

medical technology will help the super-citizens first. Artificial intelligence and blockchain technology will most likely separate super-citizens even further from the rest, as the policing of the boundary between the world's highest caste and the rest becomes cheaper and more efficient," a reality we can already see unfolding around us.

Brimming with comparative data, this book would make a useful addition to an array of political theology, ethics, and religion and law courses. Kochenov is attentive, at times, to the theological roots of contemporary conceptions of citizenship (and especially strong on linking "the axiomatic presumption of equality based on the equal worth of every person" to Christian soteriology), and those attentive to the metaphysics of law (that "quintessential form of the symbol power of naming that creates the things named") will find broader applications for the arguments here. What's lacking is a wider critique of economics and disparity of resources, though any class discussion of this provocative and useful book will surely take the fast-track lane there.

Spencer Dew

Wittenberg University/The Ohio State University

THE CONSERVATIVE CASE FOR CLASS ACTIONS. By Brian T. Fitzpatrick. Chicago: The University of Chicago Press, 2019. Pp. 271. Hardcover. \$32.16.

If "law and religion" is to fulfill its variegated potential and move beyond simple surveys of First Amendment cases and handfuls of parallel problems demarcating a hodgepodge "global," then, books like this one are useful for four reasons. First, this book serves as an accessible introduction to one facet of contemporary American legal practice, class action litigation. Written for non-lawyers, in a conversational tone that favors both rhetorical questions and repetitions, this book focuses on class actions against corporations, both "because those are the class actions that conservatives love to hate the most" and because, in Fitzgerald's opinion, in the wake of 2011's *AT&T v. Concepcion* decision class actions may "be all but dead in a decade or less" unless conservatives, holding both legislative and judicial power in the US, take steps to save them. "[W]e don't need to throw the class action out with the bathwater," Fitzpatrick holds; rather, class action can be "tweaked" via conservative principles, simultaneously allowing for redress for citizens who are victimized by corporations, and yet, not excessively deterring the business and growth of those corporations. A tall order, perhaps, but the book functions far more as a thought experience and prompt for discussion than it does as a roadmap for legal reform. Second, the argument here—that private class actions serve an important function for citizens' wrongs by corporations and are superior to intervention by the government—is rooted in conservative political and economic philosophy, offering a nice counterbalance to the dominance of liberal political leanings in academia and academic sources. Emerging from a *National Review* article and, it should be noted, controversial within the broader conservative world, Fitzpatrick's

approach illustrates tensions within conservative thought. His treatment of states' rights, certainly, will inspire robust classroom discussion. His commitment to deregulation but wariness about its consequences, likewise, is worth working through with undergrads. Third, Fitzpatrick's text can serve undergraduates as a summary of how, in the United States, as Robert Kagan is quoted as saying here, "lawyers, legal rights, judges, and lawsuits are the functional equivalent of the large central bureaucracies that dominate governance in high-tax, activist welfare states." Litigation, in the United States, serves "as an agent of social change" (as John Coffee, also quoted here, puts it), can indeed be read as itself an expansion of the individualist subjectivity championed by conservatism. Fitzgerald defends litigation by private lawyers via the same logic. He celebrates and calls for private enforcement of what rules regulations should be allowed to exist, insisting that markets do, in fact, need some rules in order to function and that the work of enforcement should not be the purview of some government agency. Finally, however, this book is a primary source in the religion of law. By this, I mean that Fitzgerald's text insistently reiterates an American faith in individual sovereignty as a reality maintained through law and legal practice, courts, and class action lawsuits. This is what I read as the core argument of the text: the legal system is necessary to preserve the individual within—and simultaneously from—a political order that would otherwise oppress or eliminate them. This, too, is the source of the conservative tension Fitzgerald wrestles with throughout: rules and regulations are, on the one hand, a means of oppression; yet, simultaneously, it is only through rules and regulation that the individual is given anything like power or freedom. Class action litigation has too often, Fitzgerald argues, been seen by conservatives as an example of oppressive law; this book holds that, once reformed, class actions offer the possibility of being among "the laws we [conservatives] do like." Indeed, as law religion scholarship argues, conservatives need laws—or, better put, need such a faith in a worldview of law, a faith articulated in this book in relation to class action litigation—in order to maintain belief in the sovereignty of the individual.

Spencer Dew

Wittenberg University/The Ohio State University

AWFUL ARCHIVES: CONSPIRACY THEORY, RHETORIC, AND ACTS OF EVIDENCE. By Jenny Rice. Columbus: The Ohio State University Press, 2020. Pp. x + 198. \$29.95.

The discourse of conspiracy theory "can tell us a lot about how people negotiate complicated networks of power," Rice argues here, and rhetorical analysis of such discourse, in turn, can reveal a great deal about how all of us think about and engage in the evidential and evidential processes. On the one hand, this book offers a critique of the seemingly self-evident "thingfulness of evidence"—that it is a thing out there to be found—and, likewise, "the idea that there are clear demarcations between authentic and inauthentic evidence, or even between present or