

The Life and Lies of “German Darwin” Ernst Haeckel; A Major Force in the Making of Social Darwinism.

Ernst Haeckel, the “German Darwin”, continued along Darwin’s lines of thought and was a major contributor in making Social Darwinism what it became. We are indebted to Haeckel for two innovations that have profoundly affected our civilization ever since his day. Haeckel was the first to illustrate the theory of human descent in the form of a tree, depicting different races at different stages of evolutionary development. He is also responsible for the principle “Ontogeny Recapitulates Phylogeny”, which, as late as my undergraduate days in the 1960’s was still taught. Modern genetics has displaced this principle, but it is misinformation that remains strongly embedded in the popular culture.

ORP claims that the human embryo (ontogeny) develops through the same stages as man’s evolutionary history (phylogeny). Therefore, at early stages in its development, a human embryo is equivalent to a series of progressively “evolved” invertebrates - then a fish, an amphibian, a reptile, a primitive mammal, a primate, and only ultimately, man. Haeckel went so far as to support his theory by a completely bogus illustration of the human embryo with “gill slits”. OPR was a convenient doctrine to overcome our Christian cultural taboo on infanticide, but it is no longer necessary, having fulfilled its purpose. Late in his life, Haeckel reflected upon the triumph of Darwinism with more insight and candor than anyone else who readily comes to mind:

The intellectual movement to which the impulse was given thirty years ago, by the English naturalist, Charles Darwin, in his celebrated work, “On the Origin of Species”, has, within this short period, assumed dimensions of unparalleled depth and breadth. It is true the scientific theory set forth in that work, which is commonly called briefly Darwinism, is only a small fragment of a far more comprehensive doctrine – a part of the universal Theory of Development, which embraces in its vast range the whole domain of human knowledge. (Haeckel, p-1)

The immense value of the Theory of Descent in regard to Biology consists, as I have already remarked, in its explaining to us the origin of organic forms in a mechanical way, and pointing out their active causes. But however highly and justly this service of the Theory of Descent may be valued, yet it is almost eclipsed by the immense importance which a single necessary inference from it claims for itself alone. This necessary and unavoidable inference is the theory of the animal descent of the human race. (Haeckel, p-6)

Perhaps nothing will make the full meaning of the theory of descent clearer than calling it “the non-miraculous history of creation”. . . . Manifestly the effect of this conclusion is immense, and no science will be able to escape from the consequences. Anthropology, or the science of man, and consequently all philosophy, are thereby thoroughly reformed in all their branches. . . .(Haeckel, p-7)

Haeckel was right in one regard, what he dubbed the “*non-miraculous history of creation*” has turned the world upside down. Haeckel claimed to be a monist, one who believes in a purely physical world; as opposed to a dualist, who conceives of both a physical and a spiritual world. He recognized the apparent contradiction in the expression, “non-miraculous creation” and explained that there were two types of creation – “coming into existence of its substance”, and “coming into existence of its form”. Evolution explained the latter. Of the former, once thought to be the province of the First Cause, he had little interest and was content in noting that science teaches that matter is “eternal and imperishable”:

If any person feels the necessity of conceiving the coming into existence of this matter as the work of a supernatural creative power, of the creative forces of something outside of matter, we have nothing to say against it. But we must remark, that thereby not even the smallest advantage is gained for a scientific knowledge of nature. Such a conception of an immaterial force, which at the first creates matter is an article of faith which has nothing whatever to do with human science. Where faith commences, science ends. Both these workings of the human mind must be strictly kept apart from each other. Faith has its origin in the poetic imagination; knowledge, on the other hand, originates in the reasoning intelligence of man. Science has to pluck the blessed fruits from the tree of knowledge, unconcerned whether these conquests trench upon the poetical imagining of faith or not. (Haeckel, p-9)

Despite his claim to have eyes only for the things of science, Haeckel strayed deeply into religion. Much of his early work was designed to counter the work of naturalists with Christian perspectives; men such as Linnaeus, Curvier, and Agassiz. The Swiss-American naturalist Louis Agassiz was considered to be Darwinism’s most dangerous enemy, but his cause died with him, years before Darwin, and without leaving the legion of dedicated disciples Darwin mustered. Many see in that the triumph of truth over superstition; but it was really the triumph of Satanic delusion, for

Darwinism has nothing to offer except the illusion of freedom from the reign of God.

