

unfortunate occurrence which raises more questions in relation to the formulation of estate policy. Reilly's highly commendable and in-depth study of land agents will prove compulsory reading for all with an interest in the topic.

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NEWSPAPERS AND NEWSMAKERS: THE DUBLIN NATIONALIST PRESS IN THE MID-NINETEENTH CENTURY. By Ann Andrews. Pp 286. Liverpool: Liverpool University Press, 2014. €95.

As Ann Andrews notes in this welcome addition to the growing work on Irish media history, many historians have focused their attention on the political machinations of the nineteenth century to the exclusion or bare mention of the unappreciated but integral role of the press and political journalism. Where the press is mentioned it tends to be in passing or quoted without the context of the newspaper's heritage or editorial outlook being thoroughly examined. But, as Andrews ably demonstrates, the press and political journalism played a central role in the rise of nationalism, Irish identity, and in the making and breaking of political careers and movements. This text puts the press back where it should be, at the centre of any discussion about politics – how political personages and parties were nothing without a press behind them, how politics was communicated to the masses and, as Andrews points out, gave followers something to affiliate to. It also highlights the perennial disputes that erupt between politicians and journalists over press coverage of particular movements or politics. In so doing, the book adds to our understanding not just of the politics of the time, but also the role of journalism and the press in that, often fraught, political process.

This detailed and thorough monograph fills a gap in the literature as there is a severe lack of any coherent overview of the Irish press in the period in question. Much of the work that has been done to date is fragmented and the strength of this book is that, by taking a concentrated long view, it provides a comprehensive overview of the nationalist press and its central role in Irish political life over the period in question. The fact that it is based on much original research on the newspapers themselves is also a unique selling point – as many people appreciate, it is extremely time consuming to plough through such material.

In terms of content the focus is on aspects of the newspapers that had an ideological impact on the development of nationalism and identity and the four chapters do this in a very coherent and very readable fashion. The chapters are broken up in terms of substantive topics and events that form the narrative of nineteenth-century Irish history and each is effectively self-contained which makes it not just readable but valuable as a reference resource to dip into to check the heritage, lifecycle, or contribution of a particular newspaper. All the main participants of mid-nineteenth century Irish history are there and the interplay between politics and the press, and the intrigue that was played out within that relationship, will be of keen interest to scholars of Irish history generally and press history in particular.

Chapter one gives a detailed account of the origins of *The Nation* and its importance to O'Connell's Repeal Movement. This symbiotic relationship – wherein politicians need the press and the press needs a politician or at least politics to report on – is examined here. The life of the paper – its *raison d'être*, the context in which it appeared, its reportage, its features – its whole identity – is outlined, as is the mutually-dependent relationship of the Repeal Movement and the Repeal Press. Chapter two examines the disintegration of the relationship between O'Connell and *The Nation*. The intrigue is fascinating, as is the manoeuvring that took place between politicians and journalists and the role of religion in the split is vividly illuminated. Chapter three looks at the vagaries

of the nationalist press and its personalities in the ten years between 1849 and 1859 and again stresses the importance of the press for any political movement. With its emphasis on *The Irishman* and the role of the press in the tenant right movement it examines the machinations at the heart of the relationship between press and politics. Chapter four continues this examination by looking in detail at the *Irish People* and the Fenian movement, while a concluding chapter brings everything together in a cogent manner by summarising exactly how and why the newspapers examined influenced the development of Irish nationalism later in the century and beyond.

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THE SCOTS IN VICTORIAN AND EDWARDIAN BELFAST: A STUDY IN ELITE MIGRATION.

By Kyle Hughes. Pp x, 236. Edinburgh: Edinburgh University Press. (Scottish Historical Review Monograph, 21). 2013. £55.

This is an awkward book on an awkward subject. Any acquaintance with the north of Ireland will demonstrate the importance and contributions of the idea of Scotland and the Scots to the identities and cultures of those counties. The Saltire has long been used as an ethnic marker. A sense of 'origins' can easily lead Ulster-Scots and Scots in Ulster to morph into one another. Kyle Hughes has focused on the late nineteenth and early twentieth centuries, a period of uncertainty and aggressive identity-building for Ulster Protestants. He disciplines his topic in two ways. The first is through the idea of diaspora, that sense of a bounded group building a homeland in a foreign place with a sense of a distinct culture derived from often mythical origins. The second is through the demographic discipline of 'born in Scotland'. There were 12,451 Scots born in the Belfast population in 1911 and 11,074 in 1901. A careful study of the census manuscript showed that the Scots born tended to be more Presbyterian, more likely to be in skilled and white collar occupations, and more likely to be married males. The census record showed that many families were returnees, comers and goers. In skilled trades, Belfast was in the same labour market as Glasgow in terms of wages but housing was much superior.

The discipline of 'born in Scotland' brings this study to two distinct groups. The first was an important group of capitalists, men like John Barbour, Robert Workman and James Mackie. The study raises the issue of the Belfast dependence on non-native capital and capitalists. Was this one of the many weaknesses in Belfast civil society? The Scots-born group tended to avoid formal municipal politics and focus on bodies like the Harbour Board. This group provided the most obvious evidence of diasporic behaviour. The Burns Club was founded in 1867. Of members identifiable in 1911, 76 per cent were born in Scotland, 77 per cent were Presbyterian and all were middle class. Public figures such as M.P.s attended. Food was the cultural marker. There were pipers and haggis, loyal toasts, as well as toasts to Belfast and the 'land of cakes'. Attempts at a highland games were not nearly so successful but the real problem came when anyone mentioned Home Rule. 'True Scotsmen' were always welcome and a sense of Scottish virtue, common on both sides of the water, was built into the growing sense of the 'Ulsterman'. At the same time the 'Scots born' brought with them that strain of liberalism dominant in the politics and culture of Scotland. The Scotland of the Midlothian campaign and Gladstone was not welcome in Belfast. The Scots were continually reminded that they were not born in Ireland. Great resentment was expressed when Lord Aberdeen with his home rule sympathy was invited to the St Andrew's Society annual dinner in 1910. Many members were comfortable with dual identities, Scots in Ulster, Irish and British as they were Scots in the Empire. For Ulster Unionists with a deep desire to incorporate the Scots