

# San Bernardino of Siena and Sant Antonino of Florence - the two great economic thinkers of the Middle Ages.

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Description: -

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Economics -- History.

Antoninus, -- Saint, -- 1389-1459.

Bernardino, -- Saint. San Bernardino of Siena and Sant Antonino of Florence - the two great economic thinkers of the Middle Ages.

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Biblioteca románica hispánica -- 12

Kress Library of Business and Economics. Publication no. 19

San Bernardino of Siena and Sant Antonino of Florence - the two great economic thinkers of the Middle Ages.

Notes: Bibliography, p. 43-46.

This edition was published in 1967



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## Bernardino of Siena, or of Women?

. Philosophical support for this position seemed to come from Aristotle, who deemed that money has no intrinsic value, generates no utility itself, and is merely the product of a human convention. Trevor Roper, *Religion, the Reformation, and Social Change* London, 1967.

## The Major Contributions of the Scholastics to Economics

Two glorious exceptions to this rule are such very different libertarian figures as Lysander Spooner and Lord Acton.

## Scholastic Economics

New York: Harcourt, Brace and World, 1962. However, Bernardino preferred preaching rather than being an arbitrator. Le Goff, Jacques, *Time, Work, and Culture in the Middle Ages*, trans.

## Siena in the Middle Ages

Although he had a weak and hoarse voice, he is said to have been one of the greatest preachers of his time. The whiskey industry provides just such an empirical setting given the length of the production processes involved, the global market for whiskey, and the different places and ways in which different whiskies are produced. Accordingly, given the sexual temptation and distraction that women represented to men, at Bernardino's own public sermons; we may further note, the men were physically separated from the women by a canvas curtain, as we see in contemporary paintings of scenes of Bernardino's preaching Origo II, and plates 3 and 7.

## The Weber

Edward Elgar Publishing, 1995, page 101.

## **Things to Do in Siena**

Yet when we look at the workings of the economy, our societal relations, and the world as a whole, how can we ignore our vast interconnectedness and universal reliance on others? Our copy, which was previously in a Piedmontese noble library, is in superlative condition but has not gone unused throughout its long life.

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