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ON THE ANTIQUITY AND THE UNITY OF THE HUMAN RACE.

The fundamental assertion of the Biblical doctrine of the origin of man is that he owes his being to a creative act of God. Subsidiary questions growing out of this fundamental assertion, however, have been thrown from time to time into great prominence, as the changing forms of current anthropological speculation have seemed to press on this or that element in, or corollary from, the Biblical teaching. The most important of these subsidiary questions has concerned the method of the Divine procedure in creating man. Discussion of this question became acute on the publication of Charles Darwin's treatise on the *Origin of Species* in 1859, and can never sink again into rest until it is thoroughly understood in all quarters that "evolution" cannot act as a substitute for creation, but at best can supply only a theory of the method of the Divine providence. Closely connected with this discussion of the mode of origination of man, has been the discussion of two further questions, both older than the Darwinian theory, to one of which it gave however a new impulse, while it has well-nigh destroyed all interest in the other. These are the questions of the Antiquity of Man and the Unity of the Human Race, to both of which a large historical interest attaches, though neither of them can be said to be burning questions of to-day.

The question of the antiquity of man has of itself no theological significance. It is to theology, as such, a matter of entire indifference how long man has existed on earth.

trait of Christ of the Fourth Gospel. The eagle gazing on the sun is at the same time the symbol of his piety. He remains the great virtuoso of religion. The Christianity of the *Glaubenslehre* is, with all its limitations, the high Gospel of Spirituality, not the religion of the poor in spirit. This aristocratic trait must be reckoned with if we are to make friends with Schleiermacher" (p. 204).

The author in his preface raises the question whether his style is altogether consonant with the nature of his work. "I have often spoken with warmth," says he, "but I hope that the temperature of the exposition has never affected its clearness. Is it ever possible to speak of Schleiermacher without interest in his person?" (p. iv).

Princeton.

B. B. WARFIELD.

EPISTOLÆ OBSCURORUM VIROURUM: The Latin text with an English Rendering, Notes, and an Historical Introduction. By FRANCIS GRIFFIN STOKES. London: Chatto and Windus, MCMIX. Royal 8vo.; p. xxiii, 560.

Mr. Stokes hints in the opening words of his preface that the *Epistolæ Obscurorum Virorum* are—at least in England—more often talked about than read. He has certainly done his part to take away this reproach from his native land: he who does not read the *Epistolæ* under the incitement of this beautiful—and readable—volume must be beyond alluring. The tall pages, wide margins, clear and well-leaded type provide a fit vehicle for the attractive matter which is presented in them. The volume consists of four elements, each of which calls for some brief remark: the text of the *Epistolæ*; the annotations which accompany the text; the historical introduction which precedes it; and the English rendering which follows it.

The text is that of the first edition of each of the successively issued portions of the *Epistolæ*. The editor remarks that attempts at emendation of this text are forbidden by the consideration that "a text that contains intentional blunders, and in which the grammar is a law to itself, seems to call for exceptional treatment."—This appears to us undoubtedly the right point of view.

The annotations seem to be adequate. They are taken in many instances over from Böcking, but have been adjusted to the needs of readers somewhat less well-equipped than those whom Böcking addressed. In this adjustment references have been added to "more recent and accessible sources" of information, whether of persons or things; and sometimes, it must be added, to somewhat secondary sources. That Mr. Stokes sends his readers to McClintock & Strong's Cyclopaedia to learn of the forms of crosses (p. 278) and to Hare's *Walks in Rome* to be taught something of the Campo dei Fiori at Rome, can be accounted for only by his wish to send them somewhere where they will go. An appeal to Rosa Dartle in *David Copperfield* (p. 20) to illustrate the simple remark: "But do not think me troublesome for disturbing your mightiness with these questions, for I do it for the sake of information," seems just a little far-

fetched. And surely there is something wrong with a reference like this: "Wetzer und Welte, *Dict. Encycl. de la Théologie Cath.* tom. V., Paris, 1859" (p. 10), and something wronger with one like this: "Wetzer and Welt, *Dict. Cath.*, s. v. 'Curia Romana'" (p. 135). Would not one language be enough? And would not that best be German? And would not the reference be better to the second German edition of 1882 sq.?

The Historical Introduction is brightly written and covers the ground in an interesting fashion, but scarcely adds to our knowledge of the subject and seems indeed, more than the notes, to be adjusted to the needs of those who have no special knowledge "of the period involved." It is based on good authorities, however, and will leave such readers very fairly informed of the matters they need to know in order to enjoy the *Letters*.

