

Europe due to conquests, expulsions to places outside of the Nazi empire would become less of an option; total removal would then turn from expulsion into removal from the world, that means: into murder. The murderous tone, essentially inherent in the total removal obsession, could already be sensed in that same meeting on November 12, 1938, in another part of the discussion between Göring and Heydrich: when Göring remarked that – if the Jews were to migrate inside Germany from the countryside and smaller cities and crowd into the major cities due to the deteriorating conditions for them – “*Verhungern lassen können Sie ihn nicht [...] Der Jude muß doch Lebensmittel, muß Strümpfe kaufen können*” (We cannot let them die from hunger [...] the Jew shall have to buy food, trousers), Heydrich responded by saying: “*Es muß entschieden werden, ob man das will oder nicht*” (One has [only] to decide if one wants it or not).⁶³ The murderous tone was emphasized even more in Hitler’s notorious speech of January 30, 1939. In it he envisioned the annihilation (*Vernichtung*) of the Jewish race in Europe if a world war would break out once again. In hindsight we understand that the *Vernichtung* which Hitler had in mind was a physical one. Yet, in the 1930s *Vernichtung* meant something else: the total elimination of economic existence. This is not only the way Loose, Kreitzmüller and Nietzel use the term now, as mentioned above: this was the way the Zionist-Revisionist leader Ze’ev (Vladimir) Jabotinsky used the term in his opening address of the first convention of the New Zionist Organisation in September 1935: “*Die Haltung des Dritten Reiches den Juden gegenüber ist der Vernichtungskrieg*” (the attitude of the Third Reich towards the Jews is one of a war of annihilation).⁶⁴ One has to be aware that the semantics of the term *Vernichtung* changed afterwards – into the meaning we attribute to it today. *Vernichtung* is in its essence the other side of the *Entfernung der Juden überhaupt*-principle.

And thus, even if the economic interpretation of total removal/annihilation lost its predominance, it did not disappear and lose its role as such, because it was another dimension of the will to exorcise the omnipresent Jewish spirit, a dimension that remained essential. This is

63 Ibidem, p. 535.

64 Der Deutschland-Teil der Jabotinsky-Rede, Kongreßzeitung der Neuen Zionistischen Organisation, Wien, 9. September 1935, Nr. 2, Teil 1.