Molina's influence was only distant and indirect. However, as Stanglin points out, this relationship was sometimes a lukewarm one, both in respect to middle knowledge, and, as Aza Goudriaan shows, in respect to metaphysics—a Jesuit enterprise from which Arminius eventually distanced himself. Goudriaan also reveals how, conversely, Reformed thinkers praised and appropriated the achievements of Jesuit metaphysics and legal theory, even while disagreeing with them on grace and freedom.

This volume delivers on its aims and historians, theologians, and philosophers concerned with Catholic and Protestant doctrines of grace will find it to be a useful resource. This volume also prepares the way for attempts to move even further beyond Dordt and *de auxiliis*, especially through an exploration of the cognate quarrels within Lutheranism, the relationship of all the predestination debates to atheistic humanism, and the possibilities for ecumenical rapprochement.

R. J. Matava

Notre Dame Graduate School of Christendom College

rmatava@christendom.edu

DOI:10.1163/22141332-00702012-12

Daniel Schwartz

The Political Morality of the Late Scholastics: Civic Life, War and Conscience. Cambridge: Cambridge University Press, 2019. Pp. xiv + 234. Hb, \$100.00.

As its title implies, the work under review traces various debates between late Scholastic thinkers on questions of political morality that remain surprisingly relevant for our own day. Naturally, the book surveys Jesuit Scholastics such as Luis de Molina, Francisco Suárez, Gabriel Vázquez, Diego Laínez, Luis Torres, Pedro Hurtado de Mendoza, along with various lesser lights. Without arguing that citizens of the twenty-first century can import late Scholastic analyses wholesale, the author nevertheless holds they shine an indirect light on our moral quandaries, highlighting assumptions that we take for granted but should not (5). The book pursues this exercise of retrieval over the course of nine chapters, devoting the first five chapters to civic life, and the last four chapters to war.

The chapters devoted to public life treat a wide range of topics. Chapter 1: "The Ethics of Electoral Bribing" shows that late-Scholastic and contemporary political theorists agree that we ought not buy votes but do so for different reasons. Whereas contemporary philosophers argue that one cannot market

certain goods—like votes or human organs—without undermining the dignity of that good, the late Scholastics distinguish more subtly. Assuming both that citizens had a duty to vote for the best candidate and that candidates had the corresponding right to receive votes, Suárez allowed that, in theory, the best candidate could give money to remove obstacles to securing his rights. This amounts to buying not the elector's vote but the cessation of his irrational motive (24). Chapter 2: "The Ethics of Tax Evasion" shows how the late Scholastics—not excluding the Jesuits Laínez, Suárez, and Vázquez—attempted to justify partial non-compliance with burdensome taxes. Typical strategies involved distinguishing between preceptive law (obliging in conscience) and purely penal law (requiring readiness to accept penalties if caught), as well as legitimating the modification of law through popular custom.

Chapter 3: "Keeping out the Foreign Poor" marks a transition from morality of law to that of commands, and to the question of whether rulers of cities may legitimately turn away the foreign poor. Soto, arguing that all humans are *membra* of one body, considers exclusion immoral. Jesuit professors of Ingolstadt, however, concerned about the spread of heresy, present the city analogously to a private citizen defending himself against plunder. Is the city best analyzed as a member or a self-contained body? The contemporary relevance is obvious.

The fourth and fifth chapters, "The Political Duty to Keep Your Secrets" and "Scandal and Inexcusable Portraits," respectively, consider the relation between individual liberty and the common good. Cajetan sparks the debate discussed in Chapter 4 by analyzing reputation as a common good, deriving from this a duty to keep one's secrets. Soto and Molina analyze it as a private good, and various other late Scholastics attempt to split the difference. Reconfiguring our communitarian-libertarian binary, the late Scholastics derive a communitarian duty to privacy. Chapter 5 takes up the category of "scandal," or giving occasion for others' sin, focusing on the example of erotic art. Though the late Scholastics generally agreed that a craftsman need not scruple about the possible illicit uses of the goods he produces (e.g., a sword), some held that, because suggestive paintings do not just enable but *induce* sinful actions, artists have an additional moral burden to refuse questionable commissions. The Scholastic individual is, in short, more socially embedded than the liberal self.

The remaining chapters touch on aspects of the morality of war. Chapter 6: "Conscientious Objection in War" surveys views on the responsibility of those conscripted for a probably unjust war. After offering a brief introduction to casuistry, the author shows how both tutorists, such as Vitoria, and probabilists, such as Vázquez and Suárez, could deploy different methods to justify the same presumption of (dis)obedience to rulers. Chapter 7: "Patriotic Collaborationism" studies the late-Scholastic analysis of intentional killing, taking as its

concrete *casus* the question whether a republic can hand over a citizen to appease an enemy. Whereas Soto holds that any republic surrendering its subject to foreseeable death would be intentionally killing, Molina argues that the death of the citizen does not fall under the scope of the republic's intention. Chapter 8: "War and the Boundaries of Punitive Jurisdiction" canvasses views on the degree of certainty that a ruler, before proceeding to war, must have regarding the justice of his cause. Here Jesuits such as Suárez, Molina, and Vázquez figure prominently, since probabilism requires only that rival suits enjoy a certain threshold of probability—leaving open the possibility of a war justifiable on both sides. Chapter 9: "Justice after Victory" follows the debate about the punishments that the victorious state can impose on members of the enemy who no longer pose an immediate threat. The Jesuit Hurtado de Mendoza proves exceptional in opposing the enslavement of Morisco innocents but he, as it turns out, only applies more consistently principles held by all. The Scholastics generally resist the idea that one may buy peace at the price of justice.

The weaknesses of the book are few. With so many interacting authors referenced the order of presentation sometimes becomes muddled. In Chapter 3, for instance, opposition to Soto's opinion appears before Soto's opinion itself. Despite his initially stated intentions, moreover, the author develops the contemporary relevance of late-Scholastic debates rather unevenly across the chapters, hardly referencing any contemporary literature in Chapters 6 and 8. Finally, the author presents Suárez as holding a "version of voluntarism" (37; cf. 52), citing John Finnis's *Natural Law and Natural Rights* as authority. If by Suárez's "voluntarism" he means, as Finnis does, that the legislative will first introduces properly moral obligation (as opposed to simply an intensified moral obligation), then I believe he overstates the case.

There is much more to commend in the book. It contains serious scholarship. It treats its figures and topics sympathetically and fairly. It provides illuminating historical context to the debates, depicting the political situation of the Morisco slaves, for instance, as well as the various disputed political successions (e.g., the thrones of Aragón and Portugal) sparking late-Scholastic debates on war. Especially for those interested in Jesuit casuistry as more than a decadent interlude between high Scholasticism and modernity, this book will prove a valuable resource.

Aaron Pidel, S.J.

Marquette University

aaron.pidel@marquette.edu

DOI:10.1163/22141332-00702012-13