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wondering, for example, about the precise avenues Mears took to arrive at the philosophical and practical conclusions that she reached. In general, the book could use more of Mears's own voice, as opposed to others' recollections or even carefully curated interviews, which together make up the bulk of Migliazzo's archive.

Still, what Migliazzo is able to accomplish with the fragmented archive is impressive. In one of the book's most compelling sections, the author lays out the problem of conservative midcentury religion and gender. Migliazzo masterfully reconstructs the apparently agonizing deliberation process of the male elites at Fuller Theological Seminary as they came to the decision to offer Mears a teaching position in 1951. The internal correspondence Migliazzo uncovers paints a portrait of a male evangelical leadership mildly terrified of Mears's skill, charisma, and femininity. At one point, Fuller's president Harold John Ockenga wrote that "the maleness of our faculty would be protected far more by the addition" of another female candidate—not Mears, with her apparently dangerous feminine authority (163). Moments like these raise further questions about what Mears must have faced throughout her career, female as she was.

More could also be said about Mears's uneven record with regard to race and ethnicity. Here, Migliazzo's sources are again limited (Mears never publicly addressed issues of race), but what he does know about Mears's positions demands a deeper reckoning with the legacy of whiteness in the formation of the allegedly more gracious conservative evangelical theology. A dispensationalist, Mears was publicly enthusiastic about Zionism and privately bigoted when it came to stereotyping Jewish people. Mears's views on people of color were similarly distorted; limited; and, in the end, harmful. Migliazzo points out time and again that, unlike her male colleagues, Mears rarely spoke publicly about matters pertaining to race and ethnicity, so it makes sense that the historian is hesitant to speculate about a broader understanding of race and

racism that Mears may have possessed. Still, given even the fragmentary surviving evidence, what emerges is a portrait of someone who had at least as much to learn as she did to teach. The "mother of modern evangelicalism" seems to have been, in fact, the mother of white evangelicalism. The distinction is significant.

Criticisms of several missed opportunities notwithstanding, the book is a compelling, thoroughly researched, and well-written biography of an incredibly influential woman who deserves the careful study the volume delivers. The book will be accessible to popular audiences and professional historians alike. With regard to the latter, Migliazzo offers a particularly helpful conclusion, in which he lays out how Mears's story ought to fit into the broader historiography: in the fields of intellectual history, the history of women and gender, and the study of religion and capitalism. It is high time that the life of the woman who shaped so much of twentieth-century evangelicalism—both at home and abroad—has received the attention her legacy demands.

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Smith, Craig

Adam Smith

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Craig Smith, Adam Smith Senior Lecturer in the Scottish Enlightenment at the University of Glasgow, has written a masterful précis of the ideas of Adam Smith. (For clarity, I shall refer to the author of the book here reviewed as "Craig" and to his subject as "Adam." Never again will I have such a good excuse to be on familiar terms with the sage of liberal civilization.)

Adam published only two books and a handful of essays. That most of

his papers were, according to his wishes, burned one week before he died remains painful to contemplate. Thankfully, this misfortune is more than mildly offset by the discovery years later of extensive student notes taken from his lectures during the 1760s at the university at which Craig now teaches. Notes on Adam's lectures on jurisprudence were first discovered in 1876 and published two decades later under the stewardship of Edwin Cannan. Then, in 1958, John Lothian discovered more notes on Adam's lectures on jurisprudence, as well as notes taken on Adam's lectures on rhetoric and belles lettres.

These lecture notes, along with Adam's two books and his surviving essays and correspondence have all been published by Oxford University Press, between 1975 and 1987, under the series title "The Glasgow Edition of the Works of Adam Smith." These volumes are also available in paperback from The Liberty Fund in Indianapolis.

Craig states his goal in *Adam Smith* early on, and it is one that he fulfills:

Showing that Smith was a man of his time helps to dispel the contemporary caricature, but it will also show the reader that he remains an enduringly relevant thinker, one who should not be confined to history. The basis of this argument will be two-fold: it will stress the relevance of Smith's understanding of the nature of what we now call the social sciences, and drawing on that it will emphasize the centrality of his attempts to explain the unintended consequences of human action. Taken together, these two aspects of his thinking open up a Smithian way of understanding the world that lies at the heart of this book (2).

Craig begins by describing the intellectual milieu in which Adam Smith learned and to which he contributed: the Scottish Enlightenment. Craig, in turn, explains this remarkable intellectual efflorescence as emerging from Scotland's "enormous social change in

the eighteenth century” (11). This change was not only enormous but also surprisingly rapid: “In a period of less than fifty years, Scotland had moved from a near theocracy where heresy was punishable by death to a more liberal society where David Hume’s heterodox views on religion were met with social disapproval rather than prosecution” (14).

