

recounts the nature and consequences of the conflict between two rival mayors, the draper John of Northampton and the grocer Nicholas Brembre, in the 1380s. By the fifteenth century, she argues, the civic leaders in London had developed sufficiently stable institutions and loyalty among the citizenry to avoid being drawn into disputes over the royal succession.

Some of this stability came from the preservation and elaboration of the civic ceremonial of London. This process was begun by Arnald Fitz Thedmar, in the *Liber de Antiquis Legibus*, written in the reign of Henry III. This was followed by the *Liber Horn* (1311) of Andrew Horn, chamberlain of the city from 1320 to 1328. Along with collecting documents such as charters, the assizes of bread and ale, and lists of civic officials, he also drew on work of Bruno Latini, including a section on the difference between a tyrant and a king, which was certainly apropos for the time in which he lived. Nearly a century later, London rituals were codified in the *Liber Albus*, written by John Carpenter, the common clerk of London, in 1419. He details the process for the election of the mayor, aldermen, and sheriffs, whom he places into a hierarchical model of the body politic: the mayor as head; the sheriffs as eyes; and other officials as limbs. Carpenter provides the basis for a detailed account of the election ceremonies in London on 13 October (significantly, the Feast of St. Edward the Confessor), followed by the ritual involved in his oath-taking a fortnight later, in both the Guildhall and the Exchequer.

In a chapter titled “Rebellion and Submission,” Hanawalt describes the importance attached to maintaining the dignity of all elected officials, whose dignity extended to the mayor, the city itself, and ultimately to the king. Thus, incidents of insult and slander were taken very seriously and if the most draconian punishments (such as losing a hand for striking a civic official) were seldom carried out, yet imprisonment and public abasement necessarily preceded mercy and reconciliation. Even the shaming rituals imposed on lesser members of society for their misdeeds, such as time in the pillory, generally allowed for reintegration into civic society on the basis of future good behavior.

Hanawalt presents a thorough explanation of guilds, which she describes as “incubators of citizenship,” and follows the process from apprenticeship through to journeymen and bachelors, and on to liveried members of the guild. The parallels between civic government and guild governance are stressed, along with the development of the gildhall and gild feasts. The wards and parishes, along with parish guilds, are then presented as another means of instruction into civic life, open to aliens and strangers as well as those with citizenship.

Students will find this volume very accessible. It is well organized and written in a lively style, with numerous case studies and examples drawn from documentary sources. They will also appreciate the many illustrations, the glossary at the end of the volume, and the bibliography.

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JULIAN HOPPIT. *Britain's Political Economies: Parliament and Economic Life, 1660–1800*. Cambridge: Cambridge University Press, 2017. Pp. 391. \$28.99 (cloth).
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Julian Hoppit's book aims to provide a “structured overview of economic legislation” (xvi). This overview helps *Britain's Political Economies* provide a comprehensive account of Britain's legislative fertility from 1660 to 1800. Using simple counting— as opposed to “statistical wizardry” (7)—Hoppit assembles a “finely grained” (xv) account of economic legislation. He does not lead with any overarching argument. Instead, he counts legislation and uses that

count to take aim at a series of historiographical totems: the fiscal military state, the security of property rights (as emphasized by New Institutional Economists), and—with most assiduity—mercantilism. For Hoppit, the finely grained statutory action that he surveys, showing that government was a small player in economic action, offers a means to challenge those who have emphasized the growth in state power in this period. This granular picture of legislative action helps Hoppit to disconnect Britain's state institutions from the massive expansion of industrial productivity that occurred in the decades after his account. Skepticism about the heuristic possibilities of the term *mercantilism* becomes a slightly repetitive bugbear. For Hoppit, this term overstates the coherence of economic policy.

Hoppit organizes his book in two parts. In the first he provides the broad legislative dimensions of Britain's political economies. In the second part he offers more detail about the legislative process and promises insights into the reasoning and controversies through a series of cases. Part one, in which Hoppit often reuses materials he has published in articles dating back to the 1990s, helps us to understand that government did not control economic policy, but Parliament provided a way of integrating state and local issues; that legislation to improve public finances and external trade expanded greatly over the period; and that the whole process of legislating economic matters was complex and manifested "marked geographical patterning" (134). We also learn about the types of information sought by Parliament and some of the ways in which interests put pressure on the legislative process. Using the cases on the Fens, the banning of wool exports, bounties, and taxation, Hoppit offers more detail about the ways in which legislation happened, of the interests involved, how economic legislation worked because it satisfied noneconomic concerns and how, across all cases, powerful interests used Parliament to improve their economic standing. Overall, Hoppit's research helps him to highlight that it "is the scale and heterogeneity of Britain's political economies in this period which must be stressed" (325).

