 26, pp. 195-241). USA: The Math. Assoc. of America.
- Merckenschlager, F., & Saller, K. (1935). *Vineta: eine deutsche Biologie von Osten her geschrieben*. Breslau: Wilh. Gottl. Korn Verlag.
- Meyer, K. (2020). *Grenadiers. The Story of Waffen SS General Kurt "Panzer" Meyer*. Mechanicsburg, PA: Stackpole Books.
- Mollison, T. (1934). Rassenkunde und Rassenhygiene. In E. Rudin (Ed.), *Erblehre und Rassenhygiene im völkischen Staat*. Munich: J.F. Lehmann.
- Mosse, G. L. (1997). *La cultura europea del siglo XX*. Barcelona: Editorial Ariel.
- Mullins, E. (1985). *The world order: a study in the hegemony of parasitism*. Staunton, VA: Ezra Pound Institute of Civilization.
- Nationalsozialistischer Rechtswahrerband Reichsgruppe, H. (1936). *Das Judentum in der Rechtswissenschaft: Ansprachen, Vorträge und Ergebnisse der Tagung der Reichsgruppe Hochschullehrer des NSRB am 3. und 4. Oktober 1936*. Berlin: Deutscher Rechts-Verlag.
- Noack, J. (1933). *Luther und die Juden: dargestellt nach Luthers Schrift, "Wider die Jüden und ihre Lügen" von 1543*. Berlin: Verlag M. Lühr.
- Noakes, J., & Pridham, G. (2001). *Nazism 1919–1945 Volume 3: Foreign Policy, War and Racial Extermination: A Documentary Reader* (Vol. 3): University of Exeter Press.
- Norling, H. E. (2001). Europe and the SS. *La Voz del Pueblo*, (6), 17-22.
- NSDAP-Gau-Kärnten. (1943). *Der Kampf um unsere Weltanschauung: Gedankenführungen zu Weltanschaulichpolitischen Vorträgen zur Partei- und Wehrmachtsschulung / hrsg. im Einvernehmen mit dem Amt Wehrmachtsschulung der Dienststelle des Reichsleiters Rosenberg; nur für den Dienstgebrauch*. Stein/Oberkrain: Slatner.
- O'Loughlin, J. (2000). Can King's Ecological Inference Method Answer a Social Scientific Puzzle: Who Voted for the Nazi Party in Weimar Germany? *Annals of the Association of American Geographers*, 90(3), 592-601.
- O'Loughlin, J. (2002). The Electoral Geography of Weimar Germany: Exploratory Spatial Data Analysis (ESDA) of Protestant Support for the Nazi Party. *Political Analysis*, 10(3), 217-243.
- Pudenko, A. (1939). *Rasse und Raum als geschichtsbestimmende Kräfte*. Berlin: Zentralverlag der NSDAP, Eher nachf.
- Raack, R. C. (1992). Did Stalin Plan a Drang Nach Westen? *World Affairs*, 155(1), 13-22.
- Reitlinger, G. (1989). *The SS: alibi of a nation 1922-1945*. USA: Da Capo Press.
- Rigg, B. M. (2002). *Hitler's Jewish soldiers: the untold story of Nazi racial laws and men of Jewish descent in the German military*. Lawrence, Kansas: University Press of Kansas.
- Rosenberg, A. (1923). *Die Protokolle der Weisen von Zion und die jüdische Weltpolitik*. Munich: Deutsche Volksverlag.
- Rosenberg, A. (1934). *Der Mythos des 20. Jahrhunderts*. Paderborn: Bonifacius-Druckerei.
- Rosenberg, A. (1986). *Le Mythe du XXe siècle*. Paris: Avalon.
- Rosenberg, A. (2009). *Le congrès de la grande conjuration de Bâle, 1897 : de l'authenticité des "Protocoles des sages de Sion*. [Chevaigné]: Les Éd. du Lore.
- Rosenberg, A. (2015). *The Myth of the 20th Century*. Unk.: White Wolf.
- Rosenberg, A., & Dalton, T. (2021). *The Myth of the 20' Century*. USA: Clemens & Blair.
- Rosenberg, A., & Pois, R. A. (1970). *Race and race history: and other essays*. New York: Harper & Row.
- Rosenberg, A., Warner, J. K., & Western Unity Research, I. (2000). *The protocols of the elders of Zion and Jewish world politics*. Chalmette, La.: Western Unity Research Institute.
- Rudolf, E. (1927). *Ritualmord, Judentum und Freimaurerei*. Berlin: Verlag völkische Aufklärung.
- Saint-Loup. (1975). *Les S.S. de la Toison d'Or:: Flamands et Wallons au combat 1941-1945*. Paris: Presses de la Cité.
- Scheidt, W. (1935). Kulturbioogie und Rassenpsychologie. *Archiv für Rassen- und Gesellschaftsbiologie*, 24(6), 8-20.

- Schickert, K. (1937). *The Jewish Question in Hungary: Jewish Assimilation and Anti-Semitic Movement in the 19th Century and 20th century*. Essen: Essener Verlagsanstalt.
