



GENERAL VIEW OF POSITIVISM OR, SUMMARY EXPOSITION OF THE SYSTEM OF THOUGHT AND LIFE

Auguste Comte

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From Content: "THE object of all true Philosophy is to frame a system which shall comprehend human life under every aspect, social as well as individual. It embraces, therefore, the three kinds of phenomena of which our life consists, Thoughts, Feelings, and Actions. Under all these aspects, the growth of Humanity is primarily spontaneous; and the basis upon which all wise attempts to modify it should proceed, can only be furnished by an exact acquaintance with the natural process. We are, however, able to modify this process systematically; and the importance of this is extreme, since we can thereby greatly diminish the partial deviations, the disastrous delays, and the grave inconsistencies to which so complex a growth would be liable were it left entirely to itself. To effect this necessary intervention is the proper sphere of politics. But a right conception cannot be formed of it without the aid of the philosopher, whose business it is to define and amend the principles on which it is conducted. With this object in view the philosopher endeavours to co-ordinate the various elements of man's existence, so that it may be conceived of theoretically as an integral whole. His synthesis can only be valid in so far as it is an exact and complete representation of the relations naturally existing. The first condition is therefore that these relations be carefully studied. When the philosopher, instead of forming such a synthesis, attempts to interfere more directly with the course of practical life, he commits the error of usurping the province of the statesman, to whom all practical measures exclusively belong. Philosophy and Politics are the two principal functions of the great social organism. Morality, systematically considered, forms the connecting link and at the same time the line of demarcation between them. It is the most important application of philosophy, and it gives a general direction to polity. Natural morality, that is to say the various emotions of our moral nature, will, as I have shown in my previous work, always govern the speculations of the one and the operations of the other. This I shall explain more fully. "

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