

It is interesting to see how this earlier Tract of Comte defines already with remarkable clearness the main points which his later voluminous systematic works were intended to bring out, prove, and illustrate in greater detail. This programme consisted in the main of two parts: the theory of Society or Sociology, and the new Order of Society or Polity. These two parts are represented in the 'Cours de Philosophie Positive' (6 vols., 1830-1842) and the 'Système de Politique Positive' (4 vols., 1851-1854). We now know, thanks, to a large extent, to Comte's own labours, that the phenomena of society must be approached from three sides: from the side of biology, from the side of history, and from the side of psychology. Unfortunately Comte did not admit the last, or if he, in his later work, included a psychological theory, he did so without distinctly admitting it; hence the psychological foundations of his system are incomplete and unsatisfactory. The two separate sciences which should have contributed their share to the theoretical portion of the work, psychology and ethics, did not find a place in the earlier work which constructed the hierarchy of the sciences, beginning with mathematics and ending with sociology, which was represented as a further development of biology. In dealing, in his later work, with moral, as distinguished from purely intellectual progress, he does indeed introduce a psychological distinction which has become of capital importance in the Positivist School. This is the recognition of a purely empirical fact or observation. He points out that human nature is possessed of two tendencies, of sym-

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Early Tract
on 'Social
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gramme.