

central role in Sinn Féin's four by-election victories over the Irish Party in 1917. These victories allowed Sinn Féin to reorganize and set the stage for the landslide of the following year.

Anxiety about conscription dovetailed with larger international events. When Woodrow Wilson took the United States into the war in April 1917, Sinn Féin's leaders began to combine their opposition to enforced military service with a new language of national self-determination that they took directly from the American president. Meanwhile, the failure of the British-organized Irish convention of that year to implement Home Rule in the face of Unionist opposition also helped sideline the Irish Party, along with what now seemed to many as its anemic objective of limited Irish political autonomy. "All changed, changed quietly," Destenay posits, in an elegant chapter title that significantly modifies Yeats's famous line (71).

This summary does not fully convey the sophistication of Destenay's argument or the clarity and verve of his writing. His chapter on April 1918, for example, is now probably the fullest account of the conscription crisis itself that we have. Also noteworthy is the range of Destenay's primary sources, which include previously unexamined correspondence from French consuls and ambassadors in Dublin, London, and Washington. These astute diplomatic observers of the Irish political scene act as a sort of Greek chorus throughout the entire book, bringing a fascinating new perspective to bear on the subject.

Most impressive of all is Destenay's deployment of a broad international framework for what is still often seen as a specifically Irish (or Irish-British) story. Particularly in his analysis of Sinn Féin's embrace of Woodrow Wilson's language of national self-determination, he goes farther than any previous historian in applying the argument made by Erez Manela in *The Wilsonian Moment: Self-Determination and the International Origins of Anticolonial Nationalism* (2007) to the Irish Revolution. It was not only independence activists in Egypt, India, Korea, and China who looked to the American president as an icon of their aspirations, Destenay forcefully demonstrates, but those in Ireland as well.

The socioeconomic dynamics of this history are perhaps not as fully developed as they might be: nationalist political leaders tend to occupy center stage in Destenay's account, while the Irish farmers and workers whose strenuous opposition to conscription was the backbone of the movement are less fully analyzed. It would have been interesting, for example, had he interrogated Paul Bew's suggestion in *Ireland: The Politics of Enmity, 1789–2006* (2007) that the fight against conscription served to paper over critical socioeconomic divisions within Irish nationalism, as farmers threw their support behind Sinn Féin despite their concerns about what they saw as the party's increasingly pro-worker policies. More importantly, we will have to wait for a final verdict on Destenay's most ambitious claim: that despite the Easter Rising's status as a national foundation myth, it was the threat of conscription, not Easter Week 1916, that "decisively redirected the course of Irish history" (xiii). Whatever the final results of the debate on that claim might be, this is a book that scholars of the critical period from 1914 to 1918 will find indispensable.

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CATHERINE L. EVANS. *Unsound Empire: Civilization and Madness in Late-Victorian Law*. New Haven: Yale University Press, 2022. Pp. 304. \$65.00 (cloth).  
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Louis Riel, Métis leader of the North-West Rebellion of 1885, was sentenced to death for treason in 1885. Jimmy Governor, an aboriginal laborer, was executed in 1901 for a series of brutal murders and robberies. The men seemingly shared nothing in common apart from

death on the gallows under the British Empire. And yet, as Catherine Evans aptly demonstrates in *Unsound Empire: Civilization and Madness in Late-Victorian Law*, both men's stories provide insight into not only imperial systems of law, but some of the fundamental questions of empire. Through a series of case histories of homicide trials in Australia, Canada, England, and India, Evans traces the "history of imperial law in sedimentary layers" (19). In bringing together imperial stories from subfields that are not always in conversation with each other, Evans brings a detailed specificity to each of her case studies. It is not only useful but essential that Evans demonstrates the complexities and questions raised in cases that occurred in the metropole, settler, and colonial spaces. British law was theoretically universal, and yet each context tested the applicability of that theory in the real world.

*Unsound Empire* is about concepts of civilization and insanity, as the title suggests, and yet more importantly, Evans interrogates the concept of criminal responsibility. She highlights the slippery overlap between irresponsibility and insanity as concepts in British law. Evans highlights how late-Victorian British jurists struggled with the question of whether non-white imperial subjects could and should be held to the same standards as white Europeans. If British justice was to be fair and universal, should it treat all subjects equally, or should it take different racial, gender, and religious identities into account? In outlining the contested nature of imperial justice, Evans demonstrates how judges, lawyers, and juries went beyond the letter of the law in defining justice.

The introduction provides a useful description of the spatial and international nature of records and archives in the study. Evans's historiographical breadth is encompassing and offers a useful primer for those not familiar with legal or medical histories. The first chapter provides an overview of the M'Naghten rule, including the case itself and its deep intellectual and practical contexts. Evans uses a few high-profile English murder trials to demonstrate how judges, doctors, lawyers, juries, and patients defined the boundaries of madness.

