

might be interested to know that it was reserved to Cornelius to see in the two animals between which Christ was to be born the ox and the ass. First these animals were thought to be the Medes and the Persians. Then Theophylactus saw in these animals the two cherubim, others the two seraphim, others again the two robbers between whom the Man of Nazareth was crucified (Cf. Georges Duriez, *La théologie dans le drame religieux en Allemagne au moyen âge*, Lille and Paris, 1914, p. 240).

But though I hold the Church Fathers responsible for this spurious passage I have not the least doubt of the purity of their motives, and my reverence for their fiery zeal in winning the world for Christ is not lessened by the fact that they had no scruples in putting into the mouth of a man who lived some six centuries before, words he would never have dreamt of saying. We all know that authors in those days were in the habit of attributing their works to men who lived centuries upon centuries before them with the purpose of gaining a better hearing. How many books in the Bible bear the names of men who have by no means written them. We must bear in mind that all the Christian evidence in those days was limited to the Bible. If the Jews interpreted everything out of, and, if need be, even into the Bible, the early Christians had to use the same weapons. Instead of calling this passage erroneous I consider it with Cornelius-a-Lapide (Comment. in Habac. III) prophetic. For though these words did not come from a man who lived six centuries before the supposed event, but possibly from a man who lived a century after it, they were nonetheless inspired—inspired by the loftiest and noblest motives.

Father Heuser is anxious to assure us at the close of his communication to *The Open Court* that the medieval mystery playwright was familiar with the corresponding passage in the Vulgate, a point which I have not touched at all in my paper. Many critics of medieval literature deny Biblical knowledge to the clerical dramatists of the Middle Ages. The prophetic quotations in the medieval mystery plays are so deficient and incorrect, as I have shown in my little work on the prophet-scenes in the medieval religious plays of Germany (Cf. *Die Prophetensprüche und -zitate im religiösen Drama des deutschen Mittelalters*, Leipzig and Dresden, 1913, pp. 20-21 and App.) that I feel justified in my statement (*Modern Language Notes*, April, 1914) that the Bible was for the medieval playwright a *terra incognita*. For a further defense of my standpoint and a repudiation of the charge of *mal connaître l'esprit du moyen âge* I refer my critic to my review of Duriez's works in one of the approaching numbers of *Modern Language Notes*.

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## NOTES.

The University of Pennsylvania has published, in connection with the Babylonian Section of its Museum, a volume entitled "Legal and Administrative Documents from Nippur Chiefly from the Dynasties of Isin and Larsa," embodying the results of research work done by Dr. Edward Chiera, Harrison Research Fellow in Semitics in the University of Pennsylvania, on materials obtained in Nippur by four expeditions conducted by that institution. The book contains 110 pages devoted chiefly to transliterations, translations and annotations of specimen texts, lists of date-formulae of the Isin and Larsa dynasties, and a list of personal names. Following the reading matter and occupying one-half of the volume are a large number of plates, chiefly autograph copies of the tablets in question.