

tionship. In virtue of natural inheritance the primitive social group or small tribe has a physical unity, which rises into a psychical one. As blood-relations, they have certain characteristics in common, they respond similarly to similar stimuli, the sense of kinship grows. Peculiarities may be fixed by in-breeding, and a consciousness of distinctiveness may become vivid enough to be expressed in word or symbol. A primitive sense of kinship may rise into an *esprit de corps*, and that to a race-ideal and patriotism. It must be remembered that the *natural inheritance* (which includes psychical as well as physical features, and not only obvious characters like shape of nose, lips, and eyes but less definable characters like fertility) must be distinguished from the hardly less important *external heritage* expressed in custom and myth, law and institution. Both are part of the racial entail, but only the former is organically transmitted.

The sociological importance of the family can hardly be over-estimated, and it should be remembered that the researches of Starcke, Westermarck, E. Grosse, H. Cunow, and others, have tended to undermine the old conclusion of McLennan and Lubbock that a lawless promiscuity prevailed in the early stages of social evolution. There seems no good reason to doubt that monogamy was primitive.

While carefully distinguishing the question of validity from that of origin, it is important to consider the evolutionist thesis that morality had and has one of its centres around the hearth and the cradle.

According to Mr. Sutherland, the content of morality arises from parental, conjugal, and social sympathy, and the sentiment of Duty is regarded as a sys-