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Kant, Goethe, Schiller and other eighteenth-century German intellectuals loom large in the history of the humanities—both in terms of their individual achievements and their collective embodiment of the values that inform modern humanistic inquiry. Taking full account of the manifold challenges that the humanities face today, this volume recasts the question of their viability by tracing their long-disputed premises in German literature and philosophy. Through insightful analyses of key texts, Alexander Mathäs mounts a broad defense of the humanistic tradition, emphasizing its pursuit of a universal ethics and ability to render human experiences comprehensible through literary imagination.

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By going back to the Italian humanist tradition and aspects of earlier Greek and Latin thought, Ernesto Grassi develops a conception of rhetoric as the basis of philosophy. Grassi explores the sense in which the first principles of rational thought come from the metaphorical power of the word. He finds the basis for his conception in the last great thinker of the Italian humanist tradition, Giambattista Vico (1668-1744). He concentrates on Vico's understanding of imagination and the sense of human ingenuity contained in metaphor. For Grassi, rhetorical activity is the essence and inner life of thought when connected to the metaphorical power of the word. Originally published in

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English in 1980, *Rhetoric as Philosophy* has been out of print for some time. In his foreword to this reprint edition, Burke scholar Timothy W. Crusius laments the lack of concentrated attention to Grassi because "what he had to say about rhetoric is at least as significant as, for example, what Kenneth Burke taught us".

"*The Battle of the Classics* criticizes contemporary apologetics for the humanities and presents a historically informed case for a decidedly different approach to rescuing the humanistic disciplines in American higher education. It uses the so-called Battle of the Classics of the late nineteenth and early twentieth centuries as a springboard for crafting a novel foundation for the humanistic tradition. The book argues that current defences of the humanities rely on the humanistic disciplines as inculcators of certain poorly defined skills such as "critical thinking." It finds fault with this conventional approach, arguing that humanists cannot hope to save their disciplines without arguing in favour of particular humanities content. As the lacklustre defences of the classical humanities in the late nineteenth century help prove, instrumental apologetics are bound to fail. All the same, the book shows that proponents of the Great Books favour a curriculum that is too intellectually narrow for the twenty-first century. *The Battle of the Classics* thus lays out a substance-based approach to undergraduate education that will revive the humanities while steering clear of overreliance on the Western canon. The book envisions a global humanities based on the examination of masterworks from manifold cultures as the heart of an intellectually and morally sound education"--

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