

# Friedrich Nietzsche's Superman, a Child of Darwin

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## Abstract

The life and worldwide influence of German philosopher Friedrich Nietzsche was researched, stressing the effect of Darwinism on Nietzsche's worldview and, in turn, Nietzsche's impact on academic and world leaders such as Adolf Hitler. The reasons why Nietzsche saw Christianity as the antithesis of his philosophy were discussed in some detail. It was concluded that Nietzsche was a tragic figure, a disciple of Darwin, and a supporter of eugenics who, as a whole, had a very negative influence on society.

## Introduction

Friedrich Nietzsche (1844–1900) is viewed by many academics as one of the greatest philosophers of the last century (Hausheer, 1962) and the most famous philosopher of the second half of the nineteenth century (Gayon, 1999, p. 154). Wright wrote that no

philosopher since Kant has left so undeniable an imprint on modern thought as has Friedrich Nietzsche. Even Schopenhauer, whose influence colored the greater part of Europe, made no such widespread impression. Not only in ethics and literature do we find the molding hand of Nietzsche at work, invigorating and solidifying; but in pedagogics and in art, in politics and religion, the influence of his

doctrines is to be encountered (1954, p. vii).

Professor Flew (1979, p. 292) added that Nietzsche was also “one of the greatest prose stylists of modern times.” Stone (2002, p. 65) concluded that Nietzsche was so popular among intellectuals that his ideas actually served as a “social glue in ‘progressive’ intellectual circles.”

Born in Röchem, Germany, in 1844, Nietzsche was the son of a Lutheran pastor (Flew, 1979). Educated at the Universities of Bonn and Leipzig, he was a brilliant student and was appointed a professor at the University of Basel in 1867 at the young age of 24. While still a student at the University of Bonn, Nietzsche turned against religion, spending the rest of his life actively campaigning against Christianity (Wright, 1954, p.

vii). By 1889, he appeared to be developing mental problems leading to insanity, and took his own life in August of 1900 (Flew, 1979).

## Nietzsche Converts to Darwinism

As a youth, Nietzsche was so devoutly religious that he was called “the little minister” and “a Jesus in the Temple” by his friends. After studying Darwin he became a staunch atheist and spent the rest of his life proselytizing for his version of Darwinism (Durant, 1926, pp. 437–438). He first discovered Darwin's ideas from reading Friedrich A Lange's *History of Materialism* in 1866 while still a student. Lange argued that theism was ignorant superstition and, in contrast:

Darwin's *The Origin of Species*... was no piece of mythology. It did not deal in Articles of Faith, which have no lawful place in science, but offered a comprehensive explanation for the evolution of all living beings based

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on observed similarities in different species. The struggle for animal existence had been going on for centuries and millennia, yet only in recent times had this basic fact begun to receive serious attention from the seekers of the truth (Cate, 2005, p. 74).

Shortly after he was introduced to Lange, Nietzsche accepted his philosophy, and abandoned God and Christianity for Darwinism. Lange also discussed in detail life's "struggle for a spot on earth...and extermination of other life," ideas that lead him to attempt to support eugenics (Cate, 2005, p. 74). Nietzsche was also a close friend of Rüttimeyer, an important German paleontologist who was friends with Darwin and played an important role in introducing Darwinism into Germany (Gayon, 1999). Schopenhauer also had a "mighty impact on Friedrich Nietzsche," and Darwin, in turn, had a substantial influence on Schopenhauer's philosophy (Cate, 2005, p. 66).

Darwin's theory of evolution was enthusiastically welcomed in Germany by both the scientific and academic establishments. Darwin's main disciple and his major popularizer, both in Germany and much of the world, was German biologist Professor Ernst Heinrich Haeckel. Although Nietzsche may have never read Darwin's books in the original English, his writing documents the fact that he was very influenced by German biologists such as Haeckel—the "most influential Darwinian Biologist in Germany" (Weikart, 2006, p. 97).

