Niccolo Machiavelli
“The Prince”
(1513)

Thesis.
• Biblical morality is hopelessly naive and unrealistic given the natural order of the universe and the realities of human nature.
• Self-interest and pragmatism – not moral principles – should guide our thoughts, words and actions.

Niccolo Machiavelli (1469-1527).
• Philosopher, writer, public official, and political theorist.
• A nominal Catholic.
• The founder of modern political science.

View of Human Nature.
• Mankind is inherently evil and self-serving.

Major Points.
• An emphasis on social and political stability.
• Survival of the fittest.
  ▶ This is a violent and dangerous world, and those who survive and prosper are the most shrewd, decisive, and unprincipled.
• Morality and ethics are relative and situational.
• Power is what matters.
  ▶ Machiavelli: “It is better to be feared than loved, for men will love you as they choose, but they will fear you as you choose.”
  ▶ Goodness, fairness, mercy, and honesty are signs of weakness.
  ▶ Machiavelli: “It is necessary to a prince, if he wants to maintain himself, to learn to be able not to be good.”

Pragmatism and Realpolitik.
• National power is the primary interest of the state.
• Given the realities of human nature, authoritarian government is essential to keep people in check.
  ▶ The power of the state should be absolute, and the state should demand total obedience from its citizens.
• Morality is hopelessly naive – pragmatism and self-interest should guide our words and actions.
• Fools operate according to a strict moral code, while the shrewd are pragmatic.
  ▶ Machiavelli: “If a prince wants to maintain his rule he must learn how not to be virtuous.”
• Humanitarianism and “Just War” theory are hopelessly naive.

Machiavellian Theology and Ethics.
• A functional atheist.
• Right and wrong must be redefined.
• One must depart from traditional ideas of good and evil and deal with the world as it is.
• “Morality” is anything that promotes the interests of the ruler and the state.
NOTES
2

Thomas Hobbes

“Leviathan”

(1651)

Thesis.

- Human beings are innately egoistic and amoral animals.
- Authoritarian government is essential to control human behavior.

Thomas Hobbes (1588-1679).

- Historian and political philosopher.
- A classical conservative.
- A nominal Christian but a functional atheist.
- A Biblical skeptic.
- Hobbes: Belief in God is based on an ignorance of science and the realities of the natural world.

The Hobbesian Worldview.

- Human beings are rational, calculating machines motivated by self-interest and natural passions.
- There is no higher purpose for humanity other than our own pleasure and self-preservation.
- The realities of 17th century English society.
  - The emergence of capitalism.
  - The impact of the English Civil War (1642-49).
- A classical conservative.
- Hobbesian moral relativism:
  - The human (moral) conscience is an illusion – a concept that is imposed on us by religion.
  - Hobbes: “The notions of right and wrong, justice and injustice have... no place.”
- Hobbes’ “fundamental law of nature:”
  - Human existence is “a war of every man against every man.”

The Solution to Humanity’s Problem: Authoritarian Government.

- The greatest threat to humanity and civilization is chaos and anarchy.
- Violence, exploitation, and war are the “state of nature” – i.e., the natural order of things.
- The reality of self-interested cooperation.
- Laws are necessary in order to curb humanity’s natural aggressions.
- Government is a necessary evil that exists to protect our individual rights and minimize conflicts between individuals.
- The solution is “Leviathan” – a strong, authoritarian government.
  - Political sovereignty resides with the ruler of a state, whose power should be absolute.
  - So long as the monarch protects property rights and the security of individuals, he fulfills the social contract and rebellion is unjustified.

A Critique.

- An unbalanced view of human nature.
- The godfather of totalitarianism.
- Authoritarian government incorporates the same predatory traits as the common man.
- In such a system, who checks the government?
3

David Hume
“A Treatise of Human Nature”
(1739)

Thesis.
• Philosophy (and theology) is incapable of defending its central doctrines.
• Why believe anything that cannot be defended philosophically?

David Hume (1711-76).
• Scottish philosopher, historian, diplomat, and essayist.
• An empirical philosopher.
• One of the most formidable and influential philosophical skeptics.
• Significant works:
  ▶ *Enquires Concerning Human Understanding* (1748).
  ▶ *Enquiries Concerning the Principles of Morals* (1751).
  ▶ *The Natural History of Religions* (1757).

