

the overconsumption of alcohol to character assassination to adultery. Significantly, the study does not, as the author makes clear in the introduction, include cases of infanticide, which accounted for 44 per cent of all homicides during this period. While recent pioneering studies in this field have undoubtedly provided unique insights, this is an area which needs further exploration given the circumstances which prevailed in Ireland in the late 1840s. Indeed, the author highlights numerous avenues for potential research in this field. Undoubtedly, these further studies in violence and crime, particularly those relating to assault, robbery and rape, will reveal more about society in Ireland in general during this period. A key strength of the book is that the author frequently compares crime rates in 1840s Ireland with those of Ireland and Europe in the twenty-first century, allowing some sense of perspective of how violent a country it was. In addition, chapters examining homicide at family and community level offer new insights into the nature of communal solidarity in mid-nineteenth-century Ireland, something which it appears the Famine eroded, at least temporarily. Likewise, as the author argues, the evidence would suggest that political and religious animosity was not a major factor in homicide rates, contrary to our preconceived ideas of the fractured nature of Irish society. However, the chapter devoted to homicide and land, as the author clarifies, will provoke most debate and perhaps requires further investigation. The author argues that although land-related disputes have received considerable attention within the historiography they were by no means the primary causes of violence. However, homicide was not the only measure of violence in relation to land during the pre-Famine and Famine period. Indeed, if would-be assassins had been more successful the numbers could have been far greater. This was best exemplified in the case of George Garvey, a detested land agent in King's County, who survived as many as seven assassination attempts in the 1840s. When it came to land grievances and issues, disgruntled and affected tenants often aired their grievances in a multitude of ways. In some counties, for example Roscommon, Leitrim, Longford and Mayo, land-related violence manifest itself on an almost daily basis. Access to, and indeed maintaining a grip on land, in pre-Famine and Famine Ireland was something which ultimately fuelled crime and division amongst rural society. One minor quibble is that the book might have been better served if the motives and sources, which appear as an appendix, were included in the introduction. However, this aside, this is an important work in understanding the motives for homicide in mid-nineteenth century Ireland. Mc Mahon's erudite study will certainly spark further research and debate, as historians and others consider how accurate is the claim that Ireland was long 'a quiet country'.

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WILD ARABS AND SAVAGES: A HISTORY OF JUVENILE JUSTICE IN IRELAND.
 By Paul Sargent. Pp xii, 228. Manchester: Manchester University Press. 2014. £65.

In *Wild Arabs and savages: a history of juvenile justice in Ireland*, Paul Sargent provides a sociologically-based study of how the Irish juvenile justice system developed. Covering the nineteenth and twentieth centuries, Sargent's book is a thoughtfully considered interpretation of a deeply controversial topic that delves into a system now associated with prison-like confinement, abuse and childhood vulnerability. *Wild Arabs and savages* is therefore timely and relevant. Sargent commences by providing a somewhat descriptive overview of the structure of the nineteenth- and twentieth-century juvenile justice system. He traces the post-Famine introduction of industrial

and reformatory schools, the opening of borstals, post-independence moral panics about the morally decadent Irish youth, state inaction on dire institutional conditions, the Kennedy Report of 1970 and a renewed late-century concern about juvenile delinquency. Set against this narrative, Sargent also considers changing attitudes to childhood crime. Nineteenth-century commentators often disparaged child criminals as fundamentally immoral. Gradually, causative factors such as poverty and social circumstances became incorporated into criminological models. Psychological treatment, rather than moral punishment, played an increasing role in the management of juveniles. Sargent covers much ground in his opening chapter; perhaps too much. Nonetheless, he offers a thorough examination of the various ideological contexts that shaped historical perceptions of juvenile crime and investigates the uniqueness of disciplinary technologies in Ireland; a country where institutionalisation remained the predominant method of dealing with child crime as other countries turned to alternative strategies. Like many countries, Ireland moved towards community-based care models but at a comparatively gradual pace.

Applying a governmentality perspective grounded in Foucauldian methodology, a subsequent chapter investigates the visibility and invisibility of the various institutions established to tackle juvenile crime. At times, Sargent over-applies his methodology. For instance, mid-nineteenth-century governments undoubtedly relied increasingly upon analysing statistical knowledge to gather information on citizens, render social problems visible and devise governmental strategies (such as the reformatory school). Sargent convincingly mentions that many historical studies of Irish institutions are too descriptive. Yet over-analysis of themes such as, for instance, the rationale behind gathering and publishing statistical evidence in annual reports distracts at times. Despite this reservation, Sargent offers fascinating information on the development of children's courts and borstals while observing that visible (e.g. reformatory schools) and less visible (e.g. crime prevention initiatives in the community) techniques of governing evolved in modern Ireland.

