

# **WALTER J. ONG'S THOUGHT AND A BIBLIOGRAPHY OF SELECTED RELATED WORKS**

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## **AN INTRODUCTION TO ONG'S THOUGHT**

When we consider what might contribute to helping people to live morally upright lives, does it make any difference whether people think that the sun revolves around the earth, or that the earth revolves around the sun? No, it probably does not. But does it make any difference if people believe in an atheistic version of evolutionary theory, or believe that God somehow created the cosmos? Once again, it probably does not. Ah, but what about social policy? Yes, there are social-policy implications in the sense of the social policies about what we teach in schools regarding these two respective issues. However, unless we subscribe to so-called social Darwinism, we are not likely to contend that either issue has serious implications for social justice.

But Walter J. Ong, S.J. (1912-2003) was an American cultural historian and philosopher. He formulated a philosophy of cultural history that does have serious implications for social justice, most notably for promoting literacy education and functional literacy not only in the

United States but also around the world, where an estimated one billion people do not know how to read and write any language. Those one billion people will not be using computers and the Internet. In the United States, people who are not functionally literate with respect to their reading ability are usually socially disadvantaged, unless they happen to be extraordinary athletes or entertainers. For all practical purposes, people in the United States who are not functionally literate live in a residual form of oral culture. Thus functional literacy with respect to reading ability should be a social-policy goal in the United States.

### **Who Was Walter J. Ong?**

With a Ph.D. in English from Harvard University and three other graduate degrees to his credit, Ong first rose to prominence in the 1950s when white Anglo-Saxon Protestant (WASP) culture still dominated the United States. Despite the fact that he was not a Protestant, but a Roman Catholic priest, he could claim that he came from a somewhat Protestant background because his father Walter Jackson Ong, Sr., was a Protestant when Walter Jr. was growing up. But his mother was a Roman Catholic, so young Walter and his younger brother were raised as Roman Catholics.

The middle name “Jackson” in the name of both Walter Sr. and Walter Jr. commemorates that President Andrew Jackson was a family relative. The family name “Ong” is English; for centuries it was spelled “Onge”; it is probably related to the English name “Yonge.”

But the strident anti-Catholic spirit of American WASP culture was beginning to give way to a more expansive and inclusive spirit in the United States, as the Harvard-educated white Irish-American Catholic John F. Kennedy was elected president of the United States in 1960. But

of course President Kennedy was assassinated on November 22, 1963 -- for reasons that are debated to this day. For its part, the Roman Catholic Church tempered its strident anti-Protestant spirit a bit at the Second Vatican Council (1962-1965). Thus on the one hand, we in the United States underwent the tempering of the strident anti-Catholic spirit of American WASP culture, about the time when the American Catholic subculture in the United States, which Ong in the 1950s characterized as extremely conservative culturally (compared to French Catholics at the time, for example), was undergoing the tempering of the strident anti-Protestant spirit that had characterized it for centuries. These two temperings could be likened to the shifting of tectonic plates that produce earthquakes and tsunamis. We in the United States are still undergoing the aftereffects of these two cultural temperings, as more Roman Catholics have risen out of the American Catholic subculture that Ong in the 1950s characterized as extremely conservative culturally to play more prominent roles in the larger American culture of our time – as I write, six of the nine Supreme Court justices are Roman Catholics, a proportion that would never have happened under the pre-1960 WASP culture.

### **What Did Ong Discover?**

As significant as these two cultural temperings have been in the United States to this time, they are best understood as byproducts of the far larger cultural shift in Western culture that Ong came to identify as the rise of communication media that accentuate sound (e.g., television, radio, telephone, sound amplifications systems, sound recordings, including movies with soundtracks). Ong sees Western cultural history as unfolding in four historically successive waves:

- (1) primary oral culture (i.e., pre-literate culture), which has never come to an end;
- (2) manuscript or chirographic culture involving writing with the phonetic alphabetic writing;
- (3) print culture with the emergence of the Gutenberg printing press in the 1450s; and
- (4) secondary oral culture with the rise of communication media that accentuate sound.

More recently, photocopiers and printers attached to computers have vastly expanded the influence of Gutenberg print culture. But we should remember that an estimated one billion people in the world today do not know how to read or write any language, which means that they live in a residual form of oral culture and will not be using computers or the Internet.

Regarding these four successive waves of Western cultural development, Ong worked up what he styled a relationist thesis. According to Ong's relationist way of thinking about cultural changes, probably all major cultural changes in Gutenberg print culture, for example, were connected to changes associated with the Gutenberg printing press, which served to advance and carry forward cultural developments that had originated in ancient and medieval Western culture such as visuality, the quantification of thought in medieval logic, and the inward turn of consciousness. According to Ong's relationist way of thinking, modern capitalism and the culture of capitalism, modern science and the culture of modern science, and modern democracy in America and the culture of modern democracy in America, the Industrial Revolution and the culture of the Industrial Revolution, and the Romantic Movement and the culture of the Romantic Movement emerged historically in Gutenberg print culture. Thus in the final analysis, Ong's impressive body of work from the 1950s onward can be understood as being about Western culture in general and American culture in particular.

But it remains to be seen still how many Americans are ready to undergo the cultural navel-gazing and deconstruction that Ong's thought invites us to undertake. We Americans today are the products of Western cultural history as Ong has detailed Western cultural history. In short, Ong's work from the 1950s onward is about us Americans and our cultural conditioning.

### **Ong's Relationist Way of Thinking**

But apart from the works listed in the present bibliography that can be related in one way or another to Ong's thought, is his thought important enough for ordinary Americans to be interested in it?

Because Ong's relationist way of thinking about major cultural developments is not yet a familiar way of thinking for most Americans, I should explain that Ong's relationist way of thinking does not involve straightforward cause-and-effect claims. Relationist claims are usually claims about significant factors and the interaction of those factors with one another. So let me illustrate how this kind of relationist thought works.

(1) No print culture, no modern capitalism as we know it in Western culture.

(2) No print culture, no modern science as we know it in Western culture.

(3) No print culture, no modern democracy as we know it in the United States or elsewhere in Western culture.

(4) No print culture, no Industrial Revolution as we know it in Western culture.

(5) No print culture, no Romantic Movement as we know it in Western culture.

But so what?

So what happens in non-Western countries in the world today when the United States engages in democracy promotion?

Ong's relationist way of thinking suggests that modern democracy is actually a juggernaut of cultural factors that emerged historically in Western culture. A clash of cultures is inevitable, but violence may not be inevitable.

Next, what happens when the globalization of the economy today leads to some form of modern capitalism making inroads in non-Western countries?

Once again, Ong's relationist way of thinking suggests that modern capitalism is actually a juggernaut of cultural factors that emerged historically in Western culture. A clash of cultures is inevitable, but violence may not be inevitable.

Ong used to like to say that the English title of Freud's *Civilization and Its Discontents* should have been *Civilization and Its Discomforts*. Instead of civilization, I will refer to refer to culture.

As democracy promotion makes inroads in non-Western countries today where democracy has not already been established, we should expect that there will be certain cultural and personal discomforts associated with the inception of democracy.

Similarly, as capitalism, or something like capitalism, makes inroads in non-Western countries today where it has not previously been native to the culture, there will be certain cultural and personal discomforts associated with the development of capitalist economic arrangements.

### **Major Themes in Ong's Thought**

Without ever claiming to have rendered a complete and exhaustive account of the factors in Western culture that contributed historically to the emergence of print culture and of modernity within print culture, Ong identified and discussed certain key factors that contributed to the emergence of print culture and thus to modernity:

- (A) orality
- (B) literacy
- (C) linear thought, as distinct from cyclic thought
- (D) agonistic structures
- (E) visuality
- (F) the inward turn of consciousness
- (G) the quantification of thought in medieval logic
- (H) commonplaces and composing practices
- (I) the art of memory and Ramist method.

As the mention of medieval logic suggests, all of these different factors had earlier historical developments before the development of the Gutenberg printing press in the 1450s.

Arguably one of the most significant transformations that occurred in emerging modernity involved what Ong styles agonistic structures. In *Manliness* (Yale UP, 2006: 230), Harvey C. Mansfield in effect writes about agonistic structures. The title of his book involves the meaning of the Greek term *andreia*, which means both courage and manliness. In any event, Mansfield makes a telling observation about modernity: “The entire enterprise of modernity . . . could be understood as a project to keep manliness unemployed.” Yes, it could. In the history of modern literature, the rise of the mock epic should be understood as showing the waning of the old oral manliness and the code of the hero, as should the later rise of the antihero in literature. In general, the old oral orientation toward the heroic gives way to the inward turn of consciousness toward inner-directedness. Nevertheless, modernity cannot be understood as keeping agonistic structures entirely unemployed, for modern capitalism and modern science employ agonistic structures, as do old warrior religions such as Christianity and Islam. Moreover, in American popular culture today, we find an extraordinary fascination with the agonistic spirit in televised sports and in comics and action movies.

### **The Aural-to-Visual Shift in Cognitive Processing**

For Ong, the corpuscular sense of life is expressed not only in world-as-view sense of life in ancient Greek and Roman and medieval and modern philosophy and more broadly in modern print culture but also in the oral sense of life as event. But as Plato and Aristotle and Thomas Aquinas and Bernard Lonergan and Ong understand the human mind, the human mind

transcends the corpuscular sense of life. The prolific conservative Roman Catholic writer Michael Novak gives no evidence of having studied Ong's thought about the corpuscular sense of life in depth, but Novak has studied Lonergan's thought well enough to grasp how the human mind is different from the corpuscular sense of life that Ong writes about. In the introduction to the recent reprinting of his 1965 book *Belief and Unbelief: A Philosophy of Self-Knowledge* (X.17: xv), Novak sets forth the following critique of the visualist tendencies in Richard Rorty's thought:

Rorty thinks that in showing that the mind is not "the mirror of nature" he has disproved the correspondence theory of truth. What he has really shown is that the activities of the human mind cannot be fully expressed by metaphors based upon the operations of the eye [see Ong on visualist tendencies]. We do not know simply through "looking at" reality as though our minds were simply mirrors of reality. One needs to be very careful not to confuse the activities of the mind with the operations of any (or all) bodily senses [see Ong's critique of the corpuscular sense of life]. In describing how our minds work, one needs to beware of being bewitched by the metaphors that spring from the operations of our senses. Our minds are not like our eyes; or, rather, their activities are far richer, more complex, and more subtle than those of our eyes. It is true that we often say, on getting the point, "Oh, I see!" But putting things together and getting the point normally involve a lot more than "seeing," and all that we need to do to get to that point can scarcely be met simply by following the imperative, "Look!" [Or the imperative, "Hear!"] Even when the point, once grasped, may seem to have been (as it were) right in front of us all along, the reasons why it did not dawn upon us immediately may be many, including the

fact that our imaginations were ill-arranged, so that we were expecting and “looking for” the wrong thing. To get to the point at which the evidence finally hits us, we may have to undergo quite a lot of dialectical argument and self-correction.

For a straightforward and useful account of Lonergan’s thought, the interested reader should see Hugo A. Meynell’s *An Introduction to the Philosophy of Bernard Lonergan*, 2nd ed. (U of Toronto P, 1991).

In *Ramus, Method, and the Decay of Dialogue* (III.74), Ong has in effect also set forth a critique of “confusing the activities of the mind with any (or all) the bodily senses.” Ong refers to this kind of confusion in various terms: the corpuscular view of reality, the corpuscular epistemology, and the corpuscular psychology – in short, the corpuscular sense of life (65-66, 72, 146, 171, 203, 210). But in the Aristotelian-Thomistic tradition of philosophic thought that Lonergan and Ong and Novak draw on, the human mind is not corpuscular. This is the import of the body/soul distinction with which Ong and others in the Aristotelian-Thomistic tradition of philosophic thought work.

Like everybody else in the Aristotelian-Thomistic tradition of philosophy, Ong works with what is known in philosophy as the body/soul distinction, where the distinctively human soul is understood to be the source of the human mind and rationality. For an excellent and accessible discussion of how and why the intellect is not material, the interested reader should see Mortimer J. Adler’s *Intellect: Mind Over Matter* (IX.2). In short, Ong works within the nonmaterialist philosophic tradition of thought in Western culture.

In the final analysis, there really are only two basic philosophic positions: (1) the materialist philosophic position (aka naturalism) and (2) the nonmaterialist philosophic position.

People who claim to be agnostics do not affirm the nonmaterialist philosophic position, so they can be aligned with the materialist philosophic position.

In any event, when Ong refers to the corpuscular sense of life, he is accentuating the sensory-based quality involved. The centuries-old philosophic tag-line is relevant here: “Nothing is in the intellect that was not first in the senses.” But the intellect as such is not material (i.e., not corpuscular in Ong’s terminology). So what would a noncorpuscular orientation to life be like? It would presumably involve radical reflectiveness about one’s conceptual constructs and predications.

Late in his life, Ong summed up his view of verbal discourse and communication in “Hermeneutic Forever: Voice, Text, Digitization, and the ‘I’” in *Oral Tradition* (I.125), which can be accessed at the journal’s website.

In *The Cambridge Encyclopedia of the Language Sciences*, edited by Patrick Colm Hogan (New York and Cambridge, UK: Cambridge UP, 2011), Christopher Norris, an authority on Derrida’s thought, has set forth an incisive and sharply focused presentation of Derrida’s thought (“Deconstruction,” 244-47). If I understand Norris correctly, Ong’s thought and Lonergan’s thought are not incompatible with Derrida’s thought.

In my annotations to certain works below, some of which are not short, I have at times singled out statements by Harold Bloom of Yale University for comment. Harold Bloom is a national treasure to be cherished. I have always benefited from reading his books, even when I have found particular points to disagree with. In my annotations below, my disagreements with particular points that Bloom makes are highlighted. Despite my explicit disagreements, I am enormously thankful to Professor Bloom for having the courage of his convictions to say the very things with which I happen to disagree. If he had not said these things, then I could not

disagree with him about them. For this reason, I am abundantly grateful to him for stimulating me to think about the very points with which I disagree. He has served as a useful foil against which I have developed my own thinking about certain matters.

For years now, Bloom has been intrigued with the anonymous biblical author known as the Yahwist, the author of the oldest parts of the Hebrew Bible, the parts known for their use of the tetragrammaton YHWH to refer to the monotheistic deity, which is Englished as Yahweh. Famously or infamously depending on your point of view, Bloom claims that the Yahwist was probably a woman. For among other things, the Yahwist undercuts the pretensions of men. Of course it is impossible to prove beyond a reasonable doubt that the Yahwist was a woman, just as it is impossible to prove beyond a reasonable doubt that the Yahwist was not a woman.

In any event, Bloom is intrigued with the voice of the Yahwist. This anonymous author captivates him, just as Shakespeare's character Hamlet also captivates him. Now, Ong never tired of urging us to attend to voice, as Bloom regularly does. In this respect, Bloom is one example of the kind of literary critic that Ong wanted literary critics to be. As a matter of fact, Ong wanted to initiate undergraduate English majors at Saint Louis University into the practice of attending to matters of voice in poetry (in his course *Practical Criticism: Poetry*) and prose (in *Practical Criticism: Prose*). In *Practical Criticism: Prose*, Ong assigned us to read Marshall McLuhan's *The Mechanical Bride: Folklore of Industrial Man* (New York: Vanguard P, 1951), which consists of short essays by a literary critic commenting on different voices in popular culture and experimenting in those very essays with different voices in responses to the voices being discussed. Because Ong would like to see American adults learn how to respond critically to the artifacts of popular culture, we might say that he wanted to see American adults be

initiated into the art of the literary critic and learn how to respond to the appeals that different voices make on our attention.

Ong presents his basic argument for paying attention to voice in “Voice as Summons for Belief: Literature, Faith, and the Divided Self” (I.131). We should note that faith in this title does not necessarily refer to religious faith, even though religious faith may work in ways analogous to the ways in which faith works in literature. Faith works in literature by evoking our sense that the author of the work in question is making a genuine effort to speak from the depths of his or her consciousness in constructing the work of literature, as distinct from speaking from more superficial levels of consciousness, as the artifacts of popular culture examined by McLuhan and all forms of kitsch art do.

Bloom is intrigued with the voice of the Yahwist. The Yahwist constructed the character known in English as Yahweh, just as Shakespeare constructed the character known as Hamlet. The character Yahweh has a voice, just as the character Hamlet has a voice. At one time, Bloom put his trust in Yahweh. But Bloom reports that he no longer puts his trust in Yahweh or in the covenant. Fair enough. He is being honest and candid in telling us where he now stands. However, as we listen to Bloom’s voice as a literary and cultural critic, we should notice how his personal cynicism is expressed in certain points in his cultural criticism. In short, Bloom is far more reliable as a literary critic than as a cultural critic. As I explain in my annotations below, I find Ong preferable to Bloom as a cultural critic. Bloom is unsurpassed as a literary critic. But Ong is unsurpassed as a cultural critic.

Unlike Bloom, I did not grow up as a Jew. I grew up as a Roman Catholic. As a result, I did not receive the Jewish instruction to place my trust in the covenant. Nevertheless, in teaching an introductory-level survey course on the Bible annually at the University of

Minnesota Duluth before I retired, I devoted most of the course to selections from the Hebrew Bible. As a result of teaching selections from the ancient Hebrew prophets, I came to the conclusion that the covenant is one of the greatest ideas in the Western tradition of thought. Despite the supersessionism of orthodox Christianity (i.e., the New Testament supercedes the Old Testament), self-described Christians are Jews spiritually. Tragically, early polemics between the yeasty followers of Jesus and their unpersuaded fellow Jews produced striking invectives against their unpersuaded fellow Jews, the consequences of which have reverberated tragically down the centuries. As a result of Christian persecution of Jews over the centuries down to and including the Holocaust, we should conclude that those Christian persecutors of Jews demonstrated by their persecution of Jews that they were not part of the covenant (i.e., not part of God's people), but were acting contrary to the inner meaning of the covenant which calls for God's people to recognize their mutual responsibilities toward other people. In other words, Christians are Jews spiritually. Self-described Christians want to claim that they are among God's people. But God's people are part of the covenant, so let self-described Christians show that they understand the inner meaning of the covenant through the ways in which they act.

Because I myself am no longer a practicing Catholic, I can join with Bloom in hoping to see self-described Christians abandon the various claims of orthodox Christianity. However, I do not expect to see Christians do this. Moreover, I do not join Bloom in advocating the emergence of secular culture to supercede the highly variegated Christian culture that dominates the United States today. Instead, my hope is that secularists such as Bloom and religious people in the monotheistic religious traditions will live in morally upright and responsible ways. Granted, there is room for debate about how to live in morally upright and responsible ways.

In the following categorized bibliography, I use the following twelve classifications of works about factors that in one way or another contributed historically to the emergence of modernity in Western culture:

- I. SELECTED WORKS ABOUT ORALITY (see *Orality and Literacy*: 1-76)
- II. SELECTED WORKS ABOUT CYCLIC THOUGHT AND LINEAR THOUGHT (see *Orality and Literacy*: 138-44)
- III. SELECTED WORKS ABOUT AGONISTIC STRUCTURES (see *Orality and Literacy*: 42-45, 69-70)
- IV. SELECTED WORKS ABOUT WRITING SYSTEMS (see *Orality and Literacy*: 77-114)
- V. SELECTED WORKS ABOUT WRITTEN AUTHORSHIP
- VI. SELECTED WORKS ABOUT THE ART OF MEMORY (see *Orality and Literacy*: 33-36, 136-52)
- VII. SELECTED WORKS ABOUT COMMONPLACES AND COMPOSING (see *Orality and Literacy*: 107-10)
- VIII. SELECTED WORKS ABOUT READING

- IX. SELECTED WORKS ABOUT VISUALITY (see *Orality and Literacy*: 115-21)
  
- X. SELECTED WORKS ABOUT THE INWARD TURN OF CONSCIOUSNESS (see *Orality and Literacy*: 174-76)
  
- XI. SELECTED WORKS ABOUT THE QUANTIFICATION OF THOUGHT (see *Orality and Literacy*: 127)
  
- XII. SELECTED WORKS ABOUT PRINT CULTURE (see *Orality and Literacy*: 115-35)

As I hope this schematic overview illustrates, Ong's thought is multivariate and ecological in spirit. Certain works are listed in more than one category, especially works by Ong.

## A CLASSIFIED BIBLIOGRAPHY KEYED TO ONG'S *ORALITY AND LITERACY*

### I. SELECTED WORKS ABOUT ORALITY

NOTE: See *Orality and Literacy*: 1-76.

(I.1) Abram, David. *The Spell of the Sensuous: Perception and Language in a More-Than-Human World*. New York: Random House, 1996. Very accessible.

(I.2) Achebe, Chinua. *Things Fall Apart*. London: Heinemann, 1958. Classic novel about an oral culture in a remote part of Nigeria and the inroads of the British empire into that part of the world.

(I.3) Adeeko, Adeleke. *The Slave's Rebellion: Literature, History, Orature*. Bloomington and Indianapolis: Indiana UP, 2005.

(I.4) Alexander, Elizabeth Shanks. *Transmitting Mishnah: The Shaping Influence of Oral Tradition*. Cambridge, UK: Cambridge UP, 2006.

(I.5) Amodio, Mark C. *Writing the Oral Tradition: Oral Poetics and Literate Culture in Medieval England*. Notre Dame, IN: U of Notre Dame P, 2004.

(I.6) Amodio, Mark C., ed. *New Directions in Oral Theory*. Tempe, Arizona: Arizona Center for Medieval and Renaissance Studies, 2005.

(I.7) Anderson, R. Dean, Jr. *Ancient Rhetorical Theory and Paul*. Rev. ed. Leuven, Belgium: Peeters, 1999. Concerning ancient rhetoric, also see Anderson (I.8); Aristotle (I.1); Aune (I.12); Enos (I.52, I.53); Ericksson, Olbricht, and Ubelacker (I.54); Garver (I.67); Grimaldi (I.71); Hart (I.73); Kennedy (I.87); Kinneavy (I.88); B. L. Mack (I.96); B. L. Mack and Robbins (I.97); May (I.102, I.103); Mitchell (I.106); Porter (I.139); Schiappa (I.145, I.146); Sloane (I.149); Walker (I.170); Welch (I.174); Wilder (I.176); Winter (I.179).

(I.8) ---. *Glossary of Greek Rhetorical Terms: Connected to Methods of Argumentation, Figures, and Tropes from Anaximenes to Quintilian*. Leuven, Belgium: Peeters, 2000.

(I.9) Anonymous. The First Book of Kings. Trans. Jay A. Wilcoxon. *The Oxford Study Bible: Revised English Bible with the Apocrypha*. Ed. M. Jack Suggs, Katherine Doob Sakenfield, and James R. Mueller. New York: Oxford UP, 1992. 340-73. The First Book of Kings is part of the lengthier work that critical biblical scholars refer to as the Deuteronomistic History. As the name suggests, the extended history known as the Deuteronomistic History begins with part of the Book of Deuteronomy and extends over six other books of the Hebrew Bible (aka the Old Testament). The Deuteronomistic History has been skillfully composed from several written sources, some of which are explicitly named. Had the books of the

Hebrew bible not been written down, we obviously would not have them. But they are written transcripts for oral thought and Expression. In short, they do not give evidence of the distinctively literate forms of thought and Expression that emerged in ancient Greece and are known as philosophic thought. In addition to providing us with transcripts of oral thought and Expression as these came to be written down and preserved and transmitted, the portrait of Solomon's wisdom in the First Book of Kings (4:29-34) also provides us with a sense of the educated man in an oral culture. Among other things, we are told that Solomon "propounded three thousand proverbs, and his songs numbered a thousand and five" (4:32). Later on, we are also told that Solomon "had seven hundred wives, all princesses, and three hundred concubines" (11:3). So we might want to take the numbers with a grain of salt. But proverbs are ways in which insights are stored and transmitted in an oral culture. Concerning the Christian Bible, which includes the Hebrew Bible as the so-called Old Testament, see Anderson (I.7); Aune (I.12); Bloom (I.20); Boman (IX.1); Borg (I.21); Borg and Crossan (I.22); Brueggemann (I.24); Bullinger (VII.4); Bultmann (IX.13); Byrskog (I.28); D. M. Carr (I.29); Cross (I.35, I.36); Crossan (I.38, I.39, III.23); Crossan and Reed (IX.17); Crowe (I.40); Draper (I.45); Dundes (I.48); Engberg-Pedersen (I.50, I.51); Eriksson, Olbricht, and Ubelacker (I.53); Fowler (I.61); Fredriksen (III.30); R. E. Friedman (I.63, II.9); Gospel of John (III.1); Gospel of Mark (III.2); Graham (I.70); Harris (I.72); Hart (I.73); Harvey (I.74); Horsley and Draper (I.78); Horsley, Draper, and Foley (I.79); Isser (III.44); Jaffee (I.82); Jeffrey (VII.11); Kelber and Byrskog (I.86); Kennedy (I.87); Kinneavy (I.88);

MacDonald (I.95); B. L. Mack (I.96); B. L. Mack and Robbins (I.97); Mitchell (I.106); Mobley (III.61); Neusner (I.112); Niditch (I.116); Peters (I.136); Shaheen (VII.31); Stahmenr (I.155); Voegelin (I.168); Wilder (I.176); Winter (I.179); Wolterstorff (I.180).

(I.10) Aristotle. *Aristotle on Rhetoric: A Theory of Civic Discourse*. 2nd ed. Trans. with introduction, notes, and appendices George A. Kennedy. New York and Oxford: Oxford UP, 2007. A classic.

(I.11) Armstrong, Karen. *The Case for God*. New York and Toronto: Alfred A. Knopf, 2009. Accessible.

(I.12) Aune, David E. *The Westminster Dictionary of New Testament and Early Christian Literature and Rhetoric*. Louisville and London: Westminster John Knox P, 2003.

