

The Science of Mind. A Complete Course of Lessons in the Science of Mind and Spirit. By ERNEST SHURTLEFF HOLMES. London: A. M. Philpot, Ltd., 1927. Demy 8vo. Pp. xxvi + 398. Price 8s. 6d. net.

This is an extraordinary book. It contains a good deal of metaphysics, a good deal of religion (Christianity, Buddhism, and other), some spiritism, a trace of modern psychology, and a large amount of those diverse mental therapeutic cults which are popular in America (whence the book appears to have emanated). It is on so many different planes that it is quite impossible to criticize it from the point of view of this Journal. And there is a further difficulty, in that a vast number of terms, philosophical, religious and other, are made use of, but many of them in a sense quite diverse from that which they bear in the sciences from which they are derived. The book is announced as "a complete course of lessons in the science of mind and spirit." It contains advice to "practitioners" of some form or other of mental healing. Disease, we are told, is "wrong thinking." The practitioner "takes his patient, the disease, and everything that appears to be wrong, into his own mentality, and here he dissolves all false appearances and all erroneous conclusions." This quotation is, we think, sufficient to show the scope and nature of the volume.

The vogue of books such as this—and it is only one of many—does convey a real warning to us. It is easy to style this kind of thing absurd and fantastic. But the matter cannot be put aside so easily. We have an indication that there is a mass of human trouble with which orthodox medicine does not deal. Our too great insistence upon a material outlook has driven potential patients to cults of this kind.

M. HAMBLIN SMITH.

The Mysterious Kundalini. By VASANT G. RELE, F.C.P.S., L.M.&S. Bombay: D. B. Taraporevala, Sons & Co., 1927. Crown 8vo. Pp. x + 120. Illustrated. Price Rs. 3.8.

In Indian philosophy, we are informed, Yoga is the process by which the embodied spirit is made to become one with the universal spirit. An expert in the science of Yoga is enabled to exhibit certain remarkable phenomena, some of which are described. Complicated physical exercises are required for the training of the would-be Yogi, and these are illustrated. The whole affair is under the control of Kundalini, which Yogic literature describes as being coiled up like a serpent (is there a symbolic significance in this?). This little book is an attempt to explain some of the Yogic phenomena in the light of Western anatomy and physiology. The author identifies Kundalini with the vagus nerve, and he expounds this thesis. Lt.-Col. C. H. L. Meyer, I.M.S., tells us in a foreword that the author's views have much to be said for them, and far be it from us to express an opposite opinion. But he who desires to comprehend the book must first assimilate a neurological terminology far more appalling than that with which we wrestled in our

student days. The book is dedicated to those interested in the science of Yoga, and it may, perhaps, be left to them.

M. HAMBLIN SMITH.

Freudian Essays on Religion and Science. By CAVENDISH MOXON.
Boston: Richard G. Badger, The Gorham Press, 1927. Demy
8vo. Pp. vi + 133.

This small volume consists of eleven contributions which, with one exception, have been previously published in British and American journals. Nearly half of these deal with the psycho-analytic aspect of various religious subjects in which is included a study of the Christian creed. The other chapters are devoted to such problems as Freudian criminology, M. Coué's theory and practice of auto-suggestion, sexual enlightenment, and Freud's death instinct. Though a Freudian in the true sense of the term, the author is a follower of Rank's later ideas as expounded in his book *Das Trauma der Geburt*, and criticizes Freud's theories in *Beyond the Pleasure Principle* from this point of view. He would, therefore, instead of adopting the speculative hypothesis of a death instinct, rather explain many mental phenomena on the basis of the tendency to regress to the intra-uterine condition. According to Rank, it is in this urge that the deepest repression exists. Mr. Moxon is a well-equipped student of his subject, and his enthusiasm leads him to say that he is "not without hope that these essays may stimulate readers to further study of the psycho-analytic discoveries, which not only illuminate many dark places in the world, but, when based on personal experience, give a degree of control and direction of impulse beyond any other technical means hitherto discovered by man." The book should be highly acceptable to those who, having an open mind, desire to widen their mental horizon on the theme of religion and in some other spheres of general interest.

C. STANFORD READ.

Segregation and Autogamy in Bacteria. : A Contribution to Cellular Biology. By F. H. STEWART, M.A., D.Sc., M.D. London: Adlard & Son, Ltd., 1927. P.B. Demy 8vo. Pp. vi + 104. 4 Plates. 23 Tables. Price 7s. 6d.

This small book should prove of decided interest not only to those versed in genetics, but to bacteriologists who may wish to know the less frequented lines of research relating to bacteria.

The introduction deals with the previous literature on bacterial variation, and the leading points of the work and views of different investigators are detailed. The interpretation of some of the passages is, however, rendered difficult by use of foreign idiom.

A summary of these researches shows a wide diversity of opinion as to the exact mode of bacterial reproduction. The most commonly held view is to regard the changes observed as simple vegetative fission, during which, under certain conditions, a heritable change takes place, called by some mutation ("sports" of Darwin), by others, slow adaptation. Throughout the succeeding chapters the