

world, of Humanity. Thus he finds a highest constructive principle, and, with this in mind, he undertakes to rewrite the whole of his philosophy, beginning with the social idea.

This again reminds us of a similar twofold development in Hegel's writings. The 'Philosophie Positive' corresponds to Hegel's 'Phenomenology.' Both lead up to a highest idea, which is already foreshadowed in the beginning of the respective Works. The 'Politique Positive' corresponds to Hegel's system as given in the 'Logic' and the 'Encyclopædia.' We are also reminded that Kant intended in a similar way to duplicate the exposition of his doctrine.

58.  
Parallel  
between  
Comte and  
Hegel.

In the later work Comte further recognises the necessity of dealing not only with the social principle, but also with its bearing on the life and conduct of the individual. Upon the foundation of sociology there must be built up a scheme of morality. In that work also Comte recognises, though he does not use the conventional language, the two main ethical problems: the question as to the essence of morality, and the question of obligation. The former is emphatically the altruistic principle, the living for others. As to the second, on the question how obligation is to be harmonised with the freedom of the individual, we are left in uncertainty. It seems that Comte was so impressed with the priority of the social order over individual interests, that he trusted to the existence of this order, to the influence of the emotions, and the effect of education, to insure its general recognition.

The later or systematic part of Comte's philosophy is