(I.13) Balthasar, Hans Urs von. *Presence and Thought: An Essay on the Religious Philosophy of Gregory of Nyssa*. Trans. Mark Sebanc. San Francisco: Communio Books/Ignatius P, 1995. Also see Ong's *The Presence of the Word* (I.129); Belting (IX.6); Bloom (I.20); Cushman (X.9); Loyola (X.13); Menn (X.16); Sokolowski (I.154).

(I.14) Beck, Guy L. *Sonic Theology: Hinduism and Sacred Sound*. Columbia: U of South Carolina P, 1993.

- (I.15) Berman, Morris. *Coming to Our Senses: Body and Spirit in the Hidden History of the West*. New York: Simon and Schuster, 1989.
- (I.16) ---. *The Reenchantment of the World*. Ithaca and London: Cornell UP, 1981. Concerning enchantment, see Bettelheim (I.18); Collingwood (I.32); concerning disenchantment (aka secularism), see Gauchet (XII.39); Taylor (XII.134); concerning reenchantment, see Brown (I.23); Ong (II.14, esp. 104-25; II.17).
- (I.17) ---. *Wandering God: A Study in Nomadic Spirituality*. Albany: State U of New York P, 2000. For other works concerning spirituality, see Berman (I.16); Bloom (I.20, XII.10); Brakke (X.4); Brown (I.23); Burrow (X.5, X.6); Connor (X.8); Cushman (X.9); Engberg-Pedersen (I.50); Loyola (X.13); Menn (X.16); Ong (II.14, esp. 104-25; II.17; X.19; X.20); Schmidt (XII.125); Tade (X.26); Teilhard de Chardin (X.28); Voegelin (I.168); Wilshire (I.177).
- (I.18) Bettelheim, Bruno. *The Uses of Enchantment: The Meaning and Importance of Fairy Tales*. New York: Alfred A. Knopf, 1976.
- (I.19) Blaeser, Kimberly M. *Gerald Vizenor: Writing in the Oral Tradition*. Norman and London: U of Oklahoma P, 1996.

(I.20) Bloom, Harold. *Jesus and Yahweh: The Names Divine*. New York: Riverhead

Books/Penguin Group, 2005. Harold Bloom says, “My culture is Jewish, but I am not part of normative Judaism; I decidedly do not trust in the covenant” (2). Fair enough. We know where he is coming from and where he now stands. However, one thread in the present work centers on “presence,” including Ong’s *The Presence of the Word* (I.129); Balthasar (I.13); Belting (IX.6); Cushman (X.9); Loyola (X.13); Menn (X.16); and Sokolowski (I.154). Because Professor Bloom teaches at Yale University, I should point out that Ong’s 1964 Terry Lectures at Yale University were published in expanded form by Yale University Press as *The Presence of the Word: Some Prolegomena for Cultural and Religious History*. In other annotations, I have suggested that the experience of presence bespeaks the world-as-event sense of life, as distinct from the world-as-view sense of life. For this reason, Bloom’s discussion of presence is worth detailing in the present work. He discusses the Hebrew wording *Ehyeh asher ehyeh*, wording that names the deity whose name is Englished as Yahweh. Bloom says, “The traditional rendering is ‘I Am That I Am,’ which I explicate as ‘I will be present whenever and wherever I will be present’” (27). Later, Bloom says, “The name of Yahweh must after all primarily mean being present” (144). Later, Bloom refers to Yahweh in passing as “the Master of Presence” (149; his capitalization). Later, Bloom says, “After all, his very name intimates that his presence depends upon his will” (173). Later, Bloom says, “The mystery of Yahweh is in his self-naming as a presence who can choose to be absent” (200). But enough about presence! I do not know Hebrew, so I will leave it to experts in Hebrew to judge

Bloom's understanding of the words *Ehyeh asher ehyeh*. But here's Bloom's key argument: "Whoever you are, you identify necessarily the origins of your self more with Augustine, Descartes, and John Locke, or indeed with Montaigne and Shakespeare, than you do with Yahweh and Jesus. That is only another way of saying that Socrates and Plato, rather than Jesus, have formed you, however ignorant you may be of Plato. The Hebrew Bible dominated seventeenth-century Protestantism, but four centuries later our technological and mercantile society is far more the child of Aristotle than of Moses" (146). The historical Jesus was far more a child of Moses than of Aristotle. The historical Jesus probably never even heard of Aristotle or of Greek philosophy. So it is ironic that many self-described Christians today appear to Bloom to be far more the children of Aristotle than of Moses. However, in Ong's terminology, the experience of presence bespeaks the world-as-event sense of life. But we Americans today are indeed the products of modernity and the world-as-view sense of life that was exemplified in ancient Greek philosophy by Socrates, Plato, and Aristotle and then carried forward in ancient and medieval culture through the inward turn of consciousness and then powered into stronger depths after the development of the Gutenberg printing press in the 1450s. Nevertheless, through the influence of residual orality in the Roman Catholic tradition of thought and spirituality, the experience of God's presence remained a cultural and personal ideal. However that may be, as mentioned, Bloom's understanding of the Hebrew words *Ehyeh asher ehyeh* may not be supported by experts in Hebrew.

- (I.21) Borg, Marcus J. *Jesus: Uncovering the Life, Teachings, and Relevance of a Religious Revolutionary*. San Francisco: HarperSanFrancisco, 2006. About the historical Jesus in a residual form of primary oral culture.
- (I.22) Borg, Marcus J. and John Dominic Crossan. *The First Paul: Reclaiming the Radical Visionary Behind the Church's Conservative Icon*. New York: HarperOne, 2009.
- (I.23) Brown, David. *God and Enchantment of Place: Reclaiming Human Experience*. Oxford and New York: Oxford UP, 2004.
- (I.24) Brueggemann, Walter. *Theology of the Old Testament: Testimony, Dispute, Advocacy*. Minneapolis: Fortress P, 1997. Brueggemann examines in detail the various ways in which the deity is characterized in the Hebrew Bible (aka the Old Testament among supercessionist Christians).
- (I.25) Buber, Martin. *I and Thou*. Trans. Walter Kaufman. New York: Charles Scribner's Sons, 1970. A classic. Ong never tired of referring to I-thou communication. Also see Buzzard (I.27); D. W. Johnson (I.85); Malone and Malone (I.99).
- (I.26) Burckhardt, Jacob [1818-1897]. *The Greeks and Greek Civilization*. Trans. Sheila Stern; Ed. Oswyn Murray. New York: St. Martin's P, 1998.

- (I.27) Buzzard, Karen S. *Falling. Holding Patterns: How Communication Prevents Intimacy in Adults*. East Lansing: Michigan State UP, 2001. Also see Buber (I.25); D. W. Johnson (I.85); Malone and Malone (I.99).
- (I.28) Byrskog, Samuel. *Story as History – History as Story: The Gospel Tradition in the Context of Ancient Oral History*. Boston and Leiden: E. J. Brill, 2002.
- (I.29) Carr, David M. *Writing on the Tablet of the Heart: Origins of Scripture and Literature*. Oxford: Oxford UP, 2005.
- (I.30) Chadwick, H. M. and Nora K. Chadwick. *The Growth of Literature*. 3 vols. Cambridge, UK: Cambridge UP, 1932-1940. A classic study of the growth of literature out of oral tradition.
- (I.31) Chretien, Jean-Louis. *The Ark of Speech*. Trans. Andrew Brown. London and New York: Routledge, 2004.
- (I.32) Collingwood, R. G. *The Philosophy of Enchantment: Studies in Folktale, Cultural Criticism, and Anthropology*. Ed. David Boucher, Wendy James, and Philip Smallwood. Oxford: Clarendon P/Oxford UP, 2005.
- (I.33) Connors, Robert J. “The Differences Between Speech and Writing: Ethos, Pathos, and Logos.” *College Composition and Communication* 30 (1979): 285-90.

(I.34) ---. "Greek Rhetoric and the Transition from Orality." *Philosophy and Rhetoric* 19 (1986): 38-65.

(I.35) Cross, Frank Moore. *Canaanite Myth and Hebrew Epic: Essays in the History of the Religion of Israel*. Cambridge, MA; and London: Harvard UP, 1973.

(I.36) ---. *From Epic to Canon: History and Literature in Ancient Israel*. Baltimore and London: Johns Hopkins UP, 1998.

(I.37) Crossan, John Dominic. *The Birth of Christianity: Discovering What Happened in the Years Immediately After the Execution of Jesus*. San Francisco: HarperSanFrancisco, 1998. Learned account of how the grief-stricken followers of the historical Jesus and subsequent followers in the emerging church fashioned their understanding of the import of the life and death of the historical Jesus.

(I.38) ---. *The Historical Jesus: The Life of a Mediterranean Jewish Peasant*. San Francisco: HarperSanFrancisco, 1991. Groundbreaking study of the historical Jesus in a residual form of primary oral culture.

(I.39) ---. *Jesus: A Revolutionary Biography*. San Francisco: HarperSanFrancisco, 1994. Very accessible.

(I.40) Crowe, Frederick E. "Neither Jew nor Greek, but One Human Nature and Operation in All." *Communication and Lonergan: Common Ground for Forging the New Age*. Ed. Thomas J. Farrell and Paul A. Soukup. Kansas City: Sheed & Ward, 1993. 89-107. Crowe works with the four levels of consciousness and their respective cognitive operations that Lonergan discusses in *Insight: A Study of Human Understanding* (IX.45). Let me spell out the implications of Crowe's essay for understanding Ong's work. People in primary oral cultures has what Ong describes as a world-as-event sense of life, with which they employed the four levels of consciousness described by Lonergan and Crowe. Later, after the development of distinctively literate thought in Greek philosophy as exemplified by Plato and Aristotle, people worked with what Ong characterizes as the world-as-view sense of life, with which they worked with the four levels of consciousness discussed by Lonergan and Crowe. Next, let me spell out the implications of Crowe's essay for understanding my own work regarding Arthur R. Jensen's work on Level I and Level II cognitive development (see Farrell [IX.22]). Level II is an actuation of cognitive potential, a development of cognitive potential. I align Level I with the world-as-event sense of life; Level II, with the world-as-view sense of life. Now, let me spell out here that people at Level I employ all four levels of consciousness discussed by Lonergan and Crowe, just as people at Level II do also. Nevertheless, we should consider carefully an observation that Harold Bloom makes in *Ruin the Sacred Truths: Poetry and Belief from the Bible to the Present* (IX.9). Even though Bloom does not use Ong's terminology regarding the world-as-event sense of life and the

world-as-view sense of life, Bloom uses his own way of speaking to construct a roughly equivalent contrast. Then he observes that “the two modes seem irreconcilable” (27). I prefer to work with Ong’s conceptual constructs, rather than Bloom’s. To be sure, people who have a strong world-as-event sense of life appear to be unacculturated in the world-as-event sense of life, just as people who have not actuated Level II appear to be unacculturated in Level II. But what about the reverse ways of proceeding? Bloom’s seems to suggest that the reverse is not possible – that people today whose “only way of thinking comes to us from the ancient Greeks” (27) cannot through cognitive empathy as it were enter into and understand the world-as-event sense of life as exemplified in the Hebrew Bible. Granted, there are particulars in the Hebrew Bible that may be difficult for scholars today to understand. For this reason, I want to skip over the Hebrew Bible for the moment. It seems to me that Plato and Aristotle and many other ancient Greek philosophers were capable of drawing on the world-as-view sense of life but also tuning into the world-as-event sense of life. In *Aristotle’s Rhetoric: An Art of Character* (I.67), Eugene Garver has illustrated and explained how Aristotle’s thought works in this way. If I were to borrow Bloom’s wording about “two modes,” I would say that Garver illustrates that Aristotle ably drew on the two modes that Ong describes as the world-as-event sense of life and the world-as-view sense of life. For Aristotle, Ong’s two modes were not seemingly irreconcilable. But I now want to turn to some tricky observations. The so-called Arian heresy was one of the most persistent heresies in medieval Christianity (see Farrell [I.56]). But Arius and his followers represent the world-as-event sense of

life. By contrast, the Nicene Creed represents the world-as-view sense of life as exemplified in ancient Greek philosophy. Centuries later, Unitarians basically sided with Arius and his followers in rejecting the Nicene doctrine of the divine trinity. Nevertheless, the orthodox Catholic tradition of thought to this day refers to presence, as Ong himself does in *The Presence of the Word* (I.129); also see Balthasar (I.13); Belting (IX.6); Bloom (I.20); Cushman (X.9); Loyola (X.13); Menn (X.16); Sokolowski (I.154). I would suggest that the experience of presence is a manifestation of the world-as-event sense of life, or at least a residual form of the world-as-event sense of life. If people who are strongly acculturated in the world-as-view sense of life were to experience presence, they would probably categorize their experience as an experience of nature mysticism or at least mysticism. However, in *On Communitarian Divinity: An African Interpretation of the Trinity*, A. Okechukwu Ogbonnaya (I.120) works with African conceptual constructs to suggest new ways in which the orthodox Christian view of the divine trinity can be understood, ways that I would align with the world-as-event sense of life. Moreover, people who are strongly acculturated in the strong visualist tendencies of print culture will probably as a result become followers of Kant and rule out of consideration metaphysics and metaphysical thought. But Plato and Aristotle and Thomas Aquinas famously had no problem with metaphysics and metaphysical thought, because they were not as strongly acculturated in the visualist tendencies of print culture as Kant was. In the final analysis Bloom is of course correct when he says that “our only way of thinking comes to us from the ancient Greeks, and not from the Hebrews” (27). However,

apart from the Roman Catholic tradition of thought down to this day, Bloom's reference to "our only way of thinking" should probably be understood to mean the only way of thinking for academics today who accept Kant's strictures against metaphysics and metaphysical thought.

(I.41) Deme, Mariam Konate. *Heroism and the Supernatural in the African Epic*. New York and London: Routledge/Taylor & Francis Group, 2010.

(I.42) Detienne, Marcel. *The Masters of Truth in Archaic Greece*. Trans. Janet Lloyd. New York: Zone Books/Urzone, 1996.

(I.43) Doane, A. N. and Carol Braun Pasternak, eds. *Vox intexta: Orality and Textuality in the Middle Ages*. Madison and London: U of Wisconsin P, 1991.

(I.44) Douglas, Mary. *Thinking in Circles: An Essay on Ring Composition*. New Haven and London: Yale UP, 2007.

(I.45) Draper, Jonathan A., ed. *Orality, Literacy, and Colonialism in Antiquity*. Leiden and Boston: E. J. Brill, 2004. Also see Draper (I.46, I.78, I.79).

(I.46) ---. *Orality, Literacy, and Colonialism in Southern Africa*. Leiden and Boston: E. J. Brill, 2004.

(I.47) Dundes, Alan. *Fables of the Ancients? Folklore in the Qur'an*. Lanham, MD: Rowman & Littlefield, 2003. Very accessible.

(I.48) ---. *Holy Writ as Oral Lit: The Bible as Folklore*. Lanham, MD: Rowman & Littlefield, 1999. Very accessible.

(I.49) Edwards, Mark W. *Sound, Sense, and Rhythm: Listening to Greek and Latin Poetry*. Princeton and Oxford: Princeton UP, 2002. For other works regarding Latin and/or classical education, see Baldwin (VII.3); Binnis (XII.6); Curtius (VII.6); Hotson (XII.53, XII.56); Hurst (XII.57); IJsewijn (XII.58); P. Mack (XII.68); Mantello and Rigg (I.100); Moss (VII.20); O'Malley (III.67); O'Malley, Bailey, Harris, and Kennedy (XII.85, XII.86); O'Malley, Bailey, and Sale (XII.87); Ong (I.122, esp. 88-130, 177-205, 206-19; I.126, esp. 17-49, 147-88, 213-29; III.72; III.74; XII.92); Pavur (XII.113); Richard (XII.121); Shalev (XII.126); Winterer (XII.144, XII.145).

(I.50) Engberg-Pedersen, Troels. *Cosmology and Self in the Apostle Paul: The Material Spirit*. Oxford and New York: Oxford UP, 2010.

(I.51) ---. *Paul and the Stoics*. Edinburgh: T. & T. Clark; and Louisville: Westminster John Knox P, 1999.

- (I.52) Enos, Richard Leo. *Greek Rhetoric Before Aristotle*. Prospect Heights, IL: Waveland P, 1993.
- (I.53) Eriksson, Anders, Thomas H. Olbricht, and Walter Ubelacker, eds. *Rhetorical Argumentation in Biblical Texts: Essays from the Lund 2000 Conference*. Harrisburg, PA: Trinity P International, 2002.
- (I.54) Erzgraber, Willi. *James Joyce: Oral and Written Discourse as Mirrored in Experimental Narrative Art*. Trans. Amy Cole. Frankfurt am Main: Peter Lang, 2002.
- (I.55) Farrell, Thomas J. "Differentiating Writing from Talking." *College Composition and Communication* 29 (1978): 346-50.
- (I.56) ---. "Early Christian Creeds and Controversies in the Light of the Orality-Literacy Hypothesis." *Oral Tradition* 2 (1987): 132-49.
- (I.57) ---. "Literacy, the Basics, and All That Jazz." *College English* 38 (1976-1977): 443-59.
- Drawing on Ong's thought, I work with the terms residually oral culture and secondary oral culture. He suggests that open admissions black inner-city students come from a residually oral culture because they have not achieved what reading teachers refer to as functional literacy. By comparison, white students from a secondary oral culture may not have yet mastered the so-called basics of writing, but they have usually achieved functional literacy. Reprinted in Theresa Enos, ed.,

*A Sourcebook for Basic Writing Teachers* (New York: Random House, 1987: 27-44). Ong discusses this article in his article in his article “Literacy and Orality in Our Times” in the *ADE Bulletin: A Journal for Administrators of Departments of English in American and Canadian Colleges and Universities* Serial Number 58 (1978): 1-7, which has become Ong’s most frequently reprinted essay.

(I.58) ---. *Walter Ong’s Contributions to Cultural Studies: The Phenomenology of the Word and I-Thou Communication*. Cresskill, NJ: Hampton P, 2000; rev. ed. forthcoming.

(I.59) Foley, John Miles, ed. *Teaching Oral Traditions*. New York: Modern Language Association, 1998. Also See Foley (I.79, VII.9, VII.10).

(I.60) Forrest, Kathleen Kemp. *Speech and Power: A Renaissance Theme in King Lear*. Ph.D. dissertation in English, Saint Louis University, 1976. Done under Ong’s direction.

(I.61) Fowler, Robert M. *Let the Reader Understand: Reader-Response Criticism and the Gospel of Mark*. Minneapolis: Fortress P, 1991.

(I.62) Fox, Adam. *Oral and Literate Culture in England 1500-1700*. Oxford: Clarendon P/Oxford UP, 2000.

- (I.63) Friedman, Richard Elliott. *Who Wrote the Bible?* 2nd ed. San Francisco: HarperSanFrancisco, 1997. Very accessible. Also see Eric Voegelin's *Israel and Revelation* (I.168).
- (I.64) Frye, Northrop, ed. *Sound and Poetry*. New York and London: Columbia UP, 1957.
- (I.65) Furniss, Graham. *Orality: The Power of the Spoken Word*. Basingstoke, UK; and New York: Palgrave Macmillan, 2004.
- (I.66) Gallagher, Michael Paul. *Clashing Symbols: An Introduction to Faith and Culture*. Rev. and expanded ed. New York and Mahwah, NJ: Paulist P, 2003.
- (I.67) Garver, Eugene. *Aristotle's Rhetoric: An Art of Character*. Chicago and London: U of Chicago P, 1994.
- (I.68) Gellrich, Jesse M. *Discourse and Dominance in the Fourteenth Century: Oral Contexts of Writing in Philosophy, Politics, and Poetry*. Princeton: Princeton UP, 1995.
- (I.69) Goetsch, Paul. *The Oral and the Written in Nineteenth-Century British Fiction*. Frankfurt am Main; Berlin; Bern: Peter Lang, 2003.
- (I.70) Graham, William A. *Beyond the Written Word: Oral Aspects of Scripture in the History of Religion*. Cambridge, UK: Cambridge UP, 1987.

- (I.71) Grimaldi, William M. A. "The Auditors' Role in Aristotelian Rhetoric." *Oral and Written Communication: Historical Approaches*. Ed. Richard Leo Enos. Newbury Park, CA; London; New Delhi: Sage Publications, 1990. 65-81.
- (I.72) Harris, Stephen L. *Understanding the Bible*. 8th ed. Boston: McGraw-Hill, 2010. Very accessible introductory textbook.
- (I.73) Hart, Ray L. *Unfinished Man and the Imagination: Toward an Ontology and a Rhetoric of Revelation*. New York: Herder and Herder, 1968.
- (I.74) Harvey, John D. *Listening to the Text: Oral Patterning in Paul's Letters*. Grand Rapids, Michigan; and Leicester, UK: Baker Books and Apollos, 1998.
- (I.75) Havelock, Eric A. *Preface to Plato*. Cambridge, MA: Belknap P/Harvard UP, 1963. Very accessible classic study of the Homeric oral mentality. Ong never tired of referring to this book. No doubt vowelized phonetic alphabetic literacy was one salient factor in the historical emergence of the knower from the known that led to the emergence of ancient Greek philosophic thought as exemplified by Plato and Aristotle, as Havelock notes. However, the salient factor was the human mind, as manifested in the questions raised and discussed over the centuries that led to Plato and Aristotle. For a study of the earlier Greek oral mentality out of which the separation of the knower from the known emerge, see Detienne (I.42).

- (I.76) Homer. *The Iliad of Homer*. Trans. with an introduction Richmond Lattimore. Chicago and London: U of Chicago P, 1951. Also see Norman Postlewaite's *Homer's Iliad: A Commentary on the Translation of Richmond Lattimore*. Exeter: U of Exeter P, 2000.
- (I.77) ---. *The Odyssey of Homer*. Trans. with an introduction Richmond Lattimore. New York: Harper & Row, 1965. Also see Peter V. Jones' *Homer's Odyssey: A Commentary Based on the English Translation by Richmond Lattimore*. Bristol: Bristol Classical P, 1988.
- (I.78) Horsley, Richard A. with Jonathan A. Draper. *Whoever Hears You Hears Me: Prophets, Performance, and Tradition in Q*. Harrisburg, PA: Trinity P International, 1999.
- (I.79) Horsley, Richard A., Jonathan A. Draper, and John Miles Foley, eds. *Performing the Gospel: Orality, Memory, and Mark*. Minneapolis: Fortress P, 2006.
- (I.80) Hurm, Gerd. *Rewriting the Vernacular Mark Twain: The Aesthetics and Politics of Orality in Samuel Clemens's Fictions*. Trier, Germany: WVT Wissenschaftlicher Verlag Trier, 2003.
- (I.81) Jackson, Tony E. *The Technology of the Novel: Writing and Narrative in British Fiction*. Baltimore: Johns Hopkins UP, 2009.

- (I.82) Jaffee, Martin S. *Torah in the Mouth: Writing and Oral Tradition in Palestinian Judaism, 200 BCE – 400 BCE*. Oxford: Oxford UP, 2001.
- (I.83) JanMohammed, Abdul. “Sophisticated Primitivism: The Syncretism of Oral and Literate Modes in Achebe’s *Things Fall Apart*.” *Ariel: A Review of International Literature* (U of Calgary) 15 (1984): 19-39. Reprinted, slightly shortened, in the Norton Critical Edition of Chinua Achebe’s *Things Fall Apart*, edited by Francis Abiola Irele (New York and London: W. W. Norton, 2009: 571-86).
- (I.84) Johnson, David Martel. *How History Made the Mind: The Cultural Origins of Objective Thinking*. Chicago and La Salle, IL: Open Court, 2003.
- (I.85) Johnson, David W. *Reaching Out: Interpersonal Effectiveness and Self-Realization*. 10th ed. Boston and London: Allyn and Bacon, 2008. Also see Buber (I.25); Buzzard (I.27); and Malone and Malone (I.99).
- (I.86) Kelber, Werner H. and Samuel Byrskog, eds. *Jesus in Memory: Traditions in Oral and Scribal Perspectives*. Waco, TX: Baylor UP, 2009.
- (I.87) Kennedy, George A. *New Testament Interpretation Through Rhetorical Criticism*. Chapel Hill and London: U of North Carolina P, 1984.

- (I.88) Kinneavy, James L. *Greek Rhetorical Origins of Christian Faith: An Inquiry*. New York and Oxford: Oxford UP, 1987.
- (I.89) Kowalzig, Barbara. *Singing for the Gods: Performances of Myth and Ritual in Archaic and Classical Greece*. Oxford: Oxford UP, 2007.
- (I.90) Kozol, Jonathan. *Illiterate America*. Garden City, NY: Anchor P/Doubleday, 1985. People who have not attained what reading teachers refer to as functional literacy live in a form of a residually oral culture. In and of itself, there is nothing inherently wrong with not being functionally literate. However, in the United States today, functional literacy is important for many types of jobs. As a result, people who are not functionally literate are handicapped.
- (I.91) Lain Entralgo, Pedro. *The Therapy of the Word in Classical Antiquity*. Ed. and trans. L. J. Rather and John M. Sharp. New Haven and London: Yale UP, 1970. Also see Lloyd and Sivin (I.94).
- (I.92) Lee, Dorothy. *Valuing the Self: What We Can Learn from Other Cultures*. 2nd ed. Long Grove, IL: Waveland P, 1986.
- (I.93) ---. *Freedom and Culture*. 2nd ed. Prospect Heights, IL: Waveland P, 1987.

(I.94) Lloyd, Geoffrey and Nathan Sivin. *The Way and the Word: Science and Medicine in Early China and Greece*. New Haven and London: Yale UP, 2002. Also see Lain Entralgo (I.91); Nisbett (I.118); Oliver (I.121).

