

society is the locus of conceptual order and how facts are made fact-like in spite of their human creators. Finally, and this is a corollary of the last point, I have tried to explain why the version of events described here is so little known. If we always had the image of the core set before our eyes then there would be no facts. The privacy of creation is what maintains its sanctity and its power" (p. 152).

A Postscript discusses the wider implications of the book for science education, science policy questions, forensic science, public inquiries and the role of scientific expertise in the institutions of democratic society. It concludes with some examples of the way that an understanding of scientific change sheds light on political processes. A methodological appendix follows. - DT/R.A.W.

02564. Finkler, Kaja. *Spiritualist Healers in Mexico: Successes and Failures of Alternative Therapeutics*. South Hadley, MA: Bergin & Garvey, 1985. 256p. Bibliography: 228-242; Chapter notes: 224-227; 6 graphs; 1 Glossary; Index: 245-256; 17 tables

This is a report of an intensive investigation of the successes and failures of Spiritualist healing in a rural setting in Mexico made by an anthropologist. In the course of the investigation the natives insisted that she participate in the rituals and undergo initial training as a Spiritualist healer. The author summarizes her work as follows: "The two interrelated tasks of this book have been (1) to demonstrate the ways in which an alternative healing system succeeds and fails to heal, as perceived by its patients, and in which one rural segment of a complex society expresses and manages illness, and (2) to describe the interaction between a therapeutic regime and the historical, social, and economic forces of the larger society of which it is a part. I have identified the people's recovery requisites, explored the beliefs and practices of an important alternative health-care delivery system in contemporary Mexico, and have analyzed its impact on the clientele within a personal and societal framework. I have unveiled a folk Mexican cognitive model of recovery, which I postulate is rooted in the history of its bearers and is fostered by current ecological conditions."

There are useful chapters on "Spiritualist Healing Techniques" and "How Spiritualist Healers Heal." Several appendices present background information on her research. A glossary, extensive bibliography, and an index enhance the book's usefulness. - DT/R.A.W.

02565. Flynn, Charles P. *After the Beyond: Human Transformation and the Near-Death Experience*. Englewood Cliffs, NJ: Prentice-Hall, 1986. 190p. Bibliography: 181-183; Index: 185-190; 4 tables

This book is about the spiritual impact of near-death experiences (NDEs). It looks at what many NDErs have had to say about life, death, and love. In the first chapter Flynn provides an overview of the book. Chapter 2 examines the NDEs of a number of persons. Chapter 3 deals with the difficulties experienced by NDErs in getting people even to listen to their stories, let alone accept them as valid. Chapter 4 is concerned with the difficulties NDErs have in incorporating their experiences in their lives. Chapter 5 examines some of the value transformations that NDErs undergo and presents two in-depth, extensive case studies of major changes in the lives of two NDErs. The sixth chapter covers research aimed at discovering whether a brush with death without an NDE leads to transformation. Various religious aspects of NDEs are examined in Chapter 7, which emphasizes how NDErs adopt a theocentric attitude centered in a God of uncon-

ditional love. The implications of NDEs for Christianity is the subject of Chapter 8. Chapter 9 looks at the positive effects NDErs exercise on the lives of nonexperiencers, to whom they direct the love of the Light they were imbued with by their experience. The 10th chapter deals with the meaning of NDEs for those who have not had any sort of transcendent or death-related experience and have not been influenced by anyone who has. Some of the more significant findings of an educational experiment -- the Love Project -- which he conducted with several classes are presented. In this project he attempted to provide his students with an opportunity to become more loving and caring after the manner of NDErs but in a context not directly related to the NDE. It is his hope that "the NDE and efforts like the Love Project . . . might provide a seedbed for large-scale transformation in a world close to annihilation through forces opposite to those of the love of the Light" (p. 8). There is a Foreword by Raymond Moody and an Afterword by Kenneth Ring. The latter points out that Flynn goes beyond Ring's *Heading Toward Omega* by saying we should not simply wait passively for the coming of Omega but should "participate actively in its emergence" (p. 16). Materials for the Love Project are included in the Appendices. - R.A.W.

02566. Frazier, Kendrick (Ed.). *Paranormal Borderlands of Science*. Buffalo, NY: Prometheus Books, 1981. 469p. Chapter bibliographic; 19 figs; 23 illus; 34 tables

Anthology of critical papers on various pseudosciences (parapsychology included). The articles include reports of original research, critical essays, analytical articles, and investigative reports. All were originally published in the official CSICOP journal, *Skeptical Inquirer*, which Frazier edits. Book I deals with "Skeptical Inquiries Into the Paranormal." Under this head there are 7 articles dealing with psi phenomena and belief, 3 articles on "Tricks of the Psychic Trade," 6 on "Geller-Type Phenomena," 3 on "Storm of Life and Death" and 2 on biorhythms. Book II "Inquiries Into Fringe Science," is not mainly on parapsychology but there is a test of dowsing ability and one on psychic archaeology. The value of a book with such varied subject matter would be enhanced by an index, which it lacks. - R.A.W.

02567. Gesso, Michael. *The Final Choice: Playing the Survival Game*. Walpole, NH: Stillpoint, 1985. 348p. Bibliography: 341-342

The purpose of this "sketch of a New Age Metaphysics of Death and Enlightenment" is to "draw a picture of Mind at Large and to show how that concept may relate to our survival, both here and hereafter" (p. 6). It is in 6 parts. The first presents an outline of the idea of a modern deathcraft or art of dying. Part Two deals with research on survival and stresses the importance of a synoptic view of psi, survival research, altered states, and biological theory. Part 3 attempts to show that the OBE is a way in which we explore the fringes of Mind at Large. Part 4 is about near-death phenomena, which are important routes to Mind at Large. He shows that there is a general mechanism, triggered by near death, that may work in any crisis of transformation. In Part 5 NDEs are viewed as "part of a larger class of apparitional phenomena whose function is to assist, reassure, guide and direct individuals, or groups of individuals, in times of crisis" (p. 8). These he calls Messengers from Mind at Large. Part 6 is on the possibility of global near-death and transformation. There is much in this book about the meaning and significance of parapsychological phenomena. - R.A.W.