

workhouse in the 1870s was one such: he complained (among other things) that he was not allowed to go to the Catholic chapel one Sunday and the Protestant service the next, but his confidence (like his free-thinking) was exceptional: 'He is well educated and might be sent on his business if it were not for the fact that his bodily deformity renders it difficult for him to find employment', the *Guardians* commented resignedly (p.154). Most inmates' complaints – when they made them – were more mundane.

Crossman's central argument, sustained throughout in a lively narrative, is that there were no great differences between England and Ireland in the day-to-day operation of the Poor Law. Her findings also support Niall O Ciosáin's argument in his essay in Tadhg Foley and Seán Ryder (eds) *Ideology and Ireland in the nineteenth century* (Dublin, 1998) that so-called 'ordinary' Irish people, and not just their 'betters' and/or English equivalents, made a clear distinction between the deserving and undeserving poor.

This excellent book deserves to become the standard and long-awaited text on the Poor Law in Ireland. Liberally supplied with tables and graphs, it will be raided for tutorial and seminar discussions, and its case histories and elegant, accessible style will make it attractive not only to students and academics, but to the general reader.

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THE GREEN AND THE GRAY: THE IRISH IN THE CONFEDERATE STATES OF AMERICA. By David Gleeson. Pp 307. Chapel Hill: University of North Carolina Press. 2013. \$35.

The topic of the Irish in America remains a fascinating subject, and this intriguing study confirms Gleeson's leading role in twenty-first century scholarship examining ethnicity and identity during the Civil War era. This book joins an outstanding and pioneering body of work, including Susannah Ural's *The harp and the eagle: Irish-American volunteers and the Union army, 1861–1865*, Christian Samito's *Becoming American under fire: Irish Americans, African Americans, and the politics of citizenship during the Civil War era*, and Damian Shiels's *The Irish in the American civil war*. Gleeson's study highlights his topic's centrality to Irish history, demanding increased emphasis, especially as the American Civil War (after the First World War) is the conflict in which the highest number of Irish died in combat.

In the first half of the nineteenth century, the majority of Irish immigrants arrived on American shores without any substantial means, but a significant minority became men of property and standing within the predominantly Protestant south. Catholic planters and leaders did not shy away from buying and selling slaves, including Bishop Patrick Lynch of Charleston, South Carolina, who would be sent to Rome in 1864, enlisted to plead the cause of Confederate diplomatic recognition to Pope Pius IX (who met with Lynch, but declined diplomatic overtures). Many Irish advocates of Confederate independence drew parallels between the secessionists of 1861 and Irish rebels in 1798. Although many, like Lynch, found their advocacy for southern independence challenged by the stumbling block of slavery.

Patriotism and pragmatism lured Irishmen into military service. Many of the 20,000 who joined the Confederate army enlisted in Hibernian units – the Emerald Guards or Shamrock Guards. Military service accelerated assimilation, but Gleeson also features messier aspects, for example high rates of desertion and draft resistance. Irish units might confront one another in combat, as when Union commander Thomas Francis Meagher led his troops up Marye's Heights at the Battle of Fredericksburg in December 1862. During this famous charge, the Irish Brigade were decimated by southern troops, including an Irish unit from Georgia, the Lochrane Guards. Gleeson is particularly adept at tracing how Irish ambiguity during the war shape-shifted into battlefield glorification during the post-war period,

Commemorations, with echoes of David Blight's *Race and reunion*, could and did result in a culture of celebratory re-enactment, evolving to meet the demands of heritage tourism.

The role of the church (explored in 'For God, Erin, and Carolina') includes fascinating sketches of chaplains and clergy, such as Father John Bannon, who travelled to Ireland to champion the Rebel cause. Indeed, it is fascinating to appreciate the way in which Ireland and the U.S. homefront became so powerfully linked during this era, as if Cork and Galway were just a bit further 'downeast' than Bangor, Maine.

Gleeson weaves into his story crucial analysis of the Irish joining the white supremacist bandwagon in the American south. Race might have been more intensely interrogated, but it is integrated throughout. After Appomattox, the Lost Cause crusade championed a Confederate memorial movement, including monuments with shamrocks and harps. (See p. 205. Handsome illustrations appear throughout Gleeson's text.) Gleeson features, for example, Father Abram Ryan, known as the poet priest of the Confederacy, who earned his own memorials in Augusta, Georgia.

Gleeson's book challenges the monolithic stereotype of 'the Irish' in America. For example, his sketch of Colonel Randall McGavock, 'the great-grandson of Ulster migrants' who during his political career rediscovered a 'certain sense of Irishness that seemed to go beyond the seeking of votes' and 'was cemented in the Confederacy' (p. 103). He introduces us to a wide range of engaging male characters, but this reviewer wishes he had embraced even more diversity, as his study rarely mentions women – although gender is invoked through masculinity. However, he glosses over the ambiguities and contributions of nuns within the Confederacy; a handful of books and articles (although not Mary Maher's exemplary *To bind up the wounds*) has escaped notice within his fine and otherwise comprehensive bibliography.

In any case, this enlightening text is highly recommended, as Gleeson skilfully navigates complex dilemmas faced by Irishmen during American secession, war, Confederate defeat and reconciliation. His vivid interpretive analysis demonstrates, once again, David Gleeson's major role within Irish-American scholarship and our debt to him for this fascinating chapter of Civil War history.

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IRISH SOCIALIST REPUBLICANISM 1909–36. By Adrian Grant. Pp 240, illus. Dublin: Four Courts Press. 2012. €45.

Of all the many aspects of the left in modern Ireland, the one to attract the most attention from historians has been that of socialist republicanism. This scholarly interest is relatively recent, and had its origins in the official republican movement. The first lengthy study was Henry Patterson's *The politics of illusion: republicanism and socialism in modern Ireland* (1989). As its title suggests, Patterson's book argued that socialist republicanism and socialism were mutually exclusive, hence any political philosophy combining the two was doomed to failure. This was expanded on by Richard English in *Radicals and the Republic* (1994) which similarly argued that 'the republican socialist argument was fundamentally incoherent'. It has been followed by a steady number of publications which have studied aspects of the ideology, particular adherents and the movements where republicanism and socialism combined in the earlier decades of the twentieth century. These include books by English (1994), McGarry (1999), Ó Drisceoil (2001), Hanley (2002), O'Connor (2004) and McGuire (2008), while their relationship with the Labour Party is treated of in work by this reviewer. The republican left is also examined in substantial essays by McGarry and Ó Drisceoil and can be regarded as a well-ploughed field of endeavour.