

has a right to hope it will be.

Still, Schakel's mythic analysis, as unfortunately as its annotations, suffers, as previously indicated, from both too little and too much evidence; it manages simultaneously to be both sweeping and pedantic. Yet *The Way Into Narnia*, for all its limitations, establishes persuasively that "the most important effect of the series as a whole is to make room for the spiritual" (117). Lewis's fiction clearly rewards mythic reading. Through the Chronicles of Narnia, itself sometimes as simplistic as its interpretation by Schakel, Lewis achieves some remarkable effects, notably his "recovery of moral law" (117). Lewis's absolute refusal to succumb to modern relativism, his deep mythic allegiance to ultimate values, "achieves in the stories a moral perspective" (117) profoundly meaningful for all Christians. It is a meaning well worth being reminded of, however simplistically.

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Davis W. Houck and David E. Dixon, eds. *Rhetoric, Religion, and the Civil Rights Movement, 1954–1965*. Baylor UP, 2006. 1002 pp. \$44.95

In *Rhetoric, Religion, and the Civil Rights Movement, 1954–1965*, editors Davis W. Houck and David Dixon have compiled a massive anthology of speeches, prayers, sermons, and funeral orations from the crucial years of the struggle for civil rights. Many of these works have been recovered and transcribed from the Moses Moon Collection, housed at the National Museum of American History in Washington, DC. Other speeches were uncovered through tireless efforts of the editors who combed papers from coast to coast, looking for works to include in this important collection. They ultimately settled on 130 speeches covering over a decade. The judicious selection process and meticulous transcriptions have resulted in a superb document of one of the most turbulent times in American history.

As a work of historical documentation, *Rhetoric, Religion, and the Civil Rights Movement* is a first-rate anthology. Beginning with an "Emancipation Day Speech" by then Howard University president Mordecai Johnson, delivered a few months before the Supreme Court decision *Brown v. Board of Education*,

Topeka, Kansas in 1954, the editors establish the impatient yet hopeful mood of Black America in the days leading up to that landmark court decision that reversed over fifty years of legalized "separate but equal" legislation. Similarly, in a speech delivered the week following the *Brown* decision, Methodist minister Charles P. Bowles urged forward his white Charlotte, North Carolina, congregation with "A Cool Head and a Warm Heart." From optimism and caution in the aftermath of *Brown*, the editors chart a course of growing impatience, frustration, militancy, and indecision that would characterize the next twelve years of the civil rights movement, concluding just after the signing of the Voting Rights Act by President Lyndon B. Johnson in 1965.

On the one hand, many of the speechmakers represented in the volume are among the best known speakers and activists of the time: Roy Wilkins, who served as Executive Secretary of the NAACP, the nation's oldest civil rights organization; Mary McLeod Bethune, inspirational educator and political adviser; Frank Porter Graham, influential liberal president of the University of North Carolina; Adam Clayton Powell, fiery minister and Congressman from Harlem; and youthful John Lewis, former leader of SNCC and one of Martin Luther King, Jr.'s lieutenants, whose impassioned speech at the March on Washington, like most others that day, was overshadowed by King's famous "I Have a Dream" oration. These speeches, typically full of eloquence and fire and charted over the period covered by the anthology, demonstrate a growing insistence on equal rights for all people, as seen perhaps most clearly in Lewis's speech at the Lincoln Memorial on August 28, 1963, which eloquently concludes, "We must say, 'Wake up America, wake up!' for we cannot stop, and we will not and cannot be patient" (587). This insistence becomes even angrier during Dave Dennis's oration at the funeral service for James Chaney in 1964, a speech so emotionally charged that Dennis collapsed in the arms of fellow activist Edwin King and had to be led away to compose himself.

On the other hand, a large number of persons represented in the anthology are not nearly as well known, some even perhaps unknown except to local audiences. These include Lutheran minister and theology professor J. R. Brokhoff, Disciples of Christ minister and Little Rock activist Colbert S. Cartwright, and NAACP attorney Charles Morgan, Jr. But their speeches are no less impassioned and significant than those offered by more prominent speakers, and indeed their inclusion makes possible a greater appreciation of

just how many people across the country were spiritually moved by the cause of civil rights.

Not surprisingly, the editors include very few women speakers in the anthology, owing, of course, to the shadowed positions women often occupied in the civil rights movement. Nevertheless, women are ably represented in the genteel, if naive, address of Sarah Patton Boyle; the inspiring encouragement of the venerable Mary McLeod Bethune; the grief-stricken yet courageous statement of Mamie Till whose son Emmett had been so horribly murdered in Money, Mississippi; and the no-nonsense directness and combativeness of civil rights organizer Ella Baker. Taken together, the contributions of these women reveal a full spectrum of how civil rights activists used the undergirding of Biblical scriptures to appeal to a nation divided over a just cause.

Interestingly, what motivated the editors to seek out these speeches was their admitted ignorance of the fact that religion is crucial to a full understanding of the successes of the civil rights movement. Thus, because they had never heard of the religious traditions in the civil rights movement, they are often a little wide-eyed when they immerse themselves in their discovery. Indeed, just as many audiences, congregations, and other listeners and viewers were spiritually swayed by these speeches, so were the editors, as they continued to uncover and piece together this moving sampling of civil rights rhetoric. Although scripture had long been used to infuse power into the civil rights movement, it had escaped these editors until they became engaged in their project.

If *Rhetoric, Religion, and the Civil Rights Movement* has shortcomings, one would be that the book itself is rather unwieldy. Numbering over a thousand pages, its mere size is somewhat daunting, even to those whose fields of inquiry are well served by the revelations and confirmations it contains. In addition, because many readers are not likely to have the benefit of having heard the delivery of a specific speech, much of what appears in written form falls rather flat. For example, although Dr. King's "I Have A Dream" speech is an excellent model of religious rhetoric at work, part of its real power derives from King's incomparable delivery. His voice reverberates in the ears of those who heard him long after the conclusion of his speech. Because readers will not have a similar frame of reference for the speeches presented in this book, no such enduring quality will be present. Since the editors admit that they were often moved by listening to some speeches, not merely by reading them,

that a CD did not accompany the volume is surprising. While the cost of such a CD might have been prohibitive, such ancillary material would nonetheless have made a tremendous contribution to the overall usefulness and appreciation of the book. Even so, one cannot fail to acknowledge the work that went into compiling this anthology. As a project of recovery, it has few peers. Additionally, the editors furnish extensive headnotes to the speeches that provide necessary biographical and historiographical information to offer a rich context for considering them. *Rhetoric, Religion, and the Civil Rights Movement, 1954–1965* is a book that scholars will find most useful, though general readers will likely shy away from such a dense volume.

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