

in the explanation of Evil and Sin; the same also as that adopted by the modern theories of Evolution when dealing with the problem of Life. A prolonged study, a deeper comprehension has, in every case, shown that the problem was not solved, but only for a time moved away from the centre of the field of reflection; the pressure was relieved, but this relief has proved to be only temporary.

These remarks will lead us to understand easily the characteristic and original features of Comte's philosophy, of the positive view as distinguished from the metaphysical view of German Idealism, but also as distinguished from the psychological view peculiar to English thought. We can at once recognise that it is diametrically opposed to the former; but that, though different, it is not opposed, but complementary to the latter. And so it has also proved to be historically; in as much as it was first adequately understood in England where an amalgamation of the older psychology with Comtian ideas and the more recent theory of descent have led to the modern doctrine of Evolution. On the contrary, in Germany Comte got no hearing till long after the classical era of Idealism, and then only through the writings of English thinkers, notably of John Stuart Mill. This happened just at the time when, under the influence of Kant's and Hegel's writings, a counter-movement arose in England in opposition to Positivism in its various forms such as Utilitarianism, Naturalism, and Agnosticism.

34.
Comte's
positive
view dis-
tinguished
from
German
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and English
psychology.

Considering now more closely the contribution of Comte's philosophy to the definition and the solution of