

large numbers of pubs; the rise of new chains such as Wetherspoons, which served food and welcomed families.

Some developments also stimulated a more general rise in youth drinking, rather than an increase that was female specific, although these changes did have an influence on young women's drinking. The late 1980s and 1990s were years of dance drugs and raves, and the pub was in decline. From the early 1990s, however, a "recreational drug war" (96) began to attract young people back into pubs. Alcopops, vertical drinking establishments, a new culture of intoxication with shots and speed dating: all of these things were aided by the arrival of the "nighttime economy" and the liberalization of licensing laws in the early twenty-first century. But the segmentation of the market was mainly by age rather than by gender.

In two final chapters, which sit oddly with the chronology of the book, Gutzke returns to the turn of the nineteenth and twentieth centuries and to the two world wars. He draws parallels with fears and responses before 1914 and those in more recent times from 1990 to 2014. "Moral panics" about women's drinking marked society at these earlier periods and during both wars. These historical parallels are apposite, but the material in them would have been better placed earlier in the book than in a concluding comment.

Women's drinking outside the pub, and especially at home, has little place in this book, and yet consideration of that dimension is an essential part of the picture. "Misery drinking" was how the consumption of alcohol by women at home with children was characterized in the 1970s. By the 2000s, it was "preloading," with supermarket purchased alcohol for young women prior to a night out. The home has also emerged as a site for older drinkers (both male and female), whose consumption has come onto the policy agenda more recently. And some aspects of women's drinking have been detached from any specific location—witness the debates about drinking in pregnancy that focused on the pub in Edwardian times, but no longer now. Gutzke has argued, in other work, for the transfer of American Progressivism into the English brewing establishment in the early twentieth century. More recently American influence has been demonstrated in the attempts to make abstinence the default option for pregnant women. Now, too, there is the rise of a nondrinking culture in Britain with consumption dropping, especially among young people, including young women. The period of moral panic that Gutzke highlights may be over. The focus of this book is really the remaking of the pub—Gutzke's topic in an earlier work—and where women come in to that story. Women's drinking and how society responds to it is a bigger and ever-changing picture.

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MO MOULTON. *Ireland and the Irish in Interwar England*. Cambridge: Cambridge University Press, 2014. Pp. 378. \$100.00 (cloth).  
doi: 10.1017/jbr.2015.192

In *Ireland and the Irish in Interwar England*, Mo Moulton has drawn on an exhaustive body of archival material to offer an original and penetrating study of the relationship between Ireland and England during and after the Irish War of Independence. In the first half of the book Moulton makes a strong case for viewing the conflict as a kind of British civil war. Moulton unearths tremendous detail on the perceptions of a variety of English people present in Ireland during 1919 to 1921. The exploration of the ways in which English people at home responded to the conflict is fascinating, particularly the material on antiwar campaigns and organizations sympathetic to Irish nationalism. Great detail is offered on the Irish Dominion League and Peace with Ireland Council, but also on the links drawn by intellectuals

between the Irish case and hopes for a new internationalism in the aftermath of the First World War. The complex response within the British Labor party is handled well, covering grassroots pressure for a more radical approach and the party leadership's reluctance to take on the national grievances of its Irish members. The campaigns and efforts of Irish nationalists living in England are thoroughly considered, with most remaining in the country but experiencing a weakened and embittered movement after the Treaty.

The second half of Moulton's book makes the bigger contribution to the historiography, covering a range of Irish experiences of England in the interwar years. Here the overarching argument is that the Irish story stands in contrast to that of continental Europe. Independence did not lead to a major "unmixing" of peoples. Migration to England continued, with Irish culture persisting there in diverse forms such as literary societies, drinking clubs, and sporting organizations. Moulton offers insights into institutions like the Irish League Club of Huddersfield, which rarely engaged with Irish political questions and operated much like any English social club. The Irish lived in ethnically specific but politically neutral social spaces, with the Catholic Church in England usually offering a message of political quietism; the key political question was held to have been solved, and accommodations with English culture were relatively easy. Immigration still stimulated fears, with organizations like the National Vigilance Association and Catholic Women's League intervening in Irishwomen's private lives, concerned that they might be seduced by Englishmen, Gypsies, or Jews. This narrative of moral danger is shown to have had little grounding in reality, and female immigrants are depicted as exerting their autonomy, hardly passive in their dealings with such aid groups. Great detail is offered on the English reaction to Irish immigrants. Hostile responses during times of economic hardship or the abortive Irish Republican Army bombing campaign of 1939 are depicted with nuance, stressing a complex and varied range of reactions. Overall, there is an emphasis on Irishness becoming a private characteristic or interest that could be incorporated into English culture. Moulton expertly handles the comparison with continental Europe, breaking with the tendency towards stressing similarity and instead making the case for the distinctiveness of the relationship between England and the Irish Free State.

