

gods of the days of the week, the 300 pieces of silver which Benjamin, the youngest, receives are the 30 days of the last month, the 5 state dresses are the 5 intercalary days; Joseph's coat suggests the garments of Tamar and Istar (and every other garment!); his being thrown into the cistern denotes the descent of Tammuz into the under world; the dipping of his coat in blood and his father's belief that he had been eaten by a wild beast suggest the slaying of Adonis by the boar, and so on. After such a review we cannot yet see satisfactory solutions of the problem in either of these works, although we gladly recognize the extensive learning and the keenness of them both. And yet we would emphasize the point, that there is no reason on principle against a mythical interpretation of the legends of the patriarchs."

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" \* \* \* . Accordingly we are unable to say what the figures of Abraham, Isaac, and Jacob, which chiefly interest us, may have signified originally. But this is by no means strange. These matters are simply too primitive for us.

"Meditative apologetics is wont to lay great importance upon the historical verity of Abraham; in our opinion there is no longer any room for this assumption, and moreover it is hard to see what significance this position can have for religion and the history of religion. For even if there had once been a leader by the name of Abraham, as is generally believed, and who conducted the migration from Haran to Canaan, this much is beyond question with every one who knows anything of the history of legends, that a legend cannot be expected to preserve throughout so many centuries a picture of the personal piety of Abraham. The religion of Abraham is in reality the religion of the narrators of the legends, ascribed by them to Abraham."