It is in the English rendering that the volume finds its real justification. Here an impossible task has been triumphantly accomplished. We do not get, of course, precisely the *Epistolæ Obscurorum Virorum* over again in the English rendering: but we get a very fair equivalent for them. The English is much more jaunty, sophisticated, literary than the Latin; the plain, slouchy dog-Latin is entirely gone: there **has** been a transposition into an entirely new note, in which artifice takes the place of pure nature. But in the tones of the new note the old values have been marvellously preserved. We read the English without any sense of its being a translation, and find in it a piece of genuine literature, reflecting, if not precisely transmitting, to us the manners and minds of its reputed authors, and full of humor and satiric force. Mr. Stokes speaks of his translation as intended to be "close rather than literal." We should not so describe it. It seems to us quite free but also faithful, conveying the sense and atmosphere, rather than the exact expression of the original. Its least successful portions are naturally the rhyming portions. No effort is made to reproduce the characteristic rhythm. Indeed the rhyming heading of one of the letters (II.16) is incontinently turned into plain prose. The greatest success is registered in the rendering of the coarse passages. Their coarseness is not eliminated to be sure; but it is curtailed and made tolerable by a system of compression, combined with a judicious substitution of allusive or somewhat out-of-the-way expressions for the plain downrightness of the Latin.

Perhaps the best way to convey an idea of the quality of the rendering is to present a specimen of it. Take this very characteristic one, in which the solemn trifling of the "theologians" over artificial sins is neatly taken off:—

"I now write to ask your reverence what opinion you hold concerning one who, on a Friday, that is the sixth day of the week—or on any other fast day—should eat an egg with a chicken in it?

"For you must know that we were lately sitting in an inn in the *Campo dei Fiori*, having our supper, and were eating eggs, when on opening one I saw that there was a young chicken within.

"This I showed to a comrade, whereupon quoth he to me, 'Eat

it up speedily, before the taverner sees it, for if he mark it, you will have to pay a Carline or a Julius for a fowl. For it is a rule of the house that once the landlord has put anything on the table you must pay for it—he won't take it back. And if he sees that there is a young fowl in that egg, he will say: "Pay me for that fowl!" Little or big, 'tis all one.'

"In a trice I gulped down the egg, chicken and all.

"And then I remembered that it was Friday!

"Whereupon I said to my crony, 'You have made me commit a mortal sin in eating flesh on the sixth day of the week!'

"But he averred that it was not a mortal sin—not even a venial one, seeing that such a chickling is accounted merely as an egg, until it is born.

"He told me, too, that it is just the same in the case of cheese, in which there are sometimes grubs, as there are in cherries, peas, and new beans; yet all these may be eaten on Friday, and even on Apostolic Vigils. But taverners are such rascals that they call them flesh, to get the money.

"Then I departed and thought the matter over.

"And by the Lord, Master *Ortwin*, I am in a mighty quandary, and know not what to do. . . .

"Most earnestly do I entreat you to resolve the question that I have propounded. For if you hold that the sin is mortal, then, I would fain get shrift here, ere I return to *Germany*" (pp. 446-447).

The meaning of the last clause is that so heinous a sin would fall into the class of "reserved cases" which only the pope could shrive,—as is fully set out in another letter (p. 295).

The quaint and somewhat artificial diction which Mr. Stokes has adopted for his rendering may be fairly observed in this selection. "A comrade," as also "my crony," lower down stand for *socio meo*; "whereupon" for the simple *tunc*; "quoeth he" and "he averred" for the mere *dixit*; "taverner" varied at once to "landlord" for *hospes*; "mark it" for *videt*. The telling colloquialisms: "He won't take it back"; "Little or big, 'tis all one" are wholly the translator's; and so is the picturesque phrase, "In a trice I gulped down the egg," the plain Latin reading merely, *et ego statim bibi ovum*—*bibi* being used, as the editor remarks, because the egg was raw, a fact not made evident by the English "gulped". There is evident preciousness here; and that is precisely what is lacking in the Latin. But, as Mr. Stokes truly remarks, the Latin could not be rendered literally: "a word for word translation would frequently have the effect of converting phrases of mediæval naïveté into quite modern vulgarisms". Mr. Stokes has chosen rather to transmute the mediæval naïveté into a varied modern English, as flexible as it is picturesque. We think he did well so to determine, and we know he has done well in his undertaking.

Princeton.

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SYSTEMATIC THEOLOGY.

CHRISTOLOGIES ANCIENT AND MODERN. By WILLIAM SANDAY, D.D., LL.D., Litt.D., Lady Margaret Professor and Canon of Christ Church, Oxford; Hon. Fellow of Exeter College; Fellow of the