

*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.

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*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