

While studies of adolescence have often focused on male juvenile delinquency, Ann Daly discusses medical constructions of female adolescence as a precarious state in which the potential disturbances of an emerging female sexuality needed to be monitored and controlled. While this history is contextualized in relation to similar trends among British and American practitioners, Daly is also concerned to highlight the peculiarities of the Irish post-famine context and its emphasis on land, marriage, and reproduction, which complemented the medicalizing trend. Considering a very different conception of female Irish youth, Sandra McAvoy's engaging chapter presents a reevaluation of L. T. Meade's portrayals of "wild Irish girls" in the popular novels that were read by a young, female, and primarily British audience. Addressing earlier criticisms of Meade, McAvoy argues that her presentation of Irish girls contrasted with the English school setting in a number of positive ways, ultimately challenging ideas of the conventional English "lady."

The volume's chapters do not necessarily provide a uniform answer to the question of how far the experience of Irish adolescents can be considered distinctive, with some seeming to emphasize similarity with trends seen across Europe and America, and others divergence. Carole Holohan's chapter on Catholic youth clubs in the 1960s at first emphasizes similarity, referring to the development of an "international youth culture" and the "universality of the experience of adolescence" (177–78). However, within this broader narrative, Holohan points to long-term continuities in welfare provision for Irish youths, stretching back even to the previous century, and ultimately emphasizes the key intersections of class and gender in the treatment, attitudes, and experiences of young people. In the final chapter, Mary Daly concisely and persuasively details a number of distinct socioeconomic, political, and demographic trends marking Ireland apart for much of the twentieth century. These factors limited the degree to which many Irish youths could enjoy the distinct life phase of adolescence. Daly notes that if adolescence is seen to be characterized by "freedom" coupled with a level of protection from guardians, then only a privileged minority of young people in Ireland can be seen to have experienced it before the mid-1960s, and even thereafter "social class, geography, and gender continued to determine the lifestyle of adolescents" (199, 211).

All the chapters in this collection are well grounded in a wide range of historical and related literature, and both the goldmine of footnotes and the select bibliography that concludes the volume will be invaluable to students and to more experienced scholars looking to broaden their understanding of youth in Ireland and beyond. The focus on Ireland in an international context will be extremely useful for scholars interested in comparative work on adolescence as well as Irish historians in particular. A great strength of the volume is its emphasis on the plurality of adolescent experiences in modern Ireland, many aspects of which are still to be explored. The perspective of the adolescent in particular would benefit from future research, which this important and intriguing collection will no doubt inspire.

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KATIE DONINGTON, RYAN HANLEY, and JESSICA MOODY, eds. *Britain's History and Memory of Transatlantic Slavery: Local Nuances of a "National Sin."* Liverpool Studies in International Slavery 11. Liverpool: Liverpool University Press, 2016. Pp. 271. \$99.00 (cloth).
 doi: 10.1017/jbr.2018.33

This collection of ten essays, organized into two sections, deals with Britain's involvement with slavery and its legacy. The first part consists of chapters on people, places, and institutions connected with slavery, the slave trade, and abolitionism in the eighteenth and nineteenth

centuries. These essays are self-contained, but they all include interesting material and probe into areas of Britain's relationship with slavery that are often neglected in other studies. The topics considered include the connection of the Channel Islands and Cornwall to slavery and the slave trade; a black itinerant Methodist preacher's activities in Liverpool and Portsmouth; an investigation of one Liverpool slave-trading family; the life of a female absentee slave owner and her perceptions of the enslaved; and links between Britain, the Caribbean, and the East India Company. The second part shifts the focus to perceptions of the legacy of slavery and antislavery from the eighteenth century to the present. Specific contributions deal with the planter-historian Edward Long's connections with slavery and his contribution to proslavery thought; memories of slavery in Liverpool in relation to its museums and urban landscape; slavery, memory, and identity in Hackney, east London; the reasons for amnesia over slavery in histories of Glasgow; and museum narratives of slavery and antislavery in Olney, Buckinghamshire.

Katie Donington, Ryan Hanley, and Jessica Moody provide a useful introduction, situating the essays within the context of changing perspectives on slavery in current scholarship and among public commentators in contemporary Britain. Their book charts an increasing awareness of the permeation of slavery's legacy throughout British society, brought to the fore by activities associated with the bicentenary of the abolition of the British slave trade in 1807. A thoughtful afterword summarizes what one can take away generally from these studies, focusing on the interplay between local, regional, and national histories in the way that slavery is remembered. Four color and thirteen black-and-white images enhance a book that benefits from very few errors in typesetting. The contributors are a mixture of relative newcomers to professionally published scholarship and well-known historians of slavery and abolitionism.

