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character, Joan, is suspended in a dreamlike trance following the recent death of her husband. Having to assume the farming responsibilities that used to be her husband's, she drives the wind mower back and forth across the field contemplating her existence in the absence of her husband's. "She was the wind and the sound, whatever form it took – a dove's lowing from the cottonwood outside or a sparrow's long slow sweet whistle."

With the appreciation of nature that is evident throughout the collection, the question of preservation and stewardship is also brought up but manages to avoid being didactic. When the protagonist of *The Beautiful Light*, Glenna asks the poet whose poem she just heard if she always writes about birds she responds, "not always, but birds measure the health of a planet." To which Glenna quips, "Then the news isn't good, I see only pigeons." This sentiment is explored in further depth in *La Mer de l'Ouest* in which the protagonist lawyer Scotty is juggling among many things: the organization of a vigil because a navy base is dumping dredge spoils and ruining heron and egret rookery, and a highway department is threatening to cut down century old trees in order to expand the highway.

In more ways than one, Kent's characters have a lot in common with the birds they share the pages with, there are the restless ones compelled by a migratory desire to come and go as they please, there are the rare ones that feel out of place like Hakim Bayles the son of a Caucasian mother and Egyptian father, the beautiful ones and the list goes on. It is this that makes *The Spirit Bird* an engaging read and an eco critic's nirvana.

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Mirta Ojito. *Hunting Season: Immigration and Murder in an All-American Town*. Boston: Beacon, 2013. 264p.

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Going far beyond examining the anatomy of the senseless murder of Marcelo Lucero, a thirty-seven-year-old Ecuadorian immigrant in a small Long Island community, *Hunting Season* dissects the difficult relationship between the white population in the village of Patchogue, most of whom are themselves grandchildren or great-grandchildren of European immigrants, and more recent immigrants from Gualaceo, Ecuador. Expertly told with the eye of a seasoned journalist, Ojito's narrative draws the reader into the lives of the murder victim and the perpetrators, all of whom are products of the respective times and places in which they were raised. The author's expert analysis of how racism, xenophobia, fear, and hate combined in this small township to create an atmosphere that enabled teenagers to feel justified as they found sport in "hunting for 'beaners'" (1) is exemplary of how these same issues play out every day in small towns and larger cities across the United States.

Repeatedly, *Hunting Season* addresses the rise of local nativist groups—especially since the election in November, 2008, of Barack Obama to the United States' presidency—and the influence members of these organization have on the local discourse about immigration, race, and ultimately hate for the unknown "other." Fueled by national-level hate-mongering rhetoric from broadcast personalities, such as Lou Dobbs, Pat Buchanan, and Bill O'Reilly, who suggest that the United States is being "invaded" by "illegals," local hate groups see themselves vindicated in their actions. Indeed, the Southern Poverty Law Center considered Steve Levy,

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who was Suffolk County Executive at the time, “The Enabler” (11) in the tragic murder of Marcelo Lucero. The role Levy’s hateful speech against immigrants—including his Louie-Gohmert-style reference to “anchor babies”—played is revisited throughout the book, as the author examines how Levy’s open hatred toward South American immigrants is understood by the locals as justification for their own racism. Over the course of the narrative, it becomes ever clearer that the local and national mood of increasing fear-mongering against “the other” ultimately created the atmosphere in which hatred festered and grew to the point that it culminated in murder, even accidental murder, as sport.

When I first picked up *Hunting Season*, I had expected to read the chronology of events that lead up to the murder of Marcelo Lucero on November 8, 2008. Indeed, the book does open with a powerful scene in which seven teenagers, six white and one mixed-race, “had gone out hunting for ‘beaners’” (1), something they did pretty much every week. Rather than follow a linear narrative, however, the author takes the reader on a journey of discovery as she delves into the past of the town and of the key players in this tragic drama. Drawing upon several years of research and interviews with townspeople, Ojito recounts the history of Patchogue, a settlement in Algonquin territory that grew from being a mill-town to a refuge to city-dwellers and to finally becoming a model of suburbia. She tells the story of the dark-skinned immigrants from Italy who, beginning in the late 1800s, helped build the town. She takes the reader to a time in the late 20th century to recount the personal story of the first Ecuadorian immigrant to Patchogue, Julio Espinoza, who as a young man had trained as a shoemaker, left Ecuador in search of a future for his young family and since 1984 has worked at the village’s local country club and fine restaurants. Indeed, Espinoza’s story is reminiscent of mayor Paul Pontieri’s grandfather’s experiences one hundred years earlier, the story of a hard-working immigrant who achieves the American dream.

