Human behavior is the province of the sociologist. On some rare occasions, for certain sociologists, life becomes art, and vice versa. Sadly, however, when an area of interest within the social sciences is handled artistically (that is, sensitively and with a fair measure of creativity) as in the case with *The Madam as Entrepreneur*, it is sometimes dismissed with the indictment of "light reading."

I do not mean to indict Heyl's work by stating that I could not put the book down. It is certainly not written to appeal to the reader's prurient interests, despite the provocative title. Rather, *The Madam as Entrepreneur* is a serious, forthright and readable look at one facet of racket life—that of midwestern prostitution in a small city.

Taking an interactionist perspective, Heyl traces the "life history" of Ann, a former hustler turned madam. As a good portion of this text deals with Ann's entry into a deviant subculture, her statements are verified through a process of triangulation. The data includes interviews with Ann, referenced by interviews with both important and passing others in Ann's various lives, and personal and legal documents. Heyl recognizes the implicit problems involved in the life history approach, but these weaknesses are more than reconciled in the latter portion of the book.

The book uses a chronological, processual type of organization beginning with an analysis of Ann's childhood. This portion of the text is, of necessity, not as detailed or useful as are later chapters. Once Heyl begins to discuss the interactions involved in Ann's entrepreneurial effort, however, she deals with such valuable issues as the changing statuses of pimps and prostitutes; the orientation of the prostitute to client, to madam, and to other prostitutes; and so forth. Heyl sets herself the task of attempting to "... fill certain specific gaps in the literature on prostitution" (p. 3); indeed, she speaks of several unique and neglected areas. Moreover, when Ann speaks, through Heyl, she comes alive for the reader.
Eventually, Ann was forced to part with her career. Prostitution as she had known it was changing rapidly. Through the seventies, the women she employed tended to work independently, scorning the use of a pimp. Ann had less control over these young “outlaws.” Prices had gone up on the streets, and Ann was losing both money and influence. After a lengthy period of hospitalization, and during Heyl's work with her, she began a painful transition back to the straight world she had left more than twenty years earlier.

From this brief, and somewhat editorialized, summation, the reader can perhaps sense the ambitiousness and scope of Heyl's work. She not only details Ann's life but offers a theoretical framework for many of the events that transpired. Ann's journey, as set down by Heyl, is seen as a process, a complicated process with numerous complexities and contradictions. Heyl begins the book with an overview of four perspectives on prostitution (i.e., psychoanalytic, psychological, structuralist and sociological), and, coming full cycle, ends with a proposal for a processual model acknowledging both subjective and situational contingencies that may lead to a career in prostitution.

Those interested in deviance, and more specifically, recent offshoots of labeling theory, may find The Madam as Entrepreneur a valuable reference work. Certainly all of us can stand to gain by writing as clearly and thoughtfully as Heyl does. Despite one's orientation, scientific or humanistic, The Madam as Entrepreneur is not just another book about prostitution.

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