In "A Criminal Lunatic in Search of a Trial," Evans examines the case of Thomas Maltby, who murdered a local judge, seemingly without cause. The Madras government declared him a criminal lunatic and got him back to England as quickly as possible, in keeping with English desires to keep English lunatics out of colonial spaces. Yet Maltby believed that as an Englishman it was his right to have a trial. As Evans notes here and in several other cases, the nature of his motive defined his mental state. As a white Englishman, his conspiratorial delusions were considered proof of his insanity. One question that runs throughout the book is about who would and would not be granted the label insane, a question that was interlinked with questions of race, civilization, and imperialism.

Evans develops ideas of civilization and moral insanity in the third and fourth chapters, the first of which digs into one of the thorny issues of evil. William Biggs's impulsive, cruel violence toward humans and animals from a young age in Canada seemed to be part of his inborn character. Evans weaves his tale through contemporary debates about biological theories of criminality and analogous British cases that questioned how justice might square the circle of moral insanity and civilization. In the next chapter, she looks at moral insanity through the legal career of Marshall Lyle in Australia, who campaigned against the limits of the M'Naghten rule. Using a close focus on key trials that tried to move the needle on criminal responsibility demonstrates that the final judgment in landmark cases is not the whole story of medico-legal thinking.

The fifth and sixth chapters explore connections in thinking between colonial subjects and women in terms of responsibility. Evans adds colonial nuance to the well-traveled terrain of infanticide and child-killing, detailing how the specific sympathies of English courtrooms were transformed in colonial spaces. In India, in particular, infanticide trials were heavily influenced by the politics of the British civilizing mission that focused on female child killing. It is useful that Evans interrogates the key texts of Indian medical jurisprudence to see how they overlap and differ from their English counterparts.

In “The Savage Heart of Empire,” Evans uses the Jimmy Governor case to examine how beliefs in the inherent otherness of colonized people could cast doubt on the underpinnings of colonial government and law. Evans argues that in the case of aboriginal Australians in particular, racialized ideas tested British faith in the universal applicability of justice and British law. While no one claimed that Governor was insane, there was significant doubt if he was truly responsible for his actions. The racism that seemed to fuel his rage was equally evident in his trial. In the final chapter Evans looks at the complexity of context, focusing on Western Canadian cases in which the different faith systems of Cree, English, French, and Métis were central to understandings of criminal responsibility. Often the deciding factor in sentencing was less the facts of the case than the greater context of colonial uprisings and governance.

*Unsound Empire* is a useful addition to questions posed by Martin Wiener in his work on imperial law, though one might have hoped for more engagement with his recent work. And while this reader was pleased to see gender addressed as a key theme when relevant, Evans might have found more recent work than Elaine Showalter’s discredited statistics. These are small quibbles about a work that speaks both to metropolitan and colonial ideas of law and justice, and is a welcome addition to imperial intellectual and legal history.

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DAVID M. FAHEY. *Temperance Societies in Late Victorian and Edwardian England*. Newcastle upon Tyne: Cambridge Scholars Publishing, 2020. Pp. 174. £58.99 (cloth).  
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In *Temperance Societies in Late Victorian and Edwardian England*, David Fahey picks up the story of the Temperance movement in the late Victorian period, which was the point of departure for Brian Harrison in *Drink and the Victorians: The Temperance Question in England, 1815–1872* (1971) and Lillian Shiman in *The Crusade against Drink in Victorian England* (1988). As Fahey notes, these classic texts in British alcohol and Temperance history opened a gateway to a field of study that continues to yield historical insights into the political, social, economic, medical, and moral dimensions of alcohol production, consumption, and regulation in Britain. Fahey adds to this literature by skillfully navigating the complexities of the Drink Question in late Victorian Britain through an analysis of the national and local Temperance societies that proliferated in England during the period.

Fahey focuses each of his five chapters focus on a particular aspect of the Temperance movement. In chapter 1, he considers the different types of people who aligned with Temperance, ranging from moderationists, who were in favor of licensing reform, to the more radical Teetotalers, who advocated absolute abstinence from alcohol and the prohibition of alcohol sale and consumption. Put simply, one might imagine the Temperance movement as existing on a spectrum ranging from prohibitionists at one end to moderationists at the other. Those in the movement differed in their beliefs and opinions about alcohol according to their social class, age, occupation, gender, religion, ethnicity, geographical location, political alignment, and of course their own relationship with alcohol, as some were reformed drinkers. Although there were differences and contradictions in people’s beliefs about alcohol sale and consumption, Fahey argues that those in the movement people were united by their commitment to it.

Chapter 2 outlines the moderate Temperance societies operating in England in the late Victorian and Edwardian periods. As Fahey notes, there were simply too many societies to discuss all separately. For example, in 1907 there were 30 national societies, 830 county societies, and