

Friends, Americans, Patriots,

I most earnestly commend the article below to your attention and study. It is one of the most important articles you are likely to read (or reject and erase if you choose to ignore reality) which is likely to come to your awareness today or any time soon. While the article prints out to eleven pages, it will be to your benefit to make a hard copy so that you may read it and re-read it in coming days.

If you wish to see a "blue-print" of just how our society and world has been gotten into the mess we see all around us today, THIS will show you what has happened, is happening and WILL happen unless every one of us gets involved in turning things around.

I have said for years that this country is one the right road --- we are simply going in the WRONG direction on that road! Our forefathers defined the road and pointed the way we should go. Tragically, we have allowed the ungodly (and I use the term deliberately) to stop our progress in the direction they pointed out and have got us stampeding in the direction of slavery rather than the direction of freedom.

We CAN turn this progress around but only if each of us gets involved actively in the education process and then enlists others in the process as well.

Albert Burns

P.S. I am attaching the article in both Word and PDF formats to make it easier for you to disseminate it!

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## **SHAPING YOUR FUTURE, WHETHER YOU LIKE IT OR NOT**

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NewsWithViews.com

### **PART ONE**

On Sunday, October 2, a 4-page advertising section in the MILWAUKEE JOURNAL SENTINEL announced contests, honoring Martin Luther King, Jr. There will be speech contests, art contests, and writing contests for students in Milwaukee schools. We Energies is the sponsor of the speech contest. Brady, a manufacturer of identification products is the sponsor of the art contest. The MILWAUKEE JOURNAL SENTINEL is the sponsor of the writing contest. The theme chosen by The Milwaukee Teachers Education Association for all the contests is, 'EDUCATION AND LEARNING HAVE BECOME TOOLS FOR SHAPING THE FUTURE'.

I could hardly believe my eyes. How many of us have been writing for the past 20, 30, and 40 years to warn people of the fact that the schools are using children to shape the future? Now, right out in the open for everyone to see and read, educators are admitting it. Children at all levels will be writing, speaking and making pictures about it as if shaping the future were a nice and simple thing every child from kindergarten through high school should understand and promote.

How can shaping the future be so easy? Auguste Comte (1798-1857), the father of sociology and the religion of humanity, devoted his entire intellectual life to plans for shaping the future. He published his six volume Positive Philosophy (1828-1842), System of Positive Polity (SPP), four volumes (1851-1854), and Catechism of the Positive Religion, (CPR) (1852) to instruct his followers about methods to shape the future.

Children, the following are some of the things Comte had to say about what needed to be done to shape the future. Do you understand? Give a speech. Make a picture. Write an explanation.

### **1. REPLACE CHRISTIANITY WITH POSITIVE RELIGION.**

**EXCLUDE SERVANTS OF GOD** -- In the name of the past and of the future, the servants of humanity -- both its philosophical and its practical servants come forward to claim as their due the general direction of this world. Their object is to constitute at length a real providence in all departments,--moral, intellectual, and material. Consequently they exclude once for all from political supremacy all the different servants of God -- Catholic, Protestant, or Deist -- as being at once behindhand, and a cause of disturbance. -- Comte quote from Encyclopedia Britannica, Fourteenth Edition, "Auguste Comte," Volume 6, Page 191.

**SPIRITUAL REORGANIZATION** -- The object of our philosophy is to direct the spiritual reorganisation of the civilised world. . . A new basis for morality is being gradually laid down. . . No important step in the progress of Humanity can now be made without totally abandoning the theological principle. . . Positivism proves more efficient than theology. SPP, vol. 1, P35,14,15,28

**WOMAN PRIESTESS** -- Woman is the spontaneous priestess of Humanity. . . All classes must be brought under women's influence, for all require to be reminded constantly of the great truth that reason and activity are subordinate to feeling. SPP, Vol. I, P.183.

**WORSHIP OF WOMEN** -- In a word the new doctrine will institute the worship of Woman, publicly and privately, in a far more perfect way than has ever before been possible. It is the first permanent step towards the worship of Humanity. SPP, Vol. I, 205.

