

# Auguste Comte: Excerpts from Writings

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Excerpts from

*The Positive Philosophy of Auguste Comte*, freely translated and condensed by Harriet Martineau (NY: Calvin Blanchard, 1855)

## Chapter I.

Account of the Aim of This Work—View of the Nature and Importance of the Positive Philosophy.

A GENERAL statement of any system of philosophy may be either a sketch of a doctrine to be established, or a summary of a doctrine already established. If greater value belongs to the last, the first is still important, as characterizing from its origin the subject to be treated. In a case like the present, where the proposed study is vast and hitherto indeterminate, it is especially important that the field of research should be marked out with all possible accuracy. For this purpose, I will glance at the considerations which have originated this work, and which will be fully elaborated in the course of it.

In order to understand the true value and character of the Positive Philosophy, we must take a brief general view of the progressive course of the human-mind, regarded as a whole; for no conception can be understood otherwise than through its history.

[Law of human progress.]

From the study of the development of human intelligence, in all directions, and through all times, the discovery arises of a great fundamental law, to which it is necessarily subject, and which has a solid foundation of proof, both in the facts of our organization and in our historical experience. The law is this:—that each of our leading conceptions each branch of our knowledge—passes successively through three different theoretical conditions: the Theological, or fictitious; the Metaphysical, or abstract; and the Scientific, or positive. In other words, the human mind, by its nature, employs in its progress three methods of philosophizing, the character of which is essentially different, and even radically opposed: viz., the theological method, the metaphysical, and the positive. Hence arise three philosophies, or general systems of conceptions on the aggregate of phenomena, [26] each of which excludes the others. The first is the necessary point of departure of the human understanding; and the third is its fixed and definite state. The second is merely a state of transition.

{First Stage}

In the theological state, the human mind, seeking the essential nature of beings. the first and final causes (the origin and purpose) of all

effects—in short, Absolute knowledge—supposes all phenomena to be produced by the immediate action of supernatural beings.

{Second Stage}

In the metaphysical state, which is only a modification of the first, the mind supposes, instead of supernatural beings, abstract forces, vegetable entities (that is, personified abstractions) inherent in all beings, and capable of producing all phenomena. What is called the explanation of phenomena is, in this stage, a mere reference of each to its proper entity.

{Third Stage.}

In the final, the positive state, the mind has given over the vain search after Absolute notions, the origin and destination of the universe, and the causes of phenomena, and applies itself to the study of their laws—that is, their invariable relations of succession and resemblance. Reasoning and observation, duly combined, are the means of this knowledge. What is now understood when we speak of an explanation of facts is simply the establishment of a connection between single phenomena and some general facts, the number of which continually diminishes with the progress of science.

{Ultimate point of each.}

The Theological system arrived at the highest perfection of which it is capable when it substituted the providential action of a single Being for the varied operations of the numerous divinities which had been before imagined. In the same way, in the last stage of the Metaphysical system, men substitute one great entity (Nature) as the cause of all phenomena, instead of the multitude of entities at first supposed. In the same way, again, the ultimate perfection of the Positive system would be (if such perfection could be hoped for) to represent all phenomena as particular aspects of a single general fact—such as Gravitation, for instance.

The importance of the working of this general law will be established hereafter. At present, it must suffice to point out some of the grounds of it.

# Republic of the West Order and Progress

## A GENERAL VIEW OF POSITIVISM

Or,

### SUMMARY EXPOSITION OF THE SYSTEM OF THOUGHT AND LIFE

Adapted to the Great Western Republic,  
formed of the Five Advanced Nations, the  
French, Italian, Spanish, British and Ger-  
man, which, since the time of Charlemagne,  
have always constituted a Political Whole

Réorganiser, sans dieu ni roi, par le culte systématique de l'Hu-  
manité.

Nul n'a droit qu'à faire son devoir.

L'esprit doit toujours être le ministre du coeur, et jamais son esclave

Reorganisation, irrespectively of God or king, by the worship of  
Humanity, systematically adopted.

Man's only right is to do his duty.

The Intellect should always be the servant of the Heart, and should  
never be its slave.

