westward to the frontier. Here, over the succeeding generations, the Palatines maintained an identity independent from the growing Anglo-American population. As Otterness concludes, 40 years after their arrival, the Palatines were still very much Germans living in America.

If there is a weakness in Otterness’s study, it is his failure to broaden slightly wider the context of Britain’s deliberations about the Palatines to investigate more fully the Board of Trade’s perception of the unwelcome guests. The high cost of labour was a fundamental reason why naval stores produced in the colonies were more expensive than those obtained from countries such as Russia and Sweden. Considering British legislation of 1704 that had encouraged the production of all naval stores in North America, did the Board of Trade’s decision regarding the Palatines signal a concerted effort to produce a wide range of naval stores of competitive price and quality, or was the decision to send the Palatines to the forests of New York merely an ad hoc measure aimed at removing foreign “refugees” from their temporary camps in England?

Nevertheless, this is a minor oversight in a study drawn from a rich research base (Otterness was blessed with the meticulous notes on the Palatines kept by the British) and sewn together with a very strong narrative. Otterness is to be commended for employing data mined from the diligent work of genealogists in a manner that details community development along the Mohawk Valley and raises Becoming German from a subject of local New York interest to an investigation of the Atlantic World. It offers fresh insight into the Palatines’ experiences of departure, arrival, and awkward integration into North American society. Furthermore, Becoming German offers an important model of investigation that is certainly transferable to the investigation of other migrant experiences across the Atlantic World.

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In his well-researched and superbly written narrative about the 1860 visit of the Prince of Wales to Canada and the United States, Ian Radforth provides an important perspective on society in British North America and the United States through the prism of royal spectacle. He brings sunlight to shine on various aspects of society in British North America and the United States through an informed and insightful analysis. Through a careful reading of newspaper accounts, diaries of local luminaries, and collections of letters written by the prince and members of his entourage, combined with scholarly secondary literature about public spectacle, royal ceremony, and the ritual of monarchy, Radforth has produced a book that reveals more about the people of North America than the prince or his hosts could have imagined.

Radforth argues that the tour of the Prince of Wales was a success by focusing the world’s attention on the delight and pride that British North Americans felt about their Queen and glorious empire. Despite the squabbling of local officials over how
the visit should be staged in their particular communities and who should be allowed
to greet the prince, and despite each community’s delight in derogatory comments
about the bunting and expressions of loyalty emblazoned on ceremonial arches in
other towns coupled with unabashed hyperbole about its own creations, the tour trig-
gerated royal populism and heartfelt loyalty. In addition, the prince’s visit to the United
States revealed the differences between British North Americans and the people in
the republic to the south with their informality, spontaneity, unruly crowds, and unre-
strained enthusiasm.

In his remarkable book, Radforth explains that the visit resulted from a formal
invitation from the legislature of the Province of Canada to the Queen, who agreed to
send the Prince of Wales in her place. Although Canadian politicians allowed local
leaders, males all, and members of the various “loyal” societies to construct arches,
prepare addresses, and organize celebrations and balls, they themselves focused on
two brief commemoration ceremonies: the official opening of the Victoria Bridge
and the laying of the cornerstone of the new Parliament Buildings in Ottawa. They
deemed the Victoria Bridge, considered by some the eighth wonder of the world,
worthy of royal recognition because it symbolized Montreal’s commercial prowess
and British imperial achievement. The laying of the foundation stone of the Parlia-
ment Buildings in Ottawa, the location Queen Victoria had designated as the capital
of the Province of Canada, provided a splendid occasion for invoking enthusiasm for
the monarchy and an opportunity for public expression of gratitude.

Beyond these two special events, Radforth discusses how Canada’s First Nations
featured prominently throughout the tour in their “buckskin and feathers”. The ques-
tion of Aboriginal dress excited much attention. At the same time as officialdom in
British North America was attempting to assimilate First Nations to European culture,
government policy dictated that Aboriginal people wear traditional clothing. Natives
complied because, by participating in public ceremonies in traditional costumes,
Aboriginals reminded the prince and public of their history and ongoing presence.

