

human reason; the more confident these self-denying assertions, the sooner will a reaction set in. The question then for us is this: Has philosophical thought merely exhausted its powers, or has it, at the very moment when materialism, naturalism, and agnosticism appear to rule supreme, still discovered some untried path and some unrecognised resources? Has the ruling pessimism and indifferentism of the age given way at all to any signs of hope that the veil will once more be lifted and confidence restored? Whoever has read attentively the philosophy of the last ten years in all the three countries cannot, I think, have failed to discover signs of the recurrence of a more hopeful line of thought. I shall have many opportunities of pointing to this in greater detail and with more definiteness in the later chapters of the present section of this History.

For the moment it may be of interest to refer, as I have done so often before, to the changes which the philosophical vocabulary of the three countries is undergoing, to the increasing array of new terms with which philosophical thought is being enriched, all pointing to the advent of some new era of thought. Without defining at present what is frequently only dimly foreshadowed in this new vocabulary, I will refer only to the term "Voluntarism" which Paulsen has coined and Professor Wundt has adopted to describe his ultimate philosophical position, to the philosophy of the "Idées-forces" of M. Alfred Fouillée, and the "Philosophie de l'Effort" in France, to the "Pragmatism" of the recent Oxford school of Thought, and to William James's "Will to

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"Voluntar-
ism."