been published on Haiti over the past decade. Salt does well in incorporating a wide range of principally English-language sources on Haiti. The first chapter, which covers the years between the 1820s and 1840, makes judicious use of travel and diplomatic writing from a range of persons including British diplomats and the celebrated African American Prince Saunders, who worked in Haiti. The other chapters similarly incorporate an impressive mix of sources in framing the book's arguments.

What emerges from *The Unfinished Revolution* is a strong argument that the goals of black sovereignty have not only remained unfulfilled in Haiti, but constrained by a collective historical assault on it by those, in the author's words, "invested in controlling the region (56)." This pattern has carried on. The last of Salt's chapters engages with post-earthquake Haiti, an illuminating discussion on how the weight of the past is borne by its inheritors. The book makes good use of analysis of visual sources (including daguerreotypes from the 1850s, photographic material on Haiti at the 1893 World's Fair, and the 2014 work of Italian photographer Paolo Wood (in the *État* series), as well as historical texts, to build its arguments.

Sovereignty is a contested issue in political thought and Salt does not seek to redefine it or unravel its multiple complexities. Instead, she seeks to complicate notions of blackness *within* Atlantic sovereignty through Haiti's historical experience. She succeeds in doing this and at the same time adds to our larger understanding of what Haitian freedom continues to mean for the world.

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DISASTERS IN THE FRENCH CARIBBEAN

Paradise Destroyed: Catastrophe and Citizenship in the French Caribbean. By Christopher M. Church. Lincoln: University of Nebraska Press, 2017. Pp. 308. $65.00 cloth; $35.00 paper.
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The last decade of the nineteenth century and the opening years of the twentieth century were particularly devastating to the French Antilles. Far from being an isolated event (despite its extraordinary destructive force), the eruption of Martinique's Mount Pelée in May 1902 was, as Christopher Church shows, one among several natural disasters that wreaked havoc on the French Antilles during the middle decades of France's Third Republic. In addition to the volcanic eruption that completely wiped out Saint-Pierre's population, Martinique and Guadeloupe endured destructive natural fires (1890), at least two damaging hurricanes (1891 and 1899), and an earthquake (1897) that, put together, killed hundreds; incinerated, blew away, or smashed thousands of homes and

commercial properties; and left thousands of residents "without food, water, shelter, or clothes (61)." In the eventful years from 1890 to 1902, the French Caribbean islands also suffered a disastrous episode of incendiarism (Guadeloupe, 1899) and a paralyzing general strike (Martinique, 1899). The human, physical, and economic costs of these natural (or "nature-induced," as Church prefers) and "human-induced" disasters "were staggering (61)." Even though this book certainly shows (and even quantifies) the magnitude of these costs, Church's focus is on analyzing how disasters impacted "citizenship rights and the French state's relationship to those citizens" (4).

The disasters accelerated the already rapid decline of the islands' sugar economy; therefore, they played a crucial role in turning Martinique and Guadeloupe from "valuable financial assets" to "a drain on the French economy." In addition, the disasters (and the French government's response to them) "exacerbated societal tensions" (3) and laid bare the liminal status of the French Caribbean in the French imagination and legal codes. As Church effectively puts it, the disasters made evident that Martinique and Guadeloupe were "more than colonies but not quite departments" (109) of France and that their inhabitants were full French citizens "in theory if not in practice" (6).

This exploration of the liminal status of Martinique and Guadeloupe and their inhabitants takes central place in Church's analysis. Carefully following reactions to Caribbean disasters in metropolitan France, he identifies and analyses opposite reactions, which he characterizes as an "exclusionary 'calculus of disaster'" and an "inclusive 'language of citizenship'" (11). The reactions, in turn, resulted in interpretations of the French Antilles as both fully French (as in the total identification of workers in France with their fellow workers in Martinique in the aftermath of the strikes, which Church analyzes in Chapter 4) and as completely foreign (as in Chapter 5's analysis of how the eruption of Martinique's Mount Pelée in 1902 marked the Antilles as a place of danger completely different from metropolitan France). The recurrence of catastrophic events, thus, marked the Caribbean as "a volatile, exotic environment that perpetually threatened to annihilate those living there" (63).

Church's analyses of reactions in France to the 1890 fires (Chapter 2) and the 1891 hurricane (Chapter 3) offer great examples of the author's exhaustive and creative use of sources to illustrate the opposite reactions of inclusion and exclusion. Through a detailed analysis of the financial contributions of all French departments toward disaster relief in the aftermath of the 1890 fires, Church makes a compelling case for solidarity and compatriotism while also showing that donations fulfilled political and cultural roles associated with the Third Republic's nationalistic campaign. Thus, the fact that Lorraine "had by far the largest donations per capita" is, Church convincingly argues, intricately connected with the department's "need to prove Lorraine's Frenchness after the disaster of the Franco-Prussian War" (83). In sharp contrast to the response to the 1890 fires, the 1891 hurricane resulted in an "economic calculus" that "constrained

relief efforts and undercut aid distributions" (112), thus, marking Antilleans, despite displays of compatriotism, as "second-class citizens" (146).

Church's choice to connect Martinique and Guadeloupe with metropolitan France may leave some readers asking for more connections with other Caribbean islands that endured similar disasters. To this reviewer, Church's choice allowed him to fulfill his aim of understanding "how disruptive events in the French West Indies . . . shaped and interacted with broader developments in the metropole itself" (9). In doing so, he offers a useful reminder that Martinique and Guadeloupe, while located in the Caribbean, were (and continue to be) in some respects, as French as any of the departments of metropolitan France.

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MEXICO AND COFFEE

From the Grounds Up: Building an Export Economy in Southern Mexico. By Casey Marina Lurtz. Stanford: Stanford University Press, 2019. Pp. 280. $65.00 cloth.
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Casey Marina Lurtz examines the transformation of Mexico's Soconusco region into the nation's premier coffee exporter from 1870 to 1920. Using migrant settler Helen Humphreys's journals as an analogy for how historians have treated the subject, Lurtz observes that the young US American, having "absorbed [the narrative] of an unpeopled frontier ripe for settlement, refused to see anyone unlike herself" (3). Thus, like later historians, Humphreys's writing focused on other foreigners who came to the area, rarely commenting on her Mexican neighbors—the local villagers, small-time producers, and various other non-elite actors who ultimately helped tie the Soconusco's economy into the global export market. Lurtz corrects this tendency in this impressive monograph.

The Soconusco region of southern Chiapas languished as a veritable boondocks until entrepreneurs began to push for coffee production there in the late nineteenth century. Mexico's ill-defined border with neighboring Guatemala proved problematic for anyone attempting to carry out organized economic activity. Due largely to migrant practices such as cattle grazing, the border was not only porous but also often disregarded by laborers seeking refuge from unfair work conditions, and by marauding Guatemalan armies attempting to bring the region under the control of dictator Justo Rufino Barrios. Nevertheless, and despite the area's lack of physical or legal infrastructure, people began trickling into the Soconusco by the 1860s.