

of clubs and societies and establishing the diverse nature of the Scottish ethnic community in New Zealand. Certain geographical areas and particular associations drew their membership more heavily from Highland backgrounds than others. For example, in Dunedin, Bueltmann discovers that the membership of the city's Gaelic Society was far more Highland than their counterparts in Dunedin's Burns Club. The core of this chapter focuses on a fascinating discussion of how Scots made use of ethnic associations to forge networks and foster social capital. Figures such as Henry Aitken, the first president of the Caledonian Society in Oamaru, developed relationships through his Scottish associationalism, which mixed "civic and political connections with commercial and business links" (117). Illustrated with excellent diagrams, Bueltmann lays out, with impressive detail and clarity, how belonging to associations gave Scots in New Zealand substantial social capital, which was essential in creating a new life for migrants beyond the confines of the ethnic community.

Chapters 5 and 6 shift this book's focus from the agency of migrants and the structure of their associations to Scots' activities in Caledonian and other societies. Focusing on the development of Caledonian games, chapter 5 provides further evidence to substantiate Bueltmann's contention that Scottish ethnic associations provided migrants with a "way in" to civic life in New Zealand. Caledonian games became popular from the 1860s onward, attracting spectators and competitors from outside the ethnic community. Commemorations and organizations associated with the poet Robert Burns are examined in chapter 6. Bueltmann makes use of various aspects of memory theory to explore the material, social, and mental aspects of memory associated with Burns Night suppers and Burns statues. The emergence of Burns clubs heralded a new, more cultural associationalism in New Zealand, which reemphasized both an exclusive Scottish identity and "an integrative Britishness" (177). The book's final chapter explores the active, dynamic relationship between Scotland and the migrant community in New Zealand. Bueltmann exhibits a convincing engagement with recent theory, meeting recent calls to establish the precise meaning of the term *diaspora*. Particularly impressive is her ability to demonstrate that transnational communications did enable the forging of tangible political and cultural connections between the homeland and the diaspora, successfully placing New Zealand in the context of a "wider Scottish world" (183). Through philanthropic schemes to raise money for relief efforts "back home," engagement with crofters' politics from the 1880s onward, and emigration schemes, New Zealand Scots felt a palpable sense of connection back to "auld Scotia."

Bueltmann's book, then, is ultimately successful in demonstrating that Scots in New Zealand were far from being the "invisible ethnics" of popular and scholarly perception. While a more thorough discussion of how these associations were gendered would have been welcome, this is an important book, rooted in impressive research, and it demonstrates how a study of associational culture has much to offer scholars of migration and diaspora.

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CATHERINE COX and MARIA LUDDY, eds. *Cultures of Care in Irish Medical History, 1750–1970*. Basingstoke, UK: Palgrave Macmillan, 2010. Pp. 272. £63.00 (cloth).
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Addressing topics as diverse as influenza and insanity, *Cultures of Care in Irish Medical History, 1750–1970* testifies to the growing popularity of the history of health and medicine, as well as to a burgeoning interest in medical humanities and in modern Ireland. Arising from a workshop at Warwick University in 2005, this volume, edited by Catherine Cox and Maria Luddy, joins *Medicine, Disease, and the State in Ireland 1650–1940* (Greta Jones and Elizabeth Malcolm, 1999) as the key resources for the history of Irish medicine, disease, and health.

In their introduction, Cox and Luddy state that they hope to illuminate “how religious, legal, and ‘traditional’ practices, as well as state policies, shaped” medicine and health in Ireland (4). In this, the collection succeeds even as it reminds us that more work remains to be done if we wish to understand the relationships among health, medicine, and modern Irish society and culture.

The book’s introduction provides a basic overview of the field and situates Irish medical history in a larger European context. Here, the editors point out the current popularity of Irish medical history even as they outline the ways in which research on Ireland continues to lag behind that of other places, particularly Britain. Cox and Luddy specifically call for increased research in neglected areas such as mental health, children’s medical experiences, gender and medicine, and occupational health (5).

The overall strengths of *Cultures of Care* include the diversity and caliber of its contributors and the methodologies and sources that each author calls on. Each chapter is meticulously researched and clearly written, with detailed notes. Indeed, one of the volume’s key assets is its ability to serve as a guide for students and scholars to the myriad of sources available for the study of health in Ireland. In addition, by featuring mental health as one of their key themes, Cox and Luddy encourage us to expand our historical understandings of health, disease, and medicine. Here, they also urge us to think about the roles that state officials and medical professionals played in defining modern psychiatry and notions of insanity. The volume is also particularly strong in its ability to illuminate the clear connections among health and medicine, the legal system, and other state institutions (such as the workhouses).