By

AUGUSTE COMTE

*Author of 'System of Positive Philosophy'*

PARIS, 1848

Such a combination implies that the new philosophers shall have a true feeling for all the fine arts. In ordinary times passive appreciation of them will suffice ; but there will occasionally be periods where philosophic effort ceases to be necessary, and which call rather for the vigour of the poet ; and at these times the more powerful minds among them should be capable of rising to the loftiest creative efforts. Difficult as the condition may be, it is essential to the full degree of moral influence of which their office admits and which their work requires. The priest of Humanity will not have attained his full measure of superiority over the priest of God, until, with the intellect of the Philosopher, he combines the enthusiasm of the Poet, as well as the tenderness of Woman, and the People's energy.

## CHAPTER VI

## CONCLUSION. THE RELIGION OF HUMANITY

Recapitulation of the results obtained

LOVE, then, is our principle ; Order our basis ; and Progress our end. Such, as the preceding chapters have shown, is the essential character of the system of life which Positivism offers for the definite acceptance of society ; a system which regulates the whole course of our private and public existence, by bringing Feeling, Reason, and Activity into permanent harmony. In this final synthesis, all essential conditions are far more perfectly fulfilled than in any other. Each special element of our nature is more fully developed, and at the same time the general working of the whole is more coherent. Greater distinctness is given to the truth that the affective element predominates in our nature. Life in all its actions and thoughts is brought under the control and inspiring charm of Social Sympathy.

By the supremacy of the Heart, the Intellect, so far from being crushed, is elevated ; for all its powers are consecrated to the service of the social instincts, with the purpose of strengthening their influence and directing their employment. By accepting its subordination to Feeling, Reason adds to its own authority. To it we look for the revelation of the laws of nature, of the established Order which dictates the inevitable conditions of

human life. The objective basis thus discovered for human effort reacts most beneficially on our moral nature. Forced as we are to accept it, it controls the fickleness to which our affections are liable, and acts as a direct stimulus to social sympathy. Concentrated on so high an office, the intellect will be preserved from useless digression; and will yet find a boundless field for its operations in the study of all the natural laws by which human destinies are affected, and especially those which relate to the constitution of man or of society. The fact that every subject is to be regarded from the sociological point of view, so far from discouraging even the most abstract order of speculations, adds to their logical coherence as well as to their moral value, by introducing the central principle round which alone they can be co-ordinated into a whole.

And whilst Reason is admitted to its due share of influence on human life, Imagination is also strengthened and called into constant exercise. Henceforth it will assume its proper function, the idealization of truth. For the objective basis of our conceptions scientific investigation is necessary. But this basis once obtained, the constitution of our mind is far better adapted to esthetic than to scientific study, provided always that imagination never disregard the truths of science, and degenerate into extravagance. Subject to this condition, Positivism gives every encouragement to esthetic studies, being, as they are, so closely related to its guiding principle and to its practical aim, to Love, namely, and to Progress. Art will enter largely into the social life of the Future, and will be regarded as the most pleasurable and most salutary exercise of our intellectual powers, because it leads them in the most direct manner to the culture and improvement of our moral nature.

Originating in the first instance from practical

life, Positivism will return thither with increased force, now that its long period of scientific preparation is accomplished, and that it has occupied the field of moral truth, which henceforth will be its principal domain. Its principle of sympathy, so far from relaxing our efforts, will stimulate all our faculties to universal activity by urging them onwards towards perfection of every kind. Scientific study of the natural Order is inculcated solely with the view of directing all the forces of Man and of Society to its improvement by artificial effort. Hitherto this aim has hardly been recognized, even with regard to the material world, and but a very small proportion of our energies has been spent upon it. Yet the aim is high, provided always that the view taken of human progress extend beyond its lower and more material stages. Our theoretical powers once concentrated on the moral problems which form their principal field, our practical energies will not fail to take the same direction, devoting themselves to that portion of the natural Order which is most imperfect, and at the time most modifiable. With these larger and more systematic views of human life, its best efforts will be given to the improvement of the mind, and still more to the improvement of the character and to the increase of affection and courage. Public and private life are now brought into close relation by the identity of their principal aim, which, being kept constantly in sight, ennobles every action in both. Practical questions must ever continue to preponderate, as before, over questions of theory; but this condition, so far from being adverse to speculative power, concentrates it upon the most difficult of all problems, the discovery of moral and social laws, our knowledge of which will never be fully adequate to our practical requirements. Mental and practical activity of this kind can never

result in hardness of feeling. On the contrary, it impresses us more strongly with the conviction that sympathy is not merely our highest happiness, but the most effectual of all our means of improvement; and that without it, all other means can be of little avail.

