

THE EVOLUTION OF THE WORLD

idea of *substance* (the universe) and *accidents* (or *modes*, the individual phenomena of substance). This distinction is of great importance, because there are many eminent philosophers who admit the one and reject the other.

According to this creationist theory, then, God has "made the world out of nothing." It is supposed that God (a rational, but immaterial, being) existed by himself for an eternity before he resolved to create the world. Some supporters of the theory restrict God's creative function to one single act; they believe that this extramundane God (the rest of whose life is shrouded in mystery) created the substance of the world in a single moment, endowed it with the faculty of the most extensive evolution, and troubled no further about it. This view may be found, for instance, in the English Deists in many forms. It approaches very close to our monistic theory of evolution, only abandoning it in the one instant in which God accomplished the creation. Other creationists contend that God did not confine himself to the mere creation of matter, but that he continues to be operative as the "sustainer and ruler of the world." Different modifications of this belief are found, some approaching very close to *pantheism* and others to complete *theism*. All these and similar forms of belief in creation are incompatible with the law of the persistence of matter and force; that law knows nothing of a beginning.

It is interesting to note that E. du Bois-Reymond has identified himself with this cosmological creationism in his latest speech (on "Neovitalism," 1894). "It is more consonant with the divine omnipotence," he says, "to assume that it created the whole material of the world in one creative act unthinkable ages ago in such