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Review of: Bradford A. Bouley, Pious Postmortems: Anatomy, Sanctity, and the Catholic Church in Early Modern Europe

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been replaced by “the East,” with Asia relegated to the subtitle. In addition, the German subtitle referred to Europe in the eighteenth century rather than the Enlightenment; it might perhaps have been preferable to follow the German original here, as the period under study is the long eighteenth century, from around 1680 to around 1830.

The book analyzes works by a variety of writers, including but not limited to travelers to the East; one of its aims is to counter simplistic postcolonial accounts that have used Edward Said’s *Orientalism* (1978) to interpret such writings as purely imperialistic and with the sole aim of subjugating the Other. Osterhammel does however analyze how conceptualizations changed over the period and developed into the aggressive colonialism characteristic of the nineteenth century. His identification of the dominant “Enlightenment” attitude as cosmopolitanism may however seem somewhat too sweeping, especially in the light of the analyses contained in this work. One might also take issue with the broad aim of studying the conceptualization of the East as a whole, carried out by Europe as a whole. While it is true that European accounts were translated and circulated in many different countries, some regional specificities can be identified. In the same way, while eighteenth-century Europeans certainly made sweeping generalizations about Asia (a European construction taken here to include the Balkans and North Africa), there was also much understanding of and reflection about differences. These differences might have been more in evidence had religion been included in the study, an exclusion that the author justifies by the fact that it has already been extensively studied. He also excludes the question of language, due to lack of expertise.

In fact, Osterhammel’s study by no means ignores differences and nuances. It is based on a wide variety of works, many largely forgotten today, written mainly but not exclusively in English, French, and German. The study is divided into two main parts, titled respectively “Pathways of Knowledge” and “The Present and the Past.” The first looks broadly at the construction of knowledge about Asia from a variety of perspectives, beginning with the contextualization of European contacts, and including a discussion of travelers, examples of different types of encounters and scientific investigation; it also includes a chapter on book history, translation, and reading practices. The second part analyzes a certain number of interconnected conceptualizations of the eighteenth century: discussions of nomadic tribesmen, or “barbarians,” in relation to views of the development of societies; “oriental despotism,” which includes a discussion of those who contested Montesquieu’s influential account; the sociological study of these different societies and forms of government; and the role of women. All of the analyses are supported by precise examples from a

variety of authors, backed up with frequent quotations. The result is a very vivid and detailed study that combines the micro and macro levels. However, despite the careful contextualization and occasional remarks about changes in the second half of the century (for example in the chapter on women), there is a tendency to quote indifferently works from different periods of the long eighteenth century, which has on occasion the effect of flattening the account and reducing differences. The last chapter, nevertheless, charts the gradual shift, from the late eighteenth century onward, from “inclusive” to “exclusive” Eurocentrism, a more nuanced presentation than that which posits a change from a “positive” to a “negative” view of the East. This shift corresponds to the formation of a sense of “European-ness.” It was surely a deliberate decision on the part of the author to finish the book with the words “the white man’s burden” (517).

It would be easy, in a work of this vast scope, to point out some unsatisfactory details, or insufficient attention to recent debates on the Enlightenment, or to new research, for example on Raynal’s *Histoire des deux Indes*, but this would be to miss the overall achievement of the book. It presents, in a readable and vivid manner, a nuanced discussion of Europe’s encounter with the East in the eighteenth century, avoiding clichés and without falling into the trap of either condemnation or defense. Due to research conducted over the last twenty years, it may seem less groundbreaking than it was when it first appeared in German. But it is without a doubt an important achievement, and a work that should be read by anyone who is interested in the eighteenth century and the construction of Europe’s self-image. This seems particularly urgent given the present situation, which calls, according to Osterhammel, for a return to the “Eurasian equilibrium of the eighteenth century” (33).

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BRADFORD A. BOULEY. *Pious Postmortems: Anatomy, Sanctity, and the Catholic Church in Early Modern Europe*. Philadelphia: University of Pennsylvania Press, 2017. Pp. 214. Cloth \$59.95.