(I.95) MacDonald, Dennis R. *The Homeric Epics and the Gospel of Mark*. New Haven and London: Yale UP, 2000. In the *Iliad*, Agamemnon and Achilles take turns being unreasonable. By contrast, Hector and his wife Andromache are portrayed very sympathetically. However, in the end Achilles kills Hector. Then Achilles dishonors Hector's corpse by dragging it around behind his chariot. In the Gospel of Mark, Jesus is put to death by crucifixion under the authority of Pontius Pilate. So just as Hector was killed by Achilles, so to Jesus is killed by Pontius Pilate on the trumped up charge of being King of the Jews, a charge that implies a violent revolutionary, not a non-violent resistance leader. In respect to ending up dead, Jesus undeniably resembles Hector. However, I would draw attention to certain other aspects of the Gospel of Mark. Not once, not twice, but three times that anonymous author of the Gospel of Mark portrays Jesus as predicting in advance his upcoming suffering and death, to the disbelief of his closest followers. After the local authorities of the Roman empire executed John the Baptist, the historical Jesus probably recognized that he also might be executed by the local authorities of the Roman empire. At that juncture, the historical Jesus could have stopped his own public ministry and quietly returned home so as to avoid endangering himself. But he did not stop. He heroically continued his public non-violent ministry. In this respect, the historical Jesus was undoubtedly heroic. However,

the anonymous author of the Gospel of Mark was driven by his personal and cultural agonistic spirit to portray a non-violent hero on the order of Achilles. Achilles' goddess-mother Thetis had told him that two possible fates awaited him: (1) he could return home from the Trojan war and live a long life, or (2) he could return to fight in the Trojan war and eventually die in the war instead of ever returning home. After Hector kills Patroclus, Achilles decides to return to fight in the war, thus guaranteeing his own death in the war. So Achilles knew in advance that he would die in the war, and he decided to re-enter the war. The anonymous author of the Gospel of Mark portrays Jesus as predicting his upcoming suffering and death three times so as to establish that Jesus is a hero on the order with Achilles, because like Achilles, Jesus knows in advance that he will die and he keeps on walking toward Jerusalem, where his death awaits him.

(I.96) Mack, Burton L. *Rhetoric and the New Testament*. Minneapolis: Fortress P, 1990.

(I.97) Mack, Burton L. and Vernon K. Robbins. *Patterns of Persuasion in the Gospels*. Sonoma, CA: Polebridge P, 1989.

(I.98). Mackay, E. Anne, ed. *Signs of Orality: The Oral Tradition and Its Influence in the Greek and Roman World*. Leiden; Boston; Koln: E. J. Brill, 1999.

- (I.99). Malone, Thomas Patrick and Patrick Thomas Malone. *The Art of Intimacy*. New York: Prentice-Hall P, 1987. Very accessible. Also see Buber (I.25); Buzzard (I.27); D. W. Johnson (I.85).
- (I.100) Mantello, F. A. C. and A. G. Rigg, eds. *Medieval Latin: An Introduction and Bibliographical Guide*. Washington, DC: Catholic U of America P, 1996. In *Orality and Literacy* (110-13), Ong discusses various learned languages, with special attention to what he refers to as Learned Latin (with both words capitalized). He also has written about Learned Latin repeatedly elsewhere, usually referring to the High Middle Ages and the Renaissance (aka the early modern period).
- (I.101) Maxwell, Kevin B. *Bemba Myth and Ritual: The Impact of Literacy on an Oral Culture*. New York; Frankfurt on the Main; Berne: Peter Lang, 1983.
- (I.102) May, James M. *Trials of Character: The Eloquence of Ciceronian Ethos*. Chapel Hill and London: U of North Carolina P, 1988.
- (I.103) May, James M., ed. *Brill's Companion to Cicero: Oratory and Rhetoric*. Leiden; Boston; Koln: E. J. Brill, 2002.

- (I.104) McWhorter, John. *Doing Our Own Thing: The Degradation of Language and Music and Why We Should, Like, Care*. New York: Gotham Books, 2003. On pages 20, 38, and 39, McWhorter discusses Ong's *Orality and Literacy*.
- (I.105) Miller, M. Rex. *The Millennium Matrix: Reclaiming the Past, Reframing the Future of the Church*. San Francisco: Jossey-Bass/Wiley, 2004.
- (I.106) Mitchell, Margaret M. *Paul and the Rhetoric of Reconciliation: An Exegetical Investigation of the Language and Composition of 1 Corinthians*. Louisville: Westminster John Knox P, 1992.
- (I.107) Moore Robert and Douglas Gillette. *The King Within: Accessing the King [Archetype] in the Male Psyche*. New York: William Morrow, 1992; revised and expanded ed., Chicago: Exploration P, 2007. There is a Queen archetype in the female psyche. In all cultures, people who have the titles "king" and "queen" within a certain group receive projections of the King and the Queen archetypes respectively from members of the group, and so the designated "king" and "queen" carry those archetypal projections from the members of the group. Just how well the "king" and the "queen" carry those projections usually determines the fates of the carriers. But in all cultures, the mother figure and the father figure for the children growing up also carry the projections of these archetypes from the children. But the mother figure and the father figure are not necessarily the only carriers of these projections from the children – relatives and friends and schoolteachers and

clergy also frequently carry the projections of these archetypes from children. As a result, we usually have a number of mother figures and father figures in our lives if we are lucky. However, if we are not so lucky, we can continue to go through our adult lives in search of worthy mother figures and worthy father figures. By virtue of their professional training, spiritual directors and psychotherapists are supposed to be such worthy persons because in Carl Rogers' famous formulation they are supposed to be able to extend unconditional positive regard to persons in the proper ritual setting of spiritual direction or psychotherapy. However, apart from the contexts of spiritual direction or psychotherapy, people who manifest the quality that Aristotle in the *Nicomachean Ethics* refers to as a greatness of soul (aka magnanimity) are accessing the King or Queen archetypes in the archetypal level of the psyche. (Remember that "soul" is used in English to render the Greek term that would be transliterated as "psyche"; I admit that it would sound odd to render Aristotle's expression as "greatness of psyche"; but perhaps we could settle for "greatness of spirit.")

(I.108) ---. *The Lover Within: Accessing the Lover [Archetype] in the Male Psyche*. New York: William Morrow, 1993. There is a feminine form of the Lover archetype in the female psyche. The part of the psyche that is referred to in Plato's *Republic* and the *Phaedrus* as the desiring part accesses the Lover archetype in the archetypal level of the psyche.

(I.109) ---. *The Magician Within: Accessing the Shaman [Archetype] in the Male Psyche*. New York: William Morrow, 1993. There is a feminine Magician archetype in the female psyche. Trickster figures such as Odysseus are manifestations in folklore and oral tradition and in written imaginative literature of the Magician archetype. The part of the psyche that is referred to by Plato and Aristotle as logos (reason) accesses the Magician archetype at the archetypal level of the human psyche.

(I.110) ---. *The Warrior Within: Accessing the Knight [Archetype] in the Male Psyche*. New York: William Morrow, 1992. There is a feminine Warrior archetype in the female psyche. Heroic figures such as Hector and Achilles are manifestations in folklore and oral tradition and written imaginative literature of the Warrior archetype. The part of the psyche that Plato and Aristotle refer to as thumos (or thymos) accesses the Warrior archetype in the archetypal level of the human psyche. Thumos is the psychological home of our fight/flight/freeze responses. Also see Koziak (III.52).

(I.111) Morris, Ian and Barry Powell, eds. *A New Companion to Homer*. Leiden; New York; Koln: E. J. Brill, 1997.

(I.112) Neusner, Jacob. *The Oral Torah: The Sacred Books of Judaism: An Introduction*. San Francisco: Harper & Row, 1986. Very accessible.

- (I.113) ---. *Oral Tradition in Judaism: The Case of the Mishnah*. New York and London: Garland Publishing, 1987.
- (I.114) ---. *The Transformation of Judaism: From Philosophy to Religion*. Urbana and Chicago: U of Illinois P, 1992.
- (I.115) Nicolaisen, W. F. H., ed. *Oral Tradition in the Middle Ages*. Binghamton, New York: Medieval & Renaissance Texts & Studies, 1995.
- (I.116) Niditch, Susan. *Oral World and Written Word: Ancient Israelite Literature*. Louisville: Westminster John Knox P, 1996.
- (I.117) Niles, John D. *Beowulf: The Poem and Its Tradition*. Cambridge, MA: Harvard UP, 1983.
- (I.118) Nisbett, Richard E. *The Geography of Thought: How Asians and Westerners Think Differently – and Why*. New York: Free P, 2003. Also see Lloyd and Sivin (I.94); Oliver (I.121).
- (I.119) Obiechina, Emmanuel. “Narrative Proverbs in the African Novel.” *Oral Tradition* 7 (1992): 197-230. Discusses Chinua Achebe’s *Things Fall Apart* extensively.

(I.120) Ogbonnaya, A. Okechukwu. *On Communitarian Divinity: An African Interpretation of the Trinity*. New York: Paragon House, 1994.

(I.121) Oliver, Robert T. *Communication and Culture in Ancient India and China*. Syracuse, New York: Syracuse UP, 1971. A classic. Also see Lloyd and Sivin (I.94); Nisbett (I.118).

(I.122) Ong, Walter J. *The Barbarian Within: And Other Fugitive Essays and Studies*. New York: Macmillan, 1962.

(I.123) ---. *Faith and Contexts*. 4 vols. Ed. Thomas J. Farrell and Paul A. Soukup. Atlanta: Scholars P, 1992a, 1992b, 1995, 1999.

(I.124) ---. "From Mimesis to Irony: The Distancing of the Voice." *The Bulletin of the Midwest Modern Language Association* 9 (1976): 1-24. Reprinted in Ong's *Interfaces of the Word: Studies in the Evolution of Consciousness and Culture* (I.126) as "From Mimesis to Irony: Writing and Print as Integuments of Voice" (272-302). Also see Ong's "Voice as Summons for Belief: Literature, Faith, and the Divided Self" (I.131; rpt. *The Barbarian Within* [I.122: 49-67]); "Voice and the Opening of Closed Systems" (I.131; in *Interfaces of the Word* [I.126: 305-41]); "Hermeneutic Forever: Voice, Text, Digitization and the 'I'" (I.125; rpt. *Faith and Contexts: Volume Four* [1999: 183-204]).

- (I.125) ---. "Hermeneutic Forever: Voice, Text, Digitization, and the 'I'." *Oral Tradition* 10 (1995): 3-36. Reprinted in Ong's *Faith and Contexts: Volume Four* (1999: 183-204).
- (I.126) ---. *Interfaces of the Word: Studies in the Evolution of Consciousness and Culture*. Ithaca and London: Cornell UP, 1977.
- (I.127) ---. *An Ong Reader: Challenges for Further Inquiry*. Ed. Thomas J. Farrell and Paul A. Soukup. Cresskill, NJ: Hampton P, 2002. Very accessible.
- (I.128) ---. *Orality and Literacy: The Technologizing of the Word*. London and New York: Methuen, 1982. Very accessible. The typographically reset second edition was published by Routledge/Taylor and Francis Group in 2002 with no new textual material by Ong, but with slight differences in pagination and an expanded index.
- (I.129) ---. *The Presence of the Word: Some Prolegomena for Cultural and Religious History*. New Haven and London: Yale UP, 1967. A classic study of orality. Expanded published version of Ong's 1964 Terry Lectures at Yale University. For a critique of Ong's book, see Frank Kermode's "Free Fall" in the *New York Review of Books* (March 14, 1968): 22-26. Kermode reprinted this piece as "Father Ong" in *Modern Essays* (London: Fontana Books/Collins, 1971: 99-107). Also see my detailed response to Kermode's critique in my "Introduction" to *An Ong Reader: Challenges for Further Inquiry* (I.127: 51).

- (I.130) ---. "Voice and the Opening of Closed Systems." *Interfaces of the Word: Studies in the Evolution of Consciousness and Culture*. Ithaca and London: Cornell UP, 1977. 305-41. Reprinted in Ong's *Faith and Contexts: Volume Two* (1992b: 162-90).
- (I.131) ---. "Voice as Summons for Belief: Literature, Faith, and the Divided Self." *Thought: A Review of Culture and Idea* 33 (1958): 43-61. Reprinted in Ong's *The Barbarian Within: And Other Fugitive Essays and Studies* (I.122: 49-67), Ong's *Faith and Contexts: Volume Two* (1992b: 68-84), and *An Ong Reader: Challenges for Further Inquiry* (I.127: 259-75).
- (I.132) ---. "World as View and World as Event." *American Anthropologist* 71 (1969): 634-47. Reprinted in Ong's *Faith and Contexts: Volume Three* (1995: 69-90).
- (I.133) Opland, Jeff. *Xhosa Oral Poetry: Aspects of a Black South African Tradition*. Cambridge, UK: Cambridge UP, 1983.
- (I.134) Patel, Aniruddh D. *Music, Language, and the Brain*. New York: Oxford UP, 2007.
- (I.135) Perloff, Marjorie and Craig Dworkin, eds. *The Sound of Poetry/ The Poetry of Sound*. Chicago: U of Chicago P, 2009.

- (I.136) Peters, F. E. *The Voice, the Word, the Books: The Sacred Scripture of the Jews, Christians, and Muslims*. Princeton and Oxford: Princeton UP, 2007.
- (I.137) Picker, John M. *Victorian Soundscapes*. Oxford: Oxford UP, 2003.
- (I.138) Plato. *The Myths of Plato*. Trans. J. A. [John Alexander] Stewart. London and New York: Macmillan, 1905.
- (I.139) Porter, Stanley E., ed. *Handbook of Classical Rhetoric in the Hellenistic Period, 330 B.C. – A.D. 400*. Leiden and New York: E. J. Brill, 1997.
- (I.140) Postman, Neil. *Amusing Ourselves to Death: Public Discourse in the Age of Show Business*. 2nd ed. New York: Penguin Books, 2006. Very accessible. Two fine chapters on print culture, plus insightful account of certain features of our contemporary secondary orality (to use Ong's terminology).
- (I.141) Reynolds, Gregory Edward. *The Word Is Worth a Thousand Pictures: Preaching in the Electronic Age*. Eugene, OR: Wipf and Stock Publishers, 2001.
- (I.142) Rickford, John R. "Language Diversity and Academic Achievement in the Education of African American Students: An Overview of the Issues." *Making the Connection: Language and Academic Achievement among African American Students*. Ed. Carolyn Temple Adger, Donna Christian, and Orlando L. Taylor. Washington,

DC: Center for Applied Linguistics; McHenry, IL: Delta Systems, 1999. 1-29.

Also see Simpkins (IX.71).

(I.143) Robey, David. *Sound and Structure in the Divine Comedy*. Oxford: Oxford UP, 2000.

(I.144) Sanders, Barry. *A Is for Ox: Violence, Electronic Media, and the Silencing of the Written Word*. New York: Pantheon Books, 1994.

(I.145) Schiappa, Edward. *The Beginnings of Rhetorical Theory in Classical Greece*. New Haven and London: Yale UP, 1999.

(I.146) ---. *Protagoras and Logos: A Study in Greek Philosophy and Rhetoric*. Columbia: U of South Carolina P, 1991.

(I.147) Scholes, Robert and Robert Kellogg. *The Nature of Narrative*. New York: Oxford UP, 1966. A classic study of the history of narrative starting with oral tradition.

(I.148) Shlain, Leonard. *The Alphabet Versus the Goddess: The Conflict Between Word and Image*. New York: Viking/Penguin Group, 1998.

(I.149) Sloane, Thomas O., ed. *Encyclopedia of Rhetoric*. New York: Oxford UP, 2001.

- (I.150) Smith, Bruce R. *The Acoustic World of Early Modern England: Attending to the O-Factor* [The O-shape of the Globe Theater in 1599]. Chicago: U of Chicago P, 1999.
- (I.151) Smith, Daniel B. *Muses, Madmen, and Prophets: Rethinking the History, Science, and Meaning of Auditory Hallucination*. New York: Penguin P, 2007. Very accessible. Also see Weissman (I.193).
- (I.152) Smith, David M. "World as Event: Aspects of Chipewyan Ontology." *Circumpolar Animism and Shamanism*. Ed. Takako Yamada and Takashi Irimoto. Sapporo, Japan: Hokkaido UP, 1997. 67-91.
- (I.153) Smith, James K. A. *Speech and Theology: Language and the Logic of the Incarnation*. London and New York: Routledge, 2002.
- (I.154) Sokolowski, Robert. *Eucharistic Presence: A Study in the Theology of Disclosure*. Washington, DC: Catholic U of America P, 1994. Also see Ong's *The Presence of the Word* (I.129); Balthasar (I.13); Belting (IX.6); Bloom (I.20); Cushman (X.9); Loyola (X.13); Menn (X.16).
- (I.155) Stahmer, Harold. "*Speak That I May See Thee!*": *The Religious Significance of Language*. New York: Macmillan, 1968.

- (I.156) Stanley, Keith. *The Shield of Homer: Narrative Structure in the Iliad*. Princeton: Princeton UP, 1983.
- (I.157) Stark, Rodney. *Cities of God: The Real Story of How Christianity Became an Urban Movement and Conquered Rome*. San Francisco: HarperSanFrancisco, 2006.
- (I.158) ---. *One True God: Historical Consequences of Monotheism*. Princeton and Oxford: Princeton UP, 2001.
- (I.159) ---. *The Rise of Christianity: How the Obscure, Marginal Jesus Movement Became the Dominant Religious Force in the Western World in a Few Centuries*. Princeton and Oxford: Princeton UP, 1996.
- (I.160) Stevens, Anthony and John Price. *Prophets, Cults and Madness*. London: Duckworth, 2000.
- (I.161) Stuckey, Sterling. *African Culture and Melville's Art: The Creative Process in Benito Cereno and Moby-Dick*. New York: Oxford UP, 2008.
- (I.162) ---. *Slave Culture: Nationalist Theory and the Foundations of Black America*. New York: Oxford UP, 1988.

- (I.163) Tadie, Alexis. *Sterne's Whimsical Theatres of Language: Orality, Gesture, Literacy*. Aldershot, UK: Ashgate, 2003. Also see Gerard (IX.27).
- (I.164) Thompson, Emily. *The Soundscape of Modernity: Architectural Acoustics and the Culture of Listening in America, 1900-1933*. Cambridge, MA; and London: Massachusetts Institute of Technology P, 2002.
- (I.165) Turner, Victor. *The Ritual Process: Structure and Anti-Structure*. Chicago: Aldine Publishing, 1969. A classic.
- (I.166) Vahanian, Noelle. *Language, Desire, and Theology: A Genealogy of the Will to Speak*. London and New York: Routledge, 2003.
- (I.167) van Beeck, Frans Jozef. *Christ Proclaimed: Christology as Rhetoric*. New York; Ramsey; Toronto: Paulist P, 1979.
- (I.168) Voegelin, Eric. *Israel and Revelation*. Baton Rouge and London: Louisiana State UP, 1956. Reprinted recently as Volume 14 of the now completed 34-volume *Collected Works of Eric Voegelin*, edited with an introduction by Maurice P. Hogan (Columbia and London: U of Missouri P, 2001). Also see Richard Elliott Friedman's *Who Wrote the Bible?* (I.63).

- (I.169) ---. *The World of the Polis*. Baton Rouge and London: Louisiana State UP, 1957. Deeply insightful historical study of the cultural context out of which Plato emerged. Reprinted recently as Volume 15, edited with an introduction by Athanasios Moulakis, of the now completed 34-volume *Collected Works of Eric Voegelin* (Columbia and London: U of Missouri P, 2000).
- (I.170) Walker, Jeffrey. *Rhetoric and Poetics in Antiquity*. Oxford: Oxford UP, 2000.
- (I.171) Webb, Stephen H. *The Divine Voice: Christian Proclamation and the Theology of Sound*. Grand Rapids, MI: Brazos P/Baker Book House, 2004.
- (I.172) Webster, John. "Oral Form and Written Craft in Spenser's *Faerie Queene*." *Studies in English Literature* 16 (1976): 75-93.
- (I.173) Weissman, Judith. *Of Two Minds: Poets Who Hear Voices*. Hanover, NH; and London: Wesleyan UP/UP of New England, 1993. Also see Daniel B. Smith (I.151).
- (I.174) Welch, Kathleen E. *Electric Rhetoric: Classical Rhetoric, Oralism, and a New Literacy*. Cambridge, MA; and London: Massachusetts Institute of Technology P, 1999.
- (I.175) West, M. L. *Indo-European Poetry and Myth*. Oxford: Oxford UP, 2007.

(I.176) Wilder, Amos N. *Early Christian Rhetoric: The Language of the Gospel*. Cambridge, MA: Harvard UP, 1971.

(I.177) Wilshire, Bruce. *Wild Hunger: The Primal Roots of Modern Addiction*. Lanham, MD: Rowman & Littlefield, 1998.

(I.178) Wimsatt, James I. *Hopkins's Poetics of Speech Sound: Sprung Rhythm, Lettering, Inscape*. Toronto; Buffalo; London: U of Toronto P, 2006. Decisively corrects Ong's influential 1941 Master's thesis that was originally published, slightly revised, in 1949 and is reprinted in *An Ong Reader: Challenges for Further Inquiry* (I.127: 111-74). Also see Nixon (II.11); Ong (II.14; II.15, esp. 61-82; VIII.12; XII.90); Phillips (IX.59).

(I.179) Winter, Bruce W. *Philo and Paul Among the Sophists: Alexandrian and Corinthian Responses to a Julio-Claudian Movement*. 2nd ed. Grand Rapids, MI; and Cambridge, UK: Eerdmans Publishing, 2002.

(I.180) Wolterstorff, Nicholas. *Divine Discourse: Philosophical Reflections on the Claim That God Speaks*. Cambridge, UK; and New York: Cambridge UP, 1995.

(I.181) Young, Dudley. *The Origins of the Sacred: The Ecstasies of Love and War*. New York: St. Martin's P, 1991.

## **II. SELECTED WORKS ABOUT CYCLIC THOUGHT AND LINEAR THOUGHT**

NOTE: See *Orality and Literacy*: 138-44. Ong connects cyclic thought with primary orality; linear thought, with writing and visuality; evolutionary thought, with print culture and what Ong refers to as hypervisualism; ecological thought, with what Ong refers to as secondary orality.

(II.1) Ballew, Lynne. *Straight and Circular: A Study of Imagery in Greek Philosophy*. Assen, The Netherlands: Van Gorcum, 1979.

(II.2) Beer, Gillian. *Darwin's Plots: Evolutionary Narrative in Darwin, George Eliot and Nineteenth-Century Fiction*. 3rd ed. Cambridge, UK: Cambridge UP, 2009.

(II.3) Beinhocker, Eric D. *The Origin of Wealth: Evolution, Complexity, and the Radical Remaking of Economic*. Boston: Harvard Business School P, 2006.

(II.4) Carroll, Joseph. *Evolution and Literary Theory*. Columbia and London: U of Missouri P, 1995.

(II.5) Darwin, Charles. *The Origin of Species: A Variorum Text*. Ed. M. Peckham. Philadelphia: U of Pennsylvania P, 1959. A classic in evolutionary thought.

- (II.6) Eliade, Mircea. *The Myth of the Eternal Return: Cosmos and History*. 2nd ed. Trans. Willard R. Trask. Princeton and London: Princeton UP, 2005. A classic study of cyclic thought and linear thought.
- (II.7) ---. *Patterns in Comparative Religion*. 2nd ed. Trans. Rosemary Sheed. Lincoln and London: U of Nebraska P, 1996. A classic.
- (II.8) Fixico, Donald L. *The American Indian Mind in a Linear World: American Indian Studies and Traditional Knowledge*. New York and London: Routledge, 2003. Donald L. Fixico is himself Native American. Also see Dorothy Lee (II.11).
- (II.9) Friedman, Richard Elliott. *The Hidden Book in the Bible*. San Francisco: HarperSanFrancisco, 1998. Centuries before somebody put the two accounts of creation at the beginning of the Hebrew Bible, the Yahwist source (aka J) constructed a roughly chronological and linear sequence of historical events. In Plato's *Republic*, Socrates tells the story of Er, in which we learn about the periodic recycling of souls, which is an example of cyclic thought. In Virgil's *Aeneid*, we find a similar example of recycling of souls when Aeneas visits the underworld. Because the ancient Hebrews eventually came to think in terms of creation (i.e., the beginning) and end-time (the eschaton), our Western sense of linear time derives from them.

- (II.10) Gottschall, Jonathan and David Sloan Wilson, eds. *The Literary Animal: Evolution and the Nature of Narrative*. Evanston, IL: Northwestern UP, 2005.
- (II.11) Lee, Dorothy. "Lineal and Nonlinear Codifications of Reality." *Psychosomatic Medicine* 12 (1950): 89-97. Reprinted as "Codifications of Reality: Lineal and Nonlinear" in Lee's *Freedom and Culture* (1987: 105-20). Also see Donald L. Fixico, 2003.
- (II.12) Nixon, Jude V. *Gerard Manley Hopkins and His Contemporaries: Liddon, Newman, Darwin, and Pater*. New York and London: Garland Publishing, 1994. Also see Ong (II.15; II.16, esp. 61-82; VIII.12; XII.90); Phillips (IX.59); Wimsatt (I.178).
- (II.13) Ong, Walter J. "Ecology and Some of Its Future." *EME: Explorations in Media Ecology* 1 (2003): 5-11.
- (II.14) ---. *Frontiers in American Catholicism: Essays on Ideology and Culture*. New York: Macmillan, 1957. Concerning cyclic thought, see 54, 83, 112; concerning Teilhard de Chardin's thought, see 1, 37, 92.
- (II.15) ---. *Hopkins, the Self, and God*. Toronto; Buffalo; London: U of Toronto P, 1986. Ong's 1981 Alexander Lectures at the University of Toronto. Also see Nixon (II.11); Ong (II.16, esp. 61-82; VIII.12; XII.90); Phillips (IX.59); Wimsatt (I.178).

