

and breadth of the British adult education. It has also been in intension. The pursuit of the original and relatively simple missionary aim has laid bare a complexity of religious need and opportunity. The movement began with a certain evangelical *naïveté*. It was based on 'Bible Christian' assumptions and was not at first sensitive to the intellectual difficulties of students or to the relationship between foreign missionary enterprise and the reproach of the gospel constituted by social conditions at home. But with very great rapidity the movement was led to face the facts. It has set itself sympathetically to foster the quest of the younger generation after a fresh understanding of the gospel. It has boldly spread among students the positive and constructive results of Biblical study. At the same time it has recognized fully that the gospel has not only to be carried to the heathen but also to be applied to the Christianization of society everywhere. It has been foremost in the consciousness that the focus of Christianity according to the mind of the Master is something more than individual salvation. In other words, it has embraced the gospel of the Kingdom of God. This is of especial significance when the comprehensive character of the student field is taken into account. Every profession has its postulants in the colleges. The movement therefore has been stimulated to think out how Christianity applies to the life and work of men and women in every kind of secular profession. This complex development of the movement's activities is represented in the growth and character of its literature. Beginning with comparatively simple missionary and Biblical propaganda, it has expanded into something fairly representative of the relationship of Christ to the thought and life of the times.

At the same time the central and single loyalty of the founders of the movement has been continued: it is loyalty to Jesus Christ. Students have grown undoubtedly in an unwillingness merely to accept traditional beliefs about Him. The movement is now less possessed than formerly of a fixed and agreed message about Him. It is more of a quest after 'the truth as it is in Jesus.' But it has advanced in the conviction that the master-key to all the interwoven problems of the world lies with Him. It has therefore grown in a deepened and intensified loyalty to Him.

3. Doctrinal position and relation to the Churches.—For its faith and doctrinal position the movement has come to depend (in a way which what has been said will render intelligible) less upon any independent formulation of its own than upon the faith of the adult Churches. The movement after all is not a Church; it is the adolescent department of the Churches; it is the means of collecting and formulating to the elder Christian world the hopes, needs, and difficulties of the coming generation. It is also the channel through which the forces of the Christian Church may reach the student class, otherwise largely inaccessible. For teachers, writers, speakers, secretaries, it draws freely upon the ranks of organized Christianity. It has held consistently to the task of reinforcing the adult Church with the vigorous faith and service of the student whom it has helped to belief in Christ and to devotion to His cause.

Thus related to the Churches, the movement has been brought face to face with the problem of Christian unity. Yet its interest in the problem is not direct; it is incidental to the main work of winning students for Christ and His service. None the less the movement is doing formative work for the cause of Christian unity. It is not content with negations, but seeks to make to converge on the needs of students all the resources of

the divided Body of Christ. The movement (and notably its conferences) is the meeting-place, under conditions of mutual need and adolescent candour, of men and women representative of the full width of Christian division. No one is asked to leave behind his denominational loyalty, but all bring it with them and make it their contribution to the common stock. Thus the movement, and notably its Theological College Department, has become the means of exchange of view and mutual understanding between representatives of Christian traditions as widely separated as the Friends on the one hand and Roman Catholicism on the other.

Such in outline is the British Student Christian Movement. Its significant features, missionary, social, intellectual, and ecclesiastical, deserve illustration and amplification from movements in other countries. There is no doubt, *e.g.*, that on the continent of Europe there is a far greater degree of alienation of the student class from organized Christianity than in Great Britain. Movements of intellectual and moral revolt have gone deeper. In fact, the World's Student Christian Federation by its touch with students is concerned with a whole world of deep spiritual, moral, and political unrest. Again, the movement in other lands has come to be quite clearly of opinion that, wherever liaison and co-operation with Catholic Christianity is feasible, it is the right policy, so that the streams of new life may be helped to flow down and purify the old channels. There are many Orthodox, Copt, Gregorian, and some Roman Catholic, students within the Federation. Everywhere the movement asks of students but two questions: whether they see in Jesus Christ the hope of the world; whether they will join with others in making Him King in their hearts and over the whole of life. To that common task it invites all to bring the treasures of their ecclesiastical inheritances wherewith to enrich the Student Christian fellowship.

