

In some ways, the compilation also retraces the arc of Bailey's distinguished career. This is perhaps especially true of the first volume, which evokes changing perceptions of the nature and scale of criminality in England. In past work, Bailey has provided important analyses of the appearance and subsequent development of the concept of a criminal class across the nineteenth century. Here, in addition to reminding us of that centrally important phenomenon, he also provides examples of Victorian anxieties about criminality amongst women, juveniles, and such scapegoated working-class immigrant groups as the Irish and the Jews. On the other hand, volume four, which examines developments in English prisons between a mid-Victorian crisis triggered by the end of transportation to Australia and anxiety over a seeming resurgence in urban street violence and the advent of more nominally humane notions of criminality and confinement that emerged at century's end, can be read as a prelude to Bailey's more recent work, which carries that subject forward through to the end of the Welfare State and the great so-called liberal moment.

Equally valuable, though, are the two volumes that focus on issues that other scholars have investigated. The second volume provides useful summaries and examples of the issues provoked by a "Bloody Code" (2:1) of capital statutes that was going increasingly unenforced by the end of the eighteenth century; the debates that this provoked among public commentators and in Parliament; the nature of the decisions that sent capital convicts either to the gallows or to some other, nonlethal punishment; and how the death penalty was effectively reduced (with surprising swiftness) to apply only to murder by the early Victorian era. The third volume treats those secondary punishments to which convicted criminals were increasingly subjected from the 1770s onward: transportation, confinement on board prison hulks (which often, in practice, entirely took the place of transportation), and confinement in local jails. The third volume is particularly useful because both perceptions of transportation during the early nineteenth century, and the path by which imprisonment gradually became primary among the secondary punishments by the 1830s and 1840s, remain some of the most substantially understudied topics in this area and an especially fruitful path for future researchers.

Finally, Bailey's publisher should be delighted by how effective his editing and commentary has been in producing four volumes that can each stand alone. Scholars of the area will want to have all four in their university and personal libraries alike. But many will also value the option of buying the individual volumes that treat the subjects of particular interest to them. The four volumes of *Nineteenth-Century Crime and Punishment* stand as both an impressive survey of a field of recurrent interest among historians and a pointer toward work still to be done. They are yet another feather in the cap of a scholar who, with Martin Wiener, stands preeminent amongst historians of crime, society, and punishment in modern England.

Simon Devereaux
 University of Victoria
devereau@uvic.ca

ROB BODDICE. *Humane Professions: The Defence of Experimental Medicine, 1876–1914*. Cambridge: Cambridge University Press, 2021. Pp. 204. \$99.99 (cloth).
 doi: 10.1017/jbr.2022.221

In *Humane Professions: The Defence of Experimental Medicine, 1876–1914*, once again, vivisection proves a rich topic for histories of science and the emotions, although the author, Rob Boddice, often prefers the term *feeling*. Boddice positions the book as "a logical sequel" (3) to his earlier work *The Science of Sympathy: Morality, Evolution, and Victorian Civilization*

(2016). Those hoping, however, for an extension of Boddice's work on sympathy and pain or of nineteenth-century human-animal relations will be disappointed. As its title suggests, this is not the aim. Instead, in *Humane Professions* Boddice is concerned with how the discourse and practice of humanity was cultivated hand in hand with the development of the scientific self and the coordinated defense of nineteenth- and early twentieth-century experimental medicine. Key here is the contact between discourse and practice. Boddice does more than examine political and rhetorical strategies; he is preoccupied with how the defense was enmeshed with "emotional, sensory, intellectual, and practical involvement in the justifications for and methods of animal experimentation" (15). In this vein, Boddice's reflections on the laboratory as an aesthetic and epistemic site are illuminating, and he is equally insightful when exploring the relationship between knowing, seeing, and experiencing.

The work is organized chronologically. The first three chapters focus on the development of the transnational defense that originated in Britain during the late nineteenth century. Boddice swiftly covers familiar territory such as the 1876 Cruelty to Animals Act, the 1881 International Medical Congress, and the establishment of the Association for the Advancement of Medicine by Research in 1882, occasionally lingering to challenge or augment existing accounts. Plenty of new material is included in the last two chapters, which concern the early twentieth century and demonstrate the success of the common strategy in an Anglo-American context.

As a study of the arguments for (rather than those against) vivisection, *Humane Professions* itself represents a substantial contribution. Hitherto, the actions of those defending experimental medicine have been addressed superficially and usually presented as merely reactive to the latter, allowing antivivisectionist tropes such as "head versus heart" and of the hardened or unfeeling operator to appear the dominant note of the time. Boddice's attention to the other humane party is a valuable reframing. The focus also allows him to extend the typical geographical range—taking in the United States and Germany along with Britain—and to exceed the decades that saw the birth and peak of antivivisection activity that has preoccupied most scholars.

