

collection of books, each of which is considered sacred by some portion of the human family.

A number of the creation stories, which are found in the bibles of the world were given. that the children might compare them with each other, and with the story, as science tells it ; and that they might perceive that in each, there dwells a central truth. To these were added the Persian Eden myth and the Babylonian story of the deluge, which bear a marked resemblance to the Hebrew Eden and Deluge narratives. The quarterly closed with a brief sketch of the Hebrew people and its mission.

It aimed to keep prominent the thought of the true light which enlighteneth every man; to teach something of the origin and growth of legend, to broaden the basis for the study of the Hebrew myth, and to awaken that sympathetic interest, which can believe that—

In all the ages,  
Every human heart is human,  
That in even savage bosoms,  
There are longings, yearnings, strivings  
For the good they comprehend not;  
That the feeble hands and helpless  
Groping blindly in the darkness,  
Touch God's right hand in that darkness,  
And are lifted up and strengthened.

In the second quarterly there were introduced two typical Hebrew families, living in the legend period. In such homes many of the Jewish stories had their birth, and among these people of the hills, they grew and changed, as generation succeeded generation.

It was designed that the telling of the stories by different members of the family should suggest the gathering of the legends from various sources, and combining them into one continuous, though not always harmonious narrative.

The two families, widely separated in space and time naturally explain the double and sometimes triple versions of a story, and make clear the impossibility of avoiding contradictions, such as abound in Genesis and Exodus.

None of these facts need be explained to the child, the object being to present the legends in their natural and truthful setting, that there may be nothing to unlearn in after years.

The plan of putting the stories in the mouth of some member of the Hebrew family, who thus became responsible for their errors as well as for their deeper truths, was retained throughout the purely legendary book of Genesis.

With the beginning of the Exodus it was dropped, for here the *history of Israel begins*. It is history blended with legend, it is true, but having assumed the right attitude towards these half historical tales, whose value lies not in the authenticity of detail, but in their story of a nation's growth in righteousness, the child should be better able to discriminate between the true and false.

The language of the Bible, which, because of its beautiful simplicity was retained throughout the Genesis stories, has been given up in the longer historical narratives of Exodus, Numbers, Joshua, Judges, Samuel, Kings, etc., which it is often necessary to greatly condense, that they may occupy the small space allotted to one lesson; and there is no longer any reference to the family, who are supposed to have done their work in giving a concrete illustration of the growth of legend.

The purpose of the series has been :

1. To teach something of the origin and growth of legend.
2. To familiarize the children with a few of the Old Testament stories in the simplicity of their Bible form.
3. To give in connection with the narrative a short sketch of Hebrew history, and,
4. To let the legends tell their story of evolution in religious thought.

Above all, it was hoped that the little people might see how through that light, which enlighteneth every man, the true light of Ages,