A third chapter examines the rationalities behind systems of juvenile care/punishment. Sargent emphasises the influence of the Catholic Church which sought to retain its pre-dominance in industrial school management and rescuing youths from criminal lifestyles. The impact of religious forces ensured that the Irish juvenile justice system developed quite uniquely. It was only in the 1970s, Sargent posits, that emerging rationalities of psychology, social work and probation began to challenge established methods of managing child crime. In a subsequent chapter, Sargent examines disciplinary technologies. He emphasises the physical environment of industrial and reformatory schools and details how time, space and routine was organised to effect a rigid system of control and personal organisation. Children consumed meals at set times, residents rose from their beds simultaneously and order was reinforced through architectural structure. Sargent also explores pastoral initiatives. In his closing chapter, Sargent maps the shifting frameworks that structured ideas on juvenile delinquency throughout the nineteenth and twentieth centuries. Blame, he suggests, became invariably apportioned to environment, family rearing and psychological defects rather than immorality. In this chapter, Sargent provides a fascinating overview of the (relatively late) incorporation of psychologists in rectifying deviant Irish childhoods.

Wild Arabs and savages is a well-written and meticulously researched account of public attitudes and state/community responses to juvenile crime. Sargent adopts a theoretical approach based on Foucauldian methodologies to examine his topic. The Foucauldian approach might weaken the appeal of this study to historians who might have found a chronological approach – still rooted in theory – more accessible. Due to his Foucauldian leanings, Sargent is generally less attentive to important themes including how children interacted, or rebelled against, the unyielding mechanisms in place to effect physical and psychological control. But a powerful overview is provided of how employees in the juvenile justice system sought to regulate institutional life to create new behavioural patterns. The book will be of interest to both sociologists and historians, although

the *Wild Arabs and savages*' theoretical denseness will ultimately limit the impact of the study among non-academic audiences.

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THE LAW SCHOOL OF UNIVERSITY COLLEGE DUBLIN. By W. N Osborough. Pp xii, 308. Dublin: Four Courts Press. 2014. €50.

This book is an example of institutional history, which is a genre rather neglected, until recently. Unjustifiably so, since institutions have their own members, traditions, vested interests, craft skills. This means that their performance is significantly influenced by the internal dynamics, which are worth studying. The subspecies here – legal education – is starting to attract attention (see for instance: L. O'Malley, 'Law' in Tadhg Foley (ed.), *From Queen's College to National University* (Dublin, 1999), Thomas Mohd and Jennifer Scheweppe (eds), *30 years of legal scholarship* (Dublin, 2011)).

U.C.D. of course has a prehistory in the form of the nineteenth-century Catholic and Royal Universities and this is covered in the first chapter. Then, apart from two brief chapters, on the Law Library and the School's accommodation, the bulk of the book is a chronological account, commencing with the Irish Universities Act, 1908, by which U.C.D. joined the former Queens colleges of Cork and Galway, as constituent colleges of the new, federal National University of Ireland. The book runs up to 2014. Nodal points include: the debate over the new curriculum in 1945 (mentioned below); the Commission on Higher Education in 1967 and the debate over the possible union of U.C.D. and T.C.D.; the move from Earlsfort Terrace (1972); the increase in student numbers and activism of the 1970s and 1980s; and the 'internationalisation' of the 2000s.

An unexpectedly high proportion of the book (about a third) is devoted to 'praising famous men' (they all happen to be men), that is, memoirs of the twenty or so leading personalities on the teaching staff, with particular though not exclusive reference to their part in the school's development. These include: Swift MacNeil; Daniel Binchy; Seamus Henchy; and John Kelly (18, 18, 6 and 12 pages, respectively). This is of course, not the only way of writing history. But it does provide vivid and palatable insights into the School's development, in each generation. Given the hinterland of these four personages (apart from their work at the school, they were respectively: Irish Party M.P. and protagonist in the debates on the various constitutional instruments proposed for Ireland; Irish minister to Germany, pre-Hitler; supreme court judge; government minister and racy novelist), they provide a rich harvest of 'Osborisms'. I take this coinage to mean: vignettes or nuggets of quirky facts, always historical, usually relevant, occasionally gamey. The Library chapter, for instance, opens with the following extract from a protest by some student library-users in 102: '...will the Library authorities think of installing efficient electric light? We are treated nightly to admirable imitations of a kettle boiling, interspersed with lovely violet and heliotrope effects.'

There is also a good deal on: Joyceana; the debate over 'The Plough and the Stars'; and leave of absence for colleagues who become public representatives. All this somehow prompts the tangential thought, did the intellectuals have more fun in those days? There is a good account (pp 138–43) of the Visitation (1959–60) initiated by John Kenny (then an 'Assistant'), which ruled that appointments made by the U.C.D. governing body bypassed the N.U.I. senate. They were therefore illegal and had to be