Publishing Virtuously: Morals Matter in Building Better Books

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The publishing industry spends much of its time worrying about books—prices, print runs, discounts, their scholarly arguments, level of publicity, and so forth. With such a range of concerns, it is easy to forget that at the heart of publishing, and every industry, are human beings. In this article, we look at the four cardinal virtues—prudence, justice, fortitude, and temperance—and argue that if we bear these in mind when working with our colleagues, the quality and sales of books and journals produced will increase.

Keywords: cardinal virtues; virtuous leadership; history of publishing; Welsh history; St Thomas Aquinas

INTRODUCTION

When *Y Drych Cristianogawl*—the first Welsh-language book published in Wales[1]—rolled off the press, death was on the line. Queen Elizabeth I, still smarting after her excommunication by Pope Pius V in the bull *Regnans in Excelsis*,[2] had turned the principality into a theological war zone.[3] She had recognized that the Welsh, as a whole, were partial to the Roman Catholic Church,[4] and, thus, with Ireland to its west, it might serve as a possible base and provide supporters for any Catholic claimant to her throne. To shore up the Church of England in Wales, she authorized the liturgy of the newly formed Anglican Church to be translated into Welsh, including the translation and publication of the major Anglican religious tract, the *Book of Common Prayer*.[5]

Y Drych Cristianogawl, written anonymously and printed on a press that was set up in a cave in a remote part of North Wales,[6] was a Catholic response to such translations. The book dealt with the 'four last things'—death, judgment, heaven, and hell—and was denounced by the polycephalic Martin Marprelate as one of the 'Popishe and trayterous Welshe bookes.'[7] Had the author or publishers been discovered, 'Good' Queen Bess would gladly have enlisted them in the roll of those to be hanged,

drawn, and quartered for their faith. Elizabeth *n'est pas* Charlie, one might say.[8]

To write and publish this book in such difficult circumstances surely gives evidence of courage, part of the more general virtue known as fortitude. Likewise, the anonymity of the author and publisher and the obscurity of the place chosen for publication[9] suggest keen attention to the virtue of prudence. Fortitude and prudence, together with temperance and justice, form what are known as the four cardinal virtues, superbly adumbrated in the volume of the same name by the leading twentieth-century writer and Thomist, Josef Pieper.[10] (These four virtues are personified by the four women, dressed in purple, who are in the Garden of Eden in Dante's *Purgatorio*.[11])

In this article, we claim that if publishers return to a study of the cardinal virtues, the result will be the reinvigoration of their staff and the production of higher-quality books that are published in a fiscally responsible manner.[12] Publishing, we claim, is not about the books; rather, it is about the community of people associated with the books. As a consequence, this article is an application of the growing field dedicated to 'virtuous leadership.'[13]

PRUDENCE

In Shakespeare's *King Lear*, when Oswald asks Kent: 'What do you know me for?' he receives the reply:

> A knave; a rascal; an eater of broken meats; a
> base, proud, shallow, beggarly, three-suited,
> hundred-pound, filthy, worsted-stocking knave; a
> lily-livered, action-taking knave, a whoreson,
> glass-gazing, super-serviceable finical rogue;
> one-trunk-inheriting slave; one that wouldst be a
> bawd, in way of good service, and art nothing but
> the composition of a knave, beggar, coward, pandar,
> and the son and heir of a mongrel bitch: one whom I
> will beat into clamorous whining, if thou deniest
> the least syllable of thy addition.[14]

The same reply might obtain to the question: 'What is prudence?' For many, prudence is a mere excuse, some type of pusillanimous gutlessness that serves as a basis for inaction. True prudence, though, is not '*inaction*.'

