

## THE IMMORTALITY OF THE SOUL

thirty per cent. of the entire human race; it is not found in the ancient popular religion of the Chinese, nor in the reformed religion of Confucius which succeeded it; and, what is still more significant, it is not found in the earlier and purer religion of the Jews. Neither in the "five Mosaic books," nor in any of the writings of the Old Testament which were written before the Babylonian Exile, is there any trace of the notion of individual persistence after death.

The mystic notion that the human soul will live forever after death has had a polyphyletic origin. It was unknown to the earliest speaking man (the hypothetical *homo primigenius* of Asia), to his predecessors, of course, the *pithecanthropus* and *prothylobates*, and to the least developed of his modern successors, the Vedahs of Ceylon, the Seelongs of India, and other distant races. With the development of reason and deeper reflection on life and death, sleep and dreams, mystic ideas of a dualistic composition of our nature were evolved—independently of each other—in a number of the earlier races. Very different influences were at work in these polyphyletic creations—worship of ancestors, love of relatives, love of life and desire of its prolongation, hope of better conditions of life beyond the grave, hope of the reward of good and punishment of evil deeds, and so forth. Comparative psychology has recently brought to our knowledge a great variety of myths and legends of that character; they are, for the most part, closely associated with the oldest forms of theistic and religious belief. In most of the modern religions athanatism is intimately connected with theism; the majority of believers transfer their materialistic idea of a "personal God" to their "immortal soul."