One place where this attitude became particularly **EXEXAL**ENTIMENT was in the matter of ballads. Professor Gummere (sp?) xx and advanced cogent arguments for the theory that ballads are have been a communal production; that there is no single author; they grow out of the folk consciousness. Details were even suggested of how songs groups of people work would perform certain dances and as they danced they would sing, one person adding one line, another another line, and thus gradually would assume shape Professor Louise Pounds of the University of Nebraska, a sister form. of the famous Roscoe Pound, Dean of the Harvard Law School, xixxi issued a book in 1921 which x largely demolished this theory, and showed that for each ballad there must be an author. In the course of popular use small x changes may be made, but no ballad comes into existence simply as a result of the consciousness of the population of the community as a whole. Interest in the field is evidenced by the fact that Professor Pound's book was reprinted in 19

It used to be widely taught that such epics as the Niebelungenlied or the Beowulf epic were **grandai** gradual growths produced by conditions and circumstances in the developing life of the people among whom they came. Now the whole tendency is to think that each of them had an individual author. They may reflect situations from an earlier time to some extent , but in the main they present the ideas and attitudes of the particular author, and it is now considered possible to tell fairly closely what exact period is represented by the authorship. Critics have stressed the fact that the writing of a book is a much more complicated matter than many have thought in the past. Professor of Stanford says, "A book is not an "The writing of a book is a work of art; t it is not an accident."

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This historicism development was particularly active in producing the regnant theory of the Pentateuch. Wellhausen was very much under the influence