

discussion is that Mr. Saku is logical and consistent as a Shingon believer in advocating this, and all his Shingon critics are inconsistent. Of course nearly all the other sects will strenuously oppose him."

PAN, THE ARCADIAN GOD.

To the Editor of The Open Court:

A propos your "Pan the Rustic" the following by W. H. Roscher in "The meaning of Pan" (*Archiv für Religionswissenschaft*, I, 1898) may be of interest to you. "At bottom myths are nothing but more or less faithful mirrorings of the *entire* ancient life, feeling and thinking. Nothing would be more on-sided than to assume with former investigators that only certain phenomena of nature, as the storm, sun, moon, rainbow, rivers, winds, etc., or only the facts of the 'soul-cult' caused the origin of myths. The truth is rather that all human experiences, both of the outer and inner life, can become myths if they are attached to any divine or demonic personality or condense themselves into such. It only depends upon this, to determine the sphere of representations or experiences more exactly and to examine which have given to the respective god or demon his characteristic contents. In this respect hardly any god is more transparent than just the old Arcadian shepherd-god Pan, whose different functions almost without an exception are exhausted in the facts of ancient shepherd life, and whose name, related to Greek πάω, 'to pasture,' Latin *pasci*, *paŝtor*, *Pales* (a Roman shepherd divinity), Sanskrit, *gopas* (*go*, cow) 'cowherd,' clearly denotes 'the herder, pasturer,' as will hardly be doubted any more. Πάν is the Arcadian for πάω, present participle of πάω, just as the Arcadian 'Alkman,' 'Herman,' 'Lykan' answer to the forms 'Alkmaon,' 'Hermaon,' 'Lycaon.' 'Αλκμαν, 'Ερμαν, Λυκαν, = 'Αλκμαων, 'Ερμαων, Λυκαων."

Another interesting fact is what Roscher says of Πάν ἐφιάλτης, Pan "the onleaper." He brings this in connection with the ancient idea of the incubus, nightmare, the German "*Alp*," figuring greatly in the life of primitive people as a hairy demon, appearing during sleep, which idea, as Hermann (*Deutsche Mythologie*) suggests, the hairy skin covering during sleep may have indirectly contributed to the dreamer. Roscher gives a number of examples in this direction from ancient shepherd life.

In this connection I am reminded of the Hebrew שֵׁירָיִם (*Seir*, "the male goat"), goatlike hairy demons. That primitive mankind believed in such creatures as actual realities, there is no question. That Pan—as is also true of other deities and demons—had a good and ill will, there is also no question, just as German mythology speaks of good and bad "*Alpe*." Ancient shepherds attributed the sudden terror sometimes befalling a whole herd for some natural reason, to the ill will of Pan, who had consequently to be propitiated for the "panic terror" he had caused.

A. KAMPMEIER.

BOOK REVIEWS AND NOTES.

CHRISTIANITY. An Interpretation. By S. D. McConnell, D.D, LL.D., D.C.L.
London, Longmans, 1912.

This book reflects the unrest of to-day, and it is remarkable that a man who has been rector in several Episcopalian churches would write so boldly