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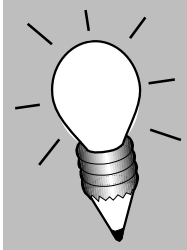

Featured in this issue:

Liberal arts with professional training: the best of both worlds

by Thomas E. Kelly

I want to congratulate your publication on serving the Franciscan community in an intellectual manner. The *Concourse* provides a unique vehicle in which to engage in thought-provoking and intellectual debate.

I am a new full-time faculty member at Franciscan University of Steubenville, currently serving as assistant professor of accounting in the Department of Accounting. Despite my "rookie" status, I have always been, directly or indirectly, involved with this great institution. My father, Professor Edward J. Kelly, was one of the "founding fathers" of FUS and served as Chair of the Department of Accounting and Business from 1949 to 1981. I received both of my academic degrees from Franciscan. Hence, one could argue that I am a rookie with veteran characteristics.

I have noted with keen interest the continuous debate concerning whether or not the University is too "professionally" intensive. Some argue that the liberal arts contain all one should possess in order to achieve a thorough education and that this type of instruction will provide the student with all they need to think constructively. Some argue that professional education is useful, but if Franciscan University cannot possess the best of both worlds, then liberal arts education will still be able to amply supply students with the intellectual ability they will need to succeed in the world.

I have the pleasure of advising business and accounting majors. It is abundantly encouraging to see several students majoring in both a professional and a liberal arts major. Some of these students are theology and accounting and/or business majors. It is my belief that these students have

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(re)Distributism (re)Considered

by Joseph Zoric and Michael Welker

In his "What is distributism?" article of January 28, Thomas Storck states that "The capitalistic system is dangerous and unwise, *its fruits have been harmful for mankind*, and supreme pontiffs have often called for changes which would, in effect, eliminate capitalism, or at least reduce its scope and power" (our italics). But, when John Paul II states in *Centesimus Annus* that "it would appear on the level of individual nations and of international relations the free market is the most efficient instrument for utilizing resources and effectively responding to needs", he is not just whistling in the wind. In fact, it is our view that no truer words were ever spoken. Certainly capitalism isn't a perfect system. Some people are poor in the capitalist economy; some are alcoholics and drug addicts, while others are alienated and unable to cope with the problems life presents. However, the benefit we receive from the growing market economy is that it provides the opportunity to seek solutions to those problems and to help those in need. No other socioeconomic system can do *as well*, and this is the point of the Holy Father's statement.

A quick look back on the twentieth century in the U.S. reveals some of the accomplishments of our economic system. The fact is that there has been more progress in the 20th century under capi-

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Editor's Page

Branching out through *Christus Magister*

Several times over the years friends of the *Concourse* have suggested that we expand publication beyond Franciscan University. "Why limit such a great forum?" they'll say, "there are so many people out there who would love to be able to participate in discussions like these."

But up until now I've resisted. It seemed to me that a prime factor in the value of the *Concourse* lay in its concreteness—in its being created by and for people who share the FUS experience. That common ground of faith, love of Truth, desire for holiness, commitment to evangelization, and so on, makes for a particularly interesting and effective kind of intellectual conversation. Consider, for example, how, if we want to discuss the practical implications of *Ex Corde Ecclesiae* at FUS, we don't have to first spill gallons of ink on acres of paper establishing the (to us obvious) principle that submission to Catholic doctrine and Church authority does not stultify the life of the mind. We are free to turn our attention to what the document says, to examine ourselves in its light, and to consider how it challenges us to grow in specific ways.

Further, when we discourse in the *Concourse*, we do so as among friends, even if we do not always know each other's names and faces. This makes for a degree of courtesy and deference in our debates rare to find in wider-open forums. We take care what we say when we are conversing with friends—especially if we are disagreeing about something important. We also listen more attentively, and open ourselves more conscientiously to other points of view. In other words, the relative smallness and familiarity of our readership makes our discussions peculiarly efficient, not only in terms of content, but in terms of their effect on readers.

Hating to risk losing that powerful concreteness, then, I have so far declined to expand publication. But now I think we have found a natural way to grow without sacrificing it.

A couple of years ago saw the formation of the *Christus Magister* Foundation, chaired by (former FUS VP, my Dad) Nicholas Healy. The purpose of CM is to support new initiatives in Catholic higher education by guaranteeing that the credits they offer will be recognized by FUS and other orthodox Catholic colleges. In other words, it cuts through miles of bureaucratic red tape, allowing new schools to get rapidly established. In this way, Franciscan University has lately become associated with a number of brand new Catholic institutions (in Ireland, Vancouver BC, Texas, and Michigan so far, with Arizona, Atlanta, Sacramento and Philadelphia in the works.) And it is much more than a mere "on paper" association. Several of these schools are recruiting and employing FUS alumni. More importantly, they share the University's vision for a new Springtime of Catholic higher education—her Christo-centrism, her willing submission to the Magisterium, her joyful endorsement of *Ex Corde Ecclesiae*, and her ardent commitment to the re-evangelization of culture and the Catholic life of the mind.

My husband Jules (class of '89) now teaches philosophy at one of these new colleges: Ave Maria in Ypsilanti, Michigan (founded by FUS benefactor and former trustee, Tom Monaghan.) We began distributing the *Concourse* here with the last issue.

We will also be distributing at another new col-

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the University Concourse

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We welcome submissions from faculty, students, administrators, staff, alumni, parents, trustees, benefactors and friends, on any topic of interest to a general university readership, provided they are courteously expressed and framed with a view to advancing the welfare of FUS and/or Catholic culture at large.

We recommend opinions be kept to fewer than 1,500 words.

Contributions should be sent to e-mail address **katieandjules@attglobal.net** or through our website: **www.TheUniversityConcourse.com**.

