

*Speech and Respect.* (The Hamlyn Lectures for 1992.) By RICHARD ABEL. [London: Stevens & Sons/Sweet & Maxwell. 1994. 200 pp. ISBN 0-421-50210-X (hbk) 0-421-50220-7 (pbk). £28 (hbk) £17 (pbk)]

THESE are possibly the most challenging Hamlyn Lectures since the series began in 1949: challenging because they are conceptually difficult and stylistically idiosyncratic. They make a case for Britain being less liberal than heretofore with the right to free speech and at the same time less restrictive in the regulation of that speech.

In Lecture 1 Professor Abel sets the scene by considering pornography, racial hatred and *The Satanic Verses*. His aim is to indicate the variety and complexity of the struggle for respect. Lectures 2 and 3 form the core of the book by showing convincingly that neither a completely civil libertarian approach to speech (allowing everything to be said) nor a strict State-regulation approach (forbidding everything which is objectionable) is defensible. Each approach proves too much and is riddled with inconsistencies. There cannot be a pure version of either.

In Lecture 4 Abel puts forward his solution. Admitting that "expression is inescapably partisan", he wants a framework for analysing the harms of speech so that appropriate responses can be provided. Factors to take into account, he uncontroversially claims, are the speaker's identity (e.g. public officials can do more harm than others), the speaker's motive, the target of the speech, the relationship between the speaker and the target ("group members can use language that would be intolerable from outsiders"), the style ("the esoteric reaches fewer people but claims greater authority") and the way in which the speech is disseminated and received ("visual images [are becoming] more powerful than words and appear more truthful"). He also wants complaints to be encouraged and more disputes to be processed informally.

Abel's solutions are imprecise but they serve the purpose of underscoring the intractability of the problems. He does not go into detail as to what values should be protected by the preferred legal principles. In particular he seems to sit on the fence as regards pornography.

The lectures were probably more enjoyable to listen to than they are to read. They are so densely packed with examples that at times it can be hard to remember the drift of the reasoning. The phraseology can also be annoying (e.g. "dichotomising continua"). Very helpful, though, are the 78 pages of footnotes and references.

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*Extradition Law in Ireland.* By MICHAEL FORDE. 2nd edn. [Dublin: Round Hall Press. 1995. xxiv + 261 pp. ISBN 1-85800-050-5 (cloth). £42.50]

*The Law of Extradition in the United Kingdom.* By MICHAEL FORDE. [Dublin: Round Hall Press. 1995. xxxvii + 370 pp. ISBN 1-85800-056-4 (cloth). £45]

DR Forde's expertise in the extradition law of Ireland has recently been acknowledged by the English courts in *Schmidt*. This reputation has been founded in large measure on his book on the subject, backed up by his even more formidable study of the Irish Constitution. Within a few months of each other, he has now brought out a second edition of the book on Irish extradition law and the first full-length study of UK extradition law since the Extradition Act 1989 consolidated it. Both books have a similar structure. There is a textual account of the law, with a fair measure of detail on extradition procedures, taking up about half of each book, with a wide selection of documents: national primary and secondary legislation and international agreements. The treaties are usefully accompanied by the reservations made by the parties, as well as a list of the parties; though in the nature of things this information will soon become dated. The books are handbooks on extradition law, being neither wholly academic studies nor exhaustive. *Halsbury*-style compilations.