Particularly noteworthy are chapters that analyze the intersections among health, medicine, and gender in the twentieth century. Two essays on infanticide, by Clíona Rattigan and Pauline Prior, discuss the gendered notions of insanity that pervaded the discourse on women who killed their infants even as they demonstrate the “vulnerability of poor women” who came into contact with medical and state professionals (169). Mary E. Daly’s “Death and Disease in Independent Ireland, c. 1920–1970: A Research Agenda” effectively ends *Cultures of Care* by calling for more investigations of the connections between health and gender in the twentieth century. Here, Daly points to what she calls Irish women’s comparatively “low level of female advantage” (246) in terms of life expectancy and mortality rates, urging us to explore how and why Irish women seem to have been disadvantaged in these ways during the twentieth century. Daly also calls on scholars to place their analyses of health within the larger context of “the power relations within the rural family and rural society” (256).

Solid overall, the volume nevertheless demonstrates some weaknesses. The title of the collection asserts that it covers the years 1750–1970, yet only chapter 1 discusses the eighteenth century. With one exception, in fact, the rest of the essays concentrate almost entirely on the postfamine era and/or the twentieth century. In addition, several of the essays, most notably James McGeachie’s “Science, Politics and the Irish Literary Revival,” seem out of place in a volume that primarily features social history. Most significantly, perhaps, while the title of the collection references “cultures of care,” this volume only touches briefly on cultural history, privileging instead social, legal, and institutional factors. The addition of an essay or two on beliefs and attitudes toward health and disease, particularly in rural areas, would have been welcome. In her essay on the medical dispensary service in postfamine Ireland, Cox references the “heterodox medical practices” (58) that some rural Irish men and women called on in times of crisis, and in the introduction the editors recognize the “alternative beliefs and understandings about health and illness” that existed alongside official medical discourses (9). These comments open the door for an analysis of folklore and Irish medical history, yet none of the essays in the volume engages with this topic in any depth. As a result, this volume leaves the reader without a clear understanding of the popular cultural history of Irish health.

In sum, this collection is an important and timely contribution to the history of health and medicine in Ireland. It provides historians with a blueprint for research, outlining clearly the

areas that still need work. It is appropriate for advanced undergraduates and graduate students, and hopefully, as the editors clearly intend, will encourage more specialized research in the field. A sweeping overview of the topic and an excellent introduction to sources and methodologies, *Cultures of Care* is a welcome, and long overdue, addition to the study of health, medicine, and illness in modern Ireland.

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TOM CROOK and GLEN O'HARA, eds. *Statistics and the Public Sphere: Numbers and the People in Modern Britain, c. 1800–2000*. Routledge Studies in Modern British History. London: Routledge, 2011. Pp. 276. \$125.00 (cloth).
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This book places statistics, often associated with state growth and authority, firmly in a public context. While the editors say that they are not aiming to pit the views of Habermas against those of Foucault, many of the chapters—by twelve different authors—do address the difference, and the connections, between these two theories of modern society. Were statistics used by the state to control and discipline the population, or did statistics contribute to a public sphere of rational debate and communication? As this book makes clear, statistics were never about one thing or another; instead, they were used in multifaceted ways and by a wide array of social actors. The book is divided into four sections: “Governing Numbers,” “Picturing the Public,” “Numbers and Public Trust,” and “The Politics of Statistics,” but its strength is in the many threads connecting the different chapters. From political history to business history, from complex economic statistics to census taking, from opinion polls to financial fraud, we gain a sense of the many kinds of statistics there are and the ways in which they can engage with and be appropriated by the public.

As the editors make clear in their detailed introduction, statistics sparked excitement when they began to circulate in the Victorian public sphere. Enthusiasts promoted statistics as rational, neutral, and easy to understand and therefore capable of settling political and economic disputes. The idea that numbers ought to be public, rather than kept as state secrets as most *ancien régime* governments had assumed, was in keeping with the Victorian urge to educate, edify, and improve. Nineteenth-century statistical societies and state agencies (including, as Edward Higgs details in his chapter, the General Register Office in charge of censuses and vital statistics) saw themselves as distributors of public statistics. But several chapters in the volume also address the limits of numerical methods, which were clearly recognized in the Victorian period. As Maeve Adams explains, statistics allowed people to imagine large aggregates—nations and anonymous cities, for example—but fiction tried to make its readers sympathize with an individual who was representative of the larger aggregate. Stefan Schwarzkopf's chapter about interwar era market research, meanwhile, points out the tension between the use of statistics to gain access to the market and the need to know the individual consumer. This chapter also alerts us to the variation among the kinds of people and organizations that collected statistics. Advertising agencies combined government statistics about income with statistics that they had collected themselves, and they did not necessarily want to share data with their competitors. Statistics again, in this context, became private rather than public.

Other chapters in the book address the connection between statistics and politics. Many statisticians were explicitly engaged with politics, and many politicians were actively engaged with statistics. S. J. Thompson looks at the kinds of data politicians used when they drafted the 1832 Reform Bill and its provisions on the redistribution of seats, on the assumption that their use of population data and assessed taxes can tell us much about the ongoing debate between numbers and “interests” as a basis for representation. Laura Beers's chapter on the great