Nietzsche was most famous for his writing about the "God is dead" theory, the conclusion that God was just another vestige of our unscientific past (Newberg et al., 2001, p. 128). Nietzsche concluded that modern science, primarily Darwinism, and the increasing secularization of European society, had effectively "killed" the Christian God, who had served as the basis for both meaning and value in Western society for

over a thousand years. His *Übermensch* idea, literally "over man," usually translated as Superman, is the view that a superman is a "man above others...the higher type of humanity" and "the goal of evolution" (Hausheer, 1962, p. 307). The connection between Nietzsche's followers and eugenicists was so close that Stone concluded the difference is somewhat arbitrary (Stone, 2002, p. 65).

### **Nietzsche Hated Christianity**

Koster wrote that Nietzsche not only popularized the phrase "God is dead," but condemned "every religious system—Christian, Jewish, Islamic, and Buddhist. He sneered at traditional Judeo-Christian morality as tame, cowardly, and hypocritical" (1989, p. 83). It was from Darwin that Nietzsche learned "the theory of evolution as the survival of the fittest" (Jessop, 1967, p. 233). In his *Der Antichrist*, Nietzsche released "unprecedented vehemence [and] attacks on Christian and utilitarian ethics" (Flew, 1979, p. 229). Cate recounts the development of Nietzsche's hatred of Christianity, noting when the young Nietzsche

had first heard of Charles Darwin and his theories, he had instinctively scoffed at the idea that human beings might be descended from apes. But that was before he had read *The Origin of Species*, or had devoted any serious attention to this and other scientific subjects. Since then it had dawned on him that Darwin, with his theory of biological evolution stretched out over an enormous passage of time, had dealt to all forms of anthropomorphic religion a blow far more deadly than the one Copernicus had dealt to medieval Christianity (Cate, 2005, p. 354).

Nietzsche then took Darwinism to its logical conclusion—eugenics—and this was a major reason why he hated Christianity. Specifically, he believed that Christianity "imposed on Europe

a servile morality—submission, gentleness and care for the weak and ungifted," which opposed evolution by natural selection (Jessop, 1967, p. 233). Nietzsche demanded an unconditional power of human will and, therefore, "there is no room for Christian...meekness and pity. He made this point clear enough, clearer than any other aspect of his teaching" (Lavrin, 1971, p. 85). Furthermore, Nietzsche

preached will as the assertion of life, that is, bodily vigour and mental daring, without petty scruples. Those in whom will is strong and presses on to greatness of mind and deed are 'supermen' (Jessop, 1967, p. 233).

Nietzsche concluded that it is the superior humans, those he called the Supermen, who made history

and it is for them that society exists. They alone are entitled to privilege, to dominance in every sphere, to freedom from subordination, morality as usually understood, and religion, which is false anyway and which they do not need. Other men exist for them, as tools. These, weak in will, try to get what they want by cringing or cunning, or by combination for collective strength, democracy being simply a device of the little to hold down the big, other devices being such religious and moral pretensions as that all men are equal and that we should be kind to one another—all which is contrary to the plain intention of the evolutionary process (Jessop, 1967, p. 233).

His attitude toward the common men and women was expressed in his blunt words:

Man shall be trained for war, and woman for the recreation of the warrior: all else is folly. The happiness of man is *I will*. The happiness of woman is *He will*. Thou goest to woman? Do not forget thy whip! (Nietzsche, 1950, pp. 68–70, emphasis in original).

In short, he believed Christianity was a social system that enabled inferior humans to survive in the Darwinian struggle for existence (Stone, 2002). Lichtenberger concluded that Nietzsche (1910, pp. 138–139) viewed Christianity as the religion of pity

that tends to protect the existence of degenerates.... The religion of pity carries with it the extreme, evil consequence of prolonging a number of useless lives which are really condemned by the law of selection. It preserves and increases the amount of misery in the world, and consequently makes the universe uglier... [is] a menace to existence and to the moral health of... humanity.

