

GMU Prelim Exam  
Smithian Political Economy  
Sample questions: Updated 18 Aug 2018

Here are possible questions that are about Smith. Some are redundant – just reworded.

1. The three functions of the sovereign: Smith set out three functions of the sovereign in a regime of natural liberty. List them. Compare and contrast it with the “general welfare” clause of the U.S. Constitution.
2. Adam Smith clearly was no anarchist; he affirmed the polity and said it was the responsibility of government to fulfill certain basic functions, including the “nightwatchman” functions. But did Smith view property and liberty as matters of political construction or social contract? In answering, refer to specific moments in Smith’s writings.
3. Do Smith’s invisible hands differ from Hayek’s spontaneous order? Justify your answer.
4. Is the thought of Friedrich Hayek closer to that of Adam Smith or that of Ludwig von Mises? Justify your answer. In what ways is Hayek more like Smith than like Mises? In what ways is Hayek more like Mises than like Smith?
5. Consider the following statement: “There is much consonance between Adam Smith and Friedrich Hayek on the primordial solidarity or sociability of human beings.” Elaborate on the statement, evaluate it, and justify your evaluation.
6. Ronald Coase wrote: “Smith would not have thought it sensible to treat man as a rational utility-maximiser” ([1976], 116). Evaluate Coase’s statement and justify your evaluation.
7. The seeming conflict between TMS and WN has been debated for 150 years and many solutions have been offered. What is your solution? Defend it briefly.
8. On whether TMS is a political work:

Statement 1: “TMS does not much concern itself with political or policy judgment, it does not speak to what is good policy.”

Statement 2: “TMS develops ideas that do have a political flavor and do indicate a view of what, generally, constitutes wise public policy.”

To what extent or in what ways is TMS a political work? Discuss these contentions (Statement 1 and Statement 2). What strength is there in each, what tensions lie between them? In addressing Statement 2, enumerate what some of the ideas are.

9. Adam Smith on usury: Adam Smith endorsed the restriction that set a maximum rate of interest. (A) What arguments did Smith give for his position? (B) Jeremy Bentham criticized Smith on the issue. What arguments did Bentham level against Smith’s position?
10. Distributive Justice: What did distributive justice mean to Adam Smith? Did he believe in it? Did Smith believe in what is nowadays called social justice?
11. Pursuing the honest dollar and Smithian distributive justice: Describe how Adam Smith characterized distributive justice in TMS. To what extent can it be said that pursuing the honest dollar is a way of practicing Smithian distributive justice? Where would such an incarnation of distributive justice leave the virtues that Smith associated with distributive justice, notably, beneficence? Also, how might these questions relate to the question of how WN relates to TMS?
12. Smith as an egalitarian: Discuss ways in which one might properly view Smith as highly egalitarian. Discuss ways in which one might properly view Smith as not an egalitarian.
13. Smith and the liberty principle:
  - a. In WN, Smith made numerous exceptions (or hedged, tentative exceptions) to the liberty principle (that is, he endorsed government intervention). Briefly identify five of the exceptions (you do not need to get into Smith’s rationales for the exception).
  - b. Discuss the status of the liberty principle for Smith, in light of the fact of numerous exceptions. Do the exceptions imply that the liberty principle was not central in Smith’s thought and teachings?
14. Did Smith ascribe an ethical trump to liberty? Briefly contrast Adam Smith and Murray Rothbard in relation to the claims they tended to make for liberty.
15. If one were to argue that Smith would disapprove of the modern redistributive state, list three different broad areas of textual evidence developed. (There is no need to delve into the argumentation within each area.)

16. Dugald Stewart, Dupont de Nemours and others seem to suggest that Smith quite likely supported the liberty principle more consistently than he let on. That is, that Smith understated the support he had for the liberty principle. Discuss this view of this matter, that is, (i) why Smith would understate his support for liberty, (ii) how Smith understated that support, and of (iii) the evidence for the proposition that Smith understated his support. Finally, give your assessment of the general claim: Do you think Smith understated his support for the liberty principle? Justify your answer.
  
17. Did Adam Smith believe in God, in the sense of an intelligent creator of the universe? (A) What most important evidence and reasons are there for thinking that Adam Smith believed in such a God? (B) What most important evidence and reasons are there for thinking that Adam Smith was rather more of an agnostic/atheist?
  
