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*The Rhetoric of Education:
Kenneth Winston Starr and Cicero*

Abstract

In the *Pro Archia*, and in his rhetorical dialogues, Cicero reveals ability to blend form with content, to describe best practices while offering himself as an *exemplum*. Whether we agree with Cicero's message or not, we can remain confident that he believes in it, for he is embodying his message even as he delivers it. This paper will argue that there are in fact many ways in which Kenneth Winston Starr – federal judge, solicitor general for George H.W. Bush, independent counsel who investigated then President Bill Clinton, and currently Baylor University's president and chancellor – sounds like Cicero, particularly when it comes to articulating the bases for and the value of liberal education. Like Cicero, Starr associates education with tradition, civic duty and the goal of liberty. And, like Cicero, he reveals that he believes the words he speaks about education, as he embodies and exemplifies them in his very delivery, and indeed in his actions.

Un caratteristica riconoscibile di Cicerone, tanto in discorsi come la *Pro Archia* quanto nei suoi dialoghi retorici, è la capacità di fondere forma espressiva e contenuto, di descrivere buone pratiche proponendo se stesso come *exemplum*. Anche se non si è d'accordo con quanto egli afferma, non si può non prestare fede al suo sforzo di "incarnare" il messaggio attraverso la forma e la modalità espressiva. In questo articolo si proverà a dimostrare che, in molti modi, i discorsi pubblici di Kenneth Winston Starr – giudice federale, vice procuratore generale per George H.W. Bush, procuratore indipendente che mise sotto indagine il Presidente Clinton, e ora rettore della Baylor University – "suonano" come quelli di Cicerone, in particolare quando si tratta di discutere e articolare i fondamenti dell'educazione liberale. Come Cicerone, Starr mette in collegamento educazione e tradizione, dovere civico e libertà. Come Cicerone, egli professa di prestare fede alle parole che utilizza per parlare di istruzione, cercando di istituire una piena coerenza tra quanto asserisce nei discorsi, la loro forma espressiva e performativa, e le sue concrete azioni.

In the *exordium* of his defense for Archias, who was among Cicero's first mentors and teachers in Rome, Cicero begs for his audience's indulgence for what he calls his «new and unusual kind of speech» (*novo quodam et inusitato genere dicendi*, 3). In his speech, Cicero seeks to reconstruct Archias' identity and worth as a citizen in the minds of the jury, as the records that would have demonstrated Archias to be a Roman citizen had been lost in a fire. Although, he states, those records, were they available, would bear Archias' name, Cicero actually spends the vast majority of the speech on the secondary argument, namely that even if Archias were not a citizen, he deserves to be one. Central to Cicero's case is his assertion that Archias has value to the state because of his ability to immortalize the glory of Rome through literature.

In this way, Cicero's speech is fairly unique among his other orations, for it offers a discourse on the humanities within a forensic context, albeit in many ways the defense he proffers might be better described as the typical effort of an orator who often found a

unique approach to whatever case he was involved with. Still, the speech's widely celebrated "unique" feature is its signal *encomium* of poetry¹.

This encomium, more than any other feature of the speech, has drawn readers back to the *Pro Archia* for millennia. But while it may be Cicero's only *epideixis* on poetry within a legal setting, the panegyric should by no means be understood as external to his basic forensic argument nor as a divergence from the kind of feelings Cicero generally espouses on literature and study².

Within his oratorical work, it is also "unique" that Cicero deploys in the *Pro Archia* a highly-figured rhetorical style, which reflects and imitates the very poetry he lauds³. Yet, though it is unique to his speechcraft, beyond the genre of oratory, Cicero does something similar in his rhetorical dialogues *De Oratore* and *Brutus*, wherein he describes the best orators and their oratory while simultaneously demonstrating his own command of rhetoric and his place within the oratorical tradition of Rome⁴. This ability to blend form with content, to describe best practices while offering himself as an *exemplum* of them is one of the chief factors that makes Cicero so compelling and worthy of attention. On the one hand, as in the *Pro Archia*, it demonstrates Cicero's artistry, while on the other it reflects a certain integrity to his method. Whether we agree with Cicero's message or not, we can remain confident that he believes in it, for he is embodying his message even as he delivers it.