- (II.16) ---. *In the Human Grain: Further Explorations of Contemporary Culture*. New York: Macmillan, 1967. See the index for cyclicism, Charles Darwin, evolution, history, Pierre Teilhard de Chardin, time. Concerning Hopkins, see 61-82; also see Ong (II.15; VII.12; XII.90); Phillips (IX.90); Wimsatt (I.178).
- (II.17) ---. "The Mechanical Bride: Christen the Folklore of Industrial Man." *Social Order* (Saint Louis University) 2 (1952): 79-85. The first article in which Ong discusses the thought of the French paleontologist and religious thinker Pierre Teilhard de Chardin, S.J.
- (II.18) ---. "Where Are We Now? Some Elemental Cosmological Considerations." *Christianity and Literature* 50 (2000): 7-13.
- (II.19) Pastor, John. *Mathematical Ecology of Populations and Ecosystems*. Chichester: Wiley-Blackwell, 2008.
- (II.20) Schmitt, Cannon. *Darwin and the Memory of the Human: Evolution, Savages, and South America*. Cambridge, UK: Cambridge UP, 2009.
- (II.21) Teilhard de Chardin, Pierre. *The Human Phenomenon*. Trans. Sarah Appleton-Weber. Brighton, UK; and Portland, OR: Sussex Academic P, 1999. Ong never tired of referring to Teilhard de Chardin's thought. For a critique of Teilhard's evolutionary thought, see Edward O. Dodson's *The Phenomenon of Man*

*Revisited: A Biological Viewpoint on Teilhard de Chardin* (New York: Columbia UP, 1984).

### **III. SELECTED WORKS ABOUT AGONISTIC STRUCTURES**

Note: See *Orality and Literacy*: 42-45, 69-70.

(III.1) Anonymous. The Gospel According to John. Trans. David M. Stanley. *The Oxford Study Bible: Revised English Bible with the Apocrypha*. Ed. M. Jack Suggs, Katharine Doob Sakenfeld, and James R. Mueller. New York: Oxford UP, 1992. 1365-93. Probably written in the decades of the 90s CE. The anonymous author of the Gospel of John was motivated by the agonistic spirit of pro-and-con debate to stand up for his convictions about the significance of Jesus and to denigrate the Jews of his time who did not share his convictions about Jesus by making the Jews of Jesus' time in the story the villains. As the author portrays the Jews in the story that he constructed, they are roughly comparable to the suitors in the Homeric epic the *Odyssey*. Also see John Dominic Crossan's *Who Killed Jesus? Exposing the Roots of Anti-Semitism in the Gospel Story of the Death of Jesus* (III.23) and James Carroll's *Constantine's Sword: The Church and the Jews: A History* (III.15).

(III.2) Anonymous. The Gospel According to Mark. Trans. M. Jack Suggs. *The Oxford Study Bible: Revised English Bible with the Apocrypha*. Ed. M. Jack Suggs, Katharine Doob Sakenfeld, and James R. Mueller. New York: Oxford UP, 1992. 1304-26. Probably written around 70 CE. The historical Jesus was a non-violent hero; his life and death were heroic. But the anonymous author of the Gospel of Mark

constructed a hero story to rival the Homeric epic the *Iliad*. In the *Iliad* Achilles is told by his goddess-mother that two fates await him: (1) he can leave Troy and the war and go home, in which case he will live a long life; or (2) he can return to fight again in the war, in which case he will die in the war and not return home. After certain events unfold, Achilles chooses to return to the war and fight again, knowing full well that he will die in the war and not return home. With the well-known example of Achilles in mind, the Greek-educated anonymous author wrote the Gospel of Mark in Greek in such a way that he portrayed the character named Jesus as predicting not once, not twice, but three times his own upcoming suffering and death in Jerusalem, and then walking heroically straight into Jerusalem to meet his predicted suffering and death. In this way, the anonymous author has constructed the greatest hero story ever told – he topped Homer! That’s the agonistic spirit at work – go up against the best Greek storyteller and surpass the best storyteller with your own carefully constructed story. Also see MacDonald (I.95).

(III.3) Appleby, Joyce. *Relentless Revolution: A History of Capitalism*. New York and London: W. W. Norton, 2010. What Appleby refers to as relentless revolution involves the agonistic structures of the human psyche, which capitalism takes to a new level – as does modern science.

(III.4) Aquinas, Thomas. *Summa theologiae: Latin Text and English Translation, Introduction, Notes, Appendices, and Glossaries*. 61 vols. Cambridge, UK: Blackfriars; New

York: McGraw-Hill, 1964-1981. Even though the agonistic spirit of pro-and-con debate is exemplified in the literary genre known as a dialogue, Thomas Aquinas' *Summa theologiae* is arguably the most famous exemplification of the agonistic spirit in the Western tradition, because of the way in which Aquinas systematically lists real or imagined adversarial objections and then proceeds to reply to each objection one by one.

(III.5) Bakan, David. *The Duality of Human Existence: An Essay on Psychology and Religion*.

Chicago: Rand McNally, 1966. David Bakan defines and explains two central tendencies in human nature, which he refers to as agency and communion. What he means by agency is the psychodynamism of the agonistic spirit discussed by Ong. In *The Psychology of Gender*, 3rd ed. (III.35), Vicki S. Helgeson works with Bakan's terms of agency and communion. In my article "The Female and Male Modes of Rhetoric" in *College English* (III.27), I have defined two modes of rhetoric that decidedly resemble what Bakan means by agency and communion. I make the following brief characterizations: "The thinking represented in the female mode [of rhetoric] seems eidetic, methectic, open-ended, and generative, whereas the thinking in the male mode [of rhetoric] appears framed, contained, more pre-selected, and packaged" (910). Also see Sullivan (III.83).

(III.6) Baron-Cohen, Simon. *The Essential Difference: The Truth about the Male and Female Brain*. New York: Basic Books, 2003.

(III.7) ---. *The Science of Evil: A New Theory of Human Cruelty*. New York: Basic Books, 2011.

(III.8) Bercovitch, Sacvan. *The American Jeremiad*. Madison: U of Wisconsin P, 1978.

American jeremiads can be understood as being examples of the kind of civic rhetoric that Aristotle refers to as epideictic rhetoric. However, in *Ramus, Method, and the Decay of Dialogue: From the Art of Discourse to the Art of Reason* (III.74), Ong suggests that Ramism is monologic, which is to say that Ramism fostered the art of reason. Elsewhere, Ong works with the terms polemic and irenic. Because the art of discourse requires the refutation of the real or imagined adversarial position(s), the art of discourse is polemical in structure. By contrast, the art of reason is not polemical, but irenic. American jeremiads are argumentative in the sense of arguing about something that is indeed truly debatable and therefore seemingly polemical. However, because of the influence of Ramism, American jeremiads are not usually structured in such a way as to include a refutation of the real or imagined adversarial position(s). As a result, American jeremiads can be understood as a form of what Aristotle refers to as epideictic rhetoric, not a form of the kind of pro-and-con debate found in deliberative rhetoric or forensic rhetoric.

(III.9) Bloom, Harold. *Agon: Towards a Theory of Revisionism*. Oxford and New York: Oxford UP, 1982.

(III.10) ---. *The Anatomy of Influence: Literature as a Way of Life*. New Haven and London: Yale UP, 2011.

(III.11) Bowra, C. M. *Heroic Poetry*. London: Macmillan, 1952.

(III.12) Broich, Ulrich. *The Eighteenth-Century Mock-Heroic Poem*. Trans. David Henry Wilson. Cambridge, UK: Cambridge UP, 1990. In *The Barbarian Within: And Other Fugitive Essays and Studies* (I.122, esp. 188-89, 218), Ong discusses the mock epic as a manifestation of the humanist shift toward writing, which meant the waning of the old oral agonistic tendencies linked to the Latin language.

(III.13) Cairns, Douglas L. *Aidos: The Psychology and Ethics of Honour and Shame in Ancient Greek Literature*. Oxford: Clarendon P, 1993. Also see Nisbett and Cohen (III.13).

(III.14) Campbell, Joseph. *The Hero with a Thousand Faces*. 3rd ed. *The Collected Works of Joseph Campbell*. Novato, CA: New World Library, 2008. Very accessible. In his classic book Joseph Campbell has discussed what he discerns to be the overall pattern of the life-stories of heroes who commit themselves to live heroic lives of virtue. (For another discernment of the most salient pattern, based on C. G. Jung's work, see Erich Neumann's *The Origins and History of Consciousness* [III.63].) Stories of imaginary heroes who committed themselves to live heroic lives of virtue are too numerous to enumerate here. But out of the ancient Western world

have come stories about three historical persons who committed themselves to striving to live a heroic life of virtue: Socrates, Jesus, and Augustine, Bishop of Hippo. By definition, all saints canonized by the Roman Catholic Church are supposed to have led heroic lives of virtue. That does not mean that they were perfect. But it does mean that their efforts to live virtuous lives were heroic. More Americans should commit themselves to striving to live heroic lives of virtue, instead of living like anti-heroes such as Shakespeare's character Falstaff. To Falstaff, the word "honor" is nothing but an empty sound signifying nothing but sound and fury. That's the anti-hero for you. But the hero knows better. The hero values self-love and self-respect and self-regard. As a result, the hero is committed to striving to live a heroic life of virtue.

(III.15) Carroll, James. *Constantine's Sword: The Church and the Jews: A History*. Boston: Houghton Mifflin, 2001.

(III.16) ---. *House of War: The Pentagon and the Disastrous Rise of American Power*. Boston: Houghton Mifflin, 2006.

(III.17) Carroll, Joseph. *Evolution and Literary Theory*. Columbia and London: U of Missouri P, 1995.

(III.18) Cavanaugh, William T. *The Myth of Religious Violence: Secular Ideology and the Roots of Modern Conflict*. New York and Oxford: Oxford UP, 2009.

(III.19) Connors, Robert J. "The Rhetoric of Explanation: Explanatory Rhetoric from Aristotle to 1850." *Written Communication* 1 (1984): 189-210. Reprinted in *Selected Essays of Robert J. Connors*, edited by Lisa Ede and Andrea A. Lunsford (Boston and New York: Bedford/St. Martin's 2003: 25-42).

(III.20) ---. "The Rhetoric of Explanation: Explanatory Rhetoric from 1850 to the Present." *Written Communication* 2 (1985): 49-72. Reprinted in *Selected Essays of Robert J. Connors*, edited by Lisa Ede and Andrea A. Lunsford (Boston and New York: Bedford/St. Martin's, 2003: 43-61).

(III.21) ---. "Teaching and Learning as a Man." *College English* 58 (1996): 137-57. Reprinted in *Selected Essays of Robert J. Connors*, edited by Lisa Ede and Andrea A. Lunsford (Boston and New York: Bedford/St. Martin's, 2003: 295-315).

(III.22) Copleston, Frederick. *A History of Philosophy*. 9 vols. London: Search P; New York: Paulist P, 1946-1975. A classic. In 2003 Continuum International Publishing reissued two books by Copleston as Volumes 10 and 11 of *A History of Philosophy*. In Western culture, philosophy is the agonistic arena in which verbal contesting is employed to clarify certain conceptual constructs and predications based on the visualist world-as-view sense of life.

- (III.23) Crossan, John Dominic. *Who Killed Jesus? Exposing the Roots of Anti-Semitism in the Gospel Story of the Death of Jesus*. San Francisco: HarperSanFrancisco, 1995.  
Very Accessible. Also see Fredriksen (III.31).
- (III.24) Deme, Mariam Konate. *Heroism and the Supernatural in the African Epic*. New York and London: Routledge/Taylor & Francis Group, 2010.
- (III.25) Edwards, Lee R. *Psyche as Hero: Female Heroism and Fictional Form*. Middletown, CT: Wesleyan UP, 1984. In her title Lee R. Edwards is referring to the character named Psyche -- as in the famous tale of Amor and Psyche in Apuleius' second-century Latin work entitled *The Golden Ass*, for example.
- (III.26) Farrell, Thomas J. "Faulkner and Male Agonism." *Time, Memory, and the Verbal Arts: Essays on the Thought of Walter Ong*. Ed. Dennis L. Weeks and Jane Hoogestraat. Cranbury, NJ, and London, UK: Associated U Presses, 1998. 203-21. I explore an important theme in Faulkner's life and novels.
- (III.27) ---. "The Female and Male Modes of Rhetoric." *College English* 40 (1978-1979): 909-21. Also see Sullivan (III.83).
- (III.28) Felson, Richard B. *Violence & Gender Reexamined*. Washington, DC: American Psychological Association, 2002. Felson "cites research suggesting that the motives for violence against women are similar to the motives for violence

against men: to gain control or retribution and to promote or defend self-image.”

Also see Nisbett and Cohen (III.64).

(III.29) Fine, Cordelia. *Delusions of Gender: How Our Minds, Society, and Neurosexism Create Difference*. New York and London: W. W. Norton, 2010.

(III.30) Forsyth, Neil. *The Old Enemy: Satan and the Combat Myth*. Princeton: Princeton UP, 1987. Also see Brakke (X.4); Loyola (III.54); Pagels (III.77); Russell (III.81, III.82, III.83, III.84).

(III.31) Fredriksen, Paula. *Jesus of Nazareth, King of the Jews: A Jewish Life and the Emergence of Christianity*. New York: Alfred A. Knopf, 1999. Also see Crossan (III.23).

(III.32) Gottschall, Jonathan and David Sloan Wilson, eds. *The Literary Animal: Evolution and the Nature of Narrative*. Evanston, IL: Northwestern UP, 2005.

(III.33) Gregg, Richard B. “The Ego-Function of the Rhetoric of Protest.” *Philosophy and Rhetoric* 4 (1971): 71-91.

(III.34) Gribbin, John. *Science: A History 1543-2001*. London: Allen Lane/Penguin Books, 2002.

The rise of modern science in print culture transformed the agonistic spirit of pro-and-con debate in the verbal arts of rhetoric and dialectic to a new level, just as

the rise of modern capitalism in print culture also transformed the agonistic spirit to a new level.

(III.35) Hale, Grace Elizabeth. *A Nation of Outsiders: How the White Middle Class Fell in Love with Rebellion in Postwar America*. New York and Oxford: Oxford UP, 2011.

Also see Ong (III.68).

(III.36) Helgeson, Vicki S. *The Psychology of Gender*. 3rd ed. Upper Saddle River, NJ: Pearson/Prentice Hall, 2009. Also see Bakan (III.5).

(III.37) ---. "Relation of Agency and Communion to Well-Being: Evidence and Potential Explanation." *Psychological Bulletin* 116 (1994): 412-28. Also see Bakan (III.5).

(III.38) Hicks, Donna. *Dignity: The Essential Role It Plays in Resolving Conflict*. New Haven and London: Yale UP, 2011.

(III.39) Homer. *The Iliad of Homer*. Trans. and introduction Richmond Lattimore. Chicago and London: U of Chicago P, 1951. It is extremely important to note that *Iliad* is not structured as a struggle of good guys versus bad guys. For example, Hector and Andromache are admirable compared to the Agamemnon and Achilles in the opening scene, in which the goddess Athena needs to physically restrain the powerful Achilles from dispatching Agamemnon and instruct him (Achilles) to give Agamemnon a good tongue lashing instead, which Achilles proceeds to do.

In any event, the story about the seemingly endless war in Troy conveys the message that life, figuratively speaking, is like an endless war or struggle (Greek, *polemos*). In Christianity, the sense of life as a moral struggle or war is thematized by teaching Christians that they should be prepared to die for their religious faith. In Islam, the sense of life as a struggle or war is thematized in the term “jihad.”

(III.40) ---. *The Odyssey of Homer*. Trans. and an introduction Richmond Lattimore. New York: Harper & Row, 1965. The story of Odysseus can be understood as conveying the message that life, figuratively speaking, is like a never-ending contest or struggle (Greek, *agon*).

(III.41) Hook, Brian S. and R. R. Reno. *Heroism and the Christian Life: Reclaiming Excellence*. Louisville: Westminster John Knox P, 2000.

(III.42) Huizinga, Johan. *Homo Ludens: A Study of the Play-Element in Culture*. Trans. not identified. London: Routledge, 1949. A classic.

(III.43) Huntington, Samuel P. *The Clash of Civilizations and the Remaking of World Order*. New York: Simon & Schuster, 1996. Also see Farrell (XII.28).

(III.44) Isser, Stanley. *The Sword of Goliath: David in Heroic Literature*. Atlanta: Society of Biblical Literature, 2003.

- (III.45) Janssen, Diederik F., ed. *International Guide to Literature on Masculinity: A Bibliography*. Harriman, TN: Men's Studies P, 2008.
- (III.46) Jenkins, Philip. *Jesus Wars: How Four Patriarchs, Three Queens, and Two Emperors Decided What Christians Would Believe for the Next 1,500 Years*. New York: HarperOne, 2010. Accessible.
- (III.47) Johnson, David W. and Roger T. Johnson. *Creative Controversy: Intellectual Challenge in the Classroom*. 3rd ed. Edina, MN: Interaction Book, 1995.
- (III.48) Jordan-Young, Rebecca M. *Brain Storm: The Flaws in the Science of Sex Differences*. Cambridge, MA; and London: Harvard UP, 2010.
- (III.49) Kelber, Werner H. *The Oral and the Written Gospel: The Hermeneutics of Speaking and Writing in the Synoptic Tradition, Mark, Paul, and Q*. Philadelphia: Fortress P, 1983. Reprinted with a new introduction by the author by Indiana UP, 1997.
- (III.50) Kepel, Gilles. *Jihad: The Trail of Political Islam*. Trans. Anthony F. Roberts. Cambridge, MA: Belknap P/Harvard UP, 2002.
- (III.51) King, Martin Luther, Jr. *The Autobiography of Martin Luther King, Jr.* Ed. Clayborne Carson. New York and Boston: Grand Central Publishing, 1998.

(III.52) Koziak, Barbara. *Retrieving Political Emotion: Thumos, Aristotle, and Gender*.

University Park: Pennsylvania State UP, 2000. The part of the human psyche that Plato and Aristotle refer to as “*thumos*” (usually rendered as the spirited part) is the psychodynamism of agonistic behavior.

(III.53) Lloyd, G. E. R. *Polarity and Analogy: Two Types of Argumentation in Early Greek Thought*. Cambridge, UK: Cambridge UP, 1966.

(III.54) Loyola, Ignatius. *The Spiritual Exercises of Saint Ignatius: A Translation and Commentary*. Trans. George E. Ganss. St. Louis: Institute of Jesuit Sources, 1992. Robert Moore of the Chicago Theological Seminary has characterized Jesuit training as warrior training, albeit non-violent warriors who strive to follow the example of the non-violent Jesus. This is indeed a truly apt way to characterize Jesuit training. As part of their Jesuit training, novices in the Jesuit order make a thirty-day retreat following the *Spiritual Exercises* of Ignatius Loyola. By doing this, Jesuit novices learn how to restructure their agonistic tendencies in their personal effort to become non-violent warriors capable of following the example of the non-violent Jesus. But making a thirty-day retreat following the *Spiritual Exercises* also involves an enormous inward turn of consciousness. Concerning Satan and demons, see Brakke (X.4); Forsyth (III.30); Pagels (III.77); Russell (III.81, III.82, III.83, III.84).

(III.55) Machann, Clinton. *Masculinity in Four Victorian Epics: A Darwinian Reading*.

Aldershot, UK: Ashgate, 2010.

(III.56) MacLean, Paul D. *The Triune Brain in Evolution: Role in Paleocerebral Functions*. New

York and London: Plenum P, 1990. Paul D. MacLean contends that the human brain is made up of three separate brains, which function together interactively in the way that he characterizes as constituting the triune human brain. What MacLean refers to as the reptilian brain is the biological base for all agonistic tendencies in all animals, including the human animal.

(III.57) Maier, Pauline; Merritt Roe Smith; Alexander Keyssar; and Daniel J. Kevles. *Inventing*

*America: A History of the United States*. 2nd ed. New York and London: W. W. Norton, 2006. Very accessible and thorough textbook about the agonistic spirit as inventive. Also published in a two-volume paperback edition.

(III.58) Mansfield, Harvey C. *Manliness*. New Haven and London: Yale UP, 2006. In this

controversial book Harvey C. Mansfield of Harvard University make one important observation that I do not consider to be controversial: “The entire enterprise of modernity . . . could be understood as a project to keep manliness unemployed” (230). His point is well taken. For example, Shakespeare’s character Othello will no longer be a heroic cultural role model in modernity as he was in a residually oral late medieval culture. In a similar way, Achilles and Hector and Odysseus and Aeneas and Beowulf and Sir Gawain and King Arthur will no

longer be heroic cultural role models in modernity as they were in their respective oral cultural contexts. However, Jesus as portrayed in the Gospel of Mark will endure as a non-violent heroic cultural role model in modernity. As a result, I might modify Mansfield's claim a bit to say that modernity will not keep non-violent manliness unemployed. Ong has suggested that modernity is powered by a strong tendency toward irenicism and away from polemicism, as exemplified in Peter Ramus (1515-1572) and Ramism. The strength of the modern tendency toward irenicism and away from polemicism will lead gradually over the centuries to the demise of the old oral heroic cultural ideal of manliness exemplified in the warrior such as Achilles and Hector and Odysseus and Aeneas and Beowulf and Sir Gawain and King Arthur and Othello. The gradual demise is exemplified in the "mock heroic" poetry of the seventeenth and eighteenth centuries. Now, Robert Moore of the Chicago Theological Seminary has pointed out that Jesuit training is warrior training. His point is well taken. But Jesuit training is training for non-violent warriors. With this understanding in mind, I would generalize from the example of Jesuit training and say that all people in modern culture should cultivate being non-violent warriors. In short, all people in modern culture should strive to be heroic in their own eyes and in their own self-regard and their own self-respect. To be blunt, the alternative to being heroic is being depressed. We all need warrior training to help us be effective non-violent warriors and thereby avoid being depressed, inasmuch as it is possible to avoid being depressed.

(III.59) Marty, Martin E. *Righteous Empire: The Protestant Experience in America*. New York: Dial P, 1970.

(III.60) McGinnis, James Brown, III. *Freedom and Its Realization in Gandhi's Philosophy and Practice of Non-Violence*. Ph.D. dissertation in philosophy, Saint Louis University, 1974. The practice of non-violence is agonistic in spirit.

(III.61) Mobley, Gregory. *The Empty Men: The Heroic Tradition of Ancient Israel*. New York; London; Toronto; Sydney; Auckland: Doubleday, 2005.

(III.62) Moore, Robert and Douglas Gillette. *The Warrior Within: Accessing the Knight [Archetype] in the Male Psyche*. New York: William Morrow, 1992. Very accessible. (There is a corresponding Warrior archetype in the female psyche.)

(III.63) Nagy, Gregory. *The Best of the Achaeans: Concepts of the Hero in Archaic Greek Poetry*. 2nd ed. Baltimore and London: Johns Hopkins UP, 1998.

(III.64) Neumann, Erich. *The Origins and History of Consciousness*. Trans. R. F. C. Hull. Princeton: Princeton UP, 1954. A classic. In this work Erich Neumann has skillfully synthesized numerous points from C. G. Jung's numerous writings to produce a coherent account of the origins and development of ego-consciousness according to Jung. In his big collection of essays titled *Rhetoric, Romance, and Technology: Studies in the Interaction of Expression and Culture* (III.75), Ong

sums up Neumann's Jungian account of the eight stages of consciousness in one paragraph-length sentence: "The stages of psychic development as treated by Neumann are successively (1) the infantile undifferentiated self-contained whole symbolized by the uroboros (tail-eater), the serpent with its tail in its mouth, as well as by other circular or global mythological figures, (2) the Great Mother (the impersonal womb from which each human infant, male or female, comes, the impersonal femininity which may swallow him [or her] up again, (3) the separation of the world parents (the principle of opposites, differentiation, possibility of change), (4) the birth of the hero (rise of masculinity and of the personalized ego) with its sequels in (5) the slaying of the mother (fight with the dragon: victory over primal creative but consuming femininity, chthonic forces), and (6) the slaying of the father (symbol of thwarting obstruction of individual achievement, to what is new), (7) the freeing of the captive (liberation of the ego from endogamous kinship libido and emergence of the higher femininity, with woman now as person, anima-sister, related positively to ego consciousness), and finally (8) the transformation (new unity in self-conscious individualization, higher masculinity, expressed primordially in the Osiris myth but today entering new phases with heightened individualism – or more properly, personalism – of modern man [and woman]" (10-11). Freudians refer to the integration of stage eight as ego-integrity, and Robert Moore refers to it as the optimal self system.

(III.65) Nisbett, Richard E. and Dov Cohen. *Culture of Honor: The Psychology of Violence in the South*. Boulder, CO: Westview P, 1996. Also see Cairns (III.13).

(III.66) Nugent, Walter. *Habits of Empire: A History of American Expansion*. New York: Alfred A. Knopf, 2008.

(III.67) O'Malley, John W. *The First Jesuits*. Cambridge, MA; and London: Harvard UP, 1993.

The Gutenberg movable printing P of the 1450s helped launch an unprecedented upsurge in basic literacy and formal education in Western culture. Peter Ramus (1515-1572) and his Protestant followers were part of this upsurge – remember that all those Ramists in seventeenth-century New England that Perry Miller writes about founded Harvard College in 1636. The newly founded religious order in the Roman Catholic Church known as the Society of Jesus (aka the Jesuit order) played an enormous role in the upsurge of formal education, as John W. O'Malley ably details (200-42). Robert L. Moore of the Chicago Theological Seminary has aptly characterized Jesuit training as warrior training. Jesuit education can also aptly be characterized as warrior training, at least prior to the delayed impact of the Second Vatican Council in the Roman Catholic Church (1962-1965). See Philip Gleason's *Contending with Modernity: Catholic Higher Education in the Twentieth Century* (New York and Oxford: Oxford UP, 1995). In Ong's terminology, the Roman Catholic tradition represents a residually oral cultural sensibility that is in many ways pre-modern. For example, the Aristotelian-Thomistic philosophy that the Jesuits, the Dominicans, and other Catholic educators taught represents a residually oral sensibility because both Aristotle and Thomas Aquinas lived in highly oral cultures. However, as a result,

popes and other Roman Catholics have had difficulty adapting to modernity. Instead of adapting to modernity certain popes and other Roman Catholics dedicated themselves to contending with modernity in order to preserve and transmit Aristotelian-Thomistic philosophy. But Ong attempted to channel the agonistic spirit of his co-religionists by challenging them to “Christen” modernity by using their own values to relate positively to modernity. Mutatis mutandi, any group could undertake to use its own cherished values to relate positively to modernity. See Ong’s “The Mechanical Bride: Christen the Folklore of Industrial Man” (II.16).

