

Manual workers, like non-manual workers already, could then move from job to job without a period of unemployment between jobs.

Still under the heading of status maintenance, Professor Fogarty supports the use of 'reserve pricing' by workers in a declining industry to keep their wages in line with those of other workers of comparable skill. It might have been better if he had mentioned that this problem is primarily one concerning workers whose skill is specialized rather than all workers in a declining industry. Although there are probably cases where it is best to keep up wages in this way and to force a more rapid contraction in the industry, there must inevitably be a big fall in the status of those workers who are forced out of the industry by the rapid contraction. Status maintenance in itself does not demand the course recommended here, any more than it demands the course which is criticized, that of allowing wages for all in the industry to fall but numbers employed to remain unchanged until reduced by natural wastage.

J. M. JACKSON

THE RELIGIOUS FACTOR: a sociological study of religion's impact on politics, economics and family life; by Gerhard Lenski; Doubleday; \$5.95.

You turn the pages and begin to shudder: 'Table 50: Comparison of the Relative Discriminating Power of Class and Socio-Religious Group Membership for a sample of Dependent Variables (White Protestants and Catholics only)' or 'Table 40: Percentage of Urban-born Detroiters valuing Personal Autonomy above Personal Heteronomy, by Class and Mobility Status'. But your shudders are premature, if they are not simply prejudiced. For behind the alarming labels Professor Lenski has some very important things stored up; and no doubt the Athanasian Creed sounds strange to the uninitiated.

This enquiry, conducted by the Detroit Area Study, into the social attitudes of Catholics, Jews, negro Protestants and white Protestants, is a serious attempt at inspecting the weight of inherited beliefs in terms of the life of the community at large. And the factor of religion, hitherto regarded as quite peripheral by many American sociologists, is seen to emerge in terrifying strength—terrifying, because it is so often only a further sanction to underline attitudes that are rooted in fear or envy. This is especially true in a community such as that of Detroit, with a large and growing negro population and an economy which is heavily dependent on a single industry.

Professor Lenski's study is based on the usual research techniques, dependent on a sample survey involving interviews and a standardized schedule of questioning. The optimistic claims that are made for the accuracy of this sort of survey can be questioned, but it is plain that an impressive amount of evidence emerges which can throw light on attitudes that are usually only a matter of local gossip or hearsay. It is likely that what is thought to be true of Detroit can be said of other major American metropolitan centres, and it can certainly be said that this detailed enquiry illuminates many of the hidden places of American life.

## REVIEWS

One's impression of the high degree of religious practice in America is confirmed by the figure of 70 per cent of Detroit Catholics who attend Mass at least on Sundays. (Among Jews there has been a serious weakening of religious attendance, with a figure of twelve per cent present for weekly worship at synagogue). About a third of white Protestants go to church each Sunday, and fifty per cent of negro Protestants are estimated to do so. Catholics express much the most consistent degree of religious belief: Protestants tend to be much more organization-minded: forty-seven per cent of the Catholic clergy are Irish, though only fourteen per cent of the laity have Irish origins—the book is full of fascinating details which give vitality to the picture it draws of the religious communities of Detroit. And its conclusions are of great importance in analysing the conflicts, especially those of race relations, which the complexity of American society has created. It is easy to generalize, to complain that progress in establishing tolerance and social justice is so slow. Professor Lenski's book points to the likely effects of the increase of Catholicism at the expense of white Protestantism, and the tendencies he has discerned should strengthen the Catholic opinion that seeks to use its strength to unite and not to divide the American society.

ILLTUD EVANS, O.P.

RELIGION AND ECONOMIC ACTION, by Kurt Samuelsson; Heinemann; 21s.

This book is an iconoclastic tour de force. In the space of one hundred and fifty pages Dr Samuelsson surveys the whole field of the Weberian and related hypotheses and finds them utterly wanting. Inevitably in a work so comprehensive and condensed scholars will find fault with specific points. It seems difficult, however, to believe that when the dust has settled from this encounter, Weber's theory will retain even the semblance of an accepted doctrine.

The essence of Weber's thesis was that Capitalism was the child of the Protestant spirit. The particular features of Puritanism which Weber believed were loaded with economic significance, were the concept of 'The Calling' and the emphasis on asceticism which in economic terms was synonymous with thrift. These relatively abstract considerations were apparently supported by some statistical work of Offenbacher's, which was taken to prove that in certain German states of mixed religion, Protestant children were more in evidence at the Realgymnasium where it was thought that an education particularly suitable to businessmen was given.

Dr Samuelsson proceeds to give an account of the elaborations and detractions of this theory which in itself will make this book indispensable to undergraduate essayists. The work of past critics of Weber, such as Brentano and Robertson, is found inadequate because in the last resort they all aver that the theory contains an element of truth, microscopic though it may be. Dr Samuelsson takes a different view. He maintains that when the whole corpus of anti-Weberian criticism is assembled, it becomes clear that however subtly modified