

he was ordered to seek additional medical attention in San Francisco where he was deemed medically unfit by the examining board. A combination of parties including President Woodrow Wilson, Secretary of War Newton Baker and several senators coalesced to deny Young's wish to play a military role in the war. Young received a medical retirement. He was the highest ranking black line officer in the United States Army. Although Colonel Young did not see service in the war, he affirmatively responded to a request from the State Department and War Department to serve again as a military attaché to Liberia.

Ironically, the concerns about Colonel Young's health that kept him out of the war in Europe were not a concern when he was requested to return to Liberia. Arriving in Monrovia in 1920, Young pursued the objectives of his nation. On an assignment that took him to Lagos, Nigeria, Colonel Young became ill and was hospitalized. He died on January 8, 1922, and was buried the next day by the British with full military honors. Sixteen months later Colonel Charles Young's exhumed remains were returned to the United States. His funeral service was held in the Arlington Amphitheater and his remains reinterred at Arlington Cemetery.

Black Officer in a Buffalo Soldier Regiment along with the first volume of the biography gives us a carefully researched biography of an African American soldier/diplomat whose record of service would have made him America's first black general if not for the prevailing racism that permeated American life in the military as well as civilian worlds in the late nineteenth and first half of the twentieth century. Although I would have preferred a single volume biography, I believe Brian Shellum has filled an important void in African American biography and American military history.

RONALD G. COLEMAN
University of Utah

Beyond the American Pale: The Irish in the West 1845-1910. By David M.

Emmons. (Norman: University of Oklahoma Press, 2010. 472 pp. Hardcover. \$34.95.)

DAVID M. EMMONS has compiled an impressive amount of information in his work *Beyond the American Pale: The Irish in the West 1845-1910*. Emmons takes a closer look at one of the greatest migrations in American history and how this "pale" fits into the broader and perceived American life. The Irish and their Catholic faith contradicted the protestant beliefs of westward expansion. Early Jeffersonian ideals were being challenged by the advent of Irish immigrants and mining. Welcome or not, the Irish had a dramatic say on how the West and its history played out.

Being outcasts in a predominately protestant nation directly led to high concentrations of Irish in select areas. The Irish Catholic went where Irish Catholics already existed. Although Irish men were involved in several professions, large numbers of them ultimately were employed in mining. The earliest roots of Irish mining can be traced to early immigrants beginning in the 1850s when, “Thousands of experienced hard-rock men... made their way...to every hard-rock gold, silver, and copper mining camp” (223). When these select few settled, they acted as unofficial recruiters for future Irish immigrants.

Utah was no exception to this process. Compared to other western states (California, Nebraska, and Montana) Utah had a relatively small Irish population. With an already existing “well developed policy of Utah mine and smelter owners work through padrones and hire contract laborers;” the Irish simply avoided a Mormon dominated Utah (226). Only one county, Summit County, had a strong first- and second-generation Irish population by 1910. The mining camp in Park City supported a 12 percent Irish population. However, mining couldn’t overpower the difference in religious beliefs.

Emmons quickly draws comparisons to Mormons when evaluating Irish migration and lifestyle. Both groups tended to avoid what they viewed as “American capitalism.” The unofficial Irish capitol of Butte, Montana, embodied the same ideals of Salt Lake City. They both “lived a communal way of life that furnished a critical perspective on capitalism” (290). To the Irish, economic stability and cultural identity were a strong contradiction to the “normal” history of the West. By straying from the values of westward expansion as defined in the era, the Irish naturally ostracized themselves.

While the ideas of American reinvention in the West seemed to be discouraged by the Irish settlements and lifestyle, another history was being written. The history of the Irish in the West was a story of strong community, the aim for economic stability, and endurance of ethnicity. Cities like Butte, San Francisco, California, and Melrose, Iowa, supported large Irish communities. All three were characterized by strong identity. This identity could not be shaken by American economic and societal objectives.

Beyond the American Pale: The Irish in the West 1845-1910 is a well-researched and well-written book. David Emmons demonstrates how the West is not an American pale consisting of Irish immigrants in limbo, but rather a frontier built with pockets of Irish pales. Despite constant critiques and discrimination, Irish immigrants made a home in the frontier. Their duration and endurance ultimately make up one of several stories that define the real American West.

CAMDEN BURD
University of Utah