



Medallion featuring Carl Maria von Weber.

Lee, AZ, and at Lukachukai on the Arizona–New Mexico border. From 1913 to his death Weber devoted himself to the editorship of the *Franciscan Missions of the Southwest*, an annual magazine.

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[J. L. MORRISON]

## WEBER, CARL MARIA VON

Founder of German romantic opera; b. Eutin (near Lübeck), Germany, Nov. 18, 1786; d. London, June 5, 1826. He was a son of Franz Anton von Weber, an unstable musician with a spurious claim to noble rank, and his second wife Genofeva von Brenner, a talented singer with whom he led an itinerant theatrical troupe. His father, determined to produce a child prodigy such as his nephew MOZART, taught him piano and voice, but Carl's genius unfolded at its own tempo under professional training in several towns, including Salzburg, where he studied briefly with M. HAYDN, and Vienna, where at 17 he came under the intensive tutelage of G. J. Vogler. From then until he became, at 30, conductor of German opera at the Dresden court and married the singer Caroline Brandt, his career was one of harrowing frustration but also one of solid creative growth toward his ideal of a national operatic style, realized in 1821 with the opera *Der Freischütz*. This work synthesized the finest aspirations of the German folk soul in music of universal charm, shattered the monopoly of Italian opera, and pro-

vided a starting point for Richard WAGNER and the opera of the future. Besides nine other operas (notably, *Euryanthe* and *Oberon*), Weber composed many ingratiating concert works, as well as three Masses and two Offertoria in his floridly romantic, hence liturgically inappropriate, vein. A self-schooled thinker and writer, he also published a quantity of serious music criticism. He kept the Catholic faith of his fathers, which sustained him in adversity if it played little part in his artistic development. After his lonely death, his body was interred at Moorfields Chapel (St. Mary's Catholic church), London, but was reinterred in 1844, with much pomp and a peroration and choral composition by Wagner, in the Inner Catholic Cemetery, Dresden.

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[M. E. EVANS]

## WEBER, MAX

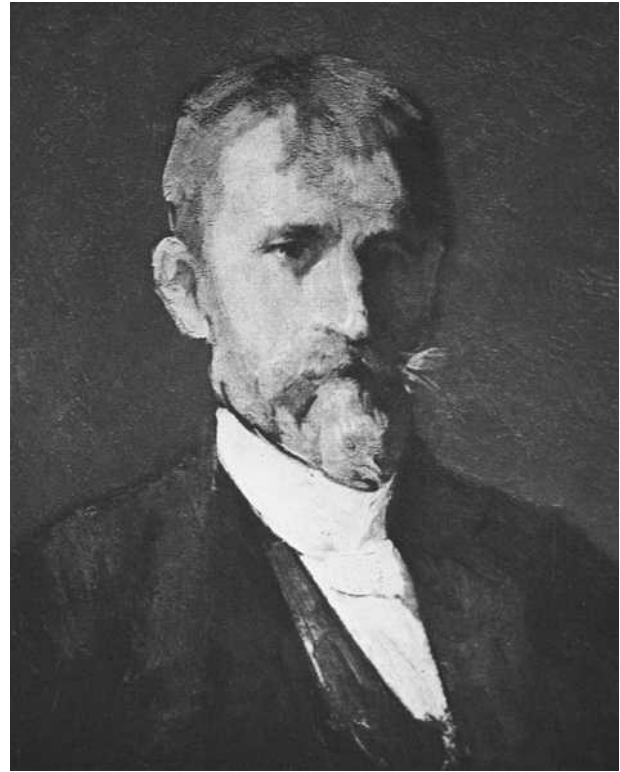
Jurist, political economist, sociologist; b. Erfurt, Germany, April 21, 1864; d. Munich, June 14, 1920. A precocious child, Weber began the study of history and philosophy at an early age. In 1882 he enrolled in the juridical faculty at Heidelberg and later transferred to Göttingen and Berlin where he studied law, history, and theology. He passed his bar examination in 1887; then, while practicing law in Berlin, he obtained a doctorate in 1889, with a thesis on the history of medieval commercial

associations. In 1891 he qualified as a university lecturer in Roman and commercial law with a masterful work on the history of agrarian institutions in Rome. A study on the conditions of agrarian workers in East Prussia, published in 1892, established his reputation as a social scientist. He was called to Freiburg as professor of economics in 1894. In 1896 he moved to Heidelberg to succeed Karl Knies. Brilliant lecturer and great conversationalist though he was, his leadership as an academician was cut short by a severe nervous breakdown in 1898. For four years he was virtually incapacitated physically and mentally. He never fully recovered. Although he had to give up teaching, he resumed scholarly activities and in 1919 accepted a chair of sociology at Munich, where soon afterward he succumbed to influenza.

