

clergy and laity who appeared before the courts as petitioners, witnesses or defendants. The collection offers a mix of recent scholarship and summaries of scholarly findings in recent decades; amongst the latter, Martin Ingram provides a masterly sketch of church courts in Tudor England, the scholarship on which has benefited hugely from his own work as well as that of others such as Ralph Houlbrooke. The religious changes of the period provide a rewarding framework, as not only did the church courts survive the initial schism under Henry VIII, they were also used to enforce versions of Protestantism and a restored Catholicism over four reigns. Kevin Saule distils the conclusions of his recent doctoral dissertation in his interesting essay on the courts of Beauvais diocese in southern France, which can be usefully compared to Tudor institutes; in seventeenth-century Beauvais, the courts also acted as promoters of reform objectives, in this case, of the Catholic Reformation, so that officials increasingly imposed their sanctions as pedagogical imperatives to improvement rather than as punitive measures. Furthermore, the vigour with which they did so tantalisingly suggests that in France, as in England, the courts did not decline in importance before the eighteenth century. Indeed, Saule proves that they did not cease to exist in France even during the tumultuous Wars of Religion in the preceding century, which is an important corrective to the common assumption that they did. It would therefore be valuable to read an essay in this volume which would test its plausibility more thoroughly. However, only two of the sixteen contributions reach much beyond 1500, and even then do not focus on the following hundred years, while the eight essays on France focus on the north. These are fairly minor quibbles, for this is, of course, not a volume dedicated to French officialities, or even to the early modern period, but to describing the current 'state of play' in research on Europe generally between the twelfth and seventeenth centuries.

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La 'Maison des pauvres maîtres' de Robert de Sorbon. Les débuts de la Sorbonne (1254–1274). By Denis Gabriel. (Bibliothèque d'Histoire Médiévale, 11.) Pp. 316. Paris: Classiques Garnier, 2014. €39 (paper). 978 2 8124 3089 3; 978 2 8124 3090 9; 2107 1853
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It has been a half-century since the last major work on the Collège de la Sorbonne appeared, namely Palémon Glorieux's *Aux Origines de la Sorbonne*. Since then there have been numerous articles on Robert de Sorbon or his college by Richard Rouse, André Tuilier, Nicole Bériou, Astrik Gabriel and Nathalie Gorochov, but not another book-length study of the early years of the college until now. After an introduction that discusses the sources, particularly the cartulary and the biography of Robert, Gabriel's book is divided into three parts. The first part, on biographical details, covers the origin, education and ecclesiastical formation of Robert up to 1250. The author accepts the view that Robert received his early education at the cathedral school at Reims, although he grants the less-likely possibility that Robert was initially trained at the Premonstratensian canonry at Dyonne. He also accepts Glorieux's dating of Robert's theological studies at Paris (c. 1221–

36), which was based on the programme as described in fourteenth-century statutes rather than those of 1215. It is uncertain whether two years of biblical lectures and lectures on the *Sentences* were required before the late 1230s, and the assumption that they were makes the dating of Robert's course of study also conjectural. Gabriel follows the modification of Glorieux's list of occupants of fixed teaching chairs in theology suggested in M.-M. Dufeil, *Guillaume de Saint-Amour* (Paris 1972), which divided the supposedly limited number of chairs for secular masters between three positions occupied by canons of Notre-Dame and another six being regional: Italy, Burgundy, Champagne, Picardy, Anglo-Norman and Flanders, and arguing that several masters could teach simultaneously under one chair, or shift from one chair to another. The second part is on the foundation of the college, or 'domus'. This section goes through the founding documentation in the cartulary, especially the role of the French king and popes Alexander IV, Urban IV and Clement IV. The author discusses the various means by which Robert acquired buildings in the 1250s and explores the importance of topographical proximity to other foundations in the region of rue St-Jacques. He also notes that many of the first group of fellows were personally known to Robert, and that many, indeed most of the donors came from the north of France. The third part of the book concerns life in the college during the remainder of Robert's life when he held the office of provisor. The statutes and the rules of communal living are discussed, along with relations between the college and the external world, and what poverty meant to the founder and members of the college. The book concludes with the earliest statutes, drafted around 1270, and the papal confirmation of the founding of the college by the letter of Clement IV in 1268. As Gabriel himself acknowledges, there are no new pieces of biographical information or new sources that change the received picture of Robert, the foundation of the college, or its early years. The college was a joint achievement of Robert and King Louis IX, with papal recognition from Alexander IV, despite the latter's favouring of the mendicant orders.

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Les Procureurs français à la cour pontificale d'Avignon, 1309–1376. By Pierre-Marie Berthe (preface Andreas Sohn). (Mémoires et documents de l'École des chartes, 96.) Pp. 1004 incl. 189 tables, 38 graphs and 11 maps. Paris: École des chartes, 2014. €55 (paper). 978 2 35723 052 1; 1158 6060
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The proctors or agents who represented the interests of their clients at the papal court acted as a vital link between the papacy, on the one hand, and the petitioners, litigants and others who had business at the curia, on the other. By employing a proctor, the client often avoided the need to travel to the curia. Even someone who was present there in person might be well advised to use the services of a proctor who was experienced in the procedures and circumstances of the curia. There has been something of a revival of interest in recent years in proctors, and especially those at the papal court in Avignon in the fourteenth century,