

ology of knowledge—or, as he carefully avoids calling it until the last chapter, epistemology. Eiconics is a close neighbor of cybernetics. Where communications theory is not concerned with the semantic content of messages, however, the theory of images is concerned—in terms of the effect of information on its recipient. Those who wish Boulding's thesis in a single sentence will find it on page 7: "The meaning of a message is the change which it produces in the image."

This is, of course, to do great injustice to his book, which is witty and courageous and deserves critical study. The author is himself the first to protest its limitations. As he anticipates, specialists will undoubtedly discover that he has rifled their own storehouses somewhat more to their convenience than theirs; and generalists may well lament that he has belatedly arrived at notions of hierarchy and form which others had reached before him ("unfortunately," he cheerfully admits, "I find it easier to remember messages than their sources"). All of which is more or less necessary camouflage, a protective screen of deference to the means by which his ideas are most likely to be disparaged. Granted that his method of didactic exposition, common to so many memoranda produced for and by seminars, juxtaposes platitudes and profundities in startling contrast, the lapses may profitably be ignored, for where he is profound, he is very close indeed to his admirably extravagant objective.

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