

has become inhabitable for organisms, and plants are first created, animals later—and among the latter the inhabitants of the water and the air first, afterwards the inhabitants of the dry land. Finally, God creates man, the last of all organisms, in His own image, and as the ruler of the earth.

“Two great and fundamental ideas, common also to the non-miraculous theory of development, meet us in this Mosaic hypothesis of creation, with surprising clearness and simplicity—the idea of separation or *differentiation*, and the idea of progressive development or *perfecting*. Although Moses looks upon the results of the great laws of organic development as the direct actions of a constructing Creator, yet in his theory there lies hidden the ruling idea of a progressive development and a differentiation of the originally simple matter. We can therefore bestow our just and sincere admiration on the Jewish lawgiver's grand insight into nature, and his simple and natural hypothesis of creation,” but he adds, “without discovering in it a so-called divine revelation.”—*History of Creation*, pp. 37, 38.

Haeckel's not “discovering a divine revelation” where Dana and others see it, is owing, of course, to the fact that his mind is previously made up that there can be no such thing as divine revelation, and that his “scientific materialism,” to use his own words, “positively rejects every belief in the miraculous, and every conception, in whatever form it appears, of supernatural processes.” His first objection against the reception of the Mosaic record as a divine revelation, viz., that it *asserts* (so he says) that the earth is the fixed central point of the whole universe, one would have thought too stale for repetition in our time. The second objection, That man is represented as the premeditated aim of the creation of the earth, might be expected from one who scorns *final causes*, and *excludes all purpose* from the order of things.