Craig is surely correct to note that

it is little surprise that its intellectual class, the so-called ‘literati’, became preoccupied with an attempt to understand social and historical change. The thinkers of the Scottish Enlightenment gathered in the cities could see the beginnings of urban commercial society and modern agriculture in the Lowlands, but they could also look north to the Highlands and see a much older form of clan-based subsistence economy. The difference fascinated them and posed the question of how the Highlands might be ‘improved’. If we look at Smith’s writings, the *Wealth of Nations* in particular is filled with Scottish examples. It is no surprise that Smith was interested in society and in economics because he had around him a living laboratory of rapid social development. But like his fellow literati, his interests were not parochial: he believed that the attempt to generalize from the experience of a particular country would allow for the understanding of universal features of human social life (11–12).

There is an irony here that Craig leaves unmentioned. It is that the experience of enormous and rapid social change resulted in an intellectual movement renowned for focusing on how society improves piecemeal and gradually—how society improves, to use a word much liked by Adam, insensibly. This fact suggests that Adam would not have been surprised by, say, the magnitude and speed of the economic growth that occurred in the UK and the United States over the

course of almost any twenty-five-year-long period after his death in 1790. Had Adam lived to read Schumpeter’s account of “the perennial gale of creative destruction” (Joseph A. Schumpeter, *Capitalism, Socialism, and Democracy* [Harper 1950], p. 84) and of the resulting social changes, he probably would have nodded knowingly, understanding such change to be consistent with his own theory.

Gradual, for Adam, in short, did not mean slow, and insensible did not mean observable or noticeable only over the course of many years. What Adam understood, instead, was that beneficial economic and social change does not and cannot happen in one fell swoop. From this understanding, Adam was led to his famous endorsement of the invisible hand of markets over the designs and interventions of the man of system.

Some readers might think that there lurks in the above quotation from Craig’s book a second irony—namely, the stated desire of Adam Smith and his fellow Scots to improve the Highlands. Isn’t such a desire inconsistent with Adam’s devotion to *laissez-faire*?

Of course, there is no real irony here. First, Craig makes plain what many other Adam Smith scholars have pointed out earlier: Adam was no caricature of a proponent of *laissez-faire*, if by this French phrase is meant a policy in which the state does nothing more than serve as a nightwatchman. Adam, for example, would have favored government efforts to facilitate road building and entertained partial government funding for schools in the Highlands.

Second, offering a set of policy proposals to improve society does not mean offering only proposals for government intervention. Adam’s many explanations, especially in *The Wealth of Nations*, of how economic benefits arise spontaneously from individuals’ pursuit of their own goals reveal his belief that an important feature of any policy to improve the Highlands—or any other place—involves allowing and securing wide space for freely exercised individual initiative and choice.

Craig comes down with nuance against the notion that Adam was a proto-social democrat or progressive. Adam was, instead, as Craig portrays him, deeply skeptical of government interventions, both for what we today call knowledge problems and for incentive problems. The fact that Adam was especially concerned about the welfare of the poor no more puts Adam on the political left than does the fact that Milton Friedman and F. A. Hayek often expressed deep concern about the welfare of the poor put these twentieth-century scholars on the political left. Like Friedman and Hayek—and with exceptions similar to those carved out by these more-recent scholars—Adam did, in fact, believe that the poor are best served by free markets.

For Adam, the appropriate default was free markets. As Craig makes plain, government interference in markets was, for Adam, the exception, and one that had to meet a heavy burden of persuasion. Although it is true that most of the Reaganites and Thatcherites who wore Adam Smith neckties thirty-five years ago did not fully appreciate the subtlety of his thought, it was fitting that this neckwear was donned by market-oriented conservatives, rather than by American Democrats or British Labourites.

Being myself an enthusiastic student of Adam Smith’s works, I want as many people as possible to read these works in full. Also being a realist, however, I know that Adam will never be on Amazon’s bestseller list. Craig Smith offers the next best thing: in a mere 178 pages of accessible, straightforward text, each reader of his book will obtain about as good an understanding of Adam’s scholarship as is possible without actually reading all that Adam wrote.

