

embankment along the Thames, funded by private subscriptions and a parliamentary subsidy – which never came to fruition. This is by no means the only project featured in this book that never materialised. The Royal Circus – the most ambitious scheme planned by the second Luke Gardiner, another man who made excellent use of political connections (discussed in essays by Merlo Kelly and Conor Lucey) – remained on Dublin’s directory maps for nearly forty years. The site was eventually occupied by the Mater Hospital. Gardiner was a prominent member of the Wide Streets Commissioners, who frequently chaired meetings of the commission in his home. Some schemes on the Gardiner estate were carried out under the auspices of the commission, while others were private developments. Kelly claims that the minutes record several instances where Gardiner promoted schemes that were in his personal interest. Gardiner developed his estate by leasing plots to ‘small-scale builders and developers’, who constructed houses within the broad parameters laid down in this lease – this was also the model followed by later Dublin developers, notably the Pembroke Estate. Some of those who took leases were speculators; Conor Lucey gives instances of sites being sold at a profit; and the speculative nature meant that streets often took many years to complete.

The close relationship between politics and property development was not limited to Dublin. The Boston suburb of Brookline, developed in the nineteenth century as a *rus in urbe* – separate from Boston. Brookline deliberately deployed landscape architecture as a mechanism to exclude less-desirable residents: insisting on wide avenues, large plots and linear parkways and vetoing Boston’s characteristic triple-decker, three-family houses. Brookline was a partnership between Boston Brahmins, prominent architects, including Frederick Olmstead who relocated his practice in the town, and local railway companies. The town, which successfully fought off annexation frequently, described itself as the richest town in the U.S.A. Ellen Skeritt’s essay on Chicago as Catholic space and Jeffrey Gurock’s discussion of Forest Hills in New York City provide further evidence that few urban spaces have achieved their historic or current character at random. Dublin’s Iveagh Markets, now cherished as part of the inner city’s heritage, were much less popular when they originally opened because a ban was imposed on street trading in the Liberties.

It is unclear what lessons these historical studies might offer to contemporary developers. That they should ignore criticism that they were engaged in social engineering or the displacement of people and trades, and concentrate on achieving architectural elegance that will be admired by generations to come? Or, that they should reflect on the evidence that urban spaces are the outcome of complex and diverse agencies.

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‘SHE SAID SHE WAS IN THE FAMILY WAY’: PREGNANCY AND INFANCY IN MODERN IRELAND.

Edited by Elaine Farrell. Pp xix, 247. London: Institute of Historical Research. 2012. £40 hardback.

This volume, which emanates from the proceedings of the 2010 Women’s History Association of Ireland conference held in Belfast, is a welcome addition to the burgeoning fields of Irish social, medico-legal and cultural history. It follows a thematic sequence detailing prenatal, *in utero* and post-natal matters from medical, religious, social and cultural perspectives. It begins with Ann Daly and Sandra McEvoy’s chapters that trace debates about contraception from the nineteenth to the twentieth century. The interplay evident in these chapters (they cite each other’s) is

exemplary. What follows is a series of standalone chapters within four broadly-named sections. Section two begins with Clodagh Tait's chapter, which features a brilliant analysis of parish records from late seventeenth-century Killaloe and Monkstown. Her creative approach to data mining offers some extremely valuable methodological advice and, among her many findings, are strong cases for the analysis of sibship intervals, stillbirths and paternal death in furthering studies of historic infant and maternal mortality rates. Rosemary Raughter's study of pregnancy and motherhood is presented through a sophisticated reading of Elizabeth Bennis's journal, while Julie Anne Bergin's outline of hospital care bridges our understanding of the development of maternity care. Section three contains two essays; the first by Emma O'Toole highlights ethno-medical care in the domestic setting using aristocratic ladies' pocketbooks and the second examines the material culture of infancy through Elaine Murray's fascinating account of cradles from different eras and locations. Sarah-Anne Buckley's discussion of the legal apparatus regarding 'baby farming' offers new insights into the problems associated with unregulated infant care in Ireland. Equally revealing is Jennifer Redmond's chapter on how the 'illegitimacy problem' manifested in state files, government commissions and travel permits. These chapters make up section four. The concluding section is concerned primarily with infanticide and its perpetrators in legal, social class and ideological terms. James Kelly's treatment of infanticide over the long eighteenth century is a *tour de force* that locates Irish trends in a wider archipelagic context. It moves with ease between newspaper accounts, manuscripts and the broader historiography to weave a rich history of infanticide and sexuality in the period under review. It is followed by Elaine Farrell's study of infanticide and class in the late nineteenth century, which highlights the fact that perpetrators of infanticide were not just confined to the lower orders. In the final chapter Anne O'Connor offers sage advice to historians of how to use folklore as a primary source. Her thematic readings of Irish Folklore Collection manuscripts highlights the growth of priest-craft and the grafting of Catholic doctrinal standards on what are characterised as pagan practices within the folkloric tropes. We are reminded that Ireland is not unique and that these motifs – *leanaí gan baisteadh* (children without baptism) and the damned child murderess – are international.

With the exception of the final section the book struggles at times structurally, some essays do not neatly fit into the assigned rubrics but this is not down to editorial shortcomings, rather it reflects the difficulties associated with categorising such wide-ranging and rich contributions. What is more problematic is that there is a notable imbalance in chapter length – some are as short as twelve while others are up to twenty pages – the effect being that the latter type are more discursive. These are matters that bedevil most conference proceedings, so with such minor quibbles aside, Elaine Farrell should be commended for bringing together such a fine volume. Although deviant behaviour is the most accessible way to trace the history of the poor in Irish historical records, it would have been refreshing to see more chapters conveying cheerful topics. Several poor families absorbed the 'shame' associated with illegitimacy; surplus children were often dispatched to deserving 'barren' homes and others simply were cast as the 'unexpected' or late arrival and were reared as the children of grandparents. There is great cause for social historians to revisit demographic and other sources, although inconsistent, to tease out histories of love, sacrifice and endurance – poverty notwithstanding – that produced happy and not entirely 'miserable Irish childhoods'.

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