the conditions of possibility of both their critique and the object of their critique in the transformations of global capitalism.

Given the continued significance of the themes discussed in the symposium, Calichman has done an enormous service by making the statements of participants available to a wider audience. The book is not only essential reading for scholars of Japanese intellectual and political history, but also of interest to anyone concerned with the crisis of modernity and various reactions to it.

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Sandra Cavallo’s fine monograph about seventeenth- and eighteenth-century barber surgeons in Turin, Italy, delivers rich lessons for historians of many interests. With its broad social and cultural compass, the book represents a “new” history of medicine. At the same time, the author boldly takes on several truisms dear to social and economic historians and complicates them with much original insight. Incorporating nuanced ideas about kinship, life cycles, and informal networks, she lays out a lucid picture of overlooked dimensions of an early modern artisan world. Although dense with archival detail and attentive to Italian particularities, Cavallo’s vision has broader ramifications. Her comparisons on many points with other parts of Europe enhance this wider relevance. Furthermore, Cavallo infuses these social and professional themes with fresh attention to culture and gender, especially masculine identities.

The book’s title posits a novel way to conceptualize early modern occupational collectivity. *Artisans of the Body* were men who practised a variety of, to us moderns, unrelated trades, from surgeons and barbers to wigmakers, tailors, jewellers, and upholsterers. For Cavallo, the Turin surgeons belonged less to a hierarchy of medical professionals than to a horizontal grouping of artisanal occupations that shared a dedication to the care of the bodily health, hygiene, comfort, and beauty of their clientele. To the early modern mind, the inner and the outer person, the healthy parts and the imperfect ones, were best tended together. As Cavallo shows, these allied artisans fashioned extensive social and professional ties — among trades, within neighbourhoods, through marriage, and across generations. Yet, in her view, neither conventional patrilineal families, nor institutions like guilds or licensing colleges, but instead informally mediated cultural affinities created and sustained these critical occupational networks.

According to the introduction, a succinct rendering of the book’s central insights and methods, the initial project was to put the much-neglected surgeons back into the story of medical practice. Concerning the pre-modern world, the medical historiography distinguishes book-learned physicians, who cognitively...
diagnosed the body’s inner woes by outward signs, from hands-on barber-surgeons, who pulled teeth, set bones, and treated wounds, as well as shaving and cutting hair. This distinction and the associated hierarchy of status are the first pieces of conventional wisdom that Cavallo unsettles. For the period circa 1650–1750, a differentiation between physicians and surgeons by knowledge and culture seems not to have held. Furthermore, the presumed superiority of the physician’s economic and social assets was not clear in Turin, where a prominent minority of surgeons and other artisans of the body regularly served in the several households of the court of Savoy. Nonetheless, the sources show few professional or social links between surgeons and physicians, and thick networks among Cavallo’s “artisans of the body.”

To reconstruct surgeons’ professional and personal lives, Cavallo worked from two Turin registers, dating just before and after 1700, and organized her medley of economic and social data biographically. This approach allowed her to track individuals through both time and space, to build genealogies (including women), to recreate residential geographies, and to follow alliances and partnerships, marital as well as professional, with other artisans of the body. The multiplicity of these linkages and their convergence into layered networks provide the evidentiary core of Cavallo’s careful arguments. This methodology does not provide statistical averages of “typical” behaviour. Instead, prominent persons in a group appear more often in the documents and so claim the historian’s eye. Here, for example, we see much of those men who attended — in rotation — the court of Savoy or held municipal or military posts, these institutions having kept the best records of surgeons’ service. We see less clearly ordinary practitioners who never rose to the top of the profession. Nevertheless, patient reconstruction of several-staged careers helps Cavallo fill in the experiences of those of more modest fortunes. Tracing an array of alternative pathways, she seeks to override falsely simple typicalities.

For this artisanal milieu, the standard model of early modern household economies structured around property and trade conveyed from father to son is simply inadequate. Often, there were too few goods and too many dependents, and the timing was all wrong. A necessary flexibility came, Cavallo emphasizes, through the frequent resort to horizontal bonds, more broadly familial and also occupational. Professional training, work opportunities, material assets, and good will circulated among blood kin and also affines, between siblings, cousins, and brothers-in-law. Women, accustomed from childhood to assisting in the body trades, formed bridges, at once cultural and marital, between artisanal households. Non-related neighbours also had their role, especially for loans, to screen kin from financial risk. Cavallo further highlights the utility of “diagonal” ties between men of different ages, but less than a full generation apart. The family life cycle, often interrupted by demographic accidents, called for adjustable mixes of labour with different degrees of skill and experience. Sometimes, responsibilities and the means to carry them passed best not among kin, but from master to pupil. Here familial and professional bonds carried no constant valence; they represented possibilities to be activated in one or another combination, depending
on circumstances and even on personal affinities. Among the body trades, including surgery, a web of alliances served better than could single lineages alone. Transmuting social patterns into a perspective on personal experience and identity, the book concludes on the cultural theme of masculinities. Despite a puzzling chapter title, “The Weak Father,” Cavallo effectively makes the case that, in contrast to Protestant northern Europe, for these Italian artisans mature manhood did not correlate tidily with age, licensed mastership, professional office, or status as a husband, father, or household head. As social relations were complex and permeable, so were varieties of masculinity. If scholars look closely, they may well find analogs elsewhere. All told, this book delivers an engaging and nourishing scholarly read.

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The era of pure national history may be coming to an end. Historians have traditionally been content to examine state formation, institutional and social developments, and the emergence of political cultures within the confines of imagined political borders that serve to define the outer limits of historical inquiry. When defined as “Colonial” American or “pre-Confederation” Canadian, however, research begins with assumed protagonists and antagonists. Over the past few decades historians have begun to realize that these rigidly defined and artificially imposed boundaries are stifling rather than revealing. After all, nations and cultures do not exist in a vacuum. A transnational approach to history, on the other hand, emphasizes the centrality of political, social, and cultural contexts that very seldom respect the political boundaries drawn on a map or the categorical and historiographical limits imposed by historians. It is a relatively new approach, which holds much promise for future scholarship, as indicated by Transatlantic Subjects: Ideas, Institutions, and Social Experience in Post-Revolutionary British North America.

Arising from a conference held at McMaster University in October 2004, Transatlantic Subjects, edited by Nancy Christie, responds to J. G. A. Pocock’s call for a “new British history” that would synthesize the study of the peripheral places of empire with the history of the metropole. For Pocock, British history is the history of Greater Britain and vice versa — a point, it should be noted, made by Seeley in 1883. The term British should thus be construed broadly, as the events of British national history have had as much significance for colonists and colonized peoples on the periphery as they did for those in London. Pocock, who provides a forward for Transatlantic Subjects, drives home this point, writing, “the essays in this volume convey a dominant impression that the religious and political problems disturbing the colonies of Upper Canada were derived from those