

culé. Nor does Hoberman explore sufficiently whether the opportunities for African-Americans are expanding or contracting in contemporary America. Recently one of the foremost African-American critics of sport, Harry Edwards, has argued that, in an era when affirmative action is under attack and more African-American males are in prison than in college, sport may be the only option available.

This book will become an indispensable starting point for the ongoing study of sport and race in much the same way that Hoberman's earlier *Sport and Political Ideology* has become essential in its field. Unless we can sustain the type of cross-cultural and cross-racial dialogue that this book promotes, the twenty-first century could well be even more one of racial division than Du Bois considered the twentieth century. Hoberman shows us that conceptions of Africans as having bodies fundamentally different from those of whites or Asians can have nefarious consequences even when these conceptions are not specifically linked to notions of African intellectual inferiority. Over 40 years ago anthropologists such as Claude Lévi-Strauss effectively refuted the notion that "savage" thought differs in any important way from "civilized thought". It is time now for scholars to do the same for the human body, that is, to show that there is no distinction between the "savage" and "civilized" body but simply a human body that different cultures shape according to their own cultural imperatives and incentives. Hoberman's book may be a first step in the demystification of the "savage" African body. Reinforcing the essential unity of humanity in the face of a renewed emphasis on biological and genetic determinism can prevent the emergence of a caste society in which each race seems to have its own "preordained" set of occupations.

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Ninette Kelley and Michael Trebilcock — *The Making of the Mosaic: A History of Canadian Immigration Policy*. Toronto: University of Toronto Press, 1998. Pp. 661.

This voluminous study offers two books in one. The first is a closely textured, well-conceived narrative of Canadian immigration policy, spanning the centuries between 1497 and 1995. Readers embarking on this historical journey will appreciate the nuanced discussions of immigration policies, the intelligent organization of material, and the reliable index, all of which comprise an excellent reference tool even though the specialist will find little new here. It is in the "second book" that the authors make their most original contribution. Embedded in the general overview, they provide a judicious analysis of immigration legislation.

In dissecting the ideological underpinnings of immigration practices and rules, the authors point to two concepts that have framed public policy debates: liberty and community. From the libertarian perspective, "aliens" should be free to move to Canada "provided that, in doing so, they do not violate the rights of anyone by imposing involuntary burdens on others" (p. 5). By contrast, communitarian values

hold that “controlling which strangers might enter is a powerful expression of a nation’s identity and autonomy — in other words, its sovereignty” (p. 7). A clash of these two “core values”, the authors posit, accounts for the often heated debates on immigration policy, which they have traced from pre-Confederation times to the present, guided by the following key questions: How does one define and justify the conditions for community membership? Who may become citizens and who must remain strangers? How did ideas, interests, and institutions shape public policy decisions on immigration issues?

In exploring these questions, Ninette Kelley and Michael Trebilcock effectively refute what they dub “pervasive Canadian myths”. Until explicitly non-racist admission criteria were adopted in 1962, racism and bigotry were no strangers to Canadian immigration policy that labelled British and white Americans as desirable — and Jews, Orientals, and Blacks as not (*Canada Year Book 1930*). Passionately, the authors argue against blaming domestic wage and unemployment levels on immigration and amass impressive evidence for their conclusion that “it seems largely beyond dispute that open immigration is the optimal global strategy”. In addition, Kelley and Trebilcock show convincingly that, ever since Confederation, the federal government both adopted and administered very detailed immigration policies, a fact often obscured by the intriguing paradox that these policies “were almost never articulated in legislation and were rarely subject of extensive parliamentary debate” (p. 443). Instead, immigration policies emerged from “regulations, policy directives, and the exercise of administration discretion” (p. 449).

In uncovering the history of immigration policies, the authors focus on the interplay of ideas, interests, and institutions and exhaustingly list the various interests at stake. Generally speaking, this approach appears to be better suited for more recent decades than for the nineteenth and early twentieth centuries. The animated discussions of the White (1966) and Green (1974) papers, for instance, vividly illustrated the political clout of ethnic constituencies and resulted in an unprecedented consensus in favour of the 1976 *Immigration Act*. By contrast, when analysing the period from 1867 to 1892, the authors merely describe conflicting interests rather than detailing their interaction. Here, nineteenth-century governments emerge as a monolithic bloc (“the” government), as Kelley and Trebilcock do not sufficiently elaborate on their assertion that many public office holders were part of the Canadian corporate elite (p. 109). As a result, institutions come to overshadow individual actors, and readers are left wondering how interests translated into political action. In the end, the authors refuse to grant prominence to either ideas, interests, or institutions, concluding — somewhat generally — that all three shaped immigration policies “in complex and interactive ways” (p. 450).

It is notable that this study covers a territory previously charted by Donald H. Avery’s classic account *Reluctant Host: Canada’s Response to Immigrant Workers, 1896–1994* (Toronto: McClelland & Stewart, 1995). Yet where Avery has made extensive use of a wide range of primary sources, this study limits itself mainly to printed primary sources such as Privy Council decisions, reports of royal commissions, court judgements, immigration and naturalization acts, and debates in the House of Commons. In doing so, however, the authors have to be commended for

their thoughtful examination of rules and regulations concerning immigration. From turn-of-the-century Privy Council decisions to the *Immigration Act* of 1976, every single important policy on immigration is summarized, put into context, and critiqued.

In presenting the Privy Council decisions *Union Colliery v Bryden* (1899) and *Cunningham v Tomey Homma* (1903), for example, Kelley and Trebilcock argue convincingly that “B.C. Statutes which restricted the right of employers to hire Asians ... were declared invalid as being beyond provincial jurisdiction, while provincial laws regulating the right of Asians to vote or to hire white employees were found to be lawful exercises of provincial power” (p. 141). These decisions, they conclude, strongly suggest that judges were “as sensitive to business concerns as were the politicians” (p. 142). In their subsequent account, the authors continue to analyse both actual regulations and their hidden subtext, thus broadening our understanding of immigration policies. We learn, for instance, that in 1911 the Laurier government decided against proclaiming an order-in-council that prohibited the landing in Canada of “any immigrant belonging to the Negro race, which race is deemed unsuitable to the climate and requirements of Canada” (p. 155). Instead, the government adopted an informal exclusionary programme which was strikingly “effective”. Standard medical and character examinations at the border resulted in a dramatic drop in the number of black immigrants to Canada that fell from 136 in the years 1907–1908 to seven in 1909–1910. These figures demonstrate the “success” of immigration policies that were neither debated extensively nor explicitly articulated in legislation.

This is an ambitious work that is tremendously reader-friendly. Introductory and concluding remarks for each chapter allow quick navigation; the text is well written and the division of periods convincing. At times, the authors attempt to cover too much ground by delving deeply into labour politics and settlement patterns of immigrants, thus distracting from their major key questions. In addition, the second chapter relies so heavily on Canadian history survey texts — and is, consequently, so general in character — that it could easily have been omitted. In a study, finally, that professes to be “primarily historical” (p. 4), it is rather startling that not more than minimal attention is given to the historiography of the subject, particularly since the bibliography is both comprehensive and up-to-date. Yet these are quibbles with an otherwise fine work.

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Stephen S. Large — *Emperor Hirohito and Shōwa Japan: A Political Biography*.  
New York: Routledge, 1992; 1998. Pp. xii, 249.

This is one of the first books in the English language to examine in some detail both the postwar as well as pre-war career of Hirohito (1901–1989). It thus addresses an important contemporary issue, the persistent use of the Imperial Family in