

THE RIDDLE OF THE UNIVERSE

wise that it should be endowed with inviolable laws to control the origin and the progress of living things—that, for instance, here on earth rudimentary organisms should arise from which, without further assistance, the whole of living nature could be evolved, from a primitive bacillus to the graceful palm-wood, from a primitive micrococcus to Solomon's lovely wives or to the brain of Newton. Thus we are content with *one* creative day, and we derive organic nature mechanically, without the aid of either old or new vitalism." Du Bois-Reymond here shows, as in the question of consciousness, the shallow and illogical character of his monistic thought.

According to another still prevalent theory, which may be called "ontological creationism," God not only created the world at large, but also its separate contents. In the Christian world the old Semitic legend of creation, taken from Genesis, is still very widely accepted; even among modern scientists it finds an adherent here and there. I have fully entered into the criticism of it in the first chapter of my *Natural History of Creation*. The following theories may be enumerated as the most interesting modifications of this ontological creationism :

I. *Dualistic creation*.—God restricted his interference to *two* creative acts. First he created the inorganic world, mere dead substance, to which alone the law of energy applies, working blindly and aimlessly in the mechanism of material things and the building of the mountains; then God attained intelligence and communicated it to the purposive intelligent forces which initiate and control organic evolution.*

* Reinke, *Die Welt als That* (1899).