

## THE NATURE OF THE SOUL

same conviction, and discovered no essential qualitative difference, but merely a quantitative one, between the soul of man and that of the brute. Plato himself, who was the first to draw a fundamental distinction between soul and body, made one and the same soul (or "idea") pass through a number of animal and human bodies in his theory of metempsychosis. It was Christianity, intimately connecting faith in immortality with faith in God, that emphasized the essential difference of the immortal soul of man from the mortal soul of the brute. In the dualistic philosophy the idea prevailed principally through the influence of Descartes (1643); he contended that man alone had a true "soul," and, consequently, sensation and free will, and that the animals were mere automata, or machines, without will or sensibility. Ever since the majority of psychologists—including even Kant—have entirely neglected the mental life of the brute, and restricted psychological research to man: human psychology, mainly introspective, dispensed with the fruitful comparative method, and so remained at that lower point of view which human morphology took before Cuvier raised it to the position of a "philosophic science" by the foundation of comparative anatomy.

Scientific interest in the psychic activity of the brute was revived in the second half of the last century, in connection with the advance of systematic zoology and physiology. A strong impulse was given to it by the work of Reimarus: "General observations on the instincts of animals" (Hamburg, 1760). At the same time a deeper scientific investigation had been facilitated by the thorough reform of physiology by Johannes Müller. This distinguished biologist, having a comprehensive knowledge of the whole field of or-