

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.

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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

rambles in places and, overall, lacks a scholarly basis. The few sources that Foerstner cites are generally old; she does not incorporate recent scholarship on women, the Progressive era, or communal societies. Moreover, Foerstner does not cite documentary evidence when discussing the lifting of the ban against photography. Since the colony was making an important accommodation to the world in permitting photographs, one expects a fuller explanation for the change than Foerstner provides.

The most enlightening, and the most troubling, section of the book is the photographs themselves. As personal and historical documents, they are priceless. They open a window for modern readers onto a past that has largely been forgotten, and their historic value seems to justify the photographers' defiance of the ban against pictures. Yet the photographs are also bittersweet reminders of the fragile nature of intentional societies. While Foerstner views the photographs in a favorable light, arguing that photography allowed Amana residents to assert their individuality in a society based on conformity, she ignores the danger that such behavior poses to communal groups. Admittedly one cannot explain the loss of Amana's communal basis as solely the product of the group's embracing of photography, but the pictures are tangible evidence of the changing values of the society and remind the reader that maintaining a balance between individuality and communal identity is an issue with which every scholar, and every resident, of a communal society must contend.

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Gettysburg—The First Day. By Harry W. Pfanz. (Chapel Hill: University of North Carolina Press, 2001. Pp. xviii, 472. Illustrations, maps, appendices, notes, bibliography, index. \$34.95.)

The battlefield at Gettysburg is hallowed ground. It has been described as "a vision place of souls," and those who write about it must bring that understanding to the page. Harry W. Pfanz is the dean of Gettysburg historians and in this work, the latest volume of his magnificently detailed study, has brought to us that sensitivity, the result of a lifetime of scholarship.

This book succeeds in bringing the tumultuous, often confusing fight into a focus rarely achieved. Pfanz accomplishes this by layering personal accounts by participants until a coherent picture emerges. There is heroism and its dark opposite, simple straightforward testimony as well as self-serving grandiosity, predictable outcome interspersed with startling surprise, and all the while irony and gut-wrenching tragedy.

The first day of Gettysburg dawned with armies scattered and men, in small numbers at first, groping toward each other, and then,