

of will. It does not follow from this that any definite conclusion can be arrived at concerning the (may we use the damaged word?) 'personality' whose will it is. Having drawn the enormous and splendid inference, one may well bend the head and pause, almost fearing to be 'blasted with excess of light.'

Dr. Wallace, halting and pondering where so many are content with a conventional materialistic generalisation, asks 'who?' and 'why?' In a beautiful chapter on 'The Mystery of the Cell,' he quietly challenges Huxley, Kerner, and Haeckel. Huxley says that 'life is the organising power.' Kerner says it is 'a vital force.' Haeckel postulates 'a cell-soul' 'even in each atom of matter.' 'But none of these verbal suggestions go to the root of the matter: none of them suppose more than some "force," and force is a cause of motion in matter, *not* a cause of organisation.' Then follows this illuminating passage:—

What we must assume in this case is not merely a force, but some agency which can and does so apply and direct, and guide, and co-ordinate a great variety of forces—mechanical, chemical, and vital—so as to build up that infinitely complex machine, the living organism, which is not only self-repairing during the normal period of existence, but self-renewing, self-multiplying, self-adapting to its ever-changing environment so as to be, potentially, everlasting. To do all this, I submit, neither 'life' nor 'vital force,' nor the unconscious 'cell-soul' are adequate explanations. What we absolutely require and must postulate is a Mind far higher, greater, more powerful than any of the fragmentary minds we see around us—a mind not only adequate to direct and regulate all the forces at work in living organisms, but which is itself the source of all those forces and energies, as well as of the more fundamental forces of the whole material universe.

It does not seem to concern this strong calm thinker whether this Mind can be located or conceived: it is enough that it has got to be inferred. As for the assertions of Haeckel, Verworn, and others respecting the cells, and their 'altogether incomprehensible energies,' attributing them to mere chemical action, they are only words which reveal nothing and prove nothing, and 'afford no enlightenment whatever as to the actual *causes* at work.'

Then, striking out to broader issues, in a remarkable chapter on 'The earth's surface-changes as the condition and motive-power of organic evolution,' we are led up to the bold generalisation that all these immense and subtle earth-changes, so marvellously adapted for producing, developing and improving life upon this earth, are to be understood and explained only by inferring 'some Guiding Power over the cosmic forces which have brought about the result.'

Two immensely important chapters on 'Some Extensions of Darwin's Theory' and 'Proofs of an Organising and Directive Life-Principle' teem with brilliant criticisms and excursions, really suggesting youth rather than age: and here again we see the buoyant influence of our beautiful and enlightening spiritual philosophy. Taking the vastest, broadest and most comprehensive view of the entire world of life, Dr. Wallace sees, beyond all the phenomena of Nature, and their immediate causes and laws, Mind and Purpose, and an ultimate intent nothing less than 'the development of mankind for an enduring spiritual existence': and, from that splendid eminence, the thinker and the lover of his kind pauses to look around; and here the social reformer comes to the front with a perfectly thrilling appeal to a world so produced, so endowed, so promoted, to value and care for its great heritage. We wish we could reprint the whole of this appeal, but we will commend to every reader the three glorious pages which contain it (pages 278-280).

We have laid stress upon Dr. Wallace's firm and reiterated testimony to his conviction that the world of life bears witness to a directive mind, but, in his concluding

THE WORLD OF LIFE.

Another great work by Dr. Alfred Russel Wallace reminds his countrymen of his signal services to the scientific world and to the toiling millions beyond the world of Science. In both cases it is noteworthy that Dr. Wallace's best work is yet to come to fruition, because that best work is really prophetic. In relation to Science he has looked ahead and above, and found intention where most others found only mechanic action, and directive power where others only found blind chance: and, in relation to Sociology, he has long looked ahead to find Englishmen in possession of their own land. In both cases, we predict that Dr. Wallace's best days of recognition and gratitude are to come.

The book he has just given to the world, 'The World of Life' (London: Chapman and Hall) is many-sided. On the lines of his old strictly naturalistic work, it is refreshingly interesting; and, on the lines of his grave reflections concerning the meaning of the deep secrets of Nature, we find a protest and a testimony of profound significance. Dr. Wallace, as everybody knows, is deeply interested in Spiritualism; and, quite naturally, that has influenced his outlook upon Nature and Human Nature. He is not content with the mechanic theory of the grand old Mother and her working. He sees Nature as a Mother; not as a mill: as a directive providence; not as a self-acting pump: and he does not shrink from postulating God. But he does not preach about it: he does not push it in the slightest to extremes: he simply follows the lead of Nature: he draws inevitable inferences from what he sees; and what he sees he says. We cannot begin to touch the strictly scientific side of these greatly fruitful chapters, beyond commending them to the lovers of wisdom, with the assurance that the least advanced will find the simplicity that is one of the characteristics of thorough knowledge and ripe thought. It is really surprising to find how plain and easy things can be made by one who has gone by himself every inch of the ground, and whose habit of mind is that of pure love of truth.

We must confine ourselves to pointing out the special testimony which, if we mistake not, is one of the fruits of long pondering upon our spiritual science which, when applied to Nature on the widest scale, makes it alive with intention and presents it as the instrument and the product

page, he strikes out for even a higher flight. Significantly enough, taking Herbert Spencer's hand, and, as though dragging him after him, he drives home the thought of an 'Unknown Reality which underlies both Spirit and Matter.' That Reality is infinite and eternal, but not necessarily, in our ignorant sense, 'omnipotent' or 'benevolent.' And we cannot stop there. Other conscious beings there are beyond our ken—'infinite grades of power, infinite grades of knowledge and wisdom, infinite grades of influence of higher beings upon lower.' Then, like a happy burst of noble music, the book concludes with this fine strain :—

Holding this opinion, I have suggested that this vast and wonderful universe, with its almost infinite variety of forms, motions and reactions of part upon part, from suns and systems up to plant life, animal life, and the human living soul, has ever required and still requires the continuous co-ordinated agency of myriads of such intelligences.

This speculative suggestion, I venture to hope, will appeal to some of my readers as the best approximation we are now able to formulate as to the deeper, the more fundamental causes of matter and force, of life and consciousness, and of Man himself; at his best, already 'a little lower than the angels,' and, like them, destined to a permanent progressive existence in a World of Spirit.