Rather, it is the vigorous dynamic virtue of 'right reason *in action*' or, in the rounded phrases of Aristotle's *Nichomachean Ethics*,[15] it is the virtue of 'practical wisdom.' Looking under the hood, prudence has as its component parts assessment of the situation at hand; 'memoria,' or the calling to mind of similar past situations; inquiry or clarification if needed; decision; and rapid implementation of that decision. So important is prudence that it ranks first among the cardinal virtues. That is to say, no act can be virtuous unless it is prudent. Indeed, in the *Rituale Romanum* for the blessing of a printing office, the priest prays: 'Fill the writers, managers, and employees with the spirit of wisdom, *prudence*, and strength, and instill in them a holy fear, so that they may faithfully observe the precepts of the Church, and thus use their vocation for Your glory and for the benefit of their fellowmen.'[16]

A case in point is the setting of print runs. A university press typically publishes large numbers of scholarly books. For these titles, the publisher has the relevant information, such as price and sales. When a new book is slated to go to press, a print run has to be determined. The prudent approach is to recognize which scholarly discipline the book covers — the assessment of the situation at hand. Memoria invites, if not demands, that we inspect sales of previous books within this discipline. Then, if there are no out-of-the-ordinary circumstances to be taken into consideration, the prior sales figures of previous books in the field will determine the print run. However, far too often, emphasis is placed on financial projections. These glorious sheets of misinformation suggest that for this particular book, prior sales of related books to the contrary notwithstanding, sales will far exceed those of other titles in the same field; or have a less-steep discount; or have fewer gratis copies disbursed by the press. The reason is that whoever compiles the projection typically has a minimum number of gross-margin dollars, or a minimum gross-margin percentage, that has to be achieved — a 'pay-to-play' mentality. Unless these dollar requirements are achievable, believable, and realistic, the net result will usually be the imprudent overprinting of academic titles. The publisher's files will be stuffed with paper proclaiming the financial virtue and viability of every single title published that year, and yet the only financial sheet worth worrying about — the operating statement — may look ghastly. To misquote Swinburne:

Thou has conquered, O pale Projection
The world has grown grey from thy breath.
We have drunken on things Lethean
And fed on the fullness of death.[17]

In stark contrast, there are reprints. A book that has racked up its own sales history is a wonderful creature to behold. Course books often chug along at a constant pace and, yet, when reprint time comes around publishers can get cold feet. Fear creeps in that the book might be replaced in courses. Thus, with memoria and logic set to one side and replaced by emotions, the press can underprint those books that actually could contribute a significant amount of gross-margin dollars. What follows, then, is an upward spiral. The book is printed in small amounts so that a price increase must follow to preserve gross margin, but, at the next reprint, an even smaller quantity is printed and the price is increased yet again—to a point that the book is priced above what the market can bear and it is no longer adopted. The press has taken a bestseller and reduced it to nothing by imprudence. Imprudent publishing, then, leads to bullish printing of untried titles and the feeble and anemic reprint quantities of best sellers. To quote King Lear again:

O, that way madness lies; let me shun that;
No more of that.[18]

The more important part of prudence, though, is not with setting prices, print runs, and the like. Instead, it should govern how we interact with staff. For example, consider how goals are set for an acquisition department: do these reflect the individual strengths and, indeed, the weaknesses of the editors? One goal of the publishing house is to publish in as financially a beneficial manner as possible. Right reason in action suggests that editorial goals be set in a way to maximize income and minimize expense. The raw data, though, informs the press of the 'batting average' of editors with regard to particular genres.[19] It may be, for example, that one editor is particularly gifted at acquiring textbooks that do well in a classroom, while another might have the golden touch when dealing with books for a general audience. In this case, prudence dictates that the former is asked to acquire more textbooks and the latter to bring in more trade books. 'Cookie-cutter' or 'one-size-fits-all' goals

might result in trade books that are rapidly remaindered and course books that are never adopted.

A more difficult issue is what happens with the scholarly monographs, the *sine qua non* of scholarly publishing. Does one editor bring in nothing but revised dissertations, which, in the phrase of former Hopkins director (and former advisory board member of this journal) Jack Goellner, form 'part of what we publish, but not what we aspire to publish?' What if another editor publishes books by more senior figures in the discipline but on works that are so narrow as to be unpublishable elsewhere? Applying prudence means aligning editorial talent with the core business of the publishing house.