### **2. ABOLISH MONARCHY**

**MONARCHY IS RETROGRESSION** -- Politically, the only irrevocable point is the abolition of monarchy, which for a long time has been in France and to a less extent throughout the West, the symbol of retrogression. SPP, Vol. I. P. 93

**LAST VESTIGE OF THEOCRACY** -- At the present day to wish to abolish royalty in Russia would be even more absurd than to pretend to establish it again in France, although ultimately it must cease everywhere as being the last vestige of Theocracy. SPP, Vol. III., P. xxxvii.

### **3. INSTITUTE AND EXPAND COMUNISTIC PRINCIPLE**

So far, therefore, the fundamental principle of Communism is one which the Positivist school must obviously adopt. Positivism not only confirms this principle, but widens its scope, by showing its application to other departments of human life; by insisting that, not wealth only, but that all our powers shall be devoted in the true republican spirit to the continuous service of the community. The long period of revolution which has elapsed since the Middle Ages has encouraged individualism in the moral world, as in the intellectual it has fostered the specialising tendency. But both are equally inconsistent with the final order of modern society. SPP VI. P124

**COMMUNISM LEADS TO POSITIVISM** -- Communists are, without knowing it, preparing the way for the ascendancy of Positivism. SPP, Vol. I., P130.

### **4. LIMIT EDUCATION & ESTABLISH SOCIOLOGICAL CONTROL**

**MENTAL EDUCATION SUBORDINATE TO SOCIAL SYMPATHIES** -- No one knows so well as the Positivist that the principal source of real morality lies in direct exercise of our social sympathies, whether systematic or spontaneous. He will spare no efforts to develop these sympathies from the earliest years by every method which sound philosophy can indicate. It is in this that moral education, whether private or public principally consists; and to it mental education is always to be held subordinate. SPP, Vol. I. P. 80.

**USELESS ACADEMIC STUDIES** -- Education thus will from the beginning have its goal marked out for it, and will thus never be wasted in useless academic studies. SPP, Vol. II., P. 299.

**SERVICE TO HUMANITY** -- Everything we have belongs then to Humanity; for everything comes to us from

her--life, fortune, talents, information, tenderness, energy, etc. . . The whole of the Positive education, intellectual as well as affective, will familiarise us thoroughly with our complete dependence on Humanity, so as to make us duly feel that we are all necessarily meant for her unintermitting service. CPR, P. 213.

HIGH PRIEST OF HUMANITY -- The sixty republics of the regenerated West will have no other habitual bond than a common education, community of manners and customs, and common festivals. . . The High Priest of Humanity will be, more truly than any medieval pope, the only really Western Chief. CPR P. 248

## **5. CONTROL THE ENVIRONMENT TO CONTROL MAN & CLAIM LAND**

ENVIRONMENT CONTROLS MANKIND -- In order then to regulate or to combine mankind, Religion must in the first instance place man under the influence of some external Power, possessed of superiority so irresistible as to leave no sort of uncertainty about it. This great principle of social science is at bottom merely the full development of that primary notion of sound Biology--the necessary subordination of every Organism to the Environment in which it is placed. . . A sound theory of Biology thus furnishes the Positive theory of Religion with a foundation wholly unassailable; for it proves the general necessity for the constant supremacy of an external Power as a condition of unity for man, even in his individual life. SPP, Vol. II., P. 12.

EARTH TO BELONG TO THE GREAT BEING: -- The Great Being in its full prime, will take possession of its domain, the Earth, marking its proprietorship by effecting all the improvements compatible with the order of the whole, in accordance with the principle that particular action must in all cases be subordinate to the general unity. SPP, Vol. IV., P. 54.

HUMAN SPECIES RELATIONS WITH ANIMAL RACES -- The last step in the systematic direction of Human activity is the ordering of the largest relations, the relations of the human species, as a collective personality, with all the animal races amenable to discipline, with a view to making the order of things in which we live as perfect as possible. SPP, Vol. IV, P. 311.

