

Peter Marshall demonstrates how the geographic and cultural liminality of the understudied Orcadian parishes brought unique logistical and social challenges that fostered exceptional clerical confraternity and autonomy in decision-making. The distinctive “island logic” (152) of Orkney contrasts with the culture of the urban parish of South Leith, which is the subject of Claire McNulty’s fine study of moral reformation for the period 1639–1646. McNulty’s careful examination of session minutes opens a fascinating window into the complexities of ministerial appointments, and their efforts at implementing social discipline to a wide variety of common cases, such as sabbath-breaking, blasphemy, and fornication.

Felicity Lyn Maxwell’s essay explores the correspondence of the remarkable Reformed ecumenist John Dury to evaluate his under-studied roles as pastor and royal chaplain and his personal *affaires de coeur*. Dury’s inclusion in a volume on Scottish clergy may strike some readers as peculiar: though Scottish-born, he never held a pastorate in the Kirk. Though perhaps not the most representative case study, he nevertheless reveals “the emotional depth and romance of which early modern Scottish clergy were capable” (206) and respect for women as powerful intellectual equals and romantic partners. Maxwell also reminds the reader of the value of pastoral letters as a source for a more holistic, socially grounded religious history.

The final contribution by Nathan Hood joins an increasing literature reassessing the place of emotions in early modern Reformed religion, through an examination of the sermons of High Binning (1627–1653). Hood challenges the traditional stereotypes of a cheerless Scottish Presbyterianism, showing how Binning’s pulpit rhetoric repurposed the Aristotelean philosophy of virtue into a Christian system of theology marked by the irenic imperatives of love and charity as moderating factors in a society troubled by decades of conflict.

If recent works by historical anthropologists like Margo Todd have enriched understanding of religious change in early modern Scotland with a view from the pew, these essays complement this perspective with a timely view from the pulpit and manse. They offer a welcome reappraisal and, in most cases, reappraisal of the role played by Protestant clergy as agents of social change in early modern Scotland. What emerges is a remarkably human and less caricatured picture of the Scottish man of the cloth—neither the pious paragon of whig hagiography, nor the dour Calvinist killjoy of post-enlightenment satire.

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Edited by Clark Lawlor and Andrew Mangham, *Literature and Medicine: The Eighteenth Century*, the first of a two-volume project surveying the co-constitution of literature and medicine during the long eighteenth and nineteenth centuries, focuses specifically on the transitional historical period between 1660 and 1832 that witnessed the decline of humoral theory and radical transformations in the medical profession as an institution and as a set of practices. The collection joins other recent scholarship in the fields of global eighteenth-century studies, literature and science, and critical health humanities in emphasizing the “fertile interchange of the literary and scientific” (1) during a cultural moment that not only refuses traditional literary periodization but also frequently blurs the boundaries between what gets to be called *literature* and *medicine*. As an accessible snapshot of state of the field that also showcases new, cutting-edge work, *Literature and Medicine: The Eighteenth*

Century takes stock of how both the *literary* and the *medical* have expanded as conceptual categories throughout eighteenth-century studies in ways that have productively defamiliarized these terms. The *literary* is no longer reducible to novels or even case histories but instead indexes a much larger “spectrum of ‘literariness’” (2) with a broad archive encompassing life writing, letters, recipe books, and marginalia, while the *medical* has come to exceed just the work of physicians who also happened to be men of letters. The collection’s contributors urgently confront the field’s limited engagements with issues of minoritized identity, particularly along the lines of disability, gender, race, and class toward a more intersectional vision of the eighteenth century that is more historically messy and rich.

The collection is organized into three parts, interrelated areas of inquiry: “Literary Modes,” “Psyche and Soma,” and “Professional Identity and Culture.” To be read as individual essays or as a set of thematic narratives, these sections offer methodological and evidential models for how to *do* literature and medicine in the period. The first section responds to the field’s historical tendency to elide formal concerns in efforts to deploy literature as “‘evidence’ of ‘real’ medical phenomena” rather than examine it on its own terms (4). Contributors in this section take up more recent claims in literature and medicine regarding literature *as* medical experimentation, where the form of literature is crucial to understanding how it participates in knowledge production. For example, Lawlor examines “minor” medical poets who composed “Regimen” poetry to make complex theories of the body accessible to general readers (5). By taking seriously poetic form and its capacity to transmit and transform medical thinking, Lawlor emphasizes how literature revolutionized medicine and definitions of the human more broadly by making imaginable what would later become theories of sensibility and nervousness. Like Lawlor, Roberta Barker recovers another deeply understudied genre: medical satire on the stage and its parody of humoral types. The theater, Barker contends, sensationalized the very tensions regarding authenticity and medical symptoms, and gave rise to what has become a mainstay of contemporary medical and health humanities: literature has therapeutic effects when used properly. The authors of essays in this first section insist on the interpretive value of literary formalism to make sense of how literature was itself “a form of intervention in the progress of science, and helped both expand and limit the possibilities of scientific endeavour because it could imagine new modes of experiment and reality, and imagine—even warn against—the consequences of scientific developments” (4).

