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US History

18 Apr 2025

The Forgotten Irish Soldiers of the Civil War

When remembering Irish Americans that lived during the Civil War, one may conjure up images of raging demonstrators, flaming buildings, and people shot and killed. In other words, one may picture the 1863 New York City Draft Riots, whose participants were mostly Irish American.¹ Two years before, the war had erupted between the Union North and the Confederate South due to opposing stances on slavery. To address the Union's dwindling soldier numbers, Congress had resorted to conscription, the unpopularity of which became evident in the riots that ensued. The New York City Draft Riots, the worst of these bloody protests, stormed the city for five days, leaving more than 120 people killed.² Consequently, Irish Americans' violent acts throughout the five-day tragedy became engraved in the minds of native-born Americans, and these gory memories persist to the present day. However, in focusing solely on these riots, one forgets the 170,000 Irish Americans who fought in the war, most of whom fought on the Union side.³ Their willingness to risk their lives is worth investigating, for they joined the war in a time of rampant nativism, the notion that native-born citizens held superior status to their foreign-born counterparts. Although Irish Americans showed enthusiasm for the Union by fighting in the Civil War, because these soldiers were mistreated by Union authorities, not appreciated by native-born Americans, and overshadowed by distorted media portrayals of the New York City draft rioters, their military participation did not reduce nativist sentiments against Irish immigrants.

¹ I use "Irish American" and "Irish" interchangeably.

² Scott L. Mingus and Gerard E. Mayers, *Erin Go Bragh: Human Interest Stories of the Irish in the American Civil War* ([Gettysburg, PA]: Gettysburg Publishing, 2018), 81, eBook Academic Collection (EBSCOhost).

³ Gavin Finlay, "The Irish in the American Civil War," The National Library of Ireland, last modified September 20, 2013, accessed April 15, 2025, <https://www.nli.ie/news-stories/stories/irish-american-civil-war>.

Irish Americans, most of whom immigrated to America not long before the Civil War, experienced the cruelty of nativism through their hostile reception, low-level jobs, poor living conditions, and distorted media portrayals. Nativism arose mostly because, to the dismay of majority-Protestant America, most Irish immigrants were Catholic. While there were several emigration waves from Ireland to America since the first wave of 1717–1775, the wave that resulted from the Irish Potato Famine of 1845–1852 brought more than 1.5 million Irish Catholics into America, the number of Irish emigrants more staggering than that of any previous Irish emigration wave.⁴ As a result, many native-born American Protestants turned a discriminatory gaze toward the Irish influx, fearing that Protestantism would be threatened by the growing Catholic population.⁵ In reality, only around 5% of the entire 1850 American population were Catholic, but the Irish were nevertheless viewed as threatening and so were subjected to deep anti-Catholicism. One of the most prominent nativist groups that promoted hatred of Irish Catholics was the Know Nothing party, which won several 1854 and 1855 elections throughout the northeastern states and grew in popularity when native-born Americans saw that most Irish Catholics were not willing to convert to Protestantism.⁶ In addition to the Know-Nothings' nativist efforts, other Protestant politicians frequently lamented Irish Catholics' entering into America, calling them a "cultural tumor eating away at America's heart and soul."⁷ In other words, in the eyes of these Protestants, the Irish were not emigrating to America; they were invading it. The notion that the Irish were intruders contributed to the "wild Irish" stereotype that deemed the Irish barbarous, and this distorted perception of Irish immigrants fixed the Irish to the bottom rung of the social ladder.⁸ Hatred toward Irish Americans' Catholic identity resulted in numerous prejudices that ostracized the immigrants further.

⁴ Stephen A. Brighton, "Degrees of Alienation: The Material Evidence of the Irish and Irish American Experience, 1850-1910," *Historical Archaeology* 42, no. 4 (2008): 132, JSTOR.

