

of the leading biological ideas were originally suggested to biology by students of social phenomena. There is no other basis than that furnished by historical research, helped by the present persistence of simple societary forms which, if not exactly primitive, do to some extent suggest what primitive conditions may have been like.

*Beginning of Society.* The problem of the origin of the primitive social group is so difficult that we are forced at present to an eclectic position, admitting the value of quite a number of distinct suggestions.

(a) Some, like Rousseau, have pointed to man's genetic filiation to a stock which shows many illustrations of family organisation and gregariousness. His view may be summed up in the words:—Man did not make society, (pre-human) society made man. To this it may be objected that the apes most nearly related to man are not strictly gregarious.

(b) Darwin and others have supposed that primitive man was too weak to stand alone, and that he was forced in self-defence to be social. To this it may be objected that not a few uncivilized races live in small and scattered groups, with no more sociability than the mild and timorous chimpanzees.

(c) Many have emphasised the function of the family in developing sympathetic feelings, which diffused to a wider circle. Thus Prof. Fiske in his *Cosmic Philosophy* has maintained that the transition from animal gregariousness to human sociality was due to the relations of parents to offspring, the prolonged period of helpless infancy being of especial importance. But the difficulty is to account for the diffusion of domesticity, and it is evident that the consciousness of kind, which