

OTHER BOOKS OF INTEREST

The Seen, the Unseen, and the Unrealized: How Regulations Affect
Our Everyday Lives

Per L. Bylund

Lanham, Maryland: Lexington Books, 2016 (192 pages)

The title of this book—or at least its subtitle—is a bit misleading. In truth the book does not focus on regulations, which are not even mentioned until chapter 5 and are not treated substantively until chapter 7. Setting aside the quibble over the title, we can say that Per Bylund’s book is a concise and readable introduction to free-market economics and its fundamental concepts. He notes at the outset his deep indebtedness to major thinkers in this tradition, including Hayek, Schumpeter, and Bastiat. Bylund also acknowledges that he has “repackaged” the ideas of these and other thinkers and theorists (ix). In essence the book is a series of explanations of basic economic ideas. The chapters cover, for example, what a market is, prices, value, ripple effects, unintended consequences, taxation, regulation, and subsidies. The book does not present a sustained or original argument, though Bylund does develop a consistent narrative example across the chapters in order to illustrate the various concepts. *The Seen, the Unseen, and the Unrealized* would serve well as a resource for reviewing central ideas and arguments in the free-market tradition, or perhaps as a course text in some undergraduate courses in economics.

Great Christian Jurists in Spanish History

Rafael Domingo and Javier Martínez-Torrón (Editors)

Cambridge: Cambridge University Press, 2018 (409 pages)

This second volume in the Great Christian Jurists series (within the larger Cambridge Studies in Law and Christianity series) is a welcome survey of Christian lawyers (canon and civil), theologians, philosophers, and political leaders who have shaped and influenced Spanish legal thought. As the editors note, about half of the twenty jurists selected are from the so-called Spanish Golden Age of the sixteenth and seventeenth centuries, which “produced more notable legal figures than the rest of Spanish history” (2). In this volume, then, readers will find superb introductory essays on the intellectual giants of Spanish late scholasticism, many of whom were known in their own time—and in ours—simply by their surnames: Vitoria, Las Casas, Azpilcueta (Dr. Navarrus), Soto, Covarrubias, Molina, Suárez, and Sánchez. The editors have assembled an international group of scholars to convey the treasures of Spanish Christian legal thought to an English readership, and the bibliographies in each essay lean toward English works, when available. In keeping with the series aim, the essays highlight each figure’s legal contributions and the ways that their legal thought intersects with theology and philosophy. In the essays on early modern figures the ethical and legal questions related to the discovery and colonization of the New World figure prominently. *Great Christian Jurists in Spanish History* is a stellar resource for scholars and students in the fields of early modern legal history, theology, philosophy, and the history of Spanish law.

Love’s Enlightenment: Rethinking Charity in Modernity

Ryan Patrick Hanley

Cambridge: Cambridge University Press, 2017 (198 pages)

In *Love’s Enlightenment* Ryan Patrick Hanley examines the roots of the modern shift away from traditional forms of “transcendental love” toward “sentimentalized other-directedness” (5). Specifically, Hanley identifies the Enlightenment as the stage in which “the appeal to transcendence was dethroned from its traditional primacy” (13). Hanley, as a careful historian of Enlightenment philosophy, avoids the caricature that depicts the Enlightenment as an effort to debunk religion. He notes that the major Enlightenment figures who theorized about love were seeking something more modest—namely, to place ethics (and specifically, love) on a universally accessible, non-transcendent footing. Hanley gives one chapter each to the work of Hume, Rousseau, Adam Smith, and Kant. Hume grounded love in a sense of “humanity,” or a preference for others’ well-being; Rousseau developed the concepts of compassion and pity; Smith saw sympathy as surpassing the notion of universal charity; and Kant “grounded the love of others in a rational extension of self-love” (135). Each chapter serves as a discreet contribution to the scholarship on its subject’s views on love and ethics, though each chapter also reinforces Hanley’s overall thesis that there were brilliant and innovative efforts in the Enlightenment to check egocentrism and to promote the other-directedness that modern

liberal society required. In the end, however, Hanley wonders whether the creative and erudite accounts of love that were developed by Hume, Rousseau, Smith, and Kant are really sufficient for a full and satisfying account of love, or whether this cutting off of the transcendent comes at too great a cost.