(III.68) Ong, Walter J. “The Agonistic Base of Scientifically Abstract Thought: Issues in *fighting for life: Contest, Sexuality, and Consciousness*.” *Proceedings of the American Catholic Philosophical Association*. Ed. Daniel O. Dahlstrom, Desmond J. Fitzgerald, and John T. Noonan, Jr. Washington, DC: Catholic U of America, 56 (1982): 109-24. Reprinted in *An Ong Reader: Challenges for Further Inquiry* (I.127: 479-95).

(III.69) ---. “The Barbarian Within: Outsiders Inside Society Today.” *The Barbarian Within: And Other Fugitive Essays and Studies*. New York: Macmillan, 1962. 260-85. Reprinted in *An Ong Reader: Challenges for Further Inquiry* (I.127: 277-300). Also see Grace Elizabeth Hale’s *A Nation of Outsiders: How the White Middle-Class Fell in Love with Rebellion in Postwar America* (III.34).

- (III.70) ---. *Fighting for Life: Contest, Sexuality, and Consciousness*. Ithaca, New York and London: Cornell UP, 1981. Very accessible. Ong's 1979 Messenger Lectures at Cornell University.
- (III.71) ---. Introduction [To Milton's *Logic*]. *Complete Prose Works of John Milton: 1666-1682*. Ed. Maurice Kelley. Vol. 8. New Haven and London: Yale UP, 1982. 139-205. Reprinted as "Introduction to Milton's *Logic*" in Ong's *Faith and Contexts: Volume Four* (1999: 111-42).
- (III.72) ---. "Latin Language Study as a Renaissance Puberty Rite. *Studies in Philology* 56 (1959): 103-24. Reprinted in Ong's *Rhetoric, Romance, and Technology: Studies in the Interaction of Expression and Culture* (III.75: 113-41).
- (III.73) ---. *The Presence of the Word: Some Prolegomena for Cultural and Religious History*. New Haven and London: Yale UP, 1967. Regarding agonistic structures, see 192-286.
- (III.74) ---. *Ramus, Method, and the Decay of Dialogue: From the Art of Discourse to the Art of Reason*. Cambridge, MA: Harvard UP, 1958.
- (III.75) ---. "Rhetoric and the Origins of Consciousness." *Rhetoric, Romance, and Technology: Studies in the Interaction of Expression and Culture*. Ithaca and London: Cornell

UP, 1971. 1-22. Reprinted in Ong's *Faith and Contexts: Volume Four* (1999: 93-102).

(III.76) ---. *Rhetoric, Romance, and Technology: Studies in the Interaction of Expression and Culture*. Ithaca and London: Cornell UP, 1971.

(III.77) Pagels, Elaine. *The Origin of Satan*. New York: Random House, 1995. Also see Brakke (X.4); Forsyth (III.30); Loyola (III.54); Russell (III.81, III.82, III.83, III.84).

(III.78) Parks, Ward. *Verbal Dueling in Heroic Narrative: The Homeric and Old English Traditions*. Princeton: Princeton UP, 1990.

(III.79) Phillips, Jonathan. *Holy Warriors: A Modern History of the Crusades*. New York: Random House, 2010.

(III.80) Remer, Gary. *Humanism and the Rhetoric of Toleration*. University Park: Pennsylvania State UP, 1996. Not surprisingly, Gary Remer does not happen to advert to Ong's *Ramus, Method, and the Decay of Dialogue: From the Art of Discourse to the Art of Reason* (Harvard UP, 1958). In this book Ong characterizes Ramism as monologic. Ramism encourages authors and speakers to develop their own line of thought, but without explicit refutation of real or imagined adversarial positions. In contrast, the art of discourse does engage in explicit refutation of real or imagined adversarial positions. In this way, the art of discourse is dialogic in

spirit, not monologic in spirit. Elsewhere, Ong uses the terms polemic and irenic. Because of the refutation, the art of discourse is polemical. Because Ramism eschews the refutation, Ramism is irenic. Ong also elsewhere sees Ramus and the Ramist educational movement as part of the larger movement that is known to us as Renaissance humanism. For this reason, the extensive Ramist educational movement undoubtedly contributed to what Remer describes as the emerging rhetoric of toleration.

(III.81) Russell, Jeffrey Burton. *The Devil: Perception of Evil from Antiquity to Primitive Christianity*. Ithaca and London: Cornell UP, 1977. Also see Brakke (X.4); Forsyth (III.30); Loyola (III.54); Pagels (III.77).

(III.82) ---. *Lucifer: The Devil in the Middle Ages*. Ithaca and London: Cornell UP, 1984.

(III.83) ---. *Mephistopheles: The Devil in the Modern World*. Ithaca and London: Cornell UP, 1986.

(III.84) ---. *Satan: The Early Christian Tradition*. Ithaca and London: Cornell UP, 1981.

(III.85) Salzman, Philip Carl. *Culture and Conflict in the Middle East*. Amherst, New York: Humanity Books/Prometheus Books, 2008.

(III.86) Sloane, Thomas O. *On the Contrary: The Protocol of Traditional Rhetoric*. Washington, DC: Catholic U of America P, 1997. Thomas O. Sloane focuses on the pro-and-con debate protocol in traditional rhetoric in Western culture. But not only the verbal art known as rhetoric, but also the verbal art known as dialectic inculcated the spirit of pro-and-con debate. In *Ramus, Method, and the Decay of Dialogue: From the Art of Discourse to the Art of Reason* (1958), Ong shows how Peter Ramus (1515-1572) and Ramism in effect moved away from the protocol of pro-and-con debate in favor of setting forth one's own line of argument without the refutation of real or imaginary adversarial positions or possible objections.

(III.87) ---. "Reinventing *Inventio*." *College English* 51 (1989): 461-73. Cicero thought that the standard step known in Latin as *inventio* (known in English as invention), the step of trying to discover possible arguments one could use in debate, would be advanced by conducting pro-and-con debate with oneself about one's own thesis statement. One would first negate one's own thesis statement by adding the word "not" to the predicate, thus forming the antithesis of one's own position. Next, one would formulate arguments that could be advanced in support of the antithesis statement. Next, one would set about formulating counter-arguments to those arguments, because one could use the counter-arguments in one's own presentation in the debate to advance one's own thesis statement. For examples of how the spirit of pro-and-con debate can be incorporated into lesson plans for use in the classroom, see David W. Johnson and Roger T. Johnson's *Creative Controversy: Intellectual Challenge in the Classroom*, 3rd ed. (1995).

(III.88) Smith, Bruce R. *Shakespeare and Masculinity*. Oxford: Oxford UP, 2000.

(III.89) Sullivan, Patricia A. "Female Writing Beside the Rhetorical Tradition: Seventeenth-Century British Biography and a Female Tradition in Rhetoric." *International Journal of Women's Studies* 3 (1980) 143-60. In "The Female and Male Modes of Rhetoric" (III.27), mentioned above, I discuss Patricia A. Sullivan's 1975 Master's thesis in English that she wrote under the direction of Ong at Saint Louis University, *Education and the Styles of Seventeenth-Century Women Writers: The Case of Margaret Cavendish*. Sullivan's 1980 article is based on her 1975 Master's thesis.

(III.90) Tillich, Paul. *The Courage to Be*. New Haven: Yale UP, 1952.

(III.91) Van Gennep, Arnold. *The Rites of Passage*. Trans. Monika B. Vizedom and Gabrielle L. Caffee. Chicago: U of Chicago P, 1960.

(III.92) Volkan, Vamik D. *The Need to Have Enemies and Allies: From Clinical Practice to International Relationships*. Northvale, NJ; and London: Jason Aronson, 1988. Very accessible – like an introductory textbook -- explanation of object-relations theory and related psychoanalytic theory.

(III.93) Wadlington, Warwick. *Reading Faulknerian Tragedy*. Ithaca and London: Cornell UP, 1987.

(III.94) Waith, Eugene M. *The Herculean Hero in Marlowe, Chapman, Shakespeare and Dryden*. New York: Columbia UP, 1962.

(III.95) Whitman, Cedric H. *Homer and the Heroic Tradition*. Cambridge, MA: Harvard UP, 1958.

(III.96) Wills, Garry. *Bomb Power: The Modern Presidency and the National Security State*. New York: Penguin P, 2010. Garry Wills wants Americans to be courageous and fight non-violently for the American way of life against the National Security State, instead of being cowards cowering in fear. Also see Bird and Sherwin (XII.7).

(III.97) Wilson, Edward O. *Sociobiology: The New Synthesis*. Cambridge, MA: Belknap P/Harvard UP, 1975.

#### **IV. SELECTED WORKS ABOUT WRITING SYSTEMS**

NOTE: See *Orality and Literacy*: 77-114. I should note here that writing systems accentuate  
visuality, so works about writing systems could be classified in the category about  
visuality, as could works about print culture.

(IV.1) Daniels, Peter T. and William Bright, eds. *The World's Writing Systems*. New York and  
Oxford: Oxford UP, 1996.

(IV.2) DeFrancis, John. *Visible Speech: The Diverse Oneness of Writing Systems*. Honolulu: U  
of Hawaii P, 1989.

(IV.3) Diringer, David. *The Alphabet: A Key to the History of Mankind*. 2 vols. 3rd ed. revised  
with the assistance of Reinhold Regensburger. New York: Funk & Wagnalls,  
1968. A classic.

(IV.4) Man, John. *Alpha Beta: How 26 Letters Shaped the Western World*. New York: John  
Wiley & Sons, 2000. Very accessible.

(IV.5) Ong, Walter J. "Digitization Ancient and Modern: Beginnings of Writing and Today's  
Computers." *Communication Research Trends* 18.2 (1998): 4-21. Reprinted in *An  
Ong Reader: Challenges for Further Inquiry* (2002: 527-49).

(IV.6) Powell, Barry B. *Homer and the Origins of the Greek Alphabet*. Cambridge, UK:  
Cambridge UP, 1991.

(IV.7) Sacks, David. *Language Visible: Unraveling the Mystery of the Alphabet from A to Z*.  
New York: Broadway Books, 2003. Very accessible.

(IV.8) Schmandt-Besserat, Denise. *Before Writing*. 2 vols. Austin: U of Texas P, 1992. A classic.

## **V. SELECTED WORKS ABOUT WRITTEN AUTHORSHIP**

(V.1) Butler, Shane. *The Hand of Cicero*. London and New York: Routledge/Taylor & Francis Group, 2002.

(V.2) Clanchy, M. T. *From Memory to Written Record: England, 1066-1307*. Cambridge, MA: Harvard UP, 1979. A classic.

(V.3) Enos, Richard Leo. *The Literate Mode of Cicero's Legal Rhetoric*. Carbondale and Edwardsville: Southern Illinois UP, 1988.

(V.4) Grafton, Anthony and Megan Williams. *Christianity and the Transformation of the Book: Origen, Eusebius, and the Library of Caesarea*. Cambridge, MA; and London: Belknap P/Harvard UP, 2006.

(V.5) Hobbins, Daniel. *Authorship and Publicity Before Print: Jean Gerson and the Transformation of Late Medieval Learning*. Philadelphia: U of Pennsylvania P, 2009.

(V.6) Illich, Ivan. *In the Vineyard of the Text: A Commentary to Hugh's Didascalicon*. Chicago and London: U of Chicago P, 1993.

- (V.7) Illich, Ivan and Barry Sanders. *The Alphabetization of the Popular Mind*. San Francisco: North Point P, 1988.
- (V.8) Lowrie, Michele. *Writing, Performance, and Authority in Augustan Rome*. Oxford: Oxford UP, 2009.
- (V.9) Minnis, Alastair. *Medieval Theory of Authorship: Scholastic Literary Attitudes in the Later Middle Ages*. 2nd ed. Philadelphia: U of Pennsylvania P, 2009.
- (V.10) Ong, Walter J. "The Writer's Audience Is Always a Fiction." *PMLA: Publications of the Modern Language Association* 90 (1975): 9-22. Very accessible. Reprinted in Ong's *Interfaces of the Word: Studies in the Evolution of Consciousness and Culture* (1977: 53-81) and in *An Ong Reader: Challenges for Further Inquiry* (2002: 405-27).
- (V.11) Scholes, Robert and Robert Kellogg. *The Nature of Narrative*. New York: Oxford UP, 1966. A classic study of the history of narrative starting with oral tradition.
- (V.12) Stock, Brian. *Augustine the Reader: Meditation, Self-Knowledge, and the Ethics of Interpretation*. Cambridge, MA: Harvard UP, 1996.

(V.13) Wyrick, Jed. *The Ascension of Authorship: Attribution and Canon Formation in Jewish, Hellenistic, and Christian Traditions*. Cambridge, MA; and London: Harvard University Department of Comparative Literature; distributed by Harvard UP, 2004.

## **VI. SELECTED WORKS ABOUT THE ART OF MEMORY**

NOTE: See *Orality and Literacy*: 33-36, 136-52. I should note here that external memory-aides are visual, so external memory-aides help accentuate visuality. But the external memory-aides usually involve the use of images, so in this respect they can be aligned with the imagistic thinking that Eric A. Havelock identifies as oral thinking, as distinct from the more abstract forms of thought that he sees as distinctively literate thought – in short, the kind of thought frequently found in Plato’s writings, except for the myths in Plato’s writings. (The images in comics and photographs and movies and television can also be aligned with imagistic thinking.)

(VI.1) Bolzoni, Lina. *The Gallery of Memory: Literary and Iconographic Models in the Age of the Printing P.* Trans. Jeremy Parzen. Toronto; Buffalo; London: U of Toronto P, 2001.

(VI.2) Carruthers, Mary J. *The Book of Memory: A Study of Memory in Medieval Culture.* Cambridge, UK; and New York: Cambridge UP, 1990.

(VI.3) ---. *The Craft of Thought: Meditation, Rhetoric, and the Making of Images, 400-1200.* Cambridge, UK: Cambridge UP, 1998.

(VI.4) Carruthers, Mary J. and Jan M. Ziolkowski, eds. *The Medieval Craft of Memory: An Anthology of Texts and Pictures.* Philadelphia: U of Pennsylvania P, 2002.

- (VI.5) Ong, Walter J. "Memory as Art." *Rhetoric, Romance, and Technology: Studies in the Interaction of Expression and Culture*. Ithaca: Cornell UP, 1971. 104-12. Ong's review essay was originally published in *Renaissance Quarterly* 20 (1967): 253-60.
- (VI.6) Plett, Heinrich F. *Rhetoric and Renaissance Culture*. Berlin: Walter de Gruyter, 2005.
- (VI.7) Rossi, Paolo. *Logic and the Art of Memory: The Quest for a Universal Language*. Trans. with introduction Stephen Clucas. Chicago: U of Chicago P; and London: Athlone, 2000.
- (VI.8) Rubin, David C. *Memory in Oral Traditions: The Cognitive Psychology of Epic, Ballads, and Counting-out Rhymes*. New York and Oxford: Oxford UP, 1995.
- (VI.9) Yates, Frances A. *The Art of Memory*. Chicago: U of Chicago P; and London: Routledge and Kegan Paul, 1966. A classic study of the history of the art of memory.

## **VII. SELECTED WORKS ABOUT COMMONPLACES AND COMPOSING**

NOTE: See *Orality and Literacy*: 107-10. Biblical scholars today maintain that the Book of Proverbs in the Hebrew Bible is a composite of several collections of proverbs from different time periods. In the early modern period, Erasmus (1466?-1536) was one of the more distinguished compilers of proverb-like sayings, as his *Adages* shows. In television news today, the sound bite carries forward the spirit of the drive to get things summed up crisply and briefly. In addition to finding it handy to recycle familiar proverbs and other well-known figures of speech, orators and writers over the centuries also found it convenient to follow established formulas for organizing extended orations and written essays (e.g., introduction, thesis statement, background material, definition of terms and/or problems, supporting arguments, refutation of real or imagined adversarial positions and possible objections, and conclusion).

(VII.1) Adeeko, Adeleke. *Proverbs, Textuality, and Nativism in African Literature*. Gainesville, Florida: UP of Florida, 1998.

(VII.2) Adler, Mortimer J., ed. *The Syntopicon*. 2nd ed. 2 vols. *Great Books of the Western World*. 2nd ed. Vol. 1 and 2. Chicago: Encyclopedia Britannica, 1990. Mortimer J. Adler's *Syntopicon* is the result of a prodigious amount of work by Adler and his assistants. The 102 "great ideas" that Adler culled from the works collected together in both editions of the *Great Books of the Western World* show that there was and is a discourse community in Western culture. The great ideas are

common conceptual constructs in the Western tradition of thought, which can be subdivided into numerous topics and related terms, as Adler and his assistants have subdivided them in the *Syntopicon*. The great ideas and the topic are the conceptual constructs out of which intertextuality is constructed.

(VII.3) Baldwin, T. W. *Shakspeare's Small Latine and Lesse Greeke*. 2 vols. Urbana: U of Illinois P, 1944. A classic study.

(VII.4) Bullinger, E. W. *Figures of Speech Used in the Bible: Explained and Illustrated*. Grand Rapids, MI: Baker Books, 1968 (original London, 1898). In this 1,100-page compilation, E. W. Bullinger (1837-1913) uses the familiar terminology of the commonplace tradition in Western culture to classify and describe numerous passages from the Christian Bible.

(VII.5) Cavanaugh, John Richard. *The Use of Proverbs and Sententiae for Rhetorical Amplification in the Writings of Saint Thomas More [1478-1535]*. Ph.D. dissertation in English, Saint Louis University, 1970. Written under Ong's direction.

(VII.6) Curtius, Ernst Robert. *European Literature and the Latin Middle Ages*. 2nd ed. Trans. Willard R. Trask. Princeton: Princeton UP, 1990. A classic.

- (VII.7) Deskis, Susan E. *Beowulf and the Medieval Proverb Tradition*. Tempe, Arizona: Medieval & Renaissance Texts & Studies, 1996.
- (VII.8) Farrell, Thomas J. "The Antecedents of [Martin Luther] King's Message." [Letter.] *PMLA: Publications of the Modern Language Association* 106 (1991): 529-30.
- (VII.9) Foley, John Miles. *Oral-Formulaic Theory and Research: An Introduction and Annotated Bibliography*. New York and London: Garland Publishing, 1985.  
Foley's annotated bibliography, updated, is now available in searchable form online at the *Oral Tradition* website maintained by the University of Missouri.
- (VII.10) ---. *Homer's Traditional Art*. University Park: Pennsylvania State UP, 1999. Also see West, 2011.
- (VII.11) Jeffrey, David Lyle, ed. *A Dictionary of Biblical Tradition in English Literature*. Grand Rapids, Michigan: W. B. Eerdmans, 1992. For all practical purposes, the Hebrew Bible and the Christian New Testament have been actively mined by literary authors so that biblical stories and biblical expressions have become part a commonplace tradition in literary works. For a popularization of biblical influence in imaginative literature, see Cullen Schippe and Chuck Stetson, eds., *The Bible and Its Influence* (New York and Fairfax, VA: Bible Literacy Publishing, 2006).

(VII.12) Lanham, Richard A. *A Handlist of Rhetorical Terms*. 2nd ed. Berkeley; Los Angeles; London: U of California P, 1991.

(VII.13) Lausberg, Heinrich. *Handbook of Literary Rhetoric: A Foundation for Literary Study*. Trans. Matthew T. Bliss, Annemiek Jansen, and David E. Orton; ed. David E. Orton and R. Dean Anderson. Leiden; Boston; Koln: E. J. Brill, 1998.

(VII.14) Lechner, Sister Joan Marie, O.S.U. *Renaissance Concepts of the Commonplaces: An Historical Investigation of the General and the Universal Ideas Used in All Argumentation and Persuasion with Special Emphasis on the Educational and Literary Tradition of the Sixteenth and Seventeenth Centuries*. New York: Pageant P, 1962. Originally written as a doctoral dissertation in English at Saint Louis University under Ong's direction.

(VII.15) Lord, Albert B. *The Singer of Tales*. Cambridge, MA: Harvard UP, 1960. A classic study of the composing dynamics of oral tradition. Ong never tired of referring to Lord's book. To paraphrase Christopher Marlowe, this is the book that launched a thousand studies – see John Miles Foley's annotated bibliography of oral-formulaic research and scholarship (VII.9). Second edition (paperback) published by Harvard UP in 2000 with an introduction by Stephen Mitchell and Gregory Nagy, with an audio and video CD included.

- (VII.16) Mieder, Wolfgang. *International Bibliography of Paremiology and Phraseology*. 2 vols. Berlin and New York: Walter de Gruyter, 2009.
- (VII.17) ---. "Making a Way Out of No Way": Martin Luther's King's Sermonic Proverbial Rhetoric. New York: Peter Lang, 2010.
- (VII.18) Miller, Keith D. *Voice of Deliverance: The Language of Martin Luther King, Jr. and Its Sources*. New York: Free P, 1992.
- (VII.19) Milward, Peter. *Biblical Influences in Shakespeare's Great Tragedies*. Bloomington and Indianapolis: Indiana UP, 1987.
- (VII.20) Moss, Ann. *Printed Commonplace-Books and the Structuring of Renaissance Thought*. Oxford and New York: Clarendon P/Oxford UP, 1996.
- (VII.21) Nagler, Michael N. *Spontaneity and Tradition: A Study in the Oral Art of Homer*. Berkeley; Los Angeles; London: California UP, 1974.
- (VII.22) Ong, Walter J. "Commonplace Rhapsody: Ravisius Textor, Zwinger, and Shakespeare." *Classical Influences on European Culture, A.D. 1500-1700*. Ed. Robert R. Bolgar. Cambridge, UK: Cambridge UP, 1976. 91-126. Reprinted, slightly revised, as "Typographic Rhapsody: Ravisius Textor, Zwinger, and Shakespeare" in Ong's *Interfaces of the Word: Studies in the Evolution of Consciousness and Culture*

(1977: 147-88) and in *An Ong Reader: Challenges for Further Inquiry* (2002: 429-63).

(VII.23) ---. *Interfaces of the Word: Studies in the Evolution of Consciousness and Culture*.

Ithaca and London: Cornell UP, 1977. See the index for commonplaces.

(VII.24) ---. *Rhetoric, Romance, and Technology: Studies in the Interaction of Expression and*

*Culture*. Ithaca and London: Cornell UP, 1971. See the index for commonplaces.

(VII.25) Parry, Milman. *The Making of Homeric Verse: The Collected Papers of Milman Parry*.

Ed. Adam Parry. New York; Oxford: Oxford UP, 1971.

(VII.26) Plett, Heinrich F. "Rhetoric and Intertextuality." *Rhetorica: A Journal of the History of*

*Rhetoric* 17 (1999): 313-29.

(VII.27) Rauh, Sister Miriam Joseph, C.S.C. *Shakespeare's Use of the Arts of Language*.

Philadelphia: Paul Dry Books, 2005.

(VII.28) Reagan, Ronald. *The Notes: Ronald Reagan's Private Collections of Stories and*

*Wisdom*. Ed. Douglas Brinkley. New York: HarperCollins, 2011.

- (VII.29) Rechten, John G. *The Commonplace Book as Literary Form in Theological Controversy During the English Renaissance*. Ph.D. dissertation in English, Saint Louis University, 1975. Directed by Ong.
- (VII.30) ---. "John Foxe's Comprehensive Collection of Commonplaces: A Renaissance Memory System for Students and Theologians." *Sixteenth Century Journal* 9 (1978): 83-89.
- (VII.31) Shaheen, Naseeb. *Biblical References in Shakespeare's Plays*. Newark, Delaware: U of Delaware P; London: Associated U Presses, 1999.
- (VII.32) Smith, Charles G. *Shakespeare's Proverb Lore: His Use of the Sententiae of Leonard Culman [1498?-1562] and Publilius Syrus [First Century B.C.E.]*. Cambridge, MA: Harvard UP, 1963.
- (VII.33) ---. *Spenser's Proverb Lore: With Special Reference to His Use of the Sententiae of Leonard Culman and Publilius Syrus*. Cambridge, MA: Harvard UP, 1970.
- (VII.34) West, M. L. *The Making of the Iliad: Disquisition and Analytic Commentary*. New York: Oxford UP, 2011.

## **VIII. SELECTED WORKS ABOUT READING**

(VIII.1) Altick, Richard D. *The English Common Reader: A Social History of the Mass Reading Public, 1800-1900*. 2nd ed. Columbus: Ohio State UP, 1998. A classic study of print culture.

(VIII.2) Boyarin, Jonathan, ed. *The Ethnography of Reading*. Berkeley; Los Angeles; Oxford: U of California P, 1992.

(VIII.3) Cavallo, Guglielmo and Roger Chartier, eds. *A History of Reading in the West*. Trans. Lydia G. Cochrane. Amherst & Boston: U of Massachusetts P; and Cambridge, UK: Polity P with Blackwell Publishing, 1999.

(VIII.4) Crain, Patricia. *The Story of A: The Alphabetization of America from The New England Primer to The Scarlet Letter*. Stanford: Stanford UP, 2000.

(VIII.5) Dehaene, Stanislas. *Reading in the Brain: The Science and Evolution of a Human Invention*. New York: Viking/Penguin Group, 2009.

(VIII.6) Green, D. H. *Medieval Listening and Reading: The Primary Reception of German Literature 800-1300*. Cambridge, UK: Cambridge UP, 1994.