Thus it is that in the Positive system, the Heart, the Intellect, and the Character mutually strengthen and develop one another, because each is systematically directed to the mode of action for which it is by nature adapted. Public and private life are brought into a far more harmonious relation than in any former time, because the purpose to which both are consecrated is identical; the difference being merely in the range of their activities. The aim in both is to secure, to the utmost possible extent, the victory of Social feeling over Self-love; and to this aim all our powers, whether of affection, thought, or action, are in both unceasingly directed.

This, then, is the shape in which the great human problem comes definitely before us. Its solution demands all the appliances of Social Art. The primary principle on which the solution rests, is the separation of the two elementary powers of society; the moral power of counsel, and the political powers of command. The necessary preponderance of the latter, which rests upon material force, corresponds to the fact that in our imperfect nature, where the coarser wants are the most pressing and the most continuously felt, the selfish instincts are naturally stronger than the unselfish. In the absence of all compulsory authority, our action even as individuals would be feeble and purposeless, and social life still more certainly would lose its character and its energy. Moral force, therefore, by which we meant the force of conviction and persuasion, is to be regarded simply as a modifying influence, not as a means of authoritative direction.

Moral force originates in Feeling and in Reason. It represents the social side of our nature, and to this its direct influence is limited. Indeed by the very fact that it is the expression of our highest attributes, it is precluded from that practical ascendancy which is possessed by faculties of a lower but more energetic kind. Inferior to material force in power, though superior to it in dignity, it contrasts and opposes its own classification of men according to the standard of moral and intellectual worth, to the classification by wealth and worldly position which actually prevails. True, the higher standard will never be adopted practically, but the effort to uphold it will react beneficially on the natural order of society. It will inspire those larger views, and reanimate that sense of duty, which are so apt to become obliterated in the ordinary current of life.

The means of effecting this important result, the need of which is so generally felt, will not be wanting, when the moderating power enters upon its characteristic function of preparing us for practical life by a rational system of education, throughout which, even in its intellectual department, moral considerations will predominate. This power will therefore concentrate itself upon theoretical and moral questions; and it can only maintain its position as the recognized organ of social sympathy, by invariable abstinence from political action. It will be its first duty to contend against the ambitious instincts of its own members. True, such instincts, in spite of the impurity of their source, may be of use in those natures who are really destined for the indispensable business of government. But for a spiritual power formal renunciation of wealth and rank is at the very root of its influence; it is the first of the conditions which justify it in resisting the encroachments to which

political power is always tempted. Hence the classes to whose natural sympathies it looks for support are those who, like itself, are excluded from political administration.

Women, from their strongly sympathetic nature, are the original source of all moral influence; and they are peculiarly qualified by the passive character of their life to assist the action of the spiritual power in the family. In its essential function of education, their co-operation is of the highest importance. The education of young children is entrusted to their sole charge; and the education of more advanced years simply consists in giving a more systematic shape to what the mother has already inculcated in childhood. As a wife, too, Woman assumes still more distinctly the spiritual function of counsel; she softens by persuasion where the philosopher can only influence by conviction. In social meetings, again, the only mode of public life in which women can participate, they assist the spiritual power in the formation of Public Opinion, of which it is the systematic organ, by applying the principles which it inculcates to the case of particular actions or persons. In all these matters their influence will be far more effectual, when men have done their duty to women by setting them free from the necessity of gaining their own livelihood; and when women on their side have renounced both power and wealth, as we see so often exemplified among the working classes.

The affinity of the People with the philosophic power is less direct and less pure; but it will prove a vigorous ally in meeting the obstacles which the temporal power will inevitably oppose. The working classes, having but little spare time and small individual influence, cannot, except on rare occasions, participate in the practical administration of government, since all efficient government involves

concentration of power. Moral force, on the contrary, created as it is by free convergence of opinion, admits of, and indeed requires, the widest ramification. Working men, owing to their freedom from practical responsibilities and their unconcern for personal aggrandisement, are better disposed than their employers to broad views and to generous sympathies, and will therefore naturally associate themselves with the spiritual power. It is they who will furnish the basis of a true public opinion, so soon as they are enabled by Positive education, which is specially framed with a view to their case, to give greater definiteness to their aspirations. Their wants and their sympathies will alike induce them to support the philosophic priesthood as the systematic guardian of their interests against the governing classes. In return for such protection they will bring the whole weight of their influence to assist the priesthood in its great social mission, the subordination of Politics to Morals. In those exceptional cases where it becomes necessary for the moderating power to assume political functions, the popular element will of itself suffice for the emergency, thus exempting the philosophic element from participating in an anomaly from which its character could hardly fail to suffer, as would be the case also in a still higher degree with the feminine character.

The direct influence of Reason over our imperfect nature is so feeble that the new priesthood could not of itself ensure such respect for its theories as would bring them to any practical result. But the sympathies of women and of the people operating as they will in every town and in every family, will be sufficient to ensure its efficacy in organizing that legitimate degree of moral pressure which the poor may bring to bear upon the rich. Moreover, we may look, as one of the results of our common system

of education, for additional aid in the ranks of the governing classes themselves; for some of their noblest members will volunteer their assistance to the spiritual power, forming, so to speak, a new order of chivalry. And yet, with all this, comprehensive as our organization of moral force may be, so great is the innate strength of the selfish instincts, that our success in solving the great human problem will always fall short of what we might legitimately desire. To this conclusion we must come, in whatever way we regard the destiny of Man; but it should only encourage us to combine our efforts still more strongly in order to ameliorate the order of Nature in its most important, that is, in its moral aspects, these being at once the most modifiable and the most imperfect.

The highest progress of man and of society consists in gradual increase of our mastery over all our defects, especially the defects of our moral nature. Among the nations of antiquity the progress in this direction was but small; all that they could do was to prepare the way for it by certain necessary phases of intellectual and social development. The whole tendency of Greek and Roman society was such as made it impossible to form a distinct conception of the great problem of our moral nature. In fact, Morals were with them invariably subordinate to Politics. Nevertheless, it is moral progress which alone can satisfy our nature; and in the Middle Ages it was recognized as the highest aim of human effort, notwithstanding that its intellectual and social conditions were as yet very imperfectly realized. The creeds of the Middle Ages were too unreal and imperfect, the character of society was too military and aristocratic, to allow Morals and Politics to assume permanently their right relation. The attempt was made, however; and, inadequate as it was, it was enough to allow the people of the

West to appreciate the fundamental principle involved in it, a principle destined to survive the opinions and the habits of life from which it arose. Its full weight could never be felt until the Positive spirit had extended beyond the elementary subjects to which it had been so long subjected, to the sphere of social truth; and had thus reached the position at which a complete synthesis became possible. Equally essential was it that in those countries which had been incorporated into the Western Empire, and had passed from it into Catholic Feudalism, war should be definitely superseded by industrial activity. In the long period of transition which has elapsed since the Middle Ages, both these conditions have been fulfilled, while at the same time the old system has been gradually decomposed. Finally the great crisis of the Revolution has stimulated all advanced minds to reconsider, with better intellectual and social principles, the same problem that Christianity and Chivalry had attempted. The radical solution of it was then begun, and it is now completed, and enunciated in a systematic form by Positivism.

Humanity is the centre to which every aspect of Positivism converges or under systematic guidance, supposing always that his development be complete. But it is not enough to prove the close connexion which exists between all modes and degrees of human regeneration. We have yet to find a central point round which all will naturally meet. In this point consists the unity of Positivism as a system of life. Unless it can be thus condensed, round one single principle, it will never wholly supersede the synthesis of Theology, notwithstanding its superiority in the reality and stability of its component parts, and

in their homogeneity and coherence as a whole. There should be a central point in the system towards which Feeling, Reason, and Activity alike converge. The proof that Positivism possesses such a central point will remove the last obstacles to its complete acceptance, as the guide of private or of public life.

Such a centre we find in the great conception of Humanity, towards which every aspect of Positivism naturally converges. By it the conception of God will be entirely superseded, and a synthesis be formed, more complete and permanent than that provisionally established by the old religions. Through it the new doctrine becomes at once accessible to men's hearts in its full extent and application. From their heart it will penetrate their minds, and thus the immediate necessity of beginning with a long and difficult course of study is avoided, though this must of course be always indispensable to its systematic teachers.