This merger of message and example is also a hallmark of the contemporary oratory of Kenneth Winston Starr. This paper will argue that there are in fact many ways in which Kenneth Winston Starr – federal judge, solicitor general for George H.W. Bush, independent counsel who investigated then President Bill Clinton, and currently Baylor University's president and chancellor – sounds like Cicero, particularly when it comes to articulating the bases for and the value of liberal education. Like Cicero, Starr associates education with tradition, civic duty and the goal of liberty. And, like Cicero, he reveals that he believes the words he speaks about education, as he embodies and exemplifies them in his very delivery, and indeed in his actions.

In his expression of his personal overarching worldview, Starr ever acknowledges that the founding fathers of the United States established lasting principles upon which we must draw. Rather than chasing trends, Starr avers foundational values, aligning them

¹ HANCHEY (2012) comments on how many of the unique features of the *Pro Archia*, including the encomium, are mirrored by Cicero's other citizenship speech, the *Pro Balbo*.

² Petrarch, who discovered and copied a manuscript of the *Pro Archia* in 1333, stands at the front of a long line of scholars and laypersons alike whom, in this particular oration, Cicero has inspired and will continue to inspire to the study of humanities.

³ For a full discussion of Cicero's style in the speech, see GOTOFF (1979). For the use of a poetic style as a reflection of the poetry and humanities that the speech celebrates, see DUGAN (2005, 21-42), BERRY (2006) and NESHOLM (2010).

⁴ *De Orat.* 1, 70 even compares the skills of the poet and the orator. Cicero comments meta-rhetorically on his dialogue style at 3, 80, where he celebrates the ability to speak on multiple sides of an issue in the midst of his literary dialogue. For Cicero's rhetorically skillful method of implying that he is himself the culmination of his narrative history in *Brutus*, see DUGAN (2005, 189-232). On Cicero's strategies generally in *Brutus*, see the introduction to Marchese's commentary (2011).

whenever possible with modern practice. His commitment to that *mos maiorum* (“the ways of the ancestors”) is obvious from many of his speeches in which he takes on the issue of higher education, and in particular, from the opening words of a speech delivered at the Pope Center in North Carolina in the fall of 2013. Starr begins his remarks by quoting the Northwest Ordinance of the Continental Congress, which states:

Religion, morality and knowledge being necessary to good government and the happiness of mankind, schools and the means of education shall forever be encouraged.

From this starting point he proceeds to lay out the history of higher education within the United States, how it has evolved from a gift of books by John Harvard to a small college in Massachusetts, through the attentions and efforts of great American leaders such as Washington, Franklin, Jefferson, and Lincoln, all the way to its current state⁵.

As Starr describes it in his speech, education and the mission of a free state are fundamentally intertwined. Education, Starr asserts, should promote freedom, secure the blessings of liberty, and promote culture and freedom not only in America but around the world. For Ken Starr, liberty is at the core of good government and at the core of the American experience⁶.

We can trace a similar line of thought in the philosophical works of Cicero. Starting with *De Oratore*, written in a time when the Roman republic was in a state of flux under the leadership of the unofficial triumvirate of Caesar, Pompey, and Crassus, Cicero highlights the value of education to the state:

Quam ob rem pergite, ut facitis, adulescentes, atque in id studium, in quo estis, incumbite, ut et vobis honori et amicis utilitati et rei publicae emolumento esse possitis.

Therefore, young men, carry on, just as you are doing and stay steady in those studies in which you are involved, so that you may bring honor to yourselves, aid to your friends, and benefit to your republic.