Please include your full name, phone-number and e-mail address, if you have one.

We will consider printing submissions anonymously or under a pen-name; however, in general we wish to encourage open, "face to face" discussion. In either case, the editors require the full name and phone-number of the author of each opinion.

Towards a humane economy: a reply to Thomas Storck

by Philip Harold

The issue of economic life is a very important one for Catholics. We must realize that in the history of mankind there have been only two economic revolutions: the agricultural and the industrial, with the second of these coming very recently. The problem of moving towards a humane economy must be approached in the spirit of full engagement with modernity (an attitude embodied in the papacy of John Paul II) rather than an antiquarian desire to return to the pre-capitalist era. I feel Thomas Storck has this spirit in his article "What is distributism?", but his comments stand in need of clarification and development. To do this, I would like to penetrate to the root of the problem with capitalism, which I believe to be embodied in its ethos.

Structures are a function of attitudes, and it is capitalist attitudes which must be changed before capitalist structures can change.

Structures are a function of attitudes, and it is capitalist attitudes which must be changed before capitalist structures can change. What are capitalist attitudes? They are so pervasive today and infect our lives so deeply that it can be hard at times to objectify them. One element of the capitalist ethos is clearly seen when contrasted with the ascetic life.[1] The ascetic tries to gain a maximum of pleasure from a minimum of goods, while the capitalist is concerned about obtaining the maximum of goods, and very often settles with the minimum of pleasure. In our capitalist society today it is seen as a virtue to always be dissatisfied, because the dissatisfied person seeks more improvement, progress. If one is content, then there is no impetus to "serve the common good" by working harder, more efficiently. Efficiency in fact dominates our practical thinking.

Mr. Storck hinted at the most important capitalist attitude that must be changed, namely the perceived absolute right to private property. This has deeply formed our mindset as Americans. If something is your property, you earned it and should be able to use it for whatever purpose you desire. This attitude places an enormous amount of power on the holding of wealth. Those who are rich can easily satisfy the smallest, most ridiculous whims without the disapproval of society, which upholds it in the name of private property. The more wealth one accumulates, the more power one wields. The unlimited striving for material gain, at its highest levels, often manifests the will to power rather than the avarice of the capitalist. This is connected with another capitalist attitude: the exaggerated importance of money. Money would not be the means to such great power did it not have the power to sway the hearts of men. Those interested in a humane economy must first counter these attitudes.

Primarily, this must be interior, in ourselves. We must ask ourselves: Do we focus our pleasure on gaining the next consumer good, instead of enjoying the material goods we already have and the higher goods which are not economic at all? Do we allow consumerism to infect our preferences and lead us to desire illusory goods such as the latest fashion? Do we eat and drink for the sake of our bodily needs only, or with a view towards the maximum pleasure? To what degree do we cultivate an indifference to money, which was exemplified by St. Francis in his visit with the Soldan, who "offered Francis many valuable gifts, which the man of God, greedy not for worldly possessions but the salvation of souls, spurned as if they were dirt." [2] Do we justify our superfluous purchases, or perhaps even our addictions, by assuming that since we earned the money we can do whatever we want with it?

Although primary importance must be given to changing our own dispositions, we must also be secondarily concerned with changing social attitudes. The absolute right to private property must be countered with a strong sense of social responsibility. The more a person has, the more is expected of him, which does not mean making a humanitarian donation to a charity for the purpose of quieting one's conscience and gaining applause. The social responsibility of wealth means first of all a care for the workers whose labor is responsible for the success of the firm—labor which should not be valued by the supply and demand for it, but by the needs of the workers. Those at the top level of management must be concerned about this; it is their serious moral responsibility. This means that types such as Bill Gates should not be idolized as if "they have it all." What they in fact have is an extremely weighty burden, a heavy obligation for which they must be held accountable.

This is all very different, however, from any type

of government coercion or political action to change structures, which is the approach of Marxism, and which seems to me the prime danger of distributism as explicated by Mr. Storck. It is one approach to try to conform our own attitudes and actions to the truth, and another to imagine that this strenuous task can be bypassed by blunt political action. It cannot. This must be very clear when talking about economics, because otherwise one might get the impression that distributism as an economic system can just be implemented by various policies encouraging widespread ownership. If this is what distributism is about, then in practice it is bound to be a miserable failure. The problem is not the capitalists, it is not the bureaucrats; the problem is me. I need to conform myself to transcendent truth, resist bad capitalist attitudes and be concerned with my economic welfare only insofar as it serves the basic needs of my life. When I do this, I inspire others to do the same, then an economic system resembling the distributist ideal will arise organically, without need for state coercion. ■

Philip Harold is a senior philosophy major at FUS, president of the Philosophy Club and son of Philosophy Professor James Harold.

[1] Here I am drawing from Max Scheler's essay, *Ressentiment*, (Milwaukee: Marquette University Press, 1998).

[2] Bonaventure, *The Life of St. Francis*, trans. Ewert Cousins, (NY: Paulist, 1978) 270.

Clarifying some points on unfair labor practices

by Michael Welker

John Cavanaugh-O'Keefe suggests that I doubt that unfair labor practices are widespread in Catholic organizations. But for me it is not an issue of doubt, it is a matter of exercising appropriate caution. It is too easy to commit the fallacy of assuming that what happens to an individual or a small number of individuals must be happening to many others. In my last article, I meant to stress that a few anecdotal cases of unfairness do not provide a sufficient basis for making general claims about labor practices in Catholic organizations. I do not doubt that unfairness exists. After all, Regina Schmiedicke—a highly trustworthy person—cites a number of convincing cases. However, in order to establish that *systematic* injustices are (or were) carried out, it is necessary to conduct a serious and scientific investigation using appropriate research methods.

