

(II.) *Function*.—Biology has also brought to sociology the idea that the structural features of an organ are to be interpreted in relation to its function or activity. The various forms of activity—so numerous in a modern complex society—are for the most parts referable to the obvious needs of mankind. Many of them are pre-figured in the pursuits and industries of animals, which include hunting and fishing, even hints of agriculture and shepherding (in ants), securing shelter and protection, and so on. Love and hunger, if we use the words widely, are the fundamental impulses which sway both animal and human life. We recall Goethe's question:— "*Warum treibt sich das Volk so, und schreit?*" and the answer, "*Es will sich ernähren, Kinder zeugen, und sie nähren so gut es vermag.*"

To get food, shelter, and clothing; to replace the feeling of fear (for dead as well as living!) by a sense of security; to satisfy the sexual impulse and the desire for companionship—these are at once primary and fundamental needs, each of which has been the subject of much sociological research. In many a social group they may be, as it were, masked in the garments of culture, but the fundamental needs remain none the less. When they are unrecognisable, it usually means some morbid condition of body or mind.

We can imagine how long ago in palæolithic days, when men were perhaps for the most part vegetarians, the ravaging of the home by some wild beast, led to an organised chase, and how the pursuers, at last circumventing their enemy, satisfied at once rage and hunger with the warm flesh. We can imagine how more adventurous spirits took to hunting for other reasons, how they brought home the young