It remains to add that the war but heightened the value and potentiality of the movement in all lands. The Student Federation held together despite all the ruptures of war, and on a general view has not lost ground despite all the losses of the war. In many parts of Europe, notably in the Balkans, Austria, Hungary, and Poland, movements of emancipation consequent on the war expose a deep need and opportunity for Student Movement enterprise. In some countries no doubt the movement is small and struggling, and faced by desperate difficulties. But everywhere, nevertheless, the true light already shineth. It is the light of Christ, in whom this movement trusts. He has greatly blessed it. The future, therefore, is bright with the hope of His using it afresh in His purposes of healing and reconciliation for the world.

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STUNDISM.—See SECTS (Russian).

STŪPA.—*Stūpa* (Sanskrit), a Buddhist monument or mausoleum, generally called 'tope' (from Pāli *thūpa*) in India and adjacent countries, means 'mound' or 'tumulus,' and the term *chaitya* (*q.v.*) had originally the same meaning, though it afterwards came to denote any memorial or sacred spot or sanctuary of any shape, whereas *stūpas* were always built in the shape of towers, surmounted by a cupola and one or more *chattras* ('parasols'). King Aśoka, the Buddhistic Constantine (3rd cent. B.C.), is said to have erected, within the space of three years, 84,000 *stūpas* in different parts of India, to preserve the remains of Buddha.¹

¹ There must have been *stūpas* long before the time of Aśoka, since he declared, in an inscription discovered by Führer in the Tarai, near the Nepālese village of Nigliva, that he increased or enlarged for the second time the *stūpa* of the Buddha Koṅāka-mana, a mythical predecessor of the historical Buddha, and since the ruined Piprāwā *stūpa* contains an inscription which is decidedly prior to the period of Aśoka.

Funeral tumuli are spread over the whole continent of Asia and Europe, and it may be taken for granted that the worship of *stūpas*, or mausoleums of distinguished personages, was handed down to the adherents of Buddha from a remote period. Thus the excavation, in 1905, of the curious earthen mounds north of the village of Lauriya, in the Bettiah subdivision, has revealed the interesting fact that these ancient conical structures contain deposits of bones as well as gold leaves and other ornaments. Aśoka erected one of his pillars near these old monuments, which had probably formed an object of worship long before his epoch, and may have contained the remains of royal persons. When dying, Buddha is said to have declared that, besides himself and his disciples, a monarch and a *pratyekabuddha* (*q.v.*) were worthy to be dignified with the erection of a *stūpa*. Nor were *stūpas* entirely confined to Buddhists in the historical period of India. There is a story of the Buddhist king Kaniska having by mistake paid homage to a heretical *stūpa*. *Stūpas* are mentioned in the sacred writings of the Jain sect, and an ancient Jain inscription discovered at Mathurā records the consecration of one or two statues at a certain ancient *stūpa*. A Brāhmanical hermitage, represented on the sculptures of Sānchī and Amarāvati, shows the figure of a *stūpa*. All the *stūpas* actually discovered, however, seem to be of Buddhist origin, and we know for certain that it was an established usage of the Buddhist Church to raise memorials called *stūpas* on the ashes or relics of its teachers, and in those places which were hallowed by some remarkable event in the history of Buddha or of his followers. This accounts for the fact that *stūpas* are found not only in India itself, but also in all other countries where Buddhism is or has been in the ascendant.

1. *Stūpas* discovered outside of India.—Of these the ruins of a *stūpa* at Anurādhapura (Ceylon), supposed to date from 161 B.C. to A.D. 137 or earlier, are perhaps the most ancient. The celebrated Javanese monument of Boro-Budur, in the central part of Java, which belongs to the 7th–9th cent. A.D., consists of eight terraces and contains no fewer than 73 *stūpas*, with sitting statues of Buddha. The temples of Ayuthia, the ruined ancient capital of Siam, exhibit a curious mixture of the *stūpa* style with other Indian elements. Other independent varieties of the *stūpa* have been developed in Burma, Nepāl, and Tibet. The Chinese *stūpas*, built since the 1st cent. A.D., have no cupola, but from seven to thirteen *chattras*. The dowager empress Hon of China is said to have built a *stūpa* of nine storeys, 900 ft. high, crowned by a mast of 100 ft. carrying 50 golden disks. In Ladakh Simpson discovered the reproduction of a *stūpa* with thirteen *chattras*. In Afghanistan some 60 *stūpas* were examined by Masson. They are remarkable for the fragments of one or two bones, evidently relics, which they generally contain in a small apartment in their centre, and to protect which they appear to have been erected. A certain *stūpa* near Kuchar in E. Turkestan was opened in 1889 by some natives of the place looking for treasure. What they actually found was not treasure, but a heap of very ancient Sanskrit MSS, which were afterwards deciphered by R. Hoernle in *The Bower Manuscript* (Calcutta, 1893 ff.). In the same country Stein discovered, in 1900, an enormous *stūpa*, situated in a rectangular courtyard, the walls of which were decorated with reliefs of the 4th century A.D.