A few years later, when Caesar’s power base had been secured, Cicero continued to insist on the value of rhetorical and philosophical education for the good man. Though the very existence of a program of philosophical dialogues is proof enough, he explicitly claims in *Acad.* 2, 6 that «The study of philosophy is most worthy of the best and most distinguished person» ([philosophiae] tractatio optimo atque amplissimo quoque dignissima est).

As he proceeds to explain, his own study of philosophy is his best effort to continue to contribute to his republic in the face of one he views as a tyrant⁷. Like the students of *De Oratore*, Cicero’s education equips him to be of value to the state in all circumstances.

⁵ K.W. Starr in his speech at the J.W. Pope Center in Cary, North Carolina, October 9, 2013.

⁶ K.W. Starr in his speech at the J.W. Pope Center in Cary, North Carolina, October 9, 2013.

⁷ On Cicero’s use of philosophy as a form of political service, see DOUGLAS (1965).

Even after Caesar's death Cicero makes the same claim. In the preface to *De Divinatione* 2, written in 44 shortly after the fateful Ides of March, Cicero again explains his turn to philosophy. As he said in the *Academica*, he sought to use his education to be of value to the republic, and in the face of tyranny, his philosophical studies offered him the best avenue (*Div.* 2, 7). He ultimately sums up his perspective in *De Officiis*. Thus does he write:

Sed iis, qui vi oppressos imperio coercent, sit sane adhibenda saevitia, ut eris in famulos, si aliter teneri non possunt; qui vero in libera civitate ita se instruunt, ut metuantur, iis nihil potest esse dementius. Quamvis enim sint demersae leges alicuius opibus, quamvis timefacta libertas, emergent tamen haec aliquando aut iudiciis tacitis aut occultis de honore suffragiis. Acriores autem morsus sunt intermissae libertatis quam retentae. (*De Officiis* 2, 24)

But for those who in their sway keep people in check by force, hardly would their severity have to be held back, as, for example, masters toward slaves, if in no other way they could be kept under control. But those who in a free state so set themselves up to be feared, there is, for them, nothing madder. For however much the laws should be overwhelmed by the power and wealth of anyone, however much liberty be made to cower, nevertheless, eventually these laws emerge either through unvoiced judgment or through secret votes about (someone's) office. Liberty suppressed takes a keener bite than liberty retained⁸.

In this document, which purports to be instructions for good citizenship addressed to his son but is, of course, also intended for a wider audience, Cicero lays out the proper and best way to perform one's duty toward one's country. That duty entails the preservation of liberty even in the face of danger – a lofty proposition, and one which Cicero sought to embody in his response to Caesar. In the passage cited here, Cicero expounds upon how humankind's natural desire for and even need of liberty is, ultimately, not able to be held in check forever. That prerequisite must, in the end, prevail, regardless of what anyone might seek to do to suppress it. The republican impulse, Cicero is clear, restores liberty, even when coercive force is applied, even when those in power seek to stifle it. In the end, like that of a dog too long restrained, liberty's bite is surprisingly keen. From his first philosophical work (*De Orat.*) to his last (*Off.*), Cicero emphasizes the role of education in equipping the citizen to serve his state and preparing him to ensure its liberty⁹.

In his speech delivered at the John William Pope Center in 2013, Judge Starr notes that the conjunction of liberty with education is a part of the "American DNA" to such a degree that even when there was blood being spilled on the battle fields of Civil War, President Lincoln saw his way to sign the land grant act¹⁰. As it had been amidst the chaos of the civil wars in Cicero's late republican Rome, amidst America's civil conflict phi-

⁸ All translations are our own.

⁹ Robert Hariman (1995, 96) summarizes what he identifies as Cicero's republican style like this: «The achievement of good government at any time requires active participation by individuals successfully striving to overcome their private interests through common deliberation, and the stability of the republic through time depends on its ability to cultivate individuals possessing this virtuous character».

¹⁰ K.W. Starr in his speech at the J.W. Pope Center in Cary, North Carolina, October 9, 2013.

losophy and more especially the education that produces and frames philosophical questions remained a priority as a repository of hope for liberty. Nearly eighty such colleges thus owe their founding to the generosity of the American people in a troubled time. And the education that they provide, Starr notes, paves the way not simply for employment opportunities but also for a richer culture in which liberty can grow.