The decision to focus on England is understandable considering the masses of archival material that Moulton has trawled through across London, Oxford, Manchester, Leeds, Liverpool, Carlisle, Huddersfield, and Dublin. The introduction is fair in arguing that Scotland deserves another, separate treatment. Some of the justifications offered for sticking within these borders, however, suggest oversimplification. The assertion that the economic slump of the 1930s hit Scotland with "more uniform harshness" is accurate, but while the relative prosperity of the South of England "helped to lighten the blow" (10) nationally, this had very little in the way of actual consequences or meaning for much of the North, particularly the very areas where the Irish population was most concentrated. On religion, it is acknowledged that there has been a lack of research into Irish Protestants, and chapter 7 makes a significant contribution towards rectifying this in looking at Anglo-Irish ascendancy migration from the Irish Free State to England. Here there is, however, a flaw too often present in twentieth-century Irish historiography: Ireland is treated as synonymous with the Free State. This is untenable when dealing with migration. Working-class Irish Protestants rarely feature, but their presence was hardly confined to Scotland. To take the most overt example of the relevance of such an identity, the Orange Order was prominent in Tyneside, Lancashire, and Merseyside, and marches continue in Liverpool, Southport, and other English towns up to the present day. Economic experience and the Ulster dimension to Irish immigration in the North of England suggest there is more in common with Scotland during the interwar period than is assumed here. Nevertheless, this point is merely to extend further the overall thrust of Moulton's approach of integrating various subdisciplines in British and Irish history; the lives of a great assortment of people are explored in a way that shows how distinctions between Irish and English were not so clear cut as the dominant political perspectives of the time would

suggest. Moulton's *Ireland and the Irish in Interwar England* is a fine example for other scholars looking at Anglo-Irish issues in the interwar period.

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MARJORIE LEVINE-CLARK. *Unemployment, Welfare, and Masculine Citizenship: "So Much Honest Poverty" in Britain, 1870–1939*. Genders and Sexualities in History. New York: Palgrave, 2015. Pp. 304. \$82.00 (cloth).  
doi: 10.1017/jbr.2015.193

In the 1920s, the American academic John Merriman Gaus was charged with the task of analyzing British citizenship. He concluded that in Britain, unlike in the Soviet Union, there was no system of civic training, and that definitions of what it meant to be a British citizen were inconsistent and confused. The conceptual problems of defining British citizenship that Gaus struggled with have proven no less difficult for subsequent historians. Without recourse to a written constitution or formal system of civic education, the historian is presented with a messy and largely opaque historical record. At a very basic level, the task is to understand citizenship in terms of attempts to forge a link between the individual and the authorities, either at a local or national level. Given these conceptual and methodological issues, Marjorie Levine-Clark's *Unemployment, Welfare, and Masculine Citizenship* is a welcome addition to the literature.

Levine-Clark frames her exploration of citizenship with contemporary debates about the poor, unemployment, and masculinity between 1870 and 1930. She rightly argues that the notion of work was significant in defining the desirable citizen in both public and private life, and that ideologies of work interlocked with other key cultural norms of a burgeoning liberal democracy. As Levine-Clark notes, most Poor Law historians who have been drawn to this chronology tend to focus on working-class self-help societies, while research on the state's redefinition of the relationship between the male citizen and poverty has largely been neglected.

Levine-Clark has two core aims: first, to explore what happened to working-class men who were unable or unwilling to play the exemplary male breadwinner role; second, to ask how the authorities' attempts to address noncompliant men resulted in shaping new assumptions of what it was to be a male citizen. The book examines these questions through a regional case study that entwines national debates with the local context of the Black Country in the heart of the English midlands. The national and local perspectives work together well, as notions of citizenship were not nationally uniform but shaped by forces at various scales. The Black Country was, by the late nineteenth century, a declining industrial area that had been dominated by the coal industry (hence its name) and suffered significant unemployment in Britain's Great Depression of the 1870s. It was an ideal place to see major shifts in workers' relationships to the economy, the local community, and the state.

Taking a thematic approach, Levine-Clark explores issues such as the concept of "honest poverty," the exemplary family man citizen, the introduction of state benefits in the early twentieth century, the impact of the First World War, and the "loss" of citizenship for strikers who withdrew their labor. In adopting these themes and chronology, Levine-Clark is able to explore the major shifts in thinking about poverty and masculinity. For example, she convincingly argues that during the Great Depression of the 1870s there was a significant change in attitude from the traditional approaches that saw poverty as essentially a moral problem to a recognition that structural unemployment had created a population of the "honest poor." Policy makers and unemployed men argued for more state intervention that would provide relief