to the place where they appeared. At the same time the number of right hand letters read was smaller than in the other experiment in the case of two observers and remained the same with a third.

Experiments were also made in the reading of letters with red circles about them and plain black letters. If, as Zeitler supposes, the dominating letters can draw the attention in the reading of words during short periods of exposure, then the red marking should do the same. But the experimental results were slightly in favor of the black letters, probably on account of the disturbing influence of the color.

Wundt claims that the reading of words in short periods of exposure is an apperceptive not an assimilative process in his meaning of these terms. The writer regards these two processes as merely different degrees of one and the same process. But his experiments go to show that even in Wundt's use of the term such recognition of words is assimilative. It was found that some of the well known convertible figures used by Wundt could be recognized as either solid or hollow in such short exposure times as .10 seconds. Final syllables such as -en, -er, -es, n, s, were also distinguished, although they contain none of the so-called dominating letters. Similar results were obtained with prefixes. Hence the writer concludes that the gross word form rather than the dominating letters is the important factor in bringing about the recognition and that the process is throughout one of assimilation.

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RELIGION.

The Soul. — A Study in Past and Present Beliefs. L. D. ARNETT.
Amer. J. of Psychol., XV., Nos. 2 and 3.

It is the author's purpose to give a complete historical account of the origin and development of the belief in a soul. The object of such an account is two-fold. It will serve as a comparative study of the opposing views of the ministry and of psychologists with regard to the nature of the soul and may lead to a more definite understanding as to the correct use of the term. It is impossible in summarizing the article to do more than scant justice to the wealth of data upon which the author bases his conclusions. The soul is described by primitive man most frequently as a shadow, as breath, as wind, or as life, heart or echo. The dream is found to be the strongest influence giving rise to the idea of a soul. This idea is closely connected with superstitious belief: it is religious rather than philosophical or psy-

chological. Certain animal adaptations of which the savage is incapable, such as the flight of birds or the swiftness of the deer, inspire his imagination and from these his ideal is formed. His conception of the soul is in no way related to that of a personal God nor does it contain an idea of mind. Soul to primitive man is the life principle, a shadow-like form of the body that lives on after death.

The early Greek cosmologists in general held to this mythical belief but sought to discover in matter upon what this life principle depended. The theory of opposites of Empedocles, the form of Pythagoras and the 'nous' of Anaxagoras mark the gradual growth of a dualistic conception which resulted in the idealism of Plato. As mental phenomena came to be studied the belief in the soul as the life function was given up. By later Greek philosophers it came to be regarded as composed of particles of matter, located in the region of the abdomen. It was closely connected with the mind as to function.

With the decline of Greek philosophy the development of the belief in a soul has been along three lines. The religious idea, antedating the philosophical and psychological, has been found at all stages of civilization and is most commonly accepted at the present time. Along with the development of the religious conception, attempts have been made by philosophers from time to time to define the soul on the basis of the relationship between God, the universe and man. More recently, psychologists have concerned themselves with the relation between the soul and the mind.

A chronological view of the development of the theological belief in a soul is presented by the author. The opinions of thirty-eight persons connected at different times with the church is given. For many of these dogmas there is found to be little foundation in fact. The early fathers maintained a corporeal existence for the soul. The doctrine of immanence has tended to modify the old belief in a larger entity, a personal world spirit that dwells apart from man and has furnished him with a soul which returns to its creator at death. The belief in an immanent, all-pervading spirit has replaced this conception. To this spirit the soul of man is related from above, on a lower level it has corporeal relations with other human beings. The tendency of modern thought seems to be toward an ethical interpretation of the soul.

The problem for the philosopher has been that of establishing some relation between the belief in an immortal spirit and the belief in a Supreme Being that will be consistent with his conception of the universe as a whole. Beginning with Leibnitz, the dynamic view of

life, which holds it to be the development of some form, the soul finding its perfection in God, has been generally accepted by philosophers. Lessing, Schelling, Hegel and other idealists have held the spiritual nature of the soul to be akin to that of the Absolute Being. By Schopenhauer it was identified with will.

A consideration of the opinions of the most prominent psychologists yields the following results. A truer conception of the nature of the soul based on the evolution of animal life is to be expected with the advance of scientific knowledge. We cannot attain to such a conception by analysis alone. "The psyche is a product of evolution." "Soul life is homogeneous throughout the animal series, that of man the highest product." What is found in the animal as vital force is the soul in man. Each species represents a type of soul and from this as a special form of the phylectic soul, and a result of heredity, the individual soul appears. The new psychology questions the use of the term 'soul,' urging that it carries with it an idea of substance from past theological discussions. It would substitute the narrower term 'self.' Empirical psychology recognizes only the phenomena of consciousness.

From the answers to a series of questions sent to the colleges the author reaches the following conclusions as to the modern popular idea of the soul. The materialistic conception of soul as a product of body has a very small following. The idea of a soul will exist as long as the desire for immortality is found in man. The popular belief in a soul substance is largely the result of religious teachings. It has been affected little by the hostile attitude of modern psychology. For the more highly educated the soul stands for an ethical ideal, for people in general it may be described as an undefinable mass of feelings. Theology, representing the emotional side of the belief, and philosophy as representing the cognitive, should be studied as correlated subjects. The mystical, vague belief of the ancients in a combination of vitality and mind, of soul and life, has been gradually replaced by an empirical mind, the basis of which is found in the functioning of a normal nervous system.

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Die Eigenart des religiösen Lebens und seiner Gewissheit. D. ADOLF MÜLLER. Archiv f. Phil., 1904, X., 166-229.

A uselessly long paper divided into six parts: Religion, Religions, Nature of Religion, Religion and Natural Science, Religion and History, Religion and Philosophy.