In essence, Regina draws very large conclusion from a very small sample of the Catholic apostolate population. This is, to me, a weak way to attempt an effective call to change. I support attempts to alleviate injustices, but I worry about generalizations about many organizations that are trying to do the best they can with the means they possess. But more on that in a moment.

Second, I said that legal remedies exist. (Mr. O'Keefe is apparently pursuing such a remedy under the NLRB filing.) And I do believe that a Catholic who has been wrongfully harmed has a right and a need to access the legal system and seek redress—indeed to take even a charitable organization to court, if all other means of remedy have been exhausted.

Certainly, individual circumstances vary. I have a friend who has been severely damaged economically by a Catholic charity (in the name of that charity.) In his case, certain factors intervened to make other actions a reasonable response to the injustices. All this aside, however, a reasoned and appropriate response to injustice is always needed. The type of response, of course, varies. File with the NLRB, if you like. Bring the perpetrator to court. Pursue remedies on behalf of others, especially if "everybody knows" there is widespread injustice, e.g., unionize. However, the last remedy I mention, as I have said before, is not always the best solution (in fact, I do not think it is even close to a second-best solution).

Finally, I would like to add an appendix to my earlier comments. Even if persons do nothing but spread the word, as Regina and John are doing, about the sad state of affairs in certain Catholic workplaces, then we can expect that, overtime, the organizations should experience certain "market-based" punishments. Apostolates that gain a reputation for practicing acts of injustice (or creating or allowing the existence of any other unpleasant working conditions) should slowly experience a shrinking labor market base.

Eventually, these "Catholic entrepreneurs" will have to change their practices or increase wages (among other things) in order to reduce turnover and/or to attract a stable labor market. One serious problem still exists: imperfect information dominates. We know little about what organizations are committing acts of injustice. Therefore, I again ask for some clear, representative, and carefully prepared research on this extremely serious issue. ■

Michael Welker is Assistant Professor of Economics at FUS.

The Shakespeare issue: a response from a literature student

by John Doman

As a literature student, I have been intrigued by the articles on the Shakespearean authorship debate, and feel strongly compelled to write a response to Kathleen van Schaijik's latest contribution titled "The 'Stratford man' and the Shakespearean canon: no match at all" (Vol. V, issue 3). I'd like to begin by addressing the closing paragraph, where Mrs. van Schaijik states her intention of discussing in a future article "the psychology of the debate—such as the surprisingly strong emotional reaction so many people have to the idea that Shakspere may not have been Shakespeare."

This statement particularly struck me, because I also had read Mr. Sobran's book, *Alias Shakespeare*, and had experienced an initially strong emotional response. My emotions, if I recall correctly, ranged from extreme annoyance to violent zeal. This surprised me, because I had always prided myself on reading literary criticism with a detached air. But upon reflection, I realized the source of my anger. It was not out of some sort of doubt in Shakespeare's authorship. I had found Sobran's arguments to be shallow and not substantiated enough—but I'll expand on that later. The real reason for my anger was more along these lines: I had spent the last few years of my life learning about English literature. I had been taking courses from professors who have devoted their lives to the study and teaching of the English canon. And Mr. Sobran, a journalist, saunters in and, in essence, tells them and all the English professors in the world that they are either fools missing an obvious truth or mindless bureaucrats who are hiding the truth, evidently to avoid embarrassment.[1] I apologize for my unusually strong language, but I feel that it's important to clarify the nature of the emotional reaction Mrs. van Schaijik mentions. My anger was not the knee-jerk reaction of an academic, but a purely human response. Literature scholars all over the world spend their lives studying Shakespeare, not for material gain, but for sheer love of his work, and the desire to teach it.

I also had read Mr. Sobran's book, *Alias Shakespeare*... My emotions... ranged from extreme annoyance to violent zeal. This surprised me, because I had always prided myself on reading literary criticism with a detached air.

Mrs. van Schaijik wrote that: "The first argument my critics raise against taking the Oxford theory seriously is essentially an *ad hominem* one, viz. that its proponents are poor scholars with bad attitudes."

Now, I can't speak of all the Oxford theory proponents, but in regards to Mr. Sobran, I would contend that he is certainly not a scholar of literature, and yes, he does have a bad attitude. This was made clear by Mr. Englert's article in the V.1. Issue of the *Concourse*, in which Mr. Sobran is abundantly quoted. I see no need to repeat his remarks here.

The Shakespeare authorship debate is a vast and complex one, and the arguments marshaled against the traditional Mr. Shakespeare seem daunting, unless they are placed in a historical context. I have no intention of refuting all of Mr. Sobran's arguments here, but I would like to point out some fallacies in the points Mrs. van Schaijik sets down. In her first point, she argues that Mr. "Shakspere's" apparent lack of education would disqualify him as the author of the play. This point fails to take into account the fact that grammar schools in Elizabethan times taught Latin, and that London, where Shakspere lived for many years, was a cosmopolitan city where foreign languages were probably spoken. In his review of Sobran's *Alias Shakespeare*, Jeffrey Gantz points out:

> Education is a red herring—how much formal schooling did Jane Austen have? Or the Bronte sisters? Check out act one of *The Taming of the Shrew*, where Lucentio tells us that 'since for the great desire that I had / To see fair Padua, nursery of arts, / I am arrived for fruitful Lombardy.' Padua is not now and never was part of Lombardy; it has always belonged to Venetia, but contemporary English maps showed Lombardy as covering all of northern Italy. Shakespeare would have been taken in; Oxford, who visited Padua in 1575, could have labored under no such illusion.[2]

The important thing to realize is that the fact that Shakspere had no formal university degree does not eliminate him from the running. It is obvious from the geographical errors in the plays that the author was probably self-educated; an attribute that Oxford lacked. And in any case, mistakes in geography do not

prove or disprove anything about the author's identity. The author could have forgotten a minor detail, even if he had known it. He could have deliberately changed the facts of geography to fit his story line (as in the infamous "seacoast of Bohemia" gaffe in *A Winter's Tale.*) In any case, such quibbling hardly makes for a strong argument.

