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cosmos, the universal sovereignty of nature's supreme law, *the law of substance*" (p. 97).

Illegitimate Negations.

With regard to the possibility of Revelation, or information derived from super-human sources, naturally he ridicules the idea ; but in connection with the mode of origin and development of life on this planet he makes the following sensible and noteworthy admission :—

“It is very probable that these processes have gone on likewise on other planets, and that other planets have produced other types of the higher plants and animals, which are unknown on our earth ; perhaps from some higher animal stem, which is superior to the vertebrate in formation, higher beings have arisen who far transcend us earthly men in intelligence.”

Exactly ; it is quite probable. It is, in fact, improbable that man is the highest type of existence. But if Professor Haeckel is ready to grant that probability or even possibility, why does he so strenuously exclude the idea of revelation, *i.e.*, the acquiring of imparted