- Schramm, H. (1943). *Der jüdische Ritualmord: eine historische Untersuchung*. Berlin: Fritsch.
- Schramm, H., & von Leers, J. (2017). *Jewish ritual murder: a historical investigation* (New revised edition ed.). [Place of publication not identified]: JRBooksOnline.com.
- Schulz, E. H., & Frercks, R. (1934). *Warum Arierparagraph?: ein Beitrag zur Judenfrage*. Berlin: Verlag Neues Volk.
- Seraphim, P. H. (1938). *Judaism in Eastern Europe*. Essen: Essener Verlagsanstalt.
- Silgailis, A. (1986). *Latvian Legion*. San Jose, CA: R.J. Bender Pub.
- Sombart, W., & Klausner, S. Z. (1982). *The Jews and modern capitalism*. Abingdon, Oxon: Routledge, Taylor & Francis Group.
- Sombart, W., & Klausner, S. Z. (2001). *The Jews and Modern Capitalism*. Kitchener, Ontario, Canada: Batoche Books.
- SS, R. (1943). *Rassenpolitik Dieses Buch wird von uns nur zur staatsbürgerlichen Aufklärung und zur Abwehr verfassungswidriger Bestrebungen angeboten (§86 StGB)*. Berlin: Elsnerdruck.
- Staemmler, M. (1933). *Rassenpflege im völkischen Staat*. München: Lehmann.
- Stolthelm-Roderich, F., & Roderich, F. S. (1928). *Das Rätsel des jüdischen Erfolges* (7., durchges. Aufl ed.). Leipzig: Hammer.
- Thieme, E. (1936). *Vererbung/Rasse/Volk*. Leipzig: Teubner Verlag.
- Tivnan, E. (1987). *The Lobby: Jewish Political Power and American Foreign Policy*. USA: Simon and Schuster.
- Trumit, H. G. (1939). *World Decision on the Jewish Question. The final battle after 3000 years of anti-Semitism*. Dresden: Zwingerverlag.
- van den Bruck, A. M. (1934). *Germany's Third Empire*. London: George Allen and Unwin.
- van den Bruck, A. M. (1971). *Germany's Third Empire*. New York: Howard Fertig.
- Volz, W. (1926). *Der Ostdeutsche volksboden: Aufsätze zu den fragen des Ostens*. Breslau: F. Hirt.
- von Loesch, K. (1943). *Volkwerdung und Volkstumswandel*. In K. von Loesch & M. H. Boehm (Eds.), *Volkwerdung und Volkstumswandel* Leipzig: Schwarzhäupter.
- Von Mises, L. (2005). *Theory and history: an interpretation of social and economic evolution*. In Online library of liberty.
- Walther, H. (1990). *The Waffen-SS : a pictorial documentation*. West Chester, Pa.: Schiffer Pub.
- Weinert, H. (1941). *Entstehung der menschenrassen* (2. veränderte Aufl ed.). Stuttgart: F. Enke.
- Weinert, H. (1943). *Biologische Grundlagen für Rassenkunde und Rassenhygiene*. Stuttgart: F. Henke.
- Weinländer, K. (1933). *Rassenkunde, Rassenpädagogik und Rassenpolitik; der naturgesetzliche Weg zu Deutschland Aufstieg*. Weissenburg i Bay: Orion Verlag, .
- Weyl, N. (1977). Notes on Karl Marx's racial philosophy of politics and heredity. *Mankind Quarterly*, 18(1), 59-70.
- Wiebe, F. K. (1939). *Deutschland und die Judenfrage* ([Reprint] ed.). Berlin: Institut zum Studium der Judenfrage.
- Williamson, G., & Andrew, S. (2003). *The Waffen-SS (1): 1. to 5. Divisions*: Bloomsbury USA.
- Wilm, L., & Michaelis, R. (2017). *Leo Wilm's memories of the Waffen-SS : an SS-Heimwehr Danzig, SS-Totenkopf-Division, and 9. SS-Panzer-Division "Hohenstaufen" Veteran Remembers*. Atglen, PA: Schiffer Publishing Ltd.
- Wilton, R. (1921). *Les derniers jours des Romanoff [Romanoff]: le complot germano-bolchéviste raconté par les documents*. In. Retrieved from <http://gallica.bnf.fr/ark:/12148/bpt6k1413817c>
- Winock, M. (2004). *La France et les juifs: de 1789 à nos jours*. Paris: Éditions du Seuil.
- Wolfram, H. (1997). *The Roman empire and its Germanic peoples*. California, USA: Univ of California Press.
- Woltmann, L. (1905). *Die Germanen und die Renaissance in Italien*. Leipzig: Thüringische verlagsanstalt.
- Yerger, M. C. (1997). *Waffen-SS commanders : the army, corps, and divisional leaders of a legend : Augsburg to Kreutz*. Atglen, PA: Schiffer Pub.
- Yerger, M. C. (1999). *Waffen-SS commanders: the army, corps, and divisional leaders of a legend ; Kruger to Zimmerman*. Atglen, PA: Schiffer Pub.
- Ziegler, W. (1937). *Die Judenfrage in der modernen Welt*. Berlin: Junker und Dönhaupt.