

was followed by, and in some instances associated with, the later religious revival which centred in the Oxford movement.

The era of German idealism, with its genuine but unfulfilled aspirations, was—as had been the case half a century earlier in France—to be destroyed by Materialism and Industrialism, and the resources of the new spirit in English literature had to exhaust themselves, before thinking minds in both countries could realise how much truth was contained in the dictum of Renan that we live on reminiscences of the past, on the “Shadows of a shadow,” and how much insight in his query: “What will those after us live on?”

After having dealt with the phenomenon of indifference in matters of religion, de Lamennais investigates the foundations of certitude, and he finds them in the dicta of common-sense. Common-sense, or the generally accepted axioms and beliefs, are the authority to which we ultimately appeal in questions of importance. He thus reminds us not only of the *rôle* which custom and habit played in Hume's philosophy, but also of the common-sense philosophy of Reid and the Scottish school which appeared as an answer to Hume's doubts. In passing, we may note how a prominent English philosopher and critic, the late Henry Sidgwick, in one of the last of his Essays, spoke approvingly of Reid's common-sense philosophy. But with de Lamennais common-sense meant something different, something wider and more comprehensive than the common-sense of Reid; the latter appealed rather to the unsophisticated convictions of thinking persons when they re-