

*Ulster to America's* faithfulness to local and family history in the context of such big immigrant phenomena as memory and social order, theology and education, and sustenance and commerce makes it a transcendent frontier text—a signal and welcome corrective to essentializing practices in Scots-Irish historiography.

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*Industrious in Their Stations: Young People at Work in Urban America, 1720–1810.* By SHARON BRASLAW SUNDUE. (Charlottesville: University of Virginia Press, 2009. 278 pp. Notes, index. \$45.)

*Industrious in Their Stations* is a work of old-fashioned social history in the very best sense. Sharon Braslaw Sundue has put in the time-consuming archival work required to reconstruct the lives of young people in three important port cities: Boston, Philadelphia, and Charleston. Using the limited data at her disposal, she does a wonderful job of outlining both the larger structures of a market in youthful labor and of depicting the daily working lives of young people. The book also functions as a useful introduction to the history of education in British North America, tracing a gradual shift toward greater emphasis on formal schooling, at least for the emergent middling sort.

Much of the early part of the book is devoted to analyzing the labor market for young workers. Sundue notes the moral imperatives to work voiced by colonial commentators, but she also demonstrates that demand for youthful labor was not a constant. Tied to the vagaries of agricultural and mercantile exchange, the demand for young workers rose when the adult labor pool shrank, and vice versa. Sundue also does a fine job of exploring the racial and gender segregation of the youthful labor market, noting, for instance, how the rising slave population in Charleston acted to limit opportunities for parish apprentices.

The long story of youthful labor has always been tied to the history of education, and Sundue is careful to connect these narratives. After 1740, she argues, colonial elites became more concerned about disorder among the lower sort, and a wave of school building ensued. More than ideology drove these efforts; volatility in the labor market meant that middling families now had to look more to education to find opportunities for sons. By the Revolutionary era, schooling for middle-class boys expanded, and by the 1780s, formal education was available to boys in all three cities.

By then, important divergences had appeared between the labor markets of Boston, Philadelphia, and Charleston. In Charleston, growing reliance on slavery further reduced the demand for young workers. In Boston, youth continued to supplement the labor pool in the surrounding countryside, while in

Philadelphia, a dual market emerged—one in which educated, middling boys worked in the commercial economy, while poorer boys and girls continued to feed the demand for labor in artisan households. Education in the Revolutionary era contributed to a growing separation of the middle classes from the poor and of free whites from black slaves, and this section of the book abounds with ironies. In Charleston, slavery led to more educational opportunities for white boys, while in Philadelphia, emancipation increasingly associated bound youthful labor with “inferior racial status” (184).

The history of “child labor” has often been confined to the industrial world of the nineteenth and twentieth centuries. *Industrious in Their Stations* help us break out of that mold, offering a vital contribution not only to the story of young workers but to the social history of British North America in general. As Sundue notes in passing, half of the colonial population consisted of boys and girls under sixteen. The story of British North America is theirs.

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*Revolutionary Negotiations: Indians, Empires, and Diplomats in the Founding of America.* By LEONARD J. SADOSKY. (Charlottesville: University of Virginia Press, 2009. 296 pp. Notes, bibliography, index, \$40.)

In *Revolutionary Negotiations*, Leonard Sadosky aims to produce “an extended interpretive essay” on the subject of “the *political culture of diplomacy*” in early America (5). By this, he means statecraft not only within and among European states as they vied for control of North America but also between colonies, empires, and various Native political entities. To structure all of these moving parts, Sadosky relies on theories of state systems, most notably the Westphalian system. But he also cuts through static theory by employing the concept of negotiations as a way to blend top-down and bottom-up views of political change while incorporating a variety of actors.

Sadosky does not offer a straightforward narrative, but examines a series of moments from 1730 to 1830 that, he argues, “illuminate key structural changes that allowed the United States of America to emerge as independent sovereignties (and ultimately, a singular sovereignty)” (5). Accordingly, he surveys the failed efforts of mid-eighteenth-century “imperial reformers” like Benjamin Franklin to rationalize relations between the mother country, provinces, and Native peoples; the gradual assumption of sovereign powers by the Continental Congress in 1775–76 and the Declaration of Independence; the wartime efforts of the United States to gain European acknowledgement of that independence; the postwar need for a federal constitution to create a central authority to buttress the efforts of US diplomats vis-à-vis both European and Native powers; the