This central point of Positivism is even more moral than intellectual in character: it represents the principle of Love upon which the whole system rests. It is the peculiar characteristic of the Great Being who is here set forth, to be compounded of separable elements. Its existence depends therefore entirely upon mutual Love knitting together its various parts. The calculations of self-interest can never be substituted as a combining influence for the sympathetic instincts.

Yet the belief in Humanity, while stimulating sympathy, at the same time enlarges the scope and vigour of the Intellect. For it requires high powers of generalization to conceive clearly of this vast organism, as the result of spontaneous co-operation, an abstraction made of all partial antagonisms. Reason, then, has its part in this central dogma as well as Love. It enlarges and completes our conception

of the Supreme Being, by revealing to us the external and internal conditions of its existence.

Lastly, our active powers are stimulated by it no less than our feelings and our reason. For since Humanity is so far more complex than any other organism, it will react more strongly and more continuously on its environment, submitting to its influence and so modifying it. Hence results Progress which is simply the development of Order, under the influence of Love.

Thus, in the conception of Humanity, the three essential aspects of Positivism, its subjective principle, its objective dogma, and its practical object, are united. Towards Humanity, who is for us the only true Great Being, we, the conscious elements of whom she is composed, shall henceforth direct every aspect of our life, individual or collective. Our thoughts will be devoted to the knowledge of Humanity, our affections to her love, our actions to her service.

Positivists then may, more truly than theological believers of whatever creed, regard life as a continuous and earnest act of worship; worship which will elevate and purify our feelings, enlarge and enlighten our thoughts, ennoble and invigorate our actions. It supplies a direct solution, so far as a solution is possible, of the great problem of the Middle Ages, the subordination of Politics to Morals. For this follows at once from the consecration now given to the principle that social sympathy should preponderate over self-love.

Thus Positivism becomes, in the true sense of the word, a Religion; the only religion which is real and complete; destined therefore to replace all imperfect and provisional systems resting on the primitive basis of theology.

For even the synthesis established by the old theocracies of Egypt and India was insufficient,

because, being based on purely subjective principles it could never embrace practical life, which must always be subordinated to the objective realities of the external world. Theocracy was thus limited at the outset to the sphere of thought and of feeling; and part even of this field was soon lost when Art became emancipated from theocratical control, showing a spontaneous tendency to its natural vocation of idealizing real life. Of science and of morality the priests were still left sole arbiters; but here, too, their influence materially diminished so soon as the discovery of the simpler abstract truths of Positive science gave birth to Greek Philosophy. Philosophy, though as yet necessarily restricted to the metaphysical stage, yet already stood forward as the rival of the sacerdotal system. Its attempts to construct were in themselves fruitless; but they overthrew Polytheism, and ultimately transformed it into Monotheism. In this the last phase of theology, the intellectual authority of the priests was undermined no less deeply than the principle of their doctrine. They lost their hold upon Science, as long ago they had lost their hold upon Art. All that remained to them was the moral guidance of society; and even this was soon compromised by the progress of free thought; progress really due to the Positive spirit, although its systematic exponents still belong to the metaphysical school.

When Science had expanded sufficiently to exist apart from Philosophy, it showed a rapid tendency towards a synthesis on the basis of Science being compatible with metaphysics and with theology. It was late in appearing, because it required a long series of preliminary efforts: but as it approached completion, it gradually brought the

Positive spirit to bear upon the organization of practical life, from which that spirit had originally emanated. But thoroughly to effect this result was impossible until the science of Sociology had been formed; and this was done by my discovery of the law of historical development. Henceforth all true men of science will rise to the higher dignity of philosophers, and by so doing will necessarily assume something of the sacerdotal character, because the final result to which their researches tend is the subordination of every subject of thought to the moral principle; a result which leads us at once to the acceptance of a complete and homogeneous synthesis. Thus the philosophers of the future become priests of Humanity, and their moral and intellectual influence will be far wider and more deeply rooted than that of any former priesthood. The primary condition of their spiritual authority is exclusion from political power, as a guarantee that theory and practice shall be systematically kept apart. A system in which the organs of counsel and those of command are never identical cannot possibly degenerate into any of the evils of theocracy.

