

the general impression that such arguments were dictated by party interest, by the spirit of reaction which had, during the period of the Restoration, got the upper hand in French literature, and which was at that time opposed alike to the liberal empiricism which prevailed in this country, and to the yet more liberal intellectualism which prevailed in Germany.

This explains also, to a large extent, why religious philosophy in France took its own course and has not, till quite recently, contributed much to the international treatment of the subject. What was original in it seemed so much bound up with ecclesiastical polemics, with the interests of the Roman Catholic Church, with the political question of the relation of Church and State, that the free development of philosophical thought in the Protestant countries took little interest in it; on the other side, the development of free enquiry in matters of belief in France either assimilated in an eclectic spirit the ideas of German transcendentalism, or was occupied under the combined influence of the spirit of exact research and of the sensational-philosophy of the eighteenth century in elaborating that system of Positive Thought through which at a later date France once more entered the arena of European speculation. Thus it comes that the religious philosophy of such thinkers as de Bonald, de Maistre, and de Lamennais has hardly found a place in the history of the subject<sup>1</sup>

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Religious  
philosophy  
in France.

<sup>1</sup> A notable exception to this general practice is to be found in the second volume of M. Ferraz's 'History of Philosophy in France during the Nineteenth Century'

(1880), which deals with "Traditionalism" and "Ultramontanism." In the Preface the author thinks it necessary to justify the inclusion of these currents of thought in a