

specify in greater detail. First of all it emphasised the distinction between Religion and Theology; most of the writers agreeing that religious beliefs of some kind were essential and necessary, whilst most of them objected to a special theological setting. At the same time even a religious teacher like Martineau maintains that morality can exist without religion, which is not the foundation but the highest consummation of morality;¹ whilst, on the other side, Sir James Stephen concludes "that the question of truth must precede the question of goodness and cannot be determined by any answer which may be given to the latter question." We thus have a distinct statement that morality and the moral law are something innate or intuitive to the human soul, a view which had found its classical expression in Kant's 'Categorical Imperative,' and, on the other side, we have an equally emphatic declaration "that the knowledge of the good must depend upon a knowledge of what is true and real."

65.
Comtian
view.

A second position, brought out clearly by Mr Frederic Harrison, is the Comtian principle that "acknowledges

¹ This conception of the relation of Ethics and Religion was worked out in great fulness in Martineau's larger Works mentioned above. He there says: "Ethics must be treated before Religion: not that they are an absolute condition of its beginning: not that they always involve it as their end; but that they implicitly contain the resources whence Religion, in the higher form which alone we can practically care to test, derives its availing characteristics, its difficulties and its glories" ('A Study of Religion,' vol. i. p. 19). This

passage indicates clearly what is more fully developed in the larger work, that the term Religion cannot be smoothed or levelled down to a belief in or, if such were possible, a worship of, mere ideals; a view of its nature defended in a masterly way and in striking language by Sir J. R. Seeley in his anonymously published treatise 'Natural Religion' (1882). Accordingly a criticism of this much-admired volume forms for Martineau the Introduction to his 'Study of Religion.'