In 1903 Weber became associate editor of the *Archiv für Sozialwissenschaft und Sozialpolitik*, in which all his scholarly writings were published. There was a posthumous edition of his collected works. He visited the U.S. in 1904 and spent several months collecting material on American Protestant sects. The trip greatly improved his mental health and on his return to Germany he plunged into intensive work. In the period from 1905 to 1914 he wrote his major essays on the nature of social science and on the sociology of religion. He undertook several empirical investigations, produced his classic study on agrarian conditions in antiquity, and prepared the manuscript of his magnum opus, *Wirtschaft und Gesellschaft* (Tubingen 1922). In 1908 Weber and Georg Simmel organized the German Sociological Society.

During World War I Weber served for a year as a captain in charge of a field hospital. He foresaw the eventual defeat of Germany. In editorials written for the *Frankfurter Zeitung* he tried to forestall the event by advocating peace without annexation, abandonment of unrestricted submarine warfare, and democratic government. After the war Weber helped draft the Weimar Constitution.

**Religion and Society.** Weber's most original contribution to sociology is his analysis of the relation between religion and social organization. His basic work on the subject is *The Protestant Ethic and the Spirit of Capitalism* (New York 1958), devoted to the appearance at the end of the 17th century of an unprecedented set of norms regulating the conduct of business in western European societies. According to these norms, business is a calling (*Beruf*), work is a way, not a means, of living, and its fruits are not to be enjoyed, but to be held in temporary stewardship. This "spirit of capitalism" involved a break with traditional norms and, according to Weber, it coincided with the propagation of a new conception of life preached by Protestant reformers like Calvin, and by the



Max Weber.

Puritans. Weber concluded that the "ethos of ascetic Protestantism" exerted a determining influence because the majority of middle class merchants of the 17th and early 18th centuries were ardent members of the new evangelical sects. Since Weber's thesis has often been misinterpreted, it should be noted that the "spirit of capitalism" refers only to the professional ethics of entrepreneurs, not to the form of economic organization. The thesis has nothing to do with the origin or function of the capitalist system as such.

After completing his study of Protestant ethics, Weber made a systematic analysis of other religions: Judaism, Confucianism, Taoism, Hinduism, and Buddhism. These studies support the general proposition that there exists a meaningful congruence between the religious ethos of a culture and its prevailing norms of conduct. They also show that there is no equivalent to Protestant asceticism in other religions, and this is taken as one possible reason for the fact that capitalism in other cultures did not evolve the characteristic forms. In *The Sociology of Religion* (Boston 1963), Weber analyzed the evolution of religion and showed it to have been a dynamic factor in social change.

**Method of Social Science.** Weber's sociopolitical studies of charismatic leadership and bureaucracy were



Anton von Webern. (©Bettmann/CORBIS)

as clearly an innovation as his studies of religion. The development of a set of concepts and general rules, called ideal-types, designed to serve as tools for the establishment of causal explanations of concrete and culturally significant phenomena, was an important methodological contribution to social science.

Weber defined social science as the attempt to apply the methods and techniques of scientific inquiry to the study of concrete situations, events, or conditions that directly influence social goals and values. He claimed that in this respect social science differs from physical science, since the latter aims to discover universal laws that are independent of human motivations and evaluations.

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[T. ABEL]

## WEBERN, ANTON VON

Renowned composer of the 12-tone method; b. Vienna, Austria, Dec. 3, 1883; d. Mittersill, Austria, Sept. 15,

1945, when accidentally shot by an American occupation serviceman. In 1904 he began studying with Arnold SCHOENBERG and soon mastered the “ultra-short” form in which Schoenberg excelled. Good examples of this are his *Six Bagatelles for String Quartet* (Op. 9), of which Schoenberg wrote, “. . . such concentration can only be present in proportion to the absence of self-pity.” Webern was a Catholic of deep, simple faith, and his religious feeling appears in his choice of texts for the following songs and choral works: *Five Spiritual Songs* (Op. 15); *Five Canons* (Op. 16): (*Christus factus est pro nobis*, *Dormi Jesu*, *Crux fidelis*, *Asperges me*, *Crucem tuam adoramus*); *Three Folk Texts* (Op. 17); *Ave, Regina Coelorum* (from Op. 18); *Three Songs* (Op. 23) from Hildegard Jone’s *Viae inviae*; *Das Augenlicht* (Op. 26); and two cantatas (Op. 29 and 31), also to Jone texts. After 1924 he adopted Schoenberg’s 12-tone (serial) method, and the resulting works foreshadow many present-day compositional experiments. Webern dropped the prefix of nobility (von) in later years.

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## WEBLEY, HENRY, BL.

Lay martyr; b. ca. 1558 at Gloucester, England; d. Aug. 28, 1588, hanged at Mile’s End Green, London. He was arrested at Chichester Harbour in 1586 and condemned for assisting Bl. William DEAN, a seminary priest. Webley was beatified by Pope John Paul II on Nov. 22, 1987 with George Haydock and companions.

Feast of the English Martyrs: May 4 (England).

*See Also:* ENGLAND, SCOTLAND, AND WALES, MARTYRS OF.

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