In her second point, Mrs. van Schaijik makes the statement: "Apart from the 1623 Folio declaring him to be the author of the plays, there is virtually nothing on the record to connect Mr. Shakspere with Shakespeare's works." I assume that Mrs. van Schaijik means by the statement quoted above that there is no evidence connecting the person of Mr. Shakspere with the plays and poems attributed to him. If this is so, the statement quoted above is so ludicrous as to defy criticism. Anyone who read a short summation of Shakespeare's works would know better. There are the "bad quartos," pirated scripts of Shakespeare's plays published without his permission; there are the poems "Venus and Adonis" and "The Rape of Lucrece," published under Shakespeare's name in 1593 and 1594, respectively; there are the sonnets, probably stolen and published without Shakespeare's permission in 1609. These are only a few pieces of evidence connecting Shakspere with Shakespeare's works, during his lifetime, well before the 1623 Folio.

In her third point Mrs. van Schaijik states: "Mr. Shakspere died in 1616. Dating the plays and poems to make them fit into his life, scholars presume that most of his greatest works must have been written between 1604 and 1612. But not a single item has been proved to have been written later than 1604 (the year Oxford died.)" This statement disregards historical context. The dating of the plays is not from some ostentatious attempt to preserve the Shakespeare myth; they are based on the publisher's logs. Pirated versions of a number of Shakespeare's plays were published in London long after 1604, and it is only common sense to assume that pirated versions of the plays would have been published while the plays were still running; and Oxford was no longer around to write them.

Of course, there is literally not enough space on the *Concourse's* pages to dive into an in-depth analysis of the evidence for Shakespeare's authorship of his plays. But the most compelling evidence that I can think of comes simply from imagining the earl of Oxford to be the author of the plays. It must be kept in mind that if Oxford actually did what the Oxfordites claim, it would not have stayed a secret for long. Oxford was a national figure, an equivalent to one of the Kennedys. If he had really written and staged plays throughout his adult life in the public theaters, there must have been multitudes of people who would have been in on the secret: the courtiers, the theater managers, the actors; possibly even the audiences. And yet, there is not one hint of this astounding secret in any of the numerous letters, diaries or tracts of the time; including the private papers of Oxford himself. In fact, Shakespeare's authorship was never doubted until at least a century and a half after his death; and then the claimant was not Oxford, but Francis Bacon.

While I am impressed by the ardor which Mrs. van Schaijik and her fellow Oxfordites put into pursuing their cause, I feel that she fails to acknowledge an evident fact: that perhaps the opinions of the experts deserve more respect than the opinions of the hobbyists and amateurs.

My purpose in this article is not to conclusively prove Shakespeare's authorship; if any readers are genuinely curious about this historical question, they can find evidence and arguments for both sides by utilizing the resources on the Internet (Mr. Englert provides some good sources in the footnotes of his article.) Instead, my purpose is to present the view of a literature student in this debate; surely no one can question that this issue concerns us deeply.

While I am impressed by the ardor which Mrs. van Schaijik and her fellow Oxfordites put into pursuing their cause, I feel that she fails to acknowledge an evident fact: that perhaps the opinions of the experts deserve more respect than the opinions of the hobbyists and amateurs. Mrs. van Schaijik asserts that the literature "establishment" is not giving the Oxford case enough respect; but there is a simple

reason for this: long before Mr. Sobran released *Alias Shakespeare*, the case for Oxford had been heard and judged upon. The arguments he presents are not original; they have been made before, and answered before (again, this can be learned from the resources on the Internet.) A simple example of Sobran's lack of scholarship can be seen by his practice of quoting various celebrities as supporters of his theory; a practice that I was saddened to see repeated in Mrs. van Schaijik's article. The fact that Orson Welles or Mark Twain thought that Shakespeare was a fraud proves nothing in particular; neither man was a historian or a literature scholar. This is a simple way to get attention. But even if this were not true, even if Mr. Sobran's arguments were established and challenging to the traditional position, he would do well to adapt a more scholarly, reasonable attitude. Instead, his tone throughout his book has a brash and aggressive air; and it may be conceived that this tone comes not from confidence, but from desperation. ■

John Doman is a senior English Literature major.

[1] See Mr. Sobran's remark, quoted in Mr. Englert's article in the Concourse, V.1: "Most scholars nowadays are like bureaucrats; they stay within the system, and they hardly notice anything outside it."

[2] The Boston Phoenix, Nov. 6-13, 1997. Website: http://bostonphoenix.com/archive/books/97/11/06/ALIAS_SHAKESPEARE.html

Kathleen van Schaijik replies:

You see what I mean about emotional reactions?

John Doman is not alone. Oxford sympathizers run into this again and again: normally reasonable and duly detached people who can hardly bear mention of a doubt about Shakespeare's authorship, never mind bring themselves to examine evidence against it calmly and rationally.[1]

Mr. Doman says he read *Alias Shakespeare*, but I cannot help thinking that the "extreme annoyance" and "violent zeal" he says he experienced must have interfered with his apprehension of it. Certainly the arguments he raises against the points I made show that he can't have read it carefully. Nor does he seem willing to do Sobran, or me, justice. For instance, he says that I said that Mr. "Shakspere's" apparent lack of education "eliminates" him as the author of the plays. But really my claim was much more modest, namely that Shakspere's lack of education was among the "difficulties and lacunae" in the establishment theory. It seems so *improbable* that someone with as little education as William of Stratford had could have written works like Shakespeare's. Comparisons with the education of Jane Austen and the Brontes only strengthen the impression, since those writers do not at all *seem in their writing* to have had a privileged formal education. Their books are brilliant and insightful, but *not* replete with classical allusion and detailed descriptions of distant cities and cultures; they do not exhibit a facility with foreign languages and an intimate familiarity with courtly life and the arcana of aristocratic pastimes. It is only in Shakespeare that we find such an implausible discongruity between what we read about his biography and what we discover in his writings.

