— 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

corners of great mansions; cold-blooded murder plots to receive insurance benefits; "epidemies" of suicide across social barriers. Also recovered in minute detail are the books and articles on these (and other) cases, written by professional analysts and commentators, as well as the many foreign and local authors who wrote about the threats (and remedies) to society that worried so many at the time. Although the great diversity of particular topics and the case-based structure of the narrative sometimes blur the broader outlines of the picture, the book is more than an accumulative narrative of the dark side of modern Buenos Aires.

The thread connecting all these issues, Ruggiero argues, is their common, obsessive concern with flesh. As the disturbing, messy, unpredictable locus of modernity's contradictory impulses, flesh (rather than the body, that well-travelled Foucauldian concept) was at the centre of state efforts to control what were perceived (thanks to the new, medically inspired concepts of social thought) as the great threats to modern society. To make her case, Ruggiero dwells in the most gruesome, morbidly funny details her sources provide, at times mirroring the naturalist prose of her informants. It is a deliberate narrative option, since those details tell us better about the singularly threatening texture of flesh and about the anxieties it unleashed: fears of degeneration, of excessive outbursts of passion, of women's sexual independence and adultery, of moral contagion, of uncivilized spills of bodily fluids, of physical and mental decay of the "race". Indeed, the selection of topics that results from the "flesh thread" will not be substantially unfamiliar to those who know the literature of Foucauldian (or, in some cases, gender studies) approaches to law, medicine, and society in this period. Neither will be the most general underlying assumptions: that medical science served the modern liberal state in its least liberal undertakings, such as the control of racially/socially suspicious populations or the defence of traditional gender and social hierarchies. One of the most interesting contributions of the book is its discussion of the tensions produced by the consensus surrounding the role of honour as a key social value. Such a widespread cultural feature guaranteed the survival and tolerance of spaces of private justice despite the configuration of the modern legal system, and it explains the successful call to mitigate punishment even for the most egregious crimes.

Thanks to Ruggiero's sensitive reading of the cases, her analysis of the problems they raise is never simplistic. Carefully selected from a wide range of original sources to expose the richer aspects of the issues she attempts to highlight, each case is matched with other documents, many of which are brought for the first time to the discussion of these issues. Not only do they amply illustrate the dense texture of medical concepts and rhetoric used to analyse *porteño* society in the 1900s, they also provide valuable insights into the uncertainties raised by the need to define the concrete institutional consequences of this prestigious knowledge, as it was applied to the definition and administration of social control and punishment. Thus we find out that fingerprinting could be internationally celebrated as a major Argentine contribution to the state's struggle to identify recidivists, and yet be dismissed by police chiefs, judges, and lawyers as an intolerable stigmatization of their subjects' honour. More interestingly still, we see some of the most popular theories of the era — such as Morel's degeneration principle or Lombroso's atavistic notions — widely cited in legal courts, and yet often rejected by judges, who were reluctant to accept them in

the context of an argument for an individual's irresponsibility before the law. A whole new path of research seems to open up when we find out how much tension there was between the judicial authorities in charge of these cases and the "star" teams of medical and psychiatrist experts called to the courts for technical advice. In the end, the marriage between law and medicine was just as intense and troubled as many of the cases of crime and passion recalled for us in this fine book.

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RUTHERDALE, Robert — *Hometown Horizons: Local Responses to Canada's Great War.* Vancouver: University of British Columbia Press, 2004. Pp. xxiv, 331.

One of the hallmarks of Canada's "Colony to Nation" narrative is the belief that the First World War marked a turning point in the country's national development. The Canadian Corps' battlefield success, we are told, prompted the soldiers atop Vimy Ridge to jettison their British identity in favour of a Canadian one. At the same time, the Canadian government shed its own colonial attitude and demanded greater independence. The result was a Canadian signature on the Treaty of Versailles and full autonomy under the *Statute of Westminster.* Yet, however accurate or desirable an explanation, it remains at its core a national interpretation of the Canadian war experience.

The problem with this nationalist framework, argues Robert Rutherdale, is that for most Canadians the Great War was primarily a local event. Drawing upon evidence from Lethbridge (Alberta), Guelph (Ontario), and Trois-Rivières (Quebec), Rutherdale portrays the home front as a convergence of imperial, national, and local interests, but dominated and shaped by the latter. Troops enlisted and often trained locally and began their journey to the front lines from local train stations. Local newspapers transmitted news of the war that recast distant events through familiar reference points. Recruitment drives, charitable organizations, and fundraising efforts all relied upon local networks to achieve their goals and further the national war effort. Commemoration and remembrance was also local as communities erected memorials and inscribed them with the names of local boys who did not return from the war and struggled to accommodate those who did.

Unlike Ian Miller's study of wartime Toronto, Rutherdale does not view the war as a unifying force. *Hometown Horizons* instead offers a dizzying array of competing interests, hierarchies, and in many cases, the reinforcement of social and cultural boundaries. In the case of Trois-Rivières, the rituals and imagery associated with recruitment failed to attract significant numbers of French Canadians and only served to highlight cultural and ethnic differences. In Lethbridge and Guelph, middle-class interests controlled and directed charitable relief to maintain the existing social structure. Across the country, enemy aliens struggled to prove their loyalty to Canada in the face of public suspicion and exaggerated reports of sabotage and invasion. Con-