

jackal or the kid, and the domestication of wild animals began. We can imagine how men imitated the wolves by hunting in packs, or the pelicans in driving the fish shorewards to capture. Even monkeys may use a stone as an instrument or co-operate to lift some heavy object, and there seems no difficult riddle in man's going much further. A shelter is desirable, and it often needs combined labour to build it or make it safe. The home got a hearth, and the fire made itself felt as a socialiser. With home and clothing property began. Not only were beasts brought into service, but men unconsciously followed the ants in making slaves of their captured human enemies, and the resulting greater leisure implied time for thought and for art. From simple stimuli long continued the framework of a society was gradually evolved.

From a study of origins, always so misty, the sociologist passes to surer ground when he traces the evolution of tools and weapons, through the stone, the copper, the bronze, the iron ages, and from simple to complex forms; or when he shows how division of labour, implied in the very fact of sex, becomes more and more marked, the tool-maker being specialised from the tool-user, the warrior from the food-provider, the preparer of skins from the hunter, and so on through the whole list, and often with the most circumstantial verification in existing uncivilised social groups.

Or, again, the sociologist may follow another line of investigation, which is perhaps most characteristic of the school of Le Play and well represented in Britain by the teaching of Prof. Patrick Geddes, that of showing the social effects of the particular modes of life,—hunting, shepherding, farming, and so on.