

Bodnar, the compiler of this volume and the author of its introductory essay. Without intruding themselves too much in the process, the interviewers skillfully elicited from their respondents a sense of what it was like to live and how conditions changed in Indiana during the decades after World War I.

Identifying community as the book's central theme makes sense, since it is people's relationships with neighbors, fellow workers, and the groups they come into contact with that stand out in the interviews. A variety of conditions surrounding community life can be observed in the interviews, which deal with six different towns and cities: Evansville and Paoli in the southern part of the state, Indianapolis and Anderson toward the center, and Whiting and South Bend in the north. From the interviews the reader derives a picture of life in both rural and urban settings. In Indianapolis, the focus is on the black community. In Anderson, the center of attention is automobile workers and the sit-down strike of 1936–1937. The automobile industry also is a subject in the South Bend interviews, but here perspectives of both workers and management are presented. Ethnic communities, especially among Slovak immigrants, stand out in the case of Whiting. Residents in Paoli and Evansville discuss life in town and in the country more generally.

The topics discussed in the 210 double-columned pages of text cannot easily be summarized or pigeonholed. They remind us of how various, complex, and often conflicted history is. People's lives differ tremendously from family to family, place to place, and time to time. For some, community revolved around family and neighborhood. For others, it was school, church, work, or recreation. For many, it was all of these. There is evidence here to confirm the central thesis of Robert Putnam's *Bowling Alone: The Collapse and Revival of American Community* (2000) that the spirit of community was once more vital and vibrant than it has become in recent decades. Whether one emphasizes the decay of community or its continuing vitality, however, collections like these provide wonderful sources of evidence for evaluating those tendencies. It is to be hoped that other states will emulate Indiana in similar ventures and that the Indiana Historical Society will follow up with further volumes.

JOHN E. MILLER, professor of history at South Dakota State University, Brookings, is the author of *Looking for History on Highway 14* (1993, rev. ed. 2001) and other publications on midwestern culture and politics. He is working on a book about small town boys who grew up in the Midwest.

*Doc: Memories from a Life in Public Service.* By Otis R. Bowen, with William Du Bois, Jr. (Bloomington: Indiana University Press, 2000. Pp. x, 232. Illustrations, index. \$24.95.)

The story of a small-town physician who started out in local government as coroner and eventually went on to serve as Secretary

of Health and Human Services under President Reagan does not instantly engage one's attention as absorbing reading. What makes it so is that the memoirist achieved one of Indiana's and, for that matter, the nation's more remarkable careers in politics and government.

Throughout his years as member and speaker of the Indiana House of Representatives and then as governor of Indiana for two terms, Otis R. Bowen practiced the art of public service as competently as he had his profession of family medicine. The Republican physician from Bremen, known as Doc, brought to the statehouse a combination of diagnostic intelligence, pragmatic treatment, and sympathetic judgment seldom found among his fellow politicians, who usually came from legal, teaching, farming, and small business backgrounds.

His account of his career provides a straightforward rendering of what he set out to accomplish, whether he succeeded or failed (he nearly always got his way), and how he arranged the alliances necessary to his purposes. There is nothing in his first-person narrative, told in a manner that evokes his low-pitched, slow-talking, near monotone, that suggests excessive passion. Practically everything he initiated and carried out—property-tax restraints, public health measures, disaster relief efforts—was managed with much the same careful, methodical, thoughtful approach.

This is not to suggest that Doc Bowen recalls his career in public service as dull and plodding or that his actual accomplishments were less than memorable. Whether by accident or design, he presented himself to the electorate in the old-fashioned bedside manner of the country doctor who regularly made house-calls (which he still did throughout his practice). This may help to account for the high levels of trust and respect he consistently enjoyed.

All the same, Doc Bowen reveals himself as a man of strong, even stubborn convictions and of considerable pride in what he was able to get done. "As governor, I never was afraid to spend for real needs. Before doing that, however, I wanted to be certain that we had been careful to separate 'wants' from needs" (p. 120). And again: "I take pride that in 1979, my next-to-last year in office, Indiana ranked fiftieth in the nation in taxes collected from individuals. Mind you, we had that ranking six years after we increased state-level taxes to reduce dependence on property taxes. I consider our position as a low-tax state to be another of my major accomplishments as governor" (p. 120).

While he is generous in expressing his gratitude to those who worked with him, Bowen can be sharply critical of those who sought to defeat his policy initiatives—mostly fellow Republicans such as former Indiana attorney general Theodore L. Sendak, Edwin Meese, and William Bennett. The White House "minions" (as he calls them) and the federal bureaucrats he had to deal with as governor and then

as Secretary of Health and Human Services—particularly in the struggle to secure Medicare insurance coverage for catastrophic illness—prompt much of his annoyance and outright contempt.

Overall, Doc Bowen's reminiscences provide an instructive survey of the career and the private life of one of Indiana's most effective statesmen. As a personal record, the book should prove useful both to students of Indiana politics and to general readers who are willing to learn something encouraging of a good life well lived.

KENT OWEN has long been associated with *The American Spectator* as a contributing writer and editor. He formerly taught literature at Albion College, Earlham College, and Indiana University, and lives in Bloomington.

*Picturing Utopia: Bertha Shambaugh & the Amana Photographers.*

By Abigail Foerstner. (Iowa City: University of Iowa Press, 2000. Pp. xiv, 148. Illustrations, notes, bibliography. \$34.95.)

In the 1850s a group of German Pietists established the Amana Society near Iowa City, Iowa, which became one of America's more successful communal experiments. One hundred and fifty years later, Abigail Foerstner, a descendant of Amana residents, has compiled an impressive array of photographs of this community. The work of Bertha Shambaugh and ten Amana photographers, these pictures date from the late-nineteenth through the mid-twentieth centuries and reflect Amana as it changed from a communal society into a corporation of individual shareholders.

In the first half of the book, Foerstner provides a history of Shambaugh, the Amana society, and the Amana photographers (including her great uncle William Foerstner). Shambaugh (1871–1953), a “modern woman” who attended the University of Iowa, was the first outsider to photograph Amana. Impressed by several childhood trips to the society, she made it the focus of her “career” as an amateur documentary photographer. She published her first illustrated article on the society in 1896. Her book, *Amana: The Community of True Inspiration*, followed in 1908 and sealed her reputation as an expert on the community.

Shambaugh's significance, according to Foerstner, lies not only in her publications but also in her undermining of the group's prohibition against photography, which Amana elders banned as worldly. Foerstner explains Shambaugh's defiance of this order as sheer “spunk” that “earned fond forbearance on the part of the Amana elders. Her . . . sincere interest in the Amanas engendered trust, and no one wanted to deny her wish to just take a few photographs” (p. 39). Shambaugh sparked an interest in photography among some residents, which led to a reiteration of the ban on picture taking, but the Amana photographers ignored the prohibition and began to document their own community.

While Foerstner's introduction provides a needed context for the photographs, the book suffers from several problems. The text