

jusqu'ici considérés séparément. Le sens étymologique du mot « contexte » prend ici tout son sens. Il n'est certes pas celui que les historiens ont l'habitude de reconstituer, mais il montre à quel point l'histoire littéraire peut féconder l'histoire sociale. Pour l'historien, les deux premières parties du livre présentent le plus d'intérêt : la mise au jour d'une lecture du corps qui combine une multiplicité de savoirs anciens et modernes et la volonté d'en codifier la représentation fournit une mise en garde aux historiens qui seraient portés à négliger les modèles de rédaction qui ont présidé à la construction de leurs sources. La mise en relation de savoirs aussi différents que la rhétorique et la médecine et la force de la démonstration qui nous est servie ici font de ce livre un point de départ obligé pour les chercheurs qui ont à travailler sur des textes du XVII^e siècle traitant du corps.

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David Garrioch — *The Making of Revolutionary Paris*. Berkeley: University of California Press, 2002. Pp. xiv, 382.

Books about the history of Paris abound and have been produced for centuries. Many of them are written by foreigners who have a special affinity for *la Ville des lumières*. Sometimes the material is organized by a political chronology, sometimes by some aspect of city life or social category of the population. There are many books on Paris during the Revolution, such as Albert Babeau's *Paris en 1789*, published in 1889 and arranged by topics like "La Vie Charitable", subdivided into hospices and *bienfaisance*.

The Australian historian David Garrioch has already published two books on Paris, one dealing with local identity (1986) and the other discussing the Parisian bourgeoisie (1996). Both of his previous books were primarily about eighteenth-century Paris. So, too, is this book covering the century leading up to the French Revolution, in which he stresses the evolution of social life and attitudes in the city.

Garrioch makes good use of the work of other historians such as Olwen Hufton's researches on French poverty. He is attentive to studies of gender ideologies and cultural practices. He also ventures into the methodology of microhistory, as when he explores what can be construed from the workbook of Parisian tailor Jean Terrier, who, while listing work for different clients between 1758 and 1775, also wrote down significant political and civic events. Garrioch presents Terrier as an interesting nobody from the skilled work force. His wife was a mistress seamstress. He died at age 61 and left his two children an extremely modest estate for a master craftsman.

Garrioch has a keen sense of the spatial relationships of different parts of the city. He writes very well about the problems of traffic congestion in the streets of Enlightenment Paris and the efforts of the civic authorities to widen roads when alterations were made to houses. Coaches and carts were often unable to move swiftly to their destinations.

Garrioch also imports his own research in archival materials dealing with Paris.

Numerous black and white illustrations show daily life and vistas in the city. Garrioch has also used to good effect nineteenth-century photographs of parts of the city that had changed little from the time he analyses. Photographs from the Second Empire give one a sense of continuity and change in the streetscapes of Paris during passing centuries. He points out indications of change from a city where deference and hierarchy affected daily life to a more fluid urban texture governed by money and appearances. Only one chapter deals specifically with the city during the revolutionary decade. Garrioch emphasizes how the religious reorganization of the capital saw churches closed, with a fall in the number of parishes from 50 to 33. Over 200 religious houses were closed. Not only were individuals under vows less visible in the urban population, but also their place in the economy was diminished.

This very readable account of eighteenth-century Paris should be particularly useful to university students of French and history. Garrioch notes that he thought through the topics when teaching a course on the history of Paris at Monash University. The book is divided into three parts, with chapters dealing with different topics like the work force, the impact of Jansenism in Paris, and the growth of secularization, among others. Indeed, the way in which Garrioch follows the place of popular religion in the life of pre-revolutionary Paris is especially interesting. He recalls the miracle of the rue Sainte Marguerite in 1752, when a statue of the Virgin was seen to have moved her head at the passing of the Corpus Christi procession. Large numbers of believers flocked to pray on their knees before the statue. There were also *mauvaises langues* who said the whole story was a fabrication of the corner store where candles were sold. Statues that blinked or wept were a staple of popular religion in other parts of Europe, like the madonna in the cathedral of Ancona in 1796 shortly before the arrival of the French invaders, but what is significant is that increasing numbers of ordinary people could be sceptical and dismissive of such stories. There was increasingly outspoken anti-clericalism — a word first coined in the nineteenth century — that Garrioch prefers to call part of a process of secularization. It affected rituals such as those around preparations for death, the use of birth control, and Jansenist insistence on individual study of the Scriptures translated into French. However, particularly after the 1760s, attitudes towards religious observance among the elite changed. Attendant changes included a decrease in the number of religious vocations and the setting of an age of consent for men and women entering a convent or monastery. There is much to be gleaned from this well-documented book.

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Isabelle Landry-Deron — *La preuve par la Chine. La « Description » de J.-B. Du Halde, jésuite, 1735*, Paris, Éditions de l'École des hautes études en sciences sociales, 2002, 430 p.

Ce travail est tout à la fois une merveilleuse illustration de l'histoire du livre (et de la