

primary theologian,” claimed in his 1885 biography *Beyond the Valley* that “criminals must not be brought into the world ... by the wrongly married, who are the legalized makers of demoniac children, and the law-authorized breeders of human moral monstrosities” (*Beyond the Valley: A Sequel to “The Magic Staff”* (1885), 8, 347). It is hard to see how the degenerate progeny of such “wrong” marriages were to be cured by the infusions of ignorance-busting knowledge that the movement apparently made equally available to all seekers. The fact that *Plato’s Ghost* raises these questions is not, however, a sign of its weakness, but rather of its commendable ability to provoke new debate rather than parrot progressivist clichés about the movement’s intriguing and often highly contradictory politics of the body. Ultimately, Gutierrez’s stimulating study makes an extremely valuable and often groundbreaking contribution to the study of New World religion and Old World esotericism, bringing her twin subjects together in a synthesis that is as fascinating as it is lucid and lively.

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David Levering Lewis, Michael H. Nash, and Daniel J. Leab (eds.), *Red Activists and Black Freedom: James and Esther Jackson and the Long Civil Rights Revolution* (London and New York: Routledge, 2010, \$125.00). Pp. xix + 113. ISBN 978 0 4154 7255 5.

The civil rights movement was more temporally, geographically, and ideologically capacious than classical narratives convey. Not merely a post-1954 uprising rooted in Cold War liberalism, it was, as the title of this book suggests, a “long civil rights revolution” dedicated to racial and gender equality, global change, and economic justice. The eleven essays that comprise *Red Activists and Black Freedom* explore the ways in which African American activists Esther and James Jackson enabled and embodied this revolution. Their achievements have been largely dismissed, forgotten, or, in the words of Angela Davis, “subjugated” (103). Celebrating them and freeing those memories serves both to fill a historiographic lacuna and to reinvigorate the struggle in the service of social transformation. As the editors themselves admit, “there is nothing even-handed about these essays,” just as “there was nothing even-handed about the despairing lives of most African-Americans” in the twentieth century (x). This book, like the writings discussed by many of its authors, is a cultural product of the ongoing civil rights revolution.

James and Esther Cooper Jackson were, David Levering Lewis writes, “the dream team of the revolutionary left” (11). In her exploration of that partnership, Sara Rzeszutek persuasively argues that the Jacksons considered a marriage of equals as crucial to the political work they pursued through the Southern Negro Youth Congress and Communist Party. Their view of marriage as politics-in-action grew from their commitments, characterized by Erik McDuffie as “support for civil rights, social justice, internationalism, and radical democracy” (33). Whether organizing Virginia tobacco workers through the SNYC; analyzing the conditions of “The Negro Woman Domestic Worker,” as Esther Jackson did in her 1940 MA

thesis; or assessing the corollaries between American white supremacy and European colonialism, as James Jackson did while fighting fascism in World War II, they saw what they thought as connected to what they did, and what they did as a means to achieving what they dreamed of.

Other essays pull back from the Jacksons to consider their place in the historical moment. Johnetta Richards and Robert Korstad see the SNYC and the black radical activism as emerging from the rise of what Korstad cogently has characterized as the “civil rights unionism” of the 1930s and 1940s (86). In a poignant account of a creative life cut short, Michael Anderson considers how the same currents that moved the Jacksons shaped the dynamic radicalism of playwright Lorraine Hansberry.

This volume grows out of a symposium held at New York University’s Tamiment Library, and some of the essays still retain the loose, conversational rhythms of a lecture. Indeed, at times the book feels ancillary to the conference, with uneven copy-editing, inconsistent formatting, and some essays eschewing citations for no discernible reason. Nonetheless, the book contains vital ideas and compelling portraits. As Angela Davis notes, these histories continually return to the Jacksons’ “personal and political passion,” so fully intertwined “that it would have been impossible to separate the personal from the political” (104). In viewing the fullness of these lives lived politically, one sees the potential for new historiographic vistas.

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Richard H. Cummings, *Cold War Radio: The Dangerous History of American Broadcasting in Europe, 1950–1989* (Jefferson: McFarland and Company, 2009, \$45.00). Pp. 319. ISBN 978 0 7864 4138 9.

Since the end of the American–Soviet conflict scholars have been preoccupied with the controversial question: who won the Cold War? Yet few have asked at what cost the battle was fought. Richard H. Cummings, the former director of Radio Free Europe and Radio Liberty during the 1980s and 1990s, addresses this issue in his recent history of the radio stations.

No doubt the traditional accounts of Radio Free Europe and Radio Liberty are familiar to the readers of this journal. You are probably aware, for example, that both stations were funded by the Central Intelligence Agency until 1972. And that the American public first learned of the CIA’s sponsorship in 1967 when *Ramparts* magazine ran its famous exposé of the agency’s connection to a number of domestic organizations including student and women’s groups. However, these stories pale in comparison to Cummings’s account of the bombing of RFE/RL headquarters in Munich, in 1981, by Ilych Ramirez Sanchez, better known as Carlos the Jackal. Or the murder of Georgi Markov by Bulgarian intelligence, a murder in which the head of the KGB at the time, Yuri Andropov, was directly involved. This is of course the same Yuri Andropov who later became the General Secretary of the Soviet Union and who served as one of Mikhail Gorbachev’s most ardent supporters as he rose toward his assumption of power in 1985. Today Markov’s murder – he died of