

Editorial Foreword

MARX AND WEBER TODAY. In vol. 6: 142–63, Bert Hoselitz showed how much Marx had in common with other evolutionary thinkers of his time. Richard Ashcraft now examines the reasons why Weber's thought so often converged with Marx's only to diverge again without producing any alternative theory either of social structure or of social change. Ashcraft's analysis is directed to the problem of conceiving of liberalism as ideology and it sets a high standard for the ongoing methodological discussion which the editors of *CSSH* welcome.

CHARISMA. Earlier articles employing this concept of Weber's (by the late P. A. Schramm, a German medievalist, in vol. 5: 357–60; by Claude Ake, an African political scientist, in vol. 9: 1–13; and by an Indian historian, T. K. Öomen, in vol. 10: 85–99) have all stressed the need of analyzing people's feelings about a charismatic leader, and their relationships with him. The articles now rounding out this series, Walter P. Zenner's on a Strongman in Ottoman Galilee, David Gutmann's comment on his evidence, and Dekmejian's and Wyszomirski's study of the problem of an apparently charismatic figure's failure to 'routinize' the leadership position he has created, further support Ashcraft's critique of Weber's tendency to regard different spheres of a society's life as autonomous. They do so in a constructive manner and with fresh evidence. Zenner generated his by interviewing old men. The comment from Gutmann, a psychologist who has specialized in study of the aged in different cultures, shows in what ways, and why, the recollections of these old villagers would have altered as they aged. His remarks strongly reinforce the point of the whole series. They will also be of particular interest to historians who use written memoirs.

ELITES. The description of Brazilian elites by Pang and Seckinger picks up a number of problems which Harry J. Benda raised for us (vol. 7: 233–51) in the historical context of colonial south-east Asia. The broad conceptual framework invites further systematic comparison of the formation of elites.