Depth is not sacrificed for impressive breadth. Like Boddice's previous work, a key strength of *Humane Professions* is Boddice's sensitive engagement with a rich range of primary sources, including correspondence; society papers; speeches; and visual material such as paintings, photographs, and cartoons. This allows Boddice to identify and address weaknesses in well-worn scholarship. For instance, he points out that in the go-to work *Antivivisection and Medical Science in Victorian Society* (1975), Richard French views the Physiological Society and the Association for the Advancement of Medicine by Research indirectly—through Home Office documents and memoirs. As he puts it, "hardly anybody seems to have thought it necessary to appraise the narrative from the point of view of the medical establishment by actually consulting the records in question" (42). Boddice opens up dense and technical texts in a deft and lucid manner, paying close attention to style, tone, language, and form as well as content. This produces fascinating close readings of the tropes of these organizational scripts while also attending to their wider implications (relating, for instance, to politics, gender, and class). His own writing benefits from this skill: it is remarkably reflexive, precise, and engaging.

Through painstaking archival research, Boddice has identified tensions between those attitudes expressed in private and the "narrations and representations designed for political and public ears" (15). "Trust" is identified as "a guiding principle" and a rehearsed argumentative fallback: it "justified the practice of vivisection as none of the public's business, coupled with the claim that the public could not have understood it even if it were" (67). Indeed, through a sustained exploration of "trust," among other favored tactics, Boddice unsettles the idea that these communities were insular, disinterested in persuading laypeople to their view, and that any attempt to do so was chiefly by intellectual rather than emotive or rhetorical means. This is not to suggest duplicity. We should take seriously, he insists, that the individual vivisector conceptualized himself and his profession as genuinely humanitarian.

The remarkable homogeneity of medico-scientific communities in Britain, Germany, and the United States is convincingly established without the loss of nuanced differences. For instance, Boddice notes that German scientists were employed by the state, meaning that attacks on their character and practice took on more radical and politicized meanings than they did elsewhere. In America, especially after the outbreak of the First World War, vivisection was figured as a practice of mercy that became “emblematic” of the nation’s unique values and virtues (174). Although Boddice navigates transnationality well in many respects, he relies on significantly more case studies from the United States and Britain; discussions relating to Germany remain largely confined to chapter two. Furthermore, France is not mentioned, and its absence is left unexplained. If this were a work concerned with antivivisection agitation that never really took hold across the Channel despite British efforts, this might be understandable. However, because this is not the case, one wonders whether French experimenters were less invested in the joint rhetoric of *humanity*.

Notwithstanding, *Humane Professions* represents an ambitious and important contribution to growing fields, including, but not limited to, histories of humanitarianism, of science, and of the emotions. Although Boddice deals with some scientists, organizations, and texts that may be obscure to most readers, the book remains accessible, lively, and thought provoking throughout. It will certainly appeal to medical humanities scholars, especially those interested in the development of modern science and the formation and articulation of the scientific self.

Asha Hornsby 
 University of Nottingham
asha.hornsby1@nottingham.ac.uk

ANGELA CAMERON, SARI GRABEN, and VAL NAPOLEON, eds. *Creating Indigenous Property: Power, Rights, and Relationships*. Toronto: University of Toronto Press, 2020. Pp. 384. \$100.00 (cloth).
 doi: 10.1017/jbr.2022.220

Creating Indigenous Property: Power, Rights, and Relationships provides a welcome departure from the investigatory methods of colonial apologists that fall short of interrogatory power in the search for confirmation of settler-colonial ideologies. The editors of this collection of essays, Angela Cameron, Sari Graben, and Val Napoleon, eschew the familiar approach that accentuates secular humanitarianism and missionary intervention in the lives of colonized First Peoples. As a whole, the contributions submit a vital and stimulating interpretation of the significance of property in Indigenous contexts and put forward an effective socio-legal investigation of the important characteristics of Indigenous land and rights based on Indigenous prior ownership of land. Notably, a twofold approach usefully investigates previous and contemporary Indigenous legal traditions and property rights. Cameron, Graben, and Napoleon expertly incorporate a critique of the limitations of legal scholarly discourse through an examination of the ways in which scholarly law literature continues to reproduce itself within the colonial paradigm. As a whole, the essays simultaneously evaluate the one-size-fits-all means of thinking about Indigenous law and philosophy. They do so broadly through a range of investigations into the forms of social organization that exist within Indigenous communities.

Further, *Creating Indigenous Property* contributes to socio-legal scholarship by investigating Indigenous land excise in a comparative context, effectively drawing attention to the importance of Indigenous law through explorations of the traditional practices that, in contemporary