As for Shakespeare's famous "gaffes" about Italy, Sobran deals with them thoroughly on pages 67-71, citing (non-Oxfordian) experts who demonstrate that his plays actually indicate an astonishingly exact knowledge of that country and its ways. But perhaps (riled as he was) Mr. Doman inadvertently overlooked those pages.

His answer to my second point is likewise ineffectual. The debate revolves precisely around the question of whether the author who used the name William Shakespeare was Mr. Shakspere of Stratford or Oxford writing under a pen name.[2] The folio published in 1623 (by two earls who were closely associated with Oxford) declares the former, but it is virtually the only evidence there is for that theory. *None* of the information that has been dug up about Mr. Shakspere indicates that he was a man of letters. He is mentioned in contemporary legal documents as an actor, a businessman or "a gentleman," never as a playwright or a poet. He owned no books; scholars are not even sure he was literate.[3] Furthermore, four centuries of scholarship have been unable to establish a single parallel between the content of the works and Mr. Shakspere's life. In other words, there is no "internal" evidence for Shakspere at all. This doesn't rule out his authorship absolutely, of course, but it *does* lend credibility to the alternative theory, especially as we begin to find link after link between the poems and plays and Oxford's colorful history.

But Doman is only following the lead of other defenders of the establishment view when he accuses me of ludicrous, criticism-defying ignorance—of not even grasping as much as can be gleaned from any short summary of Shakespeare's life. This is a recurrent theme of the articles I read at Stratfordian websites. Oxfordians (they say) are (at best) embarrassing in what they don't know about Elizabethan history and culture, and in the blunders they fall into as a result; more often they are dishonest in manipulating evidence to make it support their absurd romantic fantasies.

But the more I look into the question myself, the more it looks as if the Oxfordians are the ones taking the evidence on its own terms, while the Stratfordian's view of the period seems almost shaped by the assumption that Shakspere was Shakespeare. Here is one example. On the "Shakespeare Homepage" cited by Mr. Englert can be found an article accusing Oxfordians of falling for the silly myth that in Shakespeare's day there was some sort of stigma attached to the idea of a nobleman publishing literary works for mass consumption. In reality, claims this article, there was no such stigma. But what, then, are we to make of evidence to the contrary, such as the following passage from the *Arte of English Poesie*, written in 1589:

> Among the nobility or gentry...it is so come to pass that they have no courage to write and if they have are loath to be known of their skill. So as I know very many notable gentlemen in the Court that have written commendably, and suppressed it again, or else suffered it to be published without their own names to it: as if it were a discredit for a gentleman, to seem learned.

The author, thought to be George Puttenham, here clearly indicates that there *were* those among the gentry at the time "loath to be known of their skill." In another chapter of the same work he describes "Noblemen and Gentlemen of Her Majesty's own servants, who have written excellently well as it would appear if their doings could be found out and made public with the rest, of which number is first that noble gentleman Edward Earl of Oxford."[4]

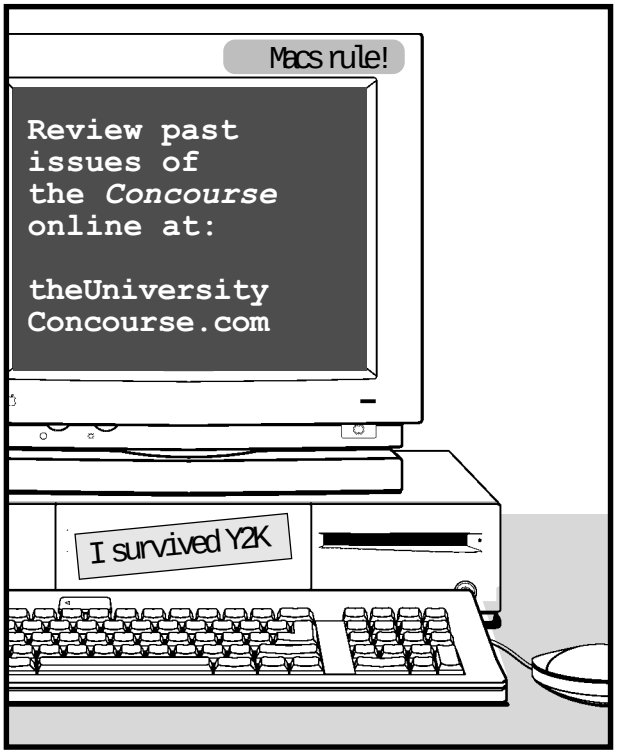
As for the conventional dating of the plays, the establishment scholars themselves acknowledge freely that it is a hypothesis based on what they know of the Stratford man's life. Take away the assumption that he and Shakespeare were one, and the evidence seems to point to an author older than the Stratford man, who died around 1604, as Oxford did. Sobran has a whole fascinating chapter on this question.

But, Mr. Doman makes clear that in his mind at least these particular points take a backseat in the debate to the basic issue of the deference due to experts in cases like this. A few observations are in order here. For one, when we are speaking of "all the English professors in the world," we should take care to distinguish between the great majority who are concerned almost exclusively with Shakespearean literature and that miniscule proportion who actually do scholarship on the authorship question. An expertise in Shakespeare's plays and poetry does not at all entail an expertise in 16th century biography, which is its own field of study. My guess is that it is a rare English professor who gives more than a cursory look at the authorship question. When it comes up, they are content to rely on the scholarly consensus. No insult to them is implied, then, if we point out that a capable amateur who takes a serious interest in this issue may in a short time become more versed in the relevant material than most professors ever are.

