

of course, *contradiction*—without ever telling precisely who the first three are, the bases of their influence, their interrelations, their rivalries as well as their cohesiveness, how they operate, or how they exercise their economic, social, and political power. Finally, in his conclusion, the author presents an idealistic and highly romantic vision of what he thinks television ought to be—but without providing the slightest clue as to how to achieve the results most of his readers would probably agree are desirable.

The truth is that there are power elites in the Dominican Republic who often operate by stealth and subterfuge, who disguise their ownership and interrelations, and who subtly manipulate national politics. But in a serious, scholarly book, that needs to be shown, demonstrated, and illustrated, not simply asserted like an incantation. It really would be useful, as sociologists and communications specialists write more about politics, for them to really know the literature, and to understand what politics is all about and what political science can contribute to their studies.

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The Faces of the Gods: Vodou and Roman Catholicism in Haiti. By LESLIE G. DESMANGLES. Chapel Hill: University of North Carolina Press, 1992. Illustrations. Maps. Figures. Notes. Glossary. Bibliography. Index. xiii, 218 pp. Cloth, \$32.50. Paper, \$12.95.

Despite the rapid growth of evangelical Protestantism in Haiti, most Haitians are both Voodooist and Catholic, and they experience no contradiction in this dual allegiance. Voodoo's prominence in Haiti is chiefly explicable by the large proportion of Africans in its population when the country achieved independence in 1804. Countervailing Christian influences were present from the beginning of French colonization in the seventeenth century, but were never strong. The dynamics of Voodoo's coalescence from a variety of African religions and the chronology of the black population's adoption of Catholicism remain largely uncharted territory. Hence one welcomes a work offering a historical approach to the subject by an author who has done fieldwork in Haiti and Benin (an area that has greatly influenced Haitian Voodoo).

Leslie Desmangles' main thesis is that the syncretism between Catholicism and Voodoo is best described as symbiotic: no real fusion has taken place between the two faiths; they merely coexist in a mosaic pattern. This point is hardly controversial, but Desmangles illustrates it well. The parallels between Catholic saints and Voodoo deities are based generally on superficial visual similarities in their respective iconographies. Catholic elements are always interpreted in an African fashion and are not well integrated into Voodoo ritual. The *pret savann* (bush priest), who reads Catholic prayers at Voodoo ceremonies, is unknown in some parts of the country; regrettably Desmangles does not specify which.

The extent of the author's fieldwork is not apparent, but it seems to have contributed little to a text that relies heavily on the classic works of Maya Deren and Melville Herskovits. The book focuses on Fon and Yoruba culture, ignoring most other parts of Africa, notably the Congo, whence came most of Haiti's population. It adds little to existing knowledge.

Why did Fon culture become dominant in Haiti? Does Catholic influence correspond at all with the area of former Jesuit activity? What of those Central African slaves who were exposed to Christianity before they left Africa? Does the Ibo rite survive in areas where Igbo slaves were most numerous? *The Faces of the Gods* does not even pose these sorts of questions. Its historical framework is astonishingly rudimentary and inaccurate. It displays exceedingly limited understanding of the colonial period, and it incorporates a farrago of errors on various other topics. Even the folkloric Bouki and Ti Malice get mixed up. Major works by Gabriel Debien, Jean Kerboull, and John Thornton are overlooked. The archival research is entirely perfunctory, and many of the works cited cannot have been read very carefully.

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Cahiers d'études africaines. Special issue. "Amériques noires." Cahier 125. Vol. 32, No. 1 (1992). Paris: Editions de l'Ecole des Hautes Etudes en Sciences Sociales. Map. Notes. Bibliography. 180 pp. Paper.

Cahiers d'études africaines is the premier French journal of African studies. Founded in 1960, it helped to define modern African studies for the French-speaking intellectual world. Until the publication of this special issue dedicated to Roger Bastide, however, the journal had generally eschewed issues raised by the African diaspora. The editors' decision to publish this issue, and to announce that the journal would continue to interest itself in the African diaspora, marks an important change in the journal's history and in the field of African studies.

This issue comprises five major articles, plus reviews and other pieces, all devoted to American issues. As the subtitle, "Politique d'identité. Les noirs au Brésil," reveals, the issue concentrates especially on twentieth-century Brazil. Only one article, by João José Reis, deals with the period of slavery; the rest deal with contemporary politics and religious life, especially the Afro-Brazilian religious cults.

One might have hoped that a journal dealing with African studies would have sought to include the African dimension of Afro-Brazilian life, for it is here that Africanists might be able to make an impact. Brazilian studies has been hampered by its relatively simplistic handling of the African background, a problem that is likely to be resolved only by appealing to the fruits of more than 30 years of Africanist research that *Cahiers* is heir to. Although Africa is alluded to—by Reis in