Atlantic Transformations: Empire, Politics, and Slavery during the Nineteenth Century. Edited by Dale W. Tomich. Albany: State University of New York Press, 2020. xiii + 242 pp. $32.95 Paperback ISBN-13: 9781438477848.

"The concept of the 'second slavery,'" Dale W. Tomich explains in the preface to *Atlantic Transformations*, "developed as an attempt to account for the extraordinary expansion of new frontiers of slave commodity production—cotton in the US South, sugar in Cuba, and coffee in Brazil—and their role in the economic and political transformations of the nineteenth-century world-economy" (xi). Many accounts of slavery in the Americas, Tomich comments, portray slavery in the modern world as archaic and anachronistic and, by doing so, cast slavery's disappearance as foreordained. If slavery persists, it becomes evidence of national backwardness. On the other hand, the second slavery framework avoids these assumptions and pays careful attention to the ways in which slavery expanded and flourished during the nineteenth century. The places most commonly studied in the second slavery framework – the U.S. South, Cuba, and Brazil – were the "leading edges of the political and economic changes of the nineteenth-century world-economy" (xii). The contributors to this volume continue to examine global as well as local changes in the Atlantic World and demonstrate the continuing resonance of the second slavery framework and how it might be expanded to include areas beyond the U.S., Cuba, and Brazil.

Josep M. Fradera opens the volume with a broadly framed essay that analyzes imperial transformation in the period 1780-1880. All empires are built upon colonial foundations, Fradera reminds readers and "writing about empires is a clever subterfuge for writing about the world without having to descend into the messy universe of labor in colonial conditions, the forced and voluntary displacement of human beings, and social lives and problems that were even worse than what they were in metropolitan societies" (14).

Marcela Echeverri's, Javier Laviña's, and Anne Eller's essays focus on regions that are usually not included in studies of the second slavery. Echeverri argues for the importance of bringing mainland Spanish America into the second slavery framework. Some scholars might quibble with this argument because, with the exception of some areas in Panama and Venezuela, mainland Spanish America did not develop plantations on a large scale in the eighteenth and nineteenth centuries. However, that did not make slavery any less important and any less entrenched in the region and, Echeverri concludes, the second slavery analytical framework can and should expand its scope to include mainland Spanish America. Laviña's essay explores a smaller portion of mainland Spanish America, specifically, Panama. He offers an intriguing complement to Echeverri's essay by exploring Panama in the sixteenth and seventeenth centuries. Laviña describes both the economic potential of the region as well as how Spanish occupation of this portion of Central America was limited and relatively unsuccessful. Ultimately, "the Maroons of Panama actively contributed to the failure of the slave system during the 'first slavery'" (188). Anne Eller continues the trend of broadening the framework by discussing the Dominican Republic. When the Spanish annexed the Dominican Republic in 1861, they argued that Dominican annexation "presented a new direction in Spanish Caribbean rule: a jurisdiction without

slavery or legislative distinctions of race that might become a profitable export territory" (106). The Dominican Republic, like mainland Spanish America, does not figure into histories of the second slavery. However, Eller asserts, "an important group of Dominican elites shared aspirations of a new day of tropical prosperity with arriving Spanish officials, foreign industrialists, and authors of postemancipation schemes elsewhere" (107). Authorities attempted to foment immigration to the Dominican Republic and to compel the Dominican people to labor. These development dreams went largely unrealized, but, Eller concludes, they should be studied by scholars of the second slavery. Taken together, all three essays are a good reminder that scholars should continue to investigate different times and places as they expanded the geographic and temporal bounds of the second slavery framework.

The remaining essays in the volume offer new perspectives about Cuba and Brazil. These two countries have been part of the second slavery perspective from the beginning, but nevertheless offer additional conclusions for scholars. One misconception about the end of the African slave trade, José Antonio Piqueras comments, "is the unfounded belief that the Congress of Vienna, and the treaty approved at the end of the sessions attended by the foreign powers, was a decisive step toward the abolition of the transatlantic slave trade" (79). Piqueras urges caution about making Europe the center of the story and contends that the slave trade expanded significantly in the period following the Congress of Vienna. Indeed, he asserts, the very prospect of the end of the slave trade "actually increased that trade until it reached figures that were previously undreamed of" (100). Albert Garcia-Balañà focuses on the singular rejection by Cuban authorities of a plan to "arm Afro-Cuban 'volunteers' in order for them to join the Army of Africa of 1860" (46). Garcia-Balañà posits the "the existence of a significant transatlantic circulation of imperialist experiences, patriotic languages, and idea of the nation in the Spain of the Unión Liberal around 1860, and the notable contribution made to these ideas by the Guerra de África of 1859-1860" (70). Luis Miguel García Mora reminds readers of the importance of events in Spain when discussing the second abolition. He contends that "abolition was more a consequence of international pressures, the democratic revolution in Spain, and the war in Cuba, and less a consequence of the obsolescence of slave law" (165). Rafael Marquese and Dale Tomich conclude the volume with an essay discussing the Brazilian coffee frontier. This region, they assert, "may be seen as a zone of innovation as Brazilian planters pioneered new ways of organizing nature and slave labor on an unprecedented scale in order to reinvent coffee as an item of mass production and mass consumption" (193). Modernity in Brazil's Paraíba Valley involved nothing less than "mass production, mass consumption, mass enslavement, [and] mass destruction" (218).

Atlantic Transformations offers a collection of essays that demonstrate both the continuing importance of the second slavery perspective as well as how it can be broadened to include other regions of the world besides the U.S. South, Cuba, and Brazil. Anyone interested in the history of slavery, modernity, and empire in the eighteenth and nineteenth century Atlantic World should read this volume.

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