The author finally takes readers to Lucero’s impoverished village of Gualaceo, Ecuador, as she paints the biography of a young man who feels compelled to risk his life in search of the opportunity to live a fulfilled life in the United States. Based on conversations the author had with the mother of one and the father of another of the teenage perpetrators, Ojito is careful to present a fair portrayal of the high-school students involved in this crime, essentially suggesting that they were influenced by the hate-filled rhetoric not only within their community but also on a national level every day of the week. She also tells of efforts by the local librarian, who had been working for a decade on projects to help integrate the Ecuadorian population of Patchogue into the larger community. It is upon this background of characters in this locale, that the author weaves the intricate tapestry that is Patchogue in Suffolk County, New York, its inhabitants, and the choices they make—ultimately leading to the choice of seven high-school students who collectively participated in terrorizing and murdering Marcelo Lucero.

In short, *Hunting Season* is a well-researched investigation into how hate-filled words can lead to hate-filled action. It includes extensive notes and resources that document the narrative, which itself is expertly crafted. The only tool missing is an index of names so that the reader might more easily be able to locate the many references to key players as their roles in this complicated story are revisited and their viewpoints about the events leading up to and the murder itself are considered. This volume is not only a declaration against hate speech but also against the tacit complicity of tolerance for hate speech, which itself is intolerance. Ojito’s book is, therefore, also about the dangers of our long tradition of tolerating hate speech,

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which indeed has been on the rise since November 2008. It teaches us, by using the examples of select individuals in one small town, how a climate of fear and hatred divides communities rather than builds them, how it enables and supports violence rather than bringing people to search for what they have in common and learn together to form safe communities for all inhabitants. Particularly today, with global migration of people displaced due to climate disruption and war, the questions and concerns raised in *Hunting Season* deserve examination; what is more, it points out the great need to find solutions for our country that was founded by immigrants and that is seeing ever new waves of immigrants seeking better lives in peace.

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Edward Paulino. *Dividing Hispaniola: The Dominican Republic's Border Campaign against Haiti, 1930-1961*. Pittsburgh: U of Pittsburgh P, 2016.

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Researchers live for the “Aha!” moment of discovery when a tiny clue unearths a mountain of knowledge. In this case it resulted in an island of knowledge. For Edward Paulino, the revelation that started him on the path to exploration and understanding of Hispaniola’s conflictive history was a short and innocuous looking memo lurking in the archives of the Franklin Delano Roosevelt Presidential Library at Hyde Park, New York. The diplomatic correspondence from U.S. Ambassador Henry Norweb to President Roosevelt alerted him to the mass murder ordered by Dictator Rafael Trujillo of an estimated 15,000 Haitians on Dominican Republic soil. Norweb’s matter-of-fact statement betrayed the aftermath of a major turning point in the occupation of Haiti by the Dominican Republic: the termination of civil relations and the extermination of thousands of Haitians.

Seldom do we hear the word “Hispaniola” although it is the correct geographical name for the Caribbean island that has seen five centuries of border disputes dating back to the struggle between France and Spain to colonize and gain imperial control. The 360-kilometer borderline extends from the Dajabón River in the north to the Libón and Artibonito Rivers in the south. Hispaniola’s two nations are identified and defined by their political boundaries. Haiti lies on the west side of the island, and the Dominican Republic on the east. Separated by narrow river banks, the two countries are worlds apart. The border between them is one of the three most strategic in the hemisphere for the United States after Mexico and Canada, and has been the site of U.S.-Dominican military training maneuvers. Not only are the two neighboring countries physically separated, they are severed by race, religion, politics and economics. Chronologically ordered, Paulino’s monograph studies the differing history of the two neighbors and explores the reasons for their separation, focusing in particular on the 1937 massacre of Haitians revealed in Norweb’s memo, and its aftermath of anti-Haitian sentiment that resulted in the dominance and domination of the Dominican Republic over Haiti on every measure.

As reflected in the subtitle, the Dominican Republic waged a continuous border campaign against Haiti from 1930 to 1961 and beyond. But the campaign was not just across borders, it took place within the Dominican Republic itself. Haitians living within Dominican borders were not only victimized but demonized, literally, by Dominicans. Haitians were systematically and ideologically portrayed as black, poor, and voodoo practitioners, in contrast with white,