

but he then ascribes the third to Gurdjieff, when it could also be referred to as the Buddhist technique of mindfulness. The author also tends to make blanket statements about Buddhist practices which aren't entirely accurate, considering the breadth of Buddhist philosophies throughout the world. But the inaccuracies are relatively minor and don't detract from the usefulness of the material presented.

In conclusion, this text is a good book for an introduction to meditation practices, both for those interested in the role science can play in the study of consciousness and those interested in the role meditation can play in the pursuit of science.

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The Conscious Universe: The Scientific Study of Psychic Phenomena by Dean Radin. San Francisco: Harper Edge, 1997. \$25.00.

It is not often that a foremost researcher takes time out to write a book covering the field at large, so we should be thankful to Dean Radin for having done just that. For, as a result, we have here a book that can be confidently recommended to all who are curious about parapsychology and its implications.

The author has divided his book into four sections, which he dubs "themes". The first is introductory, the second presents the hard experimental evidence for "psi", the third is concerned mainly with a rebuttal of skepticism and the fourth with the implications once we agree to take psi phenomena on board. The author, who was a pioneer in the use of random number generators to test for PK effects, devotes a chapter to "Mind-Matter Interactions" in which he presents, in diagrammatic form, all the evidence for PK going back to the dice-throwing experiments of J. B. Rhine in the early thirties. As can be seen, nearly all of these experiments show a mean value between 50 and 54%, where 50% represents chance; these are modest enough in themselves but demonstrate clearly that we are dealing with a genuine phenomenon.

I enjoyed his chapter on the skeptics, which leaves us in no doubt that skepticism is a case of prejudice rather than hard-headedness and can be sustained only by ignoring the evidence. Skeptics, he points out, sometimes appeal to the "laws of nature" but, as he pertinently asks: "Have we magically reached a point at the end of the twentieth century when the present laws of science can be permanently chiselled into stone?" Yet, unfortunately, as his diagram shows, skepticism about the paranormal is strongest among scientists

(as represented by members of the American Association for the Advancement of Science) or among members of the National Academy of Science.

His final chapter discusses the implications for our world view once we take on board the paranormal. In a section titled "Where Does Psi Fit In?" he writes: "Parapsychology explicitly studies the interaction between consciousness and the physical world. It assumes a downward causation exists in some form and it assumes that scientific methods can be used to study this middle realm in a rigorous way". This expresses precisely my own long-standing conviction that mind and matter interact and that psi phenomena arise when mind acts on the external world instead of remaining confined to an individual brain.

The paper wrapper shows a picture of a spoon, but the reader will search in vain for any reference to spoon-bending, and Uri Geller does not even figure in the index. This is, as one would expect, seeing that the author is concerned only with the experimental evidence from ordinary volunteer participants. All the same, I would have liked to know what Radin makes of Geller, who is, after all, the best known psychic in the world.

Finally, a few minor errors have been allowed to creep in. Michael Polanyi was a physicist turned philosopher of science, but he was never a "psychologist". Myers spelt his first name Frederic with no "k". The late A .J. Ayer was a well-known philosopher, never a "mathematician". Finally, I note that I am listed under References, but my name does not appear in the text or index, not that that bothers me.

All in all, I would not hesitate in recommending this book to all who still have an open mind about parapsychology.

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The Lure of the Edge: Scientific Passions, Religious Beliefs, and the Pursuit of UFOs by Brenda Denzler. Berkeley: University of California Press, 2001. 259 pp., \$35 (c). ISBN 0-520-22432-9.

Readers who appreciate scholarly research and dispassionate analysis of complex and controversial subjects will find here a remarkably even-handed depiction of the "UFO movement." For the author, who holds a PhD in Religious Studies from Duke University, specifies in the Introduction: "There is a UFO phenomenon and there is a UFO movement. It is the latter with which I am concerned."

Denzler has been inaccurately identified at times as being a sociologist. Although this book fits a dictionary definition of "sociology," analyzing as it does human institutions and groups, its main thrust is philosophical: What