2. *Indian stūpas*.—The rise and development of *stūpa* architecture may, however, best be studied in India, where it originated, especially in the ancient sculptural and pictorial representa-

tions of *stūpas*. A very ancient type of *stūpa*, which consists of a simple round tumulus surrounded by a balustrade, has been preserved in an old Sānchī sculpture. According to Rhys Davids, the first step in the development of the original cairn or mound into a *stūpa* consisted in building it more carefully than usual, with stones, and in covering the outside with fine *chunam* plaster to give a marble-like surface. The next step was to build the cairn of concentric layers of the huge bricks in use at the time and to surround the whole with a wooden railing. There can be no doubt that the railings and *toranas* (gates) were originally made of wood, like the wooden gates so common in the court-yards of Chinese and Japanese temples, which seem to have been derived from the Indian *toranas*, though the only preserved specimens of the latter—*e.g.*, the beautifully ornamented gate of the Sānchī tope—are made of stone. The *stūpa* itself was early placed on a circular terrace or plinth. A parasol (*chattra*) was added on the top, the sign of high station in the East. Between it and the cupola there was a quadrangular structure, fitly called the neck (*gala*) of the *stūpa*. Many *stūpas* contained quite a series of parasols, diminishing in diameter as they approached the top of the building. The height of the parasols was at least one-third of the whole height of the edifice (said to have been 632 ft. in the case of the famous sanctuary of Peshawār, as seen by a Chinese traveller). The miniature *stūpas*, which were used as objects of worship, containing small fragments of sacred texts, called *dharma-śarīra*, or religious relics, are only a few centimetres in height.

A Buddhist Sanskrit work, the *Divyānādāna*, contains a description of the mode in which an elaborate *stūpa* was gradually erected by a rich Indian merchant. He began by having four staircases built on the four sides of the future *stūpa*. Then he built successively the three terraces or plinths which were to be reached from the staircases. They were surmounted by the dome or cupola, called 'egg' (*anda*), in which there was a hole for the pillar or flagstaff carrying the whole series of parasols (*chattravālī*). The cupola was crowned by a pavilion, or kiosk (*harmśkā*), serving as a base for the pillar, which, rising from the dome, passed through the pavilion. A rain-water pot (*varṣa-sthāla*) is also mentioned, in which precious stones were deposited.

The *stūpas* of India may be conveniently divided into two classes, according as they were built as *dāgabas* (from Skr. *dhātugarbha*, 'receptacle for relics'), for the purpose of enshrining some sacred relic, or as memorials of some remarkable event in the life of a Buddha or other saint. A specimen of the latter kind is the famous *stūpa* of Sārnāth (*q.v.*), near Benares, situated in the Deer Park (*mrgavana*), where Buddha took up his residence, with his five disciples, when commencing his mission as a teacher. The building now consists of a stone base 93 ft. in diameter, surmounted by a tower in brick-work, rising to a height of 110 ft. above the surrounding ruins, and 128 ft. above the plain. In his excavations Cunningham found, at the depth of 10½ ft. from the summit, a large stone inscribed with the Buddhist creed, but no relic.

Near Nagarahāra, in the Kabul valley, there were two *stūpas* intended to perpetuate the memory of the celebrated meeting of the future Buddha with his mythical predecessor, Dipaṅkara. Many other such memorial *stūpas*, which have now disappeared, were seen and described by the devout Chinese Buddhist pilgrims who visited India between A.D. 400 and 800.

The *stūpas* of Bhilsa (*q.v.*), in Central India, the most extensive group of topes in India, include the great memorial tope at Sānchī, supposed to have been built or commenced by King Aśoka (3rd cent. B.C.), a massive structure of brick and stones, 42 ft. high, rising on a stone plinth and surrounded by a stone railing containing four beautifully

ornamented gates. *Stūpa* II. of Sānchī, on the other hand, is a relic shrine containing the remains of two contemporaries of King Aśoka, and *stūpa* III. has supplied two relic caskets bearing the names of two distinguished pupils of Buddha.

