

adaptations in their everyday activities. Pido could have clearly acknowledged this role; as it is, some readers may associate his perspective with others which view immigrant groups as merely passive victims of outside forces.

The above shortcomings do not diminish the overall significance of this book. Ironically, it is the fact that Pido attempts to do so much which makes it easier to note problematic areas and even to suggest the need to include more. *The Pilipinos in America* is an important book. It provides much-needed information and it uses a perspective which has great potential for understanding immigrant groups. This book is recommended for students and scholars in race and ethnic relations and Asian American studies.

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Jean Price-Mars. *So Spoke the Uncle* (Ainsi Parla L'oncle). Translation and introduction by Magdaline W. Shannon. (Washington, DC: Three Continents Press, 1983) xxviii, 252 pp., \$24.00; \$12.00 paper.

Jean Price-Mars was a Haitian-born diplomat, intellectual, educator, novelist, biographer, critic, editor. He was the author and founder of Philosophy of Haitianism and the Spiritual Father of Negritude. During his lifetime he served as Education Director-General of Haiti and Ambassador to the Republic of San Domingo, the United Nations and France. He was also distinguished as the Secretary of the Haitian U.S. delegation to the Berlin Embassy and Commissioner of the Missouri Exhibition.

The public efforts and literary contribution of Price-Mars, particularly the publication of *So Spoke the Uncle*, brought strong repercussions in Haitian political and social life. Correspondingly in Haitian-American relationships he was instrumental in the formation of a group which opposed foreign occupation. He was indeed one of the most vocal Haitian writers who stressed the need to strengthen ties with black American culture. This sense of fraternity was not just simply a literary bond for Price-Mars. For him the Harlem writers were exemplary of the way in

which blacks of the diaspora had retained their ancestral heritage.

So Spoke the Uncle, the classic effort by Price-Mars, was published in 1928, during the prolific era of the Harlem writers of the United States. This book provided the author's assessment of the folklore of the Haitian past and contemporary customs of the early 1900s based upon ten years of contemplative thought and the accumulation of factual evidence. His daily notes, reactions to conferences, knowledge of new social scientific theories, and discussions with fellow intellectuals resulted in this provocative literary work.

His book primarily demonstrated that history is a continuous societal process based on the accommodation of folkloric past to changing behavioral patterns, irrespective of color, and that therefore the role of blacks is an integral and consequential part of the history of civilization. In his quest to rehabilitate the folklore of Haiti, he refutes the social theories of Le Bon historically, ethnologically, and biologically. He delineates the contribution of the African past to the contemporary Haitian social structure. He gives considerable attention to the evolution of voodoo and its religious nature, from the animism of prehistoric Africa to a synthesis with Christianity in modern Haiti. This methodology dramatizes the strength of folkloric custom in the gradual development of the culture of a society. The author regarded the concept of race as a myth and perceived voodoo as a religion. As an edict, his attack upon racism and his defense of voodoo as a folkloric pattern served not only to unite Haitians but to affect the rigid condemnatory attitudes of much of Western Civilization.

So Spoke the Uncle provides clear evidence that Price-Mars was an erudite thinker who was able to advance an innovative idea in such a compelling manner that people listened and responded whether negatively or in complete accord. He possessed the unique ability to observe things and people, to penetrate their most intimate thoughts and their collective inclinations.

In conclusion, this reader found Price-Mars' classic to be difficult reading, informative and provocative. The lack of an index made the reading and follow-up concepts and ideas more arduous. I would, however, recommend this book for citizens of Third World Nations and scholars of Third World history and literature. The book should be included in college and university library holdings and may be recommended for theology students. Largely due to the concepts promoted by Price-Mars in this masterpiece, Haitians know who they are and readily identify with their art, music, religions, cuisine, games, and Creole language.

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