

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.

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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

good table and revelling in ceremony, he was an altogether sympathetic figure, though among the post-Emancipation clergy he was as startling as a bougainvillea in an English hedgerow. His funeral, to which thousands of ordinary Londoners accorded an extraordinary respect, showed that he had somehow impressed the intrinsic sincerity of his nature upon the country, despite an alien background emphasized by numerous and dramatic blunders.

He was scarcely English in upbringing at all, being of Irish ancestry, born in Spain, passing his formative years in Rome. Yet he sought the English mission, prided himself on his English sentiment (but cf. the review of the Odo Russell despatches in *BLACKFRIARS*, February 1963), and when at his best could appeal to the English sense of fairmindedness which is often in evidence after the nation has been indulging in one of its shabbier orgies of bigotry. But he was not attuned to the niceties of its social structure. He was, for instance, quite bewildered by the assurance that his emissary brought back from Littlemore in 1845. Newman was wearing grey trousers; his submission to the Church was therefore imminent. The simple logic escaped him: if Newman still thought he was a priest he would be wearing black trousers: but: so Newman no longer believed in the validity of his Orders or of the Establishment. A few weeks later Wiseman was confirming Newman at Oscott.

It is a measure of his generosity that this landing of the biggest fish of all was the event he had most ardently desired, for he was so intelligent that he recognized in Newman a greater than himself. He was prepared for such converts to occupy a more prominent position in the Church than those who had borne the burden and heat of the day, including himself. It was largely owing to this astonishing receptivity to a movement which merely made most old Catholics suspicious that Manning, only received into the Church in 1851, succeeded him as Archbishop of Westminster fourteen years later.

The other side to Wiseman's generosity was his inability to judge character. His reliance, in one capacity or another, upon such people as Baines, Pugin, Ambrose Phillipps, Errington, Searle and Talbot was often disastrous. It led him also to the most famous blunder of all, his ecstatic Pastoral 'from out the Flaminian Gate', which set the whole country in an uproar. His courageous confrontation of this crisis and his excellent Appeal to the English people, with which he essayed to repair the damage, show him at his best.

Mr Fothergill has not given us the details of the activity or expansion of the Westminster diocese during Wiseman's episcopate, which is a pity. The book is a character study and we must be grateful for such a rounded one, of Wiseman driving in his emblazoned coach through a hail of stones, sobbing on his throne as Newman proclaimed the Second Spring, grovelling on the floor among a heap of papers to find some vital documents for the Achilli trial (his filing-system was non-existent), securing ice-cream for a children's party behind his secretary's back. It is the picture of a great priest, richly human and essentially lovable.

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