

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.

Ross D. Fair
Ryerson University

RADFORTH, Ian — *Royal Spectacle: The 1860 Visit of the Prince of Wales to Canada and the United States*. Toronto: University of Toronto Press, 2004. Pp. 469.

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 triggered 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 unrestrained 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 Parliament 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 question 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, Oronhyatekha 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 colonists 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 government 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 fraternal 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 Cathedral 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 confrontations 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.

Kenneth Munro
University of Alberta

RYGIEL, Philippe (dir.) — *Le bon grain et l'ivraie. L'État-Nation et les populations immigrées fin XIX^e–début XX^e siècle. Sélection des migrants et régulation des stocks de populations étrangères*, Actes de la recherche à l'ENS, Paris, Éditions ENS rue d'Ulm, 2004, 168 p.

Les travaux consacrés récemment à l'histoire de l'immigration en France au XX^e 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