

the leaders of geographic thought have gone far beyond this, and are beginning to see that their science deals not only with the *distribution* of organic and inorganic forms in space, but also with the *relation*, both direct and indirect, of the entire group of organic forms inhabiting any part of the earth's surface to the inorganic forms in the same region. Geography, according to the new view, tells us not only what forms of plants and animals live together in mutual dependence, but also why the human inhabitants of a given region possess certain habits, occupations, and mental and moral characteristics, and why they have adopted a certain form of social organization. Among primitive people the relation of inorganic causes to organic results is universally recognized. Literature is full of references to the nearness of the Red Man to Nature, and to the complete dependence of primeval man upon her. Among highly civilized people, the relation is lost sight of because of the mixture of races, the growing control which man exercises over nature, and the rise of great religious or ethical ideas, racial hatreds, and dominant personalities. Nevertheless, it is there, and a patient untangling of the snarled threads of history will bring it to light.

In searching out the foundations upon which to build the new sciences of anthropology and sociology, students are turning more and more to geography in its broader sense. The anthropologist finds that the development of civilized man from the savage state is inextricably bound up with the various types of physical environment in which successive generations have lived. The sociologist discovers that the conditions of human society to-day are