

BIBLIOGRAPHY

- Maine Historical Society holds the *Pleasure Boat* (Portland, ME, 1844-47), *Portland Pleasure Boat* (1847-62), and *Chariot of Wisdom and Love* (1864).
 Streeter, Donald "Journal of Jeremiah Hacker with a Biographical Sketch" *Vineland Historical Magazine* 17-19 (1932-1934).

ROBERT P. HELMS

HAECKEL, ERNST HEINRICH (1834-1919), German evolutionary philosopher. Ernst Haeckel was born in Potsdam, Prussia, on February 15, 1834, and died in Jena on August 9, 1919. As a scientist, he is best remembered for his work on radiolarians, his avocation of recapitulation, the idea that "ontogenesis is a brief and rapid recapitulation of phylogenesis, determined by the physiological functions of heredity (generation) and adaptation (maintenance)," and for his neologisms (for example, "phylum," "phylogeny," and "ecology" were all his coinages). It is as a vocal supporter of cosmic evolutionism, however, that he has received his greatest infamy (see EVOLUTION AND UNBELIEF).

Haeckel's reading of Charles DARWIN's *Origin of Species* in the spring of 1860 conclusively changed his life. Abandoning medicine, he became professor of zoology and comparative anatomy at the University of Jena, where he remained until his death. He saw Darwinian natural selection and common descent as a principle that would unify philosophy, politics, and science into a single monistic worldview. As he noted nearly forty years later in *Riddle of the Universe*, his most popular work, this monism "recognizes one sole substance in the universe, which is at once 'God and nature'; body and spirit (or matter and energy) it holds to be inseparable. The extra-mundane God of dualism leads necessarily to theism; and the intra-mundane God of the monist leads to pantheism." Such cosmic pantheism—which he admitted to be a polite form of ATHEISM—led him to deny the immortality of the soul, human free will (see DETERMINISM), and the existence of a personal God (see EXISTENCE OF GOD, ARGUMENTS FOR AND AGAINST). However, this pantheism too had obvious religious overtones, reflecting a certain longing of the Romanticism of the earlier part of the nineteenth century (for this, see the documentary *Proteus*). In his *The Riddle of the Universe*, Haeckel declared that "truth unadulterated is only to be found in the temple of the study of nature" and "the only available paths to it are critical observation and reflection—the empirical investigation of facts and the rational study of their efficient causes. . . . The goddess of truth dwells in the temple of nature, in the green woods, on the blue sea, and on the snowy summits of the hills—not in the gloom of the cloister . . . nor in the clouds of incense of our Christian churches." Anthropocentrism was to be eschewed: humans were as

much a part of nature as any other organism, and human body and mind both arose through the inexorable action of natural forces. The continuity of nature was expressed in Haeckel's willingness to draw speculative phylogenies, something Darwin would never have done publicly. Most famously, it led him to predict the existence of a "missing link" between man and ape, which would, he claimed, be found in Southeast Asia. Astonishingly, such a specimen (which he named *Pithecanthropus alalus*, "ape without speech") was subsequently found in Java by Haeckel's young disciple Eugene Dubois in 1891.

Haeckel's antipathy toward the Church was obvious. In his *Natural History of Creation*, he saw Christian morality as a distortion of nature. He noted: "If we contemplate the mutual relations between plants and animals (man included), we shall find everywhere and at all times, the very opposite of that kindly and peaceful social life which the goodness of the Creator ought to have prepared for his creatures—we shall rather find everywhere a pitiless, most embittered struggle of all against all." Unlike Darwin's other great popularizer, Thomas Henry HUXLEY, who argued against drawing moral lessons from the natural world, Haeckel felt that such natural struggle offered hope for the intellectual development of humankind. He continued: "The result of the struggle for life is that, in the long run, that which is better, more perfect, conquers that which is weaker and more imperfect. In human life, however, this struggle for life will ever become more and more an intellectual struggle, not a struggle with weapons of murder. . . . The man with the most perfect understanding, not the man with the best revolver, will in the long run be victorious; he will transmit to his descendants the qualities of the brain which assisted him in the victory." Paradoxically, while Haeckel saw struggle and selection all around, he felt that Darwin's mechanism, natural selection, was insufficiently strong to generate observed biological diversity. Instead, he believed, the environment acted directly on organisms resulting in new races, thus positing a form of Lamarckianism. Once formed, on Haeckel's view, the *survival* of these races depended on their interaction with the environment through a form of natural selection.

Haeckel's popular writings led to the development of a cult of personality that formalized itself around the Monist League, which he founded in 1906 with the goal of replacing Christianity with a "true religion" of science and reason. The league promoted a concept of society in which natural selection was seen as a natural social principle, and its members held that certain races were more fit than others and would necessarily triumph (see EUGENICS). Some (such as Gasman) have thus argued for Haeckel's influence on the development of National Socialism. This has been contested by others (such as Weikart) who are often more willing to posit (equally erroneously) a more direct lineage run-

ning from Darwin to the Nazis. While the origin of Nazi race theory has many factors, certainly Haeckel's rhetoric in many places foreshadows that of the Nazis: In *Freedom in Science and Teaching*, he noted that the "selection, the picking out of these 'chosen ones,' is inevitably connected with the arrest and destruction of the remaining majority." His philosophical support for eugenics and anti-Semitism, when coupled with his undoubted popularity, were perhaps crucial in providing a scientific legitimization for such ideas. It is perhaps notable that, while the Monist League was disbanded when Adolf Hitler became chancellor in 1933, its influence still lives on in the "cosmotheism" advocated by some white supremacists, in particular followers of William Pierce.