⁵ Susannah J. Ural, *The Harp and the Eagle: Irish-American Volunteers and the Union Army, 1861-1865* (New York: NYU Press, 2006), 18.

⁶ Ural, *The Harp*, 18.

⁷ Brighton, "Degrees of Alienation," 135.

⁸ Brighton, "Degrees of Alienation," 134.

As a consequence of native-born Americans' disdainful reception of Irish immigrants, it was difficult for Irish Americans to escape severe financial insecurity. Because most Irish who came into America entered with no labor skills, the Irish took charge of the lowest-paying jobs, with many Irish men working in stable cleaning, construction working, and coal mining, unable to take on skilled manufacturing jobs that characterized the industrialized Northern economy.⁹ In fact, even if the Irish were skilled enough to work stable occupations, they could not: because of negative prejudices, Irish Catholics were banned from lucrative jobs.¹⁰ It did not help that native-born Americans considered land ownership and wealth as the metrics for one's virtue and intelligence, for this measurement system became another means through which native-born Americans justified their disparaging of Irish Americans.¹¹ Indeed, the 1848 Massachusetts Senate report described Irish Americans as "wholly of another kind in morals and intellect" in that the Irish "neither [added] to the intelligence nor wealth" of America.¹² Such notions of Irish American inferiority grew increasingly more established in people's minds, and such perceptions only exacerbated Irish Americans' financial struggle. The fact that common Irish laborers were often labeled as "white slaves" suggests that the socioeconomic status of these Irish could compare with that of the enslaved.¹³ The poverty that surrounded Irish immigrants was clearly reflected in the tenements they inhabited: neighborhoods were plagued by tuberculosis, cholera, and alcoholism; clean water was scarce; overcrowding was frequent; and the list went on. After visiting the tenements of the Five Points in New York, an appalled Charles Dickens wrote that the neighborhood must "take [its] name from robbery and murder."¹⁴ In fact, he was quite right: numerous crimes arose from these neighborhoods, so many that between 1856 and 1863, the Irish made up more than half the inmates in the Boston House of Correction.¹⁵ "Scratch a convict or a pauper and the chances are that you tickle the skin of an Irish Catholic at the same time," wrote the widely popular *Chicago Evening Post*,

⁹ Lawrence J. McCaffrey, "Irish America," *The Wilson Quarterly* (1976-) 9, no. 2 (1985): 81, JSTOR.

¹⁰ Brighton, "Degrees of Alienation," 134.

¹¹ Brighton, "Degrees of Alienation," 135.

¹² Brighton, "Degrees of Alienation," 135.

¹³ Ural, *The Harp*, 31.

¹⁴ Brighton, "Degrees of Alienation," 136.

¹⁵ McCaffrey, "Irish America," 79.

inspiring fear in native-born Americans.¹⁶ Even before the Civil War, Irish Americans were fighting their own battle, relentlessly battered by bullets in the form of native-born hate.

Despite anti-immigrant views that pervasively and persistently attacked them, Irish Americans upheld the Union by enlisting as soldiers. The number of Irish American volunteers was at its highest in the first few months of the war, but many Irish Americans continued to serve even after the initial rush to service. While most of the soldiers were scattered across different non-Irish units, some units contained large numbers of Irishmen, including the famous 69th New York State Militia regiment, whose soldiers were known for having fought courageously in the 1861 First Battle of Bull Run. In 1862, the 69th combined with four other Irish regiments to form the widely celebrated Irish Brigade, which made its name after its participation in battles such as those in Malvern Hill, Antietam, and Fredericksburg. Of the 170,000 Irish soldiers who served during the Civil War, tens of thousands died in battle, and many more were wounded.¹⁷

