

of Saints Cyril and Methodius. In formulating the legacy of Carolingian activity (271–77), some reference to Ottonian missions and the *renovatio imperii romanorum* might have been expected.

It is also disappointing that the effect of this work has been lessened by the minutiae of poor proofreading, both of the text itself and in the footnote references. For example, a misplaced “and” in the text (207) has meant that the meaning of a significant summarizing sentence has been eclipsed. In the footnotes, by way of example, two ways of referencing the *Patrologia Latina* exist side by side (see 246–47 as an instance of this).

In conclusion, while this book provides further enlightening material on the content of missionary activity in the West Frankish Kingdom of the eighth and ninth centuries, it is not a comprehensive study of the subject. That must await future scholarship.

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Intellectual Work and the Spirit of Capitalism: Weber's Calling. By Thomas Kemple.
London: Palgrave Macmillan. 2014. Pp. xiv + 266. \$105.

Most readers of Max Weber's works regard him as a towering intellect who was a founder of sociology. These readers consider Weber primarily as a scholar who was completely concerned with substantial issues and had little regard for any linguistic flourishes. Then, there are some other readers who regard Weber as a master of emotional speech. While they admit that much of his written work is scholarly and dry, they insist that certain passages in his books and speeches reveal his linguistic and emotional brilliance. Kemple belongs to this second and smaller group. Rather than adding to the huge amount of literature on Weber's notion of cold and sober rationality, K. seeks to reveal a rather “philosophical Weber.” K. himself avoids this term, but his overriding concern is with Weber's thoughts on the meaning and conduct of life.

K. focuses on three “lectures.” Two of them are Weber's *Politics as Vocation* and *Science as Vocation*, two speeches that Weber gave in 1917 and 1919 to a large group of students in Munich and justly famous for being his “swan songs.” They are also famous because in *Science as Vocation* Weber differentiates between fact and values; science deals with facts and can be examined and verified, while values lack an objective foundation and are fundamentally personal and subjective choices. Science is progressive and new discoveries supersede previous explanations. In contrast, art is not progressive but is timeless. There are certainly artistic trends but a claim that Picasso is better than Rembrandt makes little sense. K. follows Weber's claim that science cannot address the questions about the meaning of life, so he looks to Weber's comments on various writers, artists, and a few musicians. These include Thucydides, Machiavelli, Goethe, Dostoevsky, Tolstoy, and Richard Wagner. K.'s points are often finely nuanced reflections on Weber's words. For K., Weber is not just a scholar; he is also a poet, and as such he understands and relishes the use of language. He wants us not just to read

Weber, but to listen to him, because it is in these two speeches that Weber is at his most poetic and tries to force his young listeners to live their lives as they should and not be mere followers and seekers of excitement.

K. usually appreciates Weber's injunction to keep scholarship free from subjective values and for the most part he follows this rule. There are, however, a number of times where he seems to overstep this boundary. One is his choice of the third "lecture," which is not a lecture but Weber's response to one. During the first conference of the German Society for Sociology (Deutsche Gesellschaft für Soziologie) that was held in Frankfurt in 1910, Werner Sombart gave one of the speeches. In "Technology and Culture" Sombart explored the impact that modern technology had on culture, and Weber's comments on it are what K. suggests as the third "lecture." K. is right to note the importance of Weber's remarks but to suggest that they have the same value as Weber's carefully considered *Vocation* speeches is somewhat of an exaggeration. A second, and more problematic, example of overstepping the bounds between fact and values is found in K.'s discussions of charisma. K. acknowledges what Weber does, that he borrowed the notion of charisma from the noted legal scholar and church historian Rudolf Sohm. But, K. incorrectly suggests that Sohm's interest in the concept of charisma has to do with his conservatism and his fight against socialism. Sohm's concern in *Kirchenrecht* was to show that the Catholic doctrine of Church law goes against the essence of Christianity. Sohm argued that the notion of Church law is a contradiction, and that law is a human invention and that the original "Ecclesia" was completely spiritual. More troubling is K.'s use, or misuse, of charisma. Occasionally he notes that Weber emphasized that charisma was an extraordinary, personal gift from God, but when K.'s use of "pedagogic charisma" and "everyday charisma" (164, 182) are incorrect, just as when he erroneously claims that charisma "does not come from a supernatural miracle" and that charisma "becomes part of everyday life" (172, 183). K. seems to realize that his interpretation sometimes veers into the artistic because he admits to having taken "some creative liberties" and that his readings are "occasionally idiosyncratic" (165, 205). These and other problems in the book are not minor; however, K. more than achieves his stated goal to reveal a powerful, emotional, and "'charismatic' Weber" (x). Anyone who is interested in Max Weber as a person and a scholar should read K.'s provocative and fascinating book.

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Relaciones Humanizadoras: Un imaginario alternativo. By Pedro Trigo, S.J. Foreword by Victor Codina. Santiago de Chile: Universidad Alberto Hurtado, 2013. Pp. 328. \$27.

The process of globalization, arising from the interchange of worldviews, products, ideas, and other aspects of culture, may be very aggressive against non-dominant groups. In that light, Trigo's book is a reflection of how faith helps us deal with globalization and a dominant postmodernist society to participate in more humane relationships. It is evident that this book is the articulation of years of experience in