

clergy in, for example, the U.S. and Canada, and Ireland. Alms-givers at home were less moved by ministering to Irish settlers in the colonies and the U.S. than they were in funding conversion missions among indigenous peoples in Asia. Priests were expensive to export and seemingly always in short supply till later in the century. Letters, memoirs, journalism and commentaries provide vivid insights into the difficulties at home and in the field among the ‘hardest worked clergymen of any in the world’, as one New Zealand missionary publication put it. Though they might labour hard, Roddy affirms Owen Dudley Edwards’s conclusion that many of the Catholic priests shipped off to the diaspora were ‘third-rate’. The best clergymen gained parishes at home; for the rest, the colonies or U.S. were sometimes the only option.

Roddy compares how emigration affected the major communities on the island and the religious interpretation of emigration as a divinely appointed Christian mission. The Catholic bishop of Charleston, John England, was a notable example. Scaremongering, anti-Protestant, and on the defensive over shortages of priests and rising anti-Catholic hostility, England pressed Daniel O’Connell and the clerical authorities in the 1840s to supply Irish priests for the expanding Irish Catholic communities. Presbyterians recognised the role Scotland had played in ministering to their early Irish communities and remembered it as they discussed the provision of ministers in Canada and the U.S. Roddy reckons pre-1815 Irish Anglicans were best provisioned by clear Episcopalian structures, and, as Joe Hardwick’s important work has shown, Anglicanism the world over provided livings for disproportionate numbers of Irish clergy. As the Famine subsided from memory, Irishmen had come to represent very important elements of the web of religious provision for all three major denominations, Presbyterian, and especially Catholic and Anglican. The debates and disagreement that framed the creation of commensurate clerical diasporas is well handled here.

Diasporic dimensions are ably worked into the swirl of religious politics at home. We find Famine-period evangelism, growing Protestant and Catholic tensions over conversion, framed by debates about the threats of apostasy and godlessness in the vast, wild territories of settler societies. The later chapters also engage with long-established notions of emigration as an ordained process creating a global Irish community. Here, Catholics imagined emigration as the creation of a special type of global Irish empire; for Anglicans and Presbyterians, this meant contributing fully to the British–Protestant–empire (notwithstanding some Irish liberal theological criticism of imperialism and racism).

Ultimately, *Population, providence, and empire* is a timely and important addition to the literature and a very current case for the integration of Ireland into wider, global, transnational histories. Dialogues between homeland and new lands were part of the fabric of Irish life and show how emigration, in inducing a sense of loss, affected churches in Ireland more than they shaped it.

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THE IRISH AND THE MAKING OF AMERICAN SPORT, 1835–1920. By Patrick R. Redmond. Pp 468. Jefferson, North Carolina: McFarland. 2014. \$55 paperback.

U.K.-based journalist Patrick Redmond’s book on the Irish in the sport of the United States from the middle of the nineteenth century to the 1920s began as an undergraduate dissertation on the Irish in American boxing, and here he has expanded this initial piece to cover all angles of the Irish and Irish-Americans in organised athletic endeavours. Rather than arranging by sport, however,

Redmond takes a topical approach, looking at a myriad of themes to highlight just how Irish immigrants and their immediate offspring dominated the early American sports scene.

Boxing still, however, does take up a large portion of the work because it was the first sport where the Irish, literally, made their mark in their new homes. Men like John Morrissey from County Tipperary and Irish Americans such as John L. Sullivan and 'Gentleman' Jim Corbett became the first Irish-American heroes. Redmond goes beyond the famous though to highlight others who made their names, and sometimes fortunes, in the rough and tumble world of nineteenth-century U.S. boxing. Some, like Morrissey, parlayed their fame into other fields; in the Tipperary man's case, machine politics. He made the transition from pugilist to politician via saloon keeping. Other Irish boxers who opened bars included James Ambrose 'Yankee' Sullivan (no relation to John L.), Owney Geoghegan, Mike McCoole, Joe Coburn and Paddy Ryan. They often promoted fights too, clearly indicating that unregulated sport and liquor provided managerial opportunities for Irish immigrants and their offspring. Indeed, in a whole chapter dedicated to the Irish in 'sporting management', Redmond shows how many got in 'on the ground floor', so to speak, in the early professionalisation of American sport. As a result, they often shaped major sports such as baseball. Along with dominating the early playing rosters of professional baseball teams, owners such as Charles Comiskey (of the Chicago White Sox) the son of a County Cavan immigrant, were pioneers in popularising 'America's favourite pastime'. In athletics too, various Irish athletic clubs led the way in producing winning athletes but also organisers. James E. Sullivan, for example, born the son of an Irish railroad foreman in New York, went from athlete to sports journalist to president of the American Athletics Union. Sullivan was key to American participation in the revival of the modern Olympic movement though he eventually created controversy when he tried to seize the movement from founder Pierre de Coubertin.