Although there were different reasons why an Irishman might enlist, including the desire to use his American military experience to later fight for Ireland's independence, Irish American soldiers were loyal to the United States. Many of the Irish believed that, although America was full of native-born Americans who despised and shunned them, it was also the country that had taken them in during a dire period in which more than a million people in Ireland had starved to death. Thomas Francis Meagher, the first and most well-known commander of the Irish Brigade, thought that it was his "duty" to fight for America, which "[had given him] an asylum and an honorable career," suggesting that he felt grateful for and indebted to the country.¹⁸ When presented with a silk American flag, 69th regiment commander Colonel Michael Corcoran vowed that the flag would "never suffer a strain of dishonor while a man of the 69th remained alive to defend it," demonstrating his firm patriotism and determination to protect the country's honor.¹⁹ Irish Americans joined the war with their hearts brimming with fierce loyalty.

¹⁶ Ural, *The Harp*, 262.

¹⁷ Finlay, "The Irish," The National Library of Ireland.

¹⁸ Susannah J. Ural, "'Ye Sons of Green Erin Assemble': Northern Irish American Catholics and the Union War Effort, 1861–1865," in *Civil War Citizens: Race, Ethnicity, and Identity in America's Bloodiest Conflict* (NYU Press, 2010), 103, JSTOR.

¹⁹ Ural, *The Harp*, 62.

Verbal testimonies were not the only indicators of Irish American loyalty—the vast majority of the 150 wartime ballads about Irishmen in battle imparted the message that Irish Americans were patriotic and loyal to the United States.²⁰ One song, called “Hurrah for the Union (1861),” went, “And millions rally around the flag, which no power can subdue / We can die—but we cannot pull down the Red, White, and Blue.”²¹ The “we” here, of course, referred to the Irish soldiers, and the lyrics were demonstrating two things to the listener: one, that Irish Americans did not doubt the formidable power of the Union, and two, that Irish Americans would rather die than see the Union fall. Many songs incorporated Revolutionary rhetoric in their lyrics to show that the Irish supported America’s foundational values. Thomas J. MacEvily’s “War Song of the Irish Brigade (1861),” for instance, described the soldiers’ “[awakening] to liberty’s call,” highlighting the value of freedom and implying that Irish American soldiers were helping to protect American values.²² These songs were written during a time when, because war had brought about the mass production of war-themed merchandise like flags, books, and maps, printing and press culture were growing immensely. Irish lyricists of Irish American songs likely took advantage of the vast circulation of printed materials and wrote patriotic lyrics to show native-born Americans that the Irish were loyal Americans who wanted to be accepted. Many Irish American soldiers felt genuine loyalty to America, and songs about soldiers’ patriotic sacrifices helped spread the word about this loyalty.

However, Irish American soldiers on the battlefield did not change America’s anti-Irish narrative, for Union authorities mistreated them; native-born Americans did not acknowledge them; and distorted media depictions of the New York City draft rioters overshadowed the soldiers’ efforts on the battlefield.

Native-born authorities, from military commanders to members of the federal government, treated Irish American soldiers worse than their native-born counterparts by giving native-born soldiers unfair privileges and using Irish American soldiers as cannon fodder. Throughout the Union army, many

²⁰ Catherine V. Bateson, *Irish American Civil War Songs: Identity, Loyalty, and Nationhood*, *Conflicting Worlds: New Dimensions of the American Civil War* (Baton Rouge: LSU Press, 2022), 1, eBook Academic Collection (EBSCOhost).

²¹ Bateson, *Irish American*, 112.

²² Bateson, *Irish American*, 109.