Though Starr's vision for higher education is broad – he believes a strong business school is as vital to a comprehensive university as is political science, or French, or sociology – he never loses sight at what is at the core of it all. Time and again Starr refers to the classic texts that contain the thoughts of the ancients, whether philosophers, poets, or playwrights, in whose surviving works Starr recognizes true wisdom lies¹¹. Beyond literary references, Starr has called attention to historical figures, such as Pericles and Cicero, as well, calling for those inspired by classical learning and classic models of public service to step forward with a view to leadership positions on a global stage¹².

Yet Starr does not limit his praise of tried and trusted ideas to antiquity, but also looks to the writings of the founding fathers of the United States, who themselves turned to those same ancient models to conduct the great experiment that would produce the foundational democracy of a new republic. That republic would blend Greek and Roman ideas with Judeo-Christian values to form a nexus of plurality that has been able to stand up under the most complex challenges. He begins his speech in North Carolina with what amounts to a concise history lesson, tracing higher education's development in the United States within a fact-filled but easily-accessible narrative.

When Starr adduces examples from the past like these, which he does frequently, he accomplishes two things. In the first place he brings the force of the past to bear upon his argument, appealing to the *mos maiorum* to demonstrate that certain ideas, such as higher education, have an inherent and enduring value¹³. But, secondly, he puts his own education on display. Starr, noteworthy in the public square for his legal mind, demonstrates to his audience a wide-ranging knowledge of the past that points to his own broad, humanities education. Such a display argues against the narrowness which itself has become a characteristic and object of critique in segments of higher education. Cicero's Crassus revolutionarily claims in *De Oratore* that the effective public speaker needs to have studied philosophy, law, and politics just as much as he has studied rhetoric¹⁴. Starr confirms this opinion in his practice. In Starr's example there is an implicit rebuttal both of the speaker who places little value on broad education and of the specialist whose knowledge cannot be rendered useful to the public¹⁵. Instead, by his own actions as a

¹¹ K.W. Starr in his speech at the J.W. Pope Center, NC, October 9, 2013.

¹² K.W. Starr in a speech delivered at the President's Club in McLane Stadium, at Baylor University, Waco, Texas on the occasion of a recognition luncheon for the Tommye Lou Davis Endowed Scholarship, April 30, 2015.

¹³ The use of exempla is of course a hallmark of Roman oratory in general, and of Cicero's oratory in particular. See especially VAN DER BLOM (2010). See also FOX (2007, 149-76) on Cicero's use of the past.

¹⁴ Cicero, through Crassus, touches on this main theme of *De Orat. passim. E.g.*, 1, 48-73, esp., 59 and 68; 3, 74-6.

¹⁵ For Cicero's own resistance to specialized, theoretical learning that is not put into action in service to the

speaker, he shows the value of subjects that train students not for mere cleverness but rather for making sound ethical judgments and correct choices, as the books and ideas that preserve these selfsame subjects point toward lasting truths.

For Cicero, too, these truths springing from liberal studies are not intellectual exercises but calls to action. It is not insignificant that Cicero, in the *Pro Archia*, wherein he uses his own poetry both to praise poetry and demonstrate its influence on his life, specifically connects education with action:

(14) Nam nisi multorum praeceptis multisque litteris mihi ab adulescentia suavissem nihil esse in vita magno opere expetendum nisi laudem atque honestatem, in ea autem persequenda omnis cruciatus corporis, omnia pericula mortis atque exsili parvi esse ducenda, numquam me pro salute vestra in tot ac tantas dimicationes atque in hos profligatorum hominum cotidianos impetus obiecissem. Sed pleni omnes sunt libri, plenae sapientium voces, plena exemplorum vetustas; quae iacerent in tenebris omnia, nisi litterarum lumen accederet. Quam multas nobis imagines non solum ad intuendum verum etiam ad imitandum fortissimorum virorum expressas scriptores et Graeci et Latini reliquerunt! (*Pro Archia* 14)