By entirely renouncing wealth and worldly position, and that not as individuals merely, but as a body, the priests of Humanity will occupy a position of unparalleled dignity. For with their moral influence they will combine what since the downfall of the old theocracies has always been separated from it, the influence of superiority in art and science. Reason, Imagination, and Feeling will be brought into unison; and so united will react strongly on the imperious conditions of practical life; bringing it into closer accordance with the laws of universal morality, from which it is so prone to deviate. And the influence of this new modifying power will be the greater that the

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synthesis on which it rests will have preceded and prepared the way for the social system of the future; whereas theology could not arrive at its central principle, until the time of its decline was approaching. All functions, then, that co-operate in the elevation of man will be regenerated by the Positive priesthood. Science, Poetry, Morality, will be devoted to the study, the praise, and the love of Humanity, in order that under their combined influence, our political action may be more unremittingly given to her service.

With such a mission, Science acquires a position of unparalleled importance, as the sole means through which we come to know the nature and conditions of this Great Being, the worship of whom should be the distinctive feature of our whole life. For this all-important knowledge, the study of Sociology would seem to suffice: but Sociology itself depends upon preliminary study, first of the outer world, in which the actions of Humanity take place; and secondly, of Man, the individual agent.

The object of Positivist worship is not like that of theological believers an absolute, isolated, incomprehensible Being, whose existence admits of no demonstration, or comparison with anything real. The evidence of the Being here set forward is spontaneous, and is shrouded in no mystery. Before we can praise, love, and serve Humanity as we ought, we must know something of the laws which govern her existence, an existence more complicated than any other of which we are cognizant. . . .

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All the points, then, in which the morality of Positive science excels the morality of revealed religion are summed up in the substitution of Love of Humanity for Love of God. It is a principle as adverse to metaphysics as to theology, since it excludes all personal considerations, and places happiness, whether for the individual or for society, in constant exercise of kindly feeling. To love Humanity may be truly said to constitute the whole duty of Man; provided it be clearly understood what such love really implies, and what are the conditions required for maintaining it. The victory of Social Feeling over our innate Self-love is rendered possible only by a slow and difficult training of the heart, in which the intellect must co-operate. The most important part of this training consists in the mutual love of Man and Woman, with all other family affections which precede and follow it. But every aspect of morality, even the personal virtues, are included in love of Humanity. It furnishes the best measure of their relative importance, and the surest method for laying down incontestable rules of conduct. And thus we find the principles of systematic morality to be identical with those of spontaneous morality, a result which renders Positive doctrine equally accessible to all. . . .

The most important object of this regenerated polity will be the substitution of Duties for Rights; thus subordinating personal to social considerations. The word *Right* should be excluded from political language, as the word *Cause* from the language of philosophy. Both are theological and metaphysical conceptions; and the former is as immoral and subversive as the latter is unmeaning and sophistical. Both are alike incompatible with the final state; and their value during the revolutionary period of modern history has simply consisted in their solvent action upon previous systems. Rights, in the strict sense of the word, are possible only so long as power is considered as emanating from a superhuman will. Rights, under all theological systems, were divine; but in their opposition to theocracy, the metaphysicians of the last five centuries introduced what they called the rights of Man: a conception, the value of which consisted simply in its destructive effects. Whenever it has been taken as the basis of a constructive policy, its anti-social character, and its tendency to strengthen individualism have always been apparent. In the Positive state, where no supernatural claims are admissible, the idea of *Right* will entirely disappear. Every one has duties, duties towards all; but rights in the ordinary sense can be claimed by none. Whatever security the individual may require is found in the general acknowledgment of reciprocal obligations; and this gives a moral equivalent for rights as hitherto claimed, without the serious political dangers which they involved. In other words, no one has in any case any Right but that of doing his Duty. The adoption of this principle is the one way of realizing the grand ideal of the Middle Ages, the subordination of Politics to Morals. In those times, however, the vast bearings of the question were but very imperfectly apprehended; its solution is incompatible with every form of theology, and is only to be found in Positivism.

The solution consists in regarding our political and social action as the service of Humanity. Its object should be to assist by conscious effort all functions, whether relating to Order or to Progress, which Humanity has hitherto performed spontaneously. This is the ultimate object of Positive religion. Without it all other aspects of that religion would be inadequate, and would soon cease to have any value. True affection does not stop short at desire for good; it strains every effort to attain it. The elevation of soul arising from the act of contemplating and adoring Humanity is not the sole object of religious worship. Above and beyond this there is the motive of becoming better able to serve Humanity; unceasing action on our part being necessary for her preservation and development. This indeed is the most distinctive feature of Positive religion.