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The Catholic Church in Southwest Iowa

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analysis of objects, the book poses numerous questions that inflect the conversation around regional art with critical nuance: What role does arts education play in American society? Who gets to make art? What are its proper subjects, audiences, and purposes? Kroiz adds considerably to our understanding of Regionalism by integrating the educational theories and teaching activities of Wood, Benton, and Curry with their visual production. In addition, she convincingly argues that the distinctive pedagogies of Regionalism's most prominent practitioners developed in response to the shifting institutional terrain of the 1930s and 1940s. The public debates around art education emerged alongside several pioneering programs, namely the first joint studio art and art history department at University of Iowa, the first volunteer docent program at the Nelson Gallery of Art and Atkins Museum, and the first artist-in-residence program at the University of Wisconsin. In the process, Kroiz deftly constructs an enlarged cultural landscape through the intellectual histories of artists, curators, professors, and other professional associates with whom these artists engaged.

The challenge, for some readers, comes with the conclusion of the book, in which the author asserts that the historical debates of the 1930s and 1940s offer lessons for art educators working in the current political climate. Kroiz has done substantial reading and thinking about pedagogical theory and the purpose of higher education in the present; however, her musings belie the pedagogical purpose of her project. A sudden density of prose that is also thick with theoretical references departs sharply in tone from the preceding chapters and suggests that the book is directed primarily at fellow academics and not lay readers, after all. The author's politics, which champion a progressive role for the humanities in the preservation of democracy, may alienate readers of a conservative bent as well. Even so, *Cultivating Citizens* is a welcome contribution for its thoughtful and thought-provoking reconsideration of American Regionalism.

The Catholic Church in Southwest Iowa, by Steven M. Avella. Collegeville, MN: Liturgical Press, 2018. xxvi, 433 pp. Maps, tables, illustrations, notes, index. $24.95 hardcover, $14.99 Kindle edition.

Reviewer Michael J. Pfeifer is professor of history at the John Jay College of Criminal Justice and the Graduate Center of the City University of New York. He is finishing a book on the social history of Catholicism across American regions for New York University Press.

Near the beginning of his fine history of the Roman Catholic Diocese of Des Moines, Steven M. Avella, a historian and priest who teaches at

Marquette University, notes that Catholics have always been a distinct minority in southwest Iowa. Examining statistics regarding population and religious affiliation, Avella finds that "Catholics were never more than 14 percent of the total population. Where people did claim a religious affiliation, they were predominantly Methodists, Baptists, Lutherans, and occasionally Mormons" (xvi). Indeed, southwest Iowa is the least Catholic portion of Iowa. The Des Moines diocese was the last Iowa diocese to be created (1911), after the dioceses of Dubuque (1837), Davenport (1881), and Sioux City (1902), an order of diocesan formation that represents not only settlement patterns but also the preponderance of Catholics in the eastern and northern portions of the state. Yet Avella, the author of a number of books on Catholicism in the Midwest and West, has transcended the comparative dearth of Catholics in the state's southwest quadrant to offer a compelling, richly analytical history of Catholic institutions in Des Moines, in its suburbs, and in rural areas to the south and west of Iowa's capital.

Avella is particularly adept at reconstructing high church politics, notably the personalities and administrative styles of bishops and their interactions with clergy and with the Vatican, along with the political maneuvering involved in their appointments and their key decisions while holding the office of bishop. His portrayals of the life and times of Bishops Austin Dowling (1912–1919), Thomas Drumm (1919–1933), and Maurice Dingman (1968–1986) are particularly striking. Indeed, the book seems to reach its high point in several chapters on the Dingman years, a pivotal era coinciding with the dramatic ecclesiological reforms of Vatican II and the social shifts of urban renewal in the 1960s and '70s and the Farm Crisis of the 1980s as well as shrinking numbers of clergy and an increase in the Catholic population (particularly in the Des Moines metropolitan era). Avella offers a thoughtful, balanced portrayal of Dingman as a "people's bishop" who felt compelled to speak out in favor of the Equal Rights Amendment and in support of farmers ravaged by shifts in the agricultural economy and against nuclear proliferation, but also as a sometimes overly deliberative administrator who frustrated clergy who worked under him. Dingman's years as bishop also coincided with Pope John Paul II's October 4, 1979, visit to St. Patrick's Church, Irish Settlement (one of the oldest parishes in the Des Moines diocese), and to Living History Farms, an event that drew a crowd estimated at nearly 340,000. Avella effectively reconstructs the papal visit as a key moment in the history of Catholicism in Iowa and the Midwest.

Avella nicely balances attention to church politics with the development, growth, and sometimes eventual closing of Catholic institutions such as parish churches, schools, hospitals, and retreat centers.

The diocese's urban centers of Des Moines and Council Bluffs are well treated, as are rural areas, including the Catholic enclave of Shelby County and the challenges of Catholic ministry in Methodist-dominated, Ku Klux Klan–ridden southern counties (such as Wayne) in the 1920s. Avella offers superb attention to the significant roles played by women religious—women who were members of Catholic religious orders—in the history of Catholicism in the region. Avella also notes the important role of ethnic Catholicism in southwest Iowa in the late nineteenth and early twentieth centuries, including ministry to Irish, German, and Italian Catholics into the 1910s and the recruitment of clergy from Ireland into the 1930s, but his analysis of ethnicity feels thinner here than in his magisterial history of the Archdiocese of Milwaukee, *In the Richness of the Earth* (2002). Certainly, however, transnational ethnic Catholicism played a lesser role in southwest Iowa than it did in Wisconsin or even in eastern Iowa.

In his epilogue, Avella surveys recent shifts in the religious landscape in Iowa and in the United States and crucially notes the challenge posed by "the legacy of clerical sexual abuse. . . . How earlier bishops received these painful revelations and what they did they with them was not available in the archival sources at present. The pain suffered by the victims of this abuse and the early ethic of official silence and disbelief are a blot on the history of Des Moines Catholicism as they are of the universal church today" (361–62). This is a vital acknowledgment and one manifestation of Avella's thoughtful approach in this highly effective analytical history of the Catholic church in southwest Iowa.

The Crusade for Forgotten Souls: Reforming Minnesota's Mental Institutions, 1946–1954, by Susan Bartlett Foote. Minneapolis: University of Minnesota Press, 2018. xxii, 304 pp. Illustrations, notes, index. $22.95 paperback.

Reviewer Jane Simonsen is professor of history and gender studies at Augustana College, Rock Island, Illinois. She is the author of "'This Large Household': Architecture and Civic Identity at the Iowa Hospital for the Insane" (*Annals of Iowa*, 2010).

While states currently wrestle with questions about the availability and adequacy of mental health care, *The Crusade for Forgotten Souls* recalls the intricacies of garnering support for an ever present but often invisible group. The movement to reform Minnesota state institutions for the care of those with mental illnesses originated within the institutions themselves, was galvanized by support from reform-minded Unitarians, and ultimately gained the support of the governor, only to founder amid shifting political currents. Many histories of mental health spotlight