

the great dream of total assimilation into the American melting pot. Only Thomas Bland's National Indian Defence Association offered resistance to this major assault on tribalism, but by 1887 it had lost the battle when the Dawes Severalty Act instituted a new age of individual allotments to replace traditional Indian notions of communalism.

Three books by Loring R. Priest, Henry Fritz and Robert Mardock previously covered much of the same ground as *American Indian Policy in Crisis*, but Prucha's work supersedes them as an overview of late nineteenth century Indian policy. Especially interesting is his mention of the "Humanitarian Generals" who played an active role in the philanthropic organizations, and his challenge of Mardock's thesis on the link between old-line abolitionists and the post-Civil War reform movement. A comprehensive bibliography goes beyond the earlier publication by including some of the most obscure organizational reports, and by providing the serial set numbers for each government document. Such thoroughness undoubtedly will facilitate additional research efforts by other scholars.

Though Prucha's book is more an analysis of past events than a modern day didactic on contemporary events, it does present an important message to today's policy makers—Indians must be free to determine their own futures and to resist the detribalization process that has haunted them for so long. Until government officials recognize that today's call for "self-determination" is more than a mere slogan, Indians will continue to have policies made by individuals and groups not totally unlike the misguided reformers of the last century.

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*The Manipulators: America in the Media Age*, by Robert Sobel. New York: Anchor Press/Doubleday, 1976. pp. xxii, 458. \$9.95.

America, which grade school history books tell us was founded on the sweat of the pioneers, had a new culture by the early 1900s. Its elements, says Hofstra University historian Robert Sobel, included an emphasis on play rather than work, consumption rather than production, and images rather than reality. It was a mass culture, although it attracted some intellectuals.

The mass culture had three main groups, and still does today. There is a small group creating ideas, a somewhat larger one preparing those ideas for dissemination, and the largest one—the audience for the ideas. Sobel's perception is that the last group, the audience, dominates the first two. His book is an exploration into how the audience class came to dominate in America, and what that domination means for the future of the country.

As the book's title indicates, Sobel believes the new technologies of play and amusement are heavily responsible for the domination of the audience class. In the term "new technologies" he includes new kinds of newspapers, colleges, motion pictures, and most importantly, radio and television.

Although Sobel occasionally attributes to the media a conspiratorial nature and supreme power that would astonish journalists, the bases for his worldview seem sound. His research has been extensive, as befits a history professor whose work has been nominated for the Pulitzer Prize in the past. But Sobel is not writing only from his ivory tower. He has been a newspaper columnist, written scripts for radio and television, and performed research for a major movie studio.

The book, unlike so many histories, has a story line that is more than chronological. It could even be classed as highly readable, which would perhaps put Sobel in the category of Popularizer except that the theories underlying the book are weighty indeed. Despite its felicitous style, this is not a book to be read in one or even two sittings.

According to Sobel, the power of the audience class was something peculiar to America that was perceptible well before television or even radio. It was noted by French visitor de Tocqueville in the 1830s, who spoke of what has become known as the "tyranny of the majority." Americans from early days were fashioning a mass society—where every man's opinion counted as much as any other man's—in the name of liberty. The character of the society began changing radically in the last decades of the nineteenth century along with the shift from rural to middle-class urban. The shift was accompanied by a trend toward recreation. The amusements that developed to fill leisure time were harbingers of mass culture coming on with a vengeance.

Newspapers were vehicles for transmitting—and in some instances creating—such a culture, and individualistic editor-publishers were gradually replaced by editors and reporters interested in crusades that reflected the desires of the readers. Such editors and reporters, Sobel says, were the forerunners of today's mass intellectuals.

The newspapers, of course, were only the beginning. They were followed by films, radio, and television, and in each of those mediums the entertainment function won out over the educational function.

The rest, as they say, is history.

—Steve Weinberg

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"*Doctors Wanted: No Women Need Apply,*" *Sexual Barriers in the Medical Profession, 1835-1975*, by Mary Roth Walsh. New Haven: Yale University Press, 1977.

Despite innumerable obstacles, women have been a part of America's health care delivery history. As midwives, nurses, and physicians they have performed vital services for numerous patients. But, in so doing, they met with continual hostility from male medical practitioners. From the mid-nineteenth century women, especially those aspiring to become doctors, battled to secure admission to "regular" medical institutions, to medical societies

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