

nal gift economy. These gatherings connect feminist thinkers, indigenous scholars, activists, community groups and academics, healers, motherhood and matriarchal studies scholars, through the gift of multiple languages. In her final chapter, Vaughan draws on her on-the-ground experience to provide solutions and examples of the maternal gift economy at work around the world. Things like social justice work, music festivals, problem solving, co-ops, and the air we breathe are all forms of gift giving. Ultimately, gift giving forms the basis for material and social abundance and well-being through caring, nurturing societies that live in reciprocity with the Earth and all beings. As such, we do not need to reform exchange, or even put an economic value on mother-work. Rather, and perhaps radically, we can bypass exchange completely, returning to the maternal gift as the primary means and meaning of life.

Memorializing Motherhood: Anna Jarvis and the Struggle for the Control of Mother's Day

Katharine Lane Antolini
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Katharine Lane Antolini's book offers a historical account of Anna Jarvis and her work to found and control the expression of Mother's Day. Jarvis made it her life's work to protect Mother's Day as a sacred time for acknowledging mothers and defending her claim as founder of the holiday. Mother's Day, as Anna Jarvis conceived it, begins with a worshipful state of mind to acknowledge a mother's service to her family. Therefore, a day should be set aside to offer tribute to the sacrifice of the mothers of the United States. However, after achieving the acceptance of Mother's Day as a national holiday, Jarvis spent the remainder of her life dominated by the business of maintaining the holiday's pure motives and reverence she intended.

Memorializing Motherhood contains two major narratives. The actions of Anna Jarvis and her contemporaries in the creation and performance of the holiday enable an examination of maternal identity. Jarvis herself remains central to the narrative and historical understanding of the battle over who controls the discourse over mothering. Ever motivated by the notion of her own mother's purity, Jarvis fought to defend mothers from the encroaching commercialism brought on by the industrious floral and candy industry, and the public's conflicted notions of motherhood. Interestingly, a secondary

narrative throughout the text indicates the complicated navigation through the mother-daughter relationship, especially between Jarvis and her mother, Anna Reeves Jarvis.

In the late 1800s there were five separate calls for some version of Mother's Day. Each call activated the notion of mothering differently and approached a holiday observance for different political and cultural purposes. Three of the alternative founders were predecessors to Anna Jarvis. In Antolini's accounting, the first three people to promote a Mothers' Day—Anna Reeves Jarvis, Julia Ward Howe, and Juliet Calhoun Blakeley—used the term and grammatical notation to call for all mothers to unite through a shared mothering experience. These three contemporaries, working separately, used motherhood as an “opportunity to organize women and their shared maternal experience in a way that encouraged social and political activism” (7). Throughout the book, Antolini takes up the notable question, through a perusal of pre-holiday history, of what qualities make mothers worthy of honor.

The book mentions two other promoters of Mother's Day that would compete with Jarvis for the title of founder. For their own purposes, Anna Jarvis, Mary Towles Sasseen, and Frank Hering promoted Mother's Day based in sentimentality and not as a tool to engage maternal activism. Instead, the central focus becomes memorializing mothers from the perspective of a child. This type of memorialization nullifies a women's mothering experience, replacing the authority of the position with a sentimentality determined to celebrate the consecrated position of motherhood without acknowledging a mother's agency.

Antolini poignantly paints Anna Jarvis's desire to preserve the sense of “duty, love, faith and sacrifice” that she attributes to her mother, despite the non-consolidating facts of her mother's life and maternal activism (52). Jarvis's actions transformed her mother into the stereotyped Victorian mother, disentangled from the woman and the life she lived. Now pious and untouchable, Jarvis's Mother's Day lacked any essence of the work that her mother began decades before. Single-minded in her vision, Jarvis had no qualms dictating the moral trajectory of the American public in their acknowledgement of motherhood. Her aggressive written and verbal attacks on people or industry that threatened to abuse the spirit of Mother's Day marred her image in the media and eventually cost her credibility and her family's fortune through litigation. Her mission was to control the “proper” view of motherhood in a society that positioned mothering as a propaganda tool. Through Jarvis's antagonistic interactions with various capitalistic enterprises and civic groups, the book elegantly explores the motives behind the celebration of mothers. Antolini demonstrates that Mother's Day was