Looking first at the common good, publishers have a relatively easy time assessing the core business in terms of subject matter. Publishers know they want to see certain numbers distributed across these content areas. Do they also know the numbers in certain genres that will make this year more profitable than last year? With apologies to Jane Austen, it is a truth universally acknowledged that the market bears textbooks and trade books better than scholarly monographs. For a given publishing house, what is the ideal ratio — the Platonic form, if you will — of scholarly monographs to 'holy grail' kinds of publications? Looking at the editorial staff's 'batting averages' on higher-demand genres can determine whether goals are feasible, or should be more incremental, relative to the progress on last year's numbers. If they are low, there is too much daylight between what the press is publishing and what it should publish. While the rumoured death of the scholarly monograph will be greatly exaggerated, individual or collective quotas may make monographs seem like an endangered species. A first-come, first-served approach of annual ceilings also means that more of that precious resource — time — is available for bringing in higher demand titles. What does this mean for editors? That would be a question of justice.

Setting signing goals on potentially low-demand titles may seem like walking a tight rope, but it is not without its reward. The cream of scholarly monographs will rise to the top, and the natural strengths of editors are deployed in service of the core genres desired by the publishing house. The identity of the press becomes multi-faceted: distribution of titles across disciplines as well as genres, and the potential direction for capital improvement is revealed. A healthy balance ensures the publisher's service to academic disciplines while also maximizing income

and minimizing expense so that the publisher continues to serve academics long into the future.

JUSTICE

In the Gospels, Jesus states that '[i]n everything, treat others as you would want them to treat you, for this fulfills the law and the prophets' (Matthew 7:12) and similarly '[d]o to others as you would have them do to you' (Luke 6:31). This is the positive side of the teaching of Rabbi Hillel the Elder, who said: 'That which is hateful to you, do not do to your neighbor. That is the whole Torah; the rest is commentary. Go and study it.'[20] These are formulations of the Golden Rule, various versions of which can be found across ancient cultures. From a Catholic perspective, this rule is readily understandable since treating others as you wish to be treated forms part of the 'natural law,' a set of statements upon which all people of good will can readily agree.

In publishing, justice requires that each employee has strengths and weaknesses—we are individuals, not widgets stamped out by a machine. We also seek, as a matter of justice, to give each employee his or her due. A case in point might be book designs. Some designers are extremely talented when it comes to the design of humanities titles, showing the font sensitivity and aesthetic sense that authors and readers in this field truly appreciate. Another designer, however, might like the challenge that highly illustrated or highly mathematical science books may pose. A just head of design, then, would try to ensure that the former designer works more often on humanities titles and the latter on the design of the science titles published by the press. And the manager would praise both designers, it is to be hoped, on the success of their designs. Occasionally, the needs of the press must trump the desires of employees (as one press director has been known to say: 'That's why it's called work'), but recognizing the strengths of staff and planning accordingly is both just and prudent—and therefore virtuous.

The same concept holds across departments. Are all acquisitions editors required to bring in the same number of trade books and course books—so-called 'cookie cutter' goals—or are signing goals handcrafted for each editor? The latter option is just for it recognizes that some editors have a true talent for bringing in trade books that sell widely and are reviewed broadly. Others may have the knack for acquiring books for use in the classroom that help to train the next generation of scholars.

Justice, combined with prudence, results in the setting of individualized goals for the acquisitions editors, which results in editors who are recognized and praised for their strengths as well as a higher percentage of trade books selling well and a higher percentage of course books being adopted, thus benefiting the bottom line of the publishing house.

