

(now, really???)
 Carpenter and Harper in 1904 A.D. The dogmatism of each ~~x~~ of these books is hardly to be equaled in other writings, yet their agreement, though ~~generally~~ very great, is not exact in the case of any two of them.

The Higher Criticism first attained widespread attention through its application to the writings of Homer in 1795. Its history, in relation to Homer, has been very extensive. The various aspects that we have mentioned, most of them are well illustrated in the history of the Higher Criticism of Homer's works, and the great change that has occurred is also well illustrated here.

Wolf's presentation of the idea that Homer could be divided into several different lays(?) that had been eventually combined by a series of minstrels to produce the Iliad attracted great attention. Goethe was so impressed with it that he persuaded Wolf's daughter to hide him behind a curtain in a classroom where Wolf was going to speak, so that he might hear Wolf without embarrassing the lecturer by ^{his (?)} being aware of Goethe's presence. (~~xxxx~~ smooth out, Goethe was thrilled by the method and proceeded himself to apply it to the study of the Pentateuch, advancing, for instance, the idea that Exodus ~~3~~ 34 presents an earlier version of the decalogue of Exodus 20. Yet as time went on and Goethe continued to study Homer he was more and more impressed with its remarkable unity until eventually he completely discarded Wolf's ideas and declared that he would as soon believe that the whole world had come into existence ~~xx~~ simply by a purely accidental collotation of atoms as to think that there had not been one great genius that produced the Iliad.

It is illuminating to note the various theories about the composition of Homer that have been advanced, and to see the great difference between them.