peace; and the third expands the scope globally to consider the nations which joined the Entente powers after the war's opening months, the national aspirations of India, and the future of Palestine. The introduction and conclusion round out the necessary chronology, with respectively a brief account of events before 1917 and a review of the most significant consequences of 1917's events as they affected the outcome in the war's final year.

Stevenson's approach focuses on decision-making processes. He does not deal with the men who drowned in Passchendaele mud, the political demands of French mutineers, or the calorific value of the food available to either German or Russian countrywomen. Instead he concentrates on those policy makers who took decisions either to join or to continue with a war that seemed to have no military future, and to offer or to reject a negotiated peace. In adopting this methodology, Stevenson returns to the first postwar generation of historians, who wrote the diplomatic history of the war. He also follows the approach, for example, of Christopher Clark's *The Sleepwalkers* (2013) and the large number of historians who have written on 1914 and the outbreak of the First World War before and during these centenary years.

As always, Stevenson supports his statements with multinational sources, both archival and published, and provides telling statistics to illustrate them. It would be easier, however, for the student or general reader to navigate the text if Stevenson (or the publisher?) had provided subheadings within each chapter or else, at least, had left a line between sections. Chapters often include a statement of the "stages" or "phases" through which Stevenson discusses the topic under consideration, but the reader is then left to navigate alone. Indeed, any reader lacking general background knowledge of the personalities and decision-makers would need some guidance, as the provision of a useful "List of Principal Personalities" suggests. That the list extends to ten full pages is an indication of the depth and breadth of Stevenson's coverage.

Furthermore, despite the reputation of the book's academic publisher, it contains an unusually large number of typographical errors. In the bibliography, for example, the title of Adam Tooze's study of the new world order is given as 1961–1931. It is a simple transposition mistake—61 instead of 16—but a glaring example that should have been easy to spot. More importantly, in the notes to chapter 7, the diaries of Field Marshal Sir Douglas Haig have migrated from Edinburgh to the Liddell Hart Centre in King's College London. This reader wonders whether pressure from the publisher for the book to appear in 2017, the centenary year of the events being examined, meant a lack of time for greater care in proofreading.

Stevenson's concluding chapter provides both a chronological conclusion—looking forward "Towards 1918," to the second Russian revolution and departure from the war, to Germany's final gamble in a huge spring offensive, and to the American escalation of its war effort—and a brief (396–98) summary of the book's theme: the key decisions that went far to determining the war's outcome. Stevenson ends his fine book on an emotional note. The international system underlying the risks and difficulties facing decision-makers in 1917 constituted "an appalling vehicle for the conduct of human affairs" (398).

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Julie-Marie Strange. *Fatherhood and the British Working Class, 1865–1914*. Cambridge: Cambridge University Press, 2015. Pp. 234. $102.00 (cloth).
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"The Two Homes: A Story Founded on Fact," was featured in 1880 as a two-part story in a Band-of-Hope juvenile temperance publication. The first part represents a happy home, with a

father who feels "as happy as a king!" because, though the family is poor, his children are happy to see him when he returns home. The second features a father who is a miserable drunkard. Except for one daughter who is dying of consumption, this man's entire family is dead. The father pawns his daughter's only comfort, her Bible, to buy drink (Stephanie Olsen, *Juvenile Nation: Youth, Emotions and the Making of the Modern British Citizen, 1880–1914* [2014], 109).

Nineteenth- and early twentieth-century sources frequently pointed to different kinds of fathers of all classes, from the devoted to the delinquent. It is surprising, therefore, that until recently fathers have been on the periphery of historians' accounts of the family—often strangers in the home or feckless or abusive contributors to it—with historiography neglecting a wide range of fathers' and children's experiences and practices in the process. Yet family history is definitively no longer only about mothers and children. Julie-Marie Strange takes on the admirable task of inserting fathers into working-class historical narratives. Strange's work is part of a larger scholarly effort to pay due attention to the history of fathers and fatherhood.

Strange leverages the topic of fatherhood to illuminate the "emotional lives of families" (i). Leaving fathers out would never provide such a complete picture. Topics include those most readily associated with successful fatherhood: working outside the home, providing, protection, authority, respectability. More crucially, Strange highlights characteristics that have been less frequently associated with fatherhood like attachment, fondness for children, family togetherness, vacations, play, and laughter. But this is no simple picture of happy fatherhood. Some autobiographers remember fathers who were violent, mean, or aloof, or who dealt with hardship or distress (including periods of unemployment) in less than ideal ways as far as their children were concerned.

