Just to give one example, Lamont tries to capture a key episode in the public repudiation of psychical research from nascent psychology's territories, the debate concerning James's star medium Leonora Piper, on less than three pages. Much of the space is dedicated to G. Stanley Hall's and Amy Tanner's *Studies in Spiritism* (1910), which was based on just six sittings with Piper and published shortly after James's death. Readers unfamiliar with the sheer wealth of primary sources concerning Piper, however, will not get the slightest idea of the outstanding quality of the studies previously published by the SPR, let alone the extent to which Hall and Tanner misrepresented these sources and engaged in other remarkable acts of intellectual dishonesty. Together with detailed critiques of Hall and Tanner's book by the sceptical Andrew Lang and some of Piper's surviving investigators, such as Eleanor Sidgwick and James Hyslop, these primary sources (of which not a single one turns up in Lamont's bibliography) document in great detail that in the strange case of Leonora Piper debunkers like Hall, Tanner and James McKeen Cattell were overwhelmingly wrong and James and fellow psychical researchers overwhelmingly right as far as basic standards of scientific methodology and fair play were concerned.

A disbeliever in 'paranormal' phenomena, Lamont does well to distance himself from prominent representatives of the modern 'Skeptics' movement, whose methods have provoked protests from sociologists like Harry Collins, Trevor Pinch and Robert Evans. Taking issue with the evangelism displayed by self-appointed 'sceptical' experts such as Richard Dawkins, James Randi and Michael Shermer, Lamont argues that a true sceptic 'needs to distinguish between the wheat and the chaff' (p. 215). But he also should have pointed out that methods and rhetorical styles employed by Hall, Tanner, Cattell, Joseph Jastrow, Hugo Münsterberg and other opponents of psychical research are virtually indistinguishable from those of Dawkins, Randi *et al*. Hence *Extraordinary Beliefs* offers little help to those willing to distinguish the wheat and the chaff in the still hopelessly biased historiography of the modern occult.

Perhaps ironically, Lamont himself experienced the kind of treatment characteristic of assaults on James, the early SPR and present-day parapsychologists in a 2013 review in *PsycCRITIQUES*, an online review published by the American Psychological Association. The reviewer, Jonathan C. Smith, indirectly accused Lamont of advocating for parapsychological pseudoscience, which Smith informs us is motivated by the same mentalities responsible for the continued burning of witches, global warming denial and, of course, 9/11. In his published response, Lamont corrected evident misrepresentations of his arguments and even identified a fabricated quote. One could say that Smith by definition reviewed Lamont's book, but I suppose Lamont would be appreciative of future historians reconstructing discourses regarding science and the occult for including his reply.

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Frank Biess and Daniel M. Gross (eds.), **Science and Emotions after 1945: A Transatlantic Perspective**. Chicago and London: The University of Chicago Press, 2014. Pp. vi + 432. ISBN 978-0-226-12648-7. £28.00 (paperback).
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It is difficult to do justice to the intellectual sophistication of this edited volume. Not all the chapters are equally dazzling and there is some clunky academic writing, but these are outweighed by the truly pioneering arguments and insights that characterize most chapters. The seventeen authors are all intrigued by the relationship between science and emotion in the post-Second World War period, primarily from European and American perspectives.

The editors, Frank Biess and Daniel M. Gross, have exerted a strong editorial hand. They have a very clear idea of what questions this book is addressing. They want to illuminate the role of emotions in the scientific process, explore the changing fortunes of emotions as an object of the scientific gaze, suggest ways in which scientific approaches to emotions echoed wider preoccupations, and

reflect on the current state of affairs in emotion studies. Some of the best chapters focus on the last of these four aims. In an astute, uncompromising and sometimes barbed critique, Ruth Leys confronts the neuroscience of empathy, accusing it of being based on shoddy experimental practices. She convincingly argues that the motor-neuron theory of the emotions ignores, rather than confronts, a vast range of research that undermines the noncognitive, categorical approaches to emotions.

William H. Reddy is also dismayed about the lack of scientific rigour in much neuroscience. At a time when everything 'neuro-' is lauded (even within neuroeconomics and the neurohumanities), the need for critical engagement is urgent. The dominant position of folk beliefs about the 'basic emotions' suggests that they perform an important ideological rather than scientific function. Reddy usefully reminds us that within neuroscience itself, there is a powerful movement against the 'basic-emotions' perspective – but one that is rarely heard outside highly esteemed, professional journals. Reddy also makes the shrewd observation that much social-scientific research is 'grounded on the assumption that individual humans and human societies behave mechanically, operating on the basis of claims of cause and effect that can be uncovered by empirical research' (p. 47). However, their actual activities are 'grounded on the assumption that their research is shared among, and evaluated on its merits by, rational persons, that is, their fellow social science experts'. In other words, social scientists act as though they were 'exceptions to the rule' (p. 47). For British scholars oppressed by REF accountancy practices, it is a damning critique.

In other chapters, readers are asked to think more carefully about debates within psychiatry, including responses to psychiatric casualties during and immediately after the Second World War, the science of pleasure and pain after the Holocaust, and how governments could prepare for the emotional panics that would arise in the aftermath of nuclear war. Ethics plays a large role in many chapters, most strongly in those exploring bullying and hunger strikers. The idea that emotions were something that required careful management (in dealing with cancer patients, for example, or in laboratories exploring adrenaline) is another preoccupation. Jordanna Bailkin writes about the administration of emotions during decolonization. She asks a simple but important question: why has 'the history of decolonization … been strangely devoid of inner life' (p. 278)? Through an analysis of Voluntary Service Overseas, she is able to reveal the multiple ways emotions were understood and, most importantly, how they changed over time. Catherine Lutz is also interested in what has been elided in emotions research. She turns her sharp anthropological eye to the rise of interest in emotion within the academy in the 1980s. Although research into emotions coincided with, and was nurtured by, feminist approaches, the normative approaches eventually dominated, with their psychobiological emphasis and dubious gender assumptions.

Biess and Gross end their introductory chapter with a call for more research into the science of emotions. At a time when academic publishing is in crisis, and edited volumes are being tightly squeezed, they remind us of the value of 'carefully selected' essays addressing a coherent theme of academic importance. 'It would be impossible to do this topic justice from the perspective of any one of our contributing scholars', they conclude (p. 30). They hope that by bringing together internationally renowned experts from different disciplines and 'emotional communities' they can move the field of emotion studies forward. In this they have excelled.

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David Cantor and Edmund Ramsden (eds.), **Stress, Shock, and Adaptation in the Twentieth Century**. Rochester, NY: University of Rochester Press, 2014. Pp. vii + 367. ISBN: 978-1580464765. $125.00 (hardback).
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It might be the most overused diagnosis of our times, a catch-all culprit for a host of ailments, big and small. 'I'm so stressed', is something we hear all the time. When I suffered from an attack of