

and ontogeny, of comparative psychology and psychiatry. But still there might nevertheless have existed some doubts as to whether some part, at least, of our mental life might not be independent of the brain, and traceable to the activity of an immaterial soul. However, since we have been able accurately to follow the process of fertilization, since we know that even the finest qualities of mind in both parents are transmitted to the child by the act of fertilization, and that this inheritance is determined simply by the commingling of the two copulating cell-kernels, all the doubts referred to above have vanished. It must appear utterly senseless now to speak of the immortality of the human person, when we know that this person, with all its individual qualities of body and mind, has arisen from the act of fertilization, hence that it has a *final beginning* to its existence. How can this person possess an eternal life without an end? The human person, like every other many-celled individual, is but a passing phenomenon of organic life. With its death the series of its vital activities ceases entirely, just as it began with the act of fertilization.

The variations of form and transformations which the fertilized egg must go through within the uterus before it assumes the form of the mammal are exceedingly remarkable, and proceed from the beginning in man precisely in the same way as in other mammals. At first the fructified egg of the mammal acts as a single-celled organism, which is about to propagate independently and increase itself; for example, an *Amœba* (compare Fig. 2, p. 193). In point of fact, the simple egg-cell becomes two cells by the process of cell-division which I have already described (Fig. 6 A)