The great tope of Mānikyāla in the Panjāb, in its lowest deposit, which was discovered just below the centre, contains a brass cylindrical casket, with an old inscription and several coins of very ancient date. This tope is a hemisphere 127 ft. in diameter, the total height of the dome, as it now stands, being 92 feet. Four broad flights of steps facing the cardinal points lead to the top of the terrace for the use of pilgrims. In the Soṇāla tope, near Mānikyāla, Cunningham discovered a crystal box containing the relic, which was a very small piece of bone wrapped in gold-leaf, along with a small silver coin, a copper ring, 24 small beads of pearl, turquoise, garnet, and quartz. These, with the gold-leaf wrappers, make up the seven *ratnas*, or jewels, which usually accompanied the relic deposits of the old Buddhists, and which are still placed in the *chortens* (*q.v.*) of the Buddhists of Tibet.

Near the ancient town of Sopārā, in the Thāna District of the Bombay Presidency, Indrajī in 1881 opened a large dome-topped mound, the ruins of a brick Buddhist *stūpa*. In the centre of the dome, a little below the level of its base, he found a large circular stone coffer in which stood an egg-shaped copper casket surrounded by a circle of eight small seated copper images of Buddha, well-proportioned and gracefully formed. In the copper casket were enclosed, one within the other, four caskets, of silver, of stone, of crystal, and of gold. Between the silver casket and the copper casket were gold flowers of seven varieties, and a small image of Buddha, sitting cross-legged on a lotus, also 13 precious stones of seven kinds, apparently taking the place of the seven jewels, and 31 other drilled stones of various shapes, intended apparently as a necklace presented to the relics. Among the stones was a well-preserved unworn silver coin, with a legend referring to King Yajna Śātakarni (2nd cent. A.D.?). The gold cup was found to contain 13 tiny pieces of earthenware; they were probably believed to be fragments of Buddha's begging bowl, which was held in great reverence by Buddhists. The idea of the builders of the *stūpa* seems to have been to enclose the relics in seven envelopes, each more valuable than the one below, the clay and brick of the mound being reckoned as the least valuable of all.

In the *stūpa* of Bhaṭṭiprolu in the Kistna District, Madras Presidency, several relic caskets were found by Rea in 1891, with interesting inscriptions, in ancient characters (of the 3rd cent. B.C. or so), declaring two of the caskets to be intended for relics of Buddha.

In the extreme north of India, near the Nepālese frontier, in the neighbourhood of the site of Kapilavastu (*q.v.*), Buddha's birthplace, W. C. Peppé, a landholder, excavated in Jan. 1898 the brick *stūpa* of Piprāvā. In its interior chamber he found a stone coffer containing several other vessels in which were preserved pieces of bone, quite recognizable as such. Round the rim of the lid of one steatite vase runs an inscription in ancient characters of the Maurya type, but without long vowels. This is the oldest inscription hitherto discovered in India, since it must belong to the 4th, or perhaps the 5th, century B.C. According to the interpretation given by Fleet, the record declares that 'this is a deposit of relics of the brethren of Buddha, together with their little sisters and with their children and wives,' and it commemorates the enshrining of relics of Buddha's kinsmen and of their families, probably after they

had been massacred by the king of Kosala, as the Buddhist tradition has it. The vessels were found to contain, besides the bones, a vast number of various small ornaments and objects of art—*e.g.*, two small human figures in gold-leaf, jewels and articles made from them, coral and crystal beads, a coil of fine silver wire, a lion stamped on gold-leaf, an elephant, two birds of cornelian and metal, gold- and silver-leaf stars, etc. These were, according to Fleet's plausible conjecture, apparently the trinkets and household treasures of the women and the playthings of the children, entombed together with their bones by some unknown pious friend of the slaughtered people.¹

