

fully used in the natural and especially the physical and mechanical sciences. Both through the use of such methods and still more by dealing with special features of social life, sociology has established itself as a separate and definite science in the same way as biology and psychology had done respectively in the beginning and the middle of the Nineteenth Century. The special investigations are extremely valuable and interesting, and have tended to attract a number of industrious and successful workers, but they do not contribute much, if anything, to the solution of the social problem as a whole. As little as physics, chemistry, or the theory of descent have enabled biologists to define the essence of life, though they have taught us much about known as well as previously unknown properties of living matter; as little as the discoveries in psycho-physics have brought us nearer to an answer to the question as to the essence of the soul or conscious principle; as little have these special investigations of social phenomena helped us to answer the question, What is the essence of human society? But here we have, as in biology, various attempts to define the whole phenomenon by laying undue stress upon one or other of its features. Some of these attempts are interesting and valuable.

Again, merely as a matter of example, but without any aim at completeness, I mention two of them¹

¹ The two thinkers in question are also representative of two opposite views in the treatment of social phenomena which we may term the psycho-physical and the psychological. In the concluding chapter

of an interesting Essay by M. C. Bouglé, 'Les Sciences Sociales en Allemagne' (2nd ed., 1902), when contrasting French with German sociology, the author points to the suspicion with which, under the