

He has good reason for repeating his conclusion that this unspeakably complicated equipment in creation suggests directive agency, purpose and control. The beginning seems so concentrated and, in a sense, so simple, with the atom as 'a system of revolving electrons or corpuscles'; and then the unfolding is so infinitely complicated, leading on again to concentration and apparent simplicity, that one is staggered to account for the slightest bit or throb of it, and yet is driven to infer intention and direction—and a Will.

Dr. Wallace is at all events clear as to the object aimed at by the whole mechanism and process :—

It is that this earth with its infinitude of life and beauty and mystery, and the universe in the midst of which we are placed, with its overwhelming immensities of suns and nebulae, of light and motion, are as they are, firstly, for the development of life culminating in man; secondly, as a vast school-house for the higher education of the human race in preparation for the enduring spiritual life to which it is destined.

The mighty question is, 'How?' or 'By whom?' Dr. Wallace, greatly daring as usual, attempts to answer. He cites Darwin, with his hypothesis of the existence of some intelligent cause of all, but of a cause utterly beyond the ken or cognizance of the human mind, and Herbert Spencer with his similar verdict; but while sympathising generally with this verdict, he thinks it possible to 'form some conceptions of the powers at work in Nature which help us to overcome the insuperable difficulty as to the nature of the infinite and absolute creator, not only of our world and our universe, but of all that exists or can exist in infinite space.'

Right at the start, then, he dismisses, at all events the necessity of, the development of the life-world by what we usually mean by 'God' or 'Deity.' He suggests that the vast, the infinite, chasm between ourselves and the Deity is to some extent occupied by a series of grades of beings, with higher and higher powers and functions in regard to the origination, the development and the control of the universe—a series of co-operations of such grades of beings, from a very high grade of power and intelligence down to those unconscious or almost unconscious 'cell-souls' posited by Haeckel.

The Infinite Being, foreseeing and determining the broad outlines of a universe, is conceived as delegating its origination, development and conduct to 'a sufficient number of his highest angels to create by their will-power the primal universe of ether, with all those inherent properties and forces necessary for what was to follow,' with other grades of angels for the unfolding and guiding of all the stages and processes necessary for the carrying out of the immense design. For the beginnings of life, Dr. Wallace postulates 'a body of what we may term organising spirits who would be charged with the duty of so influencing the myriads of cell-souls as to carry out automatically *their* part of the work with accuracy and certainty. 'Thought transference,' which is now admitted to be a 'vera causa,' might suffice to indicate the means adopted for starting the cell-souls on their creative career. Continuing, he says :—

Some such conception seems to me to be in harmony with the universal teaching of Nature—everywhere an almost infinite variety, not as a detailed design (as when it was supposed that God *made* every valley and mountain, every insect and every serpent) but as a foreseen result of the constitution of the universe. The vast whole is therefore a manifestation of His power—perhaps of His very self—but by the agency of His ministering angels through many descending grades of intelligence and power.

The crowning thought, as becomes a good Spiritualist, is, that all this had in view not Man only but Spirit-Man, Immortal Man. Dr. Wallace says :—

### GOD AND HIS CREATING ANGELS.

The real surprise of Dr. Wallace's book is his dramatic presentation of a theory of Creation which will more than surprise the scientific world. It is quietly introduced by a brief but very careful Study on 'The Purpose of Diversity,' the 'Diversity' being the endless diversity that characterises both organic and inorganic Nature. It seems only a few months ago that his 'Man's Place in the Universe' startled us, but already, he tells us, since that book was written, 'such remarkable advance has been made in relation to the nature of matter itself, as to constitute almost a new science.'

The comfortable and compact atomic theory, with its notion of atoms, indivisible, incompressible and indestructible, probably spherical and the seat of both attractive and repulsive forces, quite cosily accounting for everything, chemical and dynamic, has exploded and driven numberless experimenters and their sand-castles off the shore. Oddly enough, the new knowledge seemed to rather knock things to pieces than to build them up. Electricity itself, upon which attention had to be concentrated, seemed to be more and more tickled with the desire to baffle the wise men, and finally finished up by persuading them that it was everybody and everything, though it had to share that honour with the ether, that mysterious substance being possibly 'the seat of all the forces of the universe'; though what was ether and what was electricity, or whether both of them were not something else, no one seemed to know.

One can imagine the state of mind to which the scientific men are reduced when it has to be recorded that no less a man than Sir William Crookes, usually so calm and precise, has broken out into such a paroxysm of profane swearing as to attempt to indicate a complicated chemical by the awful expletive, 'octamethyltetraminodihydroxyparadixunthylbezonetetracarboxylic acid.' When so generally respected a man as Sir William Crookes is driven to swear at a chemical at such a rate, we can form some conclusion as to the explosion that has occurred in the laboratories of the scientific world.

Dr. Wallace records an easily rememberable table indicating the diversity of Nature's chemist's shop :—

Mineral species ... ..	1,000
Inorganic compounds (artificial) ...	10,000
Organic compounds (artificial) ...	100,000
Possible organic compounds ... ..	Infinite!

It is when we look upon man as being here for the very purpose of developing diversity and individuality, to be further advanced in a future life, that we see more clearly the whole object of our earth-life as a preparation for it. In this world we have the maximum of diversity produced, with a potential capacity for individual educability . . . only limited by the time at the disposal of each of us. In the spirit-world death will not cut short the period of educational advancement. The best conditions and opportunities will be afforded for continuous progress to a higher status, while all the diversities produced here will lead to an infinite variety, charm and use, that could probably have been brought about in no other way.

'This,' adds our intrepid leader, 'is also the teaching of Modern Spiritualism, and by this teaching its existence is justified and its truth upheld'; and to that, in any case, all of us say 'Agreed!' whatever may be the measure of our agreement with the hypotheses that precede.

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