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The temperance movement of the late 19th and early 20th century was a global phenomenon. What began in the 1830 s in the Anglo-Saxon world as a Protestant morality reform movement would soon become a transnational network of actors and institutions which pursued the goal of wiping out alcoholism. What is particularly interesting is the discursive shift that took place towards the end of the 19th century. Alcoholism was now no longer understood as an individual vice but rather as a collective malady which endangered the population as a whole. Actors, including politicians, doctors and scientific experts, started to worry that widespread alcoholism in the rapidly industrializing countries of Western Europe would lead to a 'degeneration' of the 'race'. Alcoholism thus was considered to be a hereditary habit. The scientific community of the abstainers' social hygienic branch saw its mission to prevent alcohol addicts from sexually reproducing. It is no coincidence that this approach resembles the characteristics of the racial policy conducted by the Nazis in the 1930 s and 1940 s. In fact, racial and social hygiene have the same intellectual roots. In this paper, I plan to demonstrate how certain parts of the scientific temperance movement were closely linked to discourses and practices of social and racial hygiene. In a narrower sense, my analysis focuses on the relation of the Swiss Good Templars to the Nazis during 1933. Based on a systematic examination of a dozen issues of the magazine Der Schweizer Abstinient, I will analyze the Good Templars' perception of the National Socialist take-over in Germany.

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