(p. 146). While the image of 'controlled and disciplined' masturbation as an aspect of Christian life is delicious, presumably she intended to advocate abstinence.

Undoubtedly Macnamara articulated a sexual code that was prevalent if confused. However, an opportunity to interrogate that code, particularly from a gender perspective, appears to have been missed here. There are other difficulties: the material suffers from disorganisation; there is a somewhat cavalier attitude to footnoting and occasionally to accuracy (Archbishop McQuaid did not ban books despite the claim on p. 16); and a good proof-reader would have prevented infelicities such as a reference to the Bishop of 'Cork and Emily' (p. 71). In short, the author would have benefitted from greater editorial guidance than he apparently received.

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BELFAST AND DERRY IN REVOLT: A NEW HISTORY OF THE START OF THE TROUBLES. By Simon Prince and Geoffrey Warner. Pp xv, 271. Dublin: Irish Academic Press. 2012. €60 hardback; €24.95 paperback.

Although the origins of Northern Ireland's Troubles are familiar to most with an interest in recent Irish history, Prince and Warner's new study of Derry and Belfast's spiral into conflict from 1968 to 1970 offers a fresh look at this narrative in a novel and compelling way. Through the examination of the two urban case studies – Derry and Belfast – the authors interweave a narrative that is local rather than regional/national, which in turn gives them space to explore in greater detail the process by which the mode of political conduct changed in these years of escalating public confrontation. As a result of the focus on Derry and Belfast, the work still manages to deal with most of the important events associated with the time; from the origin of the civil rights movement in Derry, and the 5 October 1968 march, to Belfast's Divis Street riots, the battle of the Bogside, the burning of Bombay Street and the defence of St Matthew's church. Events 'between the streets' are also given ample room for exploration through Prince and Warner's approach.

What sets this book apart, therefore, is the level of depth that these parallel local studies have been able to achieve; adding colour and shade by denoting the networks of alliances, overlaps in allegiances and role of individuals and groups so often overlooked or left undifferentiated from the crowd. People like Claude Wilton ('Vote for Claude the Catholic Prod') or the 'mammies' of Springtown Camp were locally important but played no part in the politics of Northern Ireland as a whole and have rarely been included in the existing narratives despite their influence on the civil rights movement in Derry. Similarly, Warner's dissection of what has so often been prosaically described as the 'Protestant mob' into its component parts explains more clearly than ever before the logic and tactics adopted by such groups in the summer of 1969.

By retaining a local focus, this work brings to light sources that are genuinely innovative in contemporary Irish history. The chronicles of the Clonard Monastery and the parish of St Matthew's, for example, offer detailed views from fresh angles that provide real insight into the local and political story the authors present.

However, this book is not without its problems. Although the two authors clearly have a singular vision as to what the work should be about, the more forensic style of Warner does not always complement the more theoretically-nuanced approach of Prince. Though collaborative works on Northern Ireland are not new, seldom is one able to discern so clearly the two voices of the joint authors.

The lack of a comprehensive bibliography is symptomatic of perhaps the work's only substantial flaw. Writing a 'new history' surely admits the presence of previous efforts, but

evidence of this is sparse within the book's own references. This is more than simply an academic *faux pas* (and, indeed, a good number of fellow researchers in this area are thanked in the acknowledgements). The argument made to justify this absence – that there was no need to cite previously published research because 'other scholars were pursuing other problems when they were in the archives' – (p. 2) is unconvincing, particularly when some of their immediate conclusions are similar to those previously published elsewhere. Adequate references are also helpful to students and researchers who may wish to use this work by way of an introduction to the field and thus their absence makes this work less useful than might otherwise have been the case.

Another problem with the book is its apparent unwillingness to acknowledge who its readership might be. Certainly, aspects of this work will appeal to other historians, social scientists and even some committed general readers, but some readers will be alienated by the sense that the work is intended merely to form part of an academic exercise to 'engage with scholarly debates' (p. 260), rather than to explain or demonstrate its central thesis that the Troubles originated in the response of people to the political questions of late 1960s Northern Ireland.

In the case of both authors, their most important and compelling arguments are saved until last. This study contains new and important insights into the Battle of the Bogside, and deftly turns on their head previous accounts of the 'defence' of St Matthew's church in Belfast's Short Strand. There are also moments of skilful and sensitive writing in Prince's passages on memory that should be read by every Irish historian interested in moving the study of this period beyond the contradictions of the 'he said/she said' approach characterised by Peter Taylor's popular histories of republican and loyalist paramilitaries of the 1990s.

In conclusion, this is a work which deserves a wide readership for reasons of both methodology and content. The book contains finely crafted and deeply considered arguments that offer the most convincing interpretations of these important events in both Derry and Belfast and offer new ideas as to how Irish political history may be approached in the future.

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SMASHING H-BLOCK. THE RISE AND FALL OF THE POPULAR CAMPAIGN AGAINST CRIMINALIZATION, 1976–1982. By F. Stuart Ross. Pp xiii, 226. Liverpool: Liverpool University Press. 2011. £65 hardback; £16.99 paperback.

Stuart Ross's account of the 'popular campaign against criminalization' is a valuable addition to the burgeoning literature of the republican prison protests and hunger strikes of the 1970s and 1980s. Whilst the existing accounts largely focus on the prison experience itself or the machinations of republican leaders and governments, Ross's book takes a different tack by examining the nature and wider significance of the mobilisation of grassroots support for republican prisoners during this period.

One of the most useful aspects of the book is Ross's tracing of the different phases and stages in the development of the campaign. In doing so he challenges key themes of what has become the Provisional I.R.A.'s established narrative of the 1980–81 Hunger Strikes and its impact on the development of republican politics. He explains how the Provisional leadership was slow initially to recognise the significance of the prison issue and that much of the early running was made by the Relatives' Action Committees, independent republicans such as Bernadette McAliskey, left-wing groups such as the People's Democracy (P.D.) and civil libertarians. Ross gives due credit to these activists – whether members of the 'broad republican family' or not – for initiating the protests