

securing a larger audience *through the patron*, who is asked to achieve a printed version of the work. Hence it might be correct to say that the function of the patron became even more important once printing was established.

Schutte argues there were distinct audiences for manuscript and print dedications. She also contends that the dedications show Mary favored Henrician Catholicism, not papal, and that her husband Philip was estimated to have had little political power. Additionally, Schutte points to the involvement of women in literary activities (or, in the now more widely used phrase, “literate practice”). Her contention that “all dedications sought to educate [Mary] in some ways” might be more suspect. Throughout the book Schutte spends considerable time on this point, several times explaining that authors of dedications did *not* write to instruct the queen. Determining whether or not there was a genuine instructive effort, however, seems less important than does investigating of the various postures that authors assigned the queen, and hence of the religious and political aspects of her life and reign, viewed through an intellectual lens.

Schutte concludes with a chapter on books owned by Queen Mary, an analysis that allows for a firmer sense of the queen’s own positions. Here Schutte notes that the conclusions drawn by T. A. Birrell in his 1980s British Library Panizzi lectures (published as *English Monarchs and Their Books*, 1987) are still valuable: (1) Mary acquired books that supported her mother’s position in the divorce; (2) her devotional or spiritual reading was heavily continental-printed; and (3) her devotional books show signs of use (bindings worn at the corners). Schutte adds her own analysis of Mary’s books: her library revealed “that Mary saw herself as a well-educated religious queen whose duty was to restore Catholicism to England” (141).

Mary I and the Art of Book Dedications reflects the author’s industriousness, and her inclusive study will be valuable to future researchers for its capsule summaries of the relevant background material on a myriad of Marian books. It does, however, bear some signs of the dissertation from which it originated. Despite strenuous efforts to link the first chapter, on printed books dedicated to Lady Margaret Beaufort and the wives of Henry VIII, with the Marian material that constitutes the book’s subject, a significant comparison is elusive, perhaps because the chapter gives information on print works only, not manuscript and print, as elsewhere. For whatever reason, the connection of this material with what follows is tenuous.

It is surprising that, in a work that relies so heavily on quantification, there are no tables. The reader who wants to know, very simply, how many manuscripts or printed books were dedicated to Mary has to search through discursive text. Likewise, the dates of these works are found only by a hunt through text. The absence of a basic finding-aid like a chronological list of books, with provide publication dates, titles, and Short-Title Catalogue numbers considerably reduces the usefulness of this hardworking author’s study.

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KIRSTEN C. USZKALO. *Bewitched and Bedeviled: A Cognitive Approach to Embodiment in Early English Possession*. Cognitive Studies in Literature and Performance. New York: Palgrave Macmillan, 2015. Pp. 263. \$90.00 (cloth).
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Explaining the early modern witch hunts continues to suggest new, and occasionally mysterious, interpretations. Most historians consider magic and demons to be fictional creations, yet for several hundred years Europeans’ feared that witches and evil spirits were involved in a satanic conspiracy. Early modern English accounts of demonic possession blur the lines

between fact and fiction. Victims actually exhibited symptoms identified with possession, even if supernatural origins remain questionable for the modern reader. To explain how possession was understood, Kirsten Uszkalo's new study, *Bewitched and Bedeviled: A Cognitive Approach to Embodiment in Early English Possession*, offers a multidisciplinary approach based on both close reading and current psychological theories.

Her book is part of a series on cognitive studies that usually deals with literature and theater. Uszkalo's subject, however, enters living history, using methodology based on neuroscience and cognitive psychology to explain the behaviors of the possessed in sixteenth- and seventeenth-century England. Her reading of possession narratives shows similarities which seem to support an explanation of possession as performance. Uszkalo largely bypasses the cultural, social, or theological context of both the possessed and their exorcists in order to spotlight certain symptoms and behaviors.

As Uszkalo reviews, even early modern medical science diagnosed natural "diseases," such as melancholy or hysteria, as causes for the afflictions that some considered supernatural. In chapter 1, she explains the similarity between the treatments for those maladies and those for possession. The duration of possession varied, as did its cure rate. The allegedly possessed presented a variety of symptoms. Some became catatonic, senseless, unresponsive to sight, sound, touch, and unable to move, staring blankly with gaping mouths. Others showed opposite effects, shouting blasphemy, contorting the body, shaking with seizures, and striking themselves or others. Victims often swung between these two extremes. Another common manifestation included vomiting up pins or stones. Uszkalo argues that demoniacs developed "conceptual and somatovisceral memory" (33) of such behaviors, integrating them into their bodies at the neurological level. The repetitive actions of the possessed enabled the symptoms to become embodied or actualized.