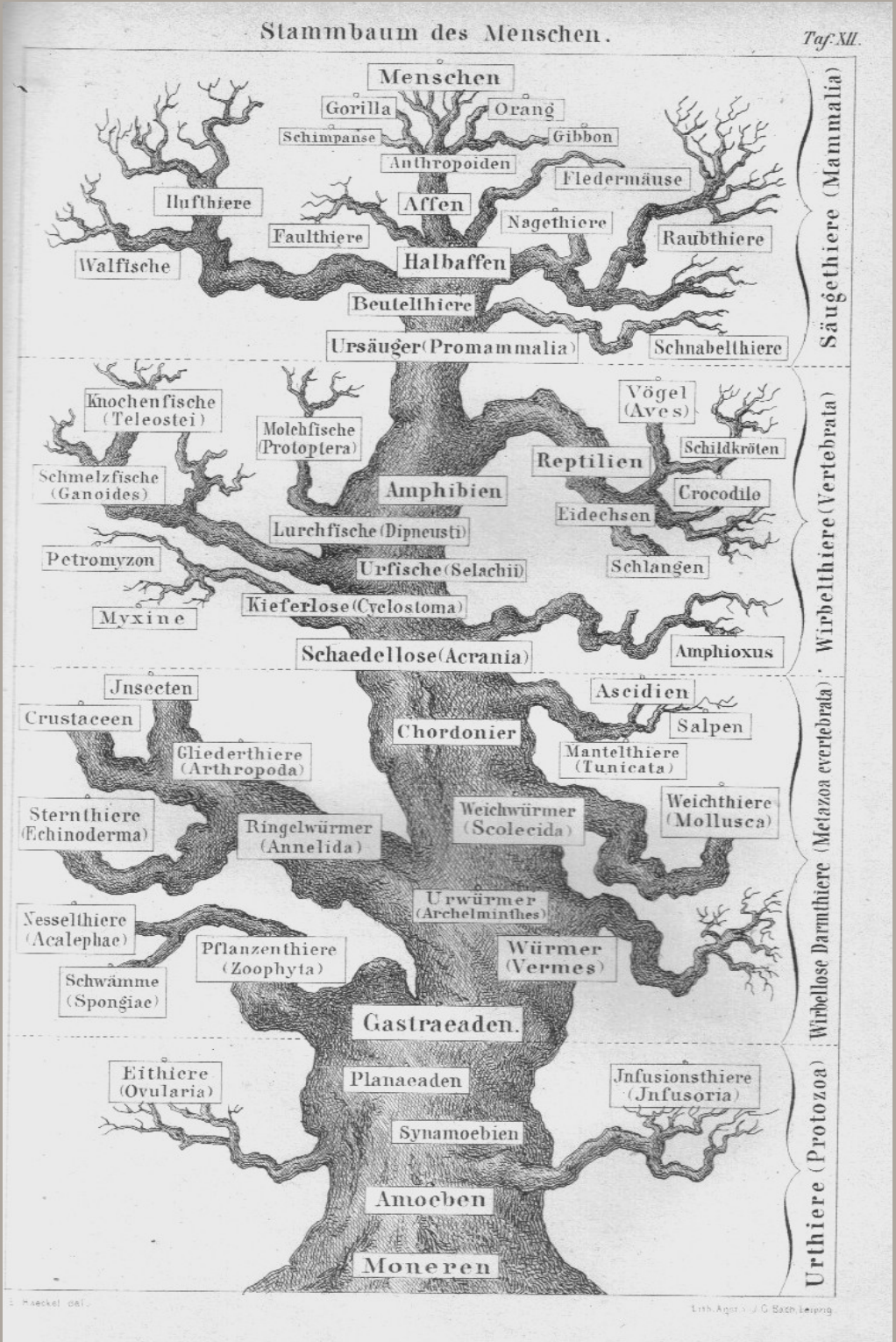
The opponents of the monistic or mechanical conception of the world have welcomed Agassiz's work with delight, and find in it a perfect proof of the direct creative action of a personal God. But they overlook the fact that this personal creator is only an idealized organism, endowed with human attributes. This low dualistic conception of God is in keeping with a lower animal stage of development of the human organism. The more developed man of the present day is capable of, and justified in, conceiving that infinitely nobler and sublimer idea of God which alone is compatible with the monistic conception of the universe, and which recognizes God's spirit and power in all phenomena without exception. The monistic idea of God which belongs to the future, has already been expressed by Giordano Bruno in the following words: "A spirit exists in all things and no body is so small but contains a part of the divine substance within itself, by which it is animated." This sublime conception of God is based upon the religion within the sphere of which the noblest minds of antiquity as well as those of modern times have thought and lived, viz. Pantheism. It is of this noble idea of God that Goethe says: "Certainly there does not exist a more beautiful worship of God than that which needs no image, but which arises in our heart from converse with nature." By it we arrive at the sublime, pantheistic idea of the unity of God and nature. (Haeckel, p-72)