18. Suppose that Adam Smith believed in God with conviction, that his affirmations of divine providence are sincere. On that supposition, discuss how God might relate to two celebrated expressions in Smith's thought, namely, "the impartial spectator" and the "invisible hand."
  
19. The Four Sources of moral approval and the invisible hand in esteem/approbation/culture: Smith (TMS, 326-27) summarized four sources of moral approval. The passage follows below. Discuss whether they are bound to be consonant with each other.

When we approve of any character or action, the sentiments which we feel, are, according to the foregoing system, derived from four sources, which are in some respects different from one another. First, we sympathize with the motives of the agent; secondly, we enter into the gratitude of those who receive the benefit of his actions; thirdly, we observe that his conduct has been agreeable to the general rules by which those two sympathies generally act; and, last of all, when we consider such actions as making a part of a system of behaviour which tends to promote the happiness either of the individual or of the society, they appear to derive a beauty from this utility, not unlike that which we ascribe to any well-contrived machine. After deducting, in any one particular case, all that must be acknowledged to proceed from some one or other of these four principles, I should be glad to know what remains, and I shall freely allow this overplus to be ascribed to a moral sense, or to any other peculiar faculty, provided any body will ascertain precisely what this overplus is. It might be expected, perhaps, that if there was any such peculiar principle, such as this moral sense is supposed to be, we should feel it, in some particular cases, separated and detached from every other, as we often feel joy,

sorrow, hope, and fear, pure and unmixed with any other emotion. This however, I imagine, cannot even be pretended. I have never heard any instance alleged in which this principle could be said to exert itself alone and unmixed with sympathy or antipathy, with gratitude or resentment, with the perception of the agreement or disagreement of any action to an established rule, or last of all with that general taste for beauty and order which is excited by inanimated as well as by animated objects. (TMS, 326-27)

20. George Stigler's article "Smith's Travels on the Ship of State:" Briefly state Stigler's primary criticism of Smith. Do you approve of Stigler's treatment? Justify your answer.
21. George Stigler (more specifically, the Stigler of his last 30 years, 1961-91) and Adam Smith: Explain some differences between their visions of economics and address whether the differences form contrasting characters.
22. Deirdre McCloskey dubs theorizing that is rooted in utility-maximizing agency "Max U" theorizing. McCloskey characterizes Max U theorizing as "prudence-only." By "prudence-only," she means that Max U theorizing treats of prudence but fails to treat of the other virtues. Thus, she says, an economics confined to Max U theorizing recognizes the virtue of prudence, and only the virtue of prudence. How well does McCloskey's characterization of Max U theorizing square with Adam Smith's thought? Explain your answer.
23. In TMS, Adam Smith repeatedly distinguished active moral agency from passive experience. (A) State two illustrations that Smith provides of the distinction; (B) discuss the significance of the distinction in Smith's moral philosophy.
24. The substance of (commutative) justice in Smith: How does Smith characterize the substance of commutative justice – that is, what it includes or applies to? In what way does his characterization differ from how a modern libertarian such Murray Rothbard or David Friedman would characterize it?
25. Reputation and intellectual property as species of property: In several of his characterizations of (commutative) justice, Smith includes not only tangible property, one's own person, and voluntary agreement or contract, but also reputation and copyrights. Comment on how well the inclusion of intellectual property and copyright squares with the exclusion view of property.

26. Smith discussed the moral, cultural, and political effects of the spread of commerce and industry. Review what he had to say about those effects, positive and negative.
27. Viner's reading of Smith finds providentialism underpinning *TMS* but providentialism relatively infrequently in *WN*; his reading suggests that Smith underwent a change of attitude with respect to providentialism. This suggests that the changes which Smith made in the last edition of *TMS* will be terribly interesting. What are the changes or lack of changes which speak to Viner's reading?
28. Modern economists tend to focus on the prisoner's dilemma and the difficulty of cooperation for the benefit of the group. Smith is enormously worried about the problem of faction-- which group does one cooperate with? In what ways is Smith misinterpreted when modern economists read Smith as though the prisoner's dilemma is the problem that engages him?
29. One of the connecting themes between *TMS* and *WN* is the role of religion in dissemination and inculcation of the imperatives of justice. What in Smith's argument ensures that it is to the interest of religious teachers to preach justice?
30. How is it that so many scholars find things to admire in Smith even if they are appalled by what other Smith admirers believe? You may assume that everyone has a respectable command of the texts.
31. True/false/uncertain. Explain your answer. Smith describes how trade develops through least cost travel routes, i.e., by sea travel. This means that as trade develops new sympathetic gradients will develop.
32. Consider an isolated language community. What happens to the complexity of word-endings (declensions and conjugations), in Smith's account? How does this compare with the developments of a language of those who trade across language communities – and if different than in the case of isolation, why does the difference occur?
33. What evidence is there for the claim that Smith is a forerunner of behavioral economics?

