

Transcription, June 2017:

*Golden Gate* (San Francisco) 4(19) (28 May 1887): 4d (anon.).

[p. 4d]

‘Dr. Alfred R. Wallace.’

The eminent English naturalist, Prof. Wallace, who fairly divides the honors with Prof. Darwin in the development theory of evolution—both scientists, wholly unknown to each other, having reached the same conclusion simultaneously—arrived in this city on Monday last, and will take his departure tomorrow for other parts of the State. He was booked to deliver two lectures at Pioneer Hall, as follows: Wednesday evening, May 25<sup>th</sup>, “The Darwinian Theory, what it is and how it is Demonstrated,” and Friday evening, May 27<sup>th</sup>, on “The Origin and Uses of Colors in Animals, in Relation to their Habits and Surroundings, Mimicry, and Exceptional Modes of Color,” illustrated by the stereopticon. It is hardly necessary to say that all who attended these lectures enjoyed a rare “feast of reason,” as the Professor couples with his remarkable lore the sublime art of word-painting, and an easy, cultured manner.

An interesting feature of his lectures is the rare modesty of the man. He seldom, if ever, alludes to his own researches into the hidden things of nature, but is ever eager to give credit to others for much that justly belongs to himself. To hear him on the subject of evolution and natural selection no one would ever imagine that he was anything more than a pupil of Darwin, when he is justly entitled to the honors won by that scientist as a co-discoverer.

Prof. Wallace is a fine specimen of a hale and hearty Englishman. He is over six feet in height, aged sixty-five with a full, white beard, and looks fully equal to the natural emergencies and vicissitudes of the next twenty years. His is one of those robust Saxon minds that has the courage to follow truth wherever it may lead, and the manliness to give his honest convictions to the world, although they may run squarely to the face of Old Conservatism.

This fact is well illustrated in his careful investigation of Spiritual phenomena, and his published opinions on that subject. In his “Miracles and Modern Spiritualism,” he says:

My position, therefore, is that the phenomena of Spiritualism, in their entirety, do not require further confirmation. They are proved, quite as well as any facts are proved in other sciences, and it is not denial or quibbling that can disprove any of them, but only fresh facts and accurate deductions from those facts. When the opponents of Spiritualism can give a record of their researches approaching in duration and completeness to those of its advocates, and when they can discover and show in detail, either how the phenomena are produced or how the many sane and able men here referred to have been deluded into a coincident belief that they have witnessed them; and when they can prove the correctness of their theory by producing a like belief in a body of equally sane and able unbelievers—then, and not till then, will it be necessary for Spiritualists to produce fresh confirmation of facts which are, and always have been, sufficiently real and indisputable to satisfy any honest and persevering inquirer.

We enjoyed the pleasure of a pleasant interview with this eminent scientist, on Tuesday evening, at the Baldwin hotel, where he is the guest of a brother, a pioneer Californian, whom he had not seen for forty years. We are pleased to add that the Professor has kindly consented to return and deliver a lecture at Metropolitan Temple on Sunday evening, June 5<sup>th</sup>, on the all important question—Job’s question—“If a man die, shall he live again?”