Hoppit offers useful conclusions for students of eighteenth-century British history. His research is undoubtedly forensic and the fruits of simple counting are crisply put before the reader in prose and charts. The conclusions are also effectively tilted against the restoration of Whig history that the New Institutional Economists implied. Hoppit's skepticism about mercantilism is less convincing, in part because he refuses to see the same gap between prescription and practice in economic ideas that he does when calibrating the aims of legislation. Mercantilist dogma was often a form of special public pleading to satisfy particular audiences. The realities of how economies functioned of course conflicted from this posturing much of the time. Hoppit also misses the opportunity to analyze the changing language of legislation and petitions. This could have helped him connect the patterns of legislative activity to prevailing cultural shifts. Although we hear some eighteenth-century voices and their reflections on the patterns Hoppit detects, the rich texture and cultural character of the period that readers will know from the superb earlier works of Paul Langford are lacking here. If simple counting offers methodological modesty, it also obscures a crucial metric of legislative effectiveness. As Hoppit is sensitive to, the tendency for legislators to tread carefully (with "hesitancy," as he puts it [325]) added to the frequency of legislation: more acts were required to substitute for weaknesses in previous attempts. Surely it would be sensible to also categorize those legislative initiatives that proposed to solve the problems of existing legislation. How would Hoppit's survey look if a category of new and replacement or repeal legislation were introduced? Without this, legislative fertility could be seen as regulatory impotence (whether emerging from the state or not).

Hoppit's insistence on emphasizing the finely grained picture is also at times tiresome. To assemble such a large overview without any belief in the possibility of being able to extrapolate from it beyond constant references to complexity and granularity raises the foundational question: Why bother with an overview? The case study chapters alleviate this frustration, but only to some extent. Hoppit has a clear preference for using transparent quantitative data to deflate the larger claims of historians who tend to instinctively prefer colligatory concepts and bold

organization ideas and arguments to make sense of the past. Hoppit's preference is laudable as long as new and alternative ideas emerge from the full consideration of the data. Statements like that in chapter 6, "that localities and regions came to bear the imprint of different types of specific economic legislation and that these were sometimes pretty easily enacted, but sometimes not" (179–80), certainly exhibit a judicious tone. But they at best leave the significance of such a judgement unspecified or—at worst—state the obvious. If simple counting is Hoppit's tribute to the political arithmeticians of old, his book is part homage to the hesitant legislators they sought to influence.

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KATHY LAVEZZO. *The Accommodated Jew: English Antisemitism from Bede to Milton*. Ithaca: Cornell University Press, 2016. Pp. 374. \$65.00 (cloth).
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The stereotype of the wandering Jew, characterizing a diasporic people constantly on the move, fitting in nowhere, representing dispersal and instability, is quite familiar and dates to the seventeenth century. But according to Kathy Lavezzo, its opposite, the grounded, static Jew, tied to his home, domesticity, and privacy, is much older. The association of the Jew with the built environment, specifically stone, flourished in English anti-Semitic texts from the early medieval period through the seventeenth century. *The Accommodated Jew* is the object of this fascinating study brought to life through the vivid analysis of well-known texts by the Venerable Bede, Chaucer, John Marlowe, and John Milton, coupled with authors less well known to non-specialists but important in substantiating and contextualizing the cultural context. Lavezzo's invigorating and original readings of these texts is complemented by maps and images that make her interpretations visible to her readers and reveal the connections among these varied sources as well as their contradictory implications.

Lavezzo demonstrates that the English correlation of the Jew with the built environment existed before the first hysterical and unfounded accusations of ritual murder or boy martyr libel in Norwich in 1144. And these anti-Semitic beliefs did not rely on the presence of Jews in England: they began before Jews first came to England with William the Conqueror in 1066 and they persisted after the expulsion of the Jews by Edward I in 1290. These anti-Semitic "fictions," Lavezzo claims, "at times enjoyed real world agency, affecting the lives of historical Jews" (6). Lavezzo argues that the analysis of these texts "teaches us about the heterogeneity of Christian notions of identity and interaction, and the presence of contingencies and entanglements that give us some hope for the future" (7). These anti-Semitic fantasies afforded their authors and the cultures that produced them a means by which to navigate their relationship with England's emerging mercantile culture and urban commerce.

Lavezzo's focus on the spatial manifestation of these anti-Semitic texts gives her book its coherence and its power. The comparison of Jews to stone attributes to them stubbornness, imperceptiveness, and inhumanity. Like hard, insentient stone, Jews were considered immovable, carnal, fleshly. These texts dilate on the hidden, secretive, and dangerous Jewish domestic as the site of supposed Jewish anti-Christian violence like attacks on the host and the statue of Mary, desecration of the crucifix, and ritual murder. The analogy opens a discussion of Jewish resistance to Christian teachings and conversion, a Jewish materialism and literal interpretation that closes off the Christian message and precludes the realization of Christian hopes for supersession.