comprises thirteen articles that develop themes from academic skepticism in Hellenistic times up to Jean Gerson in the late fourteenth century. All articles share a pre-Berkelean attitude to skepticism and religion, wherein skepticism does not imply the simultaneous rejection of religion. In this review, I will only highlight a few of the many impressive articles in this valuable collection.

Another attitude towards religion manifested by skepticism can be said to follow from the notion of "suspension of judgment" (*epoché*), namely, fideism. Instead of a rejection of religion, skepticism is here used to argue for and in support of religious belief. Montaigne's famous essay, "Apology for Raymond Sebond," is often interpreted in this way. In his contribution, Carlos Lévy argues that this kind of argumentation is already present in Philo of Alexandria.

In another equally fascinating contribution, Emidio Spinelli takes up Sextus's critique of dogmatic theology. There are many aspects of Sextus's critique that are important and worthy of study. For example, in an interesting passage of his *Outlines of Pyrrhonism* (*PH* 3.10–12) he argues against the plausibility of any kind of theodicy. As Spinelli points out, Sextus comes close to the criticism of the Leibnizian theodicy we later find in Voltaire's *Candide*.

Medieval treatments of skepticism were influenced by Augustine's rejection of Academic skepticism and by Cicero's own outline of that same current in his *Academica*. In his contribution, Christophe Grellard tracks Augustine's discussion of predestination or divine foreknowledge and relates it to Cicero's account in *De fato*. In book 5 of *City of God*, Augustine develops Cicero's view and rejects the fatalism of the Stoics. Cicero also plays a role in John of Salisbury's treatment of predestination and fatalism. He, however, explicitly develops his view in relation to his own defense of Carneades' probabilism.

The final article in this volume, by Alice Lamy, is devoted to Jean Gerson and is, from my perspective, perhaps the most interesting one in the collection. Jean Gerson is not known as a skeptic, and, as Lamy rightly points out, he is not a skeptic either. Instead, he develops a view similar to John Buridan, who, faced with skepticism of the most extreme sort, revised the notion of knowledge and developed a kind of fallibilism. Lamy focuses on the highly interesting notion of moral certainty introduced by Gerson. In order to act morally, Gerson points out, we do not need full Aristotelian practical knowledge (*prohairesis*) but rather a weaker—and more fallible—form of moral knowledge, which he labels "moral certainty." Lamy neatly places this concept within the context of ancient and medieval philosophy and points to its influence on later thinkers, such as the sixteenth-century theologians Johannes Nider and Anthony Terill, for whom Gerson's notion of moral certainty developed into a kind of probabilism.

Overall, this edited collection is essential reading for those interested in the history of skepticism and, particularly, in the interrelation between skepticism and religion in the period before Montaigne and Berkeley.

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Luca Cadioli, ed., *Lancellotto. Versione italiana inedita del "Lancelot en prose"*. (Archivio Romanzo 32.) Florence: SISMEL Edizioni del Galluzzo for the Fondazione Ezio Franceschini, 2016. Pp. xiii, 467; 4 color plates, 9 black-and-white figures, and 1 table. €68. ISBN: 978-88-8450-718-1.
doi:10.1086/702211

In the late summer of 2011, a third-year doctoral student named Luca Cadioli stumbled on what turned out to be only known manuscript copy of an Italian translation of the French prose romance that goes by the name of its protagonist, Lancelot. A relative of his had pulled

the parchment leaves from a pile of papers in the dusty attic of an old house in a small village near Savona. The book in question is particularly famous in Italian literature because it is the book that Francesca explicitly blames for her damnation in the circle of Lust in Dante's *Inferno* (5.137). It has always appeared probable that that unhappy lady and her lover had been reading that particular romance in the original French, which is also what the lady's name, Francesca, signifies. We know that Italian aristocrats did indeed read or listen to such romances in French well into the fifteenth century and beyond, and translations of them into Italian in the thirteenth century, when Francesca lived and died, were still quite rare. Italians of her time read and even wrote in French, praised by Dante's elder, Brunetto Latini, as "the most delightful of languages" (*Tresor* 1.1.4). There are some twenty surviving manuscripts of the French *Lancelot* that were produced or circulated on the peninsula in addition to others, now lost, documented in inventories, catalogues, and library records of aristocrats and wealthy city-dwellers. Yet unlike the romance of *Tristan*, which was translated more than once, and even refashioned into a new Italian work known as the *Tavola ritonda*, *Lancelot* seemed to have made its way in Italy without translation. Moreover, other portions of the Lancelot-Grail cycle itself (a series of five volumes in prose), such as the *Queste del Saint Graal* and the *Mort Artu*, received Tuscan and Venetian versions. Yet *Lancelot*, the central romance and original core of the cycle, remained oddly untouched by the vernacular translation movement in Italy. Cadioli's discovery does not fundamentally change this landscape: the Italian translation of *Lancelot* remains a rarity, if not a singularity, and probably did not exist in Francesca's time. Yet it is a really new thing, a real surprise that will require some rewriting of the literary handbooks, and a reminder that our knowledge of what people really read remains radically fragmentary.

