

that this ultimate Being must be personal. But religion also (this is assumed) requires as its object infinite Personality. Therefore, there is a necessary relation between morality and religion, and we may expect to find that worship, as the expression of religion, is a necessary condition of moral attainment.

(e) An appeal to history would confirm this statement concerning the relation between morality and religion. I can here only refer to the conclusions of such a writer as Newman Smyth, who says: "The two have grown together, and, so far as we can discover, have usually sprung up together. Throughout known history the two powers of human life, religion and morality, have been coexistent and coöperative." The earliest forms of the religious consciousness contain implicitly the moral consciousness as well; while "an awakening of the moral consciousness is usually accompanied by a profound stirring of the religious depths of human nature." On the other hand, "no religious teaching can remain, if its idea of God is discovered to be immoral." "All attempts absolutely to divorce these two original and allied elements of man's being, his religious faith and his moral sense, seem to be impossible; by some Power, creative of our nature, they have been so joined together that man can not put them asunder." This general interdependence does not, however, mean that morality and religion may not have a relative independence of each other from time to time; but "ultimately they belong together. Each originally implies the other, and in the perfected life both are made one."*

(f) At this point, I may refer to the views concerning the relation of morality and religion held by the Societies of Ethical Culture, of whom Felix Adler is perhaps the chief representative. These societies affirm that religious organizations, i.e., the churches, have outlived their usefulness, that the day has come for separating ethics and religion in practice as well as in

*Newman Smyth, *Christian Ethics*, p. 1, 5 ff. The reader may profitably consult also Luthardt's *History of Christian Ethics before the Reformation*, Vol. I. Otto Pfleiderer's *Philosophy of Religion*.

NOTE.—One of the most impressive lessons of the history of philosophy is that the race mind develops in its entirety. No one part can advance far without influencing, or being influenced by, the other parts of the race mind. Indeed, such words as "parts" of mind are altogether misleading. The so-called "parts" are only phases of the one life. This truth alone is sufficient to overthrow any argument for the separation of morality and religion, either in the individual or the race.