Hence, the appeal to Darwin's law of selection is brought into the service of a Nietzschean cause in Nietzsche's conclusion that Christianity is "the religion of pity" that has "contributed to the degradation of European races and hindered the production of higher men, the evolution of humanity towards the superman" (Lichtenberger, 1910, p. 139).

### **His Mental Breakdown**

Much speculation exists about the relationship between Nietzsche's philosophy and his mental breakdown. One claim is that Nietzsche suffered from the effects of syphilis that caused gradual creeping paralysis and mental problems, producing a manic-depressive disorder (now called bipolar disorder), failing eyesight, and, toward the end of his life, precocious drooling senility. Although Wright (1954, p. x) claims that this diagnosis is in little doubt, Cate (2005, p. 72) concluded the syphilis claim is "a mystery that will probably never be elucidated."

Wright also claims that in January of 1889, an "apoplectic fit" marked the beginning of the end for Nietzsche. He then "exhibited numerous eccentricities, so grave as to mean but one thing: his mind was seriously affected" (Wright,

1954, p. x). Wright (1954, p. x) claims that the immediate

cause of Nietzsche's breakdown was due to...his excessive use of chloral which he took for insomnia, the tremendous strain to which he put his intellect, his constant disappointments and privations, his mental solitude, his prolonged physical suffering. We know little of his last days before he went insane. Overbeck, in answer to a mad note, found him in Turin, broken.

Others believe that his ideas were a major factor, if not *the* major factor, that influenced his breakdown (Wiker, 2008). Mügge (1914) in a detailed review of his mental breakdown described his mental state in terms such as his "sorrow," (p. 85) that he "uttered in the fantastic tone of a madman" (p. 86), "sleep could only be obtained artificially" (p. 90), and when it "was ascertained that Nietzsche was insane," he was put in an institution (p. 85).

### **Nietzsche and Darwin**

Nietzsche was enormously influenced by Darwin, so much so that he was called "the child of Darwin" (Durant, 1926, p. 301). He was also, besides Spencer, the first major philosopher to stress the need to "dialogue with Darwin" (Gayon, 1999, p. 155). Nietzsche's "serious commentaries on Darwin and Darwinians began in *Human All-too-Human*... and developed uninterruptedly from then on" (Gayon, 1999, p. 154). His information on Darwinism came from two sources: popular books and a large network of eminent scientists and philosophers that he regularly interacted with (Gayon, 1999, p. 160). As a result, Nietzsche adopted a "Darwinistic...approach to the fundamental problems of philosophy" (Cate, 2005, p. 251).

Yet, the German Nietzsche did not always agree with the English Darwin and even ridiculed some of his ideas. Historian Will Durant explained this fact by concluding that Nietzsche

seemed to denounce those who most influenced him, which was Nietzsche's "unconscious way of covering up his debts" to others (Durant, 1926, p. 435). One difference in their philosophies was Darwin's "survival of the fittest" idea became Nietzsche's "will to power," an idea that was one of the cornerstones of Nietzsche's philosophy (Lavrin, 1971, p. 27). Nonetheless, the many similarities between Darwin and Nietzsche

are obvious: all rising above the merely animal is caused to struggle, war, and the brutal elimination of the less fit by the stronger. Nietzsche believed this to be the core natural truth of aristocracy—that the better should rule over, and hence should use, the lesser. "The essential characteristic of a good and healthy aristocracy" is that it "accepts with a good conscience the sacrifice of untold human beings who, *for its sake*, must be reduced and lowered to incomplete human beings, to slaves, to instruments." The "fundamental faith" of aristocracies then, is that "society" exists for them, for their sake, so that all the lesser types who serve them in society exist "only as the foundation and scaffolding on which a choice type of being is able to raise itself to its higher task and to a higher state of being." One cannot help but think of the Nazi's justification for enslaving the Slavs as "lower men" (Wiker, 2008, p. 107).

