

Although the book will be of greatest interest to historians of Devon and Exeter, the author often provides useful comparative material to contextualize his findings. We learn, for example, that because Exeter cathedral was technically the only parish church in Exeter, it retained an unusual degree of control over funerals and burials within the city and could more easily suppress or combine parishes when warranted. Medieval Exeter had 22 parishes, fewer than London, Norwich, Winchester, Lincoln and York, but more than Bristol, Cambridge and Oxford, and the same number as Canterbury. As in other towns, Exeter's parishes were sometimes dedicated to local saints, were small in size and provided sparse incomes to their clergy. One of its chapels was founded on the city's bridge, and others were associated with almshouses that proliferated in the later Middle Ages. Craft guilds developed late in Exeter, but they followed a similar trajectory to other urban guilds in adding chapels to their guildhalls or locating their fraternity worship in particular churches. Exeter also had the usual array of sacred sites, including oratories (private chapels located in the residences of the wealthy), holy wells and crosses, of which three survive. Excluding the cathedral, Professor Orme counts 56 religious cults in medieval Exeter, identified by church dedications, altars, images, guilds and liturgical celebrations. Religious guilds, however, were less common in Exeter and, indeed, in south-western England as a whole.

The individual entries in the gazetteer provide basic information about each church, as well as interesting details culled from archival sources about, for example, the suspension of mass in St Anne's chapel when the dean and chapter found out about a clandestine marriage performed there, or the presence of an anchoress named Alice Butte at the Hospital of St John in the 1530s. The author also weighs in on some local debates, including the complicated history of the prebend of Hayes (attached to the chapel at the castle), the dedication of the new Franciscan friary (to Mary and Francis, not John the Baptist) and the identity of the founder of Polsloe priory (probably the Exeter bishop, Robert of Chichester). Also welcome is the greater reliance on archaeological evidence than is usually seen in most such books. This perspective provides, for example, not only rich details about the sites, layout, functions and appearance of churches listed in the gazetteer, but also a fuller picture of the expansion in size (but contraction in numbers) of late medieval churches in Exeter. The author's careful scholarship and impressive array of sources – from episcopal registers, churchwardens' accounts, act books, martyrologies, obit accounts and wills to cartularies, deeds and court rolls – makes this volume a welcome contribution to our understanding of the religious life and material culture of one medieval town.

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Tim Reinke-Williams, *Women, Work and Sociability in Early Modern London*. Basingstoke: Palgrave Macmillan, 2014. viii + 225pp. £60.00 hbk.
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Over the last 20 years, our understanding of the experiences of the middling and poorer sorts of women in early modern England has been greatly enriched through the outpouring of scholarship on ecclesiastical court records. London

has provided the focal point of this scholarship, with Laura Gowing's *Domestic Dangers* laying the foundations of a growing historiography that considers the ways in which metropolitan women established honour and reputation. Using the London church court depositions alongside other legal sources (Bridewell hospital and Old Bailey court records), play texts and cheap print (from broadside ballads and jest books to conduct manuals), Tim Reinke-Williams' *Women, Work and Sociability in Early Modern London* uses an intertextual approach to offer a fresh interpretation of female reputation and honour. Contributing to recent scholarship by Alexandra Shepard, Craig Muldrew and Garthine Walker that emphasises how sexual behaviour was just one way in which women's honesty and integrity was judged and understood, this book focuses on providing a holistic study of 'early modern women of good repute' and seeks to demonstrate how female reputation was defined through patterns of work and sociability, two neglected aspects of women's lives (p. 6).

