coronation procession, for example) and also by avoiding any close entanglement with English dissenters. In this respect the Huguenots were fortunate, for they were specifically exempted from the provisions of the 1662 Act of Uniformity. Unlike English dissenters, they could point to privileged status granted by Edward VI and Elizabeth I, although some Anglicans looked upon the nonconforming Huguenots with a jaundiced eye.

Gwynn describes the discipline and organization of the London churches, their work in poor relief, and their clergy. Huguenot clergymen faced a variety of difficulties and dilemmas, all usefully described here. Some differed with their consistories, some clashed with fellow clergymen over doctrine or church governance. A major issue for many, particularly after the surge of post-1680 refugees, was whether to seek Anglican ordination. Some did without difficulty, some with reservations, and some refused altogether. Ordination could substantially broaden a French minister's opportunities in the form of positions in the Church of England. This could be problematic for their flocks, as some abandoned smaller, less prosperous refugee congregations for more comfortable billets in the established church elsewhere.

The problems of Huguenot clergy and laity escalated dramatically following the onset of severe persecution by Louis XIV's government in the early 1680s. Waves of refugees descended upon England—some forty to fifty thousand arrived between 1680 and 1700. They received a remarkably charitable welcome. Charles II was notably generous: he offered free passage for Protestant refugees, duty-free import of their personal effects, free denization, access to schools and universities, and the right to work and trade freely in England. In addition Charles authorized the collection of funds to relieve the poorest refugees. This attitude persisted until the accession of James II, who was at first notably cold towards them. James effectively discouraged the arrival of Huguenots for the first two years of his reign, and he was not at all sympathetic to those already present in England. This attitude changed drastically, however, in 1687, when James attempted his rapprochement with dissenters. By then, however, the Huguenots thoroughly distrusted James, and they welcomed the arrival of William and Mary with joy. For the rest of the period Gwynn covers, Huguenots integrated themselves into English life, establishing numerous churches across the country. In the London area alone, the number of Huguenot churches grew from three in 1685 to twenty-six by 1700.

While he discusses the laity, particularly those involved in church governance, Gwynn focuses mostly upon the clergy throughout the first part of the book. In the second section, the clergy occupy the spotlight entirely. He has gathered an enormous amount of information about every French Protestant minister he could find, from the best known to the most obscure. He sheds light on many heretofore confused biographies, charting clerical dynasties whose members have frequently been misidentified. While he admits that there must be some ministers who have escaped his net, it is hard to imagine that there will be many new additions to this impressive roll. This will be an invaluable resource for future scholars.

Robin Gwynn has devoted his career to this project, and even before the publication of the next two volumes, historians must congratulate him on a scholarly life well spent.

Victor Stater, Louisiana State University

With *Sleep in Early Modern England* Sasha Handley contributes a full-scale study of sleep's material culture in England and a welcome addition to the scholarship on sleep in the early

modern period. Covering approximately the years 1660–1800, Handley emphasizes the objects, spaces, and daily practices associated with sleep and how they relate to "embodiment" that compassed "body, mind, sensations, thoughts and emotions" (5). The book's focus on material culture connects sleep to pressing concerns about how cognitive states relate to self-knowledge, and how bodily habitus determines the ways people locate themselves in their social and cultural worlds. *Sleep in Early Modern England* places this integrated perspective within a cultural context defined by changes in understandings of the necessity and biology of sleep, and in practical matters of sleep hygiene.

In her comprehensive introduction, Handley emphasizes the connections among three major themes: the changing aspects of sleep's daily practice and health regimens, religious beliefs, and sociability. In addition to evidence from period medical authorities, manuscript compendia, and literary sources, she draws on significant data from probate inventories to trace the cultural significance of inherited or acquired sleep objects, such as bedsteads and linens. One strength of the book is Handley's sustained reflections on her own methodologies—in this case, the impersonal nature of certain executors, economic limitations on what objects were recorded, and such documents' social, geographical, and gendered parameters are limiting factors, though such records still offer a long view of changes in sleep culture. Added to her discussion of these records are her analyses of surviving objects typical of early modern sleep environments and personal testimonies from letters and diaries that speak to their use. Handley is likewise forthcoming in the significant limitations of even firsthand accounts, as people are most likely to record episodes of sleep disturbance, leaving its more mundane experience less documented.

Handley continues with an overview of sleep's importance to health and well-being as described through period works of humoral medicine. Key to her summary is the way this theory of bodily function relies both on the body's interior operations and its position in material and spiritual environments. From these guiding principles for understanding sleep, Handley proceeds to explore how and if they were manifested in the actual set-up of early modern sleep spaces and bedchambers. In the second chapter she brings together examples of early modern bedding and nightwear to explore questions of sleep hygiene and how early moderns worked to secure themselves during the vulnerable state of sleep.