What is left of the *Lancellotto*, now housed in the library of the Fondazione Ezio Franceschini in Florence, are fifty-six parchment folios in eight unbound quires, written in two hands, both from the second half of the fourteenth century. From his meticulous study of the language of the manuscript, Cadioli concludes that it is primarily Western Tuscan, with a few isolated elements from the area around Siena and even from the region of Umbria, but most of it reflects the sort of language that was used in Florence between the fourteenth and fifteenth centuries. Because there are no elements to establish a direct relationship between the source of the *volgarizzamento* and the extant witnesses of the French tradition, Cadioli's study also reveals that it is a translation of a version of the French original that no longer survives, although some parts of it bear a number of particular similarities (errors and significant variants) with Parisian BnF MS fr. 333. It is a witness, therefore, of a once greater variety in the permutations of the French text, not just of an Italian text whose existence was not documented until now. The *Lancelot* survives in more than ninety manuscripts and in two different versions, one much longer than the other. The *Lancellotto* translation derives from the longer one and probably originally contained the whole romance, even though it is missing quite a bit due in great part to the physical deterioration of the manuscript. It presently transmits parts of the romance involving the Cart and the first part of the final section that goes by the name of its main character, Agravain. There is a very handy summary of the principal episodes contained in the manuscript numbered xlviii to lxxxi, with some gaps. The full transcription of the text occupies 269 pages in the edition, which has been produced according to the highest standards of contemporary philological practice, registering errors corrected in the text at the foot of the page. The volume begins with an account of the discovery of the manuscript in the context of what we know about the fortunes of *Lancelot* on the peninsula. It provides a thorough description, with a number of printed images and QR scan codes so that readers can instantly get the picture on their appropriately equipped tablet or phone. It examines its relation to the French sources, its modality of translation and transcription, and its linguistic and paleographic characteristics.

This is a very high-quality edition of a very important recent manuscript find that has a significant impact on our knowledge of readership and reception of French Arthurian romance in Italy and the practice of translation in the fourteenth century.

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William H. Campbell, *The Landscape of Pastoral Care in 13th-Century England*. (Cambridge Studies in Medieval Life and Thought, 4th Series, 106.) Cambridge: Cambridge University Press, 2018. Pp. xiii, 294; 5 maps. £75. ISBN: 978-1-316-51038-4.
doi:10.1086/702569

The thirteenth century marks something of a watershed in terms of pastoral care both in Western Christendom as a whole and in England in particular. The moral theology developed by the theologians in the Parisian intellectual circle of Peter the Chanter in the late twelfth century found expression in the universal law of the church with the canons of the Fourth Lateran Council, in particular its twenty-first canon, *Omnis utriusque sexus*, which required all Christians, lay or clerical, male or female, to confess their sins and take communion at least once a year. In England, reforming churchmen needed not only to institute the reforming agenda of the universal church, but also to undo the damage caused by the interdict (1208–13) during the reign of King John. This period is likewise attractive to the church historian because the growth of a literate mentality meant that by the end of the century, most bishops in the provinces of Canterbury and York were keeping registers.

For more than seventy years, John Moorman's *Church Life in England in the Thirteenth Century* (1945) has been the definitive guide to the lived experience of the Christian in this period. Like Marion Gibbs and Jane Lang a decade before him, he concluded that the English church's pastoral mission had fundamentally failed, redeemed only in part by the activities of the mendicants. William Campbell's modestly titled *Landscape of Pastoral Care* has ended up not only superseding Moorman, but also providing a reassessment of the English church as an institution and its implementation of the pastoral program envisioned by reforming churchmen.

Campbell divides his book into three parts. Part 1 provides a concise narrative history of the English church and pastoral care over the period in question as well as an account of the priests, friars, and canons who would be implementing this care. Part 2 explains how clergy provided laypeople with the cure of souls in word and sacrament. Finally, in Part 3, one of the strongest parts of an already strong book, Campbell provides three case studies of how churchmen implemented the cure of souls in the specific dioceses of Lincoln, Exeter, and Carlisle. Campbell's monograph thus gives us a history of pastoral care in thirteenth-century England based on his own extensive research and the latest scholarship and also effectively zooms in to show how the cure of souls worked not in an abstract "medieval Europe" or "England" but rather in individual dioceses and parishes.

Campbell's three dioceses are well chosen. He examines Lincoln as an ideal: it was known for its bishops like Robert Grosseteste (r. 1235–53), zealous reformers who also kept thorough and precise records. Moreover, it was home of Oxford University and thus some of the most educated and literate clergy in the provinces of York and Canterbury. Historians of the English church (myself included) have often been guilty of an excessive focus on Lincoln because that is where the records are. To balance this out, Campbell examines poorer, more marginal, and more sparsely populated Exeter and Carlisle dioceses. A look at Carlisle in particular allows him to expand his investigation of the cure of souls to the province of York.

Along the way, Campbell skewers several consistently repeated commonplaces, ranging from accusations of barely literate clergy—Campbell shows how appointments of clergy show rather a solid level of education—to accusations that frequent absenteeism was the