

applies to all men. That is, the "all" is a synecdoche, by which the whole stands for a part; the "all" indicates only those whom God calls to salvation (115-25). Gumerlock also discusses the reception of Fulgentius's interpretation of "all" (134-8), which was "perfectly within the limits of acceptable exegesis in later antiquity and the early medieval West" (138).

This book originated as a doctoral dissertation. Throughout, it displays the author's careful reading and analysis of the ancient Christian sources. Gumerlock's facility with Latin is especially highlighted in the final chapter, which provides the first English translations of passages from several relevant primary sources: *De viris illustribus (On Illustrious Men)* by Isidore of Seville; *Fragments to Eugippius* by Fulgentius; *De gratia (On Grace)* by Faustus of Riez; the *Chapters* of John Maxentius as well as selections from his *Libellus fidei (Booklet on the Faith)*; and *De gratia (On Grace)* by Caesarius of Arles. Nonetheless, it would have been helpful to see at least a few of the central passages in Latin. Another minor criticism pertains to the awkward infelicity occasioned by concerns for gender inclusive language. Gumerlock uses terms such humans, human beings, humankind, or persons, rather than "men." These terms imply subtly different concepts with connotations that would have been foreign to Fulgentius and his interlocutors. This results in an occasional lack of clarity that is generally uncharacteristic of Gumerlock's writing.

Fulgentius of Ruspe is overall a compelling study that clearly and definitively answers the question regarding how Fulgentius interpreted the extent of God's saving will. It will be of great interest to students of Fulgentius himself, the semi-Pelagian controversy (now more frequently referred to as the controversy over grace or some other title), the activities of African Catholic bishops under the Vandal occupation, ancient biblical exegesis, and Latin theological developments during the sixth century. As a final note, this study has obvious applications of immediate relevance to the debates over divine will, human freedom, and predestination that continue among Christians to this day. Gumerlock's study is especially refreshing in its openness to theological inquiry and its serious and dispassionate approach to the teachings of Fulgentius of Ruspe on the saving will of God.

William Chester Jordan, *A Tale of Two Monasteries: Westminster and Saint-Denis in the Thirteenth Century*. Princeton, NJ: Princeton University Press, 2009. Pp. xviii + 245. \$35.00.

Reviewed by Frank Frankfort, Washington, D.C.

The new study by the renowned medieval historian William Jordan is at once readable and complex. At its core it is a study of two royal monasteries viewed through the lives of two abbots whose careers commenced in the same year and ended within three years of each other. But to understand the stories of Richard of Ware, Abbot of Westminster (1258-1283), and Mathieu de Vendôme, Abbot of Saint-Denis (1258-1286), Jordan must unravel the complexities of two lives, two monastic communities, two kingdoms, two dynasties, and two monarchs, set in an age of crusades, the dissolution of the Angevin empire, the flowering of Gothic architecture, and the emergence of Parliament and Parlement.

The bulk of Jordan's previous work has focused on medieval France, particularly the thirteenth century. This book represents a new aspect of his work and a new way of looking at his earlier studies of Louis IX and Phillip III. Comparative history on any topic is always a difficult task since the historian must carefully tread the boundary between telling the individual stories and comparing the stories for new and debatable meanings. This tale of two monasteries is based on an exhaustive study of primary source manuscripts, printed primary sources, and secondary studies. Although the book is divided into nine chapters, it is easier to think of it as divided into four parts—England and France in the early thirteenth century, Mathieu and Richard's relations with Louis IX and Henry III, the transition to the reigns of Edward I and Phillip III, and final thoughts on the interwoven stories of Abbots Richard and Mathieu.

At times the story line follows the lives of Richard and Mathieu, but more often the focus is on dynastic struggles between England and France, the baronial revolts in England, the reforms of Louis IX, the constant building and rebuilding of Westminster and Saint-Denis, or the enhancements of their respective shrines. If the story of these two royal monasteries has a central theme, it is not the role their respective leaders played in royal politics but the unending defense and expansion of their holdings and rights as economic institutions. Abbot Mathieu served as co-regent for Louis IX and Phillip III while Abbot Richard served as personal envoy and negotiator for Henry III in France and in Rome. Those stories are ably told by Jordan, but it is in the workings of the monasteries' court cases and legal struggles that we see the foundational bases of their respective places in medieval society. Abbot Mathieu and Abbot Richard expended great energy in what Jordan calls the "mind-boggling complexity of tenurial relations ... and the existence of multiple intersecting lordships and claims of right" (66). In some instances Westminster or Saint-Denis won new rights or upheld those previously secured. In some instances they lost. The difference between winning and losing legal battles was not their close ties to Louis IX or Henry III, though at times that was helpful. The critical