Chapter 1, "Love and Toil," questions the cliché that good fathers worked hard for their children and presents a range of emotional complexities regarding children's gratitude for their fathers' sacrifices, fatigue, and dedication to their children as expressed through work outside the home. In chapter 2, "Love and Want," Strange complicates this narrative by focusing on unemployed fathers, noting how children often argued that their fathers were no less good because of their lack of work, blaming joblessness on structural issues and the fathers' "fragility" rather than failure (19). Chapter 3 focuses on men at home and their everyday domestic practices, exploring how they occupied time and space and shedding light on the intimacies between them and their children. Strange innovatively points to a father's things and places in the home as having emotional significance for children, poignant reminders of the father when he was not at home. Chapter 4 deals with men's leisure activities as a way for children to understand their fathers' "authentic" selves, away from work. It also discusses family holidays like Christmas but is careful to point out that such holidays did not necessarily mean a time of togetherness. In chapter 5, Strange examines autobiographies' treatments of comedy, fun and laughter, and especially the genre of tragicomedy as ways to deal with trauma and unhappy daily life. Who laughed with whom "emphasised the fluidity and tensions in the emotional dynamics of a household" (164). As Strange argues, comedy should be taken seriously as a "masculine mode of attachment" in speaking about children (20). Chapter 6 discusses the ambiguous and sometimes contradictory notions of fatherly protection and authority.

Strange uses working-class autobiographies of adults writing about their childhood recollections of home life and their fathers. The main focus of these autobiographies is often not fathers, forcing Strange to read widely to find evidence. Her method makes for an engaging view of the varieties of interaction between fathers and children and the diversity of adult memories of childhood perceptions of fathers. But while this source base is a strength, it is also a weakness. Readers are not presented with children's voices, but rather filtered, selective adult memories. As Strange points out, the writers of such autobiographies were generally a select group of usually male authors with political motivations. Strange is forced therefore to think critically and creatively. Doing so may leave gaps in the record, but it also opens

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room for new insights about masculine intimacy. For instance, Strange intuits that, for a son, starting work was sometimes a moment of closeness with and recognition of his father.

In addition to her major contribution to the history of fatherhood, Strange offers a modest contribution to the history of emotions. Importantly for Strange, practices are at the core here: "affective dynamics often emphasized deeds undertaken or promised" (190). Though she does not engage fully with the recent historiography of emotions, her most interesting innovation involves merging the history of material culture with the history of emotions. Notable is her discussion of father's chair. Much attention is focused on love as a set of practices, attachments, and ambivalences between fathers and children. This is a welcome and innovative view of this emotion in all its complexity.

Fatherhood and the British Working Class serves as a corrective to the idea that the principal value of fatherhood lay in financial provision, though Strange is quick to point out that often such provision had an affective significance for the father-child relationship. Strange is also right to make a distinction between the perspectives of wives and the often differing views of children. Children's experiences of their emotional attachment with their fathers were often far more complex than a simple elision of mother-child perspectives. In sum, the book is a welcome addition to a growing body of scholarly work on the history of fatherhood.

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PAUL TAYLOR. *Heroes or Traitors? Experiences of Southern Soldiers Returning from the Great War, 1919–1939*. Reappraisals in Irish History 5. Liverpool: Liverpool University Press, 2015. Pp. 304. $120.00 (cloth).
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Paul Taylor's *Heroes or Traitors?* is another book in the wonderful Reappraisals in Irish History series, which also includes Emily Mark-Fitzgerald's *Commemorating the Irish Famine: Memory and the Monument* (2013). Taylor's book examines the experiences of Irish soldiers who fought with the British Army when they returned to Ireland after World War I until 1939. About 210,000 Irish men served in the British Army in World War I, of whom it is estimated 35,000 died. They served in fourteen Irish regiments; three Irish divisions (10th, 16th, and 36th); in emigrant units, such at the London Irish and Tyneside Irish; and in many English regiments. The 1916 Easter Rising in Dublin and its subsequent violent suppression had a dramatic impact on Ireland during the war years. Many historians over the last thirty years have argued that the returning Irish soldiers in 1919 suffered intimidation and that some were killed due to their service. Thus, it has become commonplace to describe them as a marginalized group in 1920s and 1930s. This argument has played out in the popular media in Ireland and has shaped the related claim that former soldiers were killed due to their previous service during the Irish Wars (1919–23). Taylor contends that the reality was more "complex and multifaceted" (243), that this group of veterans was large and socially diverse, and that they had vastly different experiences after World War I.

An estimated 110,000 Irish soldiers returned after the war. Many joined the Irish Republican Army, while 50 percent of the new National Army during the Irish Civil War (1922–23) consisted of former service men. These new forms of military participation, Taylor suggests, allowed many to assimilate into the new society. He supports his argument by organizing the book into three parts. Part one, "Time of Conflict, 1919–23," covers the War of Independence and Civil War, examining the types and frequency of violence experienced by former