With the exception of this later addition to his original scheme, the early Tract—re-edited by Comte in 1854 as an appendix to his second great work in order, as already remarked, to prove how consistently he had carried out his original programme—contains all the main points of his doctrine,[1] and, in addition, a great array of suggestive remarks which have since his time, and largely through the influence of the positivist school, received fuller treatment by writers on naturalistic ethics. It is useful to draw attention to a few of these remarks.

Although Comte urges so strongly what we may now call the exact methods of research, he sees a great difference between phenomena that can be treated by purely mathematical processes and those that cannot, and among the latter he mentions the phenomena peculiar to organised bodies. These, he says, are characterised by an extreme variability; *a fortiori*, this applies to moral and political phenomena. It is needless to point out how this remark anticipates, in various ways, truths which have been more clearly recognised governed philosophical thought. Thus Dr T. Ruyssen says pertinently: "L'influence diffuse d' A. Comte sur la génération des penseurs de la seconde moitié du siècle dépasse tout ce que l'on pouvait attendre d'un écrivain à peine connu de son vivant. Défiance à l'égard de toute métaphysique, culte de l'expérience, croyance à l'efficacité morale de la science, hiérarchie des sciences, notions de progrès et d'évolution, subordination naturelle de l'individu à la societé, théorie des milieux, établissement de la morale sur la solidarité humaine, reconnaissance de la grandeur sociale du catholicisme et du moyen âge, enfin création d'une science nouvelle, la sociologie, telles sont les grandes idées qu' A. Comte a mises ou remises en circulation." (Article "Positivisme," 'Grande Encyclopédie,' vol. xvii. p. 407.)

[1] This has been brought out against Littré and Mill, both by Hermann Gruber in Germany ('Auguste Comte,' 1889), and very clearly by Whittaker in the Tract already mentioned.