34. In TMS, Smith writes: "Even the most ordinary degree of kindness or beneficence, however, cannot, among equals, be extorted by force." Can this be taken as a stricture against the welfare state? Explain.
35. There is disagreement over whether one can reconcile the three occurrences of "invisible hand" in Smith's writings. Explain some of the points of disagreement among different interpreters, and give and justify your own position.
36. Three-part question: How would Smith distinguish his ethical theory from that of Hume, from that of Hutcheson, from that of Mandeville?
37. Identify two English-language precursors of Adam Smith's ideas about economic liberty and economic growth. For each figure you identify, describe their work and thought as regards themes we associate with Smithian economics.
38. Cantillon and Smith: What, in your assessment, are the strengths of Cantillon that Smith could have taken up and developed more fully in his economics? Elaborate and defend your answer; be sure to explain why you see Smith as at least somewhat deficient in the strengths you identify in Cantillon.
39. Smith writes in WN II.ii.: "It is not by augmenting the capital of the country, but by rendering a greater part of that capital active and productive than would otherwise be so, that the most judicious operations of banking can increase the industry of the country." Specify the baseline system from which Smith proceeds to explore which operations of banking are most judicious (to use his words). Explain how he thinks banking operations boost the country's industry. Is his view defensible from a modern standpoint?
40. Smith endorsed a legislated ban on banknotes smaller than five pounds (which is more than \$100 in current dollars). What are his reasons? How does he justify what he acknowledges is "in some respects a violation of natural liberty"? Is his case paternalistic?
41. What is Smith's theory of how the quantity of banknotes is determined in an economy with competitive note-issue? Discuss its strengths and weaknesses.
42. In what respects does Smith set forth a "Real Bills Doctrine"? How does his version differ from later versions?

43. In WN, Smith wrote of the Bank of England as “a great engine of state.” What did he mean by that? Did he mean that to have a positive, negative, or neutral connotation?
44. What policies does Smith favor with regard to the production of silver and gold coins? How are these consistent or inconsistent with the policies he favors with regard to the production of banknotes?
45. How do Adam Smith’s judgment relate to debates over free banking? In what ways can Smith be invoked on the pro-free-banking side? In what ways can he be invoked in criticizing or opposing free banking?
46. In a 1997 article, Edwin G. West characterized Smith's support for certain money and banking regulations as “a case of inconsistency.” Identify the regulations in question and spell out the rationales Smith offered for them. Evaluate to what extent Smith’s support for those regulations, or the rationales he offered for them, were inconsistent with Smith’s central beliefs or teachings.
47. Smith's story of the woolen coat is about the role of implicit cooperation in commercial society via specialization and trade. How does Hayek's "Use of Knowledge in Society" enrich the vision?
48. Deirdre McCloskey has argued that the growth of the West was mainly jump-started by a change in the respectability of commercial life. Some scholars say that Smith gave moral authorization to the pursuit of honest income. Yet *The Theory of Moral Sentiments* has strong anti-materialist passages. Is Smith a supporter of the bourgeois virtues or an antagonist?
49. Adam Smith offered a distinction between two kinds of rules. Some, like those of commutative justice and of grammar, are precise and necessary. Some, like the rules of the other social virtues and of elegant or sublime writing, are loose vague and indeterminate. If we were to think of economic efficiency as a sort of policy criterion, would that criterion be better seen as a rule of the first type, precise and accurate, like grammar, or of the second type, loose, vague, and indeterminate, like the rules of sublime writing? Make clear your own view, and justify your view. Also, make clear what you think Adam Smith’s view of the matter would be, and justify why you say what you think would be Smith’s view.
50. *Das Adam Smith Problem*: The seeming conflict between TMS and WN has been debated for 150 years and many solutions have been offered. Do you see a conflict? A tension? What do you make of *Das Adam Smith Problem*?

