En se servant des mots ethnologie et ethno-histoire pour décrire *Le cheval d'orgueil,* nous utilisons une terminologie qui est d'une manière générale parfaitement adaptée, mais qui est aussi trompeuse. Cet ouvrage est bien loin d'être d'esprit hautement technique ou formel. Au contraire, c'est bien plus une évocation sentimentale et personnelle de l'enfance de l'auteur, et par là même appartient aussi au domaine de la littérature de type autobiographique. C'est cette qualité, ainsi que le style parfois poétique de l'auteur méditant sur un monde dont bien des aspects sont en voie de disparition, qui a beaucoup séduit le grand public et qui a fait de cet ouvrage un best-seller en France. Les historiens préféreront probablement Burguière, les sociologues Morin ou l'ouvrage de Suzanne Berger: *Les paysans contre la politique*, mais aucun de ces auteurs ne peut prétendre au même engagement moral qu'Hélias pour ce passé breton.

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DAVID PHILIPS. — *Crime and Authority in Victorian England: The Black Country, 1835-1860.* London: Croom Helm Ltd., 1977. Pp. 321.

The phenomenon may be called the passing of traditional society or modernization or simply the industrial revolution, but all agree that this economic change was a leading cause of a vast array of social transformations worthy of historical study. David Philips explores "the effects of the first Industrial Revolution" on law breaking and law enforcement in one small area northwest of Birmingham during its "period of greatest industrial and population expansion" (pp. 11, 35). He reports that contemporaries were initially outspoken in their fears that industrialization caused "growing crime and disorder" but Philips concludes that these fears did not persist.

The introduction to the problem is a theoretical orientation toward crime in general rather than pre-industrial versus modern patterns. This theory ignores differences of time and place and asserts instead that all societies have a crime problem. Furthermore, in all societies at all times there is a vast, indefinite gap between "total crime" (the sum of all offences, some of which are not even reported) and "official crime" (the offences which are reported and for which offenders are prosecuted). Philips asserts that fluctuations in the rate of official crime reflect changes in law enforcement (the "means the authorities were using to maintain social and legal control") more directly than they reflect alterations in the pattern of total crime (p. 50).

Since early Victorians feared that their industrializing country was becoming more lawless, they instituted paid, uniformed police by 1845. At the same time, judicial authorities had their operations expanded to relieve victims of larcenies, for instance, from the trouble and expense of apprehending and prosecuting offenders. Naturally, convictions for the most common indictable offence, larceny, increased enormously in the 1840s and 1850s. There were nearly six times more convictions for theft in 1860 than in 1835. "Yet," Philips observes, "commentators in the 1850s do not show the same urgency of tone about 'increasing crime' which had marked those of the 1830s and 1840s" (p. 289). He concludes that the earlier fear had been "exorcised". By increasing the amount of official crime, Victorians felt that they had "normalised" a problem which previously they had regarded as out of control. Ironically, since there were more indictments in the later years, in

this sense, there was more to worry about. But there was less worrying now because more offenders were being processed through the system of police forces, the apparatus of the courts and prisons. In this way, crime had become a normal expectation.

By describing the patterns of law enforcement in one small part of England over a twenty-five year period, Philips shows quite clearly that a society's perception of its crime problem has more to do with the interpretation of arrest patterns than the quantity of offenders which is brought to trial. But this tells us little about the relation between the first industrial revolution and crime. Philips has precious little to say about the uses of the police, courts and prisons for instructing early Victorians in new modes of behaviour which were demanded by the new industrial system. He does point out that employers were assisted in their efforts "to stamp out traditional ideas about people's right to help themselves to pieces of coal and metal" (p. 183). He also mentions that the refusal to hold employers responsible for deaths arising from industrial accidents was functional with the growth of early capitalism. And Philips does report in passing that there was "working-class hostility" to the New Police when they were used to enforce middle-class standards of propriety and temperance by suppressing "rowdy public behaviour and... public recreations of doubtful legality" (pp. 128, 84). But these facets of "crime and authority" are not linked to any theory to explain the function of the new law enforcement in modernization. Consequently, readers of this book will learn more than they may wish about theft and the prosecution of other serious crime but virtually nothing about the ways the "men in blue" operated as "domestic missionaries." As Philips stresses in an Appendix, "information on committals to trial for indictable offences... forms the quantitative core of this work..." (p. 290). Summary offences, petty crimes pertaining to common assault, disorderly conduct and violation of the growing body of "blue laws" are ignored entirely. But in the process of modernization, in the course of transforming persons into malleable material for industrial employment, these petty crimes may have been the most serious use of the law in consolidating the industrial revolution. For it was in this way, as much as by other institutions such as compulsory education, that people were taught to be the new kinds of persons which the industrial system needed. By ignoring summary committals, Philips leaves out what may be more important than what is included — especially if we are interested in understanding the relationship between industrialization and the full story of the "part played by... the authorities in defining, labelling and punishing a particular set of acts as deviant" (p. 44).

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M. JEANNE PETERSON. — *The Medical Profession in Mid-Victorian London.* Berkeley: University of California Press, 1978. Pp. x, 406.

This study of medicine in XIXth century Britain is a long and detailed account of the growth of professional status and professional autonomy.

The Medical Act of 1858 legally defined a qualified medical practitioner; it set up the General Medical Council and the Medical Register. Senior members of the profession controlled training examining and entrance to the Register but in spite of these legal appearances, professional autonomy was very limited and the status of medical men uncertain and often low.