

Fleming stresses FDR's "Good Man" cable sent to Neville Chamberlain on the eve of the Munich conference while neglecting Barbara Rearden Farnham's claim that Roosevelt sought to brace the prime minister when the Sudeten crisis first broke out. Also dubious is Fleming's claim that FDR undoubtedly caused the leak of the Victory Program to the hostile *Chicago Tribune* just four days before Japan attacked Pearl Harbor. Equally doubtful is Fleming's contention that George C. Marshall and Dwight Eisenhower saw unconditional surrender as "a major blunder" (p. 175), though both generals did want the policy so modified and explained as to precipitate Axis surrender.

One would like a source for Fleming's assertion that because of the Yalta Conference "eleven million Poles became Russians" (p. 489). Were most people east of the Curzon line ethnic Poles to begin with? Furthermore, did not such decisions result from the military victories of the Red Army? Although Fleming is extremely critical of Roosevelt's policies at Teheran and Yalta, he does not examine what leverage Roosevelt possessed by then. Fleming sees Alger Hiss "at the heart" of the Yalta conference (p. 484) but does not explain what difference Hiss's presence really made.

At times Fleming's assertions are downright incorrect. In 1933 Dean Acheson did not resign as secretary of the treasury over "Roosevelt's spendthrift domestic policies" (p. 18). He stepped down as *undersecretary* because of FDR's gold purchases. During the Hitler-Stalin pact, the Communists were never "passionate supporters of America First" (p. 292); they continually attacked the organization while pushing their own antiwar pressure group, the American Peace Mobilization. Thomas E. Dewey had never been a member of the America First Committee (p. 353). Churchill was not "dumbfounded and dismayed" by FDR's announcement of unconditional surrender at Casablanca (pp. 174, 184), for the policy had been developed jointly by both the U.S. and Britain.

In short, this book is highly polemical. At best it serves as an uneven account. It should not, however, dissuade other scholars from researching a period as significant as it is neglected.

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Inside Organized Racism: Women in the Hate Movement. By Kathleen M. Blee. (Berkeley: University of California Press, 2002. Pp. 272. Illustrations, appendices, notes, bibliography, index. \$35.00.)

Inside Organized Racism is a study of white supremacist women who belonged to hate groups in the late twentieth century. During

ten years of research Kathleen M. Blee interviewed thirty-four women, using an in-depth, life-history technique that produced a "micro" approach to a subject usually described from a "macro" perspective. In describing members rather than leaders, Blee not only informs us of their motives, but also humanizes the women, spins an interesting story, and offers common-sense suggestions for combating racism. She achieves not only the level of research and writing readers have come to expect from her, but also intellectual honesty, since she recognizes that describing these racists might publicize their cause as much as it exposes their activities. Writing in the first person, Blee describes her increasing numbness at listening to stories that confound conventional morality and her attempts to establish rapport with her subjects without pretending to agree with them.

The book is organized topically into five chapters under the general divisions of "Becoming a Racist" and "Living as a Racist." Most women recruited into these groups join through contact with an individual rather than by reading propaganda, and they have only a vague idea of the principles of their organizations. Through a conversion process they come to hate Jews and blacks. While blacks are more identifiable, Jews are more manipulative, in their minds.

While preparing for a race war, some women find the skinhead lifestyle "fun" and "exciting." They experience group solidarity, which lends purpose to their lives, as well as parties, alcohol, drugs, sex, body piercing, tattooing, and violence. Among women's responsibilities are to procreate white children, serve as trustworthy companions to white males, and occasionally to participate in violence. Most skinhead women are neither poor, uneducated, nor pawns of men, Blee writes, although only a few rise to leadership.

Racist women live in an "insider" culture featuring distinctive dress, music, and alienation. Secrecy and wariness of outsiders permeate the movement, and many are estranged from relatives and old friends. Racist women vary in age but are usually most active in their twenties and thirties.

The book is written in a nimble style and bristles with insights. My only objection, a minor one, is that Gerald L. K. Smith is too complex a political and religious figure to dismiss glibly as a "fascist" (p. 140). Unlike the racist right of the 1930s, today's movement is less political, less tied to Christianity, more violent, and has adopted less conventional dress styles.

Blee's *Inside Organized Racism* is a worthy contribution to the growing literature about racist women, and Blee demonstrates courage and imagination in her interviews with extremists.

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