Furthermore, if, as Oxfordians believe, the real identity of Shakespeare was *concealed*, a flair for investigative journalism may very well prove more useful in discovering the truth of the matter than a high and refined devotion to Shakespearean literature.[5]

Still further, let's not forget that all scholars work with assumptions, which shape the way they view and interpret data. It is safe to say that for centuries Shakespeare scholars have worked with the assumption that the Stratford man was Shakespeare. This alone goes far toward explaining why they may have overlooked evidence pointing to Oxford, and how it is that key discoveries in this controversy have been left to amateurs. We need not accuse anybody of dishonesty or mindlessness.

A final point against Doman's attack on Sobran's credentials: Sobran himself points out, in a reply to a critical review of his book,[6] that his work was not and never pretended to be one of literary scholarship. Rather, it was frankly an *argument*, viz., that the facts *as they have been established by competent scholars* point to Oxford as the true author. To disprove his case, then, one would have to demonstrate that the facts on which



it rests are false, or that the reasoning is faulty, or that the conclusions are doubtful. It does no good whatsoever to point out that Sobran is not a literary scholar. It is utterly beside the point.[7]

And if we are going to speak of due respect, Sobran's national reputation (whatever we may think of his politics) for intellectual brilliance, incisive reasoning, and personal integrity also calls for some deference on our part—more, certainly, than Mr. Doman displays.

I *still* haven't gotten to the points raised earlier by Joanna Bratten about Shakespeare's "sexual identity." I am afraid they will have to wait for a distant-future issue. I worry a little about wearing out the readers' interest in this topic, though my own keeps waxing. Meanwhile, I'd love to know whether anyone has picked up *Alias Shakespeare* since we began this discussion, and, if they have, whether it has affected their views. ■

Kathleen (Healy, '88) van Schaijik is Editor-in-Chief of the Concourse.

[1] See, for example, former Stratfordian, Mark Alexander's account "How and Why I Became on Oxfordian" at his website: home.earthlink.net/~mark_alex/index.htm

[2] Here is a tantalizing tidbit that lends plausibility to the penname theory: "Gabriel Harvey, a fellow of Trinity College, Cambridge, praised the Earl of Oxford in 1578 (in Latin) with the words, 'Thine eyes flash fire, thy countenance shakes a spear.'" (See "The Case for Oxford," by Tom Bethell in the Oct., 1991 issue of the Atlantic Monthly. www.theatlantic.com/unbound/flashbks/shakes/beth.htm)

[3] Even establishment scholars admit the oddity of this. The first paragraph of the preface to my own volumes of Shakespeare, written in 1860 by H. Stauntan, reads: "What is strange, too, of a writer so remarkable [is that] not a poem, a play, or a fragment of either, in his manuscript, has come down to us. What is still more surprising, with the exception of five or six signatures, not a word in his handwriting is known to exist."

[4] Quotes taken from the Bethell article cited in footnote 2.

It is only fair for me to note here that Stratfordian Terry Ross tries to answer this point on the aforementioned website. As he sees it, Oxfordians have twisted its plain meaning, which was that Oxford was the "first among the rest," i.e. first among those who were *known* for their poetry. The grammar of the sentence is admittedly ambiguous, but to me the Oxfordians' reading of the passage seems the more natural one, viz. that Oxford was first among those noblemen whose literary excellence was hidden to the public. In any case, Ross does not dispute Puttenham's statement that there were talented noblemen writers of that day who declined to publish under their own names because of a social stigma.

[5] Not that I will concede that Sobran has no such devotion. His writing displays a vast knowledge of and a deep appreciation for his works as literature.

[6] "How Old Was Oxford's Daughter, and When Did William Lose His Hair," www.sobran.com/replynelson.shtml

[7] What is *not* beside the point of the *Oxfordians'* case, however, is the fact that numerous literary men and women, including scholars, critics, professors and distinguished Shakespearean actors have been persuaded by the evidence against Stratford and for Oxford. To show this is to defeat or at least undermine dramatically the Stratfordian's *ad hominem* attack on the amateur or crack-pot status of the Oxford sympathizers. (It is amusing to hear Mr. Doman refer to such eminent men of letters as Henry James and Mark Twain as "celebrities," whose opinion on this matter should be utterly disregarded by the serious.)

Liberal Arts/Professional Programs

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achieved the best of both worlds. Not only do they have an extensive education in the liberal arts, but they possess a valuable ingredient: the professional ability to implement their philosophy.

Organizations survive only if operated effectively and efficiently. During my corporate and academic career, I have worked with individuals that possess the "liberal arts only" mentality. Because of this, unfortunately, they had very little concept of budgeting, finance, and/or management skills. This serious deficiency can and does lead to organizational chaos and demise. Some go it alone and lead their organization directly into extinction. Some are fortunate enough to hire professionals to assist them in financial and managerial tasks. But their lack of professional education still leaves them susceptible to total reliance on these professionals and limits their ability to choose the best possible professionals for their organization. These individuals possessed creative ideas, but simply did not have the professional education needed to complete the idea. I can remember my father stating on many occasions, "One can ponder ideas forever, but eventually one must pick up a pad and paper and strategically develop the means to implement the idea. If they lack the scientific ability to implement it, their idea goes nowhere."

During the 1950's, when my father was injured and in the hospital, Fr. Daniel Egan, the first President and one of the founders of the then College of Steubenville, assumed his accounting courses for him. Fr. Egan was able to effectively teach my father's students in Principles of Accounting, Intermediate Accounting, and Advanced Accounting. It is interesting to note that the building in which an abundance of the courses at FUS are offered is named after an individual who

possessed a graduate business degree.