The contributors to the second section revisit the intimate relationship between mind and body in eighteenth-century literature and medical theory. Hardly dualistic, the connections between mind and body became increasingly reinforced via literature, especially in the case of madness. Both Allan Ingram and Hisao Ishizuka take madness as a case study for considering how “literature could subvert medical and popular representations of madness as well as reinforce them” (8). Ingram’s reading of Anne Finch’s “A Pindaric Ode on the Spleen” (1701) in relation to Thomas Gray’s “Elegy Written in a Country Churchyard” (1751) and Ishizuka’s examination of John Abernethy’s “My Book” underscore just how literary works shaped the identities of sick and disabled people by making invisible diseases fashionable and even desirable as cultural commodities. Such a trend would culminate in later Romantic notions of sex and pleasure, which Richard Sha argues, via the case of dermatologist Thomas Bateman’s commonplace books, centers pleasure and its relationship “to melancholy and wider pathologies” (11). The embodied consequences of figurative language, namely metaphor as a kind of pleasure—as exemplified by Noelle Gallagher’s take on representations of plague in Daniel Defoe’s *A Journal of the Plague Year* (1721)—are not so reductively negative but in fact full of contradiction and potential for unexpected readerly identifications with language that helps make sense of their shifting embodied experiences.

The final essays of the collection interrogate the construction of the medical practitioner and medical culture at a “predisciplinary” moment prior to the development of the hard sciences and highly specialized fields of medical practice (11). D. Christopher Gabbard’s contribution importantly recovers the centrality of disability in studies of eighteenth-century literature and

medicine by unpacking how discourses of physiognomy gave rise to ableist frameworks of the “compleat, common form” (226) that would be both reinforced and subverted by literatures of the period. As do the other contributors discussing madness, Gabbard considers how canonical literary figures like Jonathan Swift, Samuel Johnson, and Alexander Pope each attempted to undermine ableist objectification and stereotyping by playing with the developing discourses of sensibility and sentimentality. The Enlightenment naturalization of disability and deformity as human lack or bodily weakness would be, as Corinna Wagner traces, reinforced by later eighteenth-century anatomy, which essentialized bodies in terms race and class to deeply political effect. Medicine’s implication within these longer histories of discrimination and stigma remains a vital area of future inquiry.

Literature and Medicine: The Eighteenth Century is a deeply dialogic volume of essays that not only speaks back to a field with an extensive critical tradition but enables new conversations with new works both primary and secondary and new fields. The collection exemplifies a long-standing self-reflexivity in the field of literature and medicine whose practitioners consistently interrogate the field’s critical terms and assumptions. Rather than claiming to be comprehensive or complete, authors of the essays that comprise this collection model a scholarly humility and openness that distinguishes literature and medicine as a field willing to grapple with its own limitations.

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RICHARD C. MAGUIRE. *Africans in East Anglia, 1467–1833*. Studies in Early Modern Cultural, Political and Social History 41. Woodbridge: Boydell Press, 2021. Pp. 285. \$99.00 (cloth). doi: 10.1017/jbr.2023.168

Rosanna, baptism, “a blackamoore woman of Sir Robert Davers aged about 16 years,”
 Rougham, (Suffolk), (1688)

With *Africans in East Anglia, 1467–1833*, Richard C. Maguire has written an excellent book that develops historians’ understanding of English/British history. Maguire explores the presence, status, and origins of Africans in early modern East Anglia between 1467 and 1833. He systematically debunks any notion that this period and region were mono-ethnically white. But Maguire does so much more: he reveals the limitations of a perspective that diminishes the study of diversity to large British metropolitan port cities such as: Bristol, Cardiff, Liverpool, and London. Unfortunately, this is the trajectory followed by many pioneering books on Black British history such as Kenneth Little’s *Negroes in Britain: A Study of Racial Relations in English Society* (1948), Nigel File and Chris Power’s *Black Settlers in Britain 1555–1958* (1981), and the Greater London Council’s *A History of the Black Presence in London* (1986).

Maguire offers a different perspective, one that focuses on diversity in East Anglia’s historic port towns such as Ipswich, Great Yarmouth, and King’s Lynn. These are towns with historic links to the Atlantic Ocean, the Iberian Peninsula, and beyond. Maguire shows how the sea connects East Anglia to the rest of the world. Rosanna, above, traveled along these routes to reach England. Sir Robert Davers may have held her in servitude, as he was a powerful slave owner in Barbados. Nevertheless, Rosanna’s presence in Suffolk should not be dismissed