

THE RIDDLE OF THE UNIVERSE

philosophy was very remarkable, and entirely in harmony with his "book-keeping by double entry." The *materialists* of the seventeenth and eighteenth centuries appealed to the Cartesian theory of the animal soul and its purely mechanical activity in support of their monistic psychology. The *spiritualists*, on the other hand, asserted that their dogma of the immortality of the soul and its independence of the body was firmly established by Descartes' theory of the human soul. This view is still prevalent in the camp of the theologians and dualistic metaphysicians. The scientific conception of nature, however, which has been built up in the nineteenth century, has, with the aid of empirical progress, in physiological and comparative psychology, completely falsified it.

II. *Neurological theory of consciousness*.—It is present only in man and those higher animals which have a centralized nervous system and organs of sense. The conviction that a large number of animals—at least the higher mammals—are not less endowed than man with a thinking soul and consciousness prevails in modern zoology, exact physiology, and the monistic psychology. The immense progress we have made in the various branches of biology has contributed to bring about a recognition of this important truth. We confine ourselves for the present to the higher vertebrates, and especially the mammals. That these most intelligent specimens of these highly developed vertebrates—apes and dogs, in particular—have a strong resemblance to man in their whole psychic life has been recognized and speculated on for thousands of years. Their faculty of presentation and sensation, of feeling and desire, is so like that of man that we need adduce no proof of our thesis. But even