

84.
Tarde and
Durkheim.

which have attracted considerable attention; they both belong to French sociological literature. Though not so important as the theory of environment or *milieu* which, put forward already by Lamarck, was revived and applied to social problems by Taine, the investigations I refer to are nevertheless striking and original. They are "The Theory of Imitation" of Gabriel Tarde and "The Theory of the Division of Labour" of M. Durkheim.

Comte¹ had already pointed to the importance of

influence of Comte and in opposition to the Eclectic School, psychology was treated by French thinkers. At the same time he records that since psychology had been liberated from spiritualist metaphysics, a reaction had set in in favour of psychology, that it is recognised that spiritualism had rendered good service to sociology in showing that not all belonging to the mind could be explained by the motion of matter. "Ainsi de divers côtés, on travaille à rendre à la psychologie sa place au centre de la science de la société. Il semble, d'une façon générale, que les métaphores biologiques soient passées de mode et que la psychologie soit universellement regardée comme l'âme des sciences sociales" (p. 144).

¹ In *Leçons L. and LI.* of the 'Philosophie Positive,' Comte deals at considerable length with the principle of the division or "repartition" of labour, referring to the Scottish School of thinkers (Ferguson, Adam Smith, and their French disciple, de Tracy) as having already emphasised this grand principle to which human society owes the most important attributes which distinguish it from other animal families. It is, however, to be noted that Comte takes a much wider view of this principle than

did Adam Smith. Although the latter does use the term "co-operation," he does not lay the same stress upon it as Comte. The former regards it more as a means of securing greater efficiency and increasing the wealth of the community, whereas the latter considers the division of labour as a necessary condition for co-operation, producing what he terms "the solidarity of Society." The latter rests not on the sameness but on the diversity of the occupations of its units. Whilst the family represents these elementary units of society, they would remain only loosely connected, tending to break up, if through the diversity of occupations they did not become more and more dependent on each other. Thus it may be said that Comte anticipated, to a great extent, the importance of that co-operation which in the course of the nineteenth century has, in various forms, become such an important feature of social life. He has, at the same time, a very clear conception that such co-operation, or working together, is only possible and efficient under the guidance of superior intellects which rise above, and organise, the mediocre performances of the masses. The latter is a truth