

# THE PHILOSOPHICAL REVIEW.

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## PHILOSOPHY IN FRANCE, 1909.<sup>1</sup>

### I.

THE study of religion contributes in two different ways to the development of philosophy. One of these is by a movement arising within the organized faiths themselves. The faithful attempt to understand better the dogmas which they hold, to define them in the terms of contemporary science and thought, to explain their nature, and to defend them against the objections of unbelievers. *Fides quaerit intellectum*. Such a 'religious philosophy,' while it has varied in productivity, has never been entirely inactive in France since the time when Bossuet, Fénelon, and Malebranche made their eloquent translations of the principles of the Christian faith into the language of Cartesian rationalism. It produced the long-lived movement of 'Liberal Protestantism'; and after a period of comparative inaction, it has recently become remarkably productive again in the writings of MM. Blondel, Laberthonnière, Le Roy, and Bureau, an analysis of which was given in these pages not long since.<sup>2</sup> This activity has continued through the present year, and now seems to have absorbed the discussions of pragmatism, in which philosophers, properly so called, are apparently not so interested as before.<sup>3</sup>

But religion also furnishes material for philosophy in another way. It is considered no longer from within, but from without;

<sup>1</sup>Translated from the French by Dr. E. H. Hollands.

<sup>2</sup>"Philosophy in France," *PHILOSOPHICAL REVIEW*, May, 1908.

<sup>3</sup>Cf. Albert Leclère, *Pragmatisme, Modernisme, Protestantisme*, which censures all three severely in the name of Catholic orthodoxy. It is true that at the same time pragmatism was attacked with equal severity, and from the opposite side, in the *Anti-pragmatisme* of M. Schinz.