prayers, especially "negative" ones, appear to "work." Dossey gives ample evidence that the answer is "yes," negative prayers can work.

Be Careful... is divided into five parts, and outlines how our ancestors, contemporary thinkers, physicians, and others grapple with prayer, especially "negative" prayer. For me, the most satisfying section was the last, wherein Dossey looks back over the mountain of "evidence," stories, anecdotes, scientific papers, or as he calls it, "data," and seems to relax. I mean, it's an awful lot of material he's assembled. I recalled that it only took Anselm one sentence to prove the existence of God (the "greater than I am able to think" business), and here there is a paper trace a mile long to prove... what? That prayer "works?"

Personally, I believe that it does, but Dossey does not "prove" it, any more than Anselm or Aquinas "proved" the existence of God — at least not to people who do not want to believe it. For faith is, after all, faith, not knowledge.

In the final analysis, Dossey successfully defends himself against detractors, which he started out to do; he also demonstrates his sanity. As a matter of fact, he sounds serene at the book's end.

I have one reservation: the author covers so much ground that sometimes one is left with the contradictory feeling that the book is both too long and too short. To cite just one example: just when he gets going on one topic, *i.e.,* the understanding of the dark side of man's soul as propounded by Augustine in genetic terms ("The Urge to curse: our genetic shadow, " p. 137), he drops it and moves on. But that is a danger of such studies that strive to be both scholarly and popular. Fortunately, Dossey's extensive bibliography offers ample extra reading for those inclined to dig deeper.

At the conclusion, the reader is left holding a handy reference and a compendium of insights and questions about the inevitable conflicts associated with the human condition. Some readers may even grow in wisdom about that oft-crowded corner of human existence where we hope to "wrest the will of God to ours." In addressing all seekers after power and/or truth, however, this book suggests to me that the most profound, and, ultimately, fulfilling prayer that a human being can ever utter is that of Jesus in the Garden of Gethsemane: "Not my will, but Thine, be done."

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Einstein, History, and Other Passions by Gerald Holton. Reading, MA: Addison-Wesley, 1996, xii + 240 pp., $19.95 (p) ISBN 0201 407167.

Since the Enlightenment, there has been a general belief that science and technology are, on balance, positive forces. More recently, however, there has been what Gerald Holton calls a "Romantic rebellion" against science, a ten-

dency to think of it as evil. Holton, a leading physicist and historian of science at Harvard University, tries to make the debate about the rightful place of science in our culture "more understandable — first, by baring its historical roots and then by focusing, as a concrete example, on Albert Einstein's profound and lasting impact on our civilization" (p. ix).

Holton considers the public image of science, the evolution of trust in its findings, and the role in scientific discovery of imagination, intuition, and the other cognitive factors which are usually omitted from canonical descriptions of the scientific method. He shows a broad and tolerant view of the ways investigations can get started. It seems clear, though, that before the curtain falls, he wants experiments, measurements, and the testing of hypotheses.

Holton considers various aspects of Einstein's thought and work against the background of his sometimes-troubled personal life. Holton does this in order to highlight the fact that Einstein nonetheless remains the best exemplar of the scientific viewpoint and method in our century. He does not paint Einstein as larger than life, but plainly stands in awe of his intellect, his humility in the face of nature's mysteries, and other aspects of his mind and character. One chapter is devoted to Einstein's attempts to describe his own thought processes. The discoverer of relativity could not go terribly far, though, in passing along his "secrets" to other investigators. Much of his advice boils down to "Get the right ideas." But how does one do this? It's simple: Be a genius.

This volume does not presuppose extensive scientific background in the reader, although such background will certainly help. Overall, this is an accessible book. Sources are cited where needed, and there is an excellent bibliography.

Holton makes many a good point, such as the tendency of critics to confuse the social misuses of scientific findings with science itself. Knowing how to split atoms is good; using knowledge to make bombs is bad. Unfortunately, his treatment stops short of answering some important, related questions: What place does he see in the epistemological spectrum for faith, philosophy, and other alternatives to science for wrestling with other kinds of issues? What chances does he see for experimental treatment of some problems that are now considered off-limits by many scientists?

Holton accomplishes what he sets out to do and brings tremendous erudition and a lively sense of related social realities to the task. His book is well worth any intellectually curious reader's time.

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