Philosophical Beliefs.
• Empiricism.
• The classical empiricism of Aristotle and Aquinas.
• “Modern” empiricism:
  ▶ John Locke.
  ▶ Bishop George Berkeley.
  ▶ David Hume.
• Hume’s skepticism regarding causality.
• Hume’s skepticism regarding design.
• Hume’s critique of substance (or nature).
• Hume’s skepticism regarding the existence of external reality.
• Hume’s skepticism regarding the self.

Religious Beliefs.
• An ambiguous religious skeptic.
• Hume’s argument against miracles.
• A “weak deist”?
  ▶ Hume: “I am better pleased with the method of reasoning here delivered, as I think it may serve to confound those dangerous friends or disguised enemies to the Christian Religion, who have undertaken to defend it by the principles of human reason. Our most holy religion is found on Faith, not on reason; and it is a sure method of exposing it to put it to such a trial as it is, by no means, fitted to endure.” [*An Essay Concerning Human Understanding.*]
• Was Hume a dissembler or a radical fideist?

Critique.
• Did Hume destroy any philosophical basis for belief?
• Did Hume destroy the philosophical basis for belief in miracles?
4
Immanuel Kant
“Critique of Pure Reason”
(1781)

Thesis.
• The limitations of reason.
• The epistemological conundrum: We have no basis for assuming that our perceptions of reality correspond to reality itself.

Immanuel Kant (1724-1804).
• The greatest modern philosopher?
• Kantian Christianity.
• Theological skepticism.

Critique of Pure Reason (1781).
• The noumenal.
• The phenomenal.
• Do our senses and our experiences provide full access to external reality?
• Pre-Kantian philosophical orientations:
  ▶ Rationalism – Innate ideas and an a priori approach to knowledge.
  ▶ Empiricism – We are born a tabula rasa and all knowledge is a posteriori.
• The Kantian synthesis:
  ▶ We are born blank slates with no innate ideas, and all knowledge comes a posteriori from experience.
  ▶ There is also an a priori dimension to knowledge.
    • While the content of knowledge comes via the senses, the form (or structure) is provided by the a priori forms of sensation and categories of the mind.
• The basic question: How do we know that our perception of reality corresponds to reality itself?
• The limitations of sensory perception.
  ▶ The reality we apprehend is not reality in itself but merely our experience, our perception, or our interpretation of reality.
  ▶ Therefore: We have no basis to assume that our perception of reality resembles reality itself.
• The theological implications.
  ▶ Kant believed in God but doubted that God’s existence could be proved.
  ▶ Kant and theological Deism.
• Does objective reality exist?

A Critique: Four Problems.
(1) Theological skepticism.
(2) A self-defeating argument.
(3) One cannot separate the realms of the noumenal and the phenomenal without some knowledge of both.
(4) Christian faith can only be fideistic – there is no place for rational faith.
Jean-Jacques Rousseau
“Discourse on the Origins of Inequality”
(1755)

Preface: Enlightenment Philosophy.
- Enlightenment humanism.
- The *philosophes*.
- Enlightenment socio/political philosophy.
  - What is human nature?
  - What is the best, most humane form of government?
- Basic presuppositions of the Enlightenment:
  1. Humanism.
  2. Human nature is innately good.
  3. The goodness of “nature.”
  4. Human society and government should operate according to the principles of reason.
  5. Individual rights.
  7. Human happiness as the ultimate goal.

Jean-Jacques Rousseau (1712-78).
- The first great critic of modern society.
- An eccentric and a natural-born rebel.
- An 18th century hippie.

“Discourse on the Origins and Foundations of Inequality Among Men.”
- Basic thesis:
  - Man is innately good and reasonable, but society corrupts.
  - The solution: A society that operates according to Reason and the “social contract.”

A Humanistic Socio/Political Philosophy.
- A naive and utopian view of human history.
- Modern civilization is unnatural and oppressive.
  - Modern civilization alienates man from nature.
  - Rousseau: “Everything is good as it leaves the hands of the Creator; everything degenerates in the hands of man.”
  - Rousseau: “Man is naturally good... It is through these institutions that men become bad.”
  - Social institutions are built on power, exploitation and coercion.
- Theory of government:
  - Laws are man-made, not God-ordained, and they should reflect the will of the people.
  - The people are sovereign, and government exists to serve the will of the people.
  - The only valid base for government is a “social pact.”
  - A link between the Age of Reason and the Age of Revolution.
    - Rousseau: “We are approaching a state of crisis and a century of revolutions.”

