

The book concludes with a short survey of the literature and a discussion of post-war thought on nuclear weapons, describing how people came to see the atomic bomb as special, even revolutionary. Gordin discusses how the bomb altered military planning and metamorphosized into an agent of peace.

This book is essential reading for anyone interested in the atomic bomb. Its excellent footnotes and survey of the literature make the book particularly useful for students and also a good place for people new to the topic to begin their research. For the same reasons, it would make a good supplementary textbook for a course on World War II. Gordin's presentation and reconsideration of thought on the atomic bomb would fuel an excellent class discussion.

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Alan Trachtenberg. *The Incorporation of America: Culture and Society in the Gilded Age.* 25th Anniversary Edition. New York: Hill and Wang, 1982, 2007. Pp. 296. Paper, \$16.00; ISBN 0-8090-5828-6.

Any era in American history can be viewed as pivotal, but the time period that *The Incorporation of America* covers was truly a time of change that reached the country's core. The one thing that has changed about this book, which covers Gilded Age culture and society, is that it is more relevant today and has evolved into a classic. In the new "Preface" to this 25th Anniversary Edition, Alan Trachtenberg writes that "My focus was not only on change but also on conflict and contradiction." But the author also explains that the book "describes the origins of our own times."

Trachtenberg's use of the word "incorporation" goes far beyond industry, business, or economics, focusing more on the change in American culture and society. Profound change in industry, urban centers, immigration, and culture, centered on "new hierarchies of control," that emerged in American society during the late nineteenth century. Trachtenberg demonstrates how incorporation changed American culture and, hence, American society. He is clear that what he means by culture is our modern definition of society or how we live, not the Gilded Age understanding of high art of the elite. But Trachtenberg also shows that during the late nineteenth century the incorporation of conformity was based on the idea of high art and culture—the Gilded Age definition of culture—and subsequently, the masses of working-class Americans were not welcome. As the American Industrial Revolution dawned, society became fragmented, and, as Trachtenberg demonstrates, society challenged the concept of culture. This might seem contradictory to "hierarchies of control," but Trachtenberg explains in the final chapter that the White City of the 1893 Chicago World's Fair showed "the alliance and incorporation of business, politics, industry, and culture" at the end of the Gilded Age. White City was a perfect metaphor for the end of one era and the beginning of a new one.

Looking back, one can see the connection between *The Incorporation of America* and Robert Wiebe's classic 1967 study on the Gilded Age and Progressive Era, *The Search for Order*. Wiebe argued that out of the isolated small communities in America (he called them island communities) during the late nineteenth century, a new middle class emerged, which favored a bureaucratic order and a strong central government. Trachtenberg, in essence, argues the same, but adds that culture became uniform and hierarchical. It is commendable that the study is interdisciplinary, borrowing from anthropology and sociology. In this regard, *The Incorporation of America* has been a model for social history. One area that Trachtenberg fails to develop is how the large influx of immigrants factored into this process of cultural change. Nonetheless, this book is ground breaking in the study of Gilded Age culture and society.

Undoubtedly, many American history teachers have discovered this wonderful book during the last quarter century. But there are those who have not, and others who should rediscover Trachtenberg's study. Even at the college survey level, instructors should find important information on Gilded Age society for the development of lectures. However, because of the complexity of the analysis, *The Incorporation of America* should only be assigned to upper-level college students and especially graduate students. Students at this level can learn much about American society and culture during the Industrial Revolution, the social conflicts of the period, and also how this process is the origin of our modern society.

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Donald Warren and John J. Patrick, eds. *Civic and Moral Learning in America*. New York: Palgrave Macmillan, 2006. Pp. 228. Paper, \$28.95; ISBN 1-4039-7396-2.

Since the birth of the Republic, Americans have asked what sort of civic and moral education would best serve the needs of the nation. This edited collection gives a sense of the great variety of ways in which that question has been answered throughout America's history. Inspired by B. Edward McClellan's *Moral Education in America*, the authors, most of them coming from the field of education, investigate the locations where civic and moral learning have taken place.

R. Freedman Butts suggests that schools should teach secular "civic virtues" in order to maintain a healthy democracy. Barry L. Bull contends that a curriculum geared towards multiculturalism, history, and philosophy will allow students to take part in the public debate over the relationship between civic and moral ideals. Brian W. Dotts argues that the Democratic-Republican Societies of the 1790s developed a new civic ideology in which faith in reason and human equality challenged the hierarchical paternalism of many of the leaders of the Republic. Milton Gaither contrasts liberal Russian education policies in Alaska with destructive American