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for looking to the League of the Iroquois as a potential model for university administration seems more than problematic and is based on a simplistic, to say the least, interpretation of the League and its working.

In the interest of full disclosure, let me state that I studied, for a brief time, at the University of Saskatchewan (although I never took a class from Miller) and I am sympathetic to collections of essays. Still, such collections can present dilemmas. On one hand, it is good to have the varied works of an original scholar in one handy collection. Yet serious students of the subject will almost invariably have read such work, either because they subscribe to the specialized journals in which the essays first appeared or because they read the piece in the library. Including unpublished papers in the collection makes it more attractive, but often there was a good reason why such material did not make it to press in the first place. Indeed, it seems that reviewers of the book manuscript took issue with the value of some of the previously unpublished pieces. We know this because, in the introduction to *Reflections*, Miller takes the unusual step of acknowledging the manuscript readers' critiques of several previously unpublished essays and makes a case for their inclusion in the book (pp. 6, 8). A collection of essays can show the evolution of thinking about a subject by a leading scholar in the field — and one who helped shaped the field — as does this group of essays by Miller, but cannot show the complete development of the scholar's thinking. Collections exclude the author's major monographs on the subject, which also reflect his or her maturing understanding, and may include "dated" pieces that reflected concerns or issues that may have been long since resolved. In fact, Miller acknowledges that one essay "reflects concerns of a decade ago" (p. 6).

In the end, then, collections of essays can present readers with as many disadvantages as advantages, and the ultimate decision about a collection's merit is almost as much about personal interest and ease of access as it is about scholarly contribution. If one is interested in the subject of Native-Newcomer relations in Canada, curious about how Miller came to write about the subject, wants to know what he thinks about the issues surrounding teaching Native history in a university setting, and wants all that in one handy volume, then one will welcome this collection.

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OTTERNESS, Philip — *Becoming German: The 1709 Palatine Migration to New York*. Ithaca and London: Cornell University Press, 2004, Pp. 235.

Identity, Philip Otterness explains, is a complex issue. *Becoming German*, the history of a 1709 migration across the Atlantic World, analyses the "Palatine" identity given to a disparate group of German-speaking immigrants upon their arrival in England. In one sense, Otterness demonstrates, their new identity was like a schoolyard nickname that the immigrants could not shake. In another sense, however, it was an identity the Palatines did not want to lose. The Palatines, who, Otterness argues, had a

“penchant for created histories” (p. 134), accepted their new identity when they found it to be useful, and, as *Becoming German* illustrates, they wielded considerable power in shaping and maintaining their own unique identity.

*Becoming German* is an examination of the thousands of people from the German southwest who left their homes for England in 1709, in response to a rumour that Queen Anne was offering Germans free passage to North America and free land on which to settle. Trapped in England for a year while a bewildered British government decided what to do with the unexpected and uninvited guests, the motley collection of German-speaking migrants “who had left their homes as Nassauers, Hessians, and Württembergers” (p. 166) coalesced into the single identity of “the poor Palatine refugees” (p. 36). Despite the fact that very few had originated from that region of Europe, the immigrants recognized the usefulness of being viewed as refugees instead of the land-hungry opportunists they were. Their new identity secured subsistence for them while they waited in their temporary camps, plus it had the potential of drawing forth the Queen’s sympathy, and, they hoped, deliverance to their New World lands. However, when the British did decide to send them to New York, Otterness notes, the Palatines were recipients of two new identities. Although they had arrived in England as religiously mixed migrants, British officials allowed only Protestants to depart for North America; Catholics faced a choice of renouncing their faith or deportation back across the English Channel. When the Palatines arrived in New York, they did so as a pool of labour and not as the independent farmers they hoped to become.

Otterness’s exploration of how this group of immigrants became pawns in Britain’s strategy of empire raises *Becoming German* above the level of a narrowly focused history of the Palatine migration. He explains that the Board of Trade determined the Palatines’ future role in the British Empire. Some had suggested the foreigners should be put to work in Welsh silver and copper mines, but in a telling statement of British opinions of the Palatines, the board determined that the refugees could not be settled in Britain “upon a better foot than our own” (p. 49). Instead, the Board of Trade connected the need to rid England of these foreigners with its more pressing need to secure naval stores from its own colonial possessions. Britain’s first line of defence was its navy, and the ongoing War of the Spanish Succession highlighted the defensive weakness — not to mention the considerable drain on the treasury — caused by Britain’s dependence upon countries on the Baltic Sea for its purchase of hemp, flax, timber, pitch, and tar. Thus the Palatines arrived in New York as part of a plan to start a new industry producing pitch and tar in the pine forests of the colony.

The Palatines equated the future that British officials had planned for them with the serfdom they knew from home and offered little cooperation in the project. Moreover, having no skills for pitch and tar production, and being one step closer to their dream of being New World farmers, the Palatines bound themselves together by their antagonism to their new supervisor, New York Governor Robert Hunter. Although the animosity provided a uniting force in the short term, when the pitch and tar business failed, so too did the direct conflict with British officials. The cohesive version of their identity began to fracture. Wanting to be left alone, many Palatines moved

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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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