- (VIII.7) Kaestle, Carl F., Helen Damon-Moore, Lawrence C. Stedman, Katherine Tinsley, and William Vance Trollinger, Jr. *Literacy in the United States: Readers and Reading since 1880*. New Haven and London: Yale UP, 1991.
- (VIII.8) Kintgen, Eugene R. *Reading in Tudor England*. Pittsburgh: U of Pittsburgh P, 1996.
- (VIII.9) Mitch, David F. *The Rise of Popular Literacy in Victorian England: The Influence of Private Choice and Public Policy*. Philadelphia: U of Pennsylvania P, 1992.
- (VIII.10) Ong, Walter J. "Historical Backgrounds of Elizabethan and Jacobean Punctuation Theory." *PMLA: Publications of the Modern Language Association* 59 (1944): 349-60. Reprinted in *An Ong Reader: Challenges for Further Inquiry* (I.127: 185-97).
- (VIII.11) ---. "Reading, Technology, and the Nature of Man: An Interpretation." *Literature and Its Audience*. Special issue of *The Yearbook of English Studies* 10.1 (1980): 132-49. Reprinted as "Reading, Technology, and Human Consciousness" in *Literacy as a Human Problem*, edited by James C. Raymond (U, Alabama: U of Alabama P, 1982: 170-99).
- (VIII.12) ---. "Technological Development and Writer-Subject-Reader Immediacies." *Oral and Written Communication: Historical Approaches*. Ed. Richard Leo Enos. Newbury Park, CA; London; New Delhi: Sage Publications, 1990. 206-15. Reprinted in *An*

*Ong Reader: Challenges for Further Inquiry* (I.127: 497-504). Concerning Hopkins, also see Nixon (II.11); Ong (II.15; II.16, esp. 61-82); Phillips (IX.59); Wimsatt (I.178).

(VIII.13) Parkes, M. B. *Pause and Effect: An Introduction to the History of Punctuation in the West*. Aldershot, UK: Ashgate, 1992.

(VIII.14) Saenger, Paul. *Space Between Words: The Origins of Silent Reading*. Stanford: Stanford UP, 1997.

(VIII.15) Sharpe, Kevin. *Reading Revolutions: The Politics of Reading in Early Modern England*. New Haven and London: Yale UP, 2000.

(VIII.16) Sharpe, Kevin and Steven N. Zwicker, eds. *Reading, Society and Politics in Early Modern England*. Cambridge, UK: Cambridge UP, 2003.

(VIII.17) St Clair, William. *The Reading Nation in the Romantic Period*. Cambridge, UK: Cambridge UP, 2004.

(VIII.18) Starkey, Kathryn. *Reading the Medieval Book: Word, Image, and Performance in Wolfram von Eschenbach's Willehalm*. Notre Dame, IN: U of Notre Dame P, 2004.

## **IX. SELECTED WORKS ABOUT VISUALITY**

NOTE: See *Orality and Literacy*: 115-21. I should note here that writing systems accentuate  
visuality, as does the printing P, but I have dealt with them in two separate categories in  
the present classified bibliography.

(IX.1) Adler, Mortimer J. *Aristotle for Everybody: Difficult Thought Made Easy*. New York and  
London: Macmillan, 1978. Very accessible.

(IX.2) ---. *Intellect: Mind Over Matter*. New York and London: Macmillan, 1990. Very  
accessible.

(IX.3) Anderson, Patricia. *The Printed Image and the Transformation of Popular Culture 1790-  
1860*. Oxford: Clarendon P/Oxford UP, 1991.

(IX.4) Aristotle. *The Complete Works of Aristotle: The Revised Oxford Translation*. 2 vols. Ed.  
Jonathan Barnes. Princeton: Princeton UP, 1984. Also see Adler (IX.1); Aquinas;  
Copleston (III.22); Garver (I.67); Koziak (III.52); Lonergan (IX.45); Nightingale  
(IX.49); Nussbaum (IX.51); Mann (IX.46); Ong (I.132, III.74). Almost everything  
I have published is based on Aristotle's insight regarding act and potency – act  
actualizes potential. To be sure, my understanding of Arthur R. Jensen's account of  
Level I and Level II cognitive development is based on my aligning Level I with  
orality and residual forms of oral cultural conditioning in the world-as-event sense

of life; and Level II with the world-as view sense of life. However, in addition, I see Level II as actuating cognitive potential. In short, I do not equate the relative under-development of Level II that concerns Jensen as a decisive absence of cognitive potential, as Jensen seems to see it, but simply as a relative unactuated cognitive potential due to highly oral cultural conditioning.

(IX.5) Barchas, Janine. *Graphic Design, Print Culture, and the Eighteenth-Century Novel*.

Cambridge, UK: Cambridge UP, 2003.

(IX.6) Belting, Hans. *Likeness and Presence: A History of the Image before the Era of Art*.

Trans. Edmund Jephcott. Chicago and London: U of Chicago P, 1994. Also see

Ong's *The Presence of the Word*; Balthasar (I.13); Bloom (I.20); Cushman (X.9);

Loyola (X.13); Menn (X.16) Sokolowski (I.154).

(IX.7) Biernoff, Suzannah. *Sight and Embodiment in the Middle Ages*. Basinstoke, UK; and New

York: Palgrave Macmillan, 2002.

(IX.8) Bilton, Nick. *I Live in the Future and Here's How It Works: Why Your World, Work and*

*Brain Are Being Creatively Disrupted*. New York: Crown Business, 2010.

(IX.9) Bloom, Harold. *Ruin the Sacred Truths: Poetry and Belief from the Bible to the Present*.

Cambridge, MA; and London: Harvard UP, 1989. In a remarkably straightforward

way, Harold Bloom makes observations that I would align with Ong's thought:

“Frequently we forget one reason why the Hebrew Bible is so difficult for us: our only way of thinking comes to us from the ancient Greeks, and not from the Hebrews. No scholar has been able to work through a persuasive comparison of Greek thinking and Hebrew psychologizing, if only because the two modes themselves seem irreconcilable” (27). What Bloom here refers to as “our only way of thinking” does indeed come from the Greeks, as he says, not from the Hebrews. For all practical purposes, Bloom is here referring to what Ong means by distinctively literate thought and expression. For all practical purposes, what Bloom refers to as “Hebrew psychologizing” is an example of the world-as-event sense of life that Ong associates with primary orality and with residual forms of primary oral cultures. By contrast, Greek thinking represents the world-as-view sense of life that Ong discusses.

(IX.10) Bolter, Jay David. *Writing Space: The Computer, Hypertext, and the History of Writing*.

Hillsdale, NJ; Hove and London: Lawrence Erlbaum Associates, 1991.

(IX.11) Boman, Thorleif. *Hebrew Thought Compared with Greek*. Trans. Jules L. Moreau.

London: SCM P, 1960. A classic.

(IX.12) Brennan, Teresa and Martin Jay, eds. *Vision in Context: Historical and Contemporary*

*Perspectives on Sight*. New York and London: Routledge, 1996.

(IX.13) Bultmann, Rudolf. *Gnosis*. Trans. J. R. Coates. London: Adam and Charles Black, 1952.

A classic.

(IX.14) Carr, Nicholas. *The Shallows: What the Internet Is Doing to Our Brains*. New York and London: W. W. Norton, 2010.

(IX.15) Chaytor, A. J. *From Script to Print: An Introduction to Medieval Vernacular Literature*. London: Sidgwick & Jackson, 1945.

(IX.16) Chidester, David. *Word and Light: Seeing, Hearing, and Religious Discourse*. Urbana and Chicago: U of Illinois P, 1992.

(IX.17) Crossan, John Dominic and Jonathan L. Reed. *In Search of Paul: How Jesus's Apostle Opposed Rome's Empire with God's Kingdom: A New Vision of Paul's Words & World*. San Francisco: HarperSanFrancisco, 2004. Very accessible.

(IX.18) Dancy, R. M. *Plato's Introduction of Forms*. Cambridge, UK: Cambridge UP, 2004.

(IX.19) Dimmick, Jeremy, James Simpson, and Nicolette Zeeman, eds. *Images, Idolatry, and Iconoclasm in Late Medieval England: Textuality and Visual Image*. Oxford: Oxford UP, 2002.

(IX.20) Elsner, Jas. *Roman Eyes: Visuality & Subjectivity in Art & Text*. Princeton and Oxford: Princeton UP, 2007.

(IX.21) Elsner, Jas and Ian Rutherford, eds. *Pilgrimage in Graeco-Roman & Early Christian Antiquity: Seeing the Gods*. Oxford: Oxford UP, 2005.

(IX.22) Farrell, Thomas J. "IQ and Standard English." *College Composition and Communication* 34 (1983): 470-84. Because learning to read proficiently is the key to making the aural-to-visual shift in cognitive processing that Ong writes about in *Ramus, Method, and the Decay of Dialogue* (III.74), I regret that I did not know about Gary Simpkins' reading research, listed below in the category on visuality (IX.71), at the time when I wrote this article. I have no problem with the idea of using non-standard forms of English in readers to promote reading instruction for African American elementary-school students. In addition, I regret that I did not think to say in my discussion of the *McGuffey Readers* that new readers might be prepared with orally resonant selections that might work as well as the *McGuffey Readers* have worked. The aural-to-visual shift in cognitive processing that Ong writes about is connected with the actuation of cognitive potential – the kind of cognitive ability measured, however imperfectly, by IQ tests, especially the kind of cognitive ability that Arthur R. Jensen refers to as Level II. What he refers to as Level I cognitive abilities are as well developed in children who come from a strongly oral cultural background as in children who come from a more visually oriented cultural background. But Level II cognitive abilities are not usually

actuated in people from a highly oral cultural background unless and until they have individually undergone the aural-to-visual shift. For this reason, Simpkins' research about reading instruction is best understood as involving the aural-to-visual shift in cognitive processing that is connected with actuating cognitive potential of Level II. Nevertheless, we do need to remember the tendency known as "backsliding" because individual children from a strongly oral cultural background can indeed make short-term gains on IQ measures as the result of intensive educational programs, only to have those gains disappear after the students leave the intensive educational program. Also see Nisbett, 2009.

(IX.23) ---. "A Defense for Requiring Standard English." *Pre/Text: An Inter-Disciplinary Journal of Rhetoric* (Arlington, Texas) 7 (1986): 165-80. Reprinted in William A. Covino and David Jolliffe, eds., *Rhetoric: Concepts, Definitions, Boundaries* (Boston: Allyn and Bacon, 1995: 667-78). Today I would further explain that the standard forms of the verb "to be" express the world-as-view sense of life that Ong discusses in his article "World as View and World as Event" in the *American Anthropologist* (I.132). By contrast, the non-standard forms of the verb "to be" in African American dialects usually express the world-as-event sense of life that Ong discusses.

(IX.24) Fowler, Jib. *Why Viewers Watch: A Reappraisal of Television's Effects*. 2nd ed. Newbury Park, CA; London; New Delhi: Sage Publications, 1992.

(IX.25) Gates, Bill with Nathan Myhrvold and Peter Rinearson. *The Road Ahead*. New York: Viking/Penguin Group, 1995.

(IX.26) Gates, Bill with Collins Hemingway. *Business @ the Speed of Thought: Using a Digital Nervous System*. New York: Warner Books, 1999.

(IX.27) Gerard, W. B. *Laurence Sterne and the Visual Imagination*. Aldershot, UK: Ashgate, 2006. Also see Tadie (I.163).

(IX.28) Hageman, Marielle and Marco Mostert, eds. *Reading Images and Texts: Medieval Images and Texts as Forms of Communication*. Turnhout, Belgium: Brepols, 2005.

(IX.29) Havelock, Eric A. *The Greek Concept of Justice: From Its Shadow in Homer to Its Substance in Plato*. Cambridge, MA; and London: Harvard UP, 1978. Havelock devotes an important chapter to detailing the history of the ancient Greek verb “to be” (233-48). Also see Charles H. Kahn’s *The Verb “Be” in Ancient Greek: With a New Introductory Essay* (Indianapolis and Cambridge, UK: Hackett Publishing, 2003). The verb “to be” is best understood as representing the stasis or static sense of vision that Ong associates with the world-as-view sense of life (see Ong’s “World as View and World as Event” [I.132]).

- (IX.30) ---. *The Literate Revolution in Greece and Its Cultural Consequences*. Princeton: Princeton UP, 1982.
- (IX.31) Heim, Michael. *Electric Language: A Philosophical Study of Word Processing*. New Haven and London: Yale UP, 1987.
- (IX.32) ---. *The Metaphysics of Virtual Reality*. New York: Oxford UP, 1993.
- (IX.33) Henle, Robert J. *Saint Thomas and Platonism*. The Hague: M. Nijhoff, 1956.
- (IX.34) Jay, Martin. *Downcast Eyes: The Denigration of Vision in Twentieth-Century French Thought*. Berkeley; Los Angeles; London: U of California P, 1993.
- (IX.35) Jordan, Robert William. *Plato's Arguments for Forms*. Proceedings of the Cambridge Philological Society Supplementary Volume No. 9. Cambridge, UK: Cambridge Philological Society, 1983.
- (IX.36) Koerner, Joseph Leo. *The Reformation of the Image*. Chicago and London: U of Chicago P, 2004. Also see Hans Belting's *Likeness and Presence: A History of the Image before the Era of Art* (IX.6).
- (IX.37) Lanham, Richard A. *The Economics of Attention: Style and Substance in the Age of Information*. Chicago and London: U of Chicago P, 2006.

- (IX.38) ---. *The Electronic Word: Democracy, Technology, and the Arts*. Chicago and London: U of Chicago P, 1993.
- (IX.39) Levin, David Michael. *The Philosopher's Gaze: Modernity in the Shadows of Enlightenment*. Berkeley; Los Angeles; London: U of California P, 1999.
- (IX.40) Levin, David Michael, ed. *Modernity and the Hegemony of Vision*. Berkeley; Los Angeles; London: U of California P, 1993.
- (IX.41) Levinson, Paul. *Digital McLuhan: A Guide to the Information Millennium*. London and New York: Routledge/Taylor & Francis Group, 1999.
- (IX.42) ---. *Realspace: The Fate of Physical Presence in the Digital Age, On and Off Planet*. London and New York: Routledge/Taylor & Francis Group, 2003.
- (IX.43) ---. *The Soft Edge: A Natural History and Future of the Information Revolution*. London and New York: Routledge/Taylor & Francis Group, 1997.
- (IX.44) Liu, Alan. *The Laws of Cool: Knowledge Work and the Culture of Information*. Chicago and London: U of Chicago P, 2004.

(IX.45) Lonergan, Bernard. *Insight: A Study of Human Understanding*. 5th ed. *Collected Works of Bernard Lonergan*. Ed. Frederick E. Crowe and Robert M. Doran. Vol. 3. Toronto; Buffalo; London: U of Toronto P, 1992. A classic. Lonergan mocks the tendency to equate knowing with “taking a good look.” In *Ramus, Method, and the Decay of Dialogue* (III.74) and elsewhere, Ong refers to this kind of tendency as visualism and hypervisualism. In *Method in Theology*, 2nd ed. (New York: Herder and Herder, 1973: 214), Lonergan identifies the following philosophic schools of thought as being based on equating knowing with “taking a good look”: “materialism, empiricism, positivism, sensism, phenomenism, behaviorism, pragmatism.”

(IX.46) Mann, Wolfgang-Rainer. *The Discovery of Things: Aristotle's Categories and Their Context*. Princeton: Princeton UP, 2000.

(IX.47) Mulroy, David. *The War Against Grammar*. Portsmouth, New Hampshire: Boyton/Cook Publishers, 2003. Mulroy is writing about the standard grammar used in formal writing. Also see Farrell, “IQ and Standard English” (IX.22) and “A Defense for Requiring Standard English” (IX.23).

(IX.48) Nie, Giselle de; Karl F. Morrison and Marco Mostert, eds. *Seeing the Invisible in Late Antiquity and the Early Middle Ages*. Turnhout, Belgium: Brepols, 2005.

- (IX.49) Nightingale, Andrea Wilson. *Spectacles of Truth in Classical Greek Philosophy: Theoria in Its Cultural Context*. Cambridge, UK: Cambridge UP, 2004.
- (IX.50) Nisbett, Richard E. *Intelligence and How to Get It: Why Schools and Cultures Count*. New York: W. W. Norton, 2009. Also see Farrell (IX.22); Simpkins (IX.71).
- (IX.51) Nussbaum, Martha C. "Human Functioning and Social Justice: In Defense of Aristotelian Essentialism." *Political Theory* 20 (1992): 202-46.
- (IX.52) Olson, David R. *The World on Paper: The Conceptual and Cognitive Implications of Writing and Reading*. Cambridge, UK: Cambridge UP, 1994.
- (IX.53) Ong, Walter J. *The Barbarian Within: And Other Fugitive Essays*. New York: Macmillan, 1962. See the index for visualism.
- (IX.54) ---. "'I See What You Say': Sense Analogues for Intellect." *Human Inquiries: Review of Existentialist Psychiatry and Psychology* 10 (1970): 22-42. Reprinted, slightly revised, in Ong's *Interfaces of the Word: Studies in the Evolution of Consciousness and Culture* (I.126: 122-44).
- (IX.55) ---. *Ramus, Method, and the Decay of Dialogue: From the Art of Discourse to the Art of Reason*. Cambridge, MA: Harvard UP, 1958. A classic study of print culture. Reprinted by the U of Chicago P in 2004 with a new foreword by Adrian Johns.

On page 338, in note 54, Ong credits the French philosopher Louis Lavelle (1883-1951) with “a discerning and profound treatment of the visual-oral opposition on which the present discussion [in Ong’s book] turns,” and Ong refers especially to Lavelle’s *La parole et l’écriture*, 2nd ed. (Paris: L’Artisan du livre, 1942). In his book Ong refers to the corpuscular sense of life with various terms: corpuscular view of reality, corpuscular epistemology, corpuscular psychology (65-66, 72, 146, 171, 203, 210). For all practical purposes the corpuscular sense of life that Ong refers to is involved in what Bernard Lonergan mocks in *Insight: A Study of Human Understanding* (IX.45) as the tendency to equate knowing with “taking a good look.” Ong also refers to the visualist loading of this tendency as visualism and hypervisualism. Also see Andrea Wilson Nightingale’s *Spectacles of Truth in Classical Greek Philosophy: Theoria in Its Cultural Context* (IX.49).

(IX.56) ---. *Ramus and Talon Inventory*. Cambridge, MA: Harvard UP, 1958.

(IX.57) ---. “World as View and World as Event.” *American Anthropologist* 71 (1969): 634-47.

Reprinted in Ong’s *Faith and Contexts: Volume Three* (1995: 69-90). In *Ramus, Method, and the Decay of Dialogue* (III.74), Ong refers to the corpuscular sense of life with various terms: corpuscular view of life, corpuscular epistemology, corpuscular psychology (65-66, 72, 146, 171, 203, 210). Both the world-as-view sense of life and the world-as-event sense of life involve the corpuscular sense of life. In *Insight: A Study of Human Understanding* (IX.45), Bernard Lonergan explains how understanding involves reflecting on sensory data and making

judgments about what conceptual constructs and predications are most reasonable and tenable.

(IX.58) Owen, David. *Copies in Seconds: How a Lone Inventor and an Unknown Company Created the Biggest Communication Breakthrough Since Gutenberg – Chester Carlson and the Birth of the Xerox Machine*. New York; London; Toronto; Sydney: Simon & Schuster, 2004.

(IX.59) Phillips, Catherine. *Gerard Manley Hopkins and the Victorian Visual World*. Oxford: Oxford UP, 2007. Also see Nixon (II.11); Ong (II.14; II.15, esp. 61-82; VIII.12; XII.90); Wimsatt (I.178).

(IX.60) Phillips, John. *The Reformation of Images: Destruction of Art in England, 1535-1660*. Berkeley; Los Angeles; London: U of California P, 1973. Also see Hans Belting's *Likeness and Presence: A History of the Image before the Era of Art* (IX.6).

(IX.61) Plato. *Complete Works*. Ed. John M. Cooper and D. S. Hutchinson (various different translators). Indianapolis and Cambridge, UK: Hackett Publishing, 1997. See Copleston (III.22); Cushman (X.9); Dancy (IX.18); Havelock (I.75, IX.29); Henle (IX.33); Jordan (IX.35); Marenbon (XI.8); Menn (X.16); Nightingale (IX.49); Ong (I.132, III.74); Rhodes (X.23); Stewart, trans. (I.138).

- (IX.62) Rechten, John G. "The Visual Memory of William Perkins and the End of Theological Dialogue." *Journal of American Academy of Religion* 45, Supplement D (1977): 69-99.
- (IX.63) Richards, I. A. "The Oral and the Written Word." *The Listener* (November 16, 1947): 669-70. Reprinted as "Literature, Oral-Aural and Optical" (the original title of the BBC broadcast) in *Complementarities: Uncollected Essays [By I. A. Richards]*, edited by John Paul Russo (Cambridge, MA: Harvard UP, 1976: 201-08).
- (IX.64) Rickford, Angela E. and John R. Rickford. "Dialect Readers Revisited." *Linguistics and Education* 7 (1995): 107-28.
- (IX.65) ---. "Variation, Versatility, and Contrastive Analysis in the Classroom." *Sociolinguistic Variation: Theories, Methods, and Applications*. Ed. Robert Bayley and Ceil Lucas. New York: Cambridge UP, 2007. 276-96.
- (IX.66) Rickford, John R. "Language Diversity and Academic Achievement in the Education of African American Students: An Overview of the Issues." *Making the Connection: Language and Academic Achievement Among African American Students: Proceedings of a Conference of the Coalition on Language Diversity in Education*. Ed. Carolyn Temple Adger, Donna Christian, and Orlando L. Taylor. Washington, DC: Center for Applied Linguistics; McHenry, IL: Delta Systems, 1999. 1-29.

- (IX.67) ---. "Linguistics, Education, and the Ebonics Firestorm." *Round Table on Languages and Linguistics, 2000: Linguistics, Language and the Professions: Linguistics, Journalism, Law, Medicine, and Technology*. Ed. James E. Alatis, Heidi E. Hamilton, and Ai-Hui Tan. Washington, DC: Georgetown UP, 2002. 25-45.
- (IX.68) ---. "Using the Vernacular to Teach the Standard." *Ebonics: The Urban Education Debate*. 2nd ed. Ed. J. David Ramirez, Terrence G. Wiley, Gerda de Klerk, Enid Lee, and Wayne E. Wright. Clevedon; Buffalo; Toronto: Multilingual Matters, Ltd., 2005. 18-40.
- (IX.69) Shapiro, Gary. *Archaeologies of Vision: Foucault and Nietzsche on Seeing and Saying*. Chicago and London: U of Chicago P, 2003.
- (IX.70) Shirky, Clay. *Cognitive Surplus: Creativity and Generosity in a Connected Age*. New York: Penguin P, 2010.
- (IX.71) Simpkins, Gary. *The Cross-Cultural Approach to Reading*. Ed.D. dissertation in education, University of Massachusetts, 1976. In *Ramus, Method, and the Decay of Dialogue* (III.74), Ong explains the aural-to-visual shift that he associates with reading and writing. To promote the individual aural-to-visual shift through elementary reading instruction, Gary Alexander Simpkins (1943-2009)

uses readers with the highly oral dialect of urban African-American children. Also see Rickford (IX.68); and Farrell (IX.22).

(IX.72) ---. *The Throwaway Kids*. Brookline, Massachusetts: Brookline Books, 2002.

(IX.73) Simpkins, Gary, Grace Holt and Charlesetta Simpkins. *Bridge: A Cross-Culture Reading Program: Reading Booklet*. 5 vols. Boston: Houghton Mifflin, 1977.

(IX.74) Simpkins, Gary and Frank Simpkins. *Between Rhetoric and Reality*. Pittsburgh: Lauriat P, 2009.

(IX.75) Smith, Jonathan. *Charles Darwin and Victorian Visual Culture*. Cambridge, UK: Cambridge UP, 2009.

(IX.76) Starkey, Kathryn and Horst Wenzel, eds. *Visual Culture and the German Middle Ages*. New York and Basingstoke, UK: Palgrave Macmillan, 2005.

(IX.77) Steiner, Emily. *Documentary Culture and the Making of Medieval English Literature*. Cambridge, UK: Cambridge UP, 2003.

(IX.78) Thorne, Alison. *Vision and Rhetoric in Shakespeare: Looking through Language*. Basingstoke, UK; and London: Macmillan; New York: St. Martin's P, 2000.

(IX.79) Tuman, Myron C. *Word Perfect: Literacy in the Computer Age*. London: Falmer P;  
Pittsburgh: U of Pittsburgh P, 1992.

(IX.80) Welch, Kathleen E. *Electric Rhetoric: Classical Rhetoric, Oralism, and a New Literacy*.  
Cambridge, MA; and London: Massachusetts Institute of Technology P, 1999.

(IX.81) Yeo, Richard. *Encyclopaedic Visions: Scientific Dictionaries and Enlightenment  
Culture*. Cambridge, UK: Cambridge UP, 2001.

## **X. SELECTED WORKS ABOUT THE INWARD TURN OF CONSCIOUSNESS**

NOTE: See *Orality and Literacy*: 174-76.

(X.1) Armstrong, Nancy and Leonard Tennenhouse. *The Imaginary Puritan: Literature, Intellectual Labor, and the Origins of Personal Life*. Berkeley; Los Angeles; London: U of California P, 1992.

(X.2) Arthos, John. *The Inner Word in Gadamer's Hermeneutics*. Notre Dame, IN: U of Notre Dame P, 2009.

(X.3) Bloom, Harold. *Shakespeare: The Invention of the Human*. New York: Riverhead Books/Penguin Putnam, 1998. Very accessible.

(X.4) Brakke, David. *Demons and the Making of the Monk: Spiritual Combat in Early Christianity*. Cambridge, MA; and London: Harvard UP, 2006. Also see Forsyth (III.30); Loyola (III.54); Pagels (III.77); Russell (III.81, III.82, III.83, III.84).

