

parts of Britain. The following chapters explore language and accents; materiality in the form of music, festivals and food; politics and religion; stereotyped characteristics and, finally, there is a welcome chapter on how Irish and Scots migrants viewed and interacted with Maori peoples.

By using such diverse sources she presents views of Scottish and Irish ethnicity from both outsiders and insiders over a very long time frame – from the early years of settlement in the first half of the nineteenth century to examples drawn from late twentieth-century media. In delving into the twentieth century, she also analyses how concepts of ethnicity have been imagined and enacted over several generations. Her material, and therefore her analysis, is understandably strongest for the nineteenth century and early years of the twentieth century, when there were greater numbers of settlers arriving from Ireland and Scotland. While her focus is divided fairly evenly between Scots and Irish, there is greater survival of some categories of sources from those of Scottish birth compared with the Irish, particularly Catholic Irish. This is a familiar difficulty for researchers of Catholic Irish experiences in the diaspora and often leads researchers by necessity to make rather large claims from relatively slight evidence.

In moving away from exploration of migrant demography and settlement patterns, McCarthy has explored territory that is at once intriguing and harder to define and capture. What is meant by Irishness or Scottishness is not always easy to tease from her sources, nor is it easy to analyse the extent to which individuals take up and cast off ethnic identities in different situations. As she acknowledges, Scots identities were more commonly expressed using cultural markers such as dress, food and music, while a sense of Irishness was more likely to be evoked within political and religious contexts. McCarthy argues that the political issues that drew Irish New Zealanders together concerned Irish homeland politics rather than ethnically-defined political interests related to their new homes.

Her chapter on the perceptions of Maori notes that there has been relatively little scholarly research on how individual ethnic groups interacted with the indigenous peoples they encountered. As she points out, most scholars do not differentiate between settlers/Pakeha of different ethnicities when discussing colonial encounters in New Zealand. The extent to which the ethnicity of settlers in the colonial encounter is relevant to their attitudes and actions is difficult to gauge and it will be interesting to see if the questions that McCarthy has raised here can be addressed by further research.

McCarthy's analysis of the diversity of ethnic identities within the dominant colonial migrant stream is welcome, as is the breadth of her source material. Pushing her analysis into the twentieth century opens up interesting avenues of enquiry that remain somewhat tentative compared with the relative certainties of the nineteenth-century sources. To what extent did a sense of Irishness or Scottishness survive beyond the arriving generations, and under what circumstances did this occur? Establishing the range of circumstances whereby migrants of Irish and Scots background had less use for ethnic identity markers and more connection with other aspects of their individual, family and group identities will repay future research.

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JOHN DOOLEY'S CIVIL WAR. AN IRISH AMERICAN'S JOURNEY IN THE FIRST VIRGINIA INFANTRY REGIMENT. Edited by Robert Emmett Curran. Pp xxxiii, 515. Knoxville: The University of Tennessee Press. 2012. \$59.

John Dooley (1842–73), the Richmond-born son of a successful Irish businessman, was a student at Georgetown University when the American Civil War began. In 1862 he joined

the Confederacy's First Virginia Regiment and would fight through Second Bull Run, South Mountain, Antietam, Fredericksburg and Gettysburg, after which he spent an extended period as a prisoner-of-war at the Union camp on Johnson's Island.

During the conflict Dooley kept two diaries which he would rework after the war's end. From 1865 to 1873, while studying to become a Catholic priest, Dooley extended his diaries into nine separate manuscripts. Following Dooley's death from tuberculosis in 1873 the manuscripts were deposited in the archives of Georgetown University. It was not until 1945 that some of Dooley's recollections were published in a work edited by Joseph Durkin. That book, *John Dooley, Confederate soldier*, has been extensively quoted by historians ever since. However, the book was merely an abridged version of Dooley's main war diary, and Durkin omitted about two-thirds of Dooley's archived manuscripts.

Robert Emmett Curran is the first historian to provide a full account of Dooley's surviving writings, some six hundred pages of handwritten text. The book which has emerged from this jumble of manuscripts, *John Dooley's Civil War*, is a thoughtful and vivid description of a Catholic officer's life in the Army of Northern Virginia. He well describes the comradeship, the monotony of campaigning, the oscillating fortunes of war and the great battles. Yet Dooley does not romanticise war and he is admirably open about the fears and frailties of his own mind and those of his comrades. At Gettysburg, Dooley was wounded in both legs during Pickett's Charge and subsequently captured. He provides a harrowing depiction of the rudimentary medical care administered to the wounded of both armies. This was the end of the fighting for Dooley although he offers a detailed account of life in the federal prison system.

Dooley's recollections are supplemented by the concise contextual passages which Curran inserts at intervals throughout the book. The reader's ability to follow Dooley's complex mesh of nine different manuscripts has been greatly aided by Curran's endnotes and the abbreviations which accompany the text. These make it possible to match each section to its original source document. In addition to Dooley's war manuscripts, Curran has included a pre-war essay that Dooley wrote in defence of secession and a poem he composed in 1870 which dwells upon what he perceived as the evils of Reconstruction.