For had I not, from my youth, persuaded myself through the teachings of many [writers] and through a great deal of literature, that there is truly nothing in life worthy to be sought out except praise and probity, and that in the pursuit of them every torture of the body, all danger, even those worthy of death and exile, should be regarded as but slight, I should never, even for your safety, have put myself in the way of so many and such great clashes, and these daily onslaughts of profligate men. But all the books are stuffed with such examples, as are all the sayings of wise men, and so is in fact all of antiquity; these things, all of them, would lie in the shadows, unless the light of literature should rise upon us. How many impressions of the bravest men, carefully wrought, have both the Greek and Latin writers left for us, not merely to look upon, but also for us to imitate.

As Starr notes in his 2013 address, such understanding and its concomitant action are produced by the extension of the learning of the academic community to the wider public. This kind of extension of the academic enterprise promotes a culture of liberty, which is foundational. That foundation, based on principles derived in part from the Constitution of the United States, is not meant merely to provide arguments for keeping the nation secure but also, like a great symphony, to vouchsafe the blessings of liberty as they are enjoyed and promoted in a free society. Taking a cue from the academic freedom that the scholarly community rightly holds in high regard, American society should, as do all free societies, Starr asserts, promote liberty at home and foster its growth around the world. To do so we must not only assure the persistence of academic discussion and the practice of freedom of expression in universities but also we must encourage practical engagement in the marketplace, which is a breeding ground for innovation. In a kind of feedback loop, as Starr describes it in his speech at the Pope Center, a vigorous and free marketplace creates prosperity even as it itself promotes and benefits from a culture of liberty.

state, see *De Orat.* 3, 86-90.

Thus does Starr again echo Cicero, who consistently emphasized the importance of engagement in public life. His fundamental belief in such engagement led to one of his consistent complaints against Epicureanism, which discouraged its practitioners from political involvement. It was in part this belief that drove him, even in the midst of his enforced *otium*, to write theoretical dialogues as a means for public involvement¹⁶. Ultimately it led him to rediscover his public voice, which had been temporarily stifled. After the death of Caesar, no longer was Cicero effecting public policy as a speaker. Rather, he took on the role of a “witness” to deeper principles, for which role he employed his oratorical skill to testify to such values as they pertained to the essential nature of the republic, even when all other avenues of engagement were shut off¹⁷. In each of these stages he made pleas for civic commitment as part of his own, personal practice of political engagement. As Robert Hariman describes it, Cicero’s theory of republicanism «can be understood as a philosophy or constitutional doctrine or any other configuration of political principles, but with the proviso that it also is a rhetorical repertoire for activating those ideas in performance»¹⁸. In both his *Pro Archia* and theoretical works, Cicero, much like Starr, not only delivers his message, but performs it, as an example of the action which his words describe.

Though neither Starr nor Cicero believes that a free person must have a liberal education, they both aver that many can benefit from such instruction. Even those who do not have or avail themselves of the opportunity of it can profit generally from the education of others, as different pockets of society benefit other pockets. So it is that the teacher or sculptor or lawyer gains advantages from the work of the street sweeper or cobbler or cook.

Yet despite its rich bounty (“rich” philosophically speaking, as neither Starr nor Cicero ever touts education as job training *per se*), both Starr and Cicero would admit that liberal learning is not offer a guarantee of decisive and bold leadership and action. Cicero puts it this way:

Quaeret quispiam: ‘quid? illi ipsi summi viri quorum virtutes litteris proditae sunt istane doctrina quam tu effers laudibus eruditi fuerunt?’ Difficile est hoc de omnibus confirmare, sed tamen est certum quid respondeam. Ego multos homines excellenti animo ac virtute fuisse sine doctrina, et naturae ipsius habitu prope divino per se ipsos et moderatos et gravis exstitisse fateor; etiam illud adiungo, saepius ad laudem atque virtutem naturam sine doctrina quam sine natura valuisse doctrinam. Atque idem ego hoc contendo, cum ad naturam eximiam et inlustrem accesserit ratio quaedam conformatioque doctrinae, tum illud nescio quid praeclarum ac singulare solere exsistere. (*Pro Archia* 15)

¹⁶ Cicero criticizes the Epicureans in several places for their lack of political involvement (e.g., *Rep.* 1, 9-11). For an Epicurean perspective on the issue as represented by Philodemus, see FISH (2011) and ARMSTRONG (2011). On Cicero’s enforced *otium* and desire to be of some value, see *Div.* 2, 6. For explanations of the nature of this *otium* and how Cicero copes with it, see STROUP (2010, 37-62); BARAZ (2012, 13-21).

¹⁷ On the evolution of eloquence in the late republic, Cicero’s rediscovery of his voice, and his role as a witness, see MARCHESI (2014).

¹⁸ HARIMAN (1996, 98).

Someone will ask, “What? Were those selfsame outstanding men, whose virtues have been portrayed in books, accomplished in all that teaching that you are proffering with praises?” It is difficult to confirm this about all; yet nevertheless it is clear to me what I should respond: I, confess there have been many men with excellent mind and virtue, even without teaching, that have themselves emerged to be both moderate and serious, from the nearly divine training and practice of nature herself. I would add this, too, that nature, without didactic instruction, more often has the capacity to lead men to praise and virtue than good teaching without [the person having] natural propensity. And I myself contend this, that when a certain system and compatibility with sound teaching join forces with a certain superb and admirable natural disposition, then from that combination it is quite customary for there to arise an extraordinary famous and singular something [for the person’s character].

Cicero here and elsewhere emphasizes the need for a combination of a good nature and a good education. Thus it takes more than merely education for a young woman to become a strong contributor to her community, for there are always some who, however educated they may be, can also be self-serving and have not a care about the commonweal or the world at large. Indeed, it may seem that there are many who are of this ilk. Yet, Cicero argues, there are others who, naturally disposed toward doing good, will take advantage of their education both in the reception of it – in modern terms, treasuring their college years and recognizing in them the opportunity to lay a foundation for life-long learning that will, in fact, be a point of departure – and the practice of it, *i.e.* putting into concrete action the outworking of the lofty ideals and good ideas of those who came before. Such students become people who are not only mindful of tradition, but embrace it; they embrace the *mos maiorum* and so become propagators of it. So Starr speaks of his university’s practice of holding unswervingly to a very traditional core curriculum that insists upon the basics, including mathematics, science, religion, government, literature, and in-depth language study – at least two years (*sic*) – in a time when other American universities have reduced or abandoned their core requirements altogether. Indeed, it may come as a surprise to European readers to learn that at the very moment that the rest of the world has ramped up its expectations in language acquisition, a large number of American colleges and universities have abandoned theirs. Yet Starr, like Cicero, understands the value of traditional education, and often touts Baylor University’s rigorous core¹⁹. Thus, both Cicero and Starr concur with a sentiment of G.K. Chesterton, who once wrote:

Tradition means giving votes to the most obscure of all classes, our ancestors. It is the democracy of the dead. Tradition refuses to submit to the small and arrogant oligarchy of those who merely happen to be walking about²⁰.

The action that springs from that kind of education is in some ways the desired result of it. Yet there is another side to that same education, another benefit, which exists independent of the action. Thus, even when action is not incumbent upon ideal education

¹⁹ K.W. Starr in the speech delivered at the J.W. Pope Center, NC, October 9, 2013.