51. What sorts of visions of the statesmen are offered in *The Theory of Moral Sentiments*? Are they consistent with or contradictory to those offered by modern theories of public choice?
52. Smith on the schooling of children (not colleges and universities): Describe Smith's thoughts on schooling. In your description, address each of the following: Smith's reasons for being concerned with the topic; his views on public funding; his views on making schooling compulsory; his views on imposing requirements on entry into certain occupations, requirements involving an examination (or "probation").
53. James Buchanan and Yong Yoon, among others, have set out two different understandings of how trade augments wealth, the Smithian and the Ricardian. Compare and contrast the two understandings, including how they speak to issues of trade and globalization in discourse today.
54. Two of the more celebrated expressions in Smith's work are "the impartial spectator" and "the invisible hand." Either defend or denounce the following: Smith's works can be read such that one sees the impartial spectator and the being in TMS and WN whose hand is invisible to be one and the same being.
55. Numerous scholars such as Spencer Pack, Samuel Fleischacker, Emma Rothschild, Iain McLean, Dennis C. Rasmussen, and Amartya Sen, have advanced a "left" reading of Smith – that is, a reading that suggests that Adam Smith's sensibilities would today be compatible with social democracy (in particular, the welfare state, but also the mixed economy as is now the status quo). In other words, they suggest that it is inappropriate for libertarians or classical liberals to claim Smith as a voice today for a program of general libertarian reform. Describe at least five of the aspects of or moments in Smith's writings – including mention of key passages – that the left reading plays up. Note: This question is *not* asking you to diminish the left reading, nor is it asking you to challenge it; rather it is asking you to describe the most important and most frequently given evidence for the left reading of Smith.
56. Seeking honest profits as distributive justice: Smith said that distributive justice was making the becoming use of what is one's own. Does it make sense in Smith's system to view the pursuit of honest income as the becoming use of what is one's own? In relation to Smith's thought, discuss and assess the sense and limitations of viewing the pursuit honest income as distributive justice.
57. Smith's "social distance" theory of sympathy and benevolence: Explain Smith's "social distance" theory of sympathy, ranging from the self to "universal benevolence." What does Smith say about *why* nature ordered our attention and



sympathy to be as they are?

58. In WN there is a tension between two views of the economy. One is more static, blind to the entrepreneur and what Schumpeter called “creative destruction,” and tends to suggest a natural limit to economic growth. The other is more dynamic, more aware of tendencies toward discovery and innovation, and tends to see economic growth as ongoing and even self-feeding, not stationary. First, identify some aspects of the text that suggest the first view. Second, identify some aspects of the text that suggest the second view. Third, what do you make of tension? Do you see a way to resolve it, in interpreting Smith?
59. In TMS, is propriety a species of virtue (like, say, courage or prudence)? Explain how Smith uses the term *propriety*.
60. What is the role of self-deception in Smith? Relate the idea to either modern theories of behavioral economics or public choice.
61. In Part I of TMS, Smith conveys some judgments in the matter of whether the invisible hand in morals actually has the upper hand. (1) Briefly relate those judgments; and (2) Address whether Smith’s judgments there relate to issues of Smith’s own ideological character or ideological message, and, if so, how.
62. Smith’s curious talk of “restoring” natural liberty: In WN in several notable instances, Smith speaks of restoring liberty or free trade, when it is quite unclear that such liberty or free trade had previously existed, and hence would be in a position to be “restored.” Two notable examples follow:

In what manner, therefore, the colony trade ought gradually to be opened; what are the restraints which ought first, and what are those which ought last to be taken away; or in what manner the natural system of perfect liberty and justice ought gradually to be *restored*, we must leave to the wisdom of future statesmen and legislators to determine. (italics added)

To expect, indeed, that the freedom of trade should ever be entirely *restored* in Great Britain is as absurd as to expect that an Oceana or Utopia should ever be established in it. (italics added)

What are we to make of such talk of “restoring” liberty/free trade? Does “restore” refer back to some period of time when such liberty/freedom existed? If so, when?

And if not, why would he use the term “restore”? Explain.

63. In TMS Smith seems to have two different meanings of “a superior” in Smith. Distinguish the two different meanings. For each, explain a role it plays in Smith’s thinking.
64. Smith on political knowledge among the populace: In WN, on pp. 264-267, Smith distinguishes three “orders” or classes within society, and discusses whether the members of each understands the connection between his personal interest and the interest in society in general. Identify the three “orders” and briefly summarize what Smith says about each in this regard. Relate Smith’s remarks to modern theories of public choice.
65. Dugald Stewart used the term “conjectural history” for theoretical narrative of how things evolve. Identify three conjectural histories in Smith’s work, and *briefly* summarize each.
66. “Invisible hand”:
  - a. Write down an interesting question about “invisible hand” in Smith’s writings.
  - b. Answer the question you have written.

