

assumptions: that slavery was slavery no matter where it existed, a dreadful and degrading system, equally unacceptable and inhuman wherever it might be. Finally, he concludes his study with the observation that Africans should not be depicted as the pawns or dupes of European or Muslim slave traders and that recent scholarship demonstrates Africans were not just the victims of the slave trade, but among its leading actors and participants. Here, as elsewhere, Pétré-Grenouilleau does not just summarize the historiography on the slave trade, but reflects upon it and helps the reader assimilate it.

Throughout his study, the author presents issues, underlines their historical treatment, and especially indicates the questions that they raise. In this sense his work should help stimulate further reflection and research upon the slave trade. Olivier Pétré-Grenouilleau's book is not only wide-ranging and well informed, but patently open-minded, judiciously argued, and highly thought-provoking. In sum, he has produced an excellent review essay or *état présent* of slave trade studies, and his book is an invitation to understand these questions in all their complexity.

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QUIRING, David M. — *C.C.F. Colonialism in Northern Saskatchewan: Battling Parish Priests, Bootleggers, and Fur Sharks*. Vancouver: University of British Columbia Press, 2004. Pp. xx, 356.

In this book, David Quiring offers the first comprehensive appraisal of the initiatives that Saskatchewan's Co-operative Commonwealth Federation (CCF) government undertook in the northern half of that province between 1944 and 1964. Largely ignored by previous Saskatchewan governments, this region became an object of particular concern for Premier T. C. Douglas and his CCF colleagues. They sought to foster economic diversification in the north and to "modernize" the largely Aboriginal population which lived there. The CCF also undertook new initiatives in education, health care, and social welfare. Central to these initiatives was a conviction that the Hudson's Bay Company's presence in the north had been exploitative and that the Roman Catholic and Anglican Churches had played too large a role in the provision of education and health care, areas that the CCF believed ought more properly to belong to the state.

To a greater extent than most jurisdictions during this postwar period, Quiring argues, the CCF government in Regina was determined to assimilate northern Aboriginals into mainstream Canadian society. Also to a greater extent than elsewhere, it sought to create a socialist society in the north by establishing a myriad of crown corporations, marketing boards, and cooperatives. For the most part, this constituted a sharp break with the past, but in one respect, Quiring argues, little changed in northern Saskatchewan after 1944. The region had long been controlled by outside forces (notably the Hudson's Bay Company); under the CCF political and eco-

conomic control still remained largely external to the region but was now centred in Regina, the provincial capital.

Quiring's detailed analysis is supported by extensive research. As might have been expected, he has mined the papers of CCF politicians and the records of the provincial Departments of Health, Natural Resources, and Social Services. However, as Quiring readily acknowledges, such private papers and government records largely omit the voices of those who actually lived and worked in northern Saskatchewan, both Aboriginal and non-Aboriginal. Thus he also conducted more than 20 interviews.

All of this research leads Quiring to paint a very unflattering picture of the CCF governments led by T. C. Douglas and Woodrow S. Lloyd. To be sure, CCF health care initiatives did help to reduce the infant mortality rate among the north's Aboriginal population and increased life expectancy, but medical care remained rudimentary. In 1964 only a few northern communities had hospitals, and none could match the 25-bed facility in Uranium City, the only truly "modern" town in northern Saskatchewan. The same was true of education. The CCF government built new schools, but "failed to introduce an educational system tailored to the needs of northern Aboriginal students" (p. 247). Even at the end of this period, some Aboriginal children received no schooling at all, and northern children who wished to obtain a high school education had to do so in the south (unless, of course, they lived in Uranium City).

By 1964 more northern communities were connected by all-weather roads than had been the case 20 years earlier, but much more might have been accomplished if the CCF's initial enthusiasm for building a modern transportation network (and its willingness to bear the cost) had not quickly waned. This had a profoundly negative impact on economic growth in the north and meant that the province was not even able to benefit to the fullest extent from the development that did take place. Uranium City, for example, had better transportation links and stronger economic ties with Alberta than with Saskatchewan. Creighton, located adjacent to the Hudson Bay Mining and Smelting Company mine at Flin Flon, was likewise oriented economically toward Manitoba. Much of the fish harvested from northern Saskatchewan's lakes also moved to market through Manitoba, thanks to its superior transportation facilities.

Quiring reserves his harshest criticism for the CCF's "passionate devotion to socialist philosophy and policies" (p. 255). While the Douglas government set up some crown corporations in southern Saskatchewan and intervened directly in the economy in other ways, it went much farther in the north, where opposition to its aggressive initiatives was weaker because the population there was smaller and politically powerless. (The north sent only two members to the legislature in Regina during these years.) The CCF opened a network of government-owned stores with the goal of supplanting the Hudson's Bay Company and other private retailers, acquired the existing private airline in the north, took over the marketing of fur, fish, and timber, and restricted private land ownership in favour of leases. All of this discouraged private business from investing or expanding in the north and therefore discouraged economic development.

Quiring also judges the CCF's efforts to assimilate northern Aboriginals into mainstream society to have been largely a failure. Its most important initiative here

— the relocation of Aboriginal people into villages — disrupted family life, since males now spent long periods of time trapping, fishing, or hunting away from these new settlements. Because subsistence items were no longer as readily available, Aboriginal families became much more dependent on a cash income. However, opportunities to earn money were limited in the new village settlements. (In fact, welfare payments, meagre though they were, came to be the predominant form of cash income for many Aboriginal families.) With few employment opportunities and substandard housing and public services, these new settlements could best be characterized as “village slums” (p. 252).

Harsh though its assessments are (or perhaps because they are so harsh), *C.C.F. Colonialism in Northern Saskatchewan* merits careful attention from those who wish to learn more about the record of Tommy Douglas’s government and about the economic and social history of the northern half of the “Wheat Province” in the post-1945 period.

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RUGGIERO, Kristin — *Modernity in the Flesh: Medicine, Law, and Society in Turn-of-the-Century Argentina*. Stanford, CA: Stanford University Press, 2004. Pp. 244.

Modernity in the Flesh might be read as a succession of vignettes of Argentine society at the turn of the twentieth century — a period characterized by rapid material progress and massive European immigration. In the midst of the most vertiginous demographic and material transformations, social and political elites witnessed (with mixed feelings) the results of their cherished project of modernization. Mainly set in the city of Buenos Aires, where these phenomena revealed their most brilliant as well as their most unsettling implications, *Modernity in the Flesh* brings a new selection of topics to the better-known aspects of this process.

In its meticulous eye for detail and its amused attention to the idiosyncrasies of each story, this book is reminiscent of Francis Korn’s recent “pointillist” reconstruction of *porteño* life during the same period, *Buenos Aires: Mundos Particulares*. Its scope and tone, however, could not be more distinct. Underlying this difference of pitch are the authors’ divergent overall diagnoses of the qualities of the period. Whereas Korn, writing in the context of the current Argentine crisis, highlights the exceptional energy of this past in retrospective celebration of its messy optimism, Ruggiero focuses on the darker, less visible aspects of modernization, much in the way that Foucault’s critical insights on medical and technological modernity have inspired other historical approaches to the dilemmas of mega-urbanization in other Western societies.

This is a “history from crime” book. Ruggiero’s *porteño* universe is made up of stories recovered from a rich collection of criminal cases, two or three of which structure the narrative of each chapter: wives “deposited” in institutions by suspicious husbands; domestic servants hiding the evidence of infanticides in the remote