

land. The author, himself a Negro, is doubtless most concerned with those of his own race, but he has wisely chosen to present a cross-section of Caribbean life in order to make clearer the Negro's important place therein.

To Dr. Williams, deplorable conditions among Caribbean Negroes are not so much a matter of race as of economics. Sugar culture under a system of *latifundia* he believes to be the great curse of the region, both historically and currently. Slave labor of many races, whether on a chattel or starvation-wage basis, has been the inevitable result. The remedy—and in this Mr. Williams agrees with most disinterested observers—lies in supplementing sugar production with diversified agriculture, in breaking up the *latifundia* into smaller holdings tilled by their owners, and in coöperative marketing and financing to enable small proprietors to compete favorably in the market. The key to these reforms is the labor movement and the assumption of the franchise by the awakening colored masses. Only by these means, thinks Mr. Williams, can the control of great landowners be broken and necessary landholding, social, and educational reforms be brought about. In an interesting chapter the writer analyzes the tendency of the Europeanized mulatto middle classes, particularly in the colonies, to ape their white "betters" and to forsake their black half-brothers. Thus the Negroes themselves must develop the initiative and leadership to work out a better future.

JAMES FERGUSON KING.

University of California,
Berkeley.

Iturbide, varón de Dios. By RAFAEL HELIODORO VALLE. [*Vidas Mexicanas*, 12.] (Mexico: Ediciones Xochitl, 1944. Pp. 185.)

Though biographies of both Bolívar and San Martín have been published in Spanish and in English, yet few attempts have been made to draw a full-length portrait of Agustín de Iturbide, the one-time royalist commander who freed Mexico from the rule of Spain. The volume under review was composed by a widely known Mexican journalist and bibliographer. Among other publications, in a booklet entitled *Como era Iturbide*, Rafael Heliodoro Valle had assembled bibliographical data which should prove useful to serious students of the heroic age of Mexican history.

In the volume under review the author undertakes to sketch the life of the enigmatical Liberator and Emperor of Mexico. When

describing his career Valle draws upon a variety of sources and secondary accounts such as Iturbide's military correspondence and diary, the edition of the biography by Navarro y Rodrigo which contains Iturbide's memoirs, Zárate's *La guerra de independencia*, and the Iturbide Papers in the Library of Congress. Valle accepts the glamorous legend of a dramatic interview at Acatemcan in 1821 between Iturbide and the indomitable insurgent leader, Vicente Guerrero—a legend which is discredited by the historian Lucas Alamán. *Iturbide* advances the frontiers of our knowledge concerning the Liberator and Emperor of Mexico at numerous points. The bibliography appended to this booklet is made up of twenty-three numbered items, which, without any more ado, are referred to in the text of the narrative merely by serial numbers. Number 21 appended to verses found in one of the score of boxes of the Iturbide Papers in the Library of Congress runs simply thus, "Papeles de Iturbide en la Biblioteca del Congreso de Washington." Serious students of Mexican history will deeply regret that, like some other writers on Latin America, this author has omitted to cite chapter and verse of his authorities.

WILLIAM SPENCE ROBERTSON.

University of Illinois.

Christopher Columbus, the Discoverer. By MATTIE JOHNS UTTING.
(Boston: Christopher Publishing House, 1944. Pp. xv, 176.)

This is not so much a biography as a panegyric. Historians will be little interested in it except to observe how far the modern, scientifically based knowledge regarding Columbus has spread to popular levels. For example, how fares the legend, long since exploded, that all his contemporaries believed the earth to be flat? Except for one Chapter XVI, elaborates a theory that the light allegedly seen from fleeting reference on pp. 80-81, this book seems to ignore that legend. But it romantically develops many others. One of the strangest, in shipboard the night before the discovery was smoking tobacco. Those who must romanticize can always find material.

WILLIAM JEROME WILSON.

Washington, D. C.