WORSHIP OF PLANTS TO BE RESTORED -- They may thus be regarded as ministering to the necessities of the Great Being, and merit our respect as the principal agents of material providence. On them depends the possibility of combining the whole of living nature in a vast and permanent struggle against the forces of inorganic nature. The worship of Plants, spontaneously maintained for so long a time, arose in a confused feeling of this participation. Grown obsolete since the fall of Fetichism, these simple instincts of reverence will be restored to their proper place by Positivism, which recognises the duty of appropriating all that is really valuable in former systems. All that is necessary for their incorporation into the final religion, is to transpose the objective belief to the subjective point of view. Thus transformed, these expressive signs give a new and nobler meaning to the commonest actions of life. SPPVI, 481.

## **6. DESTROY MORAL AUTHORITY AND CRUSH PERSONALITY/INDIVIDUALISM**

PERSONALITY ABOLISHED -- We must get rid of personality in every shape, even of the personality of an imaginary being, if we would found a powerful and enduring discipline in the name of humanity. SPP, Vol.IV.249.

HEART OVER INTELLECT -- All those who have formed a sound judgment of the recent progress of Positivism may now judge, by comparing the past with the present, of the impulse that has been given to the full development of my philosophical task; consisting in the entire systematisation of human life on the basis of the preponderance of the heart over the intellect. SPP. Vol. I. P. xvi.

REASON AND ACTIVITY SUBORDINATE TO FEELING -- All classes, therefore, must be brought under women's influence, for all require to be reminded constantly of the great truth that Reason and Activity are subordinate to Feeling. SPP, Vol. I., P. 183.

INDIVIDUAL LIFE HAS NO EXISTENCE -- The only real life is the collective life of the race; individual life has no existence except as an abstraction SPP, Vol. 1, P. 292.

FORCE AS BASIS OF GOVERNMENT -- Social science would remain for ever in the cloud-land of metaphysics, if we hesitated to adopt the principle of Force as the basis of Government. SPP V2, 247.

DIMINISH INFLUENCE OF CHARACTER -- When the system is fully regulated, the effect of this will be to

secure greater unity by diminishing the influence of personal character. SPP, Vol. II. P. 237.

**GIVE UP RIGHT TO FREE INQUIRY** -- The requisite convergence of the best minds cannot be obtained without voluntary renunciation on the part of most of them, of their sovereign right to free inquiry. Positive Philosophy of Auguste Comte, Translated by Harriet Martineau, George Bell, London, 1896, Vol. II., P. 170.

**HUMANITY SUBSTITUTES FOR GOD** -- Everywhere the relative definitively takes the place of the absolute, and altruism tends to bear down egoism, whilst a systematic method takes the place of a spontaneous evolution. In a word, Humanity definitively substitutes herself for God, without ever forgetting his provisional services. CPR, P. 294.

## **7. CONTROL PUBLIC OPINION**

**THE PUBLIC IS THE JUDGE** -- Again, the primary principle of Positivism, which is to judge every question by the standard of social interests, is in itself a direct appeal to Public Opinion; since the public is naturally the judge of the good or bad effect of action upon the common welfare. Under theological and metaphysical systems no appeal of this sort was recognised; because the objects upheld as the highest aims of life were purely personal. SPP, Vol. I. P. 111.

**PROPER ORGANIZATION OF PUBLIC OPINION** -- Having defined the sphere within which Public Opinion should operate, we shall find little difficulty in determining the conditions requisite for its proper organisation. These are, first, the establishment of fixed principles of social action; secondly, their adoption by the public, and its consent to their application in special cases; and, lastly, a recognised organ to lay down the principles, and to apply them to the conduct of daily life. SPP, Vol. I. P. 112.

**CREATION OF PUBLIC OPINION** -- Thus working men and philosophers are mutually necessary, not merely in the creation of Public Opinion, but also in most cases in the manifestation of it. Without the first, the doctrine, however well established, would not have sufficient force. Without the second, it would usually be too incoherent to overcome those obstacles in the constitution of man and of society, which make it so difficult to bring practical life under the influence of fixed principles. SPP, Vol. I. P. 117. Click below for part 2.

## **PART TWO**

**ALLIANCE TO ORGANIZE PUBLIC OPINION** -- Our theory of Public Opinion shows us at once how far we have already gone in organising this great regulator of modern society; how far we still fall short of what is wanted. The Doctrine has at last arisen: there is no doubt of the existence of the Power; and even the Organ is not wanting. But they do not as yet stand in their right relation to each other. The effective impulse towards social regeneration depends, then, on one ultimate condition; the formation of a firm alliance between philosophers and proletaries. SPP, Vol. I. P. 119.