Meetings are another major area where justice plays a role.[21] From watching the interactions at editorial committees or at staff meetings, three types of attendee profiles emerge: those who are task oriented and seem focused on accomplishing the job at hand; those who feel meetings serve a social purpose; and those who are concerned with the political implications of any decision made by the committee, who may try to confuse or delay things. Knowing what each one wants to get from their participation in the meeting gives the observer clues for treating them fairly. In some measure, everybody needs all three types. Justice means discovering and implementing a way to satisfy everyone. Those who believe meetings are for a social purpose may need a chance to talk about the work they are doing and receive a pat on the back for every challenge they have surmounted. Task-oriented types will generate valuable discoveries—the observant meeting chair will find a way to employ this local knowledge in moving forward the direction of the publishing house—and tend to desire clear direction and expectations for the next steps they are to take. For example, an editorial assistant may have realized that the manuscript reviewers are happy to receive manuscripts printed out with smaller margins in a double-sided format or even email the electronic file instead. This action saves trees, time, and the press's dollars. In a well-run meeting, she can share, or be acknowledged to have discovered, this information with the entire editorial staff. Political types need validation for their perspective of the people and circumstances affected by a given editorial decision, for example, and a meeting chair needs to exhibit sufficient broad-mindedness in order to acknowledge objections and gently persuade when the greater good makes a risk reasonable to take. After all, eliciting the best performance from staff and editorial committees is a form of negotiation.

Our dealings with authors should be just as well. Without authors, publishers cease to exist. They are not only our authors, though, they are our partners in the publishing process. At the Catholic University of America Press (CUA Press), books are set with footnotes at the bottom of the page because this is what scholars prefer and we are servants of

the academic community. Our books are individually designed rather than being one of a number of 'canned formats,' as this allows us to respond to our author's suggestions and requests for book designs. And we usually send along a number of different cover designs for them to provide input on. We know that our authors will not get rich based on the sales of their scholarly books, but we can still 'give them their due' as being respected members of the publishing team.

To use an odd phrase, the CUA Press has corporate responsibilities as well. The Holy See, though few people know, is the world's only carbon-neutral country. While Pope Francis has expressed concerns for the environment, so too did his predecessor Pope Benedict XVI.[22] To foster respect for the environment, the press makes the decision to print books and journals that contain significant amounts of post-consumer recycled paper, and our in-house photocopying is done on 100 per cent recycled sheets. In addition, we print locally, in that our books and journals come from presses in the United States. This decision helps environmentally because we cut down on the fossil fuels needed to transport books from printer to warehouse, something that printing overseas would not do.

Publishers have not always got along well with printers. There is a horrendous typo—or passive aggressive behaviour of a typesetter—in the so-called *Printer's Bible* of 1702: 'Printers have persecuted me without a cause' (Psalm 119:161) (wherein 'Printers' replaces 'Princes').[23] However, in spite of such past history, the CUA Press prints here in the United States for another reason, which also touches on justice. Printing shops are dangerous places. Inks contain solvents, for example, and the machines that physically stamp the cases for a stamped case generate enormous amounts of pressure. Printers here are protected by safety-at-work regulations; the same is not necessarily true for overseas printers. No one should risk dying for a scholarly monograph. We feel this is a matter of justice and fair dealing with the printers.

And there is another matter. Many of the books at the CUA Press deal with matters of church teachings. Many overseas printers are in countries that abuse human rights in general and are openly hostile to the Catholic Church in particular. Why would we choose to print books in a country that bans its citizens from reading those books or imprisons those who do? It is contrary to our notions of religious and academic freedom. We might indeed save some money—perhaps thirty pieces of silver?

FORTITUDE

If prudence is the most misunderstood virtue, fortitude is a close second. It is a general virtue because 'of its very nature any true virtue must be firm and not readily subject to change.'[24] However, it is also a specific virtue as it gives 'firmness by controlling impulses, on the one hand of fear and on the other hand of foolhardiness.'[25] Given the number of scares over the years about the threats to scholarly publishing,[26] it is clear that fear has certainly played its part in the past few decades. So, too, has foolhardiness. Einstein once proclaimed dismally that 'marriage is the unsuccessful attempt to make something lasting out of an incident,'[27] but more than a few presses have sought to replicate the success that one of their books (or another publisher's book) has achieved, only to condemn the particular publishing house to some years of financial woes. This mistake, one might claim, is the 'Lincoln's doctor's dog' approach to publishing.[28] Princeton University Press, for example, enjoyed much success with its book *The Quotable Einstein*, which logically (or, to be more precise, prudently[29]) spawned successful new editions, such as the *Expanded Quotable Einstein* and the *Ultimate Quotable Einstein*. These were drawn from the series of collected papers of Einstein, which Princeton publishes. The appeal of these volumes led to the publication of a sequence of books that showed the firmness of purpose associated with fortitude, such as the *Quotable Kierkegaard* and the *Quotable Jefferson*. Any fears that such works are not about Einstein and thus might fail at the box office were overcome. Princeton virtuously steered a safe course between the Scylla of fear and the Charybdis of recklessness. With all due respect to the president of the United States, president of Princeton University, and keen champion of the League of Nations, a volume such as the non-existent the *Quotable Woodrow Wilson*[30] might have become the model for foolhardy, and thus unvirtuous, publishing.[31]

