

and blended with the life and intelligence of the ovum, and from the union of these two cell-intelligences or embryonic minds the individual human mind springs, unfolds and expands. The two cell-intelligences incarnated in one body generate and evolve an organism which becomes, as it assumes more perfect form, more and more susceptible to its subjective or maternal environment. The mental, nervous and other physical conditions of the female on whom the fetal body subsists *in utero*, and on whom it depends for the pabulum necessary to the growth and development of its mental and nervous system, as well as its various tissues and visceral structures, influence the evolutionary process of the mind. These ante-natal or atavistic impressions undoubtedly exert a continuously modifying influence in the development of mind until it comes in contact with the post-natal objective environment, and then the embryonic mind, evolved from cell-intelligence, becomes conscious of its being and begins to unfold and expand and play its part. This part may be either passive or active. It may yield and conform to the conditions of natural and social environment in which it finds itself, or it may seek to change those conditions. So far the subject has been dealt with only as it can be experimentally demonstrated.

We now enter the regions of metaphysics and assume that life is an immanent, transcendent and continuous force possessing intelligence, or mind, which fills all space and will fill all time. The intelligence, then, from which the human mind is derived and which constitutes man's individuality, is infinite and eternal; and as man's mind is but an infinitesimal part of the infinite mind or intelligence, it must be indissolubly and inseparably associated with the infinite. The human mind is but one, though perhaps the chief phenomenon of the infinite intelligence. The beauty and fragrance of a flower; the acrid and poisonous not less than the luscious and nectarous fruit; the blade of grass; the ear of corn; the sturdy oak and the stately pine are only in a degree less phenomenal than man and other animals. Without attempting to discuss the subject ontologically, I submit that the being, life and intelligence of all these phenomena depend on the presence of a ubiquitous intelligent life which fills all forms of life. The infinite mind manifests itself in the human mind, and the human mind only becomes conscious of its being after a varying period spent in an objective environment. It does not enjoy perfect or absolute