So icon of science Ernst Haeckel was just another pantheist. Did you notice any muffled rumblings or feel the movement of an earthquake upon reading Haeckel? You should have; it was the break with thousands of years of Judeo-Christian cultural heritage. Its funny, isn't it, one would have expected it to take more than a few gratuitous and logically contradictory assertions to knock out the underpinnings of western civilization. How did Bonhoeffer put it - Christians "must be shown a better, prouder God than they seem to have, if they are to fall".

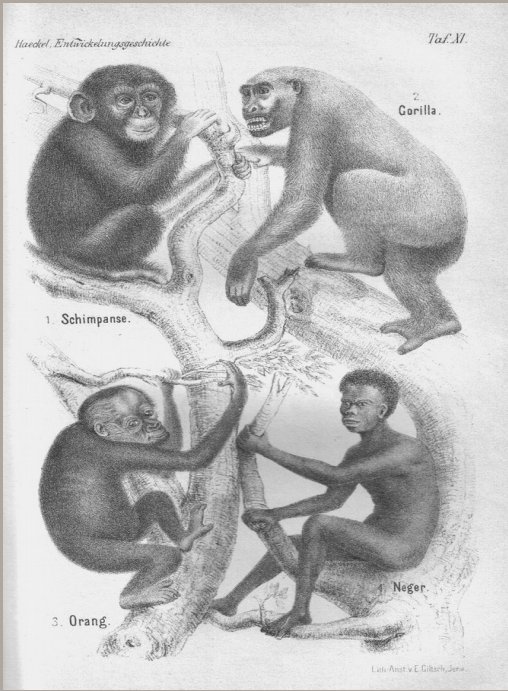
The Bible warns against worshiping the creation rather than the Creator. Haeckel's reputation as a man of science lent the aura and respectability of "science" to his pantheistic philosophical/religious speculations though. Listen for the echoes of Ernst Haeckel in the Nazi era, and in our own.

Just for the fun of it, let's take a look at some of the talented Herr Prof. Haeckel's famous and influential artistry:

What a gnarled old tree! It looks as if it might date back to the Garden of Eden; perhaps we can say it is the false Tree of the Knowledge of Good and Evil planted that fateful day. How ironic.



Pictured below is a close-up of the upper branches of Haeckel's tree. Darwinist evolutionary theory is inherently racist, and inherently anti-egalitarian and anti-democratic – it can't be otherwise. But Haeckel's crude racism is rapidly disappearing down the "memory hole" of suppressed knowledge, as George Orwell so memorably put it in his book, **1984**.



Such racist illustrations as this were not included in later editions and these old ones are getting harder and harder to find. I once had an English language edition of this book, but I foolishly sold it. I had a hard time getting hold of even this German edition* to copy. We should bear in mind, however, that this was mainstream science in the late 19th and early 20th centuries.

I am sorry if this offends anyone, but modern readers need to understand the truths about Satan's lies and those who propagate them.

The above is excerpted from *War Comes to God's House* by William E. Kitchens

The quotations are from:

Haeckel, Ernst. The History of Creation: or The Development of the Earth and Its Inhabitants by the Action of Natural Causes. V. 1&2. Trans. Sir E. Ray Lankester FRS. New York: D. Appleton & Co., 1925

* The illustrations are from:

