

**THE POSITIVE
PHILOSOPHY OF
AUGUSTE COMTE**

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The Positive Philosophy of Auguste Comte by John Stuart Mill

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POSITIVE PHILOSOPHY OF AUGUSTE COMTE.

FOR some time much has been said, in England and on the Continent, concerning "Positivism" and "the Positive Philosophy." Those phrases, which during the life of the eminent thinker who introduced them had made their way into no writings or discussions but those of his very few direct disciples, have emerged from the depths and manifested themselves on the surface of the philosophy of the age. It is not very widely known what they represent, but it is understood that they represent something. They are symbols of a recognized mode of thought, and one of sufficient importance to induce almost all who now discuss the great problems of philosophy, or survey from any elevated point of view the opinions of the age, to take what is termed the Positivist view of things into serious consideration, and define their own position, more or less friendly or hostile, in regard to it. Indeed, though the

* 1. *Cours de Philosophie Positive*. Par AUGUSTE COMTE, Répétiteur d'Analyse transcendante et de Mécanique rationnelle à l'Ecole Polytechnique, et Examinateur des Candidats qui se destinent à cette Ecole. Deuxième Edition, augmentée d'une Préface par E. Littré, et d'une Table alphabétique des matières. Paris: 1864.

2. *Auguste Comte et la Philosophie Positive*. Par E. LITTRÉ. Paris: 1863.

Westminster Review, April, 1865.

mode of thought expressed by the terms Positive and Positivism is widely spread, the words themselves are, as usual, better known through the enemies of that mode of thinking than through its friends; and more than one thinker who never called himself or his opinions by those appellations, and carefully guarded himself against being confounded with those who did, finds himself, sometimes to his displeasure, though generally by a tolerably correct instinct, classed with Positivists, and assailed as a Positivist. This change in the bearings of philosophic opinion commenced in England earlier than in France, where a philosophy of a contrary kind had been more widely cultivated, and had taken a firmer hold on the speculative minds of a generation formed by Royer-Collard, Cousin, Jouffroy, and their compeers. The great treatise of M. Comte was scarcely mentioned in French literature or criticism, when it was already working powerfully on the minds of many British students and thinkers. But, agreeably to the usual course of things in France, the new tendency, when it set in, set in more strongly. Those who call themselves Positivists are indeed not numerous; but all French writers who adhere to the common philosophy, now feel it necessary to begin by fortifying their position against "the Positivist school." And the mode of thinking thus designated is already manifesting its importance by one of the most unequivocal signs, the appearance of thinkers who attempt a compromise or *juste milieu* between it and its opposite. The acute critic and metaphysician M. Taine, and the distinguished chemist M. Berthelot, are the authors of the two most conspicuous of these attempts.

The time, therefore, seems to have come, when every philosophic thinker not only ought to form, but may usefully express, a judgment respecting this intellectual movement; endeavoring to understand what it is, whether it is essentially a wholesome movement, and if so, what is to be accepted and what rejected of the direction given to it by its most important movers. There cannot be a more appropriate form for the discussion of these points than a critical examination of the philosophy of Auguste Comte; for which the appearance of a new edition of his fundamental treatise, with a preface by the most eminent, in every point of view, of his professed disciples, M. Littré, affords a good opportunity. The name of M. Comte is more identified than any other with this mode of thought. He is the first who has attempted its complete systematization, and the scientific extension of it to all objects of human knowledge. And in doing this he has displayed a quantity and quality of mental power, and achieved an amount of success, which have not only won but retained the high admiration of thinkers as radically and strenuously opposed as it is possible to be, to nearly the whole of his later tendencies, and to many of his earlier opinions. It would have been a mistake had such thinkers busied themselves in the first instance with drawing attention to what they regarded as errors in his great work. Until it had taken the place in the world of thought which belonged to it, the important matter was not to criticise it, but to help in making it known. To have put those who neither knew nor were capable of appreciating the greatness of the book, in possession of its vulnerable points, would have indefi-