Theology.
- An existential deist.
6
Joseph Smith
“The Book of Mormon”
(1827)

Joseph Smith (1806-44).
• Founder of the Mormon sect (the Church of Jesus Christ of Latter-day Saints, or LDS) in the 1820s.
• An American Muhammad.
• A charismatic fraud.
• Joseph Smith: Liar, lunatic, or legit?
• Home life: A nominal Christian home that also practiced spiritualism.
• Smith’s “divine revelation” that all existing Christian faiths are false.

The Book of Mormon.
• Smith’s “discovery” of the Book of Mormon in 1827.
  ▶ A text written in “reformed Egyptian.”
  ▶ The tale of the Lost Ten Tribes of Israel’s migration to America circa 600 B.C.
• Smith’s publication of the Book of Mormon in 1830.
• The Solomon Spalding Hypothesis.

The Mormon Prophet.
• A religious celebrity.
• Smith’s “signs and wonders.”

A Tumultuous History.
• The growth of Mormonism: Four factors.
• Early controversies.
• Dissensions within the LDS.
• The Mormon War of 1838.
• Preparing for the Millennium.

The Private Life of Joseph Smith.
• New “revelations” regarding polygamy.

Distinctive Beliefs.
• An evolving theology.
• The evolution of God.
  ▶ Lorenzo Snow: “As man is, God once was; as God is, man may become.”
• Mormon Christology.
• Universalism.
• Mormon polytheism.
• Mormon exclusivism.
  ▶ The Mormon Doctrine and Covenants: The LDS Church is “the only true and living church upon the face of the whole earth.”
• Polygamy.
• Racism.
7

Ludwig von Feuerbach
“The Essence of Christianity”
(1841)

Thesis.
- Nature is real; God is an illusion.
- Belief in God is a human invention – “a dream of the human soul.”
- A psychological and anthropological explanation for the evolution of religion and belief in God.

Ludwig Feuerbach (1804-72).
- German philosopher and anthropologist.
- A religious skeptic who dismissed Christianity as irrational.
- Feuerbach: Christianity will wither away and be replaced by naturalism and the deification of humanity.
- Christianity as an egoistic and “inhumane” religion.
  - Religion reveals more about the inner life of the individual than about God.
- Feuerbach’s influence:
  - Karl Marx and Friedrich Engels incorporated his arguments against the existence of God into their theory of dialectical materialism.
  - Sigmund Freud popularized many of his views decades later.

The Essence of Christianity (1841).
- The goal: “To change believers into thinkers.”
- Replacing belief in God with a naturalistic (atheistic) worldview.
- The influence of Friedrich Schleiermacher (1768-1834).
- Part 1: “The true or anthropological essence of religion.”
  - Human beings create God, who is a projection of man’s innate goodness.
  - Feuerbach: “Every [human] being... has its God, its highest conceivable being, in itself....”
  - “Consciousness of God is self-consciousness; knowledge of God is self-knowledge....”
  - “The divine being is nothing else than... the human being purified.”
  - Belief in God is the ultimate expression of narcissism.
  - God is merely the objectification of human consciousness.
  - Prayer expresses the desire for self-communication.
- Part 2: “The false or theological essence of religion.”
  - The fundamental fallacy of human existence is to belief that God exists separate from humanity.
  - Belief in God distracts man from what is real by focusing on the illusion of an afterlife.

A Critique.
- Feuerbach was correct in some respects.
- Feuerbach’s basic argument against religion is self-defeating.
  - If belief in God is “nothing but the projection of human imagination,” perhaps his own atheism is also nothing but the projection of his own imagination.
  - Self-projection can explain atheism as well as theism.
8

Ernest Renan

Origins of the History of Christianity

The Life of Jesus

(1864, 1867)

Thesis.

• The “Christ of myth” bears little resemblance to the “Jesus of history.”

Ernest Renan (1823-92).

• A radical revisionist and a key figure in the modern “quest for the historical Jesus.”

The Books.

• Popular and influential historical novels.

• A gifted and eloquent writer:

  • “Jesus had before him only the spectacle of the baseness or stupidity of humanity. The passers-by insulted him. He heard around him foolish scoffs, and his greatest cries of pain turned into odious jests: ‘He trusted in God; let him deliver him now, if he will have him: for he said, ‘I am the Son of God’...

