

## THE IMMORTALITY OF THE SOUL

this transformation the mystic nimbus which formerly veiled the character of the gas in popular estimation—as an invisible body that wrought visible effects—has entirely disappeared. If, then, the substance of the soul were really gaseous, it should be possible to liquefy it by the application of a high pressure at a low temperature. We could then catch the soul as it is “breathed out” at the moment of death, condense it, and exhibit it in a bottle as “immortal fluid” (*Fluidum animae immortale*). By a further lowering of temperature and increase of pressure it might be possible to solidify it—to produce “soul-snow.” The experiment has not yet succeeded.

If athanatism were true, if, indeed, the human soul were to live for all eternity, we should have to grant the same privilege to the souls of the higher animals, at least to those of the nearest related mammals (apes, dogs, etc.). For man is not distinguished from them by a special *kind* of soul, or by any peculiar and exclusive psychic function, but only by a higher *degree* of psychic activity, a superior stage of development. In particular, consciousness—the function of the association of ideas, thought, and reason—has reached a higher level in many men (by no means in all) than in most of the animals. Yet this difference is far from being so great as is popularly supposed; and it is much slighter in every respect than the corresponding difference between the higher and the lower animal souls, or even the difference between the highest and the lowest stages of the human soul itself. If we ascribe “personal immortality” to man, we are bound to grant it also to the higher animals.

It is, therefore, quite natural that we should find this belief in the immortality of the animal soul among