

the idea that God will humiliate the haughty. If this story has a prototype in Babylonian legend it has not been discovered. Incidentally we will add that the biblical characterization of Nebuchadnezzar has not the slightest foundation in fact. Neither did he commit the iniquities attributed to him in Daniel iii and iv, nor may we assume that he was ever punished by a spell of insanity. The story appears to have been fixed upon him more by the narrow-minded patriot who saw in Nebuchadnezzar the conqueror of Jerusalem and vented his hate in this fictitious tale.

Nebuchadnezzar was the founder of the Babylonian kingdom and in fact he made it great. When he passed away its glory faded rapidly, for twenty-three years after his death Babylon passed into the hands of Cyrus, the founder of the Persian kingdom. Professor Cornill offers us a brief description of this king in his *Prophets of Israel*, p. 128:

"Nebuchadnezzar is styled by modern historians, not unjustly, "the great." He is the most towering personality in the whole history of the ancient Orient, and a new era begins with him. The greatness of the man consists in the manner in which he conceived his vocation as monarch. Nebuchadnezzar was a warrior as great as any that had previously existed. He had gained victories and made conquests equal to those of the mightiest rulers before him. But he never mentions a word of his brilliant achievement in any of the numerous inscriptions we have of him. We know of his deeds only through the accounts given by those whom he conquered, and from strangers who admired him. He himself tells us only of buildings and of works of peace, which he completed with the help of the gods, whom he worshiped with genuine reverence. The gods bestowed on him sovereignty, that he might become the benefactor of his people and subjects. He rebuilt destroyed cities, restored ruined temples, laid out canals and ponds, regulated the course of rivers, and established harbors, so as to open safe ways and new roads for commerce and traffic. We see in this a clear conception of the moral duties of the state, where its primary object is to become a power for civilization."

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#### CONFESSIONS OF A CLERGYMAN.

An anonymous book written by a priest of the Anglican church under the title of *Confessions of a Clergyman* (London, Geo. Bell & Sons, 1910) is worthy of careful perusal and is sure to be a comfort to his brethren who have grown liberal after their ordination and feel the discomfiture of no longer being in harmony with the creed to which they have been pledged. The paper wrapper bears the following characteristic publishers note: "This book is an attempt to relieve distressed faith by a restatement of the Christian position in terms acceptable to modern thought and knowledge. It is the record of a personal mental experience very common in these days, but rarely recorded with a like sincerity and freedom."

Through his *Confessions* we become acquainted with the author and the result of his struggle which very strongly resembles the case of Robert Elsmere. He resents the Catholicity of the Apostles creed, for he believes in an individual adherence to primal truth. He does not want to promulgate any strange new doctrine, nor does he desire the uprising of a new sect or cult (p. 83). He expresses his dislike for certain doctrines, such as the Apostolic succession and eternal punishment. He has come to the conclusion

that bishops are "presbyters exalted by their own body and derive their authority from below" (p. 87). He has set himself free from the dread of the unseen powers of evil, of fear of hell and devils. He says (p. 89):

"Thank God we have put away these things now, and surely the devil himself may take his departure with them. Long ago we were told that he was full of wrath because his time was short. Truly the time is come when he should be flung aside—not, alas, with derisive laughter, for his reign has been too cruel and too terrible for that, but with the furious scorn of men who have been long deceived."

"The world of demons has ceased to exist save in the lurid imagination of the bigot and the insane; the horrible night of dread apparitions is passed away, never to return, and we who are children of day, may now see more clearly the Father's face."

Science has demolished and exposed many similar idols of the church, and he asks himself if this negativism goes on, "What is it we would destroy? The Church, or a false ideal of the Church?" (p. 91) and his answer is obvious. Without imposing his views on others he has formulated a creed of his own which satisfies him and reads as follows:

"What then is our refuge? to whom or to what shall we then turn? I hold that still God is our refuge; but of that God we know less than the theologians suppose. In one sense, in one direction, we know more. The vastness of the universe, the infinite number of its years, convince man that his God is no local deity with any peculiar love for a peculiar people: trivial details of ritual and ceremonial, the yearly round of fast and festival, the innumerable legal restrictions of an ecclesiastical system, cannot affect in the slightest degree His relation with His creatures. We recoil from these, and in the recoil we fall back upon those primal instincts from which religion took its birth. The sense of the Unseen, the craving for immortality."

