

pos. v. 267. Law of consensus: *op. cit.* iv. 347 *sqq.*, 364, 505, 721, 735.

3, p. 296.—One of the merits of Catholicism: *op. cit.* vi. 354.

P. 297.—Three modern principles condemned: *op. cit.* iv. 36-68.

5, p. 322.—Criticism of Comte's assumption that civilisation begins with animism: Weber's criticisms from this point of view are telling (*Le Rythme du progrès*, 73-95). He observes that if Comte had not left the practical and active side of intelligence in the shade and considered only its speculative side, he could not have formulated the law of the Three Stages. He would have seen that "the positive explanation of phenomena has played in every period a preponderant rôle, though latent, in the march of the human mind." Weber himself suggests a scheme of two states (corresponding to the two-sidedness of the intellect), technical and speculative, practical and theoretical, through the alternation of which intellectual progress has been effected. The first stage was probably practical (he calls it *proto-technic*). It is to be remembered that when Comte was constructing his system palaeontology was in its infancy.

P. 302.—À propos of the view that only European civilisation matters it has been well observed that "human history is not unitary but pluralistic": F. J. Teggart, *The Processes of History*, p. 24 (1918).

P. 303.—On contingency and the "chapter of accidents" see Cournot, *Considérations sur la marche des idées et des événements dans les temps modernes* (1872), i. 16 *sqq.* I have discussed the subject and given some illustrations in a short paper, entitled "Cleopatra's Nose," in the *Annual* of the Rationalist Press Association for 1916.

7, p. 307.—The influence of Comte. The manner in which ideas filter through, as it were, underground and emerge oblivious of their source is illustrated by the German historian Lamprecht's theory of historical development. He surveyed the history of a people as a series of what he called typical periods, each of which is marked by a collective psychical character expressing itself in every department of life. He named this a diapason. Lamprecht had never read Comte, and he imagined that this principle, on which he based his *kulturhistorische Methode*, was original. But his psychical diapason is the psychical consensus of Comte, whose system, as we have seen, depended on the proposition that a given social organisation corresponds in a definite way to the contemporary stage of mental development; and Comte had derived the principle from Saint-Simon.