

has in recent philosophy, under the influence of a deeper and wider view of the phenomena of Life, been developed into a teleological and energetic conception of the moral problem. This conception has received in Germany the name of Voluntarism. In this country it has, under the further influence of Professor William James, reacted upon the theory of knowing and being (Epistemology and Metaphysics), producing a special school of thought termed Pragmatism. The opposite school of ethical thought which starts from the sense of obligation and the conception of duty (*Pflichtenlehre*) has, according to Paulsen, its beginning—so far as European civilisation is concerned—in the Mosaic Decalogue. It has been deepened and enlarged in the moral code of Christianity, and has found its most adequate philosophical expression in the Kantian Ethics, or what is generally called the Critical school of Ethics. Accordingly we find that its representatives all more or less go back to Kant, who has elaborated the philosophical conceptions and fixed the vocabulary for this form of modern ethical thought.

In another recent German publication which aims at giving a view of the position of philosophy at the end of the nineteenth century, connecting itself with the celebrated name of the first comprehensive historian of modern philosophy, Kuno Fischer, a recent thinker, Bruno Bauch, deals with the ethical problem from a somewhat different point of view. He takes more note than Paulsen does of the subjective or individualistic tendency which threatens in Germany to destroy or subvert the traditional morality of common-sense, putting