

other changes in economy and society. Anyone interested in this fascinating topic will find much that is both stimulating and sensible.

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*Crime and Industrial Society in the Nineteenth Century.* By J. J. TOBIAS.  
(New York: Schocken Books, 1967. 288 pp. \$11).

This is an important contribution to the growing literature on the history of crime and criminality. The field is a treacherous one, utterly barren of information in some sections and mined with false data in others. And the book is accordingly modest, careful in method, and restrained in scope. Its subject is narrower than the title would indicate; it is actually concerned only with professional crime, in England, with special reference to the six decades after Waterloo. But these necessarily tight boundaries do not limit the suggestive value of the work as a whole to students of other societies and other aspects of criminal history.

J. J. Tobias is a historian rather than a sociologist or criminologist, and a fierce opponent of the fallacy of misplaced concreteness. He knows how to count, but for nineteenth-century Britain the Judicial Statistics issued by the Home Office were "only as strong as their weakest component," a bored clerk or inept borough police force. And in two opening chapters and a devastating appendix he documents the conclusion that "the criminal statistics have little to tell us about crime and criminals in the nineteenth century." They must, at best, be considered together with written materials of the kind usual to historians. Operating on the assumption that contemporaries had at least some trustworthy knowledge of what was going on, he bases his findings in large part on the accounts of reformers, investigators, literary men, and public officials, all sifted with great good sense and sometimes wit.

Most of the book is a description of the habits, methods, and changing fortunes of those who practiced crime for a profit or a living. These accounted, he concludes, for the great bulk of recorded offences. They comprised virtually a separate class, recruited either through inheritance or from the enormous pool of rootless urban children, and evolved life patterns and institutions quite distinct from those of the working population. A number of changes in public

policy, including police and legal reforms, the growth of charity, and especially the introduction of reform schools, combined throughout the century to cut the crime rate. But most important was the process of industrialization and all of the wrenching social changes which accompanied it. As the unsettling effects of the early industrial revolution had swollen the numbers of the criminally inclined, so the more regular conditions of a matured industrial society worked in a variety of ways to shrink the recruitment pool and ultimately the criminal class itself.

It is depressing to be reminded, throughout this little book, how little modern studies have added to nineteenth-century theories concerning the causes and especially the cures for criminal behavior. Tobias suggests that his own hypotheses about the role of social and institutional change may be tested with studies of contemporary developing nations. He himself cites only a single non-British book, L. Chevalier's study of the underworld in early nineteenth-century Paris. It is perhaps not merely chauvinistic of an American reviewer to note that our own rich criminal history offers a number of clear parallels to the phenomena he describes, and even the differences may help to illumine the explanations he proposes.

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*The Universal Church*, volume 3 of *The Sociology of Religion: A Study of Christendom*. By WERNER STARK (Bronx, N.Y.: Fordham University Press, 1967. ix + 454 pp. \$7.95).

This third volume completes Werner Stark's "macrosociology" of religion, a study of the "outer" relationships of religions. It is impossible to enumerate here the abundant insights and suggestions contained in this work. Suffice it to say that these, along with his other volumes, place Stark among the best of German sociologists, an equal to Ernst Troeltsch if not Max Weber. And since Stark is chiefly interested in providing an alternative to the dichotomous church-sect typology of Troeltsch and Weber, we shall focus on the success and significance of that attempt.

Troeltsch, of course, posited the now famous distinction between the "church" which accommodates itself to the world, the state, and the dominant class, and the "sect" which repudiates all of these