The book has some limitations. Each section has a heading referring to "Little Britain," but it is not clear to what that tendentious appellation refers. Though all the chapters include thoughtful analysis and newly available information on Britain's involvement with slavery, some of them needed further work before they were published. One example is Brycchan Carey's opening chapter, on the links between slavery and the slave trade and the Western English Channel. The general case made here is that the connections between slavery, the slave trade, and abolitionism, on the one hand, and Cornwall and the Channel Islands, on the other, have been underplayed in existing scholarly literature. That is undoubtedly the case. But instead of accepting that there is a reason for this situation—that the links are not particularly important—Carey pulls together snippets of disparate information purporting to show that a significant connection existed. Evidence of intelligent scholarly sleuthing is apparent in this account, but the material gathered is too thin to support the conclusions made. Showing that the famous former slave and abolitionist Olaudah Equiano spent a portion of his wide-ranging travels in Cornwall, or that Edward Long was born in Cornwall, and that a handful of slaving vessels can be linked to Guernsey and Jersey, does not demonstrate that the Western English Channel was "as fully involved in the slave economy as any other part of the British Isles" (22).

Another example of an author making larger claims than he or she can sustain is the chapter dealing with the itinerant Methodist preaching of the African-American John Jea in Liverpool and Portsmouth in the early nineteenth century. Hanley draws upon Jea's hymns, preaching, and autobiography to argue that he made a significant impact on working-class audiences in two different British cities and that he adjusted his preaching to the distinctive religious and abolitionist situation in each place. Jea's writings are expertly dissected, and the social context of Liverpool and Portsmouth's working-class societies is provided as far as the available source material exists. The problem is that no information appears to be available on popular reactions to Jea's preaching. Hanley refers, for example, to the popularity of Jea's sermons in Portsmouth, but he provides no evidence on how people received these orations or what audiences he attracted. We are informed that Jea "was able to maximise the impact of his preaching,

garnering support for both his evangelising mission and his anti-slavery activism” (59). This might seem a judicious conclusion except for the fact that no proof is provided to support any of the quoted words.

Specialists dealing with Britain’s myriad entanglements with slavery, the slave trade, and abolitionism will find new material in these essays. They will probably be more helpful for research scholars and graduate students than they will for undergraduates because most of them are highly specialized. They testify to the range of creative new scholarly work on Britain and slavery, while reminding us that, in some cases, evidential gaps can lead to difficulties in making convincing historical arguments.

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NORMAN ETHERINGTON. *Imperium of the Soul: The Political and Aesthetic Imagination of Edwardian Imperialists*. Studies in Imperialism. Manchester: Manchester University Press, 2017. Pp. 246. \$110.00 (cloth).
 doi: 10.1017/jbr.2018.34

Few scholars of late-Victorian imperial culture will be unacquainted with the work of Norman Etherington, whose latest book returns to ground he broke nearly forty years ago. In his 1978 essay on Rider Haggard and the layered personality, Etherington became one of the first to argue a position since ratified by scores of essays and a thousand syllabi: Haggard’s popular novels, and the other imperial romances he inspired, deserve our careful consideration. The gist of this influential article was that rather than mindless imperialist agitprop, Haggard’s novels were early expressions of emerging mental models of depth psychology. In his new volume, Etherington returns to the intersection of those same themes—aesthetic creativity, conservative imperialism, and Freudian psychology—but adds to Haggard’s example an impressive range of important artists of the late nineteenth and early twentieth centuries: the writers Rudyard Kipling, Joseph Conrad, and John Buchan; the composer Edward Elgar; the architect Herbert Baker; and, finally, T. E. Lawrence, that conservative fantasy made flesh. Each is given his own chapter, and Etherington’s object in each is “to point out that at the turn of the twentieth century the ideas of imperialism resonated with the new concept of the divided psyche that Freud did much to popularize” (2).

The first of Etherington’s seven chapters is a verbatim reprint of his 1978 essay, which gives us a sense of the ways his interests have both endured and evolved. His original impulse had been to legitimize Haggard’s novels by emphasizing their psychological interest at the expense of their political content, which Etherington treated almost dismissively, arguing “that it is remarkable how little imperialism creeps into the books” (23). Of course, given the growth of postcolonial studies in the decades since, scholars now regard the imperialism of Haggard’s fantasies as their chief attraction, and in the six subsequently written chapters Etherington gives the political and the psychological more equal weight. The general argument of the later chapters is that these artists perceived a compelling symmetry between the unstable strata of the individual psyche and the fragile structure of imperial rule. Consequently, their work was driven by a prohibited fascination with energies that were figured as both deeply internal and threateningly alien: “the fount of their creative imagination was precisely their inability to hold a lid on the inner ‘savage’ self that stood opposed to all their fervently expressed support for order and discipline—which so closely mimicked the appealing but hopeless mission of imperialism in world affairs” (17).