Global Crime Connections is a unique and valuable study, integrated by several important themes. The focus is squarely on organisational crimes understood within the context of relatively uncertain social, political and economic environments, environments which are extremely complex by virtue of their transnational and often global relations. The book is very much of a style shared by another recent publication, Making Law: The State, the Law and Structural Contradictions (Chambliss and Zatz, 1993). Similarly, Making Law is also an edited collection in which the authors collaborated to bring together empirical and theoretical works. While Global Crime Connections explores the dynamics of corporate crime; Making Law is oriented around Chambliss’s dialectical theory of lawmaking. The books share similar emphases on the political-economy of crime, and both offer important contributions by articulating some of the connections between the state structure and law. Making Law is, however, perhaps even less optimistic of the potential contribution of law reform. The authors of this collection argue that multiple avenues exist for resolving conflicts and dilemmas, but often the immediate response is simply the introduction of new laws. Since the publication of Global Crime Connections, Savelsberg authored, Constructing White-Collar Crime: Rationalities, Communication and Power (1994). Savelsberg’s study parallels Global Crime Connections in its focus on crime legislation, and the examination of case studies, and extensions from claims to the larger picture of legislation. The three books are complimentary, rather than competing, offering different perspectives and emphases on the etiology of corporate and organisational crimes, meaningful crime control, and dynamics of law-making.

Global Crime Connections is well suited for a variety of audiences; professional organisations seeking to learn more about the shape and nature of organised crimes; students of criminology; and those of us more generally with an interest in corporate crime, foreign drug control policies, or transnational environmental crimes. Unlike so many collections of crime studies, Global Crime Connections, has been assembled in such a way so as to facilitate the reader’s every inquiry: many chapters include extensive endnotes offering rich details with regard to particular cases, and the editors have made every effort to provide cross-referencing of materials through an author index, subject index, and comprehensive bibliography of the entire volume. Tables are used sparingly but effectively. Global Crime Connections is essential reading for government, regulatory agents, and all those concerned with the growing phenomenon of international organised crime and conspiracy.

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The active concern of the Church about Christian orthodoxy and morality of Venetian society at the end of the sixteenth century created an extensive bureaucratic record in the
form of documents of the inquisition on the local level, the Holy Office of Venice. One can hardly imagine a better, if rather paradoxical way, of getting acquainted with the power and poetics of everyday life at the local and individual level of the marginal, mostly illiterate part of the population of Venice (prostitutes, peasant healers, renegade clerics) than through their testimonies to the Holy Office. This opportunity has been given to us by Guido Ruggiero in his study of these rich Italian archives. The author reverses to some extent the very classical discipline of history itself when he lets the illicit world of Venice speak about "the complexity of small lives, the decisions that individuals and groups made within the web of values, beliefs, and ideologies, the play of the personal within fields of power that discipline and control."

The introduction gives a detailed description of levels of Venetian society at the end of the sixteenth century: the nobility, a hereditary ruling class, which automatically sat on the Major Council, below that another hereditary legal class, "the cittadini," which occupied some offices in government and had certain economic privileges, and at the bottom, the great mass of population, "the popolo," marginal people and the illicit world. The clerical hierarchy of Venice, to a great extent, mirrored the secular one—from noble clerics at the top to relatively marginal ex-prostitute nuns or poor monks.

The society as a whole existed and was controllable and cohesive as the major ordering of social principles (reason, family, government, religion) succeeded in binding the passions of the individuals and especially the passions of the flesh. Unbound passions were perceived as a tremendous threat both on the individual and the social level. The destructive force of unbridled passions and power is illustrated in the book by a tale about the not very happy adventures of two important young men, one a noble, the other a promising lawyer. During the Venetian carnival, Gioveddi Grasso of 1571, they decided to enjoy the illicit pleasures of a young married ex-prostitute, and being rejected, they attacked the scared woman and her friends. The case about the assault was put in front of the Holy Office which accused the young revelers of dishonoring the Church with their carnival pranks. The assault itself was nearly forgotten and put aside. In bringing these two youths to trial, the Holy Office demonstrated that honor and respect should have bound even their carnival passions to some extent. Though 'carnival' means in Latin "flesh mattered," the passions were supposed to be unbound only temporarily and during the prescribed time; binding the passions of people to the service of society was a particularly acute concern of the Renaissance and the early modern period.

The Holy Office of Venice was a local body of inquisition designed to investigate and correct heresy. But at the end of the Renaissance, it concentrated its activities mainly not on confessional issues (different reformers like Anabaptists and Lutherans) but on the range of practices that seemed to undercut or dishonor the faith—witchcraft, magic, superstition, misuse of the body, cases of dishonoring the Church.

At the same time, love magic, witchcraft, and healing magic played a significant role in the late Renaissance society binding its passions. They are mostly connected with the parallel social world of Venice, those for whom carnival ("flesh mattered") became a second reality and who were separated from power and the state by their social status. None-the-less, love and healing magic opened up a rich realm of power for them in everyday life, especially for women perceived as essentially powerless. This was considered a threat to the powers