3. Artistic value.—From an artistic point of view, the sculptures contained in the stone railings and huge gates of some *stūpas* are particularly interesting and important. Thus the sculptures of the eastern gate of the great Sānchī *stūpa* abound in life-like representations of the principal scenes of the romantic history of Buddha, of *stūpas* and their worshippers, of sacred trees and lotus-flowers, of elephants, camels, lions, and peacocks, of deities, kings, female dancers, etc. The style of these sculptures exhibits a strong Persian influence, notably in the bell-shaped capitals of pillars. The same style is visible in the splendid railings of Bhārhut (*q.v.*), the only remains of the great Bhārhut *stūpa*, which was situated about midway between Sānchī and Bodh Gayā, the place of Buddha's enlightenment, which is likewise marked by the remains of some interesting railings dating from the Aśoka period. The Bhārhut sculptures, now mostly in the Calcutta Indian Museum, belong to the same period as the Sānchī sculptures (*c.* 200 B.C.), and are particularly valuable for the old inscriptions explaining their meaning. The highly finished reliefs of the Amarāvati (*q.v.*) *stūpa*, on the other hand, which are now to be seen in London, are to some extent an offshoot of Gandhāra art, the Greek or Græco-Buddhist art of N.W. India having extended its influence as far southward as the course of the Kistna. The railings of Amarāvati, judging from the inscriptions, seem to belong to the end of the 2nd century B.C. The best preserved *stūpas* are those which form the innermost part of numerous cave temples in W. India. There is an open space round them for circumambulation, but there is nothing remarkable about them from an artistic point of view.

4. Worship of *stūpas*.—*Stūpas* were worshipped, not only by circumambulating them, with the right side turned towards the *stūpa*, but also by placing on them flowers, incense, cloth, parasols, flags, great banners, and ornaments, by offering them coins, by washing them with milk, etc. This worship has survived to the present day in Buddhist countries—*e.g.*, in Burma, where on festival occasions a thousand candles are burnt day after day before the great *stūpa* of Shwe-Dagon at Rangoon, which is devoutly believed to contain eight hairs of Buddha. The miniature *stūpas* of the Buddhists were manufactured in great numbers for devotional purposes and worshipped in the houses of the laymen. Buddhist monks used to make them with their own hands. Large *stūpas* were found in every Buddhist convent, and the sanctity attributed to them appears from the reply said to have been given by the then Buddhist community to King Puṣyamitra, the persecutor of Buddhism, when he asked which of their sanctuaries they would rather have destroyed, the *stūpas* or the monasteries, and they answered: 'The monasteries.' The relics recently dug out from some of the Indian *stūpas* have become an object of veneration to the Buddhists of other countries. When the splinters of Buddha's bow

¹ See, however, art. KAPILAVASTU, vol. vii. p. 661b.

had been excavated from the Sopārā stūpa, the Buddhist high-priest of Ceylon petitioned Government that a small portion of the bowl of the world-honoured Gautama might be given to him to deposit in the monastery of Adam's Peak—a petition which, we need hardly say, was readily granted. The relics contained in the Piprāvā stūpa were offered by the Indian Government to the king of Siam, who sent an envoy to India to receive the relics, and agreed to distribute portions of them among the Buddhists of Burma and Ceylon.

5. **Who built the stūpas?**—It may be confidently asserted that kings and princes were not the only builders of stūpas. The renowned King Harṣa (7th cent. A.D.) is reported to have erected several thousand stūpas, each about 100 ft. high, along the banks of the sacred Ganges. Merchants and traders, on the other hand, prevail among the donors referred to in the Sānchī and other inscriptions, and it seems that this class was the chief stronghold of Buddhism.

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STYX.—The name clearly signifies, in respect of its derivation, the 'horror' or 'abomination.'¹ Homer describes the Thessalian Titaesius,² which flows into the Peneus but does not mix with it, as an effluent of the Styx, to which it owes its magical properties; for Styx is the most potent sanction of an oath, seeing that it was by the inviolable waters of the Styx that the immortals themselves swore.³ The circumstances and consequences of the oath are detailed by Hesiod.⁴ Zeus dispatches Iris to convey the magic water in a golden pitcher, and the defaulter is excluded from the Olympian community, and remains in a breathless trance for a period of nine years until the great cycle is complete. It may be said that the gods swear by Styx so as to invoke death, and that they issue a challenge involving the loss of their divinity in case of failure to fulfil the oath. But it was natural to ascribe to the gods a sanction which men themselves regarded as supremely holy. Thus even in the absence of direct evidence we should be ready to infer that the practice of swearing by Styx was current upon earth as well as in heaven. However, the fact is proved by the testimony of history. When Cleomenes in exile from Sparta tried to persuade the Arcadians to join him and march against his countrymen, he was eager to induce the chieftains to go with him to Nonacris and swear by the waters of the Styx that they would follow wherever he might lead.⁵ The custom is explained by the belief in the deadly nature of the Arcadian spring, a draught of which was supposed to be instantly fatal.⁶ Thus to invoke the waters of the magic stream, believing that they would kill the man who forswore himself, constituted an