Concerns about the sleeper's vulnerable body and mind led to questions of religious practice within the sleeping environment, where those seeking a good night's rest undertook what Handley calls "sleep piety." Sleep piety includes any practice that connects sleep's rituals with making one's body, mind, and soul favorable to God. She outlines spiritual regulations and devotional rituals which speak to both the physical and spiritual vulnerability sleepers felt themselves subject to.

Handley then shifts from a focus on individual objects and devotional practices to a discussion of how sleep routines accommodated the social demands of early modern culture. The affective nature of increasingly personalized bed linens and sleep environments detailed in chapter 4 sets up chapter 5, in which Handley addresses the challenges sleepers met when they were required to sleep away from home. This fascinating study details the ways bed sharing encouraged and at times inhibited sociability and rest. The research includes compelling personal testimonies about the benefits and challenges of sociable sleep.

In chapter 6, the book's final chapter, Handley begins by considering how sleep was connected to identity: people styled their sleep habits and environment as a means of self-management. Handley demonstrates how reflections on one's sometimes wayward sleep could offer moral introspection. She concludes the chapter with a look at evidence of how reports of disordered sleep contributed to developing notions of the "sensible self" (rather than the "managed self") wherein by the late eighteenth century sleep patterns were intrinsic to psychological understandings of selfhood.

By organizing the book thematically rather than chronologically, Handley is able to make nuanced investigations into sleep and its relationship to self-knowledge from a variety of

perspectives while still offering suggestive chronological developments in sleep environments and emerging psychological conceptions of the self. Handley is able to reframe, in the wake of the abundant evidence, the case for sleep's "emblematic status as the guardian of personal, social and spiritual life" (213).

Sleep in Early Modern England makes a valuable contribution to other sleep studies, including A. Roger Ekirch's *At Day's Close: Night in Times Past* (2005), a geographically ranging study of night and sleep in the preindustrial West; and literary scholar Garrett Sullivan's *Sleep, Romance, and Human Embodiment: Vitality from Spenser to Milton* (2012), which attends both to early modern literary representations of sleep and their philosophical intersections. Aiming to recover an event so intrinsic to and yet so frequently unremarked in daily life, Handley also suggests directions for future study, including attention to sleep habits of the poor, how sleep habits shift across the life cycle, and sleep in institutionalized spaces such as prisons and work houses. Handley's volume is sure to inspire continued inquiry into historical sleep practices. Her wide-ranging evidence, careful theorizing, and useful thematic structure deem the book of interest to historians, literary scholars, social scientists, psychologists, and even those in the biological sciences.

Margaret Simon, North Carolina State University

DAVID HITCHCOCK. *Vagrancy in English Culture and Society, 1650–1750.* Cultures of Early Modern Europe. London: Bloomsbury, 2016. Pp. 248. $112.00 (cloth).
doi: 10.1017/jbr.2017.15

The topic of vagrancy in late seventeenth- and early eighteenth-century England has not attracted much attention from historians, but it was of particular concern to both the contemporary poor and those who sought to regulate them. In *Vagrancy in English Culture and Society, 1650–1750*, David Hitchcock explores the experiences, interpretations, and representations of those who wandered the English landscape during those decades. He draws on examinations, constables' notebooks, petitions, and petty sessions from Cheshire, Essex, Kent, London, Sussex, and Warwickshire, and also printed proceedings of Old Bailey trials, ballads, newspaper reports, and novels. After reviewing the historiography of vagrancy covering the century preceding his study, Hitchcock makes two bold claims for the century after 1650: first, that the term vagrant became a flexible term that was applied to a broader range of people than ever before; and second, that a growing number of women were becoming vagrants, a trend that should make historians question the classification of such individuals as masterless *men*.

In chapter 1, Hitchcock argues that attitudes towards and treatment of vagrants were based on the assumption that such individuals had chosen to be idle. Vagrants were set to work as part of broader policies of improvement promoted by an increasingly aggressive fiscal-military state, with male vagrants often treated as disposable commodities in imperial conflicts. Localized parish welfare was transformed into national "workfare" (53) in order to improve vagrants both morally and personally, while concerted attempts were made to identify individual vagrants in order to expose frauds and tricksters. Increasingly this was done by recounting vagrant life stories in newspapers and weekly journals, and other forms of cheap print had similar aims. In chapter 2, Hitchcock examines representations of begging and vagrancy in broadside ballads, and, by reading them as allegorical texts, identifies four narratives about such individuals within these songs. The first genre recounts the carefree life of traveling the highway; the second tells tales of deception and seduction; the third offers warnings and lamentations of the misfortunes of vagrants; and the fourth focuses on the deserving poor, in