

original sources with a line or two from one followed by a few words from another, and then, perhaps, half a page from a fourth. No one would assume, without definite external evidence, that such a document was a growth, formed by the piecing and interlacing together of various writings representing distinct epochs. This method, which was so common a century ago, is now, aside from the Bible nothing but a museum piece.

It is interesting to note that the attempt was once made, by the ingenious scholar Scherer, to subdivide the Prologue of Goethe's "Faust" in similar fashion. It is well known that Goethe kept working over his great drama and improving it, during many parts of his life. Scherer undertook to show which words in the Prologue displayed the enthusiasm and energy of Goethe's youth, and which phrases showed the disillusionment and weariness of his old age. The work was most ingenious. Unfortunately, however, (or fortunately, as the case may be), the earliest manuscript, written when Goethe was still a young man, came to light. It proved that this part of the drama had never been reworked, but had always been kept in substantially the same form as that in which Goethe had written it in the first place. To make such divisions into sources on the basis of internal evidence alone, is practically an impossibility. It has been now almost entirely given up, except in the case of the Bible.

It is most interesting to observe how it came about that this approach was retained in this one instance. It may be explained by the fact that it was taken over and included in the next phase of Old Testament study, the one which began at about 1870. Three men were outstanding in its origination: Graf, who wrote in 1866, Kuenen in 1869, and, above all, Wellhausen, whose brilliant Prolegomena, which