Bella Millet’s scholarly oeuvre on the Middle English *Ancrene Wisse* has shown how a guide to help an anchoress live a holy life eventually came to serve other pastoral functions, both for devout lay readers and for clergy exercising the cure of souls. A key theme running through her writings is *mouvance*, the notion that vernacular works could, over the course of their transmission among readers with different needs, have a highly mutable text, depending on audience, adaptor, and scribe (the latter two of which were often one and the same). Her *Festschrift* provides the reader with an excellent series of studies organized along this theme.

The essays in this collection all relate to pastoral literature in late medieval England’s three languages (Latin, Anglo-Norman, and Middle English), and many discuss the text of *Ancrene Wisse* itself. E.A. Jones opens with a study of solitaries as both the objects and providers of pastoral care. Two chapters cover the physical media in which pastoral literature circulated. In Chapter 5, Ralph Hannah examines a codex — Lambeth Palace Library, MS 487 — containing *Ancrene Wisse* as well as the texts of the so-called Katherine Group. In Chapter 2, Elaine Treharne likewise provides us with a detailed study of scribes and scriptoria in twelfth-century England, illustrating the pastoral purposes of the institutions and individuals reproducing Old English literature in the century of its post-Conquest afterlife.

Two essays are particularly welcome. For nearly four decades, scholarship on St. Edmund of Abingdon’s *Speculum religiosorum* and its Anglo-Norman and English translations has, for the most part, been limited to all of two scholars: Helen Forshaw and A. D. Wilshere. Cate Gunn and Nicholas Watson have changed that. Watson follows the tradition of the *Speculum*’s various Middle English translations in what is very much a work in progress; this foretaste makes us eagerly anticipate his completed study. Gunn opens up several new avenues
of study on the *Speculum* in an essay showing how a text originally written as a contemplative work very quickly came to occupy a more catechetical and pastoral role. Catherine Innes-Parker also demonstrates how a contemplative text, in this case St. Bonaventure’s *Lignum vitae*, could serve a more catechetical role in translation: her study also draws attention to an under-studied aspect of medieval catechesis, namely the liturgy (173).

Gunn and Jocelyn Wogan-Browne both throw light on the Augustinian canons in medieval England. Gunn shows a strong connection between the *Speculum* and the Augustinians (103), and Wogan-Browne’s study of Canon Angier of St. Frideswide’s translation of Pope Gregory the Great’s *Dialogues* likewise draws attention to the English Augustinians as providers of vernacular literature for lay audiences. Over fifty years ago, Dickinson was agnostic on the degree to which the canons regular exercised the cure of souls; these two studies may provide us with more evidence of Augustinian practice of pastoral care than is available from documentary sources.

In showing how devout laywomen shared religious literature, Annette Grisé provides a welcome look at a more “lateral” aspect of pastoral care than the top-down approach that often occurs. When Alexandra Barratt discusses recommended reading for fifteenth-century religious women, the figure of Arundel looms in the background, as he does in Mishtooni Bose’s essay on Thomas of Gascoigne’s use of an exhortative model of prophecy in his *Liber veritatum*.

The Latin *pastoralia* that, as cliché has it, appeared in the wake of Lateran IV’s decree that all lay Christians confess, be shriven, and take communion at least once a year also makes an appearance in essays by Brian Golding and Joseph Goering. Golding’s discussion of the pastoral aspects of the *Gemma ecclesiastica* of Gerald of Wales provides an excellent discussion of how Gerald’s work reflects the moral theology of the intellectual circle of Peter the Chanter that Baldwin made so famous. Goering, one of the éminences grises in the field of medieval pastoral care, discusses the anonymous *Summa iuniorum*, a pastoral manual concerning good,
evil, and the Sacraments of the Church. Robert Hasenfratz applies Latin moral theology to his study of fear in *Handlyng Synne*. Although he adeptly employs Lombard and Aquinas, one might question his use of Thomas of Chobham’s *Summa de arte predicandi*, extant in only two manuscripts.

Although the copyediting is mostly sound, it is especially unfortunate for a work on pastoral literature to refer to Leonard Boyle as “Leonard Doyle [sic]” on the very first page. On the whole, this work admirably fulfils its duty both as a *Festschrift* and as a set of original contributions to the study of pastoral care in the later Middle Ages.

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