

ridicules some of their favourite methods of dealing with social problems, such as the calculus of probabilities. In sociology he recognises the historical method as that most adapted to its subject, and, from the study of the history of Mankind, he abstracts the general laws which he thinks govern human development.

In addition to the law of the three phases he recognises, both in the ascending scale of animated nature and in the progress of civilisation, the appearance and growth of the social as opposed to the egoistic instinct. He finds the first germs of this in the differentiation of sex, in the care for offspring, and conceives that the further progress of humanity towards the positive order of society will be brought about by the encouragement, through rational methods and intellectual supremacy, of what he later termed the "altruistic" or social virtues. Incidentally we may note a certain resemblance between Schopenhauer's and Comte's ideas of development, bearing always in mind that with the former such development is looked upon as being out of time, or purely logical; whereas with Comte it is the actual development or evolution of humanity in the course of history.

57.  
Point of  
contact with  
Schopen-  
hauer.

With Schopenhauer the intellect comes in as a later attribute of the unthinking Will and acts as a differentiating, but ultimately as a reunifying, principle, inasmuch as it leads to the recognition of sympathy as the highest virtue. And Schopenhauer's system explains, as Comte's does not, how this sympathy or altruism originates. It has its origin in the fact that the different individual Wills are only objectivations,