**COERCING POWER OF PUBLIC OPINION** -- The irresistible power of public opinion does at the same time create a really coercing force, because men submit to it, apart from any sense of wrong in the conscience or the understanding. SPP, Vol. II. P. 339

**SYMPATHETIC INSTINCTS LEAD TO UNIFORMITY IN OPINIONS** -- Even in the most trifling opinions that we form from our own personal observation of facts, we may every day see how needful to us is the assent of others. Unless we have it we hardly dare trust our own judgment. The serious mental confusion experienced by highly intellectual men, when they have been too much in the company of lunatics, proves that this mutual influence extends even to pathological cases. Its intensity depends on superior strength of character rather than of mind. Such is the double path by which our sympathetic instincts lead us naturally to uniformity in all our opinions, not excepting those which are most largely derived from our own inspirations. The tendency is in this case the more powerful because it concerns more important doctrines, with regard to which we feel greater need of agreement. SPP, Vol. III., P. 28.

## **8. LIBERALIZE SEXUAL ATTITUDES AND BEHAVIOR**

**INTERCOURSE FOR PRIESTS** -- Our priests will then frequently feel the need of tempering afresh their true dignity in a noble intercourse, at first subjective, then even objective, with the loving sex. CPR. P. 196

**REVULSIVE TREATMENT FOR SEXUAL INSTINCT** -- But without waiting for the realization of the utopia as to women, it is possible to effect, if not the atrophy, at any rate the inaction of this instinct, (Note: sexual instinct) now stimulated unduly by the brain; and to attain this result with more ease than might be inferred from the ineffectual efforts of Theology. Not merely will the Positive education make all feel the defects of the instinct and raise a hope of its entire desuetude, but the whole tendency of the definitive regime will be to institute a revulsive treatment of greater efficacy than the austerities of Catholicism. SPP V. 4, 251.

**PROTECT WOMEN FROM THE TYRANNY OF HUSBANDS AND SONS** -- The priesthood will protect them (women) against the tyranny of their husbands and the ingratitude of their sons, judiciously reminding both of the precepts of Positive religion as to the moral superiority and social office of the affective sex. It is mainly by the powerful reaction on it of public life that private life was gradually raised in the past. The fostering this preponderating influence is by the final regime vested in the priesthood of Humanity, which alone can enter on a right footing the circle of the family, in order to ennoble and to strengthen all the domestic affections by connecting them constantly with their social destination. CPR, P. 229.

**THEY WHO REFUSE TO LIVE OPENLY TO BE UNDER SUSPICION** -- It is in domestic life that the fundamental maxim: Live for Others begins to take practical complement: Live without concealment, without which it would soon become inadequate, nay even too often illusory. No precautions suggested by the self-interest of metaphysical legislators will long bar the instinct of the Western nations from regarding full publicity of private conduct as the indispensable security of right civic action. The natural school for command and obedience, family life cannot answer its main purpose if withdrawn from the healthy influence of the judgment of the priesthood and even of the public. They who refuse to live openly will be justly liable to the suspicion of not really wishing to live for others. SPP Vol, IV,

**ALL TO BE OFFSPRING OF SPOUSELESS MOTHER** -- Place in direct juxtaposition the worship of the Virgin-Mother by the West, and the worship of Humanity by mankind, and we see the fundamental affinity of the two by virtue of which the one is the unconscious preliminary of the other. For the Great Being is a realization of the feminine utopia in that it needs no external agency for its fecundation. . . This is how Positivism realises the Utopia of the Middle Ages, by presenting all the members of the great family as the offspring of a spouseless mother. On the basis of this conception, the worship of the transitional period will, from the very beginning, definitively systematise, and by systematising, give its full effect to the unconscious transformation, which, since the twelfth century, has been the growing aspiration of the Southern nations, and that more than ever since the outbreak of Protestantism. At the same time the feminine Utopia becomes an inseparable part of the Positive religion, for all whose heart enables them to use it subjectively, without waiting till it is an objective fact. . . the opening period of the final transition will be a preparation for its decisive form, in proportion as the natural course of events of all kinds shall present the religion of Humanity as the only religion which can terminate the Western revolution. SPP Vol. IV., P. 359.

