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.3) Beinhocker, Eric D. The Origin of Wealth: Evolution, Complexity, and the Radical Remaking of Economic. Boston: Harvard Business School P, 2006. Topics: Economic History; Evolutionary Theory. Also see Acemoglu and Robinson (III.1a); Appleby (III.4); de Sota (XII.25); Diamond (III.38b); R. H. Frank (III.60a); R. H. Frank and Cook (III.60b); Freeland (III.71a); B. Friedman (XII.48); Hacker and Pierson (XII.63); Krugman (XII.82; XII.83); Landes (III.111b); Marmot (III.117b); Mokyr (XII.103); Warsh (XII.165); Wilkinson and Pickett (III.171a).


2003. Topics: American Studies; Cultural Studies. Also see Ballew (II.1); Eliade (II.6); Farrell (I.62a); Lee (II.11); Ong (I.143); D. M. Smith (I.168). Donald L. Fixico is himself Native American.

(II.9) Friedman, Richard Elliott. *The Hidden Book in the Bible*. San Francisco: HarperSanFrancisco, 1998. Topic: Biblical Studies. 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.14) ---. *Frontiers in American Catholicism: Essays on Ideology and Culture*. New York: Macmillan, 1957. Topics: American Studies; Cultural Studies. Concerning cyclic thought, see 54, 83, 112; concerning Pierre Teilhard de Chardin’s thought, see 1, 37, 92. But concerning Ong’s view about possibly giving certain aspects of secular culture sacred meaning (i.e., sacramental meaning), also see Cox (XII.22b); Farrell (X.17); Ong (II.17).
(II.15) ---. *Hopkins, the Self, and God*. Toronto; Buffalo; London: U of Toronto P, 1986. Also listed as Ong (X.40; XII.121). Topics: Literary Studies; Jesuit Spirituality; Cultural Studies; Evolutionary Theory. Ong’s 1981 Alexander Lectures at the University of Toronto. Also see Nixon (II.12); Ong (II.16: 99-126; VIII.12; XII.118); Phillips (IX.63); Wimsatt (I.198).

(II.16) ---. *In the Human Grain: Further Explorations of Contemporary Culture*. New York: Macmillan, 1967. Also listed as Ong (XII.124). Topics: Cultural Studies; Evolutionary Theory; History of Technology. See the index for “cyclicism,” Charles Darwin, evolution, history, Pierre Teilhard de Chardin, time. Concerning Hopkins, see 99-126. Also see Ong (II.15; VII.12; XII.118); Phillips (IX.63); Wimsatt (I.198).

(II.17) ---. “The Mechanical Bride: Christen the Folklore of Industrial Man.” *Social Order* (Saint Louis University) 2 (1952): 79-85. Topics: Cultural Studies; Evolutionary Theory. This review essay is the first article in which Ong discusses the thought of the French paleontologist and religious thinker Pierre Teilhard de Chardin, S.J.