The poem on Reconstruction provides the key to understanding Dooley's motivation in reworking his diaries. Dooley was writing in a climate where apologists for the Confederacy had already begun to formulate a new memory of the war. This process was exemplified by the publication in 1866 of Edward A. Pollard's *The Lost Cause: a new Southern history of the War of the Confederates*, a work which popularised the concept of the Lost Cause. Although Dooley's early death meant that his manuscripts were never published, his work is significant as one of the earliest literary expositions of the Lost Cause – a reaction against Reconstruction that defended the former Confederacy as an honourable society which had fought a war to protect its way of life against vastly superior numbers. The Lost Cause also provided the former Confederacy with an origin myth. Their independence may have been crushed but they remained a people apart, a spiritual nation forged through shared experiences of valour, sacrifice and heroic defeat.

As Curran highlights, Dooley approached the Lost Cause both as a fervent defender of the former Confederacy and as an Irish-American. Like the majority of the Irish who had settled in the South he believed the Confederacy's war against the Union to be akin to Irish struggles for independence. Dooley could not understand the motives of the Irish who had fought for the Union, believing that they had been duped by northern politicians and Irish leaders such as Thomas Francis Meagher. Alternately, John Mitchel and his sons (close friends of Dooley) are represented as paragons of southern virtue. Dooley also followed Mitchel's line on slavery and, although the institution plays little part in Dooley's recollections, he portrays a world in which the slaves were happy to fulfil their allotted role in the social order.

Curran is to be commended for so expertly and comprehensively restoring Dooley's manuscripts. In so doing he has exposed the ambition behind Dooley's writings. The book is an instructive example of a personal and national history being recast to suit a political

agenda. *John Dooley's Civil War* is not only a fine war diary but will prove especially useful to those historians who seek to study Irish involvement with the Confederacy, as well as those who seek to better understand post-war southern society.

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ENIGMA. A NEW LIFE OF CHARLES STEWART PARNELL. By Paul Bew. Pp xvi, 256. Dublin: Gill and Macmillan. 2011. €19.99.

In the original version of this updated biography, Paul Bew introduced insights that for the past three decades have informed the standard picture of Parnell and his era. This expanded revision is a welcome and readable commentary which surely is the best medium-length modern assessment of 'the Chief'. Like its predecessor, it bristles with intelligence and intriguing assertions. Although apparently aimed primarily at an Irish audience it is perhaps a shade too Irish-centric, under-playing Parnell's central place in British politics. Bew's speculations on various incidents sustain the narrative, for the book lacks a clearly articulated overarching theme; the title 'enigma' is curious, for Bew reveals Parnell as anything but a man of mystery though he remains even here partly opaque. A somewhat hidden subtext is that Parnell, throughout his career, took positions on public affairs that were more uncomfortable to the powerbrokers of rural Ireland than to the British political elite. He points out that Parnell's fabled quirky behaviour largely dates to post-1886 when he was ill and felt hounded by the press. Too little attention has been given to Parnell's poor health during his last five years. Increasingly, it can be seen that the relationship with Mrs O'Shea was just one among several things shaping his public profile during this stage of his life. The pages of *Hansard* and division lists demonstrate that Parnell remained active in the House of Commons, though even in this arena he had absences due to what, in the end, was a fatal condition. The tome is enriched by inclusion of Patrick Maume's essay, 'A counterfactual Chief? If Parnell had lived until 1918', as an appendix.

Bew's initial impact stemmed from the twist he gave to the centrality of Parnell's outlook on the land question – an approach, it was urged, shaped by his southern Protestant-landlord perspective. In Bew's estimation, this left him myopic about Ulster, its economic structure and Protestant distinctiveness. This interpretation has not been amended but is expressed with greater nuance. He assigns importance to Parnell's first visit to Mayo in late 1877 where he grasped the problem that many tenant farmers had too little land. Tenant-right legislation therefore could not solve the basic need for a substantial layer of western peasantry. From this experience he became a long-term advocate of reclamation of wastelands and also, for a time at least, of internal migration from poor overcrowded western hillsides to the fertile midlands and east of the country. This, though, brought him into conflict with key interests of large tenant farmers and their allies, the clergy and shopkeepers, many of the latter engaged on the side in cattle-rearing. Bew's contention that Parnell's vision had unsettling implications remains compelling and helps explain why during the party split his main bastion of support was not amongst the agrarian classes. His reprised insight could do with further amplification, notably taking account of Parnell's individualistic, if not idiosyncratic, grasp of political economy. Typical of nationalists he deplored Irish emigration but, unlike most, Parnell expressed concrete ideas about how to stem the haemorrhage of people. Overlooked in this account also is Parnell's unusual comprehension of the interconnection of the land issue to town and country, a point he made tellingly in Ulster.

Bew's analysis of the post-1886 years is in many respects masterly. He balances Parnell's peculiar responsibilities with his personal and public dilemma. The tensions