## **9. DESTROY NATURAL FAMILIES AND DIMINISH MALE ROLE**

**UTOPIA OF THE VIRGIN MOTHER** -- When Positive reorganisation of opinions and manners shall have given women the first place in the Sociocracy, their share in reproduction will be largely increased, as a result of their increasing accessibility to the combined influences of continuity. If so, the Utopia of the Virgin Mother will become, for the purer and nobler women, an ideal limit, well adapted to stand as the concise expression of human progress, carried to the point of systematising and so ennobling procreation. SPP V4, 212.

**WOMAN MAY BECOME INDEPENDENT OF MEN** --If in human reproduction the man contributes merely a stimulus, one that is but an incidental accompaniment of the real office of his generative system, then it is conceivable that we might substitute for this stimulus one or more which should be at women's free disposal...I need not dwell further upon this hypotheses, the sole object of which is to implant a presentiment, as it were, of the degree in which woman, even in her physical functions, may become independent of men...The highest species of

production would no longer be at the mercy of a capricious and unruly instinct, the proper restraint of which has hitherto been the chief stumbling-block in the way of human discipline. SPP, Vol. IV, P. 60,61.

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**HUMAN REPRODUCTION TO DEPEND SOLELY ON WOMEN** -- Our progress will be sounder, if I first explain a religious institution, the special object of which is to condense our whole advance towards perfection, physical, intellectual, and moral, by concentrating it on one capital step. This is, the systematisation of human reproduction, by making it depend solely on the woman. SPP, Vol. IV, 239.

**WOMEN IN CONTROL OF CHILDREN** -- The change would complete the just emancipation of women, thus rendered independent of men, even physically. it would no longer be possible to contest the full ascendancy of the affective sex over children which were its offspring exclusively. SPP, Vol. IV, P. 244.

**FEMALE FRIEND BETTER THAN THE FATHER** -- a female friend, if well chosen, who could make herself a member of the family, would in most cases do better than the father himself. SPP, Vol. IV, P195.

## **10. ESTABLISH EVOLUTIONARY THEORY AND CONTROL SCIENCES**

**REGARD LIFE AS AN EVOLUTION, DISCARD NOTIONS OF CREATION** -- In Biology we now regard all forms of life simply as an evolution, and we discard any notion of creation in the proper sense of that word. But this great axiom of science has especially its place in Sociology, where studying a course of development yet more complex, more extensive, and more gradual, we are forced to recognize the fundamental unity which runs through all the successive phases. SPP, Vol. II. P2

**SOCIAL EVOLUTION HIGHEST DEGREE OF ANIMAL ADVANCEMENT** -- We see that our social evolution is only the final term of a progression which has continued from the simplest vegetables and most insignificant animals up through the higher reptiles, to the birds and the mammals, and still on to the carnivorous animals and monkeys, the organic characteristics retiring, and the animal prevailing more and more, till the intellectual and moral tend towards the ascendancy which can never be fully obtained, even in the highest state of human perfection that we can conceive of. This comparative estimate affords us the scientific view of human progression, connected, as we see it is, with the whole course of animal advancement, of which it is itself the highest degree. SPP, Vol. II., P. 299.

**SOCIOLOGICAL SPIRIT MUST BE SUPREME** -- On both logical and scientific grounds, the sociological spirit must be recognized as supreme...When the action of man upon nature is duly systematized under the new body of doctrine, it must be done under the guidance of sociological philosophy, which alone is able to combine all the scientific aspects requisite for the great work...The Positive Philosophy of Auguste Comte, Vol. 6 (1842) Translated and condensed by Harriet Martineau, 1853.

**SUPPORT FOR POSITIVE SCIENCE MUST AWAIT NEW GENERATION** -- It might have been hoped that the renovation we are anticipating would have been largely aided by the scientific class of society, as that which must be most familiar with positive science. But it is not so. At present, the anarchical tendencies of that class appear to be as strong as any...we must abandon all hope of their cooperation in extending the positive method to the study of social phenomena. If we may anticipate anything in that direction, it must be from a rising generation for whom a more adequate training must be provided. The Positive Philosophy of Auguste Comte, Translated and condensed by Harriet Martineau, 1853.