nately retarded its progress to a just estimation, and was not needful for guarding against any serious inconvenience. While a writer has few readers, and no influence except on independent thinkers, the only thing worth considering in him is what he can teach us: if there be any thing in which he is less wise than we are already, it may be left unnoticed until the time comes when his errors can do harm. But the high place which M. Comte has now assumed among European thinkers, and the increasing influence of his principal work, while they make it a more hopeful task than before to impress and enforce the strong points of his philosophy, have rendered it, for the first time, not inopportune to discuss his mistakes. Whatever errors he may have fallen into are now in a position to be injurious, while the free exposure of them can no longer be so.

We propose, then, to pass in review the main principles of M. Comte's philosophy; confining ourselves for the present to the great treatise by which, in this country, he is chiefly known, and leaving out of consideration the writings of the last ten years of his life, except for the occasional illustration of detached points. When we extend our examination to these later productions, as we hope hereafter to do, we shall have, in the main, to reverse our judgment. Instead of recognizing, as in the "*Cours de Philosophie Positive*," an essentially sound view of philosophy, with a few capital errors, it is in their general character that we deem the subsequent speculations false and misleading, while in the midst of this wrong general tendency, we find a crowd of valuable thoughts, and suggestions of thought, in

detail. For the present we put out of the question this signal anomaly in M. Comte's intellectual career. We shall consider only the principal gift which he has left to the world, his clear, full, and comprehensive exposition, and in part creation, of what he terms the Positive Philosophy: endeavoring to sever what in our estimation is true, from the much less which is erroneous, in that philosophy as he conceived it, and distinguishing, as we proceed, the part which is specially his, from that which belongs to the philosophy of the age, and is the common inheritance of thinkers. This last discrimination has been partially made in a late pamphlet, by Mr. Herbert Spencer, in vindication of his own independence of thought: but this does not diminish the utility of doing it, with a less limited purpose, here; especially as Mr. Spencer rejects nearly all which properly belongs to M. Comte, and in his abridged mode of statement does scanty justice to what he rejects. The separation is not difficult, even on the direct evidence given by M. Comte himself, who, far from claiming any originality not really belonging to him, was eager to connect his own most original thoughts with every germ of any thing similar which he observed in previous thinkers.

The fundamental doctrine of a true philosophy, according to M. Comte, and the character by which he defines Positive Philosophy, is the following:—We have no knowledge of any thing but Phenomena; and our knowledge of phenomena is relative, not absolute. We know not the essence, nor the real mode of production, of any fact, but only its relations to other facts in the way of succession or of similitude. These relations are constant; that is, always the same in the same

circumstances. The constant resemblances which link phenomena together, and the constant sequences which unite them as antecedent and consequent, are termed their laws. The laws of phenomena are all we know respecting them. Their essential nature, and their ultimate causes, either efficient or final, are unknown and inscrutable to us.

M. Comte claims no originality for this conception of human knowledge. He avows that it has been virtually acted on from the earliest period by all who have made any real contribution to science, and became distinctly present to the minds of speculative men from the time of Bacon, Descartes, and Galileo, whom he regards as collectively the founders of the Positive Philosophy. As he says, the knowledge which mankind, even in the earliest ages, chiefly pursued, being that which they most needed, was *foreknowledge*: "*savoir, pour prévoir.*" When they sought for the cause it was mainly in order to control the effect, or if it was uncontrollable, to foreknow and adapt their conduct to it. Now, all foresight of phenomena, and power over them, depend on knowledge of their sequences, and not upon any notion we may have formed respecting their origin or inmost nature. We foresee a fact or event by means of facts which are signs of it, because experience has shown them to be its antecedents. We bring about any fact, other than our own muscular contractions, by means of some fact which experience has shown to be followed by it. All foresight, therefore, and all intelligent action, have only been possible in proportion as men have successfully attempted to ascertain the successions of phenomena. Neither foreknowledge, nor