

Roman tradition was unique and does seem to be the result of combining presbyteral baptism with a tradition of hand laying reserved for the bishop. As this study points out, the African position, in contrast to the Roman one, recognised baptism as valid only when administered by a duly consecrated bishop in good standing within the unity of the true Church. In the discussion of Word and eucharist, Augustine is used (even squeezed dry!) to the full to illustrate preaching. Augustine apparently noted that incense played no role in the rite, in contrast to the East where incense seems to have been used by this time. Appealing to the study of Edward Kilmartin on the African councils, the tradition was to address prayer, including the eucharistic prayer, to the Father and not to the Son or Spirit. However, suggestions on the content of the African eucharistic prayer using Augustine remains speculative, and particularly the 'calling down of the Holy Spirit'. Scholars such as Edward Ratcliff long ago suggested that the core of the Roman *Canon missae* accords with the teaching of Cyprian that the eucharist is made by doing and saying what Christ did and said, namely, recitation of the institution narrative, and that the text of the narrative in the Canon is mainly from the Old Latin (African) of St Matthew. In such a theology there is no need for a calling on the Holy Spirit. Ratcliff and others referred to the *Canon missae* as Romano-African. It is a pity that this and other possible influences of the Latin-speaking African Church on the Latin-speaking Roman Church are not explored. Likewise, though the importance of the Old Latin Bible is mentioned, that too is left undiscussed. Perhaps, though, this study lays the groundwork for others to explore those links and influences. This is a well-researched study, with 153 plates, and may be regarded as the current authority on this topic.

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Porphyry in fragments. Reception of an anti-Christian text in late antiquity. By Ariane Magny. (Ashgate Studies in Philosophy & Theology in Late Antiquity.) Pp. xvii + 183. Farnham–Burlington, VT: Ashgate, 2014. £60. 978 1 4094 4115 1
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A hundred years ago, Adolf von Harnack finished his 'Reconstruction of Porphyry's 15 Books Against the Christians. *Zeugnisse, Fragmente und Referate* [testimonials, fragments and reports]'. For decades, this book has been used as the standard edition of Porphyry's anti-Christian work, often without proper regard to Harnack's cautious title which was supposed to make the reader aware of the patristic, often polemical context from which these fragments were recovered. Since its publication, Porphyry had become famous not only as the most important neo-Platonist after Plotinus, but also as ancient Christianity's fiercest critic, a sentiment that had already been expressed by the ancient Fathers. However, in 1973 Timothy Barnes launched a serious attack on Harnack's edition ('Porphyry against the Christians: date and attribution of fragments', *JTS* n.s. xxiv [1973], 424–42), and there have been a number of attempts since to provide a more reliable basis for research into Porphyry's criticism of ancient Christianity, the most recent being Matthias Becker's de Gruyter edition

(*Porphyrios, Contra Christianos: neue Sammlung der Fragmente, Testimonien und Dubia mit Einleitung, Übersetzung und Anmerkungen*, Berlin 2015). However, Ariane Magny, lecturer at Thompson Rivers University in British Columbia, enters the academic discourse not with another edition of fragments, but rather with a fresh look at the best way to make use of the fragmentary traditions of Porphyry's work. This is not a trivial question, because there has been no consensus in this matter since Barnes's criticism. There are some who simply continue using Harnack's edition; some who add further fragments to it; some who refuse to accept the authenticity of some, but not of other fragments; and even some who doubt the historical existence of Porphyry's *Contra Christianos* altogether. Magny does not come up with a solution to this problem, and her conclusions are anything but revolutionary: There is 'no straightforward approach to the problem of recovering a lost work, which survives in a polemical context' (p. 149). Translations into modern languages seem to have obscured the manifold philological problems rather than solved them. What makes this book interesting is the process by which Magny arrives at this conclusion, and the things that she discovers along the way. In order to get firmer ground under her feet, she analyses the context of Harnack's fragments in Eusebius, Jerome and Augustine and brings to light a fascinating world of varying intentions, styles, a wide range of rhetorical tools, viz. patristic theology at its best. Eusebius, she discovers, tried to explain Christianity to those not yet converted, and introduced the idea of progress into the ancient world. Jerome, however, was more concerned with proving his own orthodoxy, and also his mastership as an exegete and translator, while Augustine, as ever, was more subtle when describing the mysterious world of the *consensus evangelistarum* and fitting pagan anti-Christian arguments into his own efforts to enhance his own vision of the two *civitates*. Magny remains true to her initial task to show the (lack of) reliability of these witnesses for Porphyry's text. Her results are disastrous for anybody trying to put any philological weight on their testimony. For those not too concerned about this, however, her book sketches a rather fascinating and positive picture of the richness of the colourful textual world of Eusebius, Jerome and Augustine. The person who is most taken aback and pleasantly surprised by these findings seems to be the author herself. A book which is to be highly recommended to anybody well versed in non-Christian ancient literature who likes to discover what, in contrast, the Fathers were like.

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Kommunikation in der Kirche des 3. Jahrhunderts. Bischöfe und Gemeinden zwischen Konflikt und Konsens im Imperium Romanum. By Eva Baumkamp. (Studien und Texte zu Antike und Christentum, 92.) Pp. x + 379. Tübingen: Mohr Siebeck, 2014. €89 (paper). 978 3 16 153686 1; 1436 3003
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Eva Baumkamp has produced an impressive study of 'communication' in the third century, while also endeavouring to locate its origin in earlier periods. She also