

and modern philosophy runs parallel with, and is intelligible through, the logical development of the abstract ideas or categories of speculative thought. This has been termed the dialectic of the world process as unfolded in the dialectic of the philosophical system.

About the time when Hegel's reputation and influence were at their height in Germany, an equally comprehensive, but very differently constituted, mind approached and dealt with the historical problem in France. This was Auguste Comte, who began to publish his original speculations with a Tract bearing upon the reorganisation of Society.¹ He was then twenty-six years of age.

41.
Comte's
philosophy
of history.

In some respects the personal history of the two philosophers shows a resemblance. Both Hegel and Comte were early influenced by thinkers of great originality and considerable daring, but similarly deficient in definiteness and consistency of thought. Both philosophers, in their first independent publications, broke away from the influence of their respective masters. Both maintained from that moment a more or less unfriendly attitude to the teaching which had at one time stimulated and inspired them. Both had, what their masters were deficient in, great powers of systematisation and the love of consistent and logical development of thought.

Hegel announced his opposition to Schelling in the Introduction to his first great work, 'The Phenomenology of the Mind,' where he promises to develop, patiently

¹ 'Plan des travaux scientifiques nécessaires pour réorganiser la Société' (1824). Comte was twenty-

four when this was first printed (1822). See *infra*, p. 486 n.