

- 33 Residues, in Pareto's concept, are thus defined by two essentials: they represent the common underlying psychological element in different actions, they are invariable and they are incapable of any further explanation. Social life is determined by a considerable number of these unchangeable and uncommutable psychological entities, which, themselves, have neither a function nor a meaning nor even an origin; they are simply there. Or rather it is not society which in the first place is determined by these residues but the life of the individual, no social element entering into the concept of residues itself.
- 40 One of his main points is that nor moral or physical force is strong enough to overpower real sex life, which is essentially the same throughout all times.
- 41 Derivations, as we already know, are similitudinal interpretations given to actions really brought about by the operation of residues. Moral standards are only derivations, that is, idle talk, which can change without much affecting the real phenomena of social life.
- 42 All residues are instincts leading to aimless actions which can only by chance have useful results.
- 55 Yet, so much is to be said at once: in this latter study Pareto
- 56 consistently treats the sentiment of hierarchy as unchanging. Only some people possess more of them than others and the share of these people in government varies. Thus the amount of hierarchical attitudes to be found in a society depends on the psychological peculiarities of its rulers. And it is very definitely assumed that any deficiency of the sense of domination in them spells destruction of their society.
- 94 He says expressly that actions are governed either by sentiments or by interests. As the study of "real interests is completely excluded from the theory of residues, where, as we saw, only "imaginary" interests are treated, we may ~~xxxx~~ surmise that the distinction of actions by interests and actions by sentiments corresponds roughly with that between logical and non-logical actions. Again, some motives seem to have the dignity of being "logical", which is denied to others. A clear exposition of the question is lacking.
- 98 His contrasting of actions by interests and by sentiments is meaningless in itself, but it becomes full of meaning if we substitute for "interests" ~~xxxx~~ desire to acquire the obtainable maximum of money. Then motives can be divided into the money incentive on the one hand and all motives opposed to it on the other.
- 109 There are, however, two other axioms hidden in Pareto's theory of elites, arguments conducive to further steps in this theory. The first takes domination as an immediate consequence of the differentiation of abilities, and the second assumes a direct quantitative correspondence between the distribution of abilities and the distribution of elites. The second argument, to be sure, is only contained



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in the "Manuel" and has been dropped in the "Sociology" which even defends a view ~~incompatible~~ incompatible with it; but we shall see that this change of argument is only superficial, its essential consequences remaining.

125

But one common feature between early liberalism and Pareto's theory of the elites remains - the biological determination of social facts. Pareto and liberalism contend that any intrusion of legislation in the formation of the leading group is open to objection. Pareto in common with early liberalism believes in the free circulation of elites as a model form of social organization, and believes this system to be realized in a free trade economy. Again Pareto in common with early liberalism believes that the necessity for differentiation and domination is essentially biological.