### **The Close Relationship Between Darwin and Nietzsche**

Unfortunately, the close relationship between Darwin and Nietzsche "has been largely ignored because of the horrifying developments that...emerged in history between 'Social Darwinism' and 'Nietzscheism'" (Gayon, 1999, p. 156). Actually, Nietzsche often went beyond Darwin. Darwin tried to give an evolutionary account of "moral" qualities that

helped to explain the evolution of traits, such as sympathy for the suffering of others and even the highest human moral development. Conversely, Nietzsche actually regarded

such sympathy as destructive of evolution's forward march. That is, Nietzsche rightly sees that Darwin's praise of sympathy contradicts his own account of exactly what makes for evolutionary progress: "life itself is *essentially* appropriation, injury, overpowering of what is alien and weaker; suppression, hardness, imposition of one's own forms, incorporation and at least, at its mildest, exploitation." Since these are the very qualities that allow living things to flourish, asks Nietzsche, why are they considered evil? (Wiker, 2008, p. 107 emphasis in original).

## Characteristics of the Superman

Nietzsche, in his *Thus Spake Zarathustra*, wrote that man is "not the apex of evolution, but a missing link to a higher species—an idea he clearly derived from Darwin" (Koster, 1989, p. 82). Nietzsche's "higher species" was a small elite of humanity who are men above others. Nietzsche (1950, p. 6) explained this superior human as follows:

What is the ape to man? A laughing-stock, a thing of shame. And just the same shall man be to the Superman: A laughingstock, a thing of shame. Ye have made your way from the worm to man, and much within you is still worm. Once ye were apes, and even yet man is still more of an ape than any of the apes... The Superman is the meaning of the earth. Let your will say: The Superman *shall* be the meaning of the earth!

Nietzsche believed that only these Supermen, creative geniuses like himself, would rise above the rest of humanity and only they had the right to be free. These Supermen were not necessarily

physically strong as the common interpretation of a superman implies, but although they may be weak in one sense, they were "atypical and creative" in ways that allowed them to move humans forward socially, economically, and in other ways (Gayon, 1999, p. 163).

Nietzsche disdained the masses, which he thought incapable of exercising true freedom. What Nietzsche contemptuously called the "herd mentality" of the masses made them fit only for submission to be dominated by the Supermen. Nietzsche's superman is "self-contained and aloof...who evolves through ruthless competition and triumph of will" (Milner, 1990, p. 338). Nietzsche also "developed an increasing explicit justification for intentional selection in the human species (i.e., eugenics)" (Gayon, 1999, p. 165). It is this idea that had a major influence on Nazism.

Another important influence on Nietzsche was Lamarckianism. Nietzsche accepted Lamarckianism, as did Darwin, partly because Rüttimeyer, Nietzsche's mentor, was a Lamarckian. In addition "throughout his life, Nietzsche preferred to read neo-Lamarckian authors, and he adapted their ideas" to his Superman theory, as is obvious in Nietzsche's key conclusions, such as the importance of the will from within (Gayon, 1999, p. 159). Nietzsche's Lamarckian ideas caused him to conclude that a person's internal "will" came from within him, and by this will one could make himself into a Superman—the "will to power," he called it.

The core of Nietzsche's philosophy was a blend of pagan Greek ideas, "eugenics and modified Darwinism," plus Lamarckianism (Lavrin, 1971, p. 27). Although Nietzsche deprecated aspects of Darwin, he enthusiastically accepted Darwinism's core tenets, such as the "survival of the fittest" principle, which Nietzsche translated into "dominance of the fittest," which "under the new label of the 'will to power' became "one of the

cornerstones of his sociology" (Lavrin, 1971, p. 27). In contrast to Darwin, the "survival of the strong exceptional individual" was interpreted by Nietzsche to evolve as a result of a

continuous effort for the maintenance and the increase of one's power in the struggle for the quality of existence. Hence Nietzsche was driven to regard the figure of the idealized warrior as being eminently suitable for the *élite* of which he dreamed. And since he waged a simultaneous war with himself, he naturally advocated hardness and Spartan ruthlessness for both battles (Lavrin, 1971, p. 27).

