

movement is too closely associated with pragmatism, Bergsonianism and the like to suit his taste. It is unnecessary to say, however, that his discussion of the question is fair-minded and comprehensive and will interest the general reader who wants to know how scientists have recently come to believe in such paradoxes as that time is a fourth dimension of space and that mass changes with velocity and that nothing can ever move faster than 186,000 miles a second.

In a similar volume Dr. Carus compares the mechanical and the teleological theories of the universe and reaches the conclusion "that a belief in the divinity of man, in his responsibility and in his freedom is quite justified even on the mechanistic principle." The greater part of this volume is occupied with a summary of two literary curiosities, La Mettrie's *The Human Machine*, dating from 1747, and Mark Twain's posthumous confession of faith *What Is Man?*

The Principle of Relativity, The Mechanistic Principle and the Non-Mechanical, by Paul Carus. Chicago: Open Court Publishing Company. \$1 each.

RELATIVITY AND MECHANISM

Dr. Paul Carus, the Chicago monist, is in a peculiar situation in regard to the principle of relativity which is creating a sensation in scientific thought. He is willing to go, in fact has long since gone, as far as anybody in asserting the relativity of all things and it might therefore be expected that he would welcome the movement in this direction. But on the contrary he views these new allies, the physicists, with some mistrust, for altho they have come to hold much the same opinions as he has been advocating they hold them for a different reason. They believe that the relativity of motion is proved by Michelson's experiment, while Dr. Carus regards it as an *a priori* principle, an essential part of his philosophy of form, and so quite above empirical demonstration. Besides this, the relativity