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THE final problem of the universe may be taken as the signal object-lesson for illustrating the limit of man's power to interpret experience, his intellectual relation to reality, and the ultimate constitution of moral faith in the universe. Can our final relation to the highest realities be found in and through what we are as thinking or intellectual beings only? Does the 'reasonableness' of our philosophic interpretation of things not depend on complex influences other than those that are determined by the scientific understanding measured by data of sense? Must not the moral, practical, and reverential dispositions in man, as well as the logical understanding and sense-experience, be recognized when we try to read the deepest available thought about the world—including the spiritual world—that we are living and having our being in? Is it therefore possible for man to eliminate all mystery from his final philosophical conception of himself, the world, and God, in an intellectual vision in which an imperfectly understood faith that things are working together with loving purpose towards a reasonable end, is exchanged for an all-comprehending philosophical intuition of the infinite reality in an unmysterious, or rationally articulated system? Is man potentially, if not as yet with full consciousness, an omniscient being? Can his individual intelligence of the universe become perfect without any eternally necessary remainder of incompletable mystery left for faith to assimilate, in what some