A more sustained example of fortitude is the decision to move into a new field. Again, prudence rightly dictates that some reasonable amount of research goes in to such a decision. Deciding to move into alliteration studies simply because an editor would like to do so would be imprudent. However, if the editor has had considerable success in establishing a similar series at another press and that there is room for another publisher in the discipline, then justice might suggest that the editor be given the benefit of any doubt. With that decision made, however, fortitude requires the press to stick with the decision. Pulling the plug

on a publishing program in alliteration studies simply because the first two titles do terribly would exhibit fear; continuing in alliteration studies after ten titles tank would be reckless.

Fortitude is about more than boldly going where no book at the press has gone before. It is also about pivoting at key junctures. Many process-related changes are spurred by technology, and a poor response could spell trouble for a publishing house. Of course, some risk is always present in how people manage things, whether they actively aim at innovation or simply rely on institutional knowledge to do things how they have always been done. Changes in database software promise to make us more efficient in tracking our new submissions. The market for digital books emerges. Social media opens new horizons for reaching prospective book buyers. Major online retailers present formidable competition for online book sales. Not all can be pursued at once; that would be foolhardy. What can be pursued with some measure of success and how? Creativity in devising new techniques for adapting is only half the battle; testing the waters is the other half.

TEMPERANCE

Temperance, at least as judged by the bar tabs of marketing staff and acquisitions editors, may seem to be in short supply in the publishing world. A more scholarly exploration of temperance takes us away from the eighteenth and twenty-first amendments to the Constitution and into the virtuous practice not of 'moderation' but, rather, of 'mixing in the right proportion' or 'to dispose various parts into one unified and ordered whole.'[32] Moderation is not necessarily virtuous. Indeed, Pieper points out that 'is too negative in its implication and signifies too exclusively restriction, curtailment, curbing, bridling, repression.'[33] A miserly press director who, out of 'moderation' declines to offer the appropriate royalties or advances for a well-known author displays nothing virtuous at all. A better way of viewing temperance, then, is as 'selfless self-preservation.'

The 'selfless' here is clearly an indication that, as a scholarly press, we might have to put up with the publication of some types of books that, like Bartleby, 'I'd prefer not to.' Books done purely for the sake of campus relations, for example, might fit into this category. 'Self-preservation' also plays a part. Publishing some lucrative books that

might be of questionable scholarly merit — provided they fit with the list and direction of the press — would also virtuously exhibit temperance.

The same scenario plays out with individual employees. A designer who strongly prefers to design humanities books in a press that increasingly turns to, say, engineering books, to generate revenue would be ill-advised to shun the design of such titles because of his or her own personal preferences. The intemperate want or desire to design only humanities titles may well be at odds with the goal of self-preservation in the position of the designer. And this 'high-maintenance employee' (often the high performer as well) engages in behaviour that is antipathetic to self-preservation — so much so that books have been written on how to get them back on to more temperate footing.[34] Try to discover what the employee is most invested in. Acknowledge concerns sincerely, lest you fall prey to one of the 'classic blunders,' such as 'never getting involved in a land war in Asia.' Maybe it is an ideological point that the editor-in-chief wants preserved — that the subject matter of this book proposal is too narrow or the treatment is not scholarly. To overcome the objections of the editor-in-chief, recall that everybody needs a chance to save face if the press is to move forward, so highlight any proverbial grain of truth that can be found — surely there is to be some. The subject matter may be narrow, but the author has an international reputation. The treatment may not be scholarly, but recall the financial requirements placed upon the press. As Aristotle tells us, 'since truth seems to be like the proverbial door, which no one can fail to hit, in this respect it must be easy, but the fact that we can have a whole truth and not the particular part we aim at shows the difficulty of it.'[35] Then seek proactive solutions that everybody may be willing to offer to make the most of the situation. In facilitating better temperance in strong personal preferences and opinions, it is always the case that a higher good for the press imparts priority to more individual goods. Once the employee's concerns are out in the open and a goodwill effort to address them is made, the chip on that employee's shoulder becomes less a factor in their performance.