²⁰ CHESTERTON (1908, 48).

and inborn character, Cicero nevertheless can enlarge upon a deep spiritual benefit of liberal education that affects and shapes the life of the person who engages in the life-long learning fostered by the academic enterprise that we call liberal education:

Qui profecto si nihil ad percipiendam colendamque virtutem litteris adiuventur, numquam se ad earum studium contulissent. Quod si non hic tantus fructus ostenderetur, et si ex his studiis delectatio sola peteretur, tamen, ut opinor, hanc animi remissionem humanissimam ac liberalissimam iudicaretis. Nam ceterae neque temporum sunt neque aetatum omnium neque locorum; at haec studia adulescentiam acuunt, senectutem oblectant, secundas res ornant, adversis perfugium ac solacium praebent, delectant domi, non impediunt foris, pernoctant nobiscum, peregrinantur, rusticantur. (*Pro Archia* 16)

These men truly, if they were not helped one whit by literature with a view to understanding and cultivating virtue, never would have betaken themselves to the study of it. But even if there were no such great gain offered, and if only delight were sought from these studies, still as I see it, you would judge this to be a most humane and liberal respite of the soul. For the remaining diversions do not befit every time, every age or all locations; but these studies sharpen youth, they bring delight to old age, they adorn favorable matters, they provide a refuge and comfort in times of adversity; they delight those at home, and offer no impediment abroad; they stay with us through the night, they travel with us, and they go to the country with us.

Here Cicero lays out the special nature and peculiar benefits of liberal education that attend us to the very end of life. The thoughts we ruminate upon, the ideas that we allow roll atop the cresting waves of our own ideas, and the maxims, ideals and moral platitudes that we derive from the texts that we read in our youth and have reread many times since – all these are our traveling companions, our night watchmen, and our friends on a countryside journey. Whatever else may be said about Cicero's intentions in and for the *Pro Archia*, these words resonate beyond the confines of this speech. He speaks of literature as a timeless companion. But it is not a static one. These words represent in and of themselves the very things that they tout, the heights of proper thought and good diction. Like Starr's erudite discourse on the value of education, Cicero demonstrates the maxim that he propounds by offering an example. In doing so, he adds his own literary voice to those timeless voices whose study he advocates. Ultimately both Starr and Cicero, in valuing education and embodying their own educations in their rhetoric, become educators themselves.

When Judge Starr speaks about what one of the founding fathers of the United States wanted to be remembered for and thus requested to be written on his tombstone, he strikes a similar chord. «Thomas Jefferson did not», Starr states, «specifically want it remembered that he had been the president of the United States, but rather [...] that he was the founder of the University of Virginia»²¹. Such an epitaph speaks volumes about Jefferson. He recognized that the transmission of the legacy that he and a few others had

²¹ From the speech at John William Pope Center in Carey, North Carolina, October 9, 2013.

begun, the transmission indeed of the *mos maiorum*, depended specifically upon the education of successive generations. Thus, Jefferson and other founders of the United States wished to leave behind a particular kind of legacy, one that encompassed public service, but is particularly evidenced in the realm of education that undergirds and enables such public service.

Lincoln, we noted above, recognized the same, as had Washington, Wilson, Kennedy and others. Solid education – education that cares about values and builds character – that is what Cicero learned as a youth, what he celebrated in his defense of the poet Archias and what he prescribed for the ideal orator²². It is this same kind of education that all these years later Starr affirms. Thus, it is not for his rhetorical prowess alone, demonstrated in his thirty-six appearances before the United States Supreme Court or his numerous speaking engagements or his consistent aplomb in frequent television appearances, that Kenneth Winston Starr might worthily dubbed a “modern Cicero.” It is not even just his Ciceronian manner of exemplifying the ideas about which he is speaking through his delivery of a speech. Rather, it is for his Jeffersonian-Ciceronian view of what matters and how to access it, how to leverage it for the betterment of the individual and of society at large. Thus, though his middle name is Winston, one that he shares with a great British leader of the middle twentieth century, its meaning, “Wine’s town” perhaps may suggest, in closing, that we raise a glass to both men: Starr, a modern advocate for transcendent values and Cicero, the propagator of those values, who two thousand years ago likewise put feet on liberal education.

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