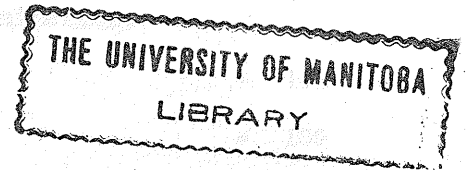


PARETO'S SOCIAL PHILOSOPHY

A thesis submitted to the Committee on Graduate
Studies of The University of Manitoba, Winnipeg,
Manitoba, in partial fulfilment of the requirements
for The Degree of Master of Arts

by

William Briggs



April, 1943.

PARETO'S SOCIAL PHILOSOPHY

CONTENTS

Introduction	
CHAPTER 1.	The Methodology and Data of Social Science - Page I
CHAPTER 2.	A Philosophy of the Non-Logical - 9
CHAPTER 3.	Analysis of Sentiment: The Theory of Residues - 24
CHAPTER 4.	Sentiment in Thinking: Theory of Derivations - 55
CHAPTER 5.	Properties of Residues and Derivations: The Bearing of their Action on Social Utility. - 87
CHAPTER 6.	The General Form of Society - 97
	(A) Pareto's Concept of Society - 97
	(B) The Elements of The Social System - 99
	(C) Social Differentiation and Domination: Elites. - 101
	(D) Circulation of Elites - 105
	(E) Pareto's Cyclical Conception of Social Change. - 115
CHAPTER 7.	Significant Aspects of Pareto's Social Philosophy - 121
	(A) Pareto's Contribution to Social Science - 121
	(B) Positivist Characteristics of Pareto's Social Theory - 129
	(C) Pareto's Attitude Toward Philosophers - 134
	(D) A Final Word: How we may account for Pareto's Peculiar Attitude Toward Society - 139

INTRODUCTION

The age in which we live - it is commonly believed - is an age of confusion. In religion, philosophy, politics and morals, it is a time of doubt. Divine sanctions are no longer looked to for the regulation of human affairs; custom has very largely ceased to guide men; and tradition no longer sanctifies the accepted ways. Everywhere there is an alarming feeling of instability. Men are no longer certain that the poet Tennyson was right when he sang of,

"One God, one Law, One Element,
And one divine, far-off event
Toward which the whole creation moves."

In the disorder, as men become more bewildered in their spirits, they also become more credulous in their opinions and more anxiously compulsive in their actions. Science has become the only human enterprise which all men regard as successful, and only governments seem to have power to act. Society is broken and unruly and the need for authority is acute, but the authority of custom, tradition and religion is gone. How, therefore can stability be restored? In their extremity men more and more hasten to entrust to government, which can at least act decisively and impressively, the task of regulating the life of society and the burden of shaping their destinies. In science there is knowledge, and in government there is power, and by their marriage the future of human society is to be planned and directed and a new era is to dawn.

In our day, more and more, like Goethe's Faust, social thinkers interpret the doctrine of the Logos to mean "In the beginning was the 'act'." The masses are clamouring for less talk and more action by politicians whom they pay well to represent them in parliament. Politicians in their turn tend more and more to disregard ethical and humanitarian scruples in the effort to procure votes and stay in power, and no longer hesitate in appealing to violent sentiments to win the allegiance and support of the