instances of the unfair treatment of Irish Americans arose. In 1861, Irishmen in Michigan complained that the army was not providing enough Catholic chaplains, and the *Detroit Daily Tribune* wrote that “no provision whatever is made for [Catholic soldiers’] spiritual care while Protestants are amply provided for as regards their spiritual wants.”²³ One must remember that Irish units such as the Irish Brigade were rare in the Union army—most Irish Catholics were dispersed throughout predominantly-Protestant regiments, so these scattered Irish soldiers were already experiencing feelings of loneliness and neglect, now compounded by inadequate provisions for spiritual care. Unequal funding was another aspect through which Irish American soldiers experienced injustice. Colonel Thomas Cass, commander of the Irish 9th Massachusetts Volunteers, spoke to Massachusetts Governor John A. Andrews about how “other favored regiments” seemed to be receiving huge funds from Boston’s wealthy donors while the Irish regiment was not being given the sufficient money it deserved.²⁴ Cass pointed out that, although William Webster’s 12th Massachusetts Volunteers had gathered nearly three thousand dollars, Cass’s 9th regiment could support itself with only a third as much, the Irishmen not having money left to buy arms and uniforms and so needing to make such purchases with money from the soldiers’ own pockets.²⁵ Irish soldiers all around the North were receiving unfair treatment, whether it be insufficient spiritual care or disproportionate funding.

The fame and popularity of an Irish unit did not equalize treatment between native-born and Irish-born Americans, for even the Irish Brigade was not treated as well as other units were. Despite giving units from other states leaves of absence so that the soldiers could reunite with families and rest, the War Department did not allow the men of the Irish Brigade to go on leave. In fact, the department did not even acknowledge Meagher’s leave requests, which thoroughly detailed how desperately the soldiers needed recuperation. In these ways, Irish American soldiers experienced unfair treatment, regardless of how widely known and celebrated their regiment was.

²³ Ural, *The Harp*, 86.

²⁴ Ural, *The Harp*, 97.

²⁵ Ural, *The Harp*, 97.

The Irish Brigade's inability to secure leaves of absence was not the worst part of how the soldiers were mistreated—the heavy losses at the 1862 Battles of Antietam and Fredericksburg revealed the Union commanders' indifference in squandering Irish lives. More than half of the Brigade's 1000 men died on the Antietam battlefield,²⁶ and 545 of 1,200 men were killed, wounded, or missing in the Battle of Fredericksburg a few months later.²⁷ Calling the Battle of Fredericksburg “one of the most fruitless, destructive, and disastrous battles ever fought,” Irish soldier John England wrote to his family that the wounded were “thought no more of than a pack of used up maimed dogs, and treated no better; and hundreds [were] stiff and cold in death... who would be living and might recover if properly treated and attended.”²⁸ During one of the bloodiest battles of the Civil War, wounded Irish American soldiers were treated with utter carelessness, and countless soldiers who were dead could have lived had the proper attention been given to them. Despite having been sent to a “slaughter pen,” as Father William Corby, one of the Brigade's chaplains, put it, the soldiers who were being “cut to pieces” had “absolutely no protection” provided them.²⁹ Countless soldiers, most of whom were new immigrants, having joined the army of a country whose people did not even accept them, were treated inadequately and died for nothing. Countless lives wasted, just like that.

The Irish on the homefront started suspecting that the Union commanders had let such enormous casualties happen because the commanders were anti-Irish. “If the Brigade were not so markedly and distinctively *Irish*, they would not have been treated with the positive injustice and neglect to which they have been exposed,” fumed the *Irish American*, one of the most influential Irish American magazines of that time.³⁰ As a result of the unbelievable losses and prejudice, fewer and fewer Irish enlisted in the war. The *Boston Pilot*, Boston's Irish newspaper, mourned: “We did not cause this war, [but] vast numbers of our people have perished in it... the Irish spirit for the war is dead!”³¹ The once widespread

²⁶ Thomas J. Craughwell, *The Greatest Brigade: How the Irish Brigade Cleared the Way to Victory in the American Civil War* (Beverly, MA: Fair Winds Press, 2011), 74, eBook History Collection (EBSCOhost).

²⁷ Craughwell, *The Greatest*, 94.

²⁸ Ural, “Ye Sons,” 117.

²⁹ Craughwell, *The Greatest*, 96.

³⁰ Ural, “Ye Sons,” 158.

