

THE EVOLUTION OF THE WORLD

II. *Trialistic creation*.—God made the world in *three* creative acts: (a) the creation of the heavens—the extra-terrestrial world, (b) the creation of the earth (as the centre of the world) and of its living inhabitants, and (c) the creation of man (in the image and likeness of God). This dogma is still widely prevalent among theologians and other “educated” people; it is taught as the truth in many of our schools.

III. *Heptameral creation*; a creation in seven days (*teste* Moses).—Although few educated people really believe in this Mosaic myth now, it is still firmly impressed on our children in the biblical lessons of their earliest years. The numerous attempts that have been made, especially in England, to harmonize it with the modern theory of evolution have entirely failed. It obtained some importance in science when Linné adopted it in the establishment of his system, and based his definition of organic species (which he considered to be unchangeable) on it: “There are as many different species of animals and plants as there were different forms created in the beginning by the Infinite.” This dogma was pretty generally held until the time of Darwin (1859), although Lamarck had already proved its untenability in 1809.

IV. *Periodic creation*.—At the beginning of each period of the earth’s history the whole population of animals and plants was created anew, and destroyed by a general catastrophe at its close; there were as many general creative acts as there are distinct geological periods (the catastrophic theory of Cuvier [1818] and Louis Agassiz [1858]). Palæontology, which seemed to support this theory in its more imperfect stage, has since completely refuted it.

V. *Individual creation*.—Every single man—and