

leaders. Mee-shee-kee-gee-shig (whose name in English is "Dark-lowering-day-clouds-touching-all-around") was the war chief of the Chippewas and a personal friend of the writer. One evening, sitting smoking together, as an act of personal regard and as a token of his sincere concern, he drew for the writer a picture of an open hand and impressively stated that should trouble ever attend him he was to seek out the most influential Indian chief and show him this symbol and all possible protection would be afforded to him.

In the writer's collection of Indian books, numbering quite one hundred, he has failed to find any reference to this symbol of the open hand. A recent letter from the Bureau of Ethnology states, in answer referred to Mr. James Mooney of the bureau, the following information. "There is nothing secret or sacred about the Indian hand symbol. Painted on the breast, pony or tepee of an individual, it signifies among the Plains tribes that he has met an enemy in a hand-to-hand encounter.

"In the instance noted it may be that the Indian who drew the picture could claim such honor, and hence the picture served as his card of introduction."

With all respect to Mr. Mooney's opinion Mee-shee-kee-gee-shig who wore suspended from his skunkskin garters four eagle feathers, for Sioux he had killed in battle, was by no means the only warrior among the many valiant warriors of whom he was the war chief. We must look for a deeper meaning in the symbol of the open hand. As the writer had the honor of being initiated into the rights of grand medicine he witnessed much which reminded him of the Masonic ceremonies, and he fully realizes that powerful secret organizations existed among the Indian tribes and that the open hand symbol represented a very high and exclusive degree in Indian secrecy. Study the North American Indians from whatever point we may, they are a wonderful people, strong, keen and tremendously influenced by their belief in mysteries. The half of the Indian story has not been told and from before our very eyes are passing away traditions and customs more interesting than those of any other primitive people in the world.

BOOK REVIEWS AND NOTES.

THE SOCIAL LEGISLATION OF THE PRIMITIVE SEMITES. By *Henry Schaeffer*. Yale University Press: New Haven, 1915. Pp. 245.

This book contains a survey of social conditions of the primitive Semites as known at present to Semitic scholars. It is a careful summary of the results of a large number of investigations made by European and American scholars.

and the work has been done with care and discrimination. It points out how the original and nomadic Semites lived under matriarchal conditions and how they necessarily and naturally changed to the recognition of paternal relationship and paternal rights. The Bible reader will be greatly benefited by a perusal of this book, because the Bible stories presuppose so much knowledge of prevailing social conditions that many references, transactions or settlements of differences are only understood if we acquire an insight into the prevalent notions of rights and privileges, of the position of women, of inheritance, of slavery, the interest paid on loans, etc. For instance the Sabbatical year is explained as an influence exerted on the conditions of the agricultural state of later times with regard to the original ownership of the land of the clan. To us who live under radically different conditions it is difficult to understand how in ancient times religious ideas could have so large a part in social troubles, the indebtedness to the poor, and the changes that took place in the readjustment of laws of property and the ownership of the soil. Dr. Schaeffer presents a clear picture of these social conditions, thus giving the American public a synopsis of this large field of historical investigation which demands a fair knowledge not only of the Biblical books in their original Hebrew, but also of the Hammurabi code, Arabic institutions, and all kindred fields of investigation. K

JOHANN GOTTFRIED HERDER AS AN EDUCATOR. By *J. Mace Andress*. New York: Stechert, 1916. Pp. 316.

After introductory chapters dealing with the purpose of the book and the historical setting of its subject, six chapters are devoted to biographical material, after which Herder's relation to education and its methodology is taken up. Chapters are devoted to his views with regard to the teaching of religion, history, geography, one's native language and the classics. On the last subject Mr. Andress treats at some length of Herder's view of the value of the classics in its relation to the tendency to-day to minimize their importance. Herder did not think we should strive to be able to write in Latin and Greek, but to become sufficiently familiar with those languages to learn how the ancients thought and wrote. He says: "The man who takes the ancients as models may write letters or sermons or receipts, but he will never express himself in lame, slovenly, crude German." P

At Yale University a collection of rare prints has been made by William A. Speck, of Yale University Library, and the description of it has been published in *The Collections of Yale University*, No. 3, under the title *Goethiana*, by Dr. Carl F. Schreiber.

Besides some rare autographs of Goethe and title-pages of books, pictures representing Faust, the witch in the witches' kitchen in water color, and Mephistopheles, all three by A. Kretchmer, and facsimile letters of Goethe, etc., there is also a strange document which will prove of general interest to Americans. It is an American ten-dollar bill bearing a German inscription and issued by the Northampton bank of Northampton, Pennsylvania, in 1836. The town was populated by the Pennsylvania Germans and must have had a considerable portion of German inhabitants. The bill bears the portraits of Goethe, Klopstock, Haydn and Herschel.