

token back to the *tesserae* of the Romans and to the primitive days of Christianity. His chapters on the Antiquity and the Immigration of Tokens, on Tokens in France, in Holland, among the United Brethren, in Scotland, England, and in the United States, not forgetting Canada, are exceedingly entertaining and contain many curious fragments of ecclesiastical history. The book must have cost its author a good deal of honest labour and extensive research, for, in a field comparatively so obscure, it is astonishing to find so many authorities quoted. The classical languages and modern tongues are no obstacle in the literary banker's way, and all his attainments are heightened by the grace of modesty. Mr. Shiells tells me that he has over 1200 specimens of Tokens from all over the Protestant world, and that the oldest in his collection is a German one from Breslau of the date 1530; also that he has two-thirds of the Tokens used in Canada. Mr. James Croill, the Rev. Dr. Robert Campbell and Mr. Denne, of Montreal have collections of these sacramental permits, but I imagine they are small as compared with that of Mr. Shiells. Our city booksellers will doubtless be able to supply his valuable work to those who are interested in a fast disappearing relic of old communion seasons.

There are 50 pages in the small volume of *The Religion of Science* Library entitled *On Memory and the Specific Energies of the Nervous System* by Professor Ewald Hering, published by the Open Court Publishing Co. of Chicago. The two short treatises are very well translated from the German. They belong to the region of Physical Psychology. The contention of Professor Hering, who is an out and out evolutionist, is that consciousness which becomes memory is physical, being a permanent affection of particles of the brain by the irritation of that member through various sensations. The modified brain reproduces itself in the offspring of individuals, and in them is instinct. This means that the first hen or chicken, whichever came first into the world, had to be very clever, for it had much to learn; the second profited by the experience bottled up in its mother's brain and transmitted to it; and the third generation was, by the same means and without any personal exercise of mind, enabled to walk in the old paths. The human being is somewhat different from the chick, because, his brain is much younger when it enters the world than the animal brain." However, the child's ability to crystallize numerous sensations into ideas is not the result of that child's labour, but of that of innumerable ancestors. Here is something new for Galton of Hereditary Genius, but where are the proofs? *In nubibus*? The College is hardly old enough to have many students of the second generation. When they come, the professors will scarcely need to open their mouths, for the second generation will be able to fill up their note books from their inner