

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 the Professor 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 whatsoever 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 *scouts final causes*, and *excludes all purpose* from the order of things.