

The “Rescue”

Race does not exist, but it does kill!



Introduction

The last empirical investigations executed in this book, a summary of the Dutch Portuguese jew-hunt and of the role of its scientific executioners, are given in this chapter. This book is a sequel to my *Deutsche Westforschung* (2001), which was largely devoted to these executioners. It is self-evident that we now need a conclusive assessment of their deeds. The intriguing ‘circumstantial evidence’ of their life-stories can be transformed into a broader picture: the context in which they had to work in the Netherlands under their German overlords and in the European context of all German Rasse-research.

In dealing with the direct death threats of the German and Dutch perpetrators, I realised more than ever how important it is to contemplate the title of this section and the motto of the book. In the many publications about *Judenretter*’ no mention is made at all that race does not exist and that the whole German military machine, *in so far* it was ‘oiled’ by Rasse-laws, ran on ‘Nothing’. Many millions of people were killed for ‘Nothing’ in the years 1933–1945! And the irresponsible politicians and scholars who continued using this concept *after* the war, learned ‘Nothing’ as well.

Take the most discussed example of the German lawyer and *Judenretter*’ Hans Calmeyer. We must not forget that he was a staunch believer in the Rasse-laws and a painstaking executioner of those laws. In other words: he may have a different opinion about Rasse, but he did not do anything without the approval of his boss nor exhibit anything other than the normal behaviour of an obedient high official. That is what counts in the end, rather than the rationale: *if* he had done so-and-so, then he would have risked his life. He did *not* do so-and-so and simply never risked his life for a second.

Yet the Calmeyer case should be absolute proof of the lethal nature of the German (and Western) chimerical Rasse-laws and their real content: that *race does not exist, but it does kill*. Many more people were murdered than saved at

the *first* appearance of the Rasse-change possibilities. Those saved in the confrontation with this extensive Rasse-bureaucracy found the obvious loopholes in it. The post-war game of making men like that a hero (in Germany, Israel or the Netherlands) for propaganda purposes is nothing but an absurd and dangerous acknowledgement of these Rasse-laws.

Even today we are still confronted with those very dubious attempts, even by victims, to exploit the same Rasse-laws for political, financial or status gains. What then must be rescued? Nothing! Probably just the *status* of scholars who are transformed into Rasse-heroes as flags on the roof of unscrupulous institutions and the *status* of scholars who are hired to defend such undertakings.

In this chapter the absurdity of such activities is demonstrated, but also the lethal consequences of these games with 'Nothing', starting with the 'heroes' of the previous chapters and their present Dutch defenders. As far as I understand the Calmeyer-literature, this 'hero' has to be perceived as an honest man, which was not the case with the subjects of the previous two chapters.

Both Ariëns Kappers and De Froe had a *secret* agenda (partly contradicting each other: they were certainly not friends, aside from the generation gap) related to the way to treat jews *as victims* and/or *as members of a Rasse/subject of scientific curiosity*. This made them scientific perpetrators and, therefore, supporters of the jew hunters at the time, the German occupiers.

Ariëns Kappers died too soon after the war to become a cult-figure as happened with De Froe in certain marginal circles. The former was more a naive, vain and stubborn Rasse-technocrat and probably good at it, while the latter demonstrated the same stubbornness but was lazy and bad at it. Both used a broad gamut of lies and were political unreliable. All this prepared them as perfect white-collar war-criminals.

Their secret agendas did not disappear after the war, they just changed their image. Indeed, they both wanted to be rescued from their controversial past by providing *fake* answers in their diaries or official interrogations to the surviving victims and society at large. This happened in a general atmosphere of secrecy, so that the surviving victims could not learn about their fate, allay their suspicions, ask for compensation or consider revenge.

We cannot forget that this happened in the framework of the post-war rescue of the pre-war 'pillared society' under its monarchal roof. 'Silence' about the war-behaviour of nearly all Dutch authoritarian institutions was the password of the day and that could not be disturbed by disclosing the truth about the large-scale 'rescue' operations and the substantial Dutch collaboration with the German enemy. It is an incredulous and unethical demonstration that now, 70 years later, this dubious restorative 'rescue' still seems an 'honourable' task of adult academics on several levels and for several reasons.¹