

gressive Era, Parman argues, westerners began to dominate Indian legislation as new western states gained admittance; Indians were rarely beneficiaries of progressive reforms.

Native American contributions during World War I, a topic long neglected by historians, receives special treatment. Parman astutely chronicles how the Indian bureau used wartime exigencies to step up its assimilationist campaign. New efforts to exploit reservation resources, the consequent rise of John Collier, the dispatch of Lewis Meriam's team of investigators in 1927, and the dramatic changes that took place in federal Indian policy during the New Deal are examined in chapters five and six.

Parman follows with excellent discussions of Indian contributions during World War II (both at home and abroad), the government's postwar efforts to terminate its relationship and responsibilities to Indian peoples, and the ill-fated "relocation" program of the 1950s. He is careful to demonstrate the diversity of Indian responses to these controversial issues. He concludes his study with a look at the emergence of the "Red Power" movement and "new Indian wars" over energy resources, water rights, and gaming.

Parman delivers on his promise to present a "balanced" and "objective" summary, and his synthesis is clearly written and enjoyable to read. The book holds important lessons for westerners and mid-westerners. Iowans, especially those living in the western part of the state with neighboring Indian communities, might benefit from a close reading of chapters dealing with civil rights, water usage, and gaming. After all, Parman concludes, Indians and whites have a great deal in common. If they can "overlook their differences and concentrate on the basics that unite them . . . perhaps the next century will offer better prospects for rapport" (184).

Cultural Crusaders: Women Librarians in the American West, 1900–1917, by Joanne E. Passet. Albuquerque: University of New Mexico Press, 1994. xi, 208 pp. Illustrations, tables, notes, bibliography, index. \$40.00 cloth.

REVIEWED BY CHRISTINE PAWLEY, COLLEGE OF ST. CATHERINE

A persistent theme of studies of the American West is the portrayal of women as "civilizers" in a rough and primitive masculine world. Middle-class women have been typified as the transmitters of refined "culture." In the West that meant they were promoters of the institutions—missions and churches, schools and libraries—necessary for this work. The women themselves often embraced this role; without threatening the traditional Victorian ideology of separate spheres for

men and women, it allowed women to play a significant part in a phenomenon that, for many, was the quintessential symbol of progress in the postbellum era—the conquest of the West. However, this conventional typification masks the reality of an existence that required determination and a sense of adventure, but also produced loneliness and homesickness.

Joanne Passet's thoroughly researched study of early western women librarians brings to life details of their everyday lives that go beyond the stereotypes. Passet has combined quantitative and qualitative research methods to compile data on 311 professionally trained women librarians employed in the states of the southwestern desert, the Pacific Coast, and the Rocky Mountains. Using such primary sources as contemporary journal literature, library school catalogs and directories, as well as the personal papers of the women and their male colleagues, she builds up a fascinating and moving picture of these college-educated women who, in the early years of this century, traveled hundreds—even thousands—of miles to take up new positions.

Many came from midwestern states, especially Illinois, Ohio, and Iowa, where a well-developed public school system provided girls as well as boys with access to high school and college education. However, job opportunities for college-educated women were limited; librarianship was one of the few "suitable" professions. Developing western communities offered graduates of the new library schools a chance to exercise their freshly acquired professional skills, but the reality faced by many at the end of their long journeys was frequently disheartening. Lack of supplies, suitable housing for collections, and even furniture forced the women to improvise and step out of their traditional role by adopting an active political stance. Often the only educated female for hundreds of square miles, they were perceived as anomalies in rural communities. Outside the major population centers, opportunities for professional relationships were extremely limited, and many women were oppressed by their isolation. Passet paints a vivid portrait of pioneer librarians who responded to these challenges in highly unconventional ways. Mabel Wilkinson, for example, spent weeks traveling alone on horseback through remote areas of Wyoming to urge occasionally reluctant inhabitants to accept library service.

This highly readable account will be of particular interest to readers in the midwestern states from which so many of the women originated. These librarians were crusaders not only for good reading, but also for traditional midwestern values favoring education, self-improvement, and hard work. Passet's study documents and analyzes this process of cultural export, and at the same time adds a valuable contribution

to the growing scholarly literature on the history of women's experiences during the westward expansion.

Chiropractic in America: The History of a Medical Alternative, by J. Stuart Moore. Baltimore: Johns Hopkins University Press, 1993. xiv, 228 pp. Illustrations, notes, bibliographical essay, appendixes, index, \$34.95 cloth.

REVIEWED BY LEE ANDERSON, A & P HISTORICAL RESOURCES

Physicians have long been the central focus of medical historians. Yet the history of American health care is far broader than the history of regular medicine and its practitioners, embracing sundry other professional groups and sectarian movements as well as a remarkably resilient tradition of self-help and self-medication. J. Stuart Moore's concise and well-balanced treatment of the history of chiropractic is an important contribution to that broader perspective, a contribution with particular resonance for Iowa readers.

According to chiropractic lore, Daniel David Palmer—a spiritual and magnetic healer from Davenport, Iowa—performed the first spinal adjustment in September 1895. After twenty years as an itinerant school teacher, farmer, and entrepreneur, D. D. Palmer had, since opening his Davenport practice in 1887, achieved a measure of prosperity and some local notoriety. His gift, if such it was, lay in joining traditions of spiritual and magnetic healing with the manipulation of bones and joints to create the system of chiropractic. Palmer saw himself not as a simple "back doctor" but as a man of science. He grounded his therapeutic claims in a recognition of a "universal intelligence" that was both the ordering principle of the universe and the source of an essential life force in each individual. For Palmer, the free flow of nervous communication through the spine was the key to harmony with the greater cosmos and, hence, to spiritual and physical well-being.

Ironically, or so Moore argues, the ubiquity of back pain was far more important to chiropractic's ultimate success than were Palmer's philosophical speculations, which his purported followers routinely ignored or altered. As a result, chiropractic was beset by schism, most importantly between "harmonists," who adhered more or less to Palmer's philosophy, and "mechanics," who did not. Indeed, chiropractic's schismatic tradition began with the bitter split between D. D. Palmer and his son Bartlett Joshua, or B. J., who seized from his erratic father both the chiropractic college in Davenport and the mantle of defender of the chiropractic faith. So deep was the rift between the two that the son defended himself in court against charges that he had contributed to his father's death in 1913.

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