

forming the highest step of the ladder. The remark suggests itself that Comte, at the end of his career, thus arrived at a truth which unconsciously formed the background of all ethical speculation in this country, and this is that profitable discussion of the principles of Morality and of their application can only be carried on where a more or less settled order of society, an organisation, already exists. As this, according to Comte, did not exist in his country at the time, all his later efforts seem to have been concentrated on devising a scheme for the reorganisation of society upon the basis of the positive philosophy. He really never got beyond this; he neither clearly describes by what means the great change has to be brought about, nor seriously makes an attempt to establish the principles of morality. Had he done so he would have been forced to bestow more attention and appreciation upon the labours of contemporary thinkers in this country.

The study of history formed the leading thought in Auguste Comte's philosophy, and it has been admitted even by those who do not agree with the latter, that his view of the historical development of modern civilisation contains many profound and many brilliant expositions. Somewhat earlier than Comte, Hegel had already in Germany given prominence to the study of history and incorporated this study as an integral part of his system. It is interesting to see to what this independent movement towards historical research conducted Hegel and his followers.

The interest with which Hegel approached the historical problem was not ethical in the narrower sense nor