

important for those who want to make further scientific investigations into dowsing or earth energies. And for others too, this book has a lot to offer, peppered as it is with fascinating stories and anecdotes as well as informative geological fact about the various rock structures in the earth beneath our feet.

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The Left Hand of Creation: The Origin and Evolution of the Expanding Universe by John D. Barrow and Joseph Silk, revised and updated, Oxford: Oxford University Press, 1993, 262 pp., \$10.95 trade paperback, ISBN: 0-19-508676-7.

Old books sometimes present publishers with the same dilemma as the rest of us face with old cars: at some point it stops making sense to make repairs.

In the case of *The Left Hand of Creation: The Origin and Evolution of the Expanding Universe*, Oxford University Press has bought new tires when it really needs to buy a new car. Instead of commissioning a new book on cosmology, it has published a revised and updated version of a well-regarded classic.

Those familiar with *The Left Hand of Creation* may recall that when it was first published, in 1983, cosmology was in the midst of re-inventing itself. A field that had been a specialty of astronomers and mathematicians was now a branch of physics. Since then the launch of the Cosmic Background Explorer satellite, improvements in light-detection technology, and the marriage of the computer and telescope have confirmed theoretical expectations voiced in the original edition and produced several new and unexpected discoveries as well.

Authors John D. Barrow, Professor of Astronomy at the University of Sussex (England), and Joseph Silk, Professor of Astronomy and Physics at the University of California (Berkeley), bring us up-to-date by adding to their original text a 16-page introduction and roughly that amount of new material in the form of footnotes. Were cosmology a less dynamic or more easily understood field, this solution would have worked better.

As popular science books go, *The Left Hand of Creation* is clearly written, but not exceptionally so. What makes it accessible to non-technical readers is that the authors have divided complex concepts into intellectually digestible bites. Individual chapters are constructed from brief essays that fit neatly together, like rods and hubs in a set of old fashioned Tinker-Toys.

This comfortable format has been damaged, however, by the way new information has been added to the original text. If, for example, you want to know why the distribution of lithium is more important to cosmologists in 1993 than in 1983 you must turn to the back of the book, find footnote 9, then read an essay-length explanation in fine-print type. By the time you return, you've

pretty much lost the thread of the chapter, which is titled "Creation." Repeating this exercise 17 times makes for a bumpy read.

There is no question that the information added to the new edition of *The Left Hand of Creation* makes it a more complete and useful book than in its original edition. The trade-off is that the manner in which this information is presented may discourage casual readers from learning more about a fascinating subject that Barrow and Silk are especially adept at explaining.

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The Rediscovery of Mind by John Searle. Cambridge, Mass.: MIT Press, 1992, xv +270 pp., \$12.95 (paper), ISBN 0-262-69154-x

This is an interesting, provocative, and well written book by one of America's well-known and highly regarded philosophers. It asserts the existence of consciousness and mental states as a physical properties or biological properties, caused by the brain but irreducible to other properties of the brain. As such, consciousness and other mental states are subjective and non-computational. Along the way, it also argues for the falsity of both classical mind-body dualism and traditional materialism. For Searle, if you think that when it comes to minds one must be either a dualist or a materialist, you are quite mistaken, and if you lean more to functionalism or a materialism that construes mental activities on a computational model, you don't need refutation, you need help. (p. 9) There is much to be learned here and virtually everybody's ox gets gored, because virtually everybody believes in either materialism or some form of dualism.

The Rediscovery of Mind comes in three parts. The first three chapters (Part One) offer pointed criticisms of the major views in philosophy of mind. Chapters four through eight (Part Two) sketch an account of consciousness as part of a physicalist's world view. And chapters nine and ten (Part Three) confront the empirical study of the mind, and offer a trenchant critique of cognitive science in general along with some helpful pointers on how the mind should be studied. Whether one agrees or disagrees with what Searle has argued in various places (and this reviewer happens to agree with Searle that most of the philosophy of mind has been wrong-headed for too long, and that traditional materialism, as Searle describes it, is straight up false in any of its presentations), the book is genuinely informative of the current status of the philosophy of mind and provides remarkable insights into the core arguments for the major positions, although occasionally, as we shall see, in crucial places the opposition gets the strawman.

As others have noted, the book is mainly about the nature of consciousness and argues for three main theses. The first is the rejection of both traditional