

flected upon the plain evidences within their own consciousness; it was an appeal to every individual thinking person. With de Lamennais it meant rather an appeal to what was common to all persons whether this consensus be established by reflection or unconsciously adopted and admitted in practice. In fact, in the term "common-sense," we may say that Reid's school laid emphasis on the word "sense," on immediate evidence, de Lamennais on the word "common"—*i.e.*, on that which is possessed by or belongs to every one. It is a reversion to the standard of the more comprehensive mind of the classical period of Christendom; *quod semper, quod ubique, quod ab omnibus*.

In this formula of the appeal to common-sense we have the beginning of a doctrine which has, since the time of de Lamennais, been introduced from many sides into the discussion of this question. We may express this by saying that the authority appealed to is not that of a single person, of a single truth, or of an isolated argument, however imposing or convincing such may at times appear, but that it is an appeal to a body of beliefs or of thought which through universality, coherence, and stability commands our respect and assent. As such, this view opposes everything that is detached, isolated, and purely individual; it appeals to the community of men and the continuity of opinions, not to individual thinkers or subjective convictions however rigid and acute the logic of the latter may seemingly be. In fact, de Lamennais maintains that individualism and self-reliance in matters of knowledge and faith must lead ultimately to scepticism, uncertainty, and indifference.