**SOCIOLOGY DISCIPLINES ALL SCIENCES** -- Thus the very dignity of Science itself, when rightly understood, calls for the discipline which Sociology imposes. SPP, Vol. I. P. 386

**STUDY OF INDIVIDUAL MIND DISCARDED** -- But as the true progress of the intellect takes place in the race and not in individuals, intellectual science can only be thoroughly appreciated when it is identified with sociology properly so called--sociology which I established on its true basis when I discarded for ever the worthless study of the individual mind pursued by metaphysicians. SPP Vol. III., P. 38.

**POLITICAL PHILOSOPHY REQUIRES A THEORY OF EVOLUTION** -- Political philosophy made a great

advance during the last century, inasmuch as social development became more and more the express object of historical treatment. The process was defective, of course, from the absence of all theory of evolution, by which alone any scientific dignity can be given to works which, without it, remain essentially literary. SPP Vol. III, P. 270.

**REJECT FACTS THAT EMBARRASS HYPOTHESES** -- Sensible that the value of true theories lies in their practical results, men will even reject inopportune facts, a premature attention to which would but embarrass our hypotheses on the plea of an idle accuracy not practically needed. When disciplined by religion, the scientific spirit will never forget its principal office, but will resume with dignity its rational freedom, which at present is fettered by the scruples of the empirical school. A theory subjective in its origin will be held admissible when it sufficiently explains the essential phenomena, without waiting for the objective verification, and even where that complement to demonstration can never be obtained. SPP, Vol. III, P. 21.

### **PART THREE**

**SCIENCE CONSECRATED AS SOURCE OF UNIVERSAL RELIGION** -- The study of Humanity therefore, directly or indirectly, is for the future the permanent aim of Science; and Science is now in a true sense consecrated, as the source from which the universal religion receives its principles. It reveals to us not merely the nature and conditions of the Great Being, but also its destiny and the successive phases of its growth. SPP, Vol. III, P. 271.

**SCIENCE SUBJECT TO RELIGION OF HUMANITY** -- Science in the Middle Ages was essentially subject to the religion of God. Reason and morality now call for its far completer subjection to the religion of Humanity. SPP, Vol. III., Appendix P. 601.

#### **11. PROMOTE GLOBAL INTEGRATION**

**UNIVERSAL CHURCH** -- Positivism now returns to the undertaking with a suitable doctrine and favourable conditions, so as to be in a position at last to found the true universal Church. Its social work must at first be confined to the populations of the West and their offshoots; but its creed is so complete and so real, that it is equally fit to be extended to all parts of the planet. SPP Vol. II., P. 251

**INTEGRATION OF RACES** -- Such are then our three necessary races, (Note: white, yellow, and black), each of which is superior to the other two, either in intelligence, or in activity, or in feeling, as all sound observations combine to show. This final judgment should turn them from all mutual contempt, and make them all equally see the power there lies in their close union, to complete the constitution of the true Great Being.

When our labours shall have made our planet uniformly healthy, these organic distinctions will tend to disappear, by virtue even of their natural origin, and especially of proper intermarriages. The increasing fusion of the races will, under the systematic direction of the universal priesthood, procure us the most precious of all improvements, that which concerns our cerebral constitution as a whole, thus become more apt to think, to act, and even to love. CPR, 254

**COMPLETE UNITY** -- The general results of the last volume may be thus summed up;--the normal type of Human Existence is one of complete unity. All progress therefore, whether of the individual or of the race, consists in developing and consolidating that unity. SPP, Vol. III., P. 8.

#### **12. INVEST POLITICAL POWER IN WEALTHY AND INDUSTRY LEADERS**

**POLITICAL POWER TO INDUSTRY LEADERS** -- In a settled state of society, Government, strictly so called, is a mere extension of civil influence. Ultimately, therefore, political power will fall into the hands of the great leaders of industry. Unworthy as they seem of it at present, they will gradually become less so as spiritual reorganisation proceeds; and besides, the tenure of power will become less burdensome, because it will be confined to duties of a purely practical kind. SPP Vol. I, P. 160.