There is, however, another strand to the tapestry of temperance. Writing in the late thirteenth, early fourteenth century, Blessed Duns Scotus asserted that 'the first species of temperance, which moderates the desirable for oneself, will be twofold; that which moderates the desire for honors is called humility.'[36] Humility, in this era of Facebook,

has become clearer with the coining of the word 'humblebrag.' True humility does not mean denigrating what you have accomplished in the vain hope that others will praise you to the skies. In the rounded phrase of C.S. Lewis, humility is not thinking less of yourself, it is thinking of yourself less. Thus, for example, if a press director is praised at an Association of American University Presses meeting for the number of design awards that the press has won, the response should be something along the lines of: 'Yes, we are delighted to have won these awards. Our design staff is extremely talented and it is great to see them get the recognition that they deserve.' This is true humility and it is virtuous, as opposed to the self-dismissive: 'Oh, it's nothing' or the self-deprecatory: 'Oh, we were lucky.'

CONCLUSION

University press publishing today faces many challenges. The financial and technological changes that are transforming the industry are well documented. It is, however, the employees at any given press who will have to adapt and evolve as the publishing industry changes. The challenge of motivating employees at not-for-profit institutions can be difficult, but we believe that a focus on the cardinal virtues may improve the working environment for all staff, from the top down or the bottom up.

Unlike the publishers of *Y Drych Cristianogawl*, we do not face death or dismemberment as we struggle in the battle for souls. However, we do have precious information that we need to disseminate, for scholars to be informed, for the next generation of students to be trained, and for the public to have books available that will help them understand the most exciting scholarship in the academy today. The way that we can fulfil our mission, like those who produced *Y Drych Cristianogawl* is to think and behave as virtuously as we can.

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NOTES

1. It was printed in late 1586 and early 1587.
2. It was promulgated on 25 February 1570.
3. The lone person unaffected was Anthony Kitchen, Bishop of Llandaff. He remained bishop during the reigns of Henry VIII (Catholic-turned Protestant), Edward VI (very Protestant), Mary (Catholic), and Elizabeth (Protestant). It is through his manifest ability to shift with the changing religious winds that the Anglican Church can claim apostolic succession, a point extremely important during the Oxford Movement. As the Spanish ambassador described him, he was 'a greedy old man of little learning' (as quoted in Edward Norman, *Roman Catholicism in England from the Elizabethan Settlement to the Second Vatican Council* (Oxford: Oxford University Press 1985), 10. Anglican theology remains contested, perhaps a consequence of Victorian reconstructions of the past that never was. The Oxford Movement regarded the Reformation as a mere blip in the straight line that stretches from the early church to high church Anglicanism, whereas the Evangelical movement viewed the Church of England, somewhat dubiously, as being as fully reformed as other Protestant denominations. An intelligent summary of this complex matter is provided in Mark D. Chapman, *Anglican Theology* (London: T&T Clark 2012).
4. According to the Welsh poets, 'Protestantism was the "English religion",' as quoted in John Davies, *A History of Wales* (Middlesex, UK: Penguin, 1994), 241.
5. The Act for the Translating of the Bible and the Divine Service into the Welsh Tongue was passed by Parliament in 1563. The *Book of Common Prayer* was published by Humphrey Toy as *Y Llyfr Gweddi Gyffredinin* in 1567. It was translated jointly by Richard Davies, the Anglican bishop of St David's and William Salesbury. Toy also published the first New Testament in Welsh, also translated by Salesbury. Toy also had a legal dispute with Richard Jugge (the Queen's printer who has the dubious distinction of being the inventor of the footnote) over who, legally, had the rights to print the Bible in English.
6. Such lamentable working conditions have arguably set the standards for office space at university presses ever since. Contemporary sources suggest the printer was Roger Thackwell and that one of the people involved in the book production was Father William Davies, who was later hanged, drawn, and quartered for his Catholic faith. As the rope was placed around his neck, he said: 'Thy yoke, O Lord is sweet and Thy burden is light' (Matthew 11:30).
7. In 1586, the Star Chamber issued an edict placing printing under the auspices of the archbishop of Canterbury. This made things difficult not only for Catholic authors and publishers but also for non-conformist authors, such as the group that penned the seven Martin Marprelate tracts that took issue with the episcopal