  “The sky was dark; and the earth, as in all the environs of Jerusalem, dry and gloomy. For a moment, according to certain narratives, his heart failed him; a cloud hid from him the face of his Father; he experienced an agony of despair a thousand times more acute than all his tortures. He saw only the ingratitude of men. Repenting perhaps in suffering for [such] a vile race, he exclaimed: ‘My God, my God, why has thou forsaken me?’”

• Pseudo-scholarly revisionism.

• The revisionist Jesus.

Renan’s Predecessors.

• Herman Samuel Reimarus’ Fragments: The Intention of Jesus and His Disciples (1774-78).

• Thomas Paine’s The Age of Reason (1794).

• Thomas Jefferson’s “The Life and Morals of Jesus of Nazareth” (1820).

• Ferdinand Christian Baur (1792-1860).

• David Friedrich Strauss’ The Life of Jesus Critically Examined (1835).

• Bruno Bauer’s Criticism of the Gospels and History of Their Origin (1851).

Renan’s Successors.

• Albert Schweitzer’s The Quest of the Historical Jesus (1906).

• Martin Kahler’s The So-Called Historical Jesus and the Historic Biblical Christ (1896).

• Rudolf Bultmann’s Jesus and the Word (1934).

• Karl Barth (1886-1966).

Renan’s Influence.

• Jesus and Mary Magdalene.

• Subsequent generations of religious fiction.

• Jesus films.
Julius Wellhausen
Prologue to the History of Israel
(1878)

Thesis.
• The Pentateuch was not written by Moses, but was a literary mosaic comprised of 4 independent source documents written centuries later.
• Wellhausen’s theory is known as the Documentary Hypothesis.

Julius Wellhausen (1844-1918).
• The “father of modern biblical criticism.”
• The Hegelian influence.

The Documentary Hypothesis: The Basic Arguments.
(1) The Hebrew script was undeveloped in the time of Moses.
(2) The Pentateuch includes different names for God.
(3) There are repetitive accounts and contradictions in the Pentateuch.
(4) The narratives in the Pentateuch are not so much histories as parables.

Composition of the Pentateuch.
(1) J (Yahwist, c. 1000-800 B.C.).
(2) E (Elohist, c. 900-700 B.C.).
(3) D (Deuteronomist, c. 640-609 BC).
(4) P (Priestly source, c. 586-500 B.C.).

Critique.
• The Old Testament witnesses.
• The rabbinical tradition.
  ▶ EX: Philo of Alexandria and Josephus.
• The New Testament witnesses.
• NOTE: No alternative theories regarding the authorship of the Torah until the late 1800s.
• Was Moses capable of writing the Pentateuch?
• The problem of attributing Deuteronomy to an author other than Moses.
• The “problem” of repetition and variations in the text.
• The “problem” of references to YHWH and Elohim.
• The “problem” of stylistic differences.
• Archaeological verification.
  ▶ EX: No mention in the Pentateuch of Jerusalem or Shiloh.
• The modern critique of the DH.
  ▶ Gleason Archer: “[Revisionists] have... assumed that scholars living more than 3,400 years after the event can (largely on the basis of philosophical theories) more reliably reconstruct the way things really happened than could the ancient authors themselves.”
  ▶ Umberto Cassuto: “I have not proved that the pillars [of the theory] are weak or that each one fails to give decisive support; instead, I have established that there are no pillars at all, that they do not exist, and that they are purely imaginary.”
• In reality, this is not a controversy over history so much as philosophy.
10
Karl Marx and Friedrich Engels
“The Manifesto of the Communist Party”
(1848)

Significance.
• Marx was a firebrand revolutionary, and “The Communist Manifesto” was first-rate propaganda.
• Passionate and incendiary rhetoric:
  ▶ [From the Prologue:] “A spectre is haunting Europe....
      “It is high time that Communists should openly... publish their views [and] their aims.”
  ▶ [From the Epilogue:] “Communists disdain to conceal their values and aims. They openly declare that their ends can be attained only by the forcible overthrow of all existing social conditions. Let the ruling classes tremble at the Communist revolution. The proletarians have nothing to lose but their chains. They have a world to win.
      “WORKING MEN OF ALL COUNTRIES, UNITE!”
• The historical impact of “The Communist Manifesto.”

