

whites in Kalispel country, Fahey writes that “in more than a generation, the traditional base of Indian life vanished.” The very fact that Fahey takes the Kalispels’ story well into the twentieth century is evidence enough to suggest that the Kalispel culture has not vanished, but like all cultures it has changed with time. Fahey’s text contains a wealth of information and should not be overlooked by persons interested in the Kalispel tribe. But because of its style and language, *The Kalispel Indians* should be read with care.

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**Adam Fairclough. *To Redeem the Soul of America: The Southern Christian Leadership Conference and Martin Luther King, Jr.* (Athens: University of Georgia Press, 1987) x, 509 pp., \$35.00; \$17.95 paper.**

Following David J. Garrow’s 1986 Pulitzer Prize-winning biography, *Bearing the Cross*, Adam Fairclough makes extensive use of information gleaned from FBI wiretaps as well as other sources in an effort to peruse the soul of the Southern Christian Leadership Conference (SCLC) and its president, Martin Luther King, Jr. Fairclough’s subtitle is no accident, for he focuses at least as much on the SCLC as he does on King. Significantly, this emphasis causes him to add a chapter about the SCLC after King’s death, a postscript not available in other books about King.

Concentrating almost exclusively on the internal dynamics and structure of SCLC, Fairclough contrasts the flexibility and spontaneity of the SCLC to the bureaucratic rigidity of the NAACP. But he also presents the personal and political wrangles within SCLC that hampered its effectiveness. In describing the perplexing organizational snarl that was the SCLC, Fairclough documents the misappropriation of both time and money by key staff members as well as their seemingly constant in-fighting, their frequent clashes of ego, and their often hectic and impromptu decision-making.

Countering Garrow’s contention in *Protest at Selma*, Fairclough argues that the Birmingham crusade proved as effective as the Selma campaign; he also offers a valuable qualification to Garrow’s claim that the SCLC intentionally provoked white violence. Fairclough suggests that King evinced a Hamlet-like indecisiveness not only at Selma but also at Birmingham, where, according to Fairclough, James Bevel—not King—first authorized the daring strategy of marching children down the streets and into Birmingham jail.

Yet Fairclough's internal focus has its limitations. Unlike Garrow, Fairclough makes no serious attempt to explain how the morality plays the SCLC staged in Birmingham and Selma worked as television drama for the rest of the nation. Also, his concentration on organizational headaches will lead readers to wonder how the SCLC ever succeeded in combatting segregation and how civil rights activism helped to propel not only the anti-war movement but also waves of protest from environmentalism to feminism to myriad other causes. At times Fairclough seems to measure SCLC against its successes and to find it lacking because it didn't have more.

This historian also spends too much time covering familiar ground. If he wishes to spotlight the organization, one wonders why he devotes relatively few pages to SCLC's field secretaries and to local campaigns where King did not play a major role, such as those in Danville, Savannah, and Nashville. Although James Lawson's leadership of SCLC's Nashville affiliate has received relatively little scholarly attention, Lawson trained such important leaders as James Bevel, Diane Nash, John Lewis, C.T. Vivian, and Bernard Lafayette, whose Nashville activities deserve considerably more space than Fairclough provides.

On balance Fairclough makes several contributions to an understanding of King and the SCLC, but he fails either to transcend or to explore fully his focus on the internal dynamics of an organization that helped to redefine America.

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