

ingly, it eventually failed and left the Spanish colonies in political and economic disarray. The former British colonies, in contrast, have largely succeeded.

Stark ends by arguing that nations that protect property rights, individual freedom, and freedom of religion—such as the United States—actually encourage greater religiosity, than do those countries—like much of Europe—that have state churches and less regard for private property and individual rights.

Stark intends his thesis to be provocative. His book has been criticized for lacking the nuance appropriate to a study of history. If his argument has one main problem, it is in identifying Christianity's faith in reason as *the* deciding factor. He would have been on safer ground arguing that the core Christian package, intermingled with classical sources, was responsible for the success of the West. Faith in progress and reason are only part of the story. Stark would probably agree, however, because he argues as much in his previous books, such as *For the Glory of God, One True God*, and *The Rise of Christianity. The Victory of Reason*, then, seems more balanced if read in light of these previous works. Besides, when trying to pierce a calcified mythology, it is often best to use a sharp spear.

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### Trust and Entrepreneurship: A West-East Perspective **Hans-Hermann Höhmann and Friederike Welter (Editors)** Cheltenham, United Kingdom: Edward Elgar, 2005 (296 pages)

Since the fateful year of 1989, Europe has experienced a dramatic transformation politically as well as economically, binding once starkly divided areas into close interactions hitherto unseen in the history of Europe—at least since the Roman Empire. The economic transformations of the eastern bloc and the countries of the former Soviet Union provide special insights into the process of economic and cultural transformation as well as the qualities of Western Europe as seen in contrast with the East. *Trust and Entrepreneurship* attempts to provide a very specific window into these transforming relationships and, in the process, highlight the key aspects for the role of trust, in all its forms, in facilitating or hindering economic development, specifically in regard to entrepreneurs. The book comprises an anthology of sixteen papers derived from the September 2003 conference Trust and Entrepreneurial Behavior in East and West European Economies at the University of Bremen, under the joint sponsorship of the Research Center for East European Studies, Bremen, and the Rhine-Westphalia Institute of Economic Research, Essen.

The first six chapters discuss the general issues of trust in relationship to small businesses and the manner in which social scientists examine this issue empirically. The next six chapters examine the former communist societies of central and Eastern Europe as well as countries from the former Soviet Union. In all cases, the time period empirically examined is more than a decade after these societies started the transition to

Western-style free-market enterprises. In the final four chapters, entrepreneurial practices in the more economically mature communities in Western Europe are examined as entrepreneurs try to adapt to new pressures caused by the process of globalization.

In the initial chapters, a basic definition of trust is developed that is generally used throughout the book. Trust is divided into three perspectives: personal trust, which concerns behavior and attitudes between individuals; collective trust, which concerns relationships between entrepreneurial communities encompassing written and unwritten conventions and rules; and institutional trust, which concerns laws and regulations across the wider society as well as the judicial systems. A chapter discusses these perspectives of trust in their positive and negative effects. In the realm of corruption, personal trust may be very high. One may trust one's own group to the detriment of trusting those outside it as well as trusting the one bribed to carry out the agreed illegal activity. Another chapter analyzes the level of social capital across a whole spectrum of countries, where social capital is deemed the concept to take into account the three types of trust. The more mature economic societies generally possessed more social capital than those from the transition economies. The existence of social capital is tentatively related to higher per capita incomes. The transition economies were encouraged to develop this social capital so as to increase the growth of their emerging economies, especially in regard to the development of institutional trust in the legislative, regulatory, and judicial systems.

The chapters examining the transition economies primarily involve surveys of small business entrepreneurs in various countries and regions. The countries surveyed include Russia, the Ukraine, Estonia, Poland, and East Germany. These chapters generally discuss the interrelationship between the three types of trust as the entrepreneurs adapt to the ever-changing business environment. Where initially there was a greater reliance on personal trust, the development in some of these communities of collective and institutional trust has resulted in an expansion of that social capital, though the development of institutional trust appears to be very difficult. The residual lack of trust in the state lingers from decades of communist rule, with some of these communities trusting neither the judicial nor the tax systems. However, there appears to be a general emergence of collective trust within their self-prescribed communities where general good practice and rules have emerged. The development of this trust takes time, with the initial steps being very tentative. Only through time, after a series of ever more trustful relationships, is one brought within the community's general acceptance. Many of these communities do not refer to governmental or judicial institutions to seek justice. Despite the rubric of written contracts, these communities rely on informal, but honored, systems that have been organically developed within their communal relations.

The articles concerning the developed Western Europe entrepreneurs concern the manner in which local communities have tried to deal with the threat and opportunity of globalization. As these communities engage an ever-expanding business horizon, how one maintains the necessary trust to carry on business becomes a vital challenge.

The manner in which collective and institutional trust helps or hinders the changing environment is discussed in this section.

A deficiency of the book is endemic to its construction. As a book compiling a group of like-minded researches, repetition of shared basic principles and definitions are presented in many of the papers, which after a while becomes irritating. In addition, the primary empirical research consists in surveys of entrepreneurs. This results in the some insight but has some limitations for the researchers' conceptual understanding of the dynamics involved because it does not necessarily coincide with the responses given. Inferences have to be made.

If one seeks to peek at the manner in which the emerging economies of central and Eastern Europe have progressed a decade or so after the fall of the Wall, this book would be a good start. In addition, it can demonstrate the importance of people and the respect of people for the success of these economies. What at times may be ignored and hidden in the developed economies can be seen in these economies, due to the absence of, or their as-yet, inadequate development. That itself is extremely important for the developed economies so that they can maintain and preserve the humanist necessities of their cultures.

—Keith P. McMillan, S.J.

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## Political Economy and Christian Theology Since the Enlightenment: Essays in Intellectual History

**A. M. C. Waterman**

New York: Palgrave, Macmillan, 2004 (330 pages)

[Editor's Note: *Francis Woerhling will present an extended treatment and critique of the work of A. M. C. Waterman in the 10.1 issue of this journal.*]

Anthony Waterman's *Political Economy and Christian Theology Since the Enlightenment* (henceforth *Enlightenment*) is a highly interesting and complicated book. It is a collection of articles written over many years and put together in response to the encouragement of long-term friends' inciting Waterman to elaborate on the grand thesis of his life (ix). In key sections of this book, Waterman restates an earlier (sub)thesis concerning the history of the Enlightenment and Christianity, which he worked out in his excellent *Revolution, Economics, and Religion* (1991) (henceforth *Revolution*).

J. C. D. Clark (editor of the series in which Waterman's book appears), Waterman, Knud Haakonssen (*Enlightenment and Religion* [1996]), D. Winch (who just published *The Cambridge Companion to Adam Smith* [2006]), and many others have together produced a revisionist British intellectual history from 1660 to the mid-nineteenth century (i.e., "the long eighteenth century") that emphasizes the impact of religion on the growth of the Enlightenment. This intellectual history thus sketches the evolution of the worldview (or *Weltanschauung*) that shaped the intellectual environment of (1) Adam