BIBLIOGRAPHY

- Boelsche, W. *Haeckel: His Life and Work*. London: Fisher Unwin, 1906.
- Di Gregorio, M. A. *From Here to Eternity: Ernst Haeckel and Scientific Faith*. Göttingen: Vandenhoeck & Ruprecht, 2005.
- Gasman, D. *Haeckel's Monism and the Birth of Fascist Ideology*. New York: Peter Lang, 1998.
- . *The Scientific Origins of National Socialism: Social Darwinism in Ernst Haeckel and the German Monist League*. London: Macdonald, 1971.
- Haeckel, E. *Freedom in Science and Teaching*. London: C. Kegan Paul, 1878.
- . *The Natural History of Creation*. 2 vols. New York: Appleton, 1868.
- . *The Riddle of the Universe: At the Close of the Nineteenth Century*. New York: Harper, 1899.
- Proteus: A Nineteenth Century Vision*, directed by David Lebrun. New York: First Run/Icarus Films, 2004.
- Weikart, R. *From Darwin to Hitler. Evolutionary Ethics, Eugenics, and Racism in Germany*. London: Palgrave, 2004.

JOHN M LYNCH

HALDEMAN-JULIUS, EMANUEL (1889–1951), American freethought publisher. David and Elizabeth Zolajefsky emigrated from Odessa to the United States in 1887, two years before the birth of their fifth child, Emanuel. They had lost one child to illness en route. David Zolajefsky, trained as a bookbinder, was able to find satisfactory work in the new country, though it was his first employer who, out of convenience, changed the name Zolajefsky to Julius. Although both their fathers were rabbis in Russia, neither David nor Elizabeth was particularly religious, but neither were they freethinkers. According to Emanuel, "they were indifferent, for which I thank them." Emanuel Julius was born on July 30, 1889, in Philadelphia.

At thirteen Julius left school to help his family as a

wage earner, taking a series of odd jobs. It was during this time that Emanuel's education really started. Although he first began reading dime novels, he soon encountered the writings of Thomas PAINE and Robert Green INGERSOLL. The question of God was soon resolved for good as far as this young boy was concerned, and he became a freethinker. He continued to read voraciously, science and history as well as literature. In his teens Julius discovered the local Socialist Party headquarters in Philadelphia, which he referred to as a "citadel of social consciousness" and began listening to discussions of the older members.

Following his conversion to socialism, Julius moved to New York at age seventeen. In Tarrytown, New York, he worked as a bellboy at the Castle School for Girls, and won the friendship of the kindly librarian of the school, Lillian Parsons, who became a strong influence. She recommended readings and introduced him to the writings of Mark Twain (Samuel CLEMENS).

It was while working at the school that Julius began enthusiastically writing, submitting his articles to Socialist newspapers. Upon Twain's death, he wrote his first bylined article, "Mark Twain: Radical," for the *International Socialist Review*, which gained him some recognition. Soon after, he began working as a copy editor for the *New York Evening Call*, a Socialist newspaper in New York City, whose editor at the time was Louis Kopelin. He and Kopelin became the targets of anti-Semitic attacks from liberals and leftists, people whom Julius thought would have transcended such behavior. This caused a reaction in him that resulted in overwork and overachievement. He developed a level of stamina that would continue throughout his life.

In 1911 Julius was offered a job in Milwaukee with Victor Berger's new Socialist newspaper, the *Leader*. He earned a reputation as a hard worker; assigned work from morning to night, Julius enjoyed the work and was happy to have writing practice.

After gaining valuable writing experience at the *Leader*, Julius went to Chicago in 1913 to work on the *Chicago World*, but didn't stay long before moving to Los Angeles to work with a weekly labor newspaper, the *Citizen*. Shortly afterward he became associate editor of *Western Comrade*, a monthly owned by Stanley Wilson. The paper was not a commercial success, however, and Wilson soon turned its ownership over to Julius. Five months later, although true to his promise of making it a success, he gave up ownership to return to New York to take a position as editor of the Sunday magazine edition of the *Call*.

After a year, Julius was offered a position of staff correspondent of *Appeal to Reason* with his old associate, Louis Kopelin in Girard, Kansas. With a circulation of one million, the *Appeal* was the largest Socialist newspaper in the country. The *Appeal* was suffering as a result of founder J. A. Wayland's suicide in 1912. In addition, its vacillation over the issue of US entry into World War I

The New
Encyclopedia of
UNBELIEF

Edited by
TOM FLYNN

Foreword by
RICHARD DAWKINS

Publisher
PAUL KURTZ



Prometheus Books

59 John Glenn Drive
Amherst, New York 14228-2119