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"The fifth edition of this highly successful text, *An Introduction to Social Psychology* has been fully revised and updated. Accessibility for students has been improved, including better illustrations, greater use of colour and a more

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Boojums All the Way Through is a collection of essays that deals in a variety of ways with the problem of communicating modern physics to both physicists and non-physicists. The author is Professor David Mermin, a well-known

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theoretical physicist, who recently won the first Julius Edgar Lileinfeld prize of the American Physical Society 'for his remarkable clarity and wit as a lecturer to nonspecialists on difficult subjects'. David Mermin's wry humour is clearly apparent in most of these articles, but even those that are more serious are characterized by

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a liveliness and commitment to finding startlingly simple ways of presenting ideas that are traditionally regarded as complex. This book will appeal to physicists at all levels, to mathematicians, scientists and engineers, and indeed to anyone who enjoys reading non-technical accounts of new ways of looking at modern science.

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"This volume presents an attempt to construct a unified cognitive theory of science in relatively short compass. It confronts the strong program in sociology of science and the positions of various postpositivist philosophers of science, developing significant alternatives to each

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in a readily comprehensible style. It draws loosely on recent developments in cognitive science, without burdening the argument with detailed results from that source. . . . The book is thus a provocative one. Perhaps that is a measure of its value: it will lead scholars and serious student from a number of science studies

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questions." "Richard Burian, Isis "The
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From the primitive pine-torch to the

paraffin candle, how wide an interval!

between them how vast a contrast! The

means adopted by man to illuminate his

home at night, stamp at once his position

in the scale of civilisation. The fluid

bitumen of the far East, blazing in rude

vessels of baked earth; the Etruscan lamp,

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exquisite in form, yet ill adapted to its office; the whale, seal, or bear fat, filling the hut of the Esquimaux or Lap with odour rather than light; the huge wax candle on the glittering altar, the range of gas lamps in our streets, all have their stories to tell. All, if they could speak (and, after their own manner, they can),

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might warm our hearts in telling, how they have ministered to man's comfort, love of home, toil, and devotion. Surely, among the millions of fire-worshippers and fire-users who have passed away in earlier ages, some have pondered over the mystery of fire; perhaps some clear minds have guessed shrewdly near the truth.

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Think of the time man has lived in hopeless ignorance: think that only during a period which might be spanned by the life of one man, has the truth been known. Atom by atom, link by link, has the reasoning chain been forged. Some links, too quickly and too slightly made, have given way, and been replaced by better

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work; but now the great phenomena are known—the outline is correctly and firmly drawn—cunning artists are filling in the rest, and the child who masters these Lectures knows more of fire than Aristotle did. The candle itself is now made to light up the dark places of nature; the blowpipe and the prism are adding to our knowledge

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of the earth's crust; but the torch must
come first.

The Reenchantment of the World is a
perceptive study of our scientific
consciousness and a cogent and forceful
challenge to its supremacy. Focusing on
the rise of the mechanistic idea that we can

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know the natural world only by distancing ourselves from it, Berman shows how science acquired its controlling position in the consciousness of the West. He analyzes the holistic, animistic tradition--destroyed in the wake of Scientific Revolution of the sixteenth and seventeenth centuries--which viewed man

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as a participant in the cosmos, not as an isolated observer. Arguing that the holistic world view must be revived in some credible form before we destroy our society and our environment, he explores the possibilities for a consciousness appropriate to the modern era. Ecological rather than animistic, this new world view

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would be grounded in the real and intimate connection between man and nature.

In this short masterpiece, eminent scientist and theologian John Polkinghorne offers an accessible, yet authoritative, introduction to the stimulating field of science and theology. After surveying

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their volatile historical relationship, he leads the reader through the whole array of questions at the nexus of the scientific and religious quests. A lucid and lively writer, Polkinghorne provides a marvelously clear overview of the major elements of current science (including quantum theory, chaos theory, time, and cosmology). He then

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offers a concise outline of the character of religion and shows the joint potential of science of religion to illumine some of the thorniest issues in theology today: creation, the nature of knowledge, human and divine identity and agency.

Polkinghorne aptly demonstrates that a sturdy faith has nothing to fear and much

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Agu
to gain from an intellectually honest
appraisal of the new horizons of
contemporary science.

This 1983 book is a lively and clearly
written introduction to the philosophy of
natural science, organized around the
central theme of scientific realism. It has

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two parts. 'Representing' deals with the different philosophical accounts of scientific objectivity and the reality of scientific entities. The views of Kuhn, Feyerabend, Lakatos, Putnam, van Fraassen, and others, are all considered. 'Intervening' presents the first sustained treatment of experimental science for

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Heisenberg uses it to give a new direction to debates about realism.

Hacking illustrates how experimentation often has a life independent of theory. He argues that although the philosophical problems of scientific realism can not be resolved when put in terms of theory alone, a sound philosophy of experiment

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provides compelling grounds for a realistic attitude. A great many scientific examples are described in both parts of the book, which also includes lucid expositions of recent high energy physics and a remarkable chapter on the microscope in cell biology.

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Nature appears to be composed of two completely different kinds of things: rocklike things and idealike things. The first is epitomized by an enduring rock, the second by a fleeting thought. A rock can be experienced by many of us together, while a thought seems to belong to one of us alone. Thoughts and rocks are

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intertwined in the unfolding of nature, as Michelangelo's David so eloquently attests. Yet is it possible to understand rationally how two completely different kinds of things can interact with each other? Logic says no, and history confirms that verdict. To form a rational comprehension of the interplay between

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the matterlike and mind like parts of nature these two components ought to be understood as aspects of some single primal stuff. But what is the nature of a primal stuff that can have mind and matter as two of its aspects? An answer to this age-old question has now been forced upon us. Physicists, probing ever deeper

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Heisenberg and Bohr, found that they were forced to bring into their theory the human observers and their thoughts.

Moreover, the mathematical structure of the theory combines in a marvelous way the features of nature that go with the concepts of mind and matter. Although it is possible, in the face of this linkage, to

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try to maintain the traditional logical nonrelatedness of these two aspects of nature, that endeavor leads to great puzzles and mysteries.

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