

THE PHYLOGENY OF THE SOUL

less classes of tissue-forming animals (*metazoa*) we have to distinguish two different forms of psychic activity—namely: (1) the *psyche* of the individual cells which compose the tissue, and (2) the *psyche* of the tissue itself, or of the “cell-state” which is made up of the tissues. This “tissue-soul” is the higher psychological function which gives physiological individuality to the compound multicellular organism as a true “cell-commonwealth.” It controls all the separate “cell-souls” of the social cells—the mutually dependent “citizens” which constitute the community. This fundamental twofold character of the *psyche* in the metaphyta and the lower, nerveless metazoa is very important. It may be verified by unprejudiced observation and suitable experiment. In the first place, each single cell has its own sensation and movement, and, in addition, each tissue and each organ, composed of a number of homogeneous cells, has its special irritability and psychic unity (*e.g.*, the pollen and stamens).

A. *The plant-soul (phytopsyche)* is, in our view, the summary of the entire psychic activity of the tissue-forming, multicellular plant (the *metaphyton*, as distinct from the unicellular *protophyton*); it is, however, the subject of the most diverse opinions even at the present day. It was once customary to draw an essential distinction between the plant and the animal, on the ground that the latter had a “soul” and the plant had none. However, an unprejudiced comparison of the irritability and movements of various higher plants and lower animals convinced many observers, even at the beginning of the century, that there must be a “soul” on both sides. At a later date Fechner, Leitgeb, and others strongly contended for the plant-soul. But a profounder knowledge of the subject was ob-