

THE ANNALS OF IOWA

Let My People Know: American Indian Journalism, 1828-1978, by James E. Murphy and Sharon M. Murphy. Norman: University of Oklahoma Press, 1981. pp. 230. Index, bibliography, appendixes, notes. \$14.95.

This is a useful compilation of media instruments that Native Americans have used since *Cherokee Phoenix* appeared at New Echota in 1828. Often misrepresented or ignored by non-Indian journalists, Indian spokesmen and women have expressed their viewpoints in tribal, inter-tribal, regional, and organizational newspapers; special periodicals; missionary society and boarding school newsletters; and in recent years radio and television programs on tribal stations or air time purchased from white broadcasters. Their freedom of expression has often been compromised by censorship from tribal governments, biases imposed by Christian missionaries, ignorance among non-Indians hired to produce Indian publications, paucity of training given Indian news personnel, and shortage of funds. Indian authors and broadcasters have enjoyed theoretical protection by the First Amendment to the Constitution of the United States, nevertheless, buttressed by the federal Indian Bill of Rights (1968). With this encouragement, "Indian media" have evolved as testimony to "the unconquered will of Indian peoples," the authors conclude, and at present constitute "a young giant just awakening" (p. 161).

The use of less than two pages for a "conclusion" represents the principal weakness of this book. Mainly, it contains a sequence of vignettes grouped topically into chapters, which are connected loosely by awkward transitional paragraphs. Scattered interpretive comments seem either to be contradicted by the substance of the text, or to be lost in the mass of poorly organized information. Little wonder so little space is given to summary remarks, or that the brief conclusion is tentative. At one point the "young giant just awakening" is described as an unstable force prone to "start and stop, wax and wane"; at another it is portrayed as no more than a "hope of the future" (pp. 161-162). The value of the book is diminished, too, by a weak grasp of Indian-white contact history on display almost every time the authors attempt to place Indian journalism in historical context. Its credibility is eroded somewhat by polemic. Its usefulness is limited by the failure of the authors to fully grasp the origins, varied contents, purposes, and impacts of such important news organs as *The Word Carrier* of Santee Normal Institute and its companion publication *Iapi Oaye*. Because of these defects, the book neither does justice to the

Book Reviews

subject nor quite measures up to the high standards usually displayed by the venerable publishing house that produced it.

In spite of these faults, it makes worthwhile reading for journalists as well as all persons with interest in the history of Indian-white relations. A forward by *Wassaja* editor Jeanette Henry is thoughtful and provocative. The appendixes make a useful bibliography of Indian media sources. The whole text is a pioneering effort; to date, no other publication supplies as much information about the subject. Scholars, students, general readers, and journalists all will benefit from its contents.

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HISTORY OF THE AMERICAN INDIAN

HERBERT T. HOOVER

The Scots Abolitionists, 1833-1861, by C. Duncan Rice. Baton Rouge, Louisiana and London, England: Louisiana State University Press, 1981. pp. xii, 221. Notes, appendixes, index. \$27.50.

The abolition of slavery was not a cause which suddenly sprang up in 1833 and ended in 1861, even in the non-slave state, Scotland. However, C. Duncan Rice has chosen, in *The Scots Abolitionists, 1833-1861*, to focus his attention on that three-decade period. His justification for so delimiting his study is that other works cover the preceding and subsequent eras more than adequately. Also, during those three decades the Scottish movement reached levels of influence and intensity unmatched before or since. Thus, *The Scots Abolitionists, 1833-1861*.

Among the factors which allowed the abolitionists movement to flourish in Scotland after 1833 was economic realism. As Rice notes, prior to the elimination of West Indian slavery in 1833, many ambitious Scots sought their fortunes in that slave-holding region. Even those persons who opposed slavery were cognizant of the hypocrisy involved in advocating the elimination of a system while enjoying its benefits. Abolitionism was a theoretical rather than a practical concern prior to the 1830s. The elimination of the slave-holding option allowed abolitionists to become more aggressive.

Furthering the flowering of Scottish abolitionism in the 1830s was the turmoil of Scottish society. The industrial revolution was overturning the traditional social relationships, and Scottish political life was increasingly controlled from London or by a small but influential political machine. Most important was the religious situation as the Old Church, the last remaining purely Scottish institution, faced op-

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