

Part three, "The Distance Between Good and Bad Fortune," discusses the period up to 1200 AD, when the Medieval Warm Period was about to end.

In the epilogue, he reviews the Little Ice Age, which had its coldest period from 1650 to 1750. Some speculation on what we may expect in the future is made.

This book should be carefully read and studied along with *The Little Ice Age*. It will lead to enhanced understanding of how climate conditions influenced the development of civilization from early times onward.

KUNITOMO SAKURAI

Institute of Physics

Kanagawa University

3-27-1 Rokkakubashi, Kanagawa-ku

Yokohama 221-8686, Japan

sakurk01@kanagawa-u.ac.jp

Fatal Attractions: The Troubles with Science by Henry H. Bauer. Paraview, 2001. 237 pp. \$14.95 (paper). ISBN 1-931044-28-7.

The title of Henry Bauer's book shows its intent: to explore why scientists either rashly reject or rashly embrace subjects like the paranormal. This is a most important subject. I remember years ago speaking with Eric Dingwall, then in his nineties. Anthropologist, sexologist and psychic researcher. He confessed to me that he had gone to some 3,000 seances. I asked him how often an event had occurred that he found inexplicable. He replied "twice." A fatal attraction, indeed.

Bauer has unusually good credentials for writing a book on this subject. As scientist, academic dean, and STS specialist his background in science is impressive. He has carried out lengthy researches on both the Loch Ness Monster and on Immanuel Velikovsky. It is fair to say he has seen science from many angles.

This book reflects his wisdom and experience. Why is it, Bauer wants to know, that scientists often behave irrationally when confronted with the paranormal? On one hand the scientific community may reject reports of the paranormal out of hand. On the other, many distinguished scientists have been seduced by very weak evidence to take anomalous and paranormal events seriously.

Bauer discusses these "fatal attractions" in the context of the nature of science itself. Bauer contrasts the popular ideas of how science works with the realities that he came to know as a scientist. Though "the scientific method" may be an excellent publicity tool, it has very little to do with the everyday conduct of science. Scientists in fact use a great diversity of methods, and the "logical development" of the scientific report often is different from the sequence of steps that led to the findings reported. Bauer emphasizes that findings are always subject to scrutiny, especially those that represent a novel or isolated result.

The individual scientist may not be objective, but his or her findings will be subjected to scrutiny based on the huge corpus of pre-existing knowledge and the ability of other scientists to check or replicate the results.

Bauer equally contrasts the temporary and potentially contested results of new science with the solidity of the core of scientific knowledge. Both the public and media fail to understand how contestable novel results are. Hence the phrase "a new study shows ..." is more likely to mean "a new study suggests ..." This failure to distinguish between established knowledge and science still in process runs in parallel with another blurring. The scope of scientific authority can be spuriously extended to provide an aura of expertise to subjects beyond it. Scientists are tempted to use their legitimate and well-established expertise to act as pundits on related or even unrelated areas. They can get into trouble with paranormal subjects by assuming that their knowledge-in-depth will carry over to a novel area where, in fact, they know little. Though the public may be taken in by this spurious extension, scientists who step out of line will quickly find themselves isolated. I think of Eric Laithwaite, expert designer of linear induction motors, who became convinced that gyroscopes break the laws of physics. He rapidly found himself isolated among fellow physicists, even in the face of physical demonstrations. Bauer gives many case-studies of scientists whose unlucky choice of interests, often removed from their special expertise, led to their marginalization.

Bauer is at his best in analyzing the social factors that allow the scientific community to build certainty, and shows what happens when researchers depart from the web of connections, intellectual and social, that provide objectivity. And he is right to emphasize that generally only science is very good at providing certainty. He runs into trouble, however, when he suggests that beyond science there is only common sense. For instance, he writes (p. 152) "Yet on matters of public policy, including matters of science or technology policy, common sense is the only rational guide." This is nonsense. Plenty of public policies, which reflect good common sense, have failed because they didn't make a more sophisticated appraisal. Prohibition would be a good example. As with science, social science has discovered many counter-intuitive things. To treat this knowledge as useless would be silly. In practice Bauer himself would not do it.

To summarily class all knowledge other than science under the label "common sense" does not make sense. If I thought this correct, I would not bother to do social science. Social science is better than common sense; it is not as good as science.

A drawback of the book is that it is put together as a series of essays. These are not as carefully linked as they should be, and related topics may not be found together. SSE is mentioned early in the book, CSICOP late. This insularity also interferes with the development of a coherent argument of how the paranormal should be approached. This is too bad, as Bauer is in a particularly good position

to develop such an argument. The lack of an index adds to this problem, as does the lack of detailed references.

RON WESTRUM
Ann Arbor, Michigan
Ronwestrum@aol.com

Healing Ways: a doctor's guide to healing by Robin Kelly. Penguin Books, 2000. 220 pp. \$29.95/£7.99 (paper). ISBN 0-14-029693-X.

How ironic and timely that Robin Kelly's book, *Healing Ways: a doctor's guide to healing*, has been sitting on my living room coffee table for the past six months, awaiting its perusal and review. As a physician deeply drawn to healing, as opposed to curing, I was asked to review this book last summer. Around the time, an ongoing and chronic health issue had eclipsed me, resulting in elective surgery. The surgery cured me of my tumor, but my healing is still going on.

Dr. Kelly deftly describes this distinction between healing and curing in a poetic narrative. Kelly weaves poetry and metaphor into his text, a tapestry of patient cases, autobiographical narrative, personal anecdotes and healing exercises interlaced with concepts of modern scientific theory and Chinese medicine. Quotes from the classics, literature, poets, philosophers, lyricists, and scientists introduce each chapter and are found throughout. Recurrent themes include the healing value of relationships, within ourselves, with others, and with nature; symptoms, illness, and dying as opportunities for healing; the role of practitioner as facilitator and partner; and the importance of the practitioner's own healing. His goal is to "inform and guide"; "formulae" and "cookbook recipes" (p. 12) are absent — necessary perhaps for curing, but contraindications to healing.

Kelly introduces us to this notion of healing in "The language of healing," a prelude to his text that defines healing as a "returning to a state of joy, harmony and health; a state of being where life has meaning and purpose" (p. 16) and as self-discovery. He introduces us to the terminology of healing, reminding us of the Latin roots of the term patient, to the idea that healing is a natural state of being alive, and to the concept of "bodymind" (p. 18), the linking of emotions to health and healing so often unfamiliar to traditional Western medicine.

The chaptered text begins with "My story." From his early childhood in England to his training in traditional Western medicine, specializing in paediatrics and oncology, Kelly describes his transition from a traditional Western practice to a "non-prescribing holistic practice" in rural New Zealand. In describing the lessons along the way, Kelly reveals the humility and self-reflection he describes as crucial for the practitioner involved in healing.

Subsequent chapters describe criteria for healing, mindfulness, healing relationships, intention and prayer, death and dying, childhood cancer, bodymind phenomena, Chinese medicine, and patterns of healing. Interspersed