

present heterogeneous as following upon the former homogeneous constitution of society through the pressure of increasing population and the battle for existence goes hand in hand with his objection to base sociology upon psychology. For inasmuch as the individuality of different minds is only a later product of the common social consciousness, so it is not possible to get any insight into the latter by starting with an investigation of the former by the introspective method. In a special work in which he deals with the 'Rules of the Sociological Method' he therefore confines sociological studies to what he terms "social representations" or "Institutions." These social facts or institutions cannot be reduced to individual representations, for they do not result from the latter but rather dominate them. The essential character of a social fact is that it controls or coerces the individual; the fact that the social consciousness has more reality than the individual consciousness ran M. Durkheim into that sort of scholastic realism of which his opponents accuse him.¹ Among these the most prominent and original is M. Tarde.

¹ The theory of M. Durkheim furnishes one of the most striking examples of that tendency of thought which I have termed the synoptic. This starts always from the consideration of a totality, a complex; considering this to be the prius and not a later product of the assemblage of its parts. And this the author lays down as a general principle applicable to the study of the phenomena of society no less than to those of life in general and even of inanimate phenomena. Thus he says in the Preface to the 2nd edition of his

Treatise on Sociological Method, where he defends his principles against various criticisms of opponents: "La cellule vivante ne contient rien que des particules minérales, comme la société ne contient rien en dehors des individus; et pourtant il est, de toute évidence, impossible que les phénomènes caractéristiques de la vie résident dans des atomes d'hydrogène, d'oxygène, de carbone et d'azote. Car comment les mouvements vitaux pourraient-ils se produire auseind'éléments non vivants? Comment, d'ailleurs, les propriétés