

Republicans (p. 137). While the Republicans could not just ignore every former Federalist after the war, the party – as a whole – was in severe decline locally and dead as a doornail on the national scene.

Finally, the author vaguely criticizes other accounts of Thorndike's life for over-emphasizing his trading enterprise, yet this emphasis also constitutes the majority of Kistner's book. Indeed, he provides little evidence – beyond monetary investments – for his assertion that Thorndike was “the nation's first great industrialist” (p. 162). Although Thorndike served as president of the Boston Manufacturing Company for fourteen years, Kistner gives no details of his management of it. While Francis Lowell was essential in the development of American textile manufacturing, calling Thorndike instead one the greatest “venture capitalist[s]” of the period seems much more appropriate.

Federalist Tycoon accomplishes exactly what the author intended. Although it offers little new in terms of content or argument for the academic reader, it provides the general reader with an informative, enjoyable narrative account of several critical business and political events of the period, as demonstrated through the lens of the life of the interesting figure, Israel Thorndike.

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Those Good Gertrudes: A Social History of Women Teachers in America. By Geraldine J. Clifford. (Baltimore: Johns Hopkins University Press, 2014. Pp. vii, 458. \$44.95.)

Those Good Gertrudes is the first comprehensive portrait of women teachers in the United States from the colonial era to the present. Women came to dominate K-12 teaching by the early nineteenth century, provoking Geraldine Clifford's animating historical question: “What difference did it make, then and since, that the schoolmaster gave way to the schoolmistress?” (p. viii). To answer this question, Clifford places “the taken-for-granted woman teacher” in the spotlight, and reframes how the history of education is told. Clifford focuses squarely on the everyday lives of female teachers. Her work combines the topical focus of Joel Perlmann and Robert Margo's *Women's Work: American Schoolteachers 1650–1920* (2001), with

the methodological approach of Nancy Hoffman's *Woman's 'True' Profession: Voices from the History of Teaching* (2003, 2nd ed). While Clifford does not claim her historical subjects as heroines—quoting scholar Jill Matthews she argues that women teachers were “doing the squashing” as well as “being squashed”—her meticulously researched book documents in a myriad of ways how “intentionally or not, the omnipresent school ma'am was also a self-generating subversive force against patriarchy” (p. ix). Thus, this book stands as an argument for the importance of the female teaching force in U.S. history.

In the extraordinary breadth and detail of its sources, this book is a major feat. Clifford gathered documents over a quarter century from 638 collections: state and local historical societies, university libraries, museums, and church repositories. These letters, diaries, autobiographies, and oral histories allow Clifford to bridge traditional historiographical divides between public and sectarian schools and between lower and higher education (where, crucially, women trained to become teachers). Geographically, Clifford's sources not only span the entire continental U.S., especially the lesser studied West and South, but also the world, allowing Clifford to make cross-national comparisons and explore the transnational movement of women teachers. An annotated list of these collections arranged by state and archive on the Johns Hopkins University Press's website promises to be an extremely valuable resource for future scholars studying the history of education, labor, gender, and the professions.

Even for researchers familiar with the terrain, the sheer magnitude of examples woven into this book's thematic chapters can be overwhelming. Clifford's deep research and rich illustrations at times obscure larger arguments and historical processes. Nevertheless, the book puts forth compelling arguments bearing on the history of education, women's history, labor history, and the perennial question of American exceptionalism.

First, Clifford frames the origin of the schoolmistress as an outgrowth of the domestic sphere, making it “the earliest successful extension of the ideology of women's domestic sphere into the workplace” (p. 314). Since at least the seventeenth century, women had given young children instruction in colloquial language, and when the vernacular replaced the religious as the chief language of instruction, women gained a teaching space. Clifford details the most common “niches” of female instruction in Europe in the eighteenth century: literate females teaching their children or younger siblings in private households, governesses paid to teach basic reading and

manners to elite daughters, nuns in convent schools, and a range of private reading and dame schools out of which, through public subsidies, grew the first public schools. Whereas men dominated formal instruction in advanced subjects, basic education, Clifford argues, was female-dominated from the start.

This narrative sets up a new framework for understanding several distinctive features of U.S. history: the common school movement in the mid-nineteenth century, the high school movement at the turn of the century, and the expansion of higher education in the mid-twentieth century. As Clifford argues, the story of common school triumphant is the story of the schoolmistress triumphant. A range of factors contributed to the common school movement, but it was fueled by the economic and demographic shifts that made teaching an attractive occupation for women, the comparatively low cost of women teachers, and their perceived fitness for the role of nurturing virtuous American citizens. The triumph of the schoolmistress also advanced teacher-training normal schools and high schools. Class opposition to these institutions was undercut as they offered working class daughters the means to lucrative employment as teachers. A similar dynamic played out in the expansion of higher education: not just WWII veterans, but women pursuing teaching careers, drove the expansion of higher education. The social history of the female teacher fruitfully bridges these various segments of U.S. educational history.

Clifford also challenges the stereotype that women lowered standards and fixed teaching as a “semi-profession.” Rather, because teaching was one of the few occupations open to educated women, female teachers supported upgrading training standards more often than their male counterparts. The castigation of teaching to less than a profession has been the result of “patriarchal social, economic, and political structures” (p. 200).

Clifford offers this book as a feminist history. She acknowledges the “feminist critique” of the schoolmistress, who maintained cultural ties to the domestic realm. In one chapter, Clifford explores a group that embodied the female teacher as republican mother—teachers of non-white populations at home and abroad. Through the circulation of personnel, practices, and ideas, female teachers linked Americanization efforts in the Philippines and Puerto Rico to the education of African Americans and Native Americans in the United States. Clifford does not shy away from the ways women teachers participated in and reproduced hierarchies.

However, teaching also paved the way for women to challenge their traditional roles. Of the best-known leaders of the women's suffrage movement in the nineteenth century, almost all had been teachers. Teaching propelled women into other professions. Teaching was and still is the most common previous occupation for women in public office at all levels of government. As Clifford summarizes: "The rhetoric of a 'woman's place' must be seen for the possibilities it offers, as well as for the restraints it imposes . . . women's portals into the male preserve of teaching school, and subsequently into other professions, were widened as part of an energizing, encompassing campaign on behalf of children, and society in general, carried forward by the traveler as well as the settler" (p. 315). The future significance of the woman teacher is uncertain, but her historical importance has been secured by Clifford's impressive magnum opus.

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A Path in the Mighty Waters: Shipboard Life and Atlantic Crossings to the New World. By Stephen R. Berry. (New Haven, Conn.: Yale University Press, 2015. Pp. xvi, 315. \$40.00.)

Every American is either an immigrant or the descendant of one. Until recently those of European and African stock came by sea. *A Path in the Mighty Waters* explores their experiences at sea during the eighteenth century. All made their voyages after European mariners had been traversing the Atlantic for more than two centuries. By then transatlantic travel was far safer because the major hazards as well as the latitudes of destinations in the New World were known. Still, Stephen Berry shows it was neither comfortable nor free of hazard. He estimates that between 3 to 5 percent of the European migrants during this period died en route. That compared favorably with the mortality on slave ships, which lost between 8 to 24 percent of their human cargoes. But it was still high enough to deter anyone from undertaking the journey lightly, especially as it would involve two to three months of physical hardship on the high