The Theory and Practice of Virtue Education

Tom Harrison and David Ian Walker (Editors)

London: Routledge, 2018 (247 pages)

“Developing virtue is difficult” (223). As editors Tom Harrison and David Ian Walker write, the aim of this volume is “to highlight the theoretical complexity of putting virtue education into practice” (1). The book certainly hits the mark. Most of the sixteen essays in this multifaceted exploration of virtue education were selected from papers presented at a 2016 conference organized by the Jubilee Centre for Character and Virtues. Although the title of the book is *The Theory and Practice of Virtue Education*, the essays lean more toward theory than practice. There are opening essays that apply historical approaches to acquiring virtue, including Aristotelian, Platonic, Stoic, and Thomistic models. Then a diverse set of essays explore aspects of virtue education, and the inculcation of specific virtues, from the fields of philosophy, psychology, and education. Almost every essay is well-written and interesting. Two examples are of particular note: In part 2, education professor Bruce Maxwell takes readers on a journey to investigate whether there is a demonstrable link between the reading of fiction and the development of empathy, and David McPherson follows with a philosophical argument that manners are integral to the moral life. All told, this is a conference volume of consistently high quality that avoids most of the pitfalls of the genre. Students and scholars who work in moral philosophy or the philosophy of education—and especially any whose work focuses on character and virtue—would benefit from an afternoon (or more) with this collection.

Spirituality, Corporate Culture, and American Business:

The Neoliberal Ethic and the Spirit of Global Capital

James Dennis LoRusso

London: Bloomsbury Academic, 2017 (211 pages)

This book appears in Bloomsbury Academic’s series *Critiquing Religion: Discourse, Culture, Power*. Books in this series regard religion as “just another cultural tool used to gerrymander social space and distribute power relations in the modern world.” When such an assumption is adopted in a book about religion and business, readers can be fairly certain of what they will find: a declension story of business elites leveraging religion to further their global dominance. In his introduction James Dennis LoRusso declares that such is his aim: “the language of spirituality serves a number of purposes, but predictably always reasserts the authority of business elites, managers, and capital” (13). “Predictably” indeed. LoRusso begins by tracing twentieth-century shifts in approaches to business, including the work of Peter Drucker, Douglas McGregor, Robert Greenleaf, Parker Palmer, and

Judi Neal, who sought to moralize and spiritualize management and leadership in order to care for the whole person, not merely a business's bottom line. These were forerunners and contributors to the faith and work and workplace spirituality movements. LoRusso is suspicious of these movements, to put it mildly. They are, he claims, fundamentally efforts at reinforcing neoliberal ideology and reasoning (67, 76). ("Masquerade" is one of his favorite terms in these contexts.) He then surveys the "entanglement" of spirituality with the tech industry, evidenced in the eclectic spirituality of Steve Jobs and the Zen of IBM's Les Kaye. This is followed by analysis of the recent movement arising from the book *Conscious Capitalism*, coauthored by John Mackey, the cofounder of Whole Foods. This movement, LoRusso intuits, is "simultaneously a business reform movement as well as a neoliberal political project to advance the structural position of business" (99). The last two chapters of *Spirituality, Corporate Culture, and American Business* illustrate similar phenomena through case studies the author conducted in New York and San Francisco. Though his conclusions about the unholy alliance of spirituality and business are predictable, arising as they do from his guiding assumptions about capitalism and neoliberalism, LoRusso's study traces important themes in the history of business and spirituality. Even scholars who do not share his assumptions can learn from his research into the efflorescence of religion in the workplace and the ready adoption of spirituality by American business leaders.

