that if these nervous connections were severed mental excitement caused no inhibitory effect upon the stomach and intestine. Pawlow also showed that if the nervous connections of the stomach were severed there was no flow of gastric juice in his sham feeding experiments. If we take these physiological investigations as the basis of a theory, it would seem to follow that the visceral expressions of the emotions were secondary to the psychical state.

Both the motor power and the secretory activity of the alimentary canal are largely dependent upon the nature of the excitation in the nervous system. Normal secretion is favored by pleasurable sensations; unpleasant feelings, such as fright and rage, are accompanied not only by a failure of secretion, but also by total cessation of the movements of the stomach and intestine. The sight of food to a hungry subject causes a flow of gastric juice. The inhibitory results of emotional states can persist long after the cessation of the exciting condition. Many of the abnormal motor and secretory digestive disturbances of man are caused by the emotional state of the subject. These physiological experiments show how profoundly the mental state may affect favorably or unfavorably, not only the secretions, but also the movements of the stomach and intestines.

I. H. CORIAT

REVIEWS


This interesting book, by a well-known British scientist, is worthy of perusal by both lay and clergy. It is, of course, written from the scientific standpoint, to show that science is not opposed to religion, and also to show what science is doing to clarify religion. The contributions of that branch of science known as psychical research are called upon for aid to unite faith and science.

The book, the substance of which appeared in the Hibbert Journal and Contemporary Review, is divided into four sections. The title is almost misleading, as Immortality is only discussed in one section.

In the first there is a discussion of the problems which have for ages vexed science and faith — miracles, prayer, etc. It is argued that modern science, and particularly psychical research,
point out the way of reconciliation. At the present state of this science many may not be inclined to go as far as the author. Still it holds out a ray of hope for those who want such a union.

Section 2 deals with the very practical question of church worship and polity, which seems at first glance an odd and almost the last thing for the scientist to pry into. He points out very valid reasons why the church does not attract the best men and why it utterly fails to be the social power that it should be. In a word, the fault lies in a narrow and outworn organization. This criticism is justifiable and correct.

In Section 3 the old but ever new problem of Immortality is tackled. The author goes about it by distinguishing between the transitory and the permanent as science sees things, and then leading up to a definition of life and personality. This discussion does not seem so new and so clear as some other of Sir Oliver's writings. The argument from telepathy is a little previous. This and the argument from the pathological can scarcely be called arguments, except by courtesy.

In the first part of Section 4 there is a review of the foregoing and answers to some criticisms. He also overhauls some of the so-called essentials of Christianity, and, while admitting that they have played their part in history, holds that to-day they are inadequate and unacceptable.

In the latter part of this section Christianity is defined, and, according to the author, shown to be worthy of the best in man. Its teachings must be interpreted in a sane way, and not according to the creeds and timeworn formulas of theologians.

One must commend this book for the open-mindedness and spirit of fair play that runs throughout. To the fair-minded theologian it will be a help and an inspiration. To the others it will meet with the usual reception, viz., that the layman is too ignorant to write about such matters. Such spirit is a canker in the modern church.

WILLIAM D. TAIT.


There is nothing startlingly original in this little volume. Its title raises expectations which the author fails to fulfil. This, how-