

mystery, at least a sacred personal possession into which it is not right or even useful to pry.

The consequence of the different position which the religious interest occupies in the three countries is reflected in their philosophical literature. The necessity of rescuing the higher ethical, as also the spiritual, view of life from the danger of being overlaid by the industrial and selfish interests of the age is most felt by foremost thinkers in France.¹ In Germany we have two movements in recent philosophy, which we may term the theological and the purely intellectual or rationalistic. There is no country where religious philosophy is so much cultivated as in Germany. In England mental and moral philosophy have always existed as subjects of inquiry and of academic teaching. They stood formerly in distinct connection with traditional beliefs; more recently, in the writings of Mill, Spencer, and the Positivists, they have sought to acquire that independent position and treatment which they have, for a long time, enjoyed on the Continent.

But English and German thought have also come under the influence of another foreign movement. This originated in the United States of America, and finds its expression in several periodicals of which the 'Open Court' (1887) and the 'International Journal of Ethics' (1890) are the most important. Already in

¹ See *inter alia* an important publication entitled 'La Crise Morale des Temps Nouveaux,' by Paul Bureau (1907). The author inclines towards Roman Catholicism, but the Preface, by M. Alfred Croiset, to whom the work is dedicated, shows that a difference of

opinion as to the solution of the religious problem does not prevent these two thinkers from jointly emphasising the importance for society of the moral and social crisis through which the modern world is passing.