**CAPITALIST POWER** -- it is clear that working men, whose minds and hearts are peculiarly accessible to moral

influence are for the present best qualified for political power. No check meantime is placed on the action of the capitalists; and this provisional policy prepares the way for their ultimate accession to power... SPP, Vol. I., P. 308.

**CONCENTRATION OF CAPITAL** -- The chief triumph of our species rests necessarily on the gradual substitution of the social for the personal character in the whole of our practical existence; the instrument by which it is effected being the steady concentration of Capital. SPP, Vol II, P. 143.

**RULING FAMILIES** -- Although individual eminence, be it physical, intellectual, or still more moral, forms the starting point of all temporal authority, superiority becomes permanent and complete only in those families which are capable of supporting others, by means of an adequate accumulation of capital. This material condition alone can dispose those who fill a dependent position to a habit of submission, a feeling which is soon ennobled by veneration. At the same time, the ruling families then satisfy their instincts for power, and this is gradually softened by goodness, when protection is duly appreciated on both sides. SPP, Vol. II., P. 145.

**SEPARATION OF GOVERNMENT AND PRIESTHOOD** -- A permanent and complete union, however, between peoples can never be secured but by a general devotion to Industrial activity, which will bring about in all countries a sense of willing cooperation with each other. Industrial competition too often leads to bitter rivalries; but the Priesthood will succeed in transforming these into a useful spirit of emulation. Under this system, the bond between citizens, like the love within the home, will foster of itself a true affection for society, without trenching on the Religious sense of harmony, for which these sentiments will form the final moral training. Were the spirit of Patriotism trained to aspire after grand nationalities, it would induce the coarser minds to attempt schemes of oppression, that they might everywhere realise a form of State centralisation and political bureaucracy far beyond the degree natural to free civic union. The principle, however, of separation between Government and Priesthood will naturally prevent these sources of disturbance, whenever the Positive Religion has obtained sufficient influence. SPP, Vol. II, P. 305

**CAPITAL ACCUMULATION** -- The new Priesthood, independent alike of the Proletariat and of the Patriciat, will invest with a sacred duty the essential function of the holders of Wealth, the true administrators of which will become the agents of that material Providence which the Great Being extends to all its servants. This Subjective consecration of Capital will be more respected, and the discipline it imposes will be more effective, when the Temporal chiefs are at once more powerful and fewer in number than they are in our present confusion, so that their work in society may be better performed. . . The masses of the People however, as well as Women, are really free from any designs on Property, at least in towns; and these feel, as do the small band of true Philosophers, that the service of the community requires great accumulations of Capital, as well as independence in its employment. SPP, Vol. II. P. 329.

**INDUSTRIAL CHIEFS** -- In this capital operation, the Positive religion will put out its power as a social system, by disciplining at once command and obedience, as both equally consecrated to the service of the 'Great Being, the highest functions of which have as their basis industrial action. The industrial chiefs are the representatives of Humanity, in the sense of being indispensable as the ministers of its material providence; the condensation they offer being the condition of its right exertion. Individually they may use amiss the wealth committed to their charge, but they do not therefore lose their sacred character, unless the abuse be in degree such as to endanger the conservation of the capital of the race. SPP, Vol. IV., P. 53.

**ELIMINATION OF MIDDLE CLASSES** -- For this industrial hierarchy to have social efficiency it is presupposed that the patriciate is so far concentrated that each patrician administers all that he can really superintend, so to lessen as much as possible the expenses of management and the better to ensure responsibility. . . Our existing disorders are most aggravated by the jealous ambition of the smaller capitalists and their blind contempt of the people. When the conduct of this class shall be in sufficient degree regenerated, under the joint stimulus of circumstances and convictions, its heads will be absorbed into the patriciate and its mass into the proletariat, so doing away with the middle classes properly so called. CPR, P. 237.

### **13. ESTABLISH CITIES AS CENTERS OF OPERATION**

**CITIES AS IMMEDIATE ORGANS OF THE GREAT BEING** -- Whilst the great human organism was without



any spiritual unity, the need of binding together the various states which made up the whole, gave extravagant dimensions to political societies. The foundation of a universal Church will enable the gradual reduction of these huge and temporary agglomerations of men to that natural limit, where the State can exist without tyranny. I have, for this reason, treated mere Cities, along with the tracts of country which voluntarily adhere to them, as the immediate organs of the Great Being. SPP VOL. II., P251.

