way in which the man or self valued things, a way in which he acted, which when desire or purpose were included in the thinking was described as *mano*.

Mrs. Rhys Davids then proceeds to examine in detail the views set forth in the Nikāyas regarding the self and the mind. Here, alongside many survivals of the original teaching, she discerns in the main an aberration therefrom. Ultimately we reach what she describes as "the Humian position in Buddhism". The change was, she conceives, chiefly due to the growth in north India of monasticism, and to the increasing preoccupation of Indian culture with the analysis of mind, known as *sānkhya*. The noteworthy feature in the Nikāyas is, we are told, the substitution, unexplained and undefended, of 'mind' for the 'man' or 'self'; by being resolved into five bundles of mental and bodily states (*kandha's*) the self as such was lost from view. Thus, in place of the positive 'becoming' and of the life 'beyond', as taught by the founder, latter-day Buddhists prescribe "the monk-goal of a waning-out (*nir-vana*) into an emptiness that is not—Man" (p. 431).

I add only a few words by way of criticism. The Upanishadic distinction between the self and mind may, I take it, be looked upon as a sort of primitive adumbration of the well-known Kantian distinction between the 'pure' and the 'empirical' ego. Modern psychologists are practically unanimous in rejecting that distinction. The assumption of a single entity somehow related to a manifold of mental states, and yet in essence independent of them, leads, indeed, to intolerable perplexities. But it is important to realise that, if the notion of a 'pure ego' calls to be abandoned, the notion of an 'empirical ego', or of a 'mind' as merely a complex of discrete states or processes, must go along with it, for they are in truth correlative notions. The unity of the experiencing self is, in other words, to be sought within its experiences, and not in a "something, we know not what", lying behind them or floating above them. In short, the processes of thinking, feeling, desiring and so on, evince themselves as transient modes or phases of an indivisible conscious subject; and I cannot see that this conception of the self or mind endangers any one of the interests which Mrs. Rhys Davids is anxious to safeguard.

G. DAWES HICKS.

Popular Stratospherology

Exploring the Stratosphere

By Gerald Heard. Pp. vii +98 +9 plates. (London and Edinburgh: Thomas Nelson and Sons, Ltd., 1936.) 3*s*. 6*d*. net.

THE author of this small volume sets out to tell the man in the street all about the stratosphere in simple language—a worthy enough object. If the stratosphere becomes the most favoured region for long-distance aeroplane flights, it will, of course, have great practical importance to the general public. No one will deny that the stratosphere is of the utmost importance to meteorology, and that the electrical conditions prevailing at high altitudes are of the utmost importance to radio engineers, that the discovery that cosmic ray intensity increases with increasing height has great significance, and that generally speaking, the upper layers of the earth's atmosphere have great geophysical and astrophysical interest; nevertheless, Mr. Heard seems to us to show a lack of perspective in his first chapter, a general introduction which is packed with references to Magellan and Copernicus on one hand, and the stratosphere explorers (*stratonauts*) and theoretical investigators of the expanding universe on the other. ("A vast, embracing idea of the whole universe, the whole of reality, is to-day forming in the human mind. It is being hastened forward by stratosphere exploration.") Mr. Heard is one of the 'Bright New Things', a citizen of the 'Brave New World'; surely he is maligning our grandfathers in an uncalled-for manner when he suggests that they would almost have called "this unbelievable surprise" (the constancy of temperature with increasing height exhibited by the stratosphere) "a breach of a Law of Nature?"

A second chapter describes the actual balloon flights, of which some very interesting photographs are reproduced, and a third chapter describes "The Uses of the Stratosphere". The references to Dr. Goddard's experiments on rocket flights are disappointing and inadequate. The fourth and last chapter on "The Meaning of the Stratosphere" is written with an over-emphasis similar to that in the introduction. We may conclude by hoping that that section of the public which makes a serious effort to follow the remarkable movements in scientific thought which are taking place to-day will be able to draw a distinction between a good journalist writing about science and a good scientist trying to write journalism. R. v. d. R. W.