Notoriety seemed to follow many of the Irish-American sports stars/entrepreneurs. Alcohol abuse, corrupt gambling, and excessive violence all get chapters here. The Irish connection with boxing particularly upset many genteel reformers. Even prominent Irish journalist John Boyle O'Reilly could not escape their ire when he tried to reform the sport by writing *Ethics of boxing and manly sports*. To some progressives, boxing, like political machines also run by the Irish, was irredeemable and O'Reilly received serious criticism for his support of it.

Not that this criticism mattered much to O'Reilly and his Irish readers. In the most interesting chapters Redmond examines sports and Irish identity. These are the most analytical, displaying how the Irish used sporting prowess as a way of defining themselves in America, and countering some of the negative views that natives often held. The aforementioned James Sullivan tried to entwine American sporting triumph with Irish sporting strength even to the extent of organising an attempt to send a Gaelic football team with the U.S. Olympic squad to the 1900 Paris Olympics. More successful were the baseball promoters like New York Giants manager John McGraw who tried to turn his team into 'the Irish club' (p. 284) in the city and the country as a whole. Thus, the team from sophisticated and wealthy Manhattan became an Irish team too. Like James Sullivan some tried to promote Gaelic games which, though they had some success, never became as popular with Irish Americans as baseball, boxing, athletics, and even cricket.

Redmond's book concludes in 1920 which, Redmond believes, saw the move of the Irish away from 'baseball and the ring' to the more 'bourgeois' sports of tennis and golf (p. 381). Here he points to the likes of Jimmy Connors, John McEnroe and Mark O'Meara. Precisely how this transition occurred he does not say. Indeed, apart from the sections on identity, there is a lack of analysis throughout the book. Firstly, it could be one hundred pages shorter and more effective for that. There are lots of vignettes and anecdotes which seem to cover everything every Irish/Irish-American sportsman achieved between 1835 and 1920. Secondly, a more careful selection better organised, perhaps by sport or by chronology, would have helped, as would some placing of sport

in the larger context of Irish and the immigrant America of the period. Finally, a deeper secondary reading would have helped. For example, Redmond fails to use Tim Meagher's *Inventing Irish America* (2001), an excellent study of the significant changes between 1880 and 1920 in Worcester, Massachusetts and one source that might have provided more of the larger picture. Ultimately then, this book is very useful for those seeking a nice synopsis of what the Irish did in organised American sport before 1920 but it fails to analyse properly what all this activity and achievement meant in the larger story of the Irish immigrant experience in America.

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LAND QUESTIONS IN MODERN IRELAND. Edited by Fergus Campbell and Tony Varley. Pp 272. Manchester and New York: Manchester University Press. 2013. £70.

This tripartite volume of essays – surveys, reflections, new research – was prompted by a conference at N.U.I. Maynooth and the editors' subsequent invitation to selected historians and sociologists to revisit the work on the Irish land question that they had largely researched and published between the 1960s and 1980s. They were requested to contextualise the times and circumstances in which their projects were undertaken, to reflect on the issues that coloured and shaped their initial engagement, and to consider possible lacunae and alternative approaches. Following these exegeses, representatives of the next generation of scholars address some of the land-related issues and themes that emerged from the 1990s onwards. In the Introduction, Fergus Campbell explains at some length the volume's gestation and rationale, and pays due homage to its 1983 progenitor, James Donnelly and Samuel Clark's edited collection *Irish peasants: violence and political unrest, 1780–1914*.

The volume's first section consists of two survey chapters, by Gearóid Ó Tuathaigh and Tony Varley on the period of the Act of Union and the twentieth century respectively. In an engaging and challenging essay, Ó Tuathaigh addresses what he terms the dense matrix of interlocking issues and questions relating to the ownership, occupancy and use of land historically in Ireland. The complexity of these questions is prefaced in the author's reflection on Seamus Deane's ideological distinction between the terms 'land' and 'soil' in Irish memory, imagination and history. Varley's analysis of agrarian agitations and the politics of land reform in the twentieth century neatly complements Ó Tuathaigh's contribution and, together, they provide a solid contextual and historical foundation for exploring land questions in modern Ireland.

In the book's reflective section, Barbara L. Solow, Philip Bull, Samuel Clark, David Jones and Fergus Campbell re-engage with their earlier work on the Irish land question, some of which was innovatory and set the agenda for subsequent scholars. The contributions vary in approach, length and pitch, from the confessional to the explanatory and exculpatory. Thankfully, there is little evidence of either point-scoring or score-settling but the counterfactual nature of the exercise, its subjectivity and the representativeness of those involved raise questions about its value. Research and writing take place in a specific time and context and are influenced by factors such as individuality, current knowledge, the availability of source material, and prevailing orthodoxies. Historians and sociologists, like other scholars, are neither omniscient nor infallible and only the most self-deluded and arrogant would not have done things differently if privileged with subsequent research findings and analyses. Historiography