He rejoices that the passage in Mark relating to the story of the Ascension has been cut out by higher criticism so that it will no longer trouble a distressed faith. He has not much relish for miracles, for he declares that the purpose of Jesus was to teach men, not to astonish them (p. 100), and he calls attention to the fact that miracles are absent in the more awful and significant events in the life of Jesus. "There were no dramatic scenes of an extraordinary character at the crucifixion." He believes in the resurrection, though his conception does not define the traditional details and its mode. He says:

"The evidence for the Resurrection grows in volume from age to age, like the thunder among the hills; the enthusiasm, the hopes, the strivings of generations of men, bear witness to the truth that he who was dead is now alive for evermore—the Living One. What more shall I say? The influence of Jesus over men for nineteen centuries is the real and adequate proof of the Resurrection, and appears to me a more stupendous miracle than any recorded in the Gospels. I may question those lesser miracles because I am by no means satisfied with the evidence which supports them; but I believe with all my heart in the miracle of the Resurrection because the evidence for it is irresistible and not to be gainsaid. My conscience rejects the one; the other my conscience dare not refuse."

The author considers his case as typical, and so he feels "fully justified in publishing these Confessions, that the thoughts of many hearts may be

revealed." He expects that his book "will find a responsive echo in the hearts of many," and we hope in addition that it will lead to a revision of the ordination pledge in all those denominations which still believe in the wisdom of restricting the intellectual growth of both clergy and laity. In this connection we wish to call attention to an editorial article published some time ago in *The Monist*, entitled "The Clergy's Duty of Allegiance." It contains suggestions for solving this problem bewildering to many clergymen in a most conservative way which would yet allow liberty of conscience.

### THE TEMPLE LIBRARY OF NIPPUR.

BY ALAN S. HAWKESWORTH.

Dr. Hugo Radau, Ph. D., of the University of Pennsylvania, closes the *Hilprecht Anniversary Volume* with three essays upon "Miscellaneous Sumerian Texts from the Temple Library of Nippur," profusely illustrated by 30 full-page engraved plates, and 22 halftone reproductions.

He points out, first, in an introductory essay, the excessive difficulty and labor involved in adequately cataloguing these texts, written, as most of them are in one of the two Sumerian dialects, in a confused and nearly illegible script. This illegibility has been deliberately added to, in too many cases, by their wanton mutilation during the sack of the city and temple thirty-five centuries ago.

"The Age of the Older Temple Library of Nippur" is next considered, and proofs are advanced that all the tablets from the said library date from the times of the second dynasty of Ur, and the first of Isin (2700-2400 B. C.).

The transliteration and translation of, and critical notes upon, a long hymn of 77 lines is given, the text itself being shown in 3 half-tone plates. A colophon on the tablet dedicates it to the goddess Nin-an-si-an-na [i. e., Gesticina, Bau, or Ishtar]; and states that it was composed for, and chanted in the sanctuary of Nippur by Idin-Dagan, King of Isin [2400 B. C.]

That the king of a rival city should thus go to Nippur to perform ritual acts, is a striking example of the religious sovereignty inherited by En-lil of Nippur, a thesis elaborated in the third and last essay upon "En-lil and His Temple E-Kur; the Chief God and Chief Sanctuary of Babylonia."

Dr. Radau divides the religious history of Babylonia into three great epochs. There is, first, the primitive Sumerian era, lasting from perhaps 5700 to 2200 B. C. and having En-lil in his temple "E-Kur" at Nippur as the chief of the gods, so that these texts from the Older Temple Library mark merely the closing 500 years of En-lil's acknowledged supremacy.

The second period, that of the "Canaanitish" or Semitic conquerors, from 2200 to 600 B. C., has Marduk as its supreme divinity, with his throne at the temple "E-Sagilla" of Babylon; while the third Assyrian period, synchronous with the second, honors Ash-shur.

Lastly, there is a 12-page "Description of the Tablets," shown in the 30 full-page engraved plates, and 22 half-tones upon 15 full-page plates, that complete and close the Anniversary Volume. Dr. Radau and all concerned are to be warmly congratulated upon the thoroughness and scholarly acumen displayed throughout the volume.