

collectively as Oxbridge, continues to be recognized as a passport into the ranks of the establishment. Civil servants, business executives, and most certainly politicians (including those in the Labour party) mix with the old aristocracy/gentry to form an irresistible combination. Some historians consider the 1832 Reform Act to be a takeover of like-minded outsiders by the insiders in Parliament. Oxbridge has clearly followed that successful impulse. Reforms in structure are still resisted. Why risk a winning formula? Colleges, in particular, guard their rights jealously and the "old boy," now also "old girl" (one successful reform) network is strongest at that level. If one looks for an egalitarian impulse in the modern Cambridge, it maybe found in the increase in post-graduate study. The best graduates of the provincial universities, bolstered by eager overseas students, naturally covet the cachet that an Oxbridge degree confers.

Those wishing to purchase a concise history of Cambridge need look no further. The book is well produced. The appendices, glossary, an excellent section offering suggestions for further reading, and the index, together with some well-chosen photographs, are all useful. One might quibble with Leedham-Green's emphases. However, the only area of general educational interest she overlooks is sport. Mention is made of the early competition between Oxford and Cambridge in the manly art of lying but others are mostly neglected. There is a tendency to wallow in excessive triumphalism but, as the author would undoubtedly retort, is that not justified?

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Marjorie Theobald. *Knowing Women: Origins of Women's Education in Nineteenth-Century Australia*. Melbourne: Cambridge University Press, 1996. Pp. 294. US\$59.95, cloth.

Marjorie Theobald's beautiful book, *Knowing Women*, is both a social history of Australian women's education and a broader discussion of the status of women's educational history. The book is organized as a series of interconnected essays ranging from specific historical topics in the history of Australian women's education (ladies' academies, women in higher education, teachers, secondary schooling, and the schooling of "outcast girls"), but the effect of the book is to raise questions much wider than those of Australian women's educational history. In her examination of how and why primary, secondary, and tertiary education for women developed in Australia, the author touches on the relationship of feminist and post-modern theories to

historical research, the question of gender and class identity in women's history, and methodological problems in the writing of women's history. The original blending of narrative and analysis makes this book particularly interesting and useful to North American educational historians.

Theobald deftly uses historiography and questions of historical methodology to examine the way women's education has been understood or, more appropriately, misunderstood. She argues that historians have yet to examine the complexity of the experience of schooling in the lives of women and in the formation of the modern educational state. Women's history of education, Theobald argues, is still stuck between the two paradigms of celebratory and critical revisionist history. We need not only close classroom histories that chronicle the experiences of women in school, but also a more complex theoretical understanding of why women went to school at all and of the interests of the state in fashioning education for women in certain ways.

Cracking open prior assumptions about women's education opens up a range of questions for Theobald. She challenges the assumption long held by feminist historians that education provided women with the "catch" that intellectual engagement could be had only at the cost of abiding by strict class and gender roles. Theobald argues that the experience of women in education is far more complicated. For example, Australian private ladies' academies that taught middle-class domesticity to students also offered significant career opportunities for women teachers and principals, as well as educational enlightenment for women students. Australian higher education did more than place "male heads on female shoulders" (p. 67) but rather offered women opportunities for alternative lives and interests.

Similarly, Theobald's close study of "the everyday world of women who taught" reveals neither a romanticized female culture nor the grimly oppressive life of a servant of the state. Rather, the material conditions of women teachers' lives were shaped by gender and by class structures, and by their subjective experience of being both a woman and being a teacher. By adapting postmodernist insights into the biography of two women teachers' lives, Theobald shows that the experience of being a woman teacher presents a more complicated explanation of the history of women's work in schools.

In her quest to untangle historical assumptions and methodological limitations, Theobald questions the common iconography of women's education and suggests the variety of possibilities they could symbolize if interpreted anew. Here Theobald takes us on an imaginative and winding path through Australian popular culture, fiction, and history. The image of the woman at the piano, for example, is a powerful cultural symbol of middle-class women's education in domestic accomplishments and femininity. Yet like the popular image of the educated woman, the woman at the piano might not be passively

following a prepared script; she might be doing what the heroine of Henry Hendel (Ethel) Richardson's novel *The Getting of Wisdom* was doing when she sat at the piano in a nineteenth-century Presbyterian Ladies' College. Unlike her classmates, who played their pieces primly, Laura Rambotham played passionately and creatively, much to the shock and disapproval of her audience. Laura, the woman at this piano, "transgressed her womanly role as artifact of culture and claimed instead the masculine prerogative as the shaper of culture" (p. 27). So too, Theobald argues, did countless other women in Australian schools challenge their roles in school and society.

