

The book is enriched with over eight hundred illustrations partly in colors, furnished from materials in the rich Museum für Völkerkunde. Throughout, the technical appearance of the volume is excellent, but the work is marred by the complete absence of a bibliography.

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Die Revolution von Saint Domingue. By ERWIN RÜSCH. [Uebersetzung, Band 5.] (Hamburg: Friederichsen de Gruyter & Co., 1930. Pp. 210.)

It is very gratifying to note that a German publishing concern dares to undertake the risk of publishing books dealing with the history of countries overseas. The present reviewer has already discussed several such publications in the pages of this REVIEW. There is apparent a tendency for books of this nature to increase.

The present carefully written book is richly provided with documentary evidence, notwithstanding the fact that the author has not made any archival research for it. He has endeavored, and with considerable success, however, to search out and state clearly the origins of historical movements and to follow their development. Somewhat annoying to the German, Austrian, or Swiss reader, it must be confessed, is the author's frequent use of foreign words with no attempt to conform to uniformity.

The revolution of Santo Domingo has been discussed by various other authors. In the book under review, the author corrects certain erroneous statements of those who have written before him. He describes the whole movement as an independent evolution and gives a brilliant psychological analysis of Toussaint's character. The forces at work and their result attain new meanings under his coherent treatment.

Several chapters at the beginning of the work relative to the physical feature of the island, its history, its inhabitants, and the decline of government serve as a fitting introduction and as a means for orienting the reader in the part which follows. Political events are placed in their proper setting as a psychological revolution—for the thoughts and viewpoints of the Negroes assumed an entirely different aspect from their former attitude. It was a true revolution, for the move-

ment with all its contributing elements was in the nature of a catalysm so far as previous conditions were concerned.

The formation of the new state of Haiti—a state composed of blacks—presupposes a new force, which was supplied by that powerful and restrained personality, Toussaint l'Ouverture. In vivid manner, the author describes his rise, his power, and the structure of the new state, explaining events and depicting in detail the struggles in which Haiti became involved. Indeed, that chapter in which the new state is discussed, has never before been treated in a manner so detailed and thorough. The description of Toussaint l'Ouverture and the analysis of his character leave little to be desired. His differences, with respect to the other Negroes of the country, are well brought out. At heart he was a stranger to his own race, and for that reason, not he, but Dessalines became the real national hero. He advocated Christianity but only because it required a strict obedience. His overweening self confidence, however, brought about his downfall and he was replaced by Dessalines, under whom final independence was achieved. The volume is concluded with a bibliographical list of the materials consulted by the author.

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The Ayar-Incas. By MILES POINDEXTER, LL.D. 2 vols. (New York: Horace Liveright, 1930. Pp. xvii, 274; xii, 359. Illus.; index. \$10.00.)

Mr. Poindexter, formerly a senator of the United States, and ambassador to Peru, saw his Peru at first hand. The first volume of his work discusses especially the monuments, culture, and American relationships; the second, Aryan Asiatic origins. Among his acknowledgements for aid is one to Bertram T. Lee, an American engineer for many years resident in Peru, who possessed or had access to many valuable Peruvian documents. The publishers advertise the author's work as the result of a five-years' residence in Peru.

The author states that his work is not a history of the Incas. Its comments "deal rather with origins and relations (some of them of course merely hypothetical),—and even as to these only in certain phases (I. xvi)". As such, then, he attempts to prove that the civilization of Peru—the pre-Inca and the Inca—was Aryan in its origin; and carrying the argument further, that the Maya, Toltec,