The Essence of Socialism.
• Components of an economic system:
  (1) Production of wealth.
  (2) Distribution of wealth.
• Economics and worldview:
  (1) What is human nature?
  (2) What is social justice?
  (3) How is wealth produced, and how should it be distributed?
• General tenets of socialism.

Karl Marx (1818-83).
• Historian, economist, sociologist, philosopher, journalist, and armchair revolutionary.
• Background and early career.
• “The Communist Manifesto” (1848).
• Das Kapital (1871).
• Personality and character.
• Friedrich Engels (1820-95).

Marxism.
• Scientific socialism.
  ▶ The law of historical progression.
• Philosophy of history.
  ▶ Dialectical materialism.
  ▶ Marx: “The history of all hitherto existing society is the history of class struggle.”
  ▶ Bourgeoisie v. proletariat.
• Theory of alienation.
  ▪ Capitalistic exploitation of the working class.
  ▪ Theory of surplus value.
• Revolution!
  ▪ Marx: “The immediate aim of the Communists is... the formation of the proletariat into a class, overthrow of the bourgeois supremacy, and conquest of political power by the proletariat....”
  ▪ An international revolution.

**Marxist Utopianism.**
• A classless society.
• The revolutionary vanguard.
  ▪ Marx: “Finally, in times when the class struggle near the decisive hour... a small section of the ruling class cuts itself adrift and joins the revolutionary class....”
    This is “a portion of the bourgeois ideologists who have raised themselves to the level of comprehending theoretically the historical movement as a whole.”
  ▪ The radical intelligentsia.
• Dictatorship of the proletariat.
• Pure communism.
  ▪ A classless, harmonious society based on cooperation rather than competition.
  ▪ “From each according to his ability to each according to his need” – Saint Simon.
• The blueprint:
  1. Abolition of private property.
  2. A heavy progressive (or graduated) income tax.
  3. Abolition of all rights of inheritance.
  4. A centralized and state-run banking system.
  5. State control of all media communications and transportation.
  6. State ownership of all industry and other means of production.
  7. A classless society.

**Marxist Theory and Communist Reality.**
• A legacy of totalitarianism and mass murder.
• The lesson of history.

**Marxism: A Critical Assessment.**
• Marx’s Failings.
  ▪ History is not “scientific” and deterministic.
  ▪ Social class does not determine character and values.
  ▪ Capitalism is not irredeemably evil.
  ▪ No moral basis for a critique of modern industrialized society.
• Marx and Christianity.
  ▪ Feuerbach’s *The Essence of Christianity* (1841).
  ▪ The influence of Bruno Bauer.
  ▪ Marx: “Religion is the opiate of the people.”
  ▪ Marx: “Man is the supreme being for man.”
  ▪ A devaluation of religion.
  ▪ A cynical and unbalanced view of Christianity and Christian history.
• A brilliant and erratic crank.
11

John Stuart Mill

“Utilitarianism”

(1863)

Preface: The Epicurean Temptation.

- A natural inclination.
- Epicurus (c. 342-270 B.C.)
  - Moderation in all things.
- Relativism.
- Individual happiness is the greatest good.
  - Epicurus: “We don’t need the gods, only self-satisfaction.”
- The pleasure-and-pain principle.

John Stuart Mill (1806-73).

- The philosophy of Utilitarianism.
- The basis for atheism.
- Moral relativism.
- Democratic morality.
- The goal of life.
  - The greatest good for greatest number of people.
  - Mill was a moral relativist who rejected God and any objective standard of morality.
- The Greatest Happiness Principle:
  - Mill: “The ultimate end... (whether we are considering our own good or that of other people), is an existence exempt as far as possible from pain, and as rich as possible in enjoyments, both in point of quantity and quality.... This being, according to the utilitarian opinion, the end [or goal] of human action, is necessarily also the standard of morality.”

Critique.

- An anti-Christian philosophy of life.
- The Utilitarian attraction.
  - Anything that is pleasurable is good, and anything painful (or even difficult and demanding) is bad.
- Christian discipleship and character formation.
- A reasonable conclusion:
  - EVIL → SUFFERING (or, EVIL ⇔ SUFFERING); but
  - SUFFERING ≠ EVIL.
12

Charles Darwin

“The Descent of Man”

(1871)

Thesis.
- The state of man.
- “Natural selection” and “survival of the fittest.”

