

All this seems to me to be true, and it is argued cogently, by the author, with refreshing reference to moral problems which really cause people perplexity. The author's attack on the principle of utility is a good deal less satisfactory. As he says, slavery (which he assumes as most of us do to be self-evidently wrong) is by no means obviously contrary to the principle of utility. But it may be wondered whether it is any more obviously contrary to the generalization principle. If someone argued that all those below a certain I.Q. should become slaves, I am not at all sure that he could be put in the wrong by the author's version of this principle.

If it is worthwhile to subsume all forms of moral reasoning under a single principle—which I for one very much doubt—this book shows that the generalization principle is one of the best for the purpose, and that many of the arguments which have been alleged to invalidate it are themselves invalid, or at least inconclusive.

HUGO MEYNELL

THEORY OF COLLECTIVE BEHAVIOUR, by Neil J. Smelser; Routledge; 45s.

In his opening paragraph Professor Smelser remarks that previous writers on collective behaviour, although they attempt to be objective, 'frequently describe collective episodes as if they were the work of mysterious forces'; moreover he says, 'the language of the field . . . shrouds its very subject in indeterminacy'. His aim in the present book is to 'reduce this residue of indeterminacy which lingers in the explanations' and he approaches the problem by constructing in his first four chapters a series of matrices of growing complexity which may be applied to any instance of collective behaviour to produce an analysis in terms of determining and precipitating factors. These are also held to provide a diagnostic instrument which will help in forecasting the types of reaction to be expected when certain combinations of variables are found to be operative in a situation.

The major determinants are classified as: structural conduciveness, strain, crystallisation of generalised belief, mobilisation for action and social control. The underlying principle of the analysis is that of 'value added'. Explanations based on this start with the most indeterminate conditions necessary for a particular type of behaviour to occur and then, within the framework set by these conditions, enquire how other more determinate factors come to bear upon the situation. The application of this method is held to result in the identification of all the factors necessary for an explanation of the occurrence of a particular instance of behaviour and at the same time to show why any other outcome is impossible. In the second half of the book this method is demonstrated by application to instances of the principal forms of collective outburst—the panic, the craze, the hostile outburst and the norm and value-oriented movements.

Professor Smelser's theory, which is not of course entirely new in its elements and owes much to the ideas of G. W. Allport and Talcott Parsons, seems to offer possibilities of more precise analysis of these types of behaviour than most earlier approaches if only because it is more comprehensive than anything that has preceded it. Yet the book leaves an unsatisfactory impression and does not seem to fulfil in its second half the promise suggested by the outline of the theory in the earlier part. This may be because the analysis concentrates too much on the necessary conditions for collective outbursts and insufficiently on the mechanisms of the interplay between them that leads to activity. But possibly the impression is due more to the turgid and tedious style and presentation which leads to a sense of distance or unreality. Professor Smelser may have succeeded in his aim of removing the shroud of indeterminacy but he has replaced it with a shroud of linguistic obscurity by constantly using or adding to the inflated terminology current in some schools of sociology.

MANNES TIDMARSH, O.P.

NICHOLAS WISEMAN, by Brian Fothergill; Faber; 36s.

Wiseman was the first Cardinal to hold primatial dignity in England since Reginald Pole had died in the early hours of the reign of Elizabeth I, but he has been overshadowed by his successor Manning and the mighty intelligence of Newman, as yet not fully plumbed. The first Archbishop of Westminster deserves, however, to be remembered with affection and gratitude and Mr Fothergill's appreciative and outspoken biography will help to bring this about.

Wiseman's place in history was the result of a complex situation to which he brought a personal complexity all his own. In 1829 Catholic Emancipation had freed the Church in England from the ghetto-like constraint of the previous centuries and its inmates emerged dazed and blinking, still gazing furtively over their shoulders for the possible informer. Almost simultaneously a profound upheaval in the Anglican communion caused some of its ablest members to seek for their Catholic heritage first within the Establishment and then to find it by submission to Rome. It fell to Wiseman to deal with this situation, shot through as it was by many psychological, social and intellectual tensions which complicated the purely religious issue.

The situation fell to Wiseman to deal with mainly because he was head and shoulders intellectually above the vast majority of his English-speaking Catholic contemporaries. He could discourse in Arabic with Cardinal Mezzofanti, in Spanish with the Empress Eugénie, address the 1863 Malines Congress in French and be entirely at home with the Italians in the Vatican. His knowledge of Syriac had earned him a European reputation, his interests embraced music and liturgy, as well as every development of the experimental sciences. He was a compelling lecturer and could, on occasion, produce a devastating rejoinder to Protestant bigotry. Vast in body, ugly but amiable in countenance, loving a