

The term "transculturation," discussed also in a separate theoretical note and approved by the late Bronislaw Malinowski in his appreciative introduction, deserves special comment. Anthropologists and such historians as the late W. R. Shepherd have been using various terms, among them "acculturation," "diffusion," and "culture migration" to refer to complex processes of cultural change arising from the contact between peoples of different cultures. For inquiry into these phenomena, the whole Spanish venture in the New World provides a seemingly inexhaustible case. Dr. Ortiz demonstrates, from the case of tobacco, its uses, and the social relations to which it gave rise, that the processes of change were neither one-way nor two-way (borrowing back and forth of culture traits) but emerged both for Cubans and inhabitants of the Old World in new culture patterns. The gradual secularization of tobacco, the gradual dissociation of its uses from contexts of sacredness and depravity, make a fascinating story.

As a whole, *Cuban Counterpoint* has been widely acclaimed as one of the more important works of a sociological character published in Latin America in recent years. The translation catches successfully the spirit of the original. The edition is equipped with a choice collection of old plates, illustrating the sugar and tobacco industries in Cuba, with a glossary, and with an index of proper names.

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*Obras completas.* Vol. I. By JOSÉ MARTÍ. (Habana: Editorial Lex, 1946. Pp. xxxi, 2162. Illustrations. Leather.)

Out of the numerous acts commemorating the fiftieth anniversary of the death of José Martí have come plans for a monument to his memory that promises to be an artistic gem; there has already been produced another monument to the "Apostle of Cuban Liberty" in the form of Volume I of a new edition of his writings from the press of Editorial Lex. This, too, is a work of art. Printed on India paper and bound in red morocco, this volume is a worthy container of the works of a man who was a master of forceful, epigrammatic Spanish, as well as a clear thinker and a keen observer. Whether describing the political prison in which he was incarcerated, preparing a revolutionary speech, writing a letter to a fellow rebel, or merely reporting for *La nación* of Buenos Aires, Martí marshals his ideas and materials in such dramatic and colorful language that the result is both striking and harmonious.

José Julián Martí y Pérez was born in Habana on January 28, 1853, to Mariano Martí, a soldier from Valencia, and his wife, Doña Leonor Pérez of Santa Cruz de Tenerife. He attended a school directed by the

Cuban poet Rafael María Mendive, who did much to give direction to the youth's revolutionary ideas. When he was sixteen José Julián was condemned to six years of hard labor for writing a poem on the "independence of Nubia" for Mendive's paper *La patria libre*. Work in the rock quarry on the outskirts of Habana soon wrecked his frail body and he was transferred to the Isle of Pines, then used as a spacious detention camp. In 1871 he was sent to Spain, but was allowed to study law and philosophy. Three years later he slipped away to England and from there to Mexico, where he supported himself by lectures, journalism, and literary criticism until 1877, when he paid a secret visit to Habana. Before the year was up Martí was in Guatemala teaching literature and philosophy and writing prose articles and poetry, but he soon made a trip to Mexico to marry Carmen Zayas, mother of his only son, José Francisco, who by coincidence died in Habana in 1945, the fiftieth anniversary of the father's death. When in 1878 the Treaty of Zanjón ended the Ten Years' War, Martí returned to his native land and began to practice law. Much of his time, however, was taken up with teaching in a private academy, and in lecturing on art, literature, and music. Unfortunately for his continued residence in Cuba, he also engaged in political activities and was in the island scarcely a year before he was arrested for treason and exiled to the Peninsula. January of 1880, however, saw him over the border in France and on his way to New York. During that year he also visited Venezuela, Guatemala, and Mexico, but he was soon back in New York where he resided until 1895 except for short visits to Central America and the West Indies and to groups of Cuban exiles in other cities of the United States. During his sixteen years' residence in the United States, Martí supported himself by writing poetry, essays, and criticisms of art and literature, and by acting as correspondent for *La nación* and other newspapers. He was also consul in New York for some of the South American nations until Spanish protests about his revolutionary activities led to his dismissal. In 1891 he launched his Partido Revolucionario Cubano and thereafter devoted most of his energy to organizing the final revolt which began in 1895. Late in January of that year Martí sailed for Santo Domingo to join General Máximo Gómez and other revolutionary leaders, and with them he slipped away from Montecristi on the night of April 1. A Spanish bullet ended his career on May 19 during a skirmish at Dos Ríos in eastern Cuba.