³¹ Ural, “Ye Sons,” 96.

loyalty that Irish Americans felt toward America diminished as the tragic and pointless deaths crushed their hearts. The Battles of Antietam and Fredericksburg had been the Irish Americans' last straw. Native-born authorities had too often neglected to help Irish American soldiers—not just with religious provisions or money, but with staying alive.

The Union commanders' carelessness toward Irish American soldiers was not unlike the unwillingness of native-born Americans to appreciate Irish American military participation. Publications released stories that belittled the efforts of Irish American soldiers. When covering the Battle of Hanover Court, for example, the *New York Herald* deliberately left out any mention of the heroic acts of Irish soldiers in the Irish 9th Massachusetts.³² Similarly, reporters in Chicago highlighted "the bravery and daring of the descendants of the Puritans," ignoring the fact that Irish American soldiers were the ones who had performed the acts the reporters were describing.³³ Publications were not afraid to falsify information if it meant denying Irish Americans recognition—recognition the soldiers had worked so hard to earn. In fact, there were times when publications tried to erase the contributions of dead Irish American soldiers. Chicago reporters cited the casualty lists of the 9th Massachusetts, a unit made up almost entirely of Irish Americans, as an example of "the blood of Old Massachusetts watering the soil of Virginia."³⁴ And although the Irish Brigade had endured tremendous bloodshed during the Battles of Antietam and Fredericksburg, the federal government was not interested in maintaining the unit's public symbolism of Irish American loyalty. When, after the bloody Battle of Fredericksburg, Meagher repeatedly sent letters to War Department Secretary Edwin Stanton, asking whether Meagher could leave the battlefield to recruit new soldiers for the Irish Brigade, Stanton refused to reply to any of the messages, even though the Brigade had just suffered great casualties and needed more men. Only when a frustrated Meagher resigned his command of the unit did Stanton finally reply, stating that the War Department accepted. Without Meagher, the face of the Irish Brigade, the unit would lose its former glory. In other words, the War Department did not wish for the Brigade to be successful or celebrated,

³² Ural, "'Ye Sons,'" 109.

³³ Ural, "'Ye Sons,'" 109.

³⁴ Ural, "'Ye Sons,'" 113.

and so had been simply waiting for the soldier numbers to dwindle. Despite Irish Americans' military service, many native-born Americans were not moved to appreciation.

Prejudiced media coverage of the 1863 New York City Draft Riots reinforced Irish stereotypes and made native-born Americans more hateful of Irish Americans, completely overshadowing Irish American military service. The vast majority of rioters throughout the five days, save for a few who were of other nationalities, were Irish. The conscription law was unpopular among Americans in general, but there were two specific reasons the Irish so vehemently opposed the draft. First, knowing that a big reason the Union was fighting in the war was to abolish slavery, many Irish Americans thought it ridiculous to risk their lives for a group of people—former slaves, specifically—who would become competition in the labor market. Second, seeing that the wealthy could evade the draft by paying money, Irish Americans, many of whom were working-class people who could not afford to avoid enlistment, grew enraged that the law unfairly benefited the rich. As a result, arguably the deadliest riots in American history erupted in New York City, with one eyewitness writing that he “found the whole road way and sidewalks filled with rough fellows... who were tearing up rails, cutting down telegraph poles, and setting fire to buildings.”³⁵ A total of 120 people, including many African Americans, were killed, and more than 2000 people were injured.³⁶ The brutal and destructive nature of the riots in New York City shocked the nation.

In response to the tragedy that razed the city, newspapers portrayed the Irish American rioters in a distorted, prejudiced way. “‘Resistance to the draft’ was the flimsiest of veils to cover the wholesale plundering which characterized the operations of the day,” wrote the *New York Times*.³⁷ While much looting did occur during the riots, the *Times* was wrong in claiming that the main reason Irish Americans had rioted was not that they wanted to oppose the draft but that they wanted to find an excuse to steal. The statement implied not just Irish American poverty but also, in containing the words “wholesale plundering,” the wild and criminal nature of the Irish people. New York *Tribune* editor Horace Greeley

³⁵ A. Hunter Dupree and Leslie H. Fishel, "An Eyewitness Account of the New York Draft Riots, July, 1863," *The Mississippi Valley Historical Review* 47, no. 3 (1960): 476, <https://doi.org/10.2307/1888878>.