(X.5) Burrow, Rufus. *God and Human Dignity: The Personalism, Theology, and Ethics of Martin Luther King, Jr.* Notre Dame, IN; and London: U of Notre Dame P, 2006.

(X.6) ---. *Personalism: A Critical Introduction*. St. Louis: Chalice P, 1999.

- (X.7) Cary, Phillip. *Augustine's Invention of the Inner Self: The Legacy of a Christian Platonist*. Oxford: Oxford UP, 2000.
- (X.8) Connor, James L. *The Dynamic of Desire: Bernard J. F. Lonergan, S.J., on the Spiritual Exercises of Saint Ignatius of Loyola*. St. Louis: Institute of Jesuit Sources, 2006.
- (X.9) Cushman, Robert E. *Therapeia: Plato's Conception of Philosophy*. Chapel Hill: U of North Carolina P, 1958.
- (X.10) Ellis, Albert. *Rational Emotive Behavioral Therapy: It Works for Me – It Can Work for You*. Amherst, NY: Prometheus Books, 2004.
- (X.11) Granfield, David. *The Inner Experience of Law: A Jurisprudence of Subjectivity*. Washington, DC: Catholic U of America P, 1988. David Granfield builds on Bernard Lonergan's *Insight: A Study of Human Understanding* (IX.45).
- (X.11) Kahler, Erich. *The Inward Turn of Narrative*. Trans. Richard Winston and Clara Winston. Princeton, Pennsylvania: Princeton UP, 1973.
- (X.12) Lonergan, Bernard. *Insight: A Study of Human Understanding*. 5th ed. *Collected Works of Bernard Lonergan*. Ed. Frederick E. Crowe and Robert M. Doran. Vol. 3. Toronto; Buffalo; London: U of Toronto P, 1992. When we consider the inward turn of consciousness, Lonergan's *Insight* deserves special recognition for its

concerted and self-conscious cultivation of the inward turn of consciousness and self-awareness and self-appropriation. But also see Albert Ellis (X.10).

(X.13) Loyola, Ignatius. *The Spiritual Exercises of Saint Ignatius: A Translation and Commentary*. Trans. George E. Ganss. St. Louis: Institute of Jesuit Sources, 1992. Through the repeated detailed instructions calling for application of the sense to meditating of specific biblical passages, Ignatius Loyola leads people to engage in the kind of imaginative meditation that resembles what Eric A. Havelock (I.75) refers to as imagistic thinking. This kind of meditation opens the way for the person to engage in what C. G. Jung refers to as active imagination. See *Encountering Jung on Active Imagination*, edited by Joan Chodorow (Princeton: Princeton UP, 1997).

(X.14) Low, Anthony. *Aspects of Subjectivity: Society and Individuality from the Middle Ages to Shakespeare and Milton*. Pittsburg: Duquesne UP, 2003.

(X.15) Maus, Katharine Eisaman. *Inwardness and Theater in the English Renaissance*. Chicago and London: U of Chicago P, 1995.

(X.16) Menn, Stephen. *Plato on God as Nous*. Carbondale and Edwardsville: Southern Illinois UP, 1995.

- (X.17) Novak, Michael. *Belief and Unbelief: A Philosophy of Self-Knowledge*. 2nd ed. With a new introduction by the author. New Brunswick, NJ; and London: Transaction Publishers, 1994. Novak builds on Lonergan's *Insight* (X.12).
- (X.18) Nussbaum, Martha C. *The Therapy of Desire: Theory and Practice in Hellenistic Ethics*. Princeton: Princeton UP, 1994.
- (X.19) Ong, Walter J. "A.M.D.G. [*Ad majorem Dei gloriam*, For the greater glory of God]: Dedication or Directive?" *Review for Religious* (Saint Louis University) 11 (1952): 257-64. Reprinted in *Review for Religious* 50 (1991): 35-42 and in Ong's *Faith and Contexts: Volume Three* (1995: 1-8).
- (X.20) ---. *Hopkins, the Self, and God*. Toronto; Buffalo; London: U of Toronto P, 1986. Very accessible.
- (X.21) ---. "The Writer's Audience Is Always a Fiction." *PMLA: Publications of the Modern Language Association* 90 (1975): 9-22. Very accessible. Reprinted in Ong's *Interfaces of the Word: Studies in the Evolution of Consciousness and Culture* (1977: 53-81) and in *An Ong Reader: Challenges for Further Inquiry* (2002: 405-27).
- (X.22) Renevy, Denis. *Language, Self and Love: Hermeneutics in the Writings of Richard Rolfe and the Commentaries on the Song of Songs*. Cardiff: U of Wales P, 2001.

- (X.23) Rhodes, James M. *Eros, Wisdom, and Silence: Plato's Erotic Dialogues*. Columbia and London: U of Missouri P, 2003.
- (X.24) Riesman, David with Nathan Glazer and Reuel Denney. *The Lonely Crowd: A Study of the Changing American Character*. Ed. with a foreword Todd Gitlin. New Haven and London: Yale UP, 2000. Very accessible.
- (X.25) Stock, Brian. *Augustine the Reader: Meditation, Self-Knowledge, and the Ethics of Interpretation*. Cambridge, MA: Harvard UP, 1996.
- (X.26) Tade, George T. "The *Spiritual Exercises* [Of Ignatius Loyola]: A Method of Self-Persuasion." *Quarterly Journal of Speech* 43 (1957): 383-89.
- (X.27) Taylor, Charles. *Sources of the Self: The Making of Modern Identity*. Cambridge, MA: Harvard UP, 1989.
- (X.28) Teilhard de Chardin, Pierre. *The Divine Milieu: An Essay on the Interior Life*. Trans. not identified. London: William Collins Sons; New York: Harper & Row, 1960. A classic.
- (X.29) van 't Spijker, Ineke. *Fictions of the Inner Life: Religious Literature and Formation of the Self in the Eleventh and Twelfth Centuries*. Turnhout, Belgium: Brepols, 2004.

(X.30) Wahrman, Dror. *The Making of the Modern Self: Identity and Culture in Eighteenth-Century England*. New Haven and London: Yale UP, 2004.

(X.31) Williams, Bernard. *Shame and Necessity*. Berkeley; Los Angeles; Oxford: U of California P, 1993.

## **XI. SELECTED WORKS ABOUT THE QUANTIFICATION OF THOUGHT**

NOTE: See *Orality and Literacy*: 127.

(XI.1) Bochenski, I. M. *A History of Formal Logic*. Trans. Ivo Thomas. Notre Dame, IN: U of Notre Dame P, 1961. See the index for quantification.

(XI.2) Clark, Joseph T. *Conventional Logic and Modern Logic: A Prelude to Transition*. Washington, DC: American Catholic Philosophical Association, 1952. Cited by Ong. See the index for quantification.

(XI.3) Crosby, Alfred W. *The Measure of Reality: Quantification and Western Society, 1250-1600*. Cambridge, UK: Cambridge UP, 1997.

(XI.4) Dear, Peter. *Discipline and Experience: The Mathematical Way in the Scientific Revolution*. Chicago: U of Chicago P, 1995.

(XI.5) Dehaene, Stanislas. *The Number Sense: How the Mind Creates Mathematics*. New York: Oxford UP, 1997.

(XI.6) Hobart, Michael E. and Zachary S. Schiffman. *Information Ages: Literacy, Numeracy, and the Computer Revolution*. Baltimore and London: Johns Hopkins UP, 1998.

(XI.7) Kneale, William and Martha Kneale. *The Development of Logic*. Oxford: Clarendon P/Oxford UP, 1962. See the index for quantification.

(XI.8) Marenbon, John. *Aristotelian Logic, Platonism and the Context of Early Medieval Philosophy in the West*. Aldershot, UK; and Burlington, VT: Ashgate, 2000.

(XI.9) Ong, Walter J. *Ramus, Method, and the Decay of Dialogue: From the Art of Discourse to the Art of Reason*. Cambridge, MA: Harvard UP, 1958. A classic study of print culture. Regarding the quantification of thought, see especially 53-91. In *The Barbarian Within: And Other Fugitive Essays* (I.122: 72), Ong explains the overall import of the quantification of thought in medieval logic: “In this historical perspective, medieval scholastic logic appears as a kind of premathematics, a subtle and unwitting preparation for the large-scale operations in quantitative modes of thinking which will characterize the modern world. In assessing the meaning of [medieval] scholasticism, one must keep in mind an important and astounding fact: in the whole history of the human mind, mathematics and mathematical physics come into their own, in a way which has changed the face of the earth and promises or threatens to change it even more, at only one place and time, that is, in Western Europe immediately after the [medieval] scholastic experience [in short, in print culture]. Elsewhere, no matter how advanced the culture on other scores, and even along mathematical lines, as in the case of the Babylonian, nothing like a real mathematical transformation of thinking takes place – not among the ancient Egyptians or Assyrians or Greeks or

Romans, not among the peoples of India nor the Chinese nor the Japanese, not among the Aztecs or Mayas, not in Islam despite the promising beginnings there, any more than among the Tartars or the Avars or the Turks. These people can all now share the common scientific knowledge, but the scientific tradition itself which they share is not a merging of various parallel discoveries made by their various civilizations. **It represents a new state of mind.** However great contributions other civilizations may hereafter make to the tradition, our scientific world traces its origins back always to seventeenth and sixteenth century Europe [in short, to Copernicus and Galileo], to the place where for some three centuries and more the [medieval] arts course taught in universities and parauniversity schools had pounded into the heads of youth a study program consisting almost exclusively of a highly quantified logic and a companion physics, both taught on a scale and with an enthusiasm never approximated or even dreamt of in ancient academies” (emphasis added).

(XI.10) Peter of Spain (aka Pope John XXI; died 1277). *Language in Dispute: An English translation of Peter of Spain's Tractatus Called Afterwards Summulae Logicales on the Basis of the Critical Edition Established by L. M. De Rijk*. Trans. Francis P. Dinneen. Amsterdam and Philadelphia: John Benjamins Publishing, 1990.

(XI.11) Quine, Willard Van Orman. *Mathematical Logic*. 2nd ed. Cambridge, MA: Harvard UP, 1951. Cited by Ong. See Quine's index for quantification.

## **XII. SELECTED WORKS ABOUT PRINT CULTURE**

NOTE: See *Orality and Literacy*: 115-35.

(XII.1) Achebe, Chinua. *No Longer at Ease*. London: Heinemann, 1960. Classic novel about young Nigerians who have been acculturated in print culture through formal education living in the midst of older Nigerians in a residual for of primary oral culture.

(XII.2) Alter, Robert. *Pen of Iron: American Prose and the King James Bible*. Princeton: Princeton UP, 2010. For other studies of the English Bible, see Bloom (XII.11); Bobrick (XII.12); Bullinger (VII.4); Campbell (XII.14); Crystal (XII.19); Hamlin and Jones (XII.48); Harrison (XII.49, XII.50); Jeffrey (VII.11); McGrath (XII.73); Nicolson (XII.82); Norton (XII.83); Ryken (XII.123).

(XII.3) Anderson, Amanda. *The Powers of Distance: Cosmopolitanism and the Cultivation of Detachment*. Princeton and Oxford: Princeton UP, 2001. Ong liked to say that we need both closeness (proximity) and distance to understand something. Part of his claim and of Eric A. Havelock's claim about the impact of ancient Greek phonetic alphabetic literacy on the development of abstract philosophic thought from the pre-Socratics onward to Socrates, Plato, and Aristotle is that the written texts supplied distantiation that enabled the development of the more abstract conceptual constructs with which philosophic thought works. When we come to

Peter Ramus (1515-1572) and his followers in early print culture, we should note that their trademark, as it were, involved the construction of elaborate arrays of unfolding dichotomies (usually; occasionally, we find a triple branching). By constructing these arrays of dichotomous terms, Ramus and his followers were distancing themselves from their visual constructs. Of course printed books themselves are visual constructs, just as handwritten manuscripts are. With respect to storage and retrieval, both manuscripts and printed books provide distance. Distance in turn frees up the human mind to move on to new adventures in learning, because the old is now safely stored up in written manuscripts and printed books. Independently of Ong and of Havelock, Amanda Anderson explores the potential of cultivated distance by examining certain Victorian writers in detail, including George Eliot, John Stuart Mill, Charlotte Bronte, Matthew Arnold, and Oscar Wilde. For a deeply thought-provoking defense of the cultivation of learning about the past as the way to establish the kind of distance that is needed for intelligent and insightful understanding of major cultural developments, see Ong's "Communications as a Field of Study" in *The 1977 Multimedia International Yearbook*, edited by Stefan Bamberger (Rome: Multimedia International, 1976: 7-25).

(XII.4) Appleby, Joyce. *Relentless Revolution: A History of Capitalism*. New York and London: W. W. Norton, 2010. Appleby discusses what she refers to as the culture of capitalism (4, 20-26, 119-20). I consider what she refers to as the culture of capitalism to be a specific subset of print culture as it emerged historically in

Western culture. In *The Spirit of Democratic Capitalism*, 2nd ed. (Lanham, Maryland; and New York: Madison Books, 1991), Michael Novak discusses the certain social dimensions associated with modern capitalism in print culture. In *The Universal Hunger for Liberty: Why the Clash of Civilizations Is Not Inevitable* (New York: Basic Books, 2004: 33-35), Novak discusses cultural systems and moral ecology. Also see B. M. Friedman (XII.37); Habermas (XII.46); Mokyr (XII.80); Ong (XII.110); Poovey (XII.116); Sota (XII.131); Stark (XII.133); Warsh (XII.139).

(XII.5) Berman, Morris. *Social Change and Scientific Organization: The Royal Institution, 1799-1844*. Ithaca: Cornell UP, 1978. Modern science is at home in Western culture, especially in the United States. As a result, when I taught the introductory-level course Literacy, Technology, and Society at the University of Minnesota Duluth, I used to tell the students that the course was about them and their cultural conditioning. In the twentieth century, Nobel Prizes were awarded in the following numbers: (1) Medicine or Physiology: the United States 45; the United Kingdom 18; and Germany 14; (2) Physics: the United States 42; the United Kingdom 19; and Germany 17; (3) Chemistry: the United States 37; the United Kingdom 22; and German 14. Concerning the history of science, also see Bird and Sherwin (XII.7); Blackwell (XII.8, XII.9); Ferris (XII.32); Frasca-Spada and N. Jardine (XII.35); Gribbin (XII.45); Harrison (XII.49, XII.50); O'Malley, Bailey, Harris, and Kennedy (XII.85, XII.86); Ong (III.68; XII.89, esp. 72;

XII.107); Saliba (XII.124); Stark (XII.132); Whitehead (XII.141); Wills (III.96);  
Yeo (XII.146).

(XII.6) Binnis, J. W. *Intellectual Culture in Elizabethan and Jacobean England: The Latin Writings of the Age*. Leeds, UK: Francis Cairns Publications, 1990.

(XII.7) Bird, Kai and Martin J. Sherwin. *American Prometheus: The Triumph and Tragedy of J. Robert Oppenheimer*. New York: Alfred A. Knopf, 2005. Unfortunately for everybody in the world, but most especially for the people in Hiroshima and Nagasaki, J. Robert Oppenheimer had to learn the hard way the point of Mary Shelley's cautionary tale about the spirit of modern science, *Frankenstein, or the Modern Prometheus*. Thus far, only one nation in the world has been so barbaric as to use atomic bombs. Also see Wills (III.96).

(XII.8) Blackwell, Richard J. *Behind the Scenes at Galileo's Trial: Including the First English Translation of Melchior Inchofer's Tractatus syllepticus*. Notre Dame, IN; and London: U of Notre Dame P, 2006. Learned study about modern science in print culture.

(XII.9) ---. *Galileo, Bellarmine, and the Bible: Including a Translation of Foscarini's Letter on the Motion of the Earth*. Notre Dame, IN; and London: U of Notre Dame P, 1991. Learned study about modern science in print culture.

(XII.10) Bloom, Harold. *The American Religion: The Emergence of the Post-Christian Nation*.

New York and London: Simon & Schuster, 1992.

(XII.11) ---. *The Shadow of a Great Rock: A Literary Appreciation of the King James Bible*. New

Haven and London: Yale UP, 2011. Very accessible. This new book will probably

not become a best-seller, as Bloom's *Shakespeare: The Invention of the Human*

did. However, Bloom's new book really should be read in conjunction with his

book on Shakespeare. But also see Alter.

(XII.12) Bobrick, Benson. *Wide as the Waters: The Story of the English Bible and the Revolution*

*It Inspired*. New York and London: Simon & Schuster, 2001.

(XII.13) Brennan, Gillian. *Patriotism, Power and Print: National Consciousness in Tudor*

*England*. Pittsburgh: Duquesne UP, 2003.

(XII.14) Campbell, Gordon. *Bible: The Story of the King James Version 1611-2011*. New York:

Oxford UP, 2010.

(XII.15) Chambers, Douglas. *The Reinvention of the World: English Writing 1650-1750*.

London: Arnold, 1996.

- (XII.16) Chartier, Roger. *The Order of Books: Readers, Authors, and Libraries in Europe Between the Fourteenth and Eighteenth Centuries*. Trans. Lydia G. Cochrane. Stanford, CA; and Cambridge, UK: Polity P with Blackwell Publishing, 1994.
- (XII.17) Chartier, Roger, ed. *The Culture of Print: Power and the Uses of Print in Early Modern Europe*. Trans. Lydia G. Cochrane. Princeton: Princeton UP; and Cambridge, UK: Polity P, 1989.
- (XII.18) Cressy, David. *Literacy and the Social Order: Reading and Writing in Tudor and Stuart England*. Cambridge, UK: Cambridge UP, 1980.
- (XII.19) Crystal, David. *Begat: The King James Bible and the English Language*. New York: Oxford UP, 2010.
- (XII.20) Dorrien, Gary. *The Making of American Liberal Theology*. 3 vols. Louisville and London: Westminster John Knox, 2001-2006.
- (XII.21) ---. *Social Ethics in the Making: Interpreting an American Tradition*. Malden, MA; and Oxford: Wiley-Blackwell, 2008.
- (XII.22) Eisenstein, Elizabeth L. *Divine Art, Infernal Machine: The Reception of Printing in the West from First Impressions to the Sense of Ending*. Philadelphia: U of Pennsylvania P, 2011.

- (XII.23) ---. *The Printing Press as an Agent of Change: Communications and Cultural Transformations in Early-Modern Europe*. 2 vols. Cambridge, UK: Cambridge UP, 1979. A classic study of print culture.
- (XII.24) Eliot, Simon and Jonathan Rose, eds. *A Companion to the History of the Book*. Malden, MA; and Oxford: Blackwell Publishing, 2007.
- (XII.25) Eliot, Simon, Andrew Nash, and Ian Willison, eds. *Literary Cultures and the Material Book*. London: British Library, 2007.
- (XII.26) Ezell, Margaret J. M. *Social Authorship and the Advent of Print*. Baltimore and London: Johns Hopkins UP, 1999.
- (XII.27) Fallon, Peter K. *Printing, Literacy, and Education in Eighteenth-Century Ireland: Why the Irish Speak English*. Lewiston; Queenston; Lampeter: Edwin Mellen P, 2005.
- (XII.28) Farrell, Thomas J. "Getting Our Bearings about Western Culture and Islamist Terrorism Today: Walter J. Ong Versus Sayyid Qutb as Guide." *Valuation and Media Ecology: Ethics, Morals, and Laws*, ed. Corey Anton. Cresskill, NJ: Hampton P, 2010. 205-37.

(XII.29) ---. "The West Versus the Rest: Getting Our Cultural Bearings from Walter J. Ong."

*EME: Explorations in Media Ecology* 7 (2008): 271-82.

(XII.30) Febvre, Lucien and Henri-Jean Martin. *The Coming of the Book: The Impact of Printing 1450-1800*. Trans. David Gerard. 3rd ed. London and New York: Verso, 2010. A classic study of print culture.

(XII.31) Feingold, Mordechai, Joseph S. Freedman and Wolfgang Rother, eds. *The Influence of Petrus Ramus: Studies in Sixteenth and Seventeenth Century Philosophy and Sciences*. Basel, Switzerland: Schwabe, 2001. Also see Freedman (XII.36); Hotson (XII.53, XII.56); P. Mack (XII.68); Milton (XII.79); Ong (XII.101, XII.107, XII.108); Sharratt (XII.127, XII.128, XII.129).

(XII.32) Ferris, Timothy. *The Science of Liberty: Democracy, Reason, and the Laws of Nature*. New York: Harper, 2010. Also see Richard (XII.121); Shalev (XII.126); Tocqueville (XII.136); Winterer (XII.144, XII.145); Ziff (XII.147).

(XII.33) Finkelstein, David and Alistair McCleery, eds. *The Book History Reader*. 2nd ed. London and New York: Routledge/Taylor & Francis Group, 2006. Very accessible.

- (XII.34) Fischer, David Hackett. *Albion's Seed: Four British Folkways in America*. New York and Oxford: Oxford UP, 1989. A highly circumstantial account of English immigrants in print culture in America.
- (XII.35) Frasca-Spada, Marina and Nick Jardine, eds. *Books and the Sciences in History*. Cambridge, UK: Cambridge UP, 2000.
- (XII.36) Freedman, Joseph S. *Philosophy and the Arts in Central Europe, 1500-1700: Teaching and Texts at Schools and Universities*. Aldershot, UK: Ashgate, 1999.
- (XII.37) Friedman, Benjamin M. *The Moral Consequences of Economic Growth*. New York: Alfred A. Knopf, 2005.
- (XII.38) Fussel, Stephan. *Gutenberg and the Impact of Printing*. Trans. Douglas Martin. Aldershot, UK: Ashgate, 2005.
- (XII.39) Gauchet, Marcel. *The Disenchantment of the World: A Political History of Religion*. Trans. Oscar Burge. Princeton: Princeton UP, 1997. Also see Gillespie (XII.40); Ong (II.14, esp. 104-25; II.17); Roy (XII.122); Taylor (XII.134).
- (XII.40) Gillespie, Michael Allen. *The Theological Origins of Modernity*. Chicago and London: U of Chicago P, 2008. Also see Gauchet (XII.39); Ong (II.14, esp. 104-25; II.17); Roy (XII.122); Taylor (XII.134).

- (XII.41) Graff, Harvey J. *The Legacies of Literacy: Continuities and Contradictions in Western Culture and Society*. Bloomington and Indianapolis: Indiana UP, 1987.
- (XII.42) Green, Ian. *Print and Protestantism in Early Modern England*. Oxford: Oxford UP, 2000.
- (XII.43) Green, Lawrence D. and James J. Murphy. *Renaissance Rhetoric: Short-Title Catalogue 1460-1700*. 2nd ed. Aldershot, UK: Ashgate, 2003. Concerning the verbal art known as dialectic, see Ong's *Ramus and Talon Inventory* (XII.108).
- (XII.44) Grendler, Paul F. *Schooling in Renaissance Italy: Literacy and Learning, 1300-1600*. Baltimore and London: Johns Hopkins UP, 1989.
- (XII.45) Gribbin, John. *Science: A History 1543-2001*. London: Allen Lane/Penguin Books, 2002. A sweeping history of modern science in print culture.
- (XII.46) Habermas, Jurgen. *The Structural Transformation of the Public Sphere: An Inquiry into a Category of Bourgeois Society*. Trans. Thomas Burger with the assistance of Frederick Lawrence. Cambridge, MA: Massachusetts Institute of Technology P, 1989. A classic study of the emergence and development of print culture in Western culture.

- (XII.47) ---. *The Theory of Communicative Action*. 2 vols. Trans. Thomas McCarthy. Boston: Beacon P, 1984-1987. A classic study about communicative action in print culture in Western culture.
- (XII.48) Hamlin, Hannibal and Norman W. Jones, eds. *The King James Bible After Four Hundred Years: Literary, Linguistic, and Cultural Influences*. Cambridge, UK: Cambridge UP, 2011.
- (XII.49) Harrison, Peter. *The Bible, Protestantism, and the Rise of Natural Science*. Cambridge, UK: Cambridge UP, 1998.
- (XII.50) ---. *The Fall of Man and the Foundations of Science*. Cambridge, UK: Cambridge UP, 2007.
- (XII.51) Hay, Cynthia, ed. *Mathematics from Manuscript to Print 1300-1600*. Oxford: Clarendon P/Oxford UP, 1988.
- (XII.52) Headrick, Daniel R., ed. *When Information Came of Age: Technologies of Knowledge in the Age of Reason and Revolution, 1700-1850*. Oxford: Oxford UP, 2000.
- (XII.53) Hotson, Howard. *Commonplace Learning: Ramism and Its German Ramifications, 1543-1630*. Oxford and New York: Oxford UP, 2007. Howard Hotson argues that Ong's understanding of Peter Ramus' thought is illuminating in many ways, but

inadequate for understanding the Ramist pedagogical movement and its successors. In the process of criticizing and correcting Ong's apparent misunderstandings of the Ramist pedagogical movement, Hotson does not diminish Ong's stature as a cultural theorist regarding the aural-visual shift in cognitive processing.

(XII.54) ---. *Johann Heinrich Alsted 1588-1638: Between Renaissance, Reformation, and Universal Reform*. Oxford: Clarendon P/Oxford UP, 2000.

(XII.55) ---. *Paradise Postponed: Johann Heinrich Alsted and the Birth of Calvinist Millenarianism*. Dordrecht; Boston; London: Kluwer Academic Publishers, 2000.

(XII.56) ---. *The Reformation of Common Learning: Post-Ramist Method and the Reception of the New Philosophy, 1618-1670*. Oxford and New York: Oxford UP, forthcoming.

(XII.57) Hurst, Isobel. *Victorian Women Writers and the Classics: The Feminine of Homer*. Oxford: Oxford UP, 2006.

(XII.58) IJsewijn, Jozef. *Companion to Neo-Latin Studies*. Amsterdam; New York; Oxford: North-Holland Publishing, 1977.