Similarly, Theobald suggests we might interpret domestic education differently if we understood the history of education from women's experience and not from our modern understanding of gender. Although the state intended nineteenth-century domestic education to educate women for particular gender roles, women may well have experienced their lessons differently. The sewing lesson that taught domestic skills was also an introduction to women's collective culture. Sewing was also a salable skill that promised some financial independence. Viewed in this light, historians might interpret nineteenth-century sewing lessons in school as leading not only to the preparation of the dutiful wife but also to the tailoresses' strike of 1882 (p. 213).

Theobald's study of methodology makes the book particularly interesting both as an historical narrative of Australia and as a text for educational history students in any country. She loosely weaves methodological issues into her larger questions about women's education in the past. Theobald's own creative use of sources provides a model of the best social history, and she offers a kind of road map for locating such sources. As she notes throughout, the history of women's education can be reconstituted from evidence in family papers, the eclectic archives of private schools and state education archives, government, parliamentary, and other public records, legal documents, newspapers, and novels, autobiographies, documentary photographs, and political commentaries. All these sources can be used and questioned in the reconstruction of the experience and meaning of the education of women.

True to her commitment to a social history based on the everyday world of women, Theobald's historical narrative is interspersed with short biographies of women students, principals, and teachers. We begin with a short biography of Edith Emily Dornwell, the first woman to graduate from the University of Adelaide, and her contemporary, Annie Wilkins, who followed a far less prestigious educational path through reformatories, night schools, and prisons. These two women, who lived on opposite sides of the class spectrum, came to the notice of the state, and it is this point—the significance of state schooling in the lives of Australian women—that interests Theobald. Her quest to uncover and understand the interaction of women's lives with structures of

power yields a rich and suggestive analysis of the role of education in the lives of women.

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Donal F. Lindsey, *Indians at Hampton Institute, 1877–1923*. Urbana: University of Illinois Press, 1995 (Blacks in the New World series; August Meier and John H. Bracey, eds.). Pp. xvii, 305. US\$43.95, cloth.

Along with Carlisle Indian School, Hampton Institute is among the best-known residential schools for Native Americans. Both were founded and run in their early years by dominant personalities of military background: Captain Richard Henry Pratt at Carlisle, and General Samuel Chapman Armstrong at Hampton. Both attracted a great deal of attention, and both schools, not to mention their forceful leaders, influenced public debate and policy. Hampton, however, offered residential education to a small number of Native Americans and a larger number of African-American young. It is the implications and consequences of that uniqueness that Donal Lindsey probed in a doctoral dissertation for Kent State University and now in his monograph *Indians at Hampton Institute*.

In 1877 Hampton saw the arrival of a number of the Native prisoners under Captain Pratt's supervision. Over the next half-century approximately 1,300 (Lindsey's totals vary: 1,388 on p. 197; 1,230 on p. 213) young Native Americans were accommodated, with 158 of them seeing their education through to graduation. The primary recruiting ground was the western territories, although a significant number were drawn from eastern locations as time went on and western Indian opposition to Hampton increased because of distance and the familiar residential school syndrome of morbidity and mortality. The school's high-water period was the 1880s, when its reputation and influence swelled, and when it also attracted a remarkable cadre of instructors and supervisors, including Booker T. Washington in 1880–81. Hampton declined rapidly in the twentieth century, the victim of a combination of factors that included the availability of Native schools in the west and hardening racial attitudes throughout the United States. Hampton, which had always been suspect in the eyes of some southerners because of its mixing of races, became vulnerable to widening intolerance in an era of spreading Jim Crow laws and attitudes.

Indians at Hampton Institute's many strengths include a persuasive description and analyses of how Hampton worked, and of what makes the