The Preeminent Apostle of Atheism.
(1) Philosophy: Ludwig Feuerbach (1804-72).
(2) Social sciences: Karl Marx (1818-83).
(3) Psychology: Sigmund Freud (1856-1939).
(4) Natural sciences: Charles Darwin (1809-82).
- Origin of Species (1859) and The Descent of Man (1871).
- Darwin’s influence:
  - Prior to Darwin, most Westerners believed that human beings were a special creation of God and bore the image of God (the *Imago Dei*).
  - James Eckman: “Darwin shook Christianity at its foundation and made atheism respectable.”
  - Ernst Mayr: “The Darwinian revolution was not merely the replacement of one scientific theory by another, but rather the replacement of a worldview in which the supernatural was accepted as a normal and relevant explanatory principle by a new worldview in which there was no room for supernatural forces.”
  - Sir Julian Huxley: “Darwinism removed the whole idea of God as the creator of organisms from the sphere of rational discussion.”
  - Richard Dawkins: “Darwin made it possible to be an intellectually fulfilled atheist.”
- The mother of all modern heresies.

Darwinian Theology.
- The theodicy issue.
- Why would a loving God send non-Christians to hell who are otherwise good people?
- The personal component.
- The atheist syllogism.
  - (1) If God is great, he could destroy evil.
  - (2) If God is good, he would destroy evil.
  - (3) Evil exists.
  - (4) Therefore, there is no God.

Darwin’s Predecessors.
- Thomas Huxley (1825-95) and Evidence as to Man’s Place in Nature (1863).
- Herbert Spencer, Charles Lyell, et al.
- Huxleyan agnosticism.
- “Darwin’s bulldog.”
- Huxley’s “The Physical Basis of Life” (1868).
Social Darwinism.
- Laissez-faire capitalism and the “Gilded Age.”
- Herbert Spencer’s socio/economic Darwinism.
- Socio/economic “survival of the fittest.”
- Andrew Carnegie and “trickle-down” economics.

Social Darwinism and Eugenics.
- Implications of “natural selection” and “survival of the fittest.”
- Social, political, economic and political ramifications.
  - Benjamin Wiker: “If everything [Darwin wrote] is true, then it quite logically follows that human beings ought to ensure that the fit breed with abandon and that the unfit are weeded out. Attempts to disengage Darwin from the eugenics movement date from a bit after World War II, when Hitler gave a bad name to survival of the fittest as applied to human beings. But it is impossible to distance Darwin from eugenics.”
  - Darwin: “As many more individuals of each species are born than can possibly survive; and as, consequently, there is a frequently recurring struggle for existence, it follows that any being, if it vary however slightly in any manner profitable to itself, under the complex and sometimes varying conditions of life, will have a better chance of surviving, and thus be naturally selected....
    “At some future period, not very distant as measured by centuries, the civilised races of man will almost certainly exterminate and replace throughout the world the savage races.”
- The moral factor.
  - Nature merely is.
  - The “problem” of Christian morality and ethics.
  - Benjamin Wiker: “The deep-down nastiness of The Descent of Man is eugenic: the idea that the ‘survival of the fittest’ should be applied to human beings.... The best are allowed to breed; the worst (or ‘unfit’) are eliminated. The Nazis would later apply this idea very effectively. As they saw it, natural selection is natural; nature favors the strong and picks off the weak. Society should not interfere with nature by artificially protecting the weak from destruction. Such charity is unnatural and hence unscientific.”
  - Darwin: “With savages, the weak in body or mind are soon eliminated; and those that survive commonly exhibit a vigorous state of health..... We civilised men, on the other hand, do our utmost to check the process of elimination; we build asylums for the imbecile, the maimed, and the sick... and our medical men exert their utmost skill to save the life of every one to the last moment.... Thus the weak members of civilised societies propagate their kind. No one who has attended to the breeding of domestic animals will doubt that this must be highly injurious to the race of man.... Excepting in the case of man himself, hardly any one is so ignorant as to allow his worst animals to breed.”
    “If various checks... do not prevent the reckless, the vicious and inferior members of society from increasing at a quicker rate than the better class of men, the nation will retrograde, as has occurred too often in the history of the world.”

- Darwinian racism.

Darwinism and Morality.
- No basis at all for morality.
  - Nature – and natural processes – are completely amoral.
- The nature of morality.