ordeal¹ like the drinking of bull's blood or the lifting of red-hot bars; and Styx is accordingly described as she who guards the right.² Generally, Stygian waters have a magic power either for harm or for weal. The Telchines sprinkled the fields of the island of Rhodes with Stygian water in order to make them unfruitful.³ On the other hand, the vulnerability of Achilles' heel was said to be due to the fact that Thetis held him by the heel when she bathed him in the waters of the Styx to confer immortality upon him.⁴ T. Bergk⁵ quotes an Arcadian legend that whosoever drank of the waters of the Styx on a particular day of the year secured thereby immortality.

The name seems to have been appropriated generically to rivers which by the weirdness of their surroundings or the character of their waters were believed to possess a magic virtue. Besides the places already named, we read of a Styx in Egypt, in Arabia, in Ephesus, in Eubœa, and elsewhere. Hence it is not surprising that poetic imagination should have conceived of Styx as the chief river of the under world⁶ and the source of Coctus.⁷ But the development of the idea that the Styx was a barrier shutting off the infernal regions which it encircled in a ninefold sinuosity,⁸ and the fable of Charon in whose boat every shade must cross the river, are known to us from post-Homeric sources. The mythological connexions of Styx, as described in the *Theogony*, are of minor interest. She appears as daughter of Oceanus, spouse of Pallas, and mother of Zelos, Nike, Kratos, and Bia,⁹ with whose support she assisted Zeus in his war with the Titans.¹⁰

A. C. PEARSON.

SUBCONSCIOUSNESS.—The question of the nature and existence of subconsciousness may be said to have begun with Leibniz, although it was much later before the term itself came into use. Locke, in attacking the Cartesian view that the mind thinks always, or is always conscious, had said that, since thinking is an operation, like motion in bodies, it must be intermittent; further, that we cannot think without being sensible of it, any more than we can be happy or miserable without being aware of it; and to say that we may be conscious at the moment of thinking, but forget it immediately, is to make a pure assumption; such fleeting impressions, 'characters drawn on dust, that the first breath of wind effaces,' would be of no value to the soul if they existed.¹¹ Leibniz's reply was that, as visible bodies and movements really depend on, and are made possible by, invisible or imperceptible bodies and movements, so there are numberless minute perceptions, not sufficiently distinct to be noticed or remembered, which yet can be inferred from their effects. Not only is there at any moment a multitude of impressions being made on the senses, only a very few of which can capture our attention, but also there is something remaining in the mind from every one of our past thoughts, none of which can ever be wholly effaced. In deep sleep, in a faint, perhaps even in death, when the unity of consciousness is broken, the mind splits up into an infinite number of minute confused sensations; perhaps this is also the natural condition of the waking mind of animals. Many of our actions, however impulsive and unmotivated in appearance—habits, customs, passions—are determined by the pressure of these minute unobserved sensations. It is in-

¹ See art. ORDEAL (Greek).

² Bacchyl. x. 9.

³ Nonnus, xiv. 46 ff.

⁴ Stat. *Achill.* i. 269.

⁵ *Kleine philolog. Schriften*, Halle, 1886, ii. 701.

⁶ Hom. *Il.* viii. 369.

⁷ *Od.* x. 514.

⁸ Verg. *Georg.* iv. 480.

⁹ Hes. *Theog.* 363 f.

¹⁰ *ib.* 397.

¹¹ Locke, *Essay concerning Human Understanding*, London, 1690, bk. ii. ch. i. § 15 (*Works*, ed. Bohn, do. 1876-77, i. 217).

¹ See J. E. Harrison, *Themis*, Cambridge, 1912, p. 73.

² *Il.* ii. 755.

³ Hom. *Il.* xiv. 271, *Od.* v. 185; Verg. *Æn.* vi. 324.

⁴ *Theog.* 784-805.

⁵ Herod. vi. 74.

⁶ Paus. viii. xviii. 4, with Frazer's notes.