Despite his stress on freedom for the elite, Nietzsche's philosophy was, in fact, a very suppressive inhuman ideology that aimed at enslaving others. He taught that power ultimately decides not only who rules, but also what counts as truth. Nietzsche rejected any form of fixed truth or morality, thus undermining our very notion of human rights. He despised weakness, compassion, and humanitarianism, preferring strength and domination.

Nietzsche was especially vehement in his rejection of Christian ethics because it catered to the weak and downtrodden. His aristocratic morality aimed both at justifying and benefiting the strong and powerful. Comte-Sponville (1991, pp. 51–52; quoted in Gayon, 1999, p. 156) noted that one of his more nefarious ideas was to systematically side

with force against law, with violence or cruelty against gentleness, with war against peace, who defended egoism, who placed instincts above reason...who claimed that there were neither moral nor immoral actions...who justified castes, eugenics and slavery, who openly celebrated barbarity, disdain for the mass[es], the oppression of the weak and the extermination of the sick [and] spoke of women and democracy in a way that was extremely unpleasant.

## Nietzsche and Eugenics

Stone (2002, p. 65) concludes that there was a “profound interconnection” between Nietzsche and eugenics. Nietzsche’s writings were used by eugenic advocates in both Europe and America. Mügge (writing in *Eugenics Review*, quoted in Stone, 2002, p. 62) writes:

To Sir Francis Galton belongs the honour of founding the *Science* of Eugenics. To Friedrich Nietzsche belongs the honour of founding the *Religion* of Eugenics.... Both aim at a Superman, not a Napoleonic individual, but an ideal of a race of supermen, as superior to the present mankind—many of whom, alas! have not even completed the stage of transition from animal to man—as man is superior to the worm.

The goal of Nietzsche’s view of eugenics was actually less to produce a perfect society than it was to justify class and race prejudices (Stone, 2002, p. 66). Some reviewers even interpreted Nietzsche’s master and slave idea as creating two separate races, roughly dividing humans into superior and inferior races and “hybridity between the races...usually brings indubitable racial degeneracy” (Stone, 2002, p. 63). He taught that “the lower races of mankind [must] give way before the evolution of the superior races” can occur (Stone, 2002, p. 63). Mügge (1914, p. 6) wrote that Nietzsche was “an ally of Galton, his Superman is a poetic dream of the latter’s Eugenetics.” In fact, Nietzsche was more than an ally of Galton, much more. He went beyond Galton’s passive eugenics and advocated a form of active eugenics that was both more aggressive and more coercive than Galton envisioned. Furthermore, in many ways Nietzsche was more influential than Galton, especially among the intellectuals and academics.

## Nietzsche Influenced World Leaders

Nietzsche’s “colossal influence in his homeland” also spread to leading intel-

lectuals and government leaders (Cate, 2005, p. 569). In the twentieth century, many existentialist philosophers, including Heidegger and Sartre, embraced the general idea of Nietzsche’s philosophy, denying that humans have any fixed essence and stressing that radical free will was a right only for the Supermen. Later in the twentieth century, however, many postmodern thinkers, although heavily influenced by Nietzsche, reduced the individual agency element, thereby spiraling dehumanization even further downward. The relativism that is the foundation of “postmodernism” was openly influenced by Nietzsche’s teaching that there are no absolutes, no givens, no God, and all his values are a result of his anti-Christian philosophy (Staub, 1992, pp. 111–112).

