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Volume 1

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Roman Wölfel

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Books in Print Supplement, 1985 Books in Print ,1994 The Publishers' Trade List Annual .1985 Subject Guide to Books in Print, 1996 Forthcoming Books Rose Religious Books and Serials in Print, 1980-1981, 1980 Publishers' Circular and Booksellers' Record of British and Foreign Literature, 1906 The Arny,2001 Publishers' Circular and Booksellers' Record .1906 The Publisher .1906 **British Books** .1907 The Bookseller and the Stationery Trades' Journal ,1896 Official organ of the book trade of the United Kingdom Words on Cassette, 1999 Bowker Editorial Staff, Staff Bowker R R, Bowker, 1999-02 The Bookseller .1896 Publisher and Bookseller, 1896 Vols for 1871 76 1913 14 include an extra number The Christmas bookseller separately paged and not included in the consecutive numbering of the regular series Lee de Forest and the Fatherhood of Radio James A. Hijiya, 1992 This book is not so much an analysis of de Forest's contribution to technology as it is a chronicle of his spiritual quest Lee de Forest was an important inventor and this biography attempts to explain what moved him to become one It tries to show how in a universe from which deity had seemingly disappeared de Forest's devotion to invention was part of his search for a new light The book is not a study in the history of technology but in the history of the religion of technology In 1906 de Forest created the Audion the three electrode vacuum tube which became the foundation of the electronics industry for half a century He was a pioneer in radio and talking pictures and he worked on projects ranging from television to solar energy Holder of more than three hundred patents he was one of the most prolific inventors in American history But he was more than that Lee de Forest had an immense curiosity that extended beyond science and engineering to politics literature and religion His active and far ranging mind became a register for many social and intellectual events during his long life from Populism to McCarthyism and from Darwinism to agnosticism But while his interests were diverse his vision was not For him invention was not merely a vocation but a worldview He represented a technological progressivism that advocated reform but reform stemming less from social engineering than from real engineering Although he favored certain improvements in law and education he did not think that these would be the basis of social transformation Instead he believed that inventions ranging from radios to war planes would reform the human condition and that the future was more in the hands of inventors than statesmen The millenium would be a technical innovation with himself as one of its principal inventors As a young man de Forest came to spurn conventional notions of an immortal soul but he never ceased to seek ways to overcome death not merely the physical death of the body but also the spiritual death of living without purpose The fame of his inventions would he hoped keep him forever alive in the memory of posterity Moreover the good that his inventions did for humanity his contribution to progress would give meaning to his existence For Lee de Forest then invention was a substitute for religion By helping to build the future he sought to become an indelible part of it BOOK JACKET Title Summary field provided by Blackwell North America Inc All Rights Reserved The Publishers Weekly .1896

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