³⁶ *Erin Go Bragh*, 81.

³⁷ Ural, "'Ye Sons,'" 122.

wrote that all who were arrested over the course of the five days were Irish, blatantly ignoring the German and native-born rioters who also rioted and played an especially big part on the first day.³⁸ Riot scenes drawn as cartoons appeared in numerous newspapers, such as one that was part of an issue of *Harper's Weekly* (see **Figure I**). Drawn by popular cartoonist Thomas Nast, the cartoon depicts police trying to quell a mob before the office of the *Tribune*, which rioters targeted because of the newspaper's vocal advocacy of abolitionism. While the police officers' faces look human, the rioters' faces resemble those of apes, some faces characterized by large snouts, others by abnormally large nostrils. These exaggerated features, combined with the stark contrast between the tidy uniform of the officers and the shabby clothing of the rioters, support the stereotype that the Irish are no more than wild, disorderly animals. As a consequence of the shocking Draft Riots—especially the prejudiced means by which newspapers represented Irish Americans—negative Irish American stereotypes surged, and Know-Nothing placards from the 1850s resurfaced, promoting nativist activism. As news of the Draft Riots spread throughout the nation, people remembered only that the Irish had opposed the draft, forgetting that Irish blood as abundant as the sea had been spilled for the sake of America.

Despite Irish Americans' tireless efforts on the battlefield, the federal government treated them as if they were inferior to their native-born counterparts. Union commanders cared little for wounded Irish soldiers, wasting precious lives that could have been saved with just a little more attention. Newspapers and leaders refused to properly acknowledge the heroism of Irish soldiers. And the Draft Riots in New York City stirred up intense feelings of nativism within native-born Americans, overshadowing the loyalty that Irish regiments had tried so hard to show. Most native-born Americans failed to recognize that the Draft Riots told a very limited story of the entire Irish American experience. It was the riots, not the soldiers, who were immortalized forever in the memories of the American people. Today, while the Draft Riots are frequently incorporated into American history curricula, there is little to no mention of Irish military units—the missing piece to people's incomplete perception of Civil War Irish America. It is about time we work toward putting back that missing piece.

³⁸ Ural, *The Harp*, 181.

Figure I:



“Scene on Broadway during the 1863 draft riots. The passage of the national Draft Act in March to recruit soldiers for the Union Army was a hugely unpopular act that led to violent riots in New York City.”³⁹

³⁹ *New York City Draft Riots of 1863*, image, 2025, American History.

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Bateson, Catherine V. *Irish American Civil War Songs: Identity, Loyalty, and Nationhood*. Conflicting Worlds: New Dimensions of the American Civil War. Baton Rouge: LSU Press, 2022. eBook Academic Collection (EBSCOhost).

This book informed me of how Irish American songs on the Civil War—songs that were mostly about Irish American soldiers on the battlefield—reflected Irish loyalty to America, as well as the distinct American identity Irish immigrants developed.

Brighton, Stephen A. "Degrees of Alienation: The Material Evidence of the Irish and Irish American Experience, 1850-1910." *Historical Archaeology* 42, no. 4 (2008): 132-53. JSTOR.

This article informed me of the experiences of Irish immigrants who settled in America during the period of the Irish Potato Famine. The article describes in detail how Irish Americans were mistreated because of anti-immigrant and anti-Catholic sentiments.

Craughwell, Thomas J. *The Greatest Brigade: How the Irish Brigade Cleared the Way to Victory in the American Civil War*. Beverly, MA: Fair Winds Press, 2011. eBook History Collection (EBSCOhost).

