

**THE SOCIAL  
PHILOSOPHY AND  
RELIGION OF COMTE**

Published @ 2017 Trieste Publishing Pty Ltd

ISBN 9780649707065

The Social Philosophy and Religion of Comte by Edward Caird

Except for use in any review, the reproduction or utilisation of this work in whole or in part in any form by any electronic, mechanical or other means, now known or hereafter invented, including xerography, photocopying and recording, or in any information storage or retrieval system, is forbidden without the permission of the publisher, Trieste Publishing Pty Ltd, PO Box 1576 Collingwood, Victoria 3066 Australia.

All rights reserved.

Edited by Trieste Publishing Pty Ltd.  
Cover @ 2017

This book is sold subject to the condition that it shall not, by way of trade or otherwise, be lent, re-sold, hired out, or otherwise circulated without the publisher's prior consent in any form or binding or cover other than that in which it is published and without a similar condition including this condition being imposed on the subsequent purchaser.

[www.triestepublishing.com](http://www.triestepublishing.com)

**EDWARD CAIRD**

**THE SOCIAL  
PHILOSOPHY AND  
RELIGION OF COMTE**



**THE  
SOCIAL PHILOSOPHY AND RELIGION OF  
COMTE**

PUBLISHED BY  
JAMES MACLEHOSE AND SONS, GLASGOW,  
Publishers to the University.

---

MACMILLAN AND CO., LONDON AND NEW YORK.

*London, - - - Simpkin, Hamilton and Co.*

*Cambridge, - - Macmillan and Bower.*

*Edinburgh, - - Douglas and Foult.*

---

MDCCCXIII.

THE SOCIAL PHILOSOPHY AND  
RELIGION OF COMTE //

by

EDWARD CAIRD

3d ed.

Glasgow

J. Maclehose and sons

1893

// // 77

**Dedicated,**  
**WITH AFFECTION AND ESTEEM,**  
**To**  
**MY FRIEND AND COLLEAGUE**  
**JOHN NICHOL.**



---

## CONTENTS.

PREFACE, . . . . .	xi-xx
--------------------	-------

### CHAPTER I.

#### GENERAL ACCOUNT OF COMTE'S PHILOSOPHY.

*Comte's fundamental principles—Their bearing on his view of history—Decay of theology and of the social system founded on it—Metaphysics, its strength for destruction and weakness for construction—It prepares the way for positive science, on which the social system of the future must be based—Necessity for a new religion based on science—Humanity the true object of worship—The social system corresponding to the religion of Humanity—Man's intellectual and moral powers evolved in conflict with nature—The nature of the social organization and the three forms of society, the Family, the State, and the Church—The Priesthood of Humanity and its office.* 1-46

### CHAPTER II.

#### THE NEGATIVE SIDE OF COMTE'S PHILOSOPHY—HIS OPPOSITION TO METAPHYSIC AND THEOLOGY.

*Growth of a new view of the social organism opposed at once to Individualism and Socialism—Comte and the German Idealists*

—*Meaning of his attack on Metaphysics—His real agreement with modern metaphysicians—He adopts Locke's principles as to knowledge, yet is opposed to the Individualism of Locke's French disciples—He attacks Realism as a Nominalist and Nominalism as a Realist, and is really guided by a higher principle than either—His mistaken attitude towards the Critical Philosophy—Relation of Philosophy to Science—It makes men conscious of their guiding principles—Comte's unconsciousness of the categories that guide his thought—Consequent defects in his view of the development of Religion, of Philosophy, and of Science—Mr. Spencer's criticism and Littré's answer—Ambiguity in the opposition between the universal and the particular.* . . . . . 47-93

### CHAPTER III.

#### THE POSITIVE OR CONSTRUCTIVE SIDE OF COMTE'S PHILOSOPHY—HIS SUBSTITUTES FOR METAPHYSIC AND THEOLOGY.

*His recognition of the need of substitutes for Theology and Metaphysic—His assertion that his philosophy is relative and subjective—Double meaning of the relativity of knowledge, as involving the assertion or the denial of real or absolute knowledge—Collision of Comte's earlier and later views on this point—Comte's subjective synthesis not subjective in the sense of Individualism, nor yet in the sense that a conscious subject is implied in all objects—His compromise between these opposite theories—His doctrine that man sees the world in ordine ad hominem but not in ordine ad universum—Impossibility of separating nature from man or of criticising the whole system to which man belongs—Defects of Comte's religion according to his own idea of religion—Schisms in the school of Comte.*

## CHAPTER IV.

COMTE'S VIEW OF THE RELATION OF THE INTELLECT TO  
THE HEART—ITS EFFECT ON HIS CONCEPTION OF  
HISTORY AND OF THE SOCIAL IDEAL.

*The necessity for unity in man's intellectual and moral life—  
Nature of the conflict between the intelligence and the heart—  
It is really a conflict of intelligence with itself—Criticism of  
Comte's doctrine that the intelligence must be subjected to the  
heart—Its effect upon his conception of history, especially of  
the history of Christianity—The two elements in Christianity,  
their conflict and reconciliation in its development—The nega-  
tive tendencies of mediæval Catholicism and the positive tend-  
encies of the modern era—Comte's imperfect conception of the  
Reformation and the Revolution—His restoration of the  
mediæval ideal—His general position as a Philosopher.*

149-210