

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

policies that were predicated on "civilizing" native Alaskans. Varying degrees of support from common schools, according to John L. Rury, can be traced to differences in social settings and the amount of social capital in a given community. Glenn Lauzon describes mid nineteenth-century agricultural reformers' unsuccessful efforts to modernize rural life in Indiana. Paulette Patterson Dilworth claims that African-American leaders have always understood literacy to be the key to attaining civil rights, although leaders have differed over whether education should be geared towards accommodation or resistance to white-dominated society.

David Wallace Adams details the process by which the government, relying especially on schools, attempted to "civilize" Native Americans by stripping them of their native culture. Paul J. Ramsey describes the crucial role the German minority in Indianapolis played in modernizing the Indianapolis Public Schools in the mid-nineteenth century. Mary Ann Dzuback highlights the sense of moral and civic responsibility to the underprivileged and impoverished that women economists brought to Berkeley in the first half of the twentieth century. David P. Setran describes a shift in the 1930s in which educators trained students to be well-adjusted and likeable, instead of training them to be virtuous. Jonathan Zimmerman finds that purportedly open discussions about alcohol, drugs, and sex in schools have always been guided to one correct answer: abstinence. But even less-than-open discussion has been objected to for fear that any discussion of vice necessarily promotes the behavior. John Bodnar discusses the civic and moral messages that the Statue of Liberty and the Lincoln Memorial were meant to convey and shows that the meanings of these symbols have been re-imagined by numerous groups of people as the nation itself has changed.

The most important feature of this impressive collection is its focus on groups outside of the American mainstream. While most historians will be less interested in the chapters that prescribe what sort of shape moral and civic education should take, the more properly historical essays, which make up the bulk of the book, would make good reading for upper-level undergraduate courses on education in American history, or for more general classes that focus on diversity in America. Instructors will also find a great deal of material for their lecture notes.

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