spring of 1854, "he prepared a clean (and revised) copy for the printer. . . . Tichnor and Fields of Boston published Walden on 9 August 1854 for a price of one dollar, with Thoreau receiving a fifteen-cent royalty on each copy sold" (2). It sold well. "Of the 2,000 copies printed, 1,744 were sold within a year, and the book was out of print by 1859. Walden was first reprinted in 1862, the year of Thoreau's death; it has been in print ever since" (5).

Dozens of monograph have explained and dissected, blasted and defended Walden since 1854—Myerson's Introduction briefly surveys the most important of these. For the beginning scholar of Thoreau and Walden Myerson has assembled the best of the shorter secondary literature. Part of Hall's Critical Essays on American Literature series, Myerson has reprinted "all the known contemporary review of the book" (1), plus sixteen representative twentieth-century examinations. In addition to such well-known and established pieces as Walter Harding's "Five Ways of Looking at Walden," John C. Broderick's "The Movement of Thoreau's Prose" and Walter Benn Michaels's "Walden's False Bottoms," three original essays were commissioned: Philip Gura on philological theories, Linck C. Johnson on the genres and Robert D. Richardson on the social ethics of Walden. Myerson's volume is an outstanding pedagogical and research tool; required reading for an appreciation one of the most influential of America's books and authors.

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This anthology provides a coherent, broad range of readings in the area of Philosophy of Technology. However, with any anthology, it is always difficult to select essays of even quality and to provide material which is relevant and interesting to each instructor's course objectives and biases. This book is no exception to this problem. The strongest sections of the book are the introductory section of technology and that on "The Phenomenology of Everyday Affairs." In the latter section, Browning's essay on the automobile, Gerbner's essay on television, the two essays on the clock, McDermott's essay on urban time and Cowan's essay on household tools will allow students to grapple with the pervasiveness of technology in their every day life as well as questions of dependency and self-image. In the general section on technology, McGinn's piece which argues for technology as a form of "human activity" will allow explorations of its relationship with other activities such as science, magic and religion. His rejection of the ideational as part of technology and Drengson's specification of "appropriate technology"
will stimulate discussion of a number of pertinent philosophical questions about technology. Drengson's vagueness about "creative philosophy" weakens his article, but the pieces by Jonas and Ellul are classics and make the introductory section highly satisfactory. The section on "Patterns of Technological History" is also generally good. The Ortega, White and Mumford pieces are interestingly complementary and the Stanley article is refreshing and a much needed perspective on technology and its history.

"Technology as Embodiment" is a crucial topic but the essays are weak. Ihde's work in Technics and Praxis is much more relevant to students for their encounter with technology than the piece by Ihde in this volume. Essays on embodiment which connect more clearly with self-image and technologies such as organ transplant, genetic and reproductive technologies would be more relevant and useful. The section on technology vis-a-vis societal change covers a crucial and needed area, but again the quality and relevancy is mixed. The Winner and Dewey articles are excellent; the Lowrance and Schiller articles are okay and I find the Habermas and Gunatilleke articles marginally relevant for students. The section on "Autonomous Technology" is also a crucially needed topic area, but the material from Ellul is overdone. Pacey's piece is excellent.

Hickman's anthology is, in my judgment, the best available in this area, but, like all anthologies, parts of it are weak and non-relevant, at least for technology courses I teach.

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Several years ago, Sidney Hook decided to publish a selection of favorite essays of his on ongoing social debates—which had come out in various scholarly journals over the past decades--under the title of "Convictions." His death cut short both his idea to write an "Introduction" to these "fugitive essays," as he named them, and his intention to publish a collection of articles through which he had expressed harsh criticism of the decision by such prominent universities as Stanford to drop the Western Culture requirement from their curricula in favor of courses which emphasized race, class, and gender issues and the knowledge of non-European cultures. After Hook's demise, Paul Kurtz and Prometheus Books integrated these articles into Hook's essay selection and published them under the name originally proposed by Hook.

In Convictions, the militant polemicist Hook presents himself as the empirically-minded, intellectual enemy of any wishy-