

to the spirit world, where we may be sure he will soon bring his trained mind to bear, in co-operation with others in that life, in perfecting the means of transmission of information regarding it to the people here, who, because of their mental darkness, are in such great need of revelation from the unseen.

Dr. Wallace was not only a scientist, he was a humanitarian. His great heart was moved with compassion because of the struggles and sufferings of the people; his sympathy was ever with reformatory enterprises, and he never feared to use his pen and his influence on behalf of unpopular causes. In 1882 he advocated Land Nationalisation; in 1898 he proclaimed 'Vaccination a delusion'; in 1900 he issued 'Studies, Scientific and Social,' and this year he gave us his latest works, viz., 'Social Environment and Moral Progress,' and 'The Revolt of Democracy,' in the former of which he wisely claimed that:—

The well-established laws of evolution as they really apply to mankind are all favourable to the advance of true civilisation and of morality. Our existing competitive and antagonistic social system alone neutralizes their beneficent operation. That system must therefore be radically changed into one of brotherly co-operation and co-ordination for the equal good of all. To succeed we must make this principle our guide and our pole-star in all social legislation.

Although Dr. Wallace differed from Darwin on some points, he firmly maintained that Darwin's fundamental principles had never been shaken. Still he was not able to believe that 'the mental and moral nature of man had been developed out of the lower animals wholly and solely by the same natural processes that developed his physical structure.' As a Spiritualist, he believed 'that there is something in man differing in nature as well as degree from the lower animals.' He held that 'at a certain epoch, when the body was sufficiently developed to receive it, there was a spiritual influx,' and that the enormous difference between man and the lower animals must have a cause—but he could not find that cause in the ordinary processes of evolution. He claimed that 'Just as there is behind the visible world of nature an "unseen universe" of forces, the study of which continually opens up fresh worlds of knowledge often intimately connected with the true comprehension of the most familiar phenomena of nature, so the world of mind will be illuminated by the new facts and principles which the study of Spiritualism makes known to us.' In an 'interview' which appeared in 'The Bookman' in 1898, Dr. Wallace was asked, 'Do you think the religion of the future will be based on Spiritualism?' He replied:—

Certainly. There is nothing else to base it upon. When on the one side you have facts and phenomena that are happening to-day, and on the other you have something that is alleged to have happened two or three thousand years ago, and the first can be tested and the other cannot, it is absurd to expect people to accept the one that comes to them through ancient manuscripts and faulty translations and to reject the evidence that is now before their eyes, especially when the ancient and modern phenomena are pretty much of the same kind.

About his religious standpoint, he said: 'I have always felt, like Herbert Spencer, that God is unknowable and unthinkable; but directly we get the idea of a life beyond ours we can conceive the scale of being rising higher and higher. Whether it culminates in one personality or goes on endlessly we cannot tell, and it does not matter. For thirty years before I became convinced of the truth of Spiritualism I was an agnostic. My only religion is that which I get out of Spiritualism. The world is the means of developing human souls, and our future depends on our use of present opportunities.'

Truly in Dr. Wallace's case this world has been the means of developing his soul, and he has made full use of his opportunities. Almost up to the very end he was alert, receptive, progressive, sympathetic, and in touch with the advanced thought and aspirations of the best minds of the day. Although not a medium, he was a prophetic seer in the best sense—for with forward-looking

THE PROMOTION OF DR. A. R. WALLACE.

The angel of deliverance, whom we miscall Death, has again been busy, and the dwindling band of veteran Spiritualists on this side has been further reduced by the promotion, on the 7th inst., of Dr. Alfred Russel Wallace to that other spiritual realm of action about which he has so bravely and consistently written for so many years. He was only ill four days, and he passed quietly away in the presence of his wife, son and daughter. Death came to him as he would have desired, swiftly and mercifully, while his faculties were still undimmed. In 1874 he published his great work on 'Miracles and Modern Spiritualism,' in which he frankly declared that from being a philosophical materialist, with an ingrained prejudice against the word 'spirit,' he had become convinced, by facts which compelled him to accept them, of the reality of a sequential life for man and of communion between the people of the two states of being, incarnate and ex-carnate. A bitter controversy followed, in which Dr. Wallace was made the subject of ridicule, sneer, and misrepresentation, but he went calmly on, unmoved and serene, while his critics and detractors raved and lampooned him. He knew his facts. He had patiently and thoroughly investigated, and having realised the immense value and spiritual significance of the evidence, he simply reiterated his conviction and built up his case with additional evidence. In his work 'My Life,' published in 1905, and, still more recently, in 'The World of Life,' issued about three years ago, he set forth his matured thoughts and proclaimed himself a staunch believer in a God-directed Universe, and in the fact that 'when we leave this world, having thrown aside the body, our development goes on from the exact point we have reached here.'

In January last a special correspondent of one of the leading London papers wrote:—

On the eve of his ninetieth birthday (January 8th) that grand old man of science, Dr. Alfred Russel Wallace, received me with a hearty handshake and a bright gleam of spiritual and intellectual youth flashing behind his blue spectacles. Dr. Wallace is still vigorous and hale, bubbling over with bright thoughts and happy phrases, and a fine figure of a man withal. There is a touch of Father Time about him in the long, thin hands, the rich flow of snow-white hair and beard, and the attitudes of repose and motion, and I felt sure that if I peered long enough into the dim corners of the library of the Old Orchard at Broadstone, where he received me, I should spy the inevitable scythe. . . .

Father Time has now used his scythe, and Dr. Wallace, after his long and splendidly useful life, has been promoted

vision he foresaw the coming of the day of co-operation, of brotherhood, of altruism, and of spiritual emancipation—when

man to man, the world o'er,
Shall brothers be for a' that.

We have not referred to Dr. Wallace's first great achievement, his discovery of the theory of natural selection, nor to his modesty and manliness in surrendering his claim to priority, and 'in honour preferring' Darwin. These points are fully dealt with in the various newspapers, and we are more concerned with Dr. Wallace's Spiritualism which, although it was such an important factor in his life and work for upwards of sixty years, receives but scanty notice at the hands of his biographers in the Press. Dr. Wallace himself declared that Spiritualism had made him a better man, more charitable and sympathetic; it had given him the key to much that seemed dark, if not hopeless, in human life. He became more tolerant, and realised that there are 'no absolutely bad men and women, that is, none who, by a rational and sympathetic training and a social system which gave to all absolute equality of opportunity, might not become useful, contented, and happy members of society.' In a touching passage, he says:—

I feel myself that my character has greatly improved, and that this is owing chiefly to the teachings of Spiritualism, that we are in every act and thought of our lives here building up a character which will largely determine our happiness or misery hereafter; and also that we obtain the greatest happiness ourselves by doing all we can to make those around us happy.

His was indeed, as a writer in 'The Daily Chronicle,' says, 'one of the most fruitful and richly freighted lives ever devoted to the twin causes of Truth and Humanity.'
