

we have to distinguish (a) *the physical unity* which rests on hereditary kinship (what Giddings calls "the consciousness of kind") and on similar life-conditions and (b) *the psychical unity*, which rests on the unity of psychical life—the "social mind"—developed within the social group and with relations to certain ends. It seems probable that in early days the physical unity was more important than it was later on, when, in some cases of mixed nations, the psychical bond is practically supreme; and we may still distinguish between groups whose unity is determined by genetic and environmental bonds, from others in which the association is also definitely determined to the accomplishment of particular ends.

*If, then, we continue to speak of society as a social organism, we must safeguard the analogy by remembering that its character as organism exists in the thoughts, feelings, and activities of the component individuals. The social bond is not one of sympathy and synergy only, for the rational life is intrinsically social. As Green said "social life is to personality what language is to thought."*

"LIEU, TRAVAIL, FAMILLE."

Apart from a corroboration of the evolution-formula, the chief service that biology has rendered to sociology is in indicating the three main *factors in interpretation*,—namely, the environment, the function, and the genetic relations of the organism. (1) The living creature exists in the midst of a sphere of influence (soil, temperature, illumination, weather, other unrelated living creatures, and so on)—which constitutes its environment. That this environment has its grip upon the organism, modifying