In the history of early modern anatomy, the focus usually shifts from Italian anatomy to the Northern European dissections performed by English, French and Dutch anatomists. Bradford A. Bouley’s meticulously researched *Pious Anatomy: Anatomy, Sanctity, and the Catholic Church in Early Modern Europe*, however, stays in Italy as it focuses on the importance of medical (in this case anatomical) advice in Counter-Reformation canonization procedures. The topic sounds familiar to specialists in the history of medicine and anatomy, but Bouley clearly moves beyond the work of Katherine Park, Nancy Siraisi, Jacalyn Duffin,

and Gianna Pomata. Based on a close reading of thirty-three reports on postmortems of prospective saints conducted by the Sacred Congregation of Rites and housed in the Vatican Secret Archives (the reports are listed separately in an appendix at the end), Bouley's book argues that dissections were instrumental in investing the body with a greater religious significance. Thus, anatomy was of central importance in the reaffirmation of Catholic identity after the Reformation. Vice versa, the extensive involvement of medical professionals in canonization procedures necessarily led to an increasing influence of the church on how the medical profession was defined and understood.

The first chapter is about the standardization of canonization procedures. While the arguments are not entirely new, they set the stage for the following chapters, which focus on medical professionals and their increasingly important role as experts during meetings of the Tribunal of the Rota and the Sacred Congregation of Rites. Indeed, in chapter 2, which is the book's central chapter, Bouley discusses in detail how medical expertise turned local cults and particular ideas about holiness into universal Catholic doctrine. Unlike any other expert group, anatomists could read signs in a human cadaver and give an informed opinion about the prospective saint's interaction with the divine. Medical experts, in other words, became agents of papal authority. Interestingly, the importance of anatomical dissection in canonization procedures also shifted the attention away from healing miracles (or the bodies of patients healed through the saint's touch) and toward the saint's own body. This change was, so Bouley argues, important for the medical profession, for wondrous healings implied the failure of medicine, whereas the judgment of holy signs showed off the knowledge and skills of the anatomist. Consequently, Catholic officials endorsed Vesalian anatomy, based on hands-on dissection, detailed empirical observation, and in-depth anatomical knowledge.

Yet the anatomized body was always polyvalent and often at the center of heated debate. In chapter 3 Bouley argues that for this reason, medical opinion tended toward evaluating incorruption rather than strange anatomical occurrences, such as stigmata on internal organs. Incorruption was a visible promise of resurrection for all good Catholics and a reminder of the incorrupt state of man's body in the Garden of Eden. In contrast, witchcraft trials had shown that rapid corruption of the body signals the devil's work. Particular stages of incorruption signaled the level of holiness and the saint's position in heaven: "the resistance of a human body to rot—or lack of resistance—could be explained as a metric for determining the degree of excellence of the deceased in life" (75). Medical professionals were needed in order to judge how much corruption was normal (i.e., what should be identified as miraculous). Through a detailed analysis of successful and failed

canonizations, Bouley shows that this judgment required a complicated process of negotiation between local and professional opinion and church authority. The notion of honor in these procedures included communal, professional, and religious obligations. This is an important notion, as it moves beyond the virtue of honor described by Steven Shapin, which is based on always telling the truth about what the gentleman natural philosopher observed in nature.

Chapters 4 and 5 could have been one chapter, as both address the issue of gender and male authority. Bouley convincingly identifies the different norms for male and female sanctity. In particular, asceticism and related corporeal markers of thinness, kidney stones, and ecstasy were closely associated with the male authority of individual saints and, by extension, the church. In women, however, these signs were attributed to their purportedly natural hot complexion, which automatically led to burning off excess fat, a quick pulse, and a higher spiritual state. Bouley states that although in life the gender boundaries between male and female saints might become blurred (i.e., a female saint could display decidedly male behavior and even her body might change sex), it was important to reestablish her gender after death. The ecclesiastical hierarchy demanded a division into male and female, for if natural boundaries appeared fluid, miracles could never happen. All this meant that in female anatomies, the female body was highly sexualized and in many instances even erotically exposed. Tragically, the women who vowed chastity in life were represented as lustful creatures in death.

In short, Bouley's *Pious Postmortems* is a good read. The arguments are convincing, and I particularly enjoyed the meticulous descriptions of dissections. I thoroughly recommend reading the book, not only for scholars interested in early modern anatomy, but also for religious scholars and those interested in cultural, social, and political history.

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TALBOT C. IMLAY. *The Practice of Socialist Internationalism: European Socialists and International Politics, 1914–1960*. New York: Oxford University Press, 2018. Pp. xi, 480. Cloth \$115.00.

Throughout its history, the socialist movement has repeatedly professed, celebrated, and staged its internationalism. While the First and Second Internationals occupy a prominent place in the wider literature on the history of the Left, there is an understandable temptation to treat the year 1914 as something of an end point, marked by the apparent collapse in international solidarity. From such a perspective, subsequent attempts to forge transnational bonds would appear merely as sad echoes of a time when socialists fre-