Sarolea predicted in 1917 that the ideas of Nietzsche and other philosophers, what he calls the “war-triumvirate,” would lead to a great war. One reason why Sarolea concluded that Nietzsche was “the spiritual father and forerunner of the Eugenicians,” adding that the “Superman is not born, he must be bred” (Sarolea, 1917, p. 92). History has, unfortunately, proved Sarolea correct.

Nietzsche influenced not only intellectuals and college professors, but also political leaders, notably Adolf Hitler (Gayon, 1999, p. 155). Professor Vitz wrote that Hitler was “deeply influenced by two atheist philosophers—Schopenhauer and Nietzsche” (Vitz, 1999, p. 106). Hitler’s lifelong friend, August Kubizek (1954, p. 136), wrote that Nietzsche was one of Hitler’s favorite writers. Furthermore, Hitler knew that he was using social Darwinism and Nietzscheism when he

wrote that “the State has the obligation to favor the victory of the best and of the strongest, and to impose the submission of the evil and of the weak” he thought that he was using language that was both scientifically “Darwinian” and philosophically “Nietzschean” (Gayon, 1999, p. 156).

Wiker (2008, p. 152) added that Hitler’s philosophy was an “amalgam of Machiavelli, Darwin, Schopenhauer, and Nietzsche.” German historian Erwin Lutzer documented that Hitler was “mesmerized” by Nietzsche’s philosophy. He even “considered himself the superman of Nietzsche’s philosophy” and “rejoiced that the doctrine of God that always stood in the way of brutality and deceit had now been removed” (Lutzer, 1995, p. 28).

Hitler admired Nietzsche to the extent that he gave special favors to his family (Cate, 2005, p. 575). He visited Nietzsche’s sister, a “vicious anti-Semite,” posed for a photo besides Nietzsche’s bust, and the inventory at the Reich Chancellery lists a first edition of Nietzsche’s eight-volume collected works (Ryback, 2008, pp. 105–106). Staub (1992) concluded that the influence of Nietzsche was important in not only Hitler’s worldview but on the Nazi movement in general. He noted the fact that many Nazi ideals and beliefs were very similar to those expressed by Nietzsche was no accident.

Even though Hitler was clearly influenced by Nietzsche and stated that he valued Nietzsche as a genius, it is unknown how much in-depth study of Nietzsche Hitler actually undertook (Ryback, 2008). We do know that Nietzsche’s book *Thus Spake Zarathustra* “became a bible for the goose-stepping, straight-arm-saluting adolescents of the *Hitler-Jugend*,” (Cate, 2005, p. 576) along with *Mein Kampf* and the racist anti-Semitic tome *Myth of the Twentieth Century*. Nietzsche also influenced the race hygiene movement of Professor Alfred Ploetz, author of *The Fitness of our Race*, the book that influenced many Nazi leaders and intellectuals (Padfield, 1990, pp. 32–33). Ploetz even opened his influential book with the following quote from Nietzsche: “Upward leads our way from the species to the superspecies” (Ploetz, 1990, p. 33).

There were, though, differences

between Nietzsche and Hitler's philosophy. Nietzsche stressed the elevation of superior individuals, not the elevation of a race. The cause of both superior individuals and races was the result of genetics and, for this reason, their differences were minor because a race is simply a large number of superior individuals classified together by genetic traits. Hitler used Nietzsche's ideas in order to persuade the German people of the idea that the Germans were the "Master Race."

The importance of Nietzsche's writings was argued by Viktor Frankl, a Jew who survived the horrors of Auschwitz. Frankl, an eminent neurologist and psychiatrist and the founder of the school of psychology called logotherapy, is considered one of the most important psychologists of the last century. Dr. Frankl astutely evaluated the influence of modern European philosophy, especially that of Nietzsche, in helping to prepare the way for the Nazi atrocities. Frankl (1986, p. xxxii) concluded that the

gas chambers of Auschwitz were the ultimate consequence of the theory that man is nothing but the product of heredity and environment—or, as the Nazis liked to say, of 'Blood and Soil.' I am absolutely convinced that the gas chambers of Auschwitz, Treblinka, and Maidanek were ultimately prepared not in some Ministry or other in Berlin, but rather at the desks and in the lecture halls of nihilistic scientists and philosophers.