Uszkalo seizes on the emotion of "rage" as the basis for these performances, which became disease. She discounts derealization or dissociative disorder as possible psychological diagnoses for either hysteria or possession. Instead, extreme anger roils up powerful emotions to manifest as possession. In chapter 3 she analyzes rage using a model called "embodied cognition" (63). Repetitive performance transformed the actor into the demoniac, or, as Uszkalo puts it, "fits and torments ... played out as complex and multimodal simulations informed by numerous categories and subcategories of shifting embodied and emotional perceptual knowledge" (67). Her term "microinteriority" indicates that the possessed person had physically internalized various social assumptions into bodily tissues and organs.

Often the suspicion arose that the possessed was faking the possession. For Uszkalo such a distinction becomes meaningless as the mere simulation of possession rewired and reworked the body to internalize the possession behaviors. Whether feigned or genuine, the active physiological performance affected the psychological status.

The possessed became a stage of activity. A performance, of necessity, requires an audience. Uszkalo uses the term "intersubjectivity" to note the conflict of the "self" as it is created during an interaction of individual and group (although that sounds to me like the conflict of ego and superego from psychoanalysis, which she claims has been largely discredited). In effect, the possessed infected others, whether through the empathy of family and audience, or imitation ("compathy," as Uszkalo terms it) by observers.

Uszkalo examines dispossession, or the cure to the disease, in chapter 5. The solutions of the physicians and exorcists in treating the possessed (as well as hysterics) offered creative torments, intended to beat the will of the possessed back to normalcy. Concrete actions such as bloodletting, genital rubbing, emetics, or binding, were less effective than "affective coherence," namely feedback from others that externally reinforced and confirmed the internal experience of the possessed. By acknowledging the feelings of the victim, a path was opened for healing through a rewiring of the brain and a return to health. Another form of validation for the demoniac was the imprisonment or execution of a witch on whom the possession was blamed.

Uszkalo's focus on the possessed rarely allows much insight into the impact on the accused witches. She does mention how the sources attribute supernatural causation to possession, such as refusing charity to an alleged witch or an imagined encounter with the devil in the shape of man or magical beast. Yet she does not really distinguish between "bewitchment" and "bedevilment." The former often sought a human to blame, while the latter could vaguely hold "evil" responsible. Instead, she interchangeably concentrates on those performative behaviors which those kinds of possessions shared in common.

The possessed do not remain in the past. Uszkalo's conclusion offers a final example of relevancy concerning a relatively recent group event in upstate New York, although her one-page description does not adequately connect it to her subject. As for possessions in early modern England, however, Uszkalo presents some theoretical suggestions for understanding what was really happening. She has drawn on many good accounts of possession sources, including a few unpublished narratives. Uszkalo's models of performance and neuroscience offer intriguing viewpoints grounded in physical reality to understand encounters with supposed witches and demons.

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STEPHEN BROADBERRY, BRUCE M. S. CAMPBELL, ALEXANDER KLEIN, MARK OVERTON, and BAS VAN LEEUWEN. *British Economic Growth, 1270–1870*. Cambridge: Cambridge University Press, 2015. Pp. 461. \$39.99 (cloth).
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British Economic Growth, 1270–1870 is the culmination of an outstanding effort by Stephen Broadberry, Bruce M. S. Campbell, Alexander Klein, Mark Overton, and Bas van Leeuwen to reconstruct British historical national accounts over the very long run. The real per capita gross domestic product estimates that are the main outcome of the first half of the book illustrate the enormous improvement, over time, in real income and consequently standards of living. The most original insight is that the emergence of sustained growth was much more gradual than it was previously thought, and that it started around the mid-seventeenth century. The data also emphasize the historical nonlinearity of the long-term growth process. The second half of the book goes beyond this task and provides a magisterial overview of what we currently know about consumption practices, distribution, labor productivity, and comparative income levels relative to other countries in this period. (It is truly difficult to do justice to this landmark publication in a short review; for a more in-depth discussion, see the forthcoming working paper: Nuno Palma, *Book review of "British Economic Growth, 1270–1870."*)

In addition to their own new data, the authors rely on a tremendous wealth of secondary source information produced by generations of economic historians, the equivalent of which is simply not available for other continental countries, with the notable exception of the Netherlands. What are the main new conclusions that result from this impressive exercise? The authors argue that the economy grew substantially during the early modern period, especially after 1650. This position stands in sharp contrast to that of Gregory Clark, *A Farewell to Alms: A Brief Economic History of the World: A Brief Economic History of the World* (2007), who argues that the English economy was trapped at an approximately constant (nonphysiological) "subsistence" level until it finally broke away during the nineteenth century.

Two aspects of their findings are especially striking. First, real income per capita approximately quadrupled between 1270 and 1870, but this growth was far from uniform over time: "not much" happened from approximately 1380 to 1650. This finding is perhaps a