structure of the Anglican church. The first Marprelate Tract (October 1588) denounces Thackwell as the printer of the Welsh-language Catholic texts.

8. In what might be regarded as an ecumenical gesture, Elizabeth had little truck with Puritans either. The *Book of Common Prayer* was denounced in *An Admonition to the Parliament. A view of popish abuses yet remayning in the Englishe Church for the which godly ministers have refused to subscribe,* with the phrase: 'this boke is an unperfecte booke, culled & picked out of that popishe dunghil, the Masse booke full of all abhominations.' *An Admonition* was, like *Y Drych Cristianogawl*, published pseudonymously, for fear of reprisal, though the authors are identified as John Field and Thomas Wilcox and the publisher as J. Stroud of Hemel Hempstead. Reprinted in W.H. Frere and C.E. Douglas (eds.), *Puritan Manifestoes: A Study of the Origin of the Puritan Revolt* (London: Society for Promoting Christian Knowledge 1907).
9. Little Orme's Head, near Llandudno.
10. Josef Pieper, *The Four Cardinal Virtues: Prudence, Justice, Temperance, and Fortitude*, trans. Richard Winston, Clara Winston, Lawrence E. Lynch, and Daniel F. Coogan (New York: Pantheon Books 1956). The Pantheon edition is available free and online; a paperback edition was published by the University of Notre Dame Press in 1966 and remains in print. Those new to scholasticism and who want a more gentle introduction than Pieper's might consider the book by Christopher Kaczor and Thomas Sherman, *Thomas Aquinas on the Cardinal Virtues: Edited and Explained for Everyone* (Ave Maria, FL: Sapientia Press 2009).
11. Dante *Purgatorio*, Canto XXIX, line 130. The identification with the cardinal virtues is made by Dorothy L. Sayers.
12. Thomas Aquinas is, so to speak, the official theologian of the Catholic Church. The thirteenth-century Oxford Franciscan Blessed Duns Scotus might claim that most of what humans do cannot be Good, capital G, or Bad, capital B, since so much of what we do is done without thought or consideration. Thus publishing, some Scotists might argue, cannot be Virtuous with a capital V. Given the greatly detailed decision-making process in most publishing houses, such an argument may not hold.
13. One example is the book by Andrew V. Abela and Joseph E. Capizzi, *A Catechism for Business: Tough Ethical Questions and Insights from Catholic Teaching* (Washington, DC: Catholic University of America Press 2014), which challenges those in business — and scholarly publishing is certainly a business — to think through the ethical issues that they face. A more general work is by Richard E. Boyatzis and Annie McKee, *Resonant Leadership: Renewing Yourself and Connecting with Others Through Mindfulness, Hope, and Compassion* (Boston, MA: Harvard Business Review Press 2005). Two particularly recommended titles are

Alexandre Havard, *Virtuous Leadership: An Agenda for Personal Excellence* (New York: Scepter 2007), and Alexandre Havard, *Created for Greatness: The Power of Magnanimity* (New York: Scepter 2014).

