

narratives of particular slaves and from plantation records she concludes that transfer of young women from the house to the field occurred in order to encourage slave marriage and childbearing (187). Slaves and the condition of slavery are also made accessible through photographs and illustrations and endnotes serve as supplement and reference. The book does not, however, have a bibliography and the index is spotty; Frederick Douglass, for example, appears in the text but not in the index.

The strength of *Born in Bondage* lies in Schwartz's articulation of slavery from the contrasting perspective of the slaves and their owners. For example she juxtaposes the slave community's view of a baby as the continuation of a people (47) and the slaveowner's view of the child as commodity. Schwartz delineates the difficulties encountered by slave families who struggled to forge and maintain family relationships in the face of owners who "discounted the desire of slaves for separate housing for their families and appropriated the slave mother's time for their own use because they recognized no need for slaves to maintain a separate family identity" (74). The problems of maintaining subjectivity in the face of slavery form an undercurrent throughout the text, and Schwartz carefully articulates the especial problems of raising children to be aware of themselves as individuals under the restraints of slavery. She makes clear the value of community and family in raising children to know what it meant to be a slave, but also what it meant "to be a man or a woman, a husband or a wife, a parent or a child" (211).

Women of the Far Right: The Mothers' Movement and World War II

Glen Jeansonne
Chicago, IL: University of Chicago Press, 1996

Reviewed by Jeanne-Marie Zeck

Glen Jeansonne has written an important book documenting the leaders and ideologies of mothers' organizations in the United States during World War II. In his book, Jeansonne dispels a number of myths about bigots. They are not, he claims, the victims of ignorance or economic deprivation; bigots are individuals whose anxieties and insecurities are "obsessive and unrealistic." To justify their fears, they find scapegoats and imagine conspiracies. No amount of education or financial security will transform bigots into fair-minded people, Jeansonne insists.

The Mothers' Movement began in 1939 in California just after Germany invaded Poland and war was declared. Eventually the movement flourished on

both coasts and in the Midwest. Most members of these groups were upper-middle-class conservative white women adhering to patriarchal definitions of womanhood and motherhood. Most of them were not, Jeansonne states, feminists. Priding themselves on their roles as protectors of their sons, they were fervently anti-war. Further rationale of many groups was that FDR was surrounding himself with Jews who were linked to the Soviet Union. Members of the Mothers' Movement felt threatened by The New Deal which, they believed, jeopardized the class system and white supremacy. The women thought that England and the U.S.S.R. were headed for defeat. Consequently, they wanted the U.S. to support Germany. They viewed Hitler as a good Christian protecting a truly Christian nation. They agreed that Jews were the cause of many economic and social problems and, like Hitler, they considered extermination an acceptable solution.

Jeansonne describes the methods the mothers' organizations used in dispensing their philosophies: they organized rallies and marches, gave radio broadcasts, created newspapers, wrote pamphlets and books, and made speeches before Congress and the Senate. Although ultimately members of the Mothers' Movement were not as influential as they hoped to be, "the mothers helped create the conditions that led to McCarthyism and the government suppression of suspected internal enemies," Jeansonne asserts.

Jeansonne's is a well-organized, well-documented study. In the early chapters, the author establishes the context for the women he discussed and their beliefs. In the body of the book, he describes a number of specific organizations such as the Los Angeles-based National Legion of Mothers of America. He also gives in-depth biographical information for a number of the leaders. Jeansonne devotes a chapter to the mass sedition trial powered by FDR, another chapter to the effects of the Mothers' Movements, and concludes with an epilogue in which he states, "Tolerance is an attitude that evolves over a lifetime, an evolution that depends greatly on one's sense of security and on reinforcement from families, friends, peers and religious institutions".

This book may help readers demythologize women as loving nurturers. If we are tempted to lionize women, this book will challenge our assumptions. As Jeansonne states, the Mothers' Movement "raises questions about isolationism, gender and morality, and women's history ... It is a disturbing tale, which nevertheless must be told if we are to be honest about our history."

This book would be an excellent resource in classes on women's studies, World War II, isolationism, racism, anti-Semitism, the Holocaust, and Jewish Studies. It is also an excellent resource for anyone concerned about issues of peace and justice.