Dr. Henry Wentworth Acland, Regius professor of medicine at Oxford University
and the prince’s physician during his tour, provided the most extensive and vivid
visual record of First Nations people. His artwork presented portraits of individuals
and images of groups performing for the prince. These sketches and drawings were
not generic, but of specific individuals with names attached. One Aboriginal Acland
met and befriended for life was Oronhyatekha, a chief from the Six Nations Reserve
near Brantford. Through the prince’s encouragement, Oronhyatkha went to England
to study medicine at Oxford and then completed his training in Toronto, becoming
the first Canadian Aboriginal to receive a degree from a Canadian university.

In his discussion of First Nations, Radforth does more than show that both colo-
nists and Aboriginals used Natives as icons to celebrate the distinctiveness of the
New World and to convey a message of contentment of the provinces with the empire
and the loyalty of First Nations to the Crown. He noted how Natives liked to deal
directly with the Crown and throughout our history have appealed to the monarch for
redress of grievances over the head of local officials in Canada. The tour of the
Prince of Wales provided ample opportunity for the First Nations to make appeals to
the Crown, and 12 petitions were presented to the prince on his visit. Native peoples
benefitted little from these appeals to the Queen since, under our responsible govern-
ment system, she had to rely on her Canadian ministers for advice, and they were not
receptive to First Nation demands.

Besides First Nations, Radforth deftly discusses the controversy surrounding the
Loyal Orange Order that unexpectedly developed during the prince’s visit. This fra-
ternal order, which commemorated the defeat of the Roman Catholic pretender to the
throne of England by William of Orange at the Battle of the Boyne on July 12, 1690,
had been banned in Britain but was legal in Canada. Indeed, membership in the
Orange Order in Canada West was often a prerequisite to electoral success. Orangemen
in Canada West were annoyed that Roman Catholics were able to greet and
present addresses to the Prince of Wales while Protestant Orangemen were forbidden
to show similar loyalty if wearing their special regalia. They sulked when the Duke
of Newcastle, a Roman Catholic and the prince’s chief advisor, prevented the prince
from disembarking at Kingston and Belleville because Orangemen refused to
remove visible symbols of their order. Thinking he had won his point, the Duke of
Newcastle allowed the prince to disembark at Toronto. To his chagrin, while all other
signs of the order had been removed from the “Orange Arch”, the image of King
William III remained at its top. In addition, after the prince entered St. James Cath-
dral for the Sunday worship service, Orange zealots placed banners and ribbons on
their arch near the cathedral. When others attempted to remove the decorations,
fighting broke out, preventing a dignified departure for the prince. These confronta-
tions turned triumphal arches of welcome into symbols of oppression and exposed
social tensions that placed a cloud over the value of the prince’s visit. For John A.
Macdonald, the Duke of Newcastle’s priorities as a British advisor to the prince had
ignored the essential compromise at the heart of Canadian politics. Nevertheless,
Radforth concludes that the prince left a very satisfied British North America with its
loyalty to the Queen duly witnessed by the world.

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RYGIEL, Philippe (dir.) — Le bon grain et l’ivraie. L’État-Nation et les populations
immigrées fin XIXe–début XXe siècle. Sélection des migrants et régulation des stocks
de populations étrangères, Actes de la recherche à l’ENS, Paris, Éditions ENS rue

Les travaux consacrés récemment à l’histoire de l’immigration en France au XXe
siècle par Gérard Noiriel et Patrick Weil, ainsi que leurs divergences de point de vue,
ont alimenté en France un débat constructif sur la recherche en ce domaine et le lien
qu’elle entretient avec le débat politique ou l’engagement militant. Cette publication
collective, dirigée par Philippe Rygiel, maître de conférences à l’Université de
Paris I-Panthéon Sorbonne, constitue un apport non négligeable à ce dialogue entre
chercheurs désireux « d’intégrer la dimension migratoire dans une histoire totale »
(p. 6). L’ouvrage se propose, en effet, d’étudier une parcelle jusque-là peu explorée