14. William Shakespeare, *King Lear*, Act 2, Scene 2. One of us (TL) was required in high school to memorize this as it would help reduce stress should students, in later life, have to cope with the behaviour of other drivers in London's rush-hour traffic.
15. Aristotle, *Nicomachean Ethics*, Book VI
16. From the *Rituale Romanum*, 'Blessing of a Printing-Office or a Printing-Press' (approved by the Congregation of Sacred Rites, 12 May 1909) (emphasis added).
17. Algernon Swinburne, *Hymn to Proserpine* (Lines 35 and 36 from his volume *Laus Veneris and Other Poems*) (New York: Carleton 1866), 75
18. William Shakespeare, *King Lear*, Act 3, Scene 4
19. Editors should, to quote St Paul, have 'different gifts, but the same Spirit' (1 Corinthians 12:4).
20. *Babylonian Talmud*, Shabbath folio 31a. Rabbi Hillel had been approached by a person who said he would convert to Judaism if the Rabbi could explain the Torah to him while he stood on one foot.
21. Depending on how bad the meetings have become, they might also provide an opportunity to show fortitude and temperance.
22. See, for example, Benedict XVI, *The Garden of God: Toward a Human Ecology* (Washington, DC: Catholic University of America Press 2014).
23. The *Printer's Bible* from 1702 was an edition of the King James Version. See Alec Gilmore, *A Dictionary of the English Bible and Its Origins* (New York: Routledge 2013), 35.
24. 'Virtue of Fortitude' in *New Catholic Encyclopedia*, 2nd ed. (Farmington Hills, MI: Gale 2003), 821
25. Ibid.
26. Trevor Lipscombe, 'The Golden Age of Scholarly Publishing,' *Journal of Scholarly Publishing* 30, 3 (1999): 138–45
27. As quoted in Alice Calaprice (ed.), *The Ultimate Quotable Einstein* (Princeton, NJ: Princeton University Press 2011), 442. It is a saying attributed to Einstein by his close friend (and an eventual co-trustee of his literary estate) Otto Nathan in an interview with J. Sayen in 1982.
28. For neophytes in the industry, this is standard gallows humour that as everyone is concerned about health, loves animals, and is fascinated by the American Civil War, a book called *Lincoln's Doctor's Dog* is a guaranteed best seller.

29. Publishing new editions is prudent because to do so exhibits right reason in action. There's a reason why Hollywood produces so many sequels and prequels to successful movies.
30. Princeton publishes, *inter alia*, the collected papers of Einstein, Kierkegaard, Jefferson, and Wilson.
31. One laments that there is no *Quotable Taft*, based on the sayings and doings of Wilson's predecessor. Taft literally 'had a cow' in the White House, which he used to milk (the cow, not the White House) and is the only US president (so far) to become stuck in a bathtub. See Julia Moberg, *Presidential Pets: The Weird, Wacky, Little, Big, Scary, Strange Animals That Have Lived in the White House* (Watertown, MA: Charlesbridge 2012), 54–5. We thank Therese Lipscombe for bringing this important source to our attention.
32. Pieper, *The Cardinal Virtues*, 146
33. Pieper, *The Cardinal Virtues*, 146. Pieper was a great Thomist. The first to follow in the footsteps of Saint Thomas, aka the Dumb Ox, aka the Angelic Doctor, is arguably John Capreolus. See, for example, his exposition *On the Virtues*, translated by Kevin White and Romanus Cessario (Washington DC: Catholic University of America Press 2001). Capreolus was described as 'Princeps Thomistarum,' which could be translated as the first of the Thomists or Prince of the Thomists.
34. Katherine Graham Leviss, *High-Maintenance Employees: Why Your Best People Will Also Be Your Most Difficult ... And What You Can Do About It* (Naperville, IL: Sourcebooks 2005)
35. Aristotle, *Metaphysics*, translated by W.D. Ross (Oxford: Clarendon Press 1924), Book II, 1
36. Duns Scotus OFM, *Ordinatio III*, supplement, dist. 34, cited and translated in Allan B. Wolter, OFM *Duns Scotus on the Will and Morality* (Washington DC: Catholic University of America Press 1997), 247