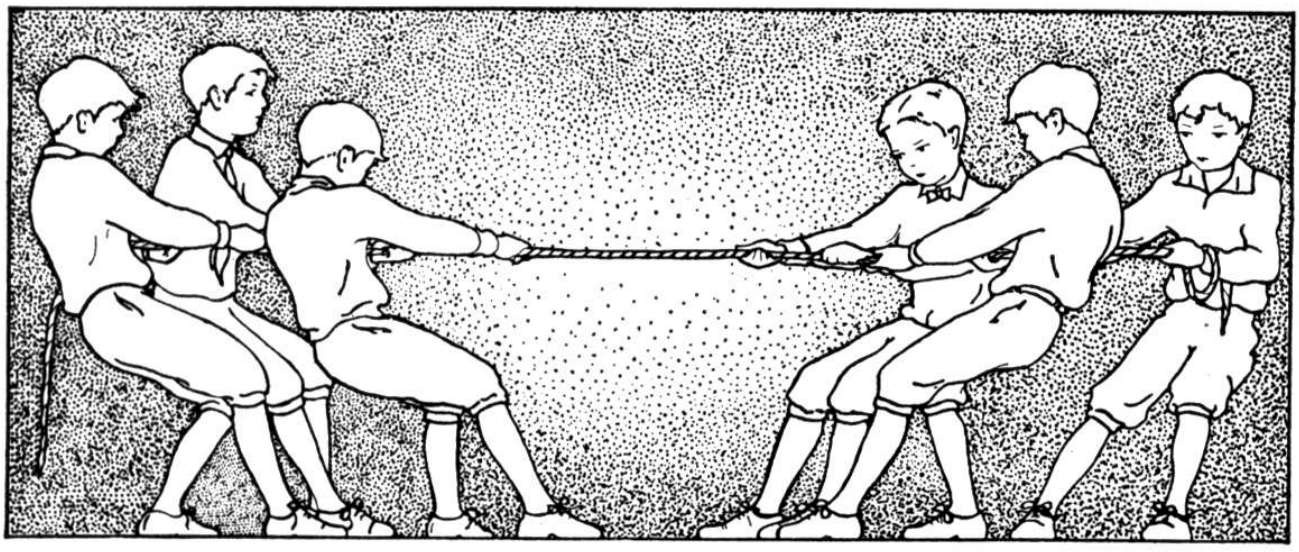
Fr. Regis Stafford, another founder of FUS, served as Treasurer of the College. He also possessed a graduate business degree. Bishop John King Mussio, definitely one of the founders of the College of Steubenville, had the management, finance, marketing and entrepreneurial qualities that helped establish this institution, as well as a high school, several Catholic grade schools, a seminary, a hospital and numerous other institutions geared towards improving the spiritual life of the community. Did these great men believe that a liberal arts education was essential for the FUS student? Certainly. However, their successful leadership abilities are proof positive of the need to think not only critically but professionally in order to achieve organizational success. We are all reaping the benefits of their combined liberal and professional education. It is because of them that we can comfortably relax and discuss the issue.

During the days when this institution was truly near extinction, it was Professor Edward Kelly's Accounting and Business Department and Professor Daniel Georges' Education Department that served as the largest majors on campus. These non-liberal art departments allowed the College of Steubenville to survive during those difficult times. Fortunately, Fr. Michael Scanlan was named President and this institution flourished. My father proudly and publicly proclaimed, as often as he could, that "Fr. Mike saved the college." This was accomplished by making FUS a unique spiritual and liberal arts institution. But this institution has a great history of sending into the world doctors, lawyers, accountants, teachers and other professionals marked with the sign of Christ. The professional sciences are an important ingredient of this institution and should be viewed constantly as a valuable member of the FUS family.

During one of my Introduction to Business lectures, one student questioned me as to why the business world contains so many godless qualities. My answer was simple: "Because you are not there." This seemed to strike a chord with the student. The student seemed to achieve an understanding that I have witnessed among most of the students enrolled in the Department of Accounting, Business and Economics. It is an understanding that Christ is needed in the workplace. They envision a world in which the majority of lawyers, accountants, doctors, teachers and other professionals are proudly proclaiming Christ as Lord. In this ideal world, Christ is the center of the business community and only those companies and organizations that are dedicated to expanding Christ's kingdom on earth succeed and replace those organizations that possess godless qualities. This can be achieved because these students do possess the "best of both worlds"—a strong liberal arts education and the professional education that enables them to effectively implement and achieve this glorious end result. Their endeavor *demands* our encouragement and prayers. Students embarking on such a noble course should be applauded and encouraged to succeed.

The necessary combination of both professional and liberal arts components of a college education is critical for the student to receive a complete college education. They cannot be separated. One cannot survive without the other. Franciscan University of Steubenville must continue to possess the best of both worlds. To sufficiently arm our students in order to fulfil the Great Commission, this must continually be our goal. It is for this purpose and goal, like my father before me, that I am proud to be a member of the faculty of Franciscan University of Steubenville. ■

Mr. Kelly is assistant professor of accounting at FUS.



(re)Distributism

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talism than there was in the entire previous history o mankind. As the research of Stephen Moore and Julia Simon has shown, life expectancy in this century ha increased by 30 years during this time, infant mortalit rates have decreased by 10 times, major diseases suc as typhoid, whooping cough and tuberculosis no longe threaten the masses. Agriculture productivity has in creased to the point that less than 3% of our popula tion can produce enough food to feed our nation plus good portion of the rest of the world. Also during this century, real per capita gross domestic product has risen form $4,800 to $31,500 while real wages have nearly quadrupled from $3.45 to $12.50 per hour.