The Open Sea: The Economic Life of the Ancient Mediterranean World from the Iron Age to the Rise of Rome

J. G. Manning

Princeton: Princeton University Press, 2018 (444 pages)

The list of scholars who could produce a volume of this breadth and depth is surely a short one. In this book J. G. Manning, professor of history and classics at Yale University, demonstrates remarkable interdisciplinary expertise as he surveys the economy of the Mediterranean world of the first millennium BCE. The complexity of the ancient economy is a dominant theme of the book. In fact, Manning argues convincingly that there was no such thing as "the ancient economy" (xvii, 263). There were rather diverse economies across places, climates, and cultures. Historians may sometimes be criticized for getting mired in complexities and claiming that everything in the past is more complex than we usually think. This appeal to complexity is problematic if it prevents the historian from saying anything definite or insightful. Manning is not susceptible to this criticism, however. Rather, he reveals the complexity of the ancient economies and all the challenges of studying such distant realities while simultaneously making profound historical insights and giving course corrections to the field of economic history. His contributions include placing Egypt and the Achaemenid (Persian) Empire back on the Mediterranean economic map, bringing recent advances in climatology to bear on the study of ancient economies, and insisting that the natural world be taken seriously as an economic force. And yet, in a volume that covers virtually every facet of ancient economic life, religion is nearly absent.

Manning's comments on religion as an economic force are limited to a few mentions of Near Eastern temples as economic institutions. Throughout the book Manning is almost bursting with excitement about the new horizons open to scholars of ancient economies, and he thrills to note areas where research is advancing and where further work is needed. In this way *The Open Sea* is both a handbook of current scholarship and a challenge for scholars to push their research into new areas and to reach across the often constraining boundaries of academic disciplines.

Tomorrow 3.0: Transaction Costs and the Sharing Economy

Michael C. Munger

Cambridge: Cambridge University Press, 2018 (189 pages)

"We are on the verge of the third great economic revolution" (150). So claims Michael Munger, who is not a futurist, but a professor of political science and economics at Duke University. His speculations about the future of society and the economy are, however, as he says, "based on thinking pretty hard about the implications and application of economic principles" (132). Munger predicts what he dubs the Middleman/Sharing Revolution, in which software and digital tools increasingly lower transaction costs and make it more profitable to share or rent "stuff" than to own it. That is, technology makes it not only possible, but easier and more reliable, for a person with a durable good or service and excess capacity to connect with a consumer. As transaction costs decrease for goods and services, the need for individuals to own their own durable goods—and thus the actual number of durable goods—will plummet (23). Munger traces how this revolution is already underway in a host of new enterprises, the prime examples being Uber and Airbnb, which strictly speaking sell neither rides nor rooms, but rather the reduction of transaction costs through software. The Middleman/Sharing Revolution, as Munger sees it, will like previous economic revolutions be a mixed bag, with both winners and losers. And Munger argues that even jobs as we have known them for nearly three centuries will increasingly become outmoded, giving rise to the need of a universal basic income. It is a shame that the book is spattered with so many typographical errors, but readers should not be deterred. This is a thought-provoking book, and one need not be an economist to appreciate it.

Catholic and Reformed Traditions in International Law: A Comparison
Between the Suarezian and the Grotian Concept of *Ius Gentium*

Paulo Emílio Vauthier Borges de Macedo

Cham, Switzerland: Springer, 2017 (319 pages)

This monograph examines the contributions of Francisco Suárez and Hugo Grotius to international law and, specifically, to the concept of the law of nations. Paulo Emílio Vauthier Borges de Macedo seeks not only to expound the concept of *ius gentium* in the works of Suárez and Grotius but also to correct certain claims about the relationship between their concepts. In at least two ways, the author seeks to walk a fine line of interpretation. First, he seeks to show that their concepts of *ius gentium* retain traditional universal and normative features from the natural law tradition, but their concepts also depart from that tradition by locating *ius gentium* in positive law. Hence both authors argue that the scope of *ius gentium* is (almost) as broad as natural law, though it is not merely subjective or dependent on the will of states (306, 308). Second, Vauthier Borges de Macedo seeks to walk the line of finding significant influence of Suárez upon Grotius while not exaggerating the extent of this influence. This is an especially fine line given the paucity of Grotius's references to Suárez and the temptation to attribute influence where perhaps there is simply convergence of ideas. Readers with expertise in the fields of legal and theological history will have to judge whether the author succeeds in these endeavors. A final technical note: the book ought to have been more carefully copyedited by a native English speaker. Although the writing is still intelligible, the deficiencies of grammar and style at times distract from the argument.