

## THE EMBRYOLOGY OF THE SOUL

ly obtained, through comparative ethnology, of the various forms of myths of ancient and modern uncivilized races, is also of great interest in psychogeny. Still, it would take us too far from our purpose if we were to enter into it with any fulness here; we must refer the reader to Adalbert Svoboda's excellent work on *Forms of Faith* (1897). In respect of their scientific and poetical contents, we may arrange all pertinent *psychogenetic myths* in the following five groups:

I. The myth of transmigration.—The soul lived formerly in the body of another animal, and passed from this into a human body. The Egyptian priests, for instance, taught that the human soul wandered through all the species of animals after the death of the body, returning to a human frame after three thousand years of transmigration.

II. The myth of the in-planting of the soul.—The soul existed independently in another place—a psychogenetic store, as it were (in a kind of embryonic slumber or latent life); it was taken out by a bird (sometimes represented as an eagle, generally as a white stork), and implanted in the human body.

III. The myth of the creation of the soul.—God creates the souls, and keeps them stored—sometimes in a pond (living in the form of *plankton*); according to other myths in a tree (where they are conceived as the fruit of a phanerogam); the Creator takes them from the pond or tree, and inserts them in the human germ during the act of conception.

IV. The myth of the scatulation of the soul (the theory of Leibnitz which we have given above).

V. The myth of the division of the soul (the theory of Rudolph Wagner [1855] and of other physiologists).—In the act of procreation a portion is detached from