

and consistently, ideas which were only vaguely adumbrated by Schelling. As Hegel considered that a new logic would have to precede and make possible the systematic exposition of a new spiritual gospel, which was then striving to liberate itself in the philosophical world, so Comte indicated in the original title of his Tract his conviction that the reorganisation of Society, which was the aim of Saint-Simon and the need of his age and country, must be preceded by a theoretical discussion which adopted and explained that line of thought which had throughout the changing phases of the Revolution, and the reaction of the negative and retrograde movements, proved to be safe and eminently fruitful. The true methods were the scientific, or, as Comte termed them, the positive methods, with which mathematical, mechanical, and biological research had been successfully carried on.

42.
Comte and
Hegel
compared.

To express it in other words and to characterise the essential difference as well as the formal resemblance of Comte's and Hegel's work more clearly, we may say that Hegel was surrounded and impressed by the idealistic movement of thought which, in literature, poetry, and art, in the schools of classicism and romanticism, had completely revolutionised the intellectual life of Germany. The principle of this great, fruitful, and creative movement he desired to grasp in a new organon of logic, and to employ in the building up of a complete philosophical system. This was to embody and revive in a reasoned creed the ideal possession of humanity, on the point of being lost through orthodox formalism or materialistic unbelief.