

suggested by the historical spirit and interest in Hegel and by the social spirit and interest that dominated Comte's system. In other respects the two systems which we are now accustomed to consider as respectively and specially characteristic of German and of French thought, acted differently upon the generation that followed them. Hegelianism suffered under a reaction, produced by the spirit of exact research, the scientific spirit; Comtism, itself a bastard child of this scientific spirit, made its influence felt first of all in England and only later in its own country, where, reimported under the name of Positivism—rather than Comtism—it has now become a generally accepted and stable trait of French thought.

In distinction from Hegel, Comte never professed to arrive at a monistic view. He always moves closer to facts, remains more in harmony with actual experience, and retains many of the dualisms which abound in the latter. Thus he emphasises the inherent difference of the mathematical and the biological sciences, he bases his sociological theory upon the existence of two distinct tendencies in human character, the egoistic and altruistic. Still more glaring are the contradictions which seem to exist between the earlier and the later phases of his philosophy, which prompted his followers and admirers, in several instances, to accept the one and reject the other, although the germs of the later developments in the 'Politique Positive' have been traced by attentive students in the earlier 'Philosophie Positive.' The existence of these dualisms in Comte's philosophy induced his disciples to embark upon a search for a