As the census figures show, the average American of today has material possessions that only the super rich of a hundred years ago could have dreamed of. Today more than 98% of American homes have a telephone and electricity. Over 70% of Americans own a car, a VCR, a microwave, air conditioning, cable TV, and a washer and dryer. We also have twice as much leisure as our ancestors had at the turn of the century. All of these gains have been achieved through the dynamics of the free market system that Mr. Storck believes to be so "harmful for mankind."

Mr. Storck also has a mistaken view of how the stock market works, when he suggests that the norm is that "shares changing hands *thousands* of times a day." In fact, most stocks are held by individuals for long periods of time. In fact, The average stock investor buys shares of a company that he believes has a bright future (i.e., will be meeting the needs of consumers). He does research on the company, gets advice from his broker, reads the annual report, and gets upset if the company does something wrong. When he believes the future of the company is not bright, or he needs cash to send his son or daughter to college to study Belloc, he sells the stock. Companies go to great lengths to attract individuals like this as well as institutional investors to hold their stock for long periods of time. Do you want as many people as possible to be owners? Then privatize the Social Security System. This would make them not only owners but also millionaires in the process.

In his explanation of distributism, Mr. Storck explains that a distributist economy would put limits on the amassing of property, and that "If my business supports myself and my family, then what right do I have to expand that business so as to deprive others of the means of supporting themselves and their families?" But business expansion does not deprive others of the means of supporting themselves; rather, it offers additional opportunities for those seeking such means.

In our view, a distributist social order would be a giant leap backwards in many respects—and who would be willing to pay the cost? Precisely nobody, which is why the whole vision falls apart when one considers its fatal yet hidden flaw.

One could make the Distributist "limited capital" argument in the economically stagnant Middle Ages, before markets were fully developed, and when it was the job of the Church scholastics (among others) to determine what were a just price and a fair return on an investment. When growth is stagnant, it is unfair for one person to take more because others will necessarily have less. But what about a modern market economy that grows on the basis of technological innovation, investments in physical capital and education, and risk-taking? The U.S. economy grew in the fourth quarter at an annual rate of over 5%. This means 5% more goods and service for everybody! In a capitalist economy you can have more without anyone else having less. In the distributist economy this would not be allowed or even possible.

This brings us to our final point. Who does the limiting in the distributist economy? If I have a bakery and my business includes the baking of bread, doughnuts, and wedding cakes, would I be allowed to expand my bakery to include cherry tarts and apple turnovers? Or would this expansion be looked upon by the distributionist police as an unfair advantage over the bakery across town whose owners don't have my vision of the growing market in tarts and turnovers? Would Michael Dell be limited to selling computers to his college dormmates at the University of Texas rather than to the entire nation (and the world)?

UC Bulletin Board

FRANCISCAN UNIVERSITY FORUM

Dr. White will be meeting with us
on Wednesday, March 15
at 6:00pm,
speaking on
the "analogy of being";
and
Fr. Bramwell will meet with us
on Friday, March 31
at 7:30, speaking on
von Balthasar's kenotic theology.

For further details and for anyone interested in the Forum, contact Ben Brown at x6948 or email Joseph Little at Sapmariam@hotmail.com.

katieandjules@attglobal.net

Communio

the next meeting will be on Wednesday, April 5 from 6:00-7:30pm in the Fireside lounge. For further information, talk to Fr. Bramwell or check his bulliten board.

Dear Editor:

Congratulations on a very interesting and well-produced journal. And thank you for making it available via the Internet. My wife and I have added a link to *The University Concourse* from our webzine, Aqua et Ignis Monthly Review of Faith & Culture (http://www.aquaetignis.org). We are encouraged by your contribution to national Catholic discourse and happy to recommend you to our readers.

Sincerely,

Fred Kaffenberger
Aqua et Ignis

There is still time to compete for the Concourse annual Grand and Baby Grand Prizes for best articles. But don't wait long!

Attention **Ave Maria** and **Our Lady of Corpus Christi** students, staff and faculty: We want to hear from you! Lend us your ideas. Let us know what you think. Help us grasp more of Truth.

It is nothing more or less than a thorough and ongoing *socialist state* that could limit my bakery's search for more markets or Michael Dell's quest to create the biggest computer company in the world. You may call it whatever name you want but the socialist state would most certainly be the result.

In essence, the classic distributist vision focuses on the expected benefits of a new social arrangement without considering the costs of transitioning to that arrangement or of maintaining that arrangement. In our view, a distributist social order would be a giant leap backwards in many respects—and who would be willing to pay the cost? Precisely nobody, which is why the whole vision falls apart when one considers its fatal yet hidden flaw: only one institution in society has the absolute power to make it happen, the government. In other words, if the Distributists are really correct, then the individual decision-makers (persons, firms, governments, etc.), after a lot of trial and error, would have or will seek out this "state of the world" on their own. We believe it will not happen except under the coercive power of the State.

Would Bill Gates be limited in the distributionist state to producing only DOS? The very computer used to write this article would not have been invented in the distributionist utopia. Excuse us while we rummage through the attic for the Underwood (that's a typewriter, for those readers who have never heard of or seen one). ■

Mr. Zoric and Mr. Welker are, respectively, Associate Professor and Assistant Professor of Economics at FUS.

Branching out

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lege, Our Lady of Corpus Christi in Texas. Dr. Ronda Chervin, who used to teach at FUS, teaches there now.

Our hope is that the *Concourse* will gradually make its way to all *Christus Magister* colleges and institutes, serving as a concrete and lively means of intellectual exchange and mutual influence among like-minded Catholic university men and women all over the world.

Meanwhile: to students, faculty and staff of Ave Maria and Our Lady of Corpus Christi colleges, welcome aboard! We hope you will not only enjoy our discussions, but contribute your ideas and insights to them too.

Kathleen van Schaijik