Nietzsche's influence was also felt in America. One reason why William J. Bryan opposed evolution and became involved in the Scopes trial was because "Nietzsche carried Darwinism to its logical conclusion and denied the existence of God, denounced Christianity as the doctrine of the degenerate, and democracy as the refuge of the weakling; he overthrew all standards of morality and eulogized war as necessary to man's development" (Bryan, 1924, p. 146).

Some Darwinists attempted to dissociate themselves from Nietzsche, not because they disagreed with his philosophy, but because they thought him too extreme. Conversely, many persons, especially those in the eugenics movement, celebrated his work (Stone, 2002, p. 64). Nietzsche is still a major philosopher today, celebrated and emulated for his wisdom and insight into human nature and morality (Leiter, and Sinhabau, 2007). Many others regard him as one of the most evil men who has ever lived (Wiker, 2008).

Also of note is the fact that modern historians of philosophy have tended to ignore the problem of the relationship between Nietzsche and Darwin, a fact "probably related to the appropriation of Nietzsche's philosophy by the Nazis" (Gayon, 1999, p. 155). Furthermore, historians have also "tended to ignore the connection between Nietzsche and the Third Reich" (Gayon, 1999, p. 155). The fact is "Eugenics, grounded as it was in scientific research, appeared to confirm empirically what Nietzsche had grasped philosophically" (Stone, 2002, p. 65).

### **Nietzsche's Criticism of Darwin**

Nietzsche did recognize some of the major scientific flaws in Darwin's theory. For example, he had no problem with natural selection, but did with the idea that nature was the agent—noting that the "winners" were often not the most numerous individuals, but rather were a minority that was actually in some ways the weakest humans. As evidence for this, Nietzsche noted that the less complex organisms (protists, insects, invertebrates) were more numerous than the more complex organisms (humans and vertebrates in general), which were far less numerous (Gayon, 1999, p. 167).

Furthermore, Nietzsche had a problem with one aspect of Darwin's "survival of the fittest" notion, noting

that it begged the question—the fittest for what? (Cate, 2005, p. 355). Nietzsche noted that it was "often those who were least fitted to survive in a strictly physical sense—geniuses who died prematurely" that were actually more fit (Cate, 2005, p. 355). He also noted that the weakest majority were most likely to mate and produce offspring precisely because they were the majority and, he concluded, most organisms indiscriminately mated with each other (Call, 1998).

These factors, though, were all the more reason why eugenics was important to Nietzsche. He believed that Darwin as a whole was not wrong; he was wrong only about some parts of his theory. Nevertheless, Nietzsche argued that Darwin's ideas must be applied by human intelligence to society. Brobjer (2004, pp. 166–167) even concluded that Nietzsche was "arguably more faithful to a Darwinian approach" than were many theorists and, in many ways, he was an "ultra-Darwinist" in spite of presenting arguments against certain aspects of Darwinism.

### **Summary**

Nietzsche's philosophy is the antithesis, not only of the Biblical "all men are descendants of Adam," but also of the philosophy of the American government and that of many other governments that teach all persons must be treated fairly and with respect and dignity. He embraced the basic Darwinian concept with "relish" and went beyond Darwin to advocate a philosophy adopted by governments ranging from Nazi Germany to Communist China and the Soviet Union (Cate, 2005, p. 355).

His book *Beyond Good and Evil* was rated by Wiker (2008, p. 99–114) as one of the top ten books that "screwed up the world." Nietzsche's work also had a profound influence on the worst slaughter of humans in the history of humankind, the Holocaust and World War II. It also had a major adverse influence on aca-

demia and philosophy and contributed to ushering in post-Christian philosophy.

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