

apparent differentiations, of the one underlying Will, the active principle of all Reality. Schopenhauer arbitrarily conceived of the whole process in a pessimistic sense. Comte, following the optimism of some of his predecessors, takes a hopeful view of the future progress of humanity, although he ridicules Condorcet's doctrine of the unlimited Perfectibility of the human race and foreshadows an ultimate decline, inevitable for all, even the highest, creations of nature.¹

Though the title of a system has been denied to Comte's philosophy, we must admit that he had before his mind the two supreme aims of all philosophical thinking: the unification of knowledge, and the formation of a reasoned creed. His conceptions of the unification are indeed peculiar. Unification means with him essentially order or arrangement. His unity is essentially that of harmony; it is not a unity of thought or method, it is one of tactics or organisation. And so far as the reasoned creed is concerned he, especially in his later writings, mitigates his opposition to theology by directing it against a religious doctrine which centres in a superhuman reality. He reintroduces the term "religion" into his scheme, but it is a religion of this

¹ "Il serait d'ailleurs évidemment oiseux de s'arrêter maintenant, en aucune manière, à la détermination prématurée du caractère extrême que devra prendre, dans un avenir très-lointain, le véritable esprit philosophique, toujours disposé à reconnaître, sans aucun vain désespoir, toute destinée clairement inévitable, quand l'âge du déclin deviendra prochain, afin d'en adoucir convenable-

ment l'amertume naturelle, en y soutenant noblement la dignité humaine. Ce n'est point à ceux qui sortent à peine de l'enfance qu'il appartient déjà de préparer leur vieillesse: cette prétendue sagesse conviendrait certainement encore moins pour la vie collective que pour la vie individuelle." ('Cours de Philosophie Positive,' vol. vi. p. 850.)