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Sue-Anne Fox

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LAWYERS AND VAMPIRES: CULTURAL HISTORIES OF LEGAL PROFESSIONS. EDS. W. WESLEY PUE & DAVID SUGARMAN. OXFORD: HART PUBLISHING, 2003. Pp. ix + 399. Bibliographic references, contributors, notes. £50.00 hardcover.

BY SUE-ANNE FOX

This collection of essays is the first to directly address the cultural history of the legal profession. The essays examine aspects of this cross-continental history, and the broader cultural significance of lawyers.

The collection is divided into four sections. The first part addresses the formation of lawyers. David Lemmings describes the decline of the traditional rituals of the legal elite, suggesting that changes in the lawyers' collective life between the sixteenth and nineteenth centuries explain significant developments in the structure of the legal profession. Ann Fidler analyzes some of the cultural constructions that shaped the life of antebellum law students in the United States.

The second part examines the relationship between lawyers and the liberal state. Esa Konttinen focuses on Finland's route to legal professionalization. Hannes Siegrist reviews several developments in Continental Europe, including the transformation of the legal profession, the relationship between supply and demand in the market for legal services, and the emergence of subgroupings within the profession. Kjell Modéer studies the transformation of Swedish judicial culture.

The essays in the third part relate to the theme of work and representations. John Savage studies the conflict between ideals of virtue and wealth in the Parisian bar. Jean-Louis Halpérin provides a detailed study of nineteenth-century French lawyer's fees. The collection's title stems in part from Anne McGillivray's essay entitled "He Would Have Made a Wonderful Solicitor: Law, Modernity and Professionalism in Bram Stoker's *Dracula*." McGillivray provides an extended reading of *Dracula* to reveal competing conceptions of lawyering and the legal professions. David Applebaum analyzes the development of a major French labour union of judges.

The final part addresses lawyers and colonialism. Rob McQueen's essay examines two periods of crisis for the Law Institute of Victoria, noting that both periods also relate to important changes in the profession's regulatory structure. Harold Dick probes the cultural divide between Mennonites and Mennonite lawyers in Western Canada. Finally, Wesley Pue reviews the attempts and motivations of Western Canadian lawyers to provoke a cultural revolution within their occupation and surrounding community.