This book goes in depth about the experiences of the Irish Brigade, explaining each battle with great detail. I also learned how the War Department mistreated the Brigade.

Dupree, A. Hunter, and Leslie H. Fishel. "An Eyewitness Account of the New York Draft Riots, July, 1863." *The Mississippi Valley Historical Review* 47, no. 3 (1960): 472-79. <https://doi.org/10.2307/1888878>.

This primary source presents a letter that a renowned scientist sent to a botanist when the former witnessed the Draft Riots firsthand.

Finlay, Gavin. "The Irish in the American Civil War." The National Library of Ireland. Last modified September 20, 2013. Accessed April 15, 2025. <https://www.nli.ie/news-stories/stories/irish-american-civil-war>.

This secondary source provides general information about Irish military service during the Civil War. It was helpful when I was brainstorming ideas for my subtopics.

Klement, Frank L. "Catholics as Copperheads during the Civil War." *The Catholic Historical Review* 80, no. 1 (1994): 36-57. JSTOR.

This article informed me of Catholics, the majority of whom were Irish Americans, as supporters of the Democratic Party, and it was especially helpful with my research on Irish Americans' fear of Black labor competition.

Man, Albon P. "The Church and the New York Draft Riots of 1863." *Records of the American Catholic Historical Society of Philadelphia* 62, no. 1 (1951): 33-50. JSTOR.

This article informed me of how Irish Catholics reacted to the Enrollment Act of 1863, and how their reaction contributed to the eruption of the New York City Draft Riots.

Man, Albon P. "Labor Competition and the New York Draft Riots of 1863." *The Journal of Negro History* 36, no. 4 (1951): 375-405. <https://doi.org/10.2307/2715371>.

This article informed me of Irish Americans' fear of Black labor competition, as well as what the labor marketplace was like before the Enrollment Act and Draft Riots.

McCaffrey, Lawrence J. "Irish America." *The Wilson Quarterly* (1976-) 9, no. 2 (1985): 78-93. JSTOR.

This article informed me of the Irish immigrant experience. It was helpful with my research on nativist sentiments against the Irish.

Mingus, Scott L., and Gerard E. Mayers. *Erin Go Bragh: Human Interest Stories of the Irish in the American Civil War*. [Gettysburg, PA]: Gettysburg Publishing, 2018. eBook Academic Collection (EBSCOhost).

This book informed me of the accomplishments made by Irish soldiers, as well as their experience in battle. It was also helpful in my research on the Draft Riots.

New York City Draft Riots of 1863. Image. 2025. American History.

This primary source is a cartoon that depicts police trying to contain a mob during the New York City Draft Riots. It was helpful in that I understood how cartoonists used negative stereotypes to represent the Irish.

Rapple, Brendan A., and Jane Stewart Cook. "Irish Americans." In *Gale Encyclopedia of Multicultural America*, 3rd ed., edited by Thomas Riggs, 459-75. Vol. 2. Detroit, MI: Gale, 2014. Gale eBooks.

This secondary source informed me of the Irish immigrant experience and helped with my early brainstorming process.

Ural, Susannah J. *The Harp and the Eagle: Irish-American Volunteers and the Union Army, 1861-1865*. New York: NYU Press, 2006.

This book thoroughly explains the experiences of Irish immigrants and Irish soldiers in the Union. It was helpful in my research on how native-born Americans did not appreciate the efforts of Irish soldiers.

Ural, Susannah J. "'Ye Sons of Green Erin Assemble!': Northern Irish American Catholics and the Union War Effort, 1861-1865." In *Civil War Citizens: Race, Ethnicity, and Identity in America's Bloodiest Conflict*, 99-132. NYU Press, 2010. JSTOR.

This article informed me of Irish soldiers in specific battles, as well as native-born prejudice that caused distorted media portrayals of Irish American rioters.