

aggregated packets of germs from all the tissues of the organism. The objection that might be raised to the inconceivable minuteness involved in this theory was met by Darwin, who, among other facts, showed that a cube of glass or water measuring only 1-10,000th part of an inch on each side contains somewhat between 16 and 131 billions of molecules.

Now, it is not disputed that unicellular organisms are varied through changed environments, but Prof. Weismann contends that though multicellular propagation is at basis the same as that of unicellular, yet the former, resulting in sexuality and the death of individuals, only admits of variations derived originally from the unicellular organisms, and that new characters or developments acquired by individuals will not affect the germ-plasm, which remains unchangeable and continuous, the only variations possible being those resulting from the mixture of sexual elements, and included under the general term natural selection.

Prof. Romanes discusses minutely the various changes in his theories made by Prof. Weismann, and concludes that, "for the present we have only to repeat what Weismann himself has said in one of his wisest utterances—"The question as to the inheritance of acquired characters remains, whether the theory of germ-plasm be accepted or rejected.

The volume has for frontispiece a portrait of Prof. Weismann; and has a valuable glossary and index. It is a marvel of cheapness, beautifully printed as it is on good paper, and forms No. 18 of the Open Court Co.'s "Religion of Science Library."

No. 19 of the same Library consists of a statement by Prof. August Weismann himself of his recently-propounded theory of "Germinal Selection." (Price 25c.) These works are valuable additions to the Evolution literature.

### THE JESUITS.

In a little 90-page booklet under this title, Dr. Otto Henne am Rhyn gives us a sketch of the history, constitution, moral teachings, political principles, religion and science of the Order of Jesuits. In so small a work, the reader will naturally find but an outline of the subject, but as far as it goes we think it will be found reliable. The author gives full credit for some good services of the Jesuits, but, after describing their system of education, which they claim to be of a more "intellectual" character than that of the Protestant universities, he says:

"Were the Jesuits to have free entry to us and greater influence, how long would it be before they would bring back trials for witchcraft? Verily, here is a body of men whose 'learning' is less to be feared than their fanaticism."

Of course, the leading doctrine attributed to the Jesuits is discussed, and Dr. Rhyn quotes from a long array of Jesuit writers to prove that they support it. (J. Fitzgerald & Co., 28 Lafayette Place, New York; paper, 16c.; cloth, 30c.)