

It seems thus as if Comte is aiming at bringing about a generally recognised and accepted Order of things as the first requisite of further progress. As I stated above, the existence of such an order seems to have been tacitly or openly admitted by all moral philosophers in this country, forming as it were the background of their speculations and the object of their reforms. Comte thus aimed at providing by philosophical reasoning and instruction what in this country had unconsciously grown up under the automatic play of historical forces.

37.
A new social
order.

In the later phase of his philosophical speculations, which were much influenced by the peculiar conditions of his private life, he seems to have devoted all his powers to this scheme of social reconstruction and organisation, reviewing at the same time the principal points of his earlier doctrine as contained in the 'Cours de Philosophie Positive': the important change or addition, so far as the subject of this chapter is concerned, being this,—that he saw the necessity of adding to the six sciences classified in his earlier scheme, a seventh, that of morals, which is to follow the science of Sociology,

this metaphysical difference through which the *Gottinnigkeit* of Krause becomes meaningless for Comte, being replaced by *Menschheitinnigkeit*, the similarity of the ethical temper and the intellectual attitude of the two thinkers is striking. *Vivre pour autrui* and *Vivre au grand jour*; these are the two precepts in which the founder of positivism sums up his ethics. 'You ought to further the perfection of all beings with all your might: and this intercourse should be such as it would be if we could

contemplate each other directly as spirits': this may be said to be the kernel of the humane ethics of Krause. And not only in the belief in moral progress . . . but also in many externalities can we trace this analogy; the predilection for the didactic form of a catechism, for the elaboration of principles in the smallest detail, the repellently dry terminology surcharged with newly created technicalities. Both feel themselves to be prophets in this world, &c., &c." ('Geschichte der Ethik,' vol. ii. pp. 102, 103.)