

again the scattered fragments into an orderly and comprehensive system or a reasoned creed.

And yet we must recognise, as I stated above, that such a creed, a monistic view of life, a connected and reasoned body of fundamental convictions to serve as a foundation of belief and a guide to conduct, is at the moment more than ever demanded.

Now wherever we meet with such a demand we may say that this denotes, and springs from, a deep religious interest: using the word "religion" in the wider sense which it acquired in the Latin language before the Christian era, and which would cover not only the religion of Israel and Christ but also the reasoned and systematic creeds of the more prominent philosophical schools which existed at the dawn of the Christian era. And thus we may say that at the present moment the supreme interest which leads men to philosophise is the same as that which governed philosophical thought at the end of the eighteenth and the beginning of the nineteenth century: it is the religious interest. But though the same, it is yet on a totally different level that this interest manifests itself after the lapse of more than a hundred years. In order to fix this difference and bring it clearly before the minds of my readers, I will define it by saying that at the end of the eighteenth century in Germany the philosophical problem suggested by the religious interest was that of the relation of Faith and Knowledge, whereas at the end of our period the problem had assumed a different aspect: we may define it as the problem of Belief or Unbelief.

13.
Return of
the religious
interest in
philosophy.

This modern phase in which the religious interest