(XII.59) Jardine, Lisa. *Erasmus, Man of Letters: The Construction of Charisma in Print*. Princeton: Princeton UP, 1993.

(XII.60) Johns, Adrian. *The Nature of the Book: Print and Knowledge in the Making*. Chicago and London: U of Chicago P, 1998.

(XII.61) Kaufer, David S. and Kathleen M. Carley. *Communication at a Distance: The Influence of Print on Sociocultural Organization and Change*. Hillsdale, NJ: Lawrence Erlbaum Associates, 1993.

(XII.62) King, Andrew and John Plunkett, eds. *Victorian Print Media: A Reader*. Oxford: Oxford UP, 2005.

(XII.63) Lamb, Mary Ellen and Karen Bamford, eds. *Oral Traditions and Gender in Early Modern Literary Texts*. Aldershot, UK: Ashgate, 2008.

(XII.64) Leith, Philip. "Postmedieval Information Processing and Contemporary Computer Science." *Media, Consciousness, and Culture: Explorations of Walter Ong's Thought*. Ed. Bruce E. Gronbeck, Thomas J. Farrell, and Paul A. Soukup. Newbury Park, CA; London; New Delhi: Sage Publications, 1991. 160-76.

(XII.65) Loyola, Ignatius. *The Constitutions of the Society of Jesus: Translated, with an Introduction and Commentary*. Trans. George E. Ganss. St. Louis: Institute of Jesuit Sources, 1970. The Basque soldier and courtier Ignatius Loyola (1491-1556) was the founder of the religious order in the Roman Catholic Church

known as the Society of Jesus (known informally as the Jesuit order). He is also the compiler of the minor classic work in spirituality known as the *Spiritual Exercises*. He was roughly contemporary with the French logician and educational reformer and Protestant martyr Peter Ramus (1515-1572). In his 1967 encyclopedia article titled “Humanism” (XII.97) Ong sees both the Jesuit educational movement and the Ramist educational movement as parts of the larger educational movement associated with Renaissance humanism. Concerning the Jesuit educational movement, see Pavur (XII.113); concerning the Ramist educational movement, see Hotson (XII.53, XII.56).

(XII.66) Lowenstein, Joseph. *The Author's Due: Printing and the Prehistory of Copyright*.

Chicago and London: U of Chicago P, 2002.

(XII.67) Mack, Peter. *Elizabethan Rhetoric: Theory and Practice*. Cambridge, UK; and New

York: Cambridge UP, 2002.

(XII.68) ---. *A History of Renaissance Rhetoric 1380-1620*. Oxford and New York: Oxford UP,

2011.

(XII.69) ---. *Reading and Rhetoric in Montaigne and Shakespeare*. London and New York:

Bloomsbury Academic, 2010.

- (XII.70) ---. *Renaissance Argument: Valla and Agricola in the Tradition of Rhetoric and Dialectic*. Leiden and New York: E. J. Brill, 1993.
- (XII.71) Maier, Pauline; Merritt Roe Smith; Alexander Keyssar; and Daniel J. Kevles. *Inventing America: A History of the United States*. 2nd ed. New York and London: W. W. Norton, 2006. Very accessible and thorough textbook. Also published in a two-volume paperback edition.
- (XII.72) Man, John. *Gutenberg: How One Man Remade the World with Words*. New York: John Wiley & Sons, 2002. Very accessible.
- (XII.73) McGrath, Alistair. *In the Beginning: The Story of the King James Bible and How It Changed a Nation, a Language, and a Culture*. New York and London: Doubleday/Random House, 2001.
- (XII.74) McKitterick, David. *Print, Manuscript and the Search for Order, 1450-1830*. Cambridge, UK: Cambridge UP, 2003.
- (XII.75) McLuhan, Marshall. *The Gutenberg Galaxy: The Making of Typographic Man*. Toronto: U of Toronto P, 1962. A classic but flawed study of print culture. For understandable reasons, McLuhan and Ong are often thought of as espousing similar and indeed compatible ideas. But it is important to understand that Ong is not McLuhan. For example, in *The Gutenberg Galaxy*, McLuhan repeatedly refers

to “retribalization” as though this hypothetical possibility were a realistic possibility. However, following a centuries-old pattern of defining something by saying what it is not, Ong famously defines secondary orality as not primary orality. He associates secondary orality (i.e., orality fostered by communication media that accentuate sound) with literate forms of thought, because literate forms of thought were involved in developing the communication media that accentuate sound. If secondary orality were the same as primary orality, then there would presumably be no point in dubbing it “secondary orality.” Moreover, if secondary orality were the same as primary orality, then McLuhan’s hypothetical “retribalization” would seem likely to occur as a matter of course. However, Ong also works with the contrast of cyclic thought versus evolutionary thought. But even the hypothetical possibility of “retribalization” would seem to imply a form of cyclic thought (i.e., return to the original oral cultural conditions that Ong refers to as primary orality).

(XII.76) Mignolo, Walter D. *The Darker Side of the Renaissance: Literacy, Territoriality, and Colonization*. 2nd ed. Ann Arbor: U of Michigan P, 2003.

(XII.77) Miller, Perry. *The New England Mind: The Seventeenth Century*. Cambridge, MA: Harvard UP, 1939. A classic study about print culture. Among other things, Miller reports that he found only one self-described Aristotelian in seventeenth-century New England – everybody else was a self-described Ramist. As Ong shows, before the advent of the French logician and educational reformer and Protestant

martyr Peter Ramus (1515-1572), the arts course of studies in the medieval university was dominated by what was referred to as the Aristotelian tradition of logic, even when new additions were added that were not found in Aristotle's writings about logic. The influence of the arts course of studies in the medieval university emerged before the development of the Gutenberg printing press in the 1450s. After the development of the Gutenberg printing press in the 1450s, the extensive Ramist educational movement and the extensive Jesuit educational movement and other educational developments associated with Renaissance humanism emerged that were decisively different from the arts course of studies in the medieval university. See Ong (III.74); Hotson (XII.53, XII.56); Pavur (XII.113).

(XII.78) ---. *The New England Mind: From Colony to Province*. Cambridge, MA: Belknap P/Harvard UP, 1953.

(XII.79) Milton, John. *A Fuller Course in the Art of Logic Conformed to the Method of Peter Ramus* (*Artis Logicae Plenior Institutio, ad Petri Rami Methodum Concinnata*). Ed. and trans. Walter J. Ong and Charles J. Ermatinger. *Complete Prose Works of John Milton: 1666-1682*. Ed. Maurice Kelley. Vol. 8. New Haven and London: Yale UP, 1982. 206-407. Also see Ong's historical introduction (139-205). Because John Milton had studied Peter Ramus' logic extensively enough to write a textbook based on Ramus' work, perhaps it is not surprising that Milton announces the "logic" of his purpose in *Paradise Lost* as being to justify the ways

of God to man, as Ong has noted. However, if it is “logical” for Milton to state his purpose in *Paradise Lost*, as Ong has suggested that it is, then we should note that Ignatius Loyola (1491-1556), who did not study the logic of Peter Ramus (1515-1572), states the purpose of the religious believer in this life in the section of the *Spiritual Exercises* titled “Principle and Foundation” (paragraph number 23).

(XII.80) Mokyr, Joel. *The Enlightened Economy: An Economic History of Britain 1700-1850*.

New Haven and London: Yale UP, 2009.

(XII.81) Moss, Ann. *Renaissance Truth and the Latin Language Turn*. New York and Oxford:

Oxford UP, 2003.

(XII.82) Nicolson, Adam. *God’s Secretaries: The Making of the King James Bible*. New York:

HarperCollins, 2003.

(XII.83) Norton, David. *The King James Bible: A Short History from Tyndale to Today*.

Cambridge, UK: Cambridge UP, 2011.

(XII.84) O’Malley, John W. *Four Cultures of the West*. Cambridge, MA; and London: Belknap

P/Harvard UP, 2004.

(XII.85) O’Malley, John W., Gauvin Alexander Bailey, Steven J. Harris, and T. Frank Kennedy,

eds. *The Jesuits: Cultures, Sciences, and the Arts, 1540-1773*. Toronto; Buffalo;

London: U of Toronto P, 1999. For other works by and/or about Jesuits (including some by Ong), see Copleston (III.22); Crowe (I.40); Henle (IX.33); Lonergan (IX.45); Loyola (X.13, XII.65); P. Mack (XII.68); Nixon (II.11); O'Malley (III.67, XII.64); O'Malley, Bailey, Harris, and Kennedy (XII.86); O'Malley, Bailey, and Sale (XII.87); Ong (II.15; II.16, esp. 61-82; II.17; VIII.12; X.19; XII.90; XII.97); Phillips (IX.59); Tade (X.26); Teilhard de Chardin (II.20, X.28); Wimsatt (I.178).

(XII.86) ---. *The Jesuits II: Cultures, Sciences, and the Arts, 1540-1773*. Toronto; Buffalo; London: U of Toronto P, 2006.

(XII.87) O'Malley, John W., Gauvin A. Bailey, and Giovanni Sale, eds. *The Jesuits and the Arts, 1540-1773*. Philadelphia: Saint Joseph's UP, 2005.

(XII.88) Ong, Walter J. "Artis Logicae." *A Milton Encyclopedia: Ab-By*. Ed. William B. Hunter, Jr. Vol. 1. Lewisburg, Pennsylvania: Bucknell UP; and London: Associated U Presses, 1978. 90.

(XII.89) ---. *The Barbarian Within: And Other Fugitive Essays and Studies*. New York: Macmillan, 1962.

- (XII.90) ---. "Bird, Horse, and Chevalier in Hopkins' 'Windhover.'" *Hopkins Quarterly* 1 (1974): 61-75. Reprinted in Ong's *Faith and Contexts: Volume Three* (1995: 138-50).
- (XII.91) ---. "Commonplace Rhapsody: Ravisius Textor, Zwinger, and Shakespeare." *Classical Influences on European Culture, A.D. 1500-1700*. Ed. Robert R. Bolgar. Cambridge, UK: Cambridge UP, 1976. 91-126. Reprinted, slightly revised, as "Typographic Rhapsody: Ravisius Textor, Zwinger, and Shakespeare" in *An Ong Reader: Challenges for Further Inquiry* (XII.106: 429-63).
- (XII.92) ---. "English as English: The New Criticism and the Study of the Vernacular." *Cambridge Review* 85 (1964): 182-87.
- (XII.93) ---. "Evolution, Myth, and Poetic Vision." *Comparative Literature Studies* 3 (1966): 1-20. Reprinted in Ong's *In the Human Grain* (XII.99: 99-126). Ong discusses Hopkins' poetry extensively.
- (XII.94) ---. *Faith and Contexts*. 4 vols. Ed. Thomas J. Farrell and Paul A. Soukup. Atlanta: Scholars P, 1992a, 1992b, 1995, 1999.
- (XII.95) ---. "Historical Backgrounds of Elizabethan and Jacobean Punctuation Theory." *PMLA: Publications of the Modern Language Association* 59 (1944): 349-60. Reprinted in *An Ong Reader: Challenges for Further Inquiry* (XII.106: 185-97).

- (XII.96) ---. *Hopkins, the Self, and God*. Toronto, Canada; Buffalo, New York; London, UK: U of Toronto P, 1986 (paperback 1993).
- (XII.97) ---. "Humanism" [Renaissance Humanism]. *The New Catholic Encyclopedia*. Ed. William J. McDonald. Vol. 7. New York: McGraw-Hill, 1967. 215b-224b. Reprinted in Ong's *Faith and Contexts: Volume Four* (1999: 69-92). Ong sees both Ramist education and Jesuit education as part of the larger educational movement that is known to us as Renaissance humanism.
- (XII.98) ---. "'Idea' Titles in John Milton's Milieu." *Studies in Honor of DeWitt T. Starnes*. Ed. Thomas P. Harrison, Archibald A. Hill, Ernest Mossner, and James Sledd. Austin: U of Texas P, 1967. 227-39. Reprinted in Ong's *Faith and Contexts: Volume Three* (1995: 57-68).
- (XII.99) ---. *In the Human Grain: Further Explorations of Contemporary Culture*. New York: Macmillan, 1967.
- (XII.100) ---. *Interfaces of the Word: Studies in the Evolution of Consciousness and Culture*. Ithaca and London: Cornell UP, 1977.
- (XII.101) ---. Introduction [To Milton's *Logic*]. *Complete Prose Works of John Milton: 1666-1682*. Ed. Maurice Kelley. Vol. 8. New Haven and London: Yale UP, 1982. 139-

205. Reprinted as "Introduction to Milton's *Logic*" in Ong's *Faith and Contexts: Volume Four* (1999: 111-42).

(XII.102) ---. "Latin and the Social Fabric." *Yale Review* 50 (1960): 18-31. Reprinted in Ong's *The Barbarian Within: And Other Fugitive Essays and Studies* (XII.89: 206-19) and in Ong's *Faith and Contexts: Volume Three* (1995: 43-56).

(XII.103) ---. "Logic and the Epic Muse: Reflections on Noetic Structures in Milton's Milieu." *Achievements of the Left Hand: Essays on the Prose of John Milton*. Ed. Michael Lieb and John T. Shawcross. Amherst: U of Massachusetts P, 1974. 239-68.

(XII.104) ---. "Logic and Rhetoric." *A Milton Encyclopedia: Le-N*. Ed. William B. Hunter, Jr. Vol. 5. Lewisburg, Pennsylvania: Bucknell UP; and London: Associated U Presses, 1979. 30-36.

(XII.105) ---. "Milton's Logical Epic and Evolving Consciousness." *Symposium on John Milton*. Special issue of *Proceedings of the American Philosophical Society* 120.4 (1976): 295-305. Reprinted, slightly revised, as "From Epithet to Logic: Miltonic Epic and the Closure of Existence" in Ong's *Interfaces of the Word: Studies in the Evolution of Consciousness and Culture* (I.126: 189-212).

- (XII.106) ---. *An Ong Reader: Challenges for Further Inquiry*. Ed. Thomas J. Farrell and Paul A. Soukup. Cresskill, NJ: Hampton P, 2002. Reprints two accessible articles by Ong about the import of Ramus and Ramism (209-27 and 229-38).
- (XII.107) ---. *Ramus, Method, and the Decay of Dialogue: From the Art of Discourse to the Art of Reason*. Cambridge, MA: Harvard UP, 1958. A classic study of print culture. Reprinted with a new foreword by Adrian Johns by the U of Chicago P in 2004.
- (XII.108) ---. *Ramus and Talon Inventory*. Cambridge, MA: Harvard UP, 1958. Bibliographic listing and brief description of more than 750 volumes by the French logician and educational reformer Peter Ramus (1515-1572) and his followers and related works. With the financial assistance of two Guggenheim fellowships, Ong was able to live abroad for about four years, staying in Jesuit residences. He worked in more than 100 libraries in the British Isles and Continental Europe tracking down the more than 750 volumes (mostly in Latin) listed. Concerning the verbal art known as rhetoric, see Lawrence D. Green and James J. Murphy's *Renaissance Rhetoric Short-Title Catalogue 1460-1700* (XII.43). For studies of Ramus and Ramism, see Feingold, Freedman, and Rother (XII.31); Freedman (XII.36); Hotson (XII.53, XII.56); P. Mack (XII.68); Milton (XII.79); Sharratt (XII.127, XII.128, XII.129).
- (XII.109) ---. "Ramus, Peter." *A Milton Encyclopedia: Pr-Sl*. Ed. William B. Hunter, Jr. Vol. 7. Lewisburg, PA: Bucknell UP; and London: Associated U Presses, 1979. 91-92.

- (XII.110) ---. *Rhetoric, Romance, and Technology: Studies in the Interaction of Expression and Culture*. Ithaca and London: Cornell UP, 1971. Reprints two important studies by Ong about Ramus and Ramism (142-64 and 165-89).
- (XII.111) ---. "Technological Development and Writer-Subject-Reader Immediacies." *Oral and Written Communication: Historical Approaches*. Ed. Richard Leo Enos. Newbury Park, CA; London; New Delhi: Sage Publications, 1990. 206-15. Ong discusses Hopkins extensively. Reprinted in *An Ong Reader: Challenges for Further Inquiry* (XII.106: 497-504).
- (XII.112) ---. "The Vernacular Matrix of the New Criticism." *The Critical Matrix*. Ed. Paul R. Sullivan. Washington, DC: Georgetown UP, 1961: 3-35. Reprinted in Ong's *The Barbarian Within: And Other Fugitive Essays and Studies* (XII.89: 177-205).
- (XII.113) Pavur, Claude, trans. *The Ratio Studiorum: The Official Plan for Jesuit Education* [Ratio atque Institutio Studiorum Societatis Iesu]. St. Louis: Institute of Jesuit Sources, 2005. In his 1967 encyclopedia entry titled "Humanism" (XII.97), meaning Renaissance humanism, Ong sees the Jesuit educational movement as part of the larger educational movement of Renaissance humanism, just as he sees the Ramist educational movement as part of Renaissance humanism. Over 50 years of collaborative Jesuit effort went into producing this 1599 document, which was preceded by earlier versions in 1586 and 1591. Concerning Jesuit

higher education in the United States, see Kathleen A. Mahoney's *Catholic Higher Education in Protestant America: The Jesuits and Harvard in the Age of the University* (Baltimore and London: Johns Hopkins UP, 2003).

(XII.114) Perkinson, Henry J. *How Things Got Better: Speech, Writing, Printing, and Cultural Change*. Westport, CT; and London: Bergin & Garvey, 1995.

(XII.115) Pettegree, Andrew. *The Book in the Renaissance*. New Haven and London: Yale UP, 2010. Regarding works in Latin, see Ong's *Ramus and Talon Inventory* (XII.108) and Lawrence D. Green and James J. Murphy's *Renaissance Rhetoric Short-Title Catalogue 1460-1700*, 2nd ed. (XII.43).

(XII.116) Poovey, Mary. *A History of the Modern Fact: Problems of Knowledge in the Sciences of Wealth and Society*. Chicago and London: U of Chicago P, 1998.

(XII.117) Postman, Neil. *Amusing Ourselves to Death: Public Discourse in the Age of Show Business*. 2nd ed. New York: Penguin Books, 2006. Very accessible. Two fine chapters on the historical development of print culture, plus a cogent analysis of what Ong refers to as secondary orality today.

(XII.118) ---. *Technopoly: The Surrender of Culture to Technology*. New York: Alfred A. Knopf, 1992. Very accessible discussion of print culture.

- (XII.119) Raven, James. *The Business of Books: Booksellers and the English Book Trade*. New Haven and London: Yale UP, 2007.
- (XII.120) Rhodes, Neil and Jonathan Sawday, eds. *The Renaissance Computer: Knowledge Technology in the First Age of Print*. London and New York: Routledge/Taylor & Francis Group, 2000.
- (XII.121) Richard, Carl J. *The Founders and the Classics: Greek, Rome, and the American Enlightenment*. Cambridge, MA; and London: Harvard UP, 1994.
- (XII.122) Roy, Olivier. *Holy Ignorance: When Religion and Culture Part Ways*. Trans. Ros Schwartz. New York: Columbia UP, 2010. Also see Gauchet (XII.39); Gillespie (XII.40); Ong (II.14, esp. 104-25; II.17); Taylor (XII.134).
- (XII.123) Ryken, Leland. *The Legacy of the King James Bible: Celebrating 400 Years of the Most Influential English Translation*. Wheaton, IL: Crossway Books, 2011.
- (XII.124) Saliba, George. *Islamic Science and the Making of the European Renaissance*. Cambridge, MA; and London: Massachusetts Institute of Technology P, 2007.
- (XII.125) Schmidt, Leigh Eric. *Hearing Things: Religion, Illusion, and the American Enlightenment*. Cambridge, MA; and London: Harvard UP, 2000.

- (XII.126) Shalev, Eran. *Rome Reborn on Western Shores: Historical Imagination and the Creation of the American Republic*. Charlottesville: U of Virginia P, 2009.
- (XII.127) Sharratt, Peter. "The Present State of Studies of Ramus." *Studi francesi* 47-48 (1972): 201-13.
- (XII.128) ---. "Ramus 2000." *Rhetorica: A Journal of the History of Rhetoric* 18 (2000): 399-455.
- (XII.129) ---. "Recent Work on Peter Ramus (1970-1986)." *Rhetorica: A Journal of the History of Rhetoric* 5 (1987): 7-58.
- (XII.130) Sloane, Thomas O. *On the Contrary: The Protocol of Traditional Rhetoric*. Washington, DC: Catholic U of America P, 1997.
- (XII.131) Sota, Hernando de. *The Mystery of Capital: Why Capitalism Triumphs in the West and Fails Everywhere Else*. New York: Basic Books/Perseus Books Group, 2000.
- (XII.132) Stark, Rodney. *For the Glory of God: How Monotheism Led to Reformations, Science, Witch-Hunts, and the End of Slavery*. Princeton and Oxford: Princeton UP, 2003.
- (XII.133) ---. *The Victory of Reason: How Christianity Led to Freedom, Capitalism, and Western Success*. New York: Random House, 2005.

(XII.134) Taylor, Charles. *A Secular Age*. Cambridge, MA; and London: Belknap P/Harvard UP, 2007. Also see Gauchet (XII.39); Gillespie (XII.40); Ong (II.14, esp. 104-25; II.17); Roy (XII.122).

(XII.135) Tebeaux, Elizabeth. *The Emergence of a Tradition: Technical Writing in the English Renaissance, 1475-1640*. Amityville, New York: Baywood Publishing, 1996.

(XII.136) Tocqueville, Alexis de. *Democracy in America*. Trans. and Ed. Harvey C. Mansfield and Delba Winthrop. Chicago and London: U of Chicago P, 2000. A classic account of democracy in print culture in America.

(XII.137) Tyson, Gerald P. and Sylvia S. Wagonheim, eds. *Print and Culture in the Renaissance: Essays on the Advent of Printing in Europe*. Newark: U of Delaware P; and London: Associated U Presses, 1986.

(XII.138) Vincent, David. *The Rise of Mass Literacy: Reading and Writing in Modern Europe*. Cambridge, UK: Polity P with Blackwell Publishing, 2000.

(XII.139) Warsh, David. *Knowledge and the Wealth of Nations: A Story of Economic Discovery*. New York and London: W. W. Norton, 2006.

(XII.140) Weedon, Alexis, Jane Roberts, Pamela Robinson, Ian Gadd, Eleanor F. Shevlin, and Stephen Colclough, eds. *The History of the Book in the West: A Library of Critical Essays*. 5 vols. Aldershot, UK: Ashgate, 2010. Regarding works in Latin, see Ong's *Ramus and Talon Inventory* (XII.108) and Lawrence D. Green and James J. Murphy's *Renaissance Rhetoric Short-Title Catalogue 1460-1700*, 2nd ed. (XII.43). Studies of book history are emerging with greater frequency and greater coverage than ever before. Ong liked to say that we need both proximity (closeness) and distance to understand something. The recent growth of studies of book history shows our newly emerging distance from print culture, the cultural matrix out of which printed books emerged after the emergence of the Gutenberg printing press in the 1450s. Because the recent growth of studies of book history shows our cultural the distance from the print culture that emerged from the Gutenberg printing press, this cultural distance can also double as evidence that we in Western culture today are being culturally conditioned by a new cultural matrix, which Ong refers to as secondary oral culture. But for Ong, secondary orality (i.e., the orality associated with communication media that accentuate sound such as sound amplification systems, telephones, radio, movies and videos with sound tracks, television, audiotapes) is not primary orality. If Marshall McLuhan's use of the term "retribalization" in *The Gutenberg Galaxy* (XII.75) is understood to mean a return to what Ong refers to as primary orality, then Ong's understanding of secondary orality appears to be decidedly different from McLuhan's understanding of what he styles electric orality. For McLuhan, electric orality is by definition tribal (a term that McLuhan uses but does not

carefully define and explain). But for Ong, secondary orality by definition is not primary orality, which means that our contemporary cultural conditioning in our secondary oral culture is not likely to lead to anything seriously approximating retribalization. Nevertheless, our contemporary cultural conditioning in our secondary oral culture may lead to greater psychological and cultural distance from the print culture that emerged after the emergence of the Gutenberg printing press in the 1450s. But Ong also hoped that our cultural conditioning in our secondary oral culture would enable us to deepen our understanding of primary oral cultures, so that we in Western culture today might be able to “we” and “us” to people in primary oral cultures and residual forms of primary oral cultures, and to their poetry and the kinds of experiences expressed in their poetry. In this way, Ong was hopeful that our secondary orality in Western culture today would be deeply humanizing for us to experience, or at least potentially deeply humanizing for us to experience. Indeed, Ong saw his own work in cultural history and cultural theory as humanizing.

(XII.141) Whitehead, Alfred North. *Science and the Modern World: Lowell Lectures, 1925*. New York: Free P, 1925. A classic.

(XII.142) Wilshire, Bruce. *The Primal Roots of American Philosophy: Pragmatism, Phenomenology, and Native American Thought*. University Park: Pennsylvania State UP, 2000.

- (XII.143) Wills, Garry. *Head and Heart: American Christianities*. New York: Penguin P, 2007.
- (XII.144) Winterer, Caroline. *The Culture of Classicism: Ancient Greece and Rome in American Intellectual Life, 1780-1910*. Baltimore: Johns Hopkins UP, 2002.
- (XII.145) ---. *The Mirror of Antiquity: American Women and the Classical Tradition, 1750-1900*. Ithaca: Cornell UP, 2007.
- (XII.146) Yeo, Richard. *Encyclopaedic Visions: Scientific Dictionaries and Enlightenment Culture*. Cambridge, UK: Cambridge UP, 2001.
- (XII.147) Ziff, Larzer. *Writing in the New Nation: Prose, Print, and Politics in the Early United States*. New Haven and London: Yale UP, 1991.
- (XII.148) Zinn, Howard. *A People's History of the United States: 1492 – Present*. New York: Harper & Row, 1980.