County Down is illustrative of the sharp contrasts that existed. There, Protestants accounted for over 75 per cent in its northern parishes, while Catholics formed a significant majority in many of its southern parishes.

It would take nearly seventy years after the 1766 survey for the state to again quantify the numbers of Catholics and Protestants in Ireland, and not until 1861 before a religious affiliation question was added to the statutory national census. By then, the Catholic and Anglican proportions of the population had all increased, but the Presbyterian figure had declined, a trend that seems to have begun in the eighteenth century. This volume will be critical for those who will want to examine this and other questions relating to the demographic history of Ireland. Indeed, it will be impossible to do without it.

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Outrage in the Age of Reform: Irish agrarian violence, imperial insecurity, and British governing policy, 1830–1845. By Jay Roszman. Cambridge: Cambridge University Press. 2022. £75.

Historians of nineteenth-century Ireland have a longstanding preoccupation with violence. Above all else, they have debated the causes, meanings and consequences of violence in the Irish countryside. Scholars such as James S. Donnelly Jr. have approached this topic from nearly every historiographical angle — nationalist to Marxist, anticolonial to post-structuralist. Given the density in this field, it is fair to ask: is there more to say about agrarian violence in Ireland?

As it turns out, there is. Jay Roszman's *Outrage in the Age of Reform* is a careful, nuanced and insightful study that takes as its subject the agrarian 'outrage', a catch-all term for the myriad manifestations of violence in the Irish countryside. Roszman argues that the politics of the United Kingdom were indelibly shaped by the occurrence of, and prevailing fears about, Irish outrages — from the 'justice for Ireland' campaign of Whig activists in the 1830s to the reactionary resurgence of Tory crusaders in the 1840s. While it may seem self-evident to argue that Ireland was an important part of the United Kingdom during the Age of Reform, aside from Catholic emancipation, historians have largely ignored Ireland when analysing this critical period. Therefore, the importance of Roszman's work is to expand our understanding of the Age of Reform — which so rarely strays beyond the shores of Great Britain — by placing front and centre Irish issues such as violence, empire, religious strife and state versus local authority. In short, as Roszman asserts, 'if we fail to incorporate the Irish dimension of the 1830s, we run the risk of missing an important piece of the story' (p. 3).

To secure Ireland's place in this narrative, Roszman shows how outrages became a key political concern in the years leading up to the Famine. Contemporaries fixated on outrages because they represented a 'countervailing sovereignty that threatened Ireland's political stability within the Union' (p. 80). This is perhaps the most crucial claim advanced by Roszman: because Irish outrages were a form of local justice that undermined both Dublin Castle's authority and the state's monopoly on violence, their occurrence necessitated that the British government address them (chapter 2: Agrarian Violence and Irish Claims to 'Counter Sovereignty'). The purpose of Roszman's book, then, is to show how the political forces within the United Kingdom responded to this need to manage outrage — how, during the Age of Reform, outrages determined the fates of individual politicians, their strategies, and even whole parties. For example, the Whig faction that came to power in 1835 — led by the triumvirate of Lord John Russell as home secretary, Lord Mulgrave as lord lieutenant and Lord Morpeth as chief secretary — adopted a paternalistic and interventionist approach to governing Ireland, known as 'justice for Ireland'. This approach was, for this band of activists, the best way to solve the conditions of inequality and exclusion that produced outrages.

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Therefore, the Whig government granted concessions to Catholics, extended the power of Dublin Castle via a centralized constabulary and reformed antique customs using legislative authority (chapter 3: Whigs in Ireland, 1835–1840).

Likewise, the radical 'ultra-Tories' saw outrages as undermining the Protestant way of life and, with it, the British characteristics of liberty and freedom (chapter 4: Protestant Mobilization and the Spectre of Irish Outrages). To members of this faction 'agrarian violence was not spasmodic, episodic, or unintelligible', but was meant to establish a reign of terrorism in Ireland that would undermine the territorial integrity of the British Empire (p. 224). For the Tories, then, outrages were a political tool that eventually united the party and boosted it to electoral victory in 1841 (chapter 5: Ireland and the Tory Imagination). By elucidating these connections, *Outrage in the Age of Reform* does an expert job demonstrating how outrages determined the contours of British governing policy from the mid-1830s until the onset of the Irish Famine.

Part of what makes this book so successful is that Roszman avoids the quagmire of explaining why outrages happened, which has been debated since George Cornewall Lewis published his 1836 treatise, *On local disturbance in Ireland*. Roszman is less interested in rationalizing outrages than he is in seeking to place them into a wider social and political context. Thus, though Roszman expertly analyses outrages in the book's first two chapters, *Outrage in the Age of Reform* is neither a social history of outrage nor a history of violence in Ireland. Nor is it purely a study in high politics. Instead, in what is perhaps the most significant takeaway from this book, Roszman tells a deeper story about how highly localised violence, insecurity and empire came to dominate the Age of Reform, in turn shaping the political fortunes of not just the United Kingdom, but the entire British Empire.

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CHARLES OWEN O'CONOR, THE O'CONOR DON: LANDLORDISM, LIBERAL CATHOLICISM AND UNIONISM IN NINETEENTH-CENTURY IRELAND. By Aidan Enright. Pp 244. Dublin: Four Courts Press. 2022. €50 hardback.

The typed recollections of Charles Owen O'Conor, the O'Conor Don (1838–1906), composed towards the end of his life, largely contain matter-of-fact recordings of events and the persons in attendance. However, one entry, which recalled his refusal to attend a unionist meeting in Dublin in 1893, revealed something of the complex political inclinations of this fascinating figure of Victorian and Edwardian Ireland: the O'Conor Don, a liberal Catholic who was devoted to promoting the interests of his church, while determined in his opposition to home rule, refused to attend because, while opposed to the nationalist campaign, 'I could not speak as an admirer or lover of the Union. If I believed that a Home Rule scheme would be secured that would be good for Ireland, I would be its warmest supporter, having no intrinsic love of the Union' (p. 170). It is this final sentence, that Aidan Enright does so well to identify, isolate and emphasise, that captures the political complexities of the O'Conor Don, who inhabited 'a kind of nationalist-unionist no-man's-land, occupied by an independent-minded liberal who refused to join one or other camp in the often-heated debates on home rule in the 1880s and 1890s' (p. 170). This independent-mindedness is at the heart of Enright's new and important biography of the O'Conor Don.

Charles Owen O'Conor was one of seven surviving children of Denis and Mary O'Conor of Clonalis, County Roscommon. Charles and his brother Denis were educated at Downside School in Bath, typical of the widespread practice amongst Irish Catholic elites of educating their children in English Catholic colleges; their five sisters all entered religious communities. As a young man, Charles toured Europe, accompanied by tutors personally recommended by Cardinal Nicholas Wiseman and Dr John Henry Newman, and he served as a chamberlain in the court of Pope Pius IX. Upon coming of age in 1859, Charles Owen

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