fully recording all variants. Haidacher's case for authenticity (1907) is accepted, and likewise his dating of the work during John's presbyterate and detection of allusions to the troubles of the Antiochene schism. The discourse itself offers much of interest, especially for the history of education and of the social role of benefactors in antiquity.

H. CHADWICK


These are the first two of a set of four volumes, I containing an introduction, II the text, with annotated version, of the entire capitula of Marcellus and the gesta of the first session of the Carthaginian conference of 1 June 411 between Catholics and Donatists. The text is transmitted by the early ninth-century Paris, lat. 1546, in Bernhard Bischoff's opinion written at Lorsch but in the eleventh century given to Lyons cathedral by Fulcherius, a canon who also made other benefactions to his church. The codex left Lyons in the troubles of 1562 and was eventually bought for Colbert by Étienne Baluze. Baluze's edition in his supplement to Labbe (1683), reprinted by Dupin (1702), Mansi (1760), and Migne (P.L. xi. 1845), brought a first-rate mind to the corrupt text and made possible the exploitation of this mine of material for African church history. Apart from its doctrinal interest the text has many features of non-theological importance—diction and syntax; evidence for the way in which official minutes were made; vast matter for the topography and prosopography of the African provinces; vivid light on procedure in a civil process. Above all it attests the rancour of the Donatist schism with its blistering record of the virulence shown equally by both sides in the implacable debate. On all these matters Lancel's introduction is excellent, full of accurate observation. He brings out the poor attendance of bishops from the Western provinces.

Lancel amply recognizes the prejudiced and partisan direction of the conference, appointed by the emperor on a catholic petition, and intended to convince the evidently hesitant populus that the Donatists were invincibly irrational dissidents contumaciously rejecting that catholic unity to which God, through the coercive rod of his servant Honorius, was calling them. Perhaps even so Lancel does a little less than justice to the Donatists. He might have said more to underline the skill
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with which Petilian played his hand, or the bitter hatred that, despite all his urbanity and gentle professions, even Augustine could not suppress—defending his seemingly generous description of the Donatists as *fratres* with the appalling argument that Lot had so described the Sodomites (*gesta* iii. 242). A reader of the *gesta* who looks through the spectacles of Augustine's *Breviculus* needs to balance the account by recalling Augustine's astonished discovery that the Donatists left the conference rejoicing to have won every trick in the game other than the purely technical pre-arranged verdict of the imperial commissioner. One cannot help noting that at the conference all expressions of apprehension about the effect which the published proceedings were having upon the public, for whose instruction and ultimate judgement the exercise was ostensibly being held, came consistently from Catholics (ii. 50 and 72; iii. 128 and 206) rather than Donatists, whose sole sign of discomfort may be discerned in Petilian's retirement with laryngitis if, as Dom John Chapman thought, his illness was diplomatic. The Donatists failed, even so, to exploit the most vulnerable point in Augustine's position, viz. that he, soon to be the grand expositor of original sin as a hereditary fault, must absolutely deny the Donatist thesis of a transmitted pollution invalidating all ordinations dependent on, or originally associated with, an apostate bishop.

In Lancel's second volume the editing is good, though Baluze did not leave too much scope for his successors. At *gesta* i. 5. 34 (*iudicasse*) Baluze's conjecture *dubitasse* merits noting in the apparatus. At i. 207. 57 (Petilian's impatient cry *dico quod movcat*) Lancel very confidently replaces *moveat* by *moneat*. He is right to make a single entry of *capit.* iii. 312–13. The printing, generally good, is astray at *gesta* i. 10. 111–12. The third volume will give *gesta* ii–iii, and the fourth will examine geographical data. Lancel's complete text is now in *Corpus Christianorum*.

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This excellent guide first appeared in 1962 and has been both reshaped and so enlarged that in effect it has become almost a new book. Not only has the material been brought up to date, but new sections have been introduced (e.g. on the manuscript tradition of Augustine's works, or on his diction and style). On Pelagianism Loofs's article in Herzog-Hauck's *encyclopaedia* (1904) deserves to be inserted; likewise Klasen's paper in