[This will be graded on the strength of both your question and your answer.]

67. In both TMS and WN, there is significance to the private accumulation of personal wealth by voluntary means. What attitudes toward it do those works suggest? In what respects did Smith encourage or smile on it, and in what respects discourage or frown on it?
68. Smith wrote in WN that "Nothing, however, can be more absurd than this whole doctrine of the balance of trade." Explain Smith's reason(s) for rejecting the balance-of-trade doctrine (as that doctrine was understood in Smith's time).
69. Among the many and varied virtues alluded to TMS, there is one that sticks out as quite special. Moreover, that particular virtue, on account of its specialness, plays numerous special roles in Smith’s thinking in TMS. Three part questions: A. What is that special virtue? B. In what ways is it special? That is, in what ways is it unlike any of the other virtues? C. What are some of the ways that that virtue plays a special role in Smith thinking? Explain the special role it plays.
70. We have two sets of notes for Lectures on Jurisprudence, LJ(A) from 1762-63 and LJ(B) from 1763-64. What are some of the important difference between them, including differences in length, material covered, organization, and polish/readability? Are there any significant tensions or inconsistencies between

them?

71. Smith opens his discussion of taxation by providing four general maxims for good institutions of taxation. Tell what the four maxims are, and briefly address their relevance to debate between “left” and “right” interpretations of Smith.
72. Taking the term *democrat* in the narrow sense of favoring widening the vote and basing government office holding and decision making more directly on popular voting, how much of a democrat was Smith? What do Smith’s texts, including the student lecture notes, tell us about Smith’s attitudes toward democracy?
73. Militia or standing army?: Smith discusses the issue in WN. For a nation like Britain of his day, which does he support? How had the relative merits of the position he takes been affected by economic/social developments? What are the chief fears or hazards inhering in the position he takes? What are the benefits of position he takes?
74. The place of the four-stage theory in WN: Smith’s four-stage theory is developed most fully in LJ (in both A and B sets of notes). It enters into WN but in a more fragmentary way, as though the reader is already familiar with the four-stage theory. It enters in but a single chapter of WN, though it does so several times within that chapter. What is that chapter? What does the presence of the four-stage concepts there tell us about Smith’s attitudes about the general topic treated in that chapter?
75. In WN, Smith speaks of “[t]he law which prohibited the manufacturer from exercising the trade of a shopkeeper” and “[t]he law which obliged the farmer to exercise the trade of a corn merchant.” He says: “Both laws were evident violations of natural liberty, and therefore unjust...” Professor Klein suggests that here the “unjust” means commutative justice, and that the last statement shows the flipside nature between commutative justice and liberty. Professor Klein also suggests that Smith affirmed and talked “justice” beyond commutative justice, that is, beyond the realm of “precise and accurate” rules. Now, one might expect that the flipside relationship between justice and liberty would extend likewise to distributive justice and estimative justice, and that we should therefore find Smith likewise affirming and practicing “liberty” talk beyond the precise and accurate. But, in fact, Klein suggests that we do *not* really find such a parallel extension of liberty talk. On that premise, what might be the reasons for the lack of such parallel? That is, what reasons might Smith have given for why he affirms and talks “justice” beyond the precise and accurate, but does not talk “liberty” beyond the precise and accurate?
76. Professor Klein has suggested that the final section of TMS, “Of the Manner in

which different Authors have treated of the practical Rules of Morality,” contains significant instances of esotericism – in particular, two protracted cases of what Arthur Melzer calls dissembling the true target. What are the two instances, as suggested by Klein? Suppose Klein is correct: How would those instances affect our thinking about TMS (or about Smith generally)?

