

Professor at Yale University, in his book, Discussion of Literary Criticism, says, "The word 'criticism' is so widely used in so many contexts, (He wants to say we're really going to confine ourselves to literature here), so he says, "The word ~~crit~~ 'criticism' is so widely used in so ~~many contexts~~ many contexts, from the most homey (?) to the most abstract, in the criticism of a word or of an action. political, social, historical, musical, art, philosophical, Biblical, ? higher or criticism, that we must confine ourselves to literary ~~crit~~ criticism."

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You see(?)
is just an ? like literary criticism.
He says Biblical criticism.

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You see what he thinks about it. It was common a century ago; today it is a vestige, but it is being distributed more widely than ever before so far as the Bible is concerned. Now here is Stanley Edgar Hyndman (?). He takes a little different attitude. He hasn't looked at the Biblical criticism. He hasn't looked at a personal (?) Homer; he's quite out of date on that. But see what he says about it; see if he thinks it is ordinary methods of literary study. He says, "With the miracles ('miracles' - you notice the word) "With the miracles of Biblical and semitic scholarship, chiefly the so-called "Higher Criticism" which ^{have} largely succeeded in unraveling the innumerable documents, revisions and editings that go to make up our sacred books, and the only slightly less miraculous feats of Homeric and Greek scholarship that have done a comparable job in identifying the medley of facts-and- ? ^{fragments} and incrustations (?) ~~known~~ we know as Homer." So far as the Bible and Homer is concerned, Heyden (?) is 50 years the times(?) because this is practically given up so far is concerned.

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There are very few who still think that ?

Handwritten notes:
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