NOTES ON THE BIOLOGY OF THE LOBSTER; A CORRECTION.

In an article entitled 'Notes on the Biology of the Lobster' (Science N. S. Vol. I., No. 10, p. 263.) the following sentence occurs: "After hatching a brood in May, the female usually molts and afterwards extrudes a new batch of eggs." This should be corrected to read thus: *After hatching a brood in May, the female usually molts, but does not extrude a new batch of eggs until the following year.*

These notes were culled from a fuller paper, and this slip in the context crept in unobserved. It is, however, corrected in the latter part of the article.

Francis H. Herrick.

SCIENTIFIC LITERATURE.

THE TYRANNY OF THE MONISTIC CREED, A REVIEW.

Der Monismus als Band zwischen Religion und Wissenschaft. Glaubensbekenntniss eines Naturforschers. Ernst Haeckel. Bonn, Emil Strauss. 1893 (Vierte Auflage).

Monism. The Confession of Faith of a Man of Science. Ernst Haeckel. Translated from the German by J. Gilchrist. London, Adam and Charles Black. 1894.

The influence of a 'creed' on the progress of science is a proper subject for discussion by men of science, and it is to this, and not to the value of the basis for Haeckel's 'faith,' that we will direct attention.

As he defines it, Monism "is the conviction that there lives one spirit in all things and that the whole cognizable world is constituted, and has been developed, in accordance with one fundamental law."

This positive creed is very different from a modest confession of ignorance, which leaves us free to follow wherever future discoveries may lead, for the monistic creed is based on the assumption that what we know is a proper measure of what we do not know, as if we could have any measure of the unknown.

An enthusiastic admirer of Haeckel's scientific researches may be pardoned a word of comment on this published statement of his creed.

He tells us all eminent and unprejudiced men of science who have the courage of their opinions think as he does. No one likes to be called a bigot or a coward, or to be accused of ignorance, but those who do not agree with Haeckel must fortify their souls by the thought that this argument is no new thing in history.

Science is justified by works and not by faith, and when Haeckel says 'Credo' and not 'Scio' we need not discuss the value of his belief, although its influence on the progress of science is a more practical matter.

The struggle for intellectual freedom is often called a conflict between religion and science, but while the men of science have burst through those Pillars of Hercules which, according to Bacon, are 'fixed by fate,' they have had no wish to demolish these ancient landmarks, but only to force a passage on to the great ocean of natural knowledge. Least of all do they desire to set up new bounds.

So far a creed involves, or seems to its holders to involve, preconceptions on matters which fall within the province of research or discovery, it is an obstacle to the progress of knowledge and a proper subject for scientific examination.

I shall try to show that the monistic 'confession of faith' has led to the discounting of the possibilities of future discovery, and that it has thus obstructed progress.

One of its results is intolerance of doubt on the problems of life. In this field the monist holds that those who are not with him are against him, and he admits no