

close with a chapter by a PhD candidate rather than an established scholar reinforces the future-facing orientation of Macaluso's project.

Macaluso's introduction explains the logic of this design, and offers a useful summary of each chapter. However, although this structure is visible on the contents page, there are no internal markers to orient the reader as they make their way through the book. Macaluso acknowledges that her wide-ranging approach might be "disorienting" for some readers, and there were some moments where this was the case for me. Still, unless you are reading an edited collection in order to write a review, few people will start at the beginning and move through to the end. Therefore this diversity shouldn't be a barrier to most readers. Indeed, the editor should be congratulated on the breadth of new scholarship she has brought together in this collection, which has clearly offered opportunities for people to engage with the topic in new ways, or in some cases to re-engage with old work. One or two chapters do seem like the kind of scholarship that emerges in response to a high-profile crisis such as Charlottesville, but the majority are thoughtful, engaged, and provocative. A browse of the autobiographical information in the final pages demonstrates an impressive range of contributors—across disciplines, career stages, as well as geography. Contributors include artists, archaeologists, anthropologists, historians, art historians, curators, and a professor of English. Given this interdisciplinary approach, it would have been helpful if the authors signalled their disciplinary background and methodologies more clearly and consistently.

Overall, *Monument Culture* makes a valuable contribution that moves beyond the superficial debates around "do monuments teach us history." For public historians seeking to engage with monuments and public commemoration, the book offers an excellent opportunity to consider this issue from a range of perspectives.

Alison Atkinson-Phillips, Newcastle University

Derry City: Memory and Political Struggle in Northern Ireland by Margo Shea. Notre Dame: University of Notre Dame Press, 2020. 350 pp.; illustrations, notes, bibliography, index; clothbound, \$55.00; eBook, \$43.99.

"Derry. Londonderry. The city's double name hints that the place's history is anything but straightforward" (26). Author Margo Shea's statement provides an appropriate summation of the complexity of the history of the city. Situated in the northwest of Northern Ireland, Derry is often represented as a city with a contradictory and complicated political and national identity. A fortified stronghold during the early seventeenth century Plantation of Ulster, Derry was under Protestant/Unionist rule until the late twentieth century. However, with strong familial and cultural links to what is now the Republic of Ireland, the city has possessed a majority Irish, Catholic/Nationalist population since the late nineteenth century. It is this complexity that makes the city an interesting case study for the exploration of identity, memory, and political engagement. Its intricate built and social heritage

only adds to this academic intrigue. Despite this, scholarly engagement with the history of Derry has been sporadic and often focused on events within the twentieth century, particularly those leading up to the Troubles of Northern Ireland. Shea's study fits neatly into this pre-Troubles literature.

Primarily exploring 1896–1969, *Derry City* provides a broad examination of how the city's Catholic population negotiated identity, culture, and political inequity inside and outside the walled city. The book is framed within the legacy of division in the city, focusing on the religious identity of the residents instead of their political designations of Unionist or Nationalist. Drawing on a multitude of sources, Shea investigates the Catholic population's use of memory, culture, Irish nationalistic mythology, and religious morality in their pursuit of political progress. Themes of public history, commemoration, and built heritage are dispersed throughout the book providing an insight into how sectarianism bubbled under the surface of everyday life. The Catholic population is presented as an underdog by the author, who highlights that the memory work its members carried out was often suppressed by political and legal mechanisms designed and implemented by the Protestant authorities. The author finds that despite such mechanisms, numerous examples of community-led initiatives and political protest that drew upon a romantic sense of the past did exist. Overall, she argues that despite adversity, the Catholic population was able to partially overcome generations of political subjugation by invoking this past, curating a unique community identity, and creating a proactive political struggle.

The structure of *Derry City* is designed to address key national political changes. Each chapter has a dedicated timeframe, signifying key shifts in the Catholic population's memory work and engagement with politics. Despite this, each chapter does not exclusively contain content from its dedicated timeframe. Often, comprehensive explanations of eras outside the chapter scope are explained with reference to the Catholic community's memory work. The author combines oral history with extensive newspaper and archival research to present a social history of the city from the perspective of the Catholic population. Although this is not a novel approach, the focus on Derry provides an impactful illustration of how identity politics can be combined with memory work to create a cohesive political movement.

The inherent architectural and ideological divisions within the city are clear throughout the book. Built history such as the city's walls and the elaborate, Protestant St. Columb's Cathedral which looked down upon the Catholic residential valley of the Bogside are particularly powerful examples of this. Exploring the city's growing population and mounting discontent, the author presents an almost phoenix-like tale about the creation of the city's Catholic Cathedral, which the burgeoning but poor Catholic population paid for themselves. This and other examples of Catholic organization and built heritage highlights how "the cityscape became a crucible for larger battles over identity, belonging, and political power" by

the start of the twentieth century (40). Memory, culture, and heritage were battlegrounds that could result in violence.

Public festivities such as the Catholic celebration of St. Patrick's Day and the Protestant commemoration of the Relief of Derry routinely heightened sectarian tensions. The partition of Ireland only increased these tensions, leading to Derry's Catholic population feeling as though they were abandoned and isolated in the new Northern Ireland. Shea argues that the result was the mobilization of an escalated sense of cultural nationalism through the creation of new religious and cultural festivals. Folklore, ghost stories, songs, and superstitious tales were all used to promote links between national identity and religious morality. Catholic expression spilled out into the public realm with the local newspaper, the *Derry Journal*, becoming an important proponent of expressions of Irish identity. Shea argues that by the 1960s, Catholic community cohesion had increased with the long-standing issue of inadequate housing galvanizing a new political movement. The deployment of historical nationalistic sensibilities by Catholic leaders framed their attempts to engage with politics in a change-making manner. The public spaces within the walled city, where Catholics were once banned from living, were slowly being reclaimed through demonstrations. A strong sense of community led to the successful mobilization of a civil rights movement within the city. The gerrymandered political wards could no longer prevent Catholic grievances from being highlighted in the public sphere.

Shea concludes the exploration of Catholic Derry with events at the beginning of the Troubles of Northern Ireland in 1968/69. By explaining how Catholic Derry dealt with adversity and injustice through memory work, cultural expression, and political mobilization, the author provides quite a valuable contribution to the historiography of the city of Derry. The book's sometimes-lengthy, complex chapters make the text less accessible to a general audience. However, there is a wealth of material held within its pages for historians, public historians, and researchers alike. The extensive research carried out by the author provides a thorough and varied insight into one of the communities of the city of Derry. In addition, the book goes some way to highlight the complexity of the history of Derry and further highlights why the city, its people, and its history warrants a more robust historiographical engagement.

Naomi Petropoulos, Queen's University Belfast

Exhibiting Health: Public Health Displays in the Progressive Era by Jennifer Lisa

Koslow. New Brunswick, NJ: Rutgers University Press, 2020. 145 pp; illustrations, notes, index; clothbound, \$120.00; paperback, \$29.95; eBook, \$29.95.

Public health's visual culture is having a moment. Between promoting COVID-19 vaccination in Instagram posts, television public service announcements that encourage mask wearing, and posters that instruct people on proper handwashing