

here we have Mithra, surrounded by the 12 signs, in order, no longer disguised, but in the usual form. Further confirmation may be gathered from the central figure itself, which combines various signs in union; thus: Man (*Aquarius*), Lion (*Leo*), Bull Feet (*Taurus*), Wings (*Aquila*), Arrowfulmen (*Sagittarius*), Vase (*Crater*), besides Sol and Luna.

Augustine's remark (No. 558, p. 671) confirms the zodiacal origin, for he says that they imitated birds (*Aquila, Corvus, Columba*), crows, lions (*Leo*). Professor Cumont also informs us that pagan theologians asserted that the masks the initiated wore had "allusion to the signs of the zodiac: a circumstance which these theologians would presumably be thoroughly conversant with. The celebrated Mithra cave-temple in Capri had a fine Mithraic tablet, now in the Naples Museum. Romanelli (*Isola di Capri*) has an engraving and full description of this, and he identifies all the figures with zodiacal signs.

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EDUARD KOENIG'S BIBLE AND BABEL.¹

When Professor Delitzsch's lecture created a stir among the religious circles of Germany, a flood of criticisms appeared, and among them a pamphlet which in contrast to Delitzsch's *Babel and Bible* was called *Bible and Babel*. It was written by Eduard Koenig, Professor of Theology in the University of Bonn, and the inversion of the title indicated that Bible should take precedence before Babel, and that while Babel may have been the brains of Western Asia, the Bible was after all the product of divine revelation.

Koenig's lecture *Bible and Babel* has reached nine editions, and it was finally translated by Charles E. Hay, D. D., and published by the German Literary Board of Burlington, Iowa. The translator deeming the term "Babel" inappropriate, replaced it by Babylon, and so the book lies before us under the title *The Bible and Babylon*. The change is by no means an improvement.

The translator explains the purpose of Koenig's lectures as follows:

"A thrilling interest attaches to the excavations of recent years in the vicinity of Babylon. They afford us a vivid picture of civilisations antedating that of God's ancient people and thus furnish what has hitherto been lacking—a clearly-defined background for the narratives and revelations of the Bible.

"It is not surprising that in the imagination of some enthusiastic students the central picture should be absorbed in the background—lost sight of as they painfully decipher the dim lines of the ancient past so long shrouded in darkness. When, however, sweeping conclusions drawn from the most meagre and uncertain premises are boldly proclaimed as undoubted facts and used to discredit the inspired records, it is incumbent upon Christian scholarship to display the fallacies of these hasty deductions and indicate the true relation of the new knowledge to the old familiar truth.

"As a contribution to this end, the little pamphlet of Dr. Koenig, here placed within the reach of English readers, cannot but prove welcome to many who are not in position to follow the discussion in all its details. It is well that the most extreme positions have been distinctively stated by so zealous and competent a scholar as Delitzsch. His lectures have challenged attention and focused interest

¹ *The Bible and Babylon*. A Brief Study in the History of Ancient Civilisation, by Eduard Koenig, Doctor of Philosophy and Theology and Professor in Ordinary in the University at Bonn. Translated from the German by Charles E. Hay, D. D. German Literary Board, Burlington, Iowa, 1903. Price, \$1.40. Pages, 64.

upon the central questions at issue. While some features of the controversy are but temporary, the results of the agitation will be permanent in a clearer idea of the real extent of divine revelation and a higher estimate than ever of the unique Biblical records."

Delitzsch's lecture served as a great advertisement for Assyriology, because it was delivered before the Emperor, and thus the reading public became for the first time acquainted with the existence of Babylonian literature and its influence upon the Bible. Things which for some time had been known among the initiated were thereby proclaimed from the house-tops. Many people became incidentally acquainted with the fact that the Old Testament can no longer be regarded as religious revelation in the narrow sense of the word. It was plainly brought home to the people that the Hebrew writings could not have been dictated by the Holy Ghost; but the truth is that the doctrine of a literal inspiration has been abandoned by theologians for more than half a century, and the light which Babylonian excavations throw on it, is closely considered only an incidental verification of their changed attitude. Professor Koenig's criticism represents an antiquated position which is no longer maintained by any scientific theologian. Even if he were right in his arguments against Delitzsch how will he explain those passages in the Old Testament which plainly indicate that the Monotheistic God-conception was after all narrow and still on a lower plane of morality. In the interest of religion it is better to concede the truth than to defend theft, the spoiling of the Egyptians, the slaughter of captives, the wholesale execution of Baal priests together with their wives and children, when unsuccessful in a rain-making contest, on the pretext that the nations on whom these crimes were perpetrated were degraded and incorrigible unbelievers. Our views of morality have changed and at present our theologians look upon the Bible as the historical documents and a record of God's progressive revelation.

Delitzsch's lecture is not free from mistakes and they have been pointed out by Halévy, Cornill, and other critics, but the counter-suggestions which Professor Koenig makes are not less unreliable and some of them betray a lack of information, especially in the field of Assyriology.

Professor Koenig's lecture, however, is interesting to see what the old school of theologians have to answer and how they try to defend the old view of a direct and miracle-working divine revelation. It is no exaggeration to say that it is the best that has come forward from the ranks of dogmaticism.

BOOK REVIEWS AND NOTES.

THE POLITICAL IDEAS OF MODERN JAPAN. By *Karl Kiyoshi Kawakami, A. M.*
Iowa City, Iowa: The University Press. 1903. Pages, vii, 208.

Our interest in Japan is constantly increasing, yet our sources of information are limited. The present volume, accordingly, will be hailed with great satisfaction by all lovers of Japan, the more so as the book is written with great ability, and keeps in mind such points as will be of special interest to American readers.

The first chapter is devoted to the origin of the Japanese nation, its primitive races, the pigmies, the Ainos, the Mongolians, and the Aryans. The pigmies disappeared; the Ainos have been crowded out to remote colonies in the north, and the Mongolians and the Aryans are now in possession of the country. The Aryan admixture is a hypothesis of our author which, however, deserves a more careful