Craig explains—with impressive conciseness and clarity—Adam’s theory of knowledge and of morality, as well as Adam’s understanding of the two meanings of justice (commutative and distributive), of the great upside (and small downside) of the division of labor, and of the proper role of government. (My colleague Dan Klein argues that Adam had a third—an

“estimative”—understanding of justice. See Daniel B. Klein, “Commutative, Distributive, and Estimative Justice in Adam Smith.” [GMU Working Paper in Economics No. 17-11. 2017.] Careful readers of Craig’s book who have never read a word written by Adam will, nevertheless, learn much about Adam’s ideas—and, I think, in most cases, be inspired to read Adam directly.

Yet I have praise for Craig’s book that is higher still. Even those of us who have read nearly every word written by Adam—and also read much of the extensive literature on Adam and the Scottish Enlightenment—will enjoy and profit from Craig’s book. Such readers will be prompted by Craig’s fair treatment not only of Adam’s work, but also of different interpreters of Adam’s work, to polish their own understanding of Adam and, perhaps, to revise that understanding on a few points.

To hold in one’s hands the slim *Adam Smith* is to hold a remarkable summation of the ideas, contributions, and influence of Adam Smith.

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Dwyer, Philip

**Napoleon: The Path to Power
1769–1799**

London: Bloomsbury, 672 pp., £16.99,
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Writing a new biography of Napoleon requires a great deal of ambition, since the last two decades have seen an explosion of new publications about the French emperor’s life and exploits. Indeed, the shelves of any decent library groan under the weight of works on this remarkable man who continues to elicit plenty of debate. Philip Dwyer, a distinguished Napoleonic historian who has written much about this era, is well aware of this fact, and he expresses the hope that his new biography, which represents part 1 of what would ultimately become a trilogy on Napoleon, would

add new insights into a man whose “legend is so persistent that it often confounds historical reality, especially in the popular imagination” (1).

This weighty volume—519 pages of narrative and more than 100 pages of notes and bibliography—opens with a captivating prologue that introduces the reader to the dramatic scenes of the Battle of Arcola, where Napoleon famously led his troops in the storming of a bridge across the Alpone River. After recounting these events, Dwyer proceeds to show how Bonaparte’s propaganda machine reimagined the battle for the public back home and laid a crucial cornerstone in what ultimately became the myth of Napoleon. The book is divided into five parts and twenty-one chapters, which provide a chronological narrative of Bonaparte’s life, from his birth and youth on the island of Corsica through his exploits during the French Revolution, emergence as a capable military leader, and the infamous November coup that placed him at the pinnacle of political power in France.

Despite its structure, *The Path to Power* is not a conventional biography of Napoleon. The author has little interest in Napoleon’s accomplishments as a general, and military history tends to be de-emphasized throughout the book; battle scenes are usually presented in broad strokes. Instead, the author focuses on exploring Napoleon as a political animal, showing how this Corsican immigrant was able to exploit various media to gain prominence among the French public. Dwyer explains that his intention was to peer behind the veil of propaganda and try to answer the question of how Napoleon and those around him constructed the image of him that became so pervasive and influential. The author writes that the book is “about understanding how Napoleon went about constructing his life, and how he constructed his own legend” (8).

The book mostly succeeds in meeting this lofty goal. Readers will greatly benefit from Dwyer’s masterful analysis—supported by 1,542 endnotes and a diverse array of sources—of

Napoleon’s propaganda, which incorporates numerous illustrations of artwork that pertain to the Napoleonic myth. Citing numerous examples, the author correctly points out that

the accounts of the battles and the conditions in which they were fought, the missives that were regularly sent to the government and the people of Paris so that they were constantly kept abreast, were all techniques of self-promotion. Bonaparte, in other words, was particularly adept at flagging his own achievements. Other generals ... published their letters to the Directory in newspapers ... but their accounts lacked the flair and excitement that Bonaparte was able to convey. Like so many modern-day administrators, they were not writing to be read ... whereas Bonaparte was writing for the public, instinctively aware of the importance of the newspapers as a medium. Moreover, many of the so-called letters to the Directory were also printed as posters destined for the walls of various French towns. (206–207)

Still, Napoleon was not the first to harness the power of the arts to embellish and magnify his glory. In this regard, it would have been interesting to draw closer parallels between Napoleon and the Sun King, Louis XIV, but the author chooses not to, even though he notes that Napoleon’s habit of public dining at the chateau of Mombello, where locals could come and observe him, was “a display reminiscent of Louis XIV’s performances” (298).

The book is not without weaknesses, particularly the author’s penchant for psychoanalysis. It is a historian’s responsibility to seek reasonable explanations for a person’s motivation, but trying to psychoanalyze the mind and inner thinking of a man who has been dead for two hundred years does pose many challenges.