

CONSCIOUSNESS

poles on the subject. We shall briefly enumerate the most important of these views.

I. *The anthropistic theory of consciousness.*—It is peculiar to man. To Descartes we must trace the widespread notion that consciousness and thought are man's exclusive prerogative, and that he alone is blessed with an "immortal soul." This famous French philosopher and mathematician (educated in a Jesuit College) established a rigid partition between the psychic activity of man and that of the brute. In his opinion the human soul, a thinking, immaterial being, is completely separated from the body, which is extended and material. Yet it is united to the body at a certain point in the brain (the *glandula pinealis*) for the purpose of receiving impressions from the outer world and effecting muscular movements. The animals, not being endowed with thought, have no soul: they are mere automata, or cleverly constructed machines, whose sensations, presentations, and volitions are purely mechanical, and take place according to the ordinary laws of physics. Hence Descartes was a *dualist* in human psychology, and a *monist* in the psychology of the brute. This open contradiction in so clear and acute a thinker is very striking; in explaining it, it is not unnatural to suppose that he concealed his real opinion, and left the discovery of it to independent scholars. As a pupil of the Jesuits, Descartes had been taught to deny the truth in the face of his better insight; and perhaps he dreaded the power and the fires of the Church. Besides, his sceptical principle, that every sincere effort to attain the truth must start with a doubt of the traditional dogma had already drawn upon him fanatical accusations of scepticism and atheism. The great influence which Descartes had on subsequent