77. James Otteson has suggested that there is strong parallel between Smith’s account of spontaneous-order mechanisms in commerce and industry (or economics) and in morals and culture. Discuss the parallel: In what ways is it sound? In what ways is it unsound?
78. In the paragraph in TMS on different senses of the word *justice*, Smith distinguishes three senses. Explain the three senses and explain their relations to each other.
79. Smith opposed certain restrictions that posed an “artificial boundary” to options in where to live or what employment to hold. He says: “it is often more difficult for a poor man to pass the artificial boundary of a parish, than an arm of the sea or a ridge of high mountains, natural boundaries which sometimes separate very distinctly different rates of wages...” Explain how this analogy may expand and inform one’s understanding of the first three chapters of WN, and in particular Chapter 3, “That the Division of Labour is limited by the Extent of the Market”.
80. What role did Smith play in establishing a political meaning of the word *liberal*? What was such political meaning? How did it relate to pre-political meanings of the word?
81. In TMS, Part II, Section III, “Of the Influence of Fortune upon the Sentiments of Mankind, with regard to the Merit or Demerit of Actions,” Smith says that there is an “irregularity” in man’s natural sentiments when it comes to the role that “fortune” plays in affecting man’s sentiments. State the supposed irregularity, as Smith sees it. What is your interpretation of the Section?
82. In Smith’s writings we encounter ideas of Britain be exceptional or leading. Briefly draw *from four separate Smith works* to elaborate four different moments of such British exceptionalism.
83. What is Smith’s overall thesis in the History of Astronomy? Discuss Smith’s formulation and development of that thesis and how it plays out in the piece, right to the end of the piece.
84. One of the more famous passages in TMS is the one that presents two thought experiments involving an earthquake in China. Explain the purpose of that passage and the two thought experiments. Articulate chief points Smith makes in the passage. Also, if you have a criticism of the passage, express the criticism.
85. Smith insisted that consumption is the goal of all economic activity, yet he also was

harsh on some forms of consumption. Was Smith inconsistent? If so, what explains this inconsistency? If he was not inconsistent on this front, how do you reconcile these two claims of Smith?

86. Considering both WN and TMS, what does Smith have to say to advocates of corporate social responsibility in the field of business ethics? Does he agree with the view that pecuniary profit can and should be subordinated to moral imperatives in the business world? Does he agree that the ideal manager should try to advance the general social good/universal benevolence?
87. Smith admitted that protectionism in some instances in reality might be justified. Identify one of these instances and discuss Smith's reason for holding it to be an exception to the rule of free trade. Discuss also, if applicable, any reservations that Smith had about encouraging governments actually to restrict trade based upon this exception.
88. According to Smith, what were the chief advantages of a free banking system (no entry restrictions, no favoritism toward incumbent banks)? What were the chief disadvantages? What legal restrictions on banking and note-issue did Smith recommend, and why?
89. The jurisprudence transcriptions include Smith's lectures on policy ("police") given 1762-1764. In what ways might the "police" lectures bear on scholarly controversies over Smith and his thought?
90. In WN there is a matter in which Smith takes issue with Hume, quoting extensively Hume's *History of England*. What is the gist of the Hume passage quoted, and what does Smith then say on the matter?
91. Smith and Rousseau: Many scholars suggest that some of Smith's most important ideas tacitly engaged of Rousseau. Elaborate on two things: (1) the chief matters of engagement are, according to such scholars; (2) the places in Smith text that especially pertain. In addition, you may, if you wish, share your own thoughts on the claim that Smith tacitly engages Rousseau, but your own assessment is not necessary to complete an answer to this question.
92. Smith has sometimes been criticized along the following lines: *He teaches that we develop a conscience, or man within the breast, from the mold of society's norms and manners, and thus that morality for Smith is essentially a matter of social conformity.* Assess that criticism of Smith; in doing so, cite pertinent passages or elements in Smith's work.
93. Thomas Reid wrote (in a 1778 letter to Lord Kames): *"I have always thought Dr Smith's System of Sympathy wrong. It is indeed only a Refinement of the Selfish System."* Answer the two following parts: Part 1: What did Reid mean by criticizing

Smith's system as only a refinement of the selfish system? In what sense can Smith's system be said to be a system of self-interest? Part 2: Evaluate that criticism.

94. Smith's moral theory has sometimes been criticized as being circular in its reasoning. Explain the nature of such criticism, and explain how a defender of Smith's moral theory would best respond to the criticism.
95. In TMS, Smith uses two expressions: "man within the breast" and "impartial spectator." What are the significations (or meanings) of those expressions? How does "man within the breast" relate to "impartial spectator"?
96. In Ed. 6 of TMS, Smith used "the supposed impartial spectator" seven times, always to signify the conscience (or "man within the breast"). What issues does Smith's doing so raise? How would you interpret Smith's calling the conscience "the supposed impartial spectator"?