

of this concise statement we meet with a discussion of the problem which, about the same time, had been forced afresh on the attention of German thinkers through the novel and decisive position which Albrecht Ritschl had taken up in his theological system and teaching.

Mr Balfour's criticisms apply mainly to the metaphysics of Kant, to what he terms the philosophy of naturalism, and to that special form of idealism which, under the lead of T. H. Green and E. Caird, then dominated a large section of English philosophic thought. He does not refer to other important schools of thought which in Germany had for half a century assumed towards Kantianism, Idealism, and Materialism an

inct and very early expression of that tendency of thought which I have termed the Synoptic. Certainty is a matter of immediate apprehension gained by a union of complex experiences grasped in their totality or combined presentation in the mind. Many passages might be quoted from Newman. The religious sense is not a special faculty at all, but an activity in which the whole character is concerned. It "passes from point to point gaining one by some indication; another on a probability; then availing itself of an association; then falling back on some received law; next seizing on testimony; then committing ourselves to some popular impression, or some inward instinct, or some obscure memory; and thus it makes progress not unlike a climber on a steep cliff, who, by quick eye, prompt hand, and firm foot, ascends, how he knows not himself, by personal endowments and long practice rather than by rule, leaving no track behind him and unable to teach another. It is not too

much to say that the stepping by which great geniuses scale the mountains of truth is as unsafe and precarious to men in general as the ascent of a skilful mountaineer up a literal crag. It is a way which they alone can take; and its justification lies in their success." (See the Sermon on 'Implicit and Explicit Reason' preached in Oxford 1840, and reprinted together with other Oxford Sermons in the year 1871, with an important Preface from which it appears that the 'Grammar of Assent' was a fuller treatment of the psychology of reason and faith contained in these Sermons.) It is not uninteresting to compare the development in Newman's treatment of the problem of religious belief with that which took place in the mind of Schleiermacher forty years earlier, as contained in the 'Reden' (1799) and in 'der Christliche Glaube' (1821). The interval in Schleiermacher's case brought about a definite acceptance of the Evangelical (Protestant), in Newman of the Roman Catholic, position.