

instance, the biting creatures and the text adjacent to them, unlike with manuscripts produced in other contemporary *scriptoria*.

The Cistercian reform is generously illustrated throughout. However, presumably to reduce costs, the plates were produced on standard, rather than glossy photo paper. Any attempt on the part of publishers to reduce the eye-watering costs of academic monographs must be applauded. Yet this printing method meant that a number of the plates were too dark and muddy for me to be able easily to see the details to which Reilly was referring. I had to resort to the online digitised collection of the Bibliothèque municipale de Dijon on more than one occasion.

That communal singing and reading of Scripture formed much of the round of a medieval monk's day is an obvious point to make, as too is the fact that monks were often individually occupied with memorising and copying such texts. Yet this worldview is one which can be difficult to grasp for modern readers whose contexts tend to be largely secular. *The Cistercian reform* is therefore a useful reminder that what Reilly terms 'symbolic synaesthesia' was deeply embedded in the lives of the inhabitants of twelfth-century Cîteaux.

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Pope Eugenius III (1145–1153). The first Cistercian pope. By Iben Fonnesberg-Schmidt and Andrew Jotischky. (Church, Faith and Culture in the Medieval West.) Pp. 362. Amsterdam: Amsterdam University Press, 2018. £110. 978 94 6298 596 4

JEH (70) 2019; doi:10.1017/S0022046919001337

Pope Eugenius III was elected in 1145, a former canon and *vicedominus* of Pisa who had become a Cistercian monk at Clairvaux in 1138 before being sent to Rome to become abbot of the new house at Tre Fontane. This collection of studies offers new perspectives on a pope who has traditionally been seen as being unprepared to lead the Church, who relied, in the opinion of John of Salisbury, too much on his own judgement or else continued to be dominated by his spiritual father, Bernard of Clairvaux, to whom he was seen as devolving the organisation and conduct of the Second Crusade. The essays in the volume reveal a much more dynamic pontiff with a significant role in the development of papal judicial practice (Anne Duggan); a pope negotiating matters of theological orthodoxy in the case of Gilbert of Poitiers (Christoph Egger); and one taking a multi-faceted and innovative approach to crusading both in terms of the Second Crusade (Jonathan Phillips) and the extension of crusading privileges in the Baltics (Fonnesberg-Schmidt). Although some essays suggest that Eugenius remained a reactive rather than proactive figure, as in the disputed election at York where he was influenced by Bernard of Clairvaux (Emilia Jamrozjak), his relationships with the Capetians and the Church in France (Anne Duggan and Pascal Montaubin), in Spain (Damian Smith) and with Rome and the Romans (John Doran) show him exercising diplomatic skill and authority – where possible – over national Churches and the commune in Rome. His skill, moreover, as Brenda Bolton argues, at handling the affairs of the papal patrimony made him the true father of the Papal States. As the first Cistercian pope,

Eugenius was unsurprisingly interested in monastic affairs and two essays by Stuart Morgan and Clare Oglesby examine his involvement with his own congregation, revealing a subtle shift in the relationship of English Cistercian houses with episcopal authority and his considered approach to other reforming congregations such as the Gilbertines and the decision to absorb the community founded by Stephen of Obazine. Andrew Jotischky problematises the assumption that Eugenius sided with monastic petitions complaining about encroachment of rights and privileges (which account for a third of the letters emanating from his chancery) because he was a monk by revealing that his judgements rested on the quality of the evidence presented. As a whole, the volume provides an important corrective on a pivotal pope, who despite the press of business and the failure of the Second Crusade, made a significant contribution to the extension of papal authority and the centralisation of the Church.

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The letters collections of Nicholas of Clairvaux. Edited and translated by Lena Wahlgren-Smith. (Oxford Medieval Texts.) Pp. xcvi + 325. Oxford–New York: Oxford University Press, 2018. £95. 978 0 19 967151 9
JEH (70) 2019; doi:10.1017/S0022046919001684

Nicholas of Clairvaux generally receives a bad press – he has gone down in history as the black sheep of the Cistercian Order – but like many of those who receive a bad press, his story is considerably more interesting than that of others who lived out their lives in safe and secluded sanctity. A complete and balanced biography may be read at pages xiii–xxx of this excellent volume, but, very briefly, the first time he appears is when, in his youth, he entered the Benedictine monastery of Montiéramey near Troyes. Shortly after 1145/46 he transferred to Clairvaux, where Bernard was still abbot, and his learning and epistolary skills soon elevated him to the position of one of Bernard’s secretaries. He dealt with Bernard’s correspondence, copied and edited his works, and was frequently in and out of Clairvaux on abbatial business. We might note here that with regard to the importance and, indeed, creativity of Nicholas’s secretarial activities, we now have a most interesting article published in 2017 (too late for inclusion in Wahlgren-Smith’s volume) by Jeroen De Gussem (‘Bernard of Clairvaux and Nicholas of Montiéramey: tracing the secretarial trail with computational stylistics’, *Speculum* xcii [2017], 190–225, and freely available online).

Nicholas was at Clairvaux for about five years before being expelled from the abbey for certain misdemeanours, not least the unauthorised use of the abbot’s seal. His steps then led him to Rome, where he was on good terms with Pope Adrian IV and the papal chancellor, Rolando Bandinelli, who succeeded Adrian as Alexander III, then back to Montiéramey, and finally to Saint-Jean-en-Châtel, a priory of Montiéramey in Troyes, where he ended his days as prior not before 1175 and not after 1178.

His literary *corpus* consists of a number of sermons of mixed quality, some sequences, commentaries on the Psalms (almost entirely stolen from Hugh of Saint-Victor), the prologue to the *Florilegium Angelicum*, one of the prologues to the sixth book of the *Vita prima S. Bernardi*, and the letter collections which are