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 one-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_, _pāstor_, _Pales_ (a Roman shepherd divinity), Sanskrit, _gopas_ (go, cow) ‘cowherd,’ clearly denotes ‘the herder, pasturer,’ as will hardly be doubted any more. Πᾶς is the Arcadian for πάω, present participle of πάω, just as the Arcadian ‘Alkman,’ ‘Herman,’ ‘Lykan’ answer to the forms ‘Alkmaon,’ ‘Hermaon,’ ‘Lycaon.’ ‘Αλκμαν, Έρμαν, Λυκαν, = ‘Αλκμαων, ‘Ερμαων, Λυκαων.’

Another interesting fact is what Roscher says of Πᾶς 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 _סֵיר_ (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 “Alpc.” Ancient shepherds attributed the sudden terror speaks of good and bad Pan “panic” he had caused.

A. KAMPMEIER.

BOOK REVIEWS AND NOTES.


This book reflects the unrest of to-day, and it is remarkable that a man who has been rector in several Episcopal churches would write so boldly
and frankly about the problems which confront Christian believers of to-day. He discusses problems such as "Are we still Christians?" He ventures to investigate the idea of salvation in a chapter headed "Immoral Salvation." He discusses the Christ of the gospels and the primitive Christ, the problem of body and soul, and the basis of immortality, not to speak of ecclesiastical history. Of special interest is his presentation of psychological problems, and here he formed a new word called "Immortability" by which he entitles the seventh chapter, pages 119 to 128. The following passage leads up to this question. He says (pages 115-116): "Does reason in man take on any new quality, in virtue of which every individual becomes immortal? The secret which we long to discover is this: Does the psychic life of an individual at any stage of evolution attain to such a high, stable, and independent existence of its own that it will be able to subsist in spite of the disintegration of the physical organism with which it is correlated? What are the conditions upon which a survival must depend? Are these conditions satisfied in the psychic life to be found in the lower animals? Are the conditions present in the case of every individual of the race which we call Man? Or is the possibility of individual immortality only reached at a point more or less defined in the progress of man himself? In fine, is man immortal, or is he only immortable?"

In reading over the chapter on "Immortability" we do not find a definite answer. Perhaps the author comes as near to it in the following passage as anywhere: "The considerations which would establish immortality for all men, in virtue of the qualities which they possess as men, are equally valid for many of the lower animals. The point at which we will probably have to look for immortality is not at that which separates man from the brute, but at that which separates between one kind of man and all the rest. The story is told of a distinguished Frenchman, who, to the long argument of a friend against the possibility of a future life, replied, 'You say you are not immortal? Very probably you are not; but I am.' This is much more than a smart repartee. It is the solution of a problem otherwise insoluble." Dr. McConnell holds out a hope for the future of the race. He says (page 128): "One thing science knows quite well; that is, that nature does not hesitate a moment to change or to reverse methods which she has used through long stretches of time whenever she has something to gain by such reversal." . . . "The inexorable forces of gravitation and chemical affinity had their own way in the universe for an eternity, until they were arrested and turned about in the interest of life. Overproduction, and the survival of the fittest held their ruthless sway until they were reversed in the interest of affection. The supremacy of the race at the expense of the individual we may expect to continue just until something in the individual comes to be of more importance than that law, and no longer."

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An investigation of animal intelligence has been carried on vigorously by many specialists, and Prof. S. J. Holmes of the University of Wisconsin has here collected the results in this field. He says in his preface: "It has
been our aim to give a fairly clear conception of the activities upon which intelligence is based, to show how intelligence is related to these activities, and to sketch the general course of the evolution of intelligence in the animal kingdom. No effort has been made to deal with all the classes of animals in which intelligence is manifested, and some groups which were not essential to the development of our theme have received little attention.”


Genie individuel et contrainte sociale (Bibl. de Sociologie internationale),
Paris: Giard et Briere, 1912.

How much individual genius depends upon social activity and society itself on the genius of the individuals is the question investigated in this volume; and it is a question both of psychology and of sociology at the same time. As soon as we try to pursue it we find it alive and present in all our discussions, whether they have to do with theory or with practice. The author of this book does not pretend to have exhausted the study of the relations between individual psychology and collective psychology so called. He limits himself to the consideration of those relations in the three domains of science, ethics and esthetics. Hence the work is composed of three separate studies entitled (1) Inventions and Social Changes, (2) Ethics and Legal Actions, (3) Arts and Crafts. In a somewhat extensive conclusion the author proclaims the supremacy of unconsciousness and instinct in their relation to the excessive individualist tendencies which they seem to contradict.

Oran Catellew, and for all we know the name may be a pseudonym, has written a Book Without a Name which is the presentation of a new religion which he calls “Naturism, or the Religion of Science.” The author introduces himself as of pure British but mixed race, Welsh, English, Irish and Scotch. He came to the United States and tells of his experiences in the religious field, Christian Science in Boston, Dowieism in Chicago, etc., while in Dixie Land he found a wonderful indifference, especially in money affairs. There is much humor in these expositions but also a certain crudity, especially in his criticisms of the ideas of God, soul, and world, prayer and other religious conceptions. He concludes his book by a comparison of the naturalist’s faith and the old druidism, and he hopes to see the old Stonehenge put into service again as a sanctuary where flowers should be offered on the deserted altar in festivals in which Celt, Saxon, Gaul and Teuton might meet in discontinuance of their struggles to cut each other’s throats. No place of publication is mentioned in the book, but the American edition is issued from the Norwood Press of Norwood, Mass., and the English publisher is said to be David Nutt of London. The price is 3s. 6d. or 85 cents.