

The editor's essay, "Ideological Man and His Relations to Scientifically Known Man" is in the Northrop tradition. Every social scientist must take account of his suggestions many of which are extremely fertile. While it is imperative to take ideologies into consideration in any synthesis of social causation, the synthesis is destroyed when ideas are conceived as governors. Max Radin's comment in his review of this volume is certainly extreme. It is well, however, to repeat his warning. If it were possible to attain world order on a robot level, it would not be worth having.

BERT JAMES LOEWENBERG.

Sarah Lawrence College.

L'Enseignement de l'histoire en Haïti. By CATTS PRESPOIR. [Instituto Panamericano de Geografía e Historia, Publicación Núm. 102, Comisión de Historia, Núm. 16, Memorias sobre la enseñanza de la historia, III.] (Mexico City: Editorial Cultural, Talleres Gráficos, S. A., 1950. Pp. xiii, 73. Appendix, index. \$10.00 Mex.)

The teaching in Haiti of general history began as early as 1819 but the teaching of the history of Haiti had to wait until the 1840's. As late as 1950 the texts used in the general history courses, in the public as well as in the parochial schools, reflected the influence of the Catholic Church. They vigorously denounced protestantism and emphasized the history of France. The Middle East was studied only as a part of ancient history and the information about the Far East was "summary." As for Africa, only Egypt, Carthage and North Africa were included. Therefore, "the young Haitian finds in these texts nothing about the past of the black race and its evolution." A course in the history of Black Africa was offered for the first time by the Institut d'Ethnologie, founded in 1938 by Dr. Price Mars. About ten years later a course in the history of Asia was begun at the Ecole Normale Supérieure. "American History" is still confined almost entirely to the history of the United States. The author therefore concludes that "it is high time that a work of local inspiration provide a general history text conforming to our intellectual needs as Negroes and as citizens of the American continent."

The first important national history of Haiti, by Thomas Madiou, appeared in 1848, the same year that the teaching of the subject was prescribed by law. Beaubrun Ardouin's eleven-volume *Etudes sur l'histoire d'Haïti* (Paris, 1853-1860), based in considerable measure upon archival materials in Paris, is still the principal source for histories and texts of Haiti. In my opinion it is at least the equal of most of the national histories of the other Latin-American republics. But Haitians

themselves recognized the need for further study of their country when a small group founded in 1923 the Société d'Histoire et de Géographie d'Haïti, for, as Dantès Bellegarde pointed out in his preface to the 1924 edition of Ardouin's work, Haiti had "no libraries, archives or museums." Today a commencement has been made in the establishment of libraries and museums, the archives have been opened to investigators and a monumental retrospective bibliography is now in the press. But the author is correct when he suggests that later historians will have to decide whether the Société has achieved its aims. I believe that they would be furthered by advanced study by some of the younger historians in the graduate schools of the best universities in the United States.

The teaching of the national history of Haiti has been rendered more difficult by the absence of suitable texts. Not until 1874 was one published, Madiou's summary of his own work. In 1947, almost one hundred years after the law prescribing the teaching of national history, preparation on the higher level was begun in the Ecole Normale Supérieure. The author includes the program for the teaching of both general and national history at the various levels. Lack of funds has, of course, contributed to the slow development of the teaching of history as to that of education in general.

The teaching of history in Haiti seems to present, moreover, problems comparable to those in the United States, for example. The basic dilemma is the inclusion of the optimum amount, respectively, of study of the history of the nation, its peoples and their background on the one hand and of the history and civilizations of other peoples on the other. In brief, the teaching of history should stem from neither shame nor chauvinism, from neither isolationism nor an exaggerated concept of world citizenship.

RAYFORD W. LOGAN.

Howard University.

BRIEF MENTION

Inter-American Coöperation, Cultural and Economic Aspects. Papers and Discussions of the Inter-American Conferences held at the University of Delaware, June 28-29, 1949. By INSTITUTE FOR INTER-AMERICAN STUDY AND RESEARCH, UNIVERSITY OF DELAWARE. (Newark: University of Delaware Press, 1950. Pp. vi, 91. Paper.) The conference in which, among others, Jorge Mañach, Muna Lee, and Arturo Morales Carrión participated, posed some basic problems but did not develop them. Mañach's remarks on culture in the Americas are stimulating and Morales Carrión gives a brief summary of the Puerto Rican development program.

A History of Mexico. By HENRY BAMFORD PARKES. (Boston: Houghton Mifflin Co., 1950. Pp. xii, 446. Illustrations, endpaper maps, index. \$5.00.) This revised edition of a work originally published in 1938 fails to come up to expectation. Almost

without competitors in the field of popular histories of Mexico in English, and attractively written, it does not show evidence of much "revision." A few new references have been added to the bibliography and a new concluding chapter has been added, but there is scant evidence of any reevaluation of Mexican history in the light of the developments of the thirteen years since the earlier edition appeared.

BACKGROUND

(European and American)

The Tovar Calendar. By GEORGE KUBLER and CHARLES GIBSON. [Memoirs of the Connecticut Academy of Arts and Sciences, Vol. XI.] (New Haven: Yale University Press, 1951. Pp. 82. Illustrations, appendix, bibliography. Paper. \$6.00.)

In the John Carter Brown Library in Providence there is a bound volume of sixteenth-century manuscripts formerly in the library of Sir Thomas Phillips; this material is little known and hardly utilized by scholars. Kubler and Gibson have performed a service to workers in the specialized field of sixteenth-century New Spain by reproducing some of those items and accompanying them with critical and expository accounts and a helpful hand-list of texts available for the study of the Mexican calendar systems (excluding the Maya) and scholarly writings on them. Contents of the Phillips volume include an exchange of letters between the Spanish Jesuit José de Acosta and a Mexican cleric, Juan de Tovar; the version of the Mexican historical text known as "Relación del origen de los Yndios" (Codex Ramírez); a series of paintings like those in the Durán Atlas; several pages of calendrical and other miscellany; and finally, a calendar of Aztec "months" illuminated by an Indian draftsman around 1585, with a gloss attributed by these authors to Tovar. Plates I-III reproduce the title page of the Phillips volume and the correspondence between Acosta and Tovar; Plates IV through XIV are reproductions of the calendar with the gloss.

Working individually and jointly Kubler and Gibson have put these materials through a full-blown academic workout. Part I, by Gibson, describes the manuscript material minutely, discusses its dating, and relation to other source materials, and provides biographical data on Tovar. Part II, by both authors, presents transcriptions, translations, and commentaries on the drawings in the calendar. Kubler, in Part III, discusses the form of the calendar, its style, its correlation with the Christian calendar, and its implications for the general study of Mexican chronology. The text ends with the hand-list of sources. An appendix, in which translation of the correspondence between Acosta and Tovar is given, is followed by a bibliography.

Though there are derivative and subordinate values, the chief im-