The book is divided into five chapters that focus on the ways in which women from the middling levels of society to the labouring poor negotiated and navigated respectability within their economic and social worlds. Chapter 1 discusses the impact of motherhood upon reputation, considering the ways in which positive self-identities might be constructed through carrying a child to term and supporting it through its infancy into adolescence and adulthood. In particular, the chapter sheds new light on the nature of early modern childcare in urban society, as Reinke-Williams suggests that women who were employed in childcare were navigating an economy of makeshifts, whilst children also helped their working mothers to navigate this shift economy by running errands on their behalf. The second chapter focuses on housewifery, considering it as a form of 'unpaid yet essential labour', undertaken by women across different stages of the lifecycle, from married women to young girls (pp. 44–5). The chapter begins by discussing the latter, considering the importance of financial resources in marrying well and setting up a household. Once married, reputation and credit might then be established through good housewifery and efficient economy; Reinke-Williams suggests that women were praised for their effective management of household accounts and budgets, and the ability to maintain a clean, well-furnished and decorated house was key to earning a good reputation. Within this chapter, varying gradations of wealth are fully investigated. Reinke-Williams shows that through their work as charmaids and laundresses, the labouring poor could establish themselves as honest, reputable individuals, whilst those from all levels of society sought praise for their ability to decorate their homes tastefully, whatever their budget. Chapter 3 explores domestic management, focusing particularly on the nature of the relationships that mistresses forged with their servants. Reinke-Williams argues that support was more frequently offered to maidservants than previous scholarship has suggested, providing examples of mistresses exercising both discipline and compassion. Chapter 4 discusses the ways in which women navigated employment outside of the household economy, focusing specifically on the operation of women as successful and creditworthy retailers within urban society. Reinke-Williams explores how retail was depicted as a reputable form of work for women and stresses the importance of honest labour in perceptions and self-perceptions of female credit. The final chapter explores reputation and honesty through sociability, comprised of three concepts: 'neighbourliness', 'company' and 'civility'. This chapter is particularly useful in considering rules of

sociability, demonstrating how the appropriateness of company was determined by gender, space, time and behaviour. Reinke-Williams' exploration of different social situations, from neighbourly interactions in the streets to keeping company and drinking in taverns, shows that the boundaries of acceptable behaviour were negotiated and defined within a range of urban contexts. Reinke-Williams notes how 'concepts of company overlapped with and were defined by the rules of civility' (p. 156).

The real strength of this book is in the truly holistic nature of the study; a lot of ground is covered as Reinke-Williams takes women outside of the urban household, considering their activities and interactions within the wider community in terms of work and sociability. Reinke-Williams is careful not to treat women as a homogeneous group; instead, he draws distinctions between the various levels of wealth and status that the women of his study possessed, as well as considering the changing boundaries and perceptions of women's reputation over the course of the lifecycle. An avenue for further research must surely lie in quantitative investigation of the evidence to assess the extent to which each of Reinke-Williams' 'criteria' (motherhood, housewifery, household management, retailing and sociability) accounted for and defined female honour and reputation. This is suggested simply to build upon Reinke-Williams' work rather than to detract from the value of this book as a comprehensive, thought-provoking and inspiring investigation of how middling and labouring poor women constructed positive reputations through their hard work, neighbourliness and civility within urban society.

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Tim Hitchcock and Robert Shoemaker, *London Lives: Poverty, Crime and the Making of a Modern City, 1690–1800*. Cambridge: Cambridge University Press, 2015. 461pp. 47 figs. Bibliography. £55.00 hbk, £21.99 pbk.
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This is truly a history from below, arguing that the 'lowest' plebeian Londoners – the poor and the criminal – took an active role in shaping welfare and criminal justice policy in western Europe's first million-person city by 1801. Despite being 'the most vulnerable of Londoners', argue Tim Hitchcock and Robert Shoemaker, by 'acting both together and alone, [the poor and criminals] determined which policies and institutions would survive (and in what form) and which would collapse in chaos' (p. 4). Poverty and crime were 'clearly interrelated social phenomena' (p. 12). This research is a culmination of many years' work for Hitchcock and Shoemaker, drawing as it does upon their monumental London Lives and Old Bailey websites, both of which have made thousands of original documents available online and key word searchable. It also draws upon their respective expertise – Hitchcock on the history of urban poverty and Shoemaker on the history of metropolitan crime – and their continued collaboration provides new insights into the experience of being a 'pauper' and a 'criminal' in eighteenth-century London.

The eighteenth century was a period of transformation in criminal justice as the system creaked under the weight of the 'Bloody Code' and new forms of