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Rhetoric and Philosophy in Conflict: An Historical Survey (review)

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To be fair to Fogelin, there is *something* to be said for his approach, despite all the foregoing. Were it not for the brilliant insights Wittgenstein brought to the questions that perplexed Russell, there would be no interest in determining Wittgenstein's authentic thinking upon any matter, for he never would have become the towering figure that he did in twentieth-century philosophy. To provide us with a contemporary perspective on the problems with which Wittgenstein was taken to have been centrally concerned is certainly an important undertaking. Far too many people are prepared to accept (and others to reject) a position simply because Wittgenstein held it. Neither of these views has the slightest merit. The tone of Fogelin's book suggests that he has written, at least in part, as a corrective to a mystique that surrounds Wittgenstein and his works. In as much as this is true, we need reminders that there are remarkably weak arguments juxtaposed with brilliant insights in Wittgenstein's works. Any work that furthers intelligent discussion in philosophy has to be a welcome addition to the literature. There are at least some indications that Fogelin's *Wittgenstein* may serve that purpose despite its shortcomings.

I cannot omit remarking on the format of the book, which is the responsibility of the publisher rather than the author. Routledge & Kegan Paul have done Fogelin a disservice by printing his book reprographically and with minuscule margins. Aside from being remarkably ugly, this makes the book extremely difficult to read. Fogelin's book is very closely argued and by no means easy to follow in itself. The unjustified lines of the typescript almost guarantee a headache to the reader. And \$11.75 seems rather a lot to pay for a headache. The book contains a few very minor misprints, but these are nothing compared to the inconvenience the method of printing puts the reader through. This is not the case with the other two volumes I have seen from this series. I hope that it does not indicate a policy at Routledge.

Finally, Fogelin prefaces his book with a motto from Epictetus, which I assume is supposed to tell us something about at least some of Wittgenstein's enthusiastic followers: "When a man is proud because he can understand and explain the writings of Chrysippus, say to yourself, if Chrysippus had not written obscurely, this man would have nothing to be proud of." Hamann said something similar about Kant enthusiasts in his day, and I tend to say the same to those of my friends today who are Heidegger enthusiasts. However, there is a law of governing the appeal to adage, which might be formulated in something like the following manner: every adage has an equal and opposite adage. With all due respect to Professor Fogelin's philosophical acumen and without any sense of malice, I take mine from one of Wittgenstein's favorite writers, Georg Christoph Lichtenberg: "A book is a mirror: if an ass peers into it, you can't expect an apostle to look out. We have no words to speak of wisdom to the stupid. He who understands the wise is himself wise."

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Samuel IJsseling. *Rhetoric and Philosophy in Conflict: An Historical Survey*. The Hague: Martinus Nijhoff, 1976. Pp. 142. Gld. 35.00.

Werner Jaeger pointed out nearly forty years ago that in the development and expression of the ideals of Greek culture the histories of philosophy and rhetoric are closely intertwined, and he went so far as to suggest that philosophy "actually grew out of a conflict with the sophistic type of education."¹ The intimate relationship between the thought of the Sophists and that of Socrates and Plato is universally recognized, and Socrates' comment (*Phdr* 278e) that "there is some philosophy" in Isocrates' thought has been interpreted either as praise or as irony by various commentators. Aristotle's *Rhetoric* has been discussed by classical scholars and historians of

¹ *Paideia*, vol. I, bk. 2, chap. 3, n. 35.

rhetoric, and the connection between him and Isocrates, who claims to be doing "philosophy," is interesting if less well known. Despite the facts that Cicero is a watershed figure in Hellenistic and Roman thought and that he claims to conjoin rhetoric and philosophy, he is today generally considered an imitator and second-rate thinker if he is considered at all. Nevertheless, there is still no history of the relationship between the two disciplines either in the Greek world or in Western culture generally. There are, of course, the comments of Jaeger, the similarly oriented study by Arnim,² and a few others, but no integrated history. Thus Professor IJsseling's historical survey is to be welcomed into English.

Originally published in Dutch under the title *Retoriek en Filosofie*, it tells, with remarkable sensibility to historical nuance, the story of philosophy's ambivalent or contradictory relation to rhetoric. The conflict begins with Plato and the Sophists (chap. 2), and IJsseling follows its course through Isocrates (3), Greek and Roman rhetoric (4, 5), early Christianity (6), the medieval liberal arts (7), Renaissance humanism (8), Bacon, Descartes (9), Pascal (10), Kant and the Enlightenment (12), Marx, Nietzsche, and Freud (13). But the book is at the same time a philosophical study of this conflict; not only has it in general "determined the content and form of philosophy as such" (p. 5), its first occurrence in ancient Greece "determined the whole of European thought and Western culture" (p. 7). And IJsseling uses each figure and period to suggest problems that the present "rehabilitation of rhetoric" (chap. 1) as well as the whole history of the conflict illuminates: for example, the varieties of forms of argumentation and of types of philosophical texts (books, articles, lectures, diaries, novels, plays, and poems), the role of metaphor in philosophy (chap. 15), and what happens when someone (person or text) speaks (chap. 16).

As a philosophical study, Professor IJsseling's book will be criticized by those who do not share its Heideggerian assumptions, program, or language, and by those who do not share its perception of the reality or importance of the renaissance of rhetoric in the twentieth century. The book may be faulted for a few infelicities in translation, for sometimes taking Heidegger's philosophical views as historical facts, and most importantly for its failure to provide a reasonably thorough and organized bibliography of the subject for the interested reader. But as a historical survey it is certainly worthy of attention by philosophers of all persuasions, and especially by those interested in the history of philosophy, for its broad and synthetic vision and for the clarity and suggestiveness of the expository chapters.

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Peter K. Machamer and Robert G. Turnbull, eds. *Motion and Time, Space and Matter: Interrelations in the History of Philosophy and Science*. Columbus: Ohio State University Press, 1976. Pp. vi + 559. \$22.50.

The interrelations between the history of philosophy and the history of science can be exhibited in various ways. Historiographically, a judicious mutual exchange of methods can lead to an improved historical understanding. For example, the exportation of textual analysis from the history of philosophy to the history of science by Koyré produced something of a revolution in the latter discipline. On the other hand, the importation into the history of philosophy of the science-historian's concern with the context of discovery, as distinct from the context of justification, could lead to a veritable revolution insofar as it would lead to the testing, if not refutation, of a fundamental presupposition of almost all history of philosophy books, namely, that philosophi-

² *Leben und Werke des Dion von Prusa*, chap. 1.