**ORGANS OF GREAT BEING MUST BE CITIES** -- The Fatherland establishes a relation between the soil and social order; and thus the organs of the Great Being can only be cities, the root of the word being the nucleus of the term civilisation. Cities are, in truth, themselves beings; so organically complete that, as each is capable of separate life, it instinctively aspires to become the centre of the vast organism of Humanity. SPP, Vol. II., P. 240.

**STATES MAY BE NEGLECTED** -- Between the City, uniting man and his dwelling-place, and the full development of the Great Being around a fitting centre, a number of intermediate forms of association may be found, under the general name of States. But all these forms, differing only in extent and in permanence, may be neglected as undefined. SPP Vol. II, 241.

**LIMITS OF STATES** -- In fixing the natural limits of States in the last volume, I shall show that they need not ultimately exceed that of cities along with the country tract which freely adheres to them. SPP, Vol. II., P. 262.

**PRESSURE ON CITIES** -- When the Great Being is fully established throughout the human Planet, each City will be constantly subject to the pressure of authority from all preceding generations, and that not from the immediate local predecessors but from the entire human race. SPP VOL. II., 295.

**PARIS AS THE GENERAL METROPOLIS** -- In all parts of the earth, then the temples of Humanity must turn towards the general metropolis, which for a long time, as the result of the whole past, must be Paris. CPR P. 99.

#### **14. REPLACE CONSTITUTION WITH WORLD MANAGEMENT SYSTEM**

**EXISTING SYSTEMS MUST BE DESTROYED** -- Whatever is now systematized must be destroyed: and whatever is not systematized and therefore has vitality, must occasion collisions which we are not yet able accurately to foresee or adequately restrain. This will be the test of the positive philosophy, and at the same time the stimulus to its social ascendancy. Positive Philosophy of Auguste Comte, Vol. 6 P. 411,412.

**CENTRAL POWER** -- Positivists have little hesitation in siding in almost all cases with the central as against the local power. SPP., Vol. I. P. 98.

**TOTAL SYSTEMATIZATION** -- In the final state the complete systematisation of all the powers of man already developed is the chief object of all forethought, whether speculative or practical SPP Vol. II, P. 148.

**ELEMENTS OF COLLECTIVE FORCE** -- We must properly distinguish three social powers, respectively based on the three necessary elements of collective force, in spontaneous relation with the three essential sides of our cerebral nature. Of these three, the Material is vested in the great and wealthy, the Intellectual in the wise and in priests, the Moral in women; the three representing a basis of Force, Reason, and Affection. SPP, Vol. II, P. 255.

**UNITY IS PROGRESS** -- The general results of the last volume may be thus summed up;--the normal type of Human Existence is one of complete unity. All progress therefore, whether of the individual or of the race, consists in developing and consolidating that unity. SPP Vol. III., P. 8.

**HIGH PRIEST OF HUMANITY** -- Thus, the sixty republics of the regenerated West will have no other habitual bond than a common education, community of manners and customs, and common festivals. In a word, their union will be religious and not political; allowing for the historical relations resulting from previous aggregations, and soon to disappear in the new connection, unless when they rest on community of language. The High Priest of Humanity will be, more truly than any medieval pope, the only really Western Chief. CPR, 248.

**PRINCIPLE IS GENERAL UNITY** -- The Great Being in its full prime, will take possession of its domain, the Earth, marking its proprietorship by effecting all the improvements compatible with the order of the whole, in accordance with the principle that particular action must in all cases be subordinate to the general unity. SPP Vol. IV. P. 54.

**COMTE'S PLAN** -- We know that Comte's picture of the future in which he fervently believed, included an elaborate reorganization especially of religion, education and social life. There was to be a new Spiritual Power,

with priests completely trained in science and having control both of education and public health. The banks were to be the chief authority in the temporal sphere and the Western Republic, of France, England, Italy, Germany and Spain was to be the standard-bearer of civilization for the planet. *Comte the Founder of Sociology* By F.S. Marvin;



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