A few hours before embarking in Montecristi Martí wrote his friend and associate Gonzalo de Quesada about the disposition of certain personal effects, and more particularly about an edition of his works which the two had planned. In this "Testamento literario," which

appears as a kind of prologue to the present volume, Martí suggested seven volumes as follows: I and II. Norteamericanos; III. Hispano-Americanos; IV. Escenas Norteamericanos; V. Libros sobre América; VI. Letras, Educación y Pintura; VII. Ismaelillo, versos sencillos, "y lo mas cuidado o significativo de unos Versos Libres." He left the way open for other volumes from his letters and papers, but asked Quesada to use care in selecting their contents: "Entre en la selva," he wrote, "y no cargue con rama que no tenga fruto." The next few years were busy ones for the Cuban patriots, but as soon as the island's independence was assured Quesada set to work as literary executor for Martí. Publication was begun in 1901 and continued until 1933, sixteen volumes being produced. Some of them were reprinted, but even so it is difficult as well as expensive to gather up a complete set; hence this handsome, well-edited, well-indexed edition is welcome.

An evaluation of Martí's style belongs to the field of literary criticism, but the historian finds it refreshing to encounter so much material of historical value written by a literary artist. Take for instance "La prisión política en Cuba," written and published during Martí's first exile in Spain. Instead of a mere pamphlet condemning Spain's administration in Cuba, the sixteen-year-old author has produced a prose "poema del dolor sufrido," in which his fellow-prisoners of the quarry march by in sad procession. (A portion of this scene of his suffering has been converted into a national shrine under the name of Rincón Martiana.) Among the 208 political and revolutionary items (letters, speeches, diaries, pamphlets, editorials, etc.) reprinted in this volume as Part I, "Patria y Independencia," one of the best is the description of Martí's visit to General Máximo Gómez's plantation in Santo Domingo in 1893, to enlist the veteran's aid in the coming struggle.

There is much to admire in Part II ("Letras, Educación y Pintura"), which contains essays on authors, books, painters, musicians, and educators, as well as some excursions into such topics as philosophy and archaeology, but North American readers will find more of interest in Parts III and IV ("Norteamericanos," and "Escenas Norteamericanas") which contain Martí's reports on the American scene for *La nación* and other papers. This collection of articles on events and personalities in the United States during the Eighties and Nineties deserves a place along side the best works on our country from the pens of foreigners. There one reads of Wendell Phillips and William F. Cody, Henry Ward Beecher and Jesse James, Walt Whitman and Henry Garnet, Bronson Alcott and Lydia E. Pinkham, together with Emerson, Conkling, Cleveland, Blaine, Grant, Longfellow, and John Howard Payne. In the spelling of the last occurs one of the few misprints in the whole

volume—"John" appears as "Jhon." On phases of American life there are descriptions of such widely-scattered items as Coney Island, a Chinese funeral in New York, the race for Indian Territory, the Hay-market Riot, the Charleston earthquake, and the arrival of Bertholdi's Statue of Liberty.

Volume II is in preparation by Dr. M. Isidro Méndez. This will be devoted to Martí's poetry and novels. His works can be classed as history only in the general sense of painting the thought of an epoch. Martí was a man of letters and a revolutionary; he might have been a statesman if his life had not been cut off as it was; but he was not a historian.

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*La frontera de la República Dominicana con Haití.* (Ciudad Trujillo: Editorial La Nación, C. por A., 1946. Pp. 172. Paper.)

The significance of this brief and anonymous volume published in the Dominican Republic lies in its obvious character as an exposition of the official point of view of the present Dominican government, not only on the history of the Dominican-Haitian boundary problem and its settlement, but also on relations between the two countries in general and between President Trujillo and former President Lescot in particular. In other words the book is decidedly anti-Haitian and pro-Trujillo in tone.

Approximately half the volume is devoted to an historical review of the already known facts on the long disputed boundary question and its ultimate settlement. There then follows a detailed description of the achievements of the Dominican government's recent border development project—the so-called "Dominicanization of the Frontier." This section contains useful statistics and facts regarding the government's construction, agricultural, and educational projects at selected sites on the frontier. The volume concludes with the presentation of several recent official Dominican and Haitian documents, as well as a five-page eulogy of President Trujillo's frontier-development policy excerpted from the recent two-volume study entitled *Trujillo, o la transfiguración dominicana* by the Spanish refugee, Ramón Fernández Mato.

Two principal theses already familiar to students of recent Dominican history give unity to the otherwise heterogenous sections of the volume: (1) Dominican civilization—Spanish and Christian in origin—has long been in danger of being engulfed by the African, heathen, and prolific barbarism of Haiti, struggling to break out of the extremely overpopulated area to which it is confined; and (2) it is President Trujillo