Lewis S. Ford, in perhaps the most provocative and profound essay in the book, argues that process thought does not take the basic concept of temporality far enough. He wants to argue that God is fully temporal and does not have an atemporal or primordial nature. Further, he argues that eternal objects are emergent and derived from antecedent states and are not somehow located in a primordial mind of God. God does transcend the world but only in the mode of a creative future: i.e., of what might be.

Robert Kane and Jorge Luis Nobo take issue with Ford's proposed reconstruction, Kane on the grounds that it denies the excellences of God and makes them too emergent and contingent. Nobo on the grounds that Ford fails to understand the Whiteheadian notion of God as superject: i.e., as subjectively imperishable.

As noted, the text ends with Hartshorne's comments on each paper. Students of Hartshorne will be especially interested in how he locates his project within the history of philosophy.

This book contains forceful and clear essays on many aspects of neoclassical theism. It strengthens the already compelling case for the process view of the divine life and provides further resources for its elaboration.

The College of William and Mary

Robert S. Corrington


This wonderful book is an exceptionally readable intellectual biography of Thoreau from his graduation from Harvard at age 20 until his death at 44. Richardson's book is the full-blown treatment—none of the familiar dodges that an interesting topic is "too far afield" or "beyond the scope" or "too lengthy a matter" will be found here. The book's attractiveness is due to its design and illustration by Barry Moser, a straight-forward, uncluttered chronology and Richardson's direct, spare Yankee prose. It is a book with 100 short chapters; interest is sustained with a constant beginnings and endings. Richardson keeps the reader in touch with Thoreau secondary literature but he does so unobtrusively. His scholarship is impressive without being distracting as, for instance, Edward Wagenknecht's Henry David Thoreau: What Manner of Man? (Amherst: U of Massachusetts P, 1981). The flow of Wagenknecht's fine book is interrupted with a constant measuring of the extent of dissonance or harmony of his reading with virtually all secondary scholarship since Walter Harding's benchmark The Days of Henry Thoreau: A Biography (Knopf 1965, with an enlarged and corrected sixth printing by Dover in 1982).

Henry Thoreau: A Life of the Mind is from beginning to end a
distillation of Thoreau's Journal—that astonishing feat of discipline and dedication which amounted to thirty nine printed volumes of more than 2,000,000 words. Richardson, using the Journal as a guide, has carefully tracked Thoreau's reading, not merely what he read but how his reading shaped revisions in his lectures and essays and, how it influenced Two Weeks on the Concord and Merrimack Rivers and Walden, which Thoreau wrote during his two year, two month, two week sojourn beside the pond.

Beyond the world of ideas, Richardson has an uncanny knack for capturing significant facts, "concrete and personal experience" (175), which deepen our understanding of Thoreau, the thinker and enliven our sense of Thoreau the man. For instance, the themes of awakening and morning consciousness in Walden including the book's motto, "I do not propose to write an ode to dejection, but to brag as lustily as chanticleer in the morning, standing on his roost, if only to wake my neighbors up," are well-known; not so the fact that the Thoreau family on his mother's side and Henry David himself suffered from narcolepsy. "This affliction," explains Richardson, "not severe, but it was recurrent", "adds a sly and touching twist to Thoreau's repeated use of wakefulness as a metaphor for consciousness and spiritual life" (126).

Touching too is Richardson's depiction of the tensions the Emerson-Thoreau discipleship/friendship. At many points over several years Thoreau confesses in his Journal his frustration with Emerson as he repeatedly worked to retain contact with this seminal influence in his life. For his part Emerson struggled to honestly critique as well as befriend Thoreau:

Thoreau appears constantly in Emerson's journals. To the end of his life, Emerson regarded Thoreau as his best friend. Even when Alzheimer's disease had set in and memory disintegrated before wit (unable to call up the word "umbrella," he would say "the thing visitors carry away"), affection too out lived memory. "What was the name of my best friend?" he once had to ask. (299)

Other telling incidents can be quickly recited. Economy is a major part of Walden and the focus of the longest (three times the length of the other seventeen chapters) because America was in the throes of a major depression when Thoreau left Harvard. This economic crisis lasted "down into the mid-1840s. Little wonder that economics would be on everyone's mind, including Thoreau's" (18). Thoreau, preacher of simplicity, Spartan diet and making do with essentials was also Thoreau, the wordsmith who "owned a whole shelf of dictionaries, etymological, historical, pronouncing, dictionaries of Americanisms, of provincialisms, and of obsolete words" (94). Thoreau, physically adept and very good with his hands, was a gown man before he learned how to keep his shoes tied. He retied his shoes with such regularity that he proposed counting "shoe ties" as a way to record the length of a hike. When he happened upon the square knot, he thought he had discovered something remarkable to share with the rest of man-
kind. Too prickly for society, he and the children of Concord had an easy, relaxed rapport. Still he did have a small group of loyal and close friends whom he rewarded in unusual ways, "he planted melons, a specialty for which he was famed locally and with which he gave summer melon parties for favored friends and neighbors" (314).

Why Thoreau went to Walden in the first place and why he later left are considerably demystified by Richardson. Thoreau was twenty-eight, he needed to sort out his life and he had no privacy at home, "he found his father's household had no fewer than nine people in it. Schoolteaching in Concord's one-room schools was anything but solitary, and even the evenings at Emerson's were apt to be crowded" (32).

"Thoreau went to Walden Pond for earnest, elevated reasons. He was in search of Life. He was also in search of simple living conditions that would permit him to concentrate on his writing" (153). Since he had finished A Week and the first draft of Walden he had, as he put it "several more lives to live, and could not spare any more time for that one".

Serious students of Thoreau ought read (or reread) Harding's celebrated The Days of Henry Thoreau and then Richardson's Henry Thoreau: A Life of the Mind before the real treat, the works of Thoreau.

St. Bonaventure University Patrick K. Dooley


Surely by now most SAAP members will be familiar with the monumental effort underway at Indiana University at Indianapolis. There the editors of the Peirce Edition Project, under the direction of Christian Kloesel, are at work on a thirty volume critical edition of the great bulk of Peirce's work, arranged in chronological order. The sheer mass of this project certainly eclipses the earlier standard 6 volumes of Hartshorne and Weiss (1931-1935). Not only will the project result in a critical edition, but it will be fully comprehensive,--allowing the Peirce scholar, for the first time, to easily trace the development of his work as a whole. Such a comprehensive survey should allow future scholars to trace, for example, all the connections between Peirce's highly speculative cosmology and his earlier work in logic and the theory of signs. How did the hard headed pragmatist of 1867 develop such notions as "evolutionary love?" A comprehensive critical edition should prove an invaluable tool for the solution to such puzzling Peircean paradoxes.

Moreover each volume contains an extensive biographical essay covering the period in question. The introduction to vol-