

the ethical theories of Schopenhauer are satisfactory, or that they follow with necessity from the initial position which he takes up, there is no doubt that he has powerfully influenced philosophical thought on the Continent during the second half of the century, as I shall have frequent occasion to point out in the sequel. He thus belongs to those thinkers who have combined to overthrow that extreme intellectualism which was characteristic of some of the prominent philosophies during the earlier part of the nineteenth century. It is now generally recognised that alongside of the problem of knowledge and of the intellect, the problems of action and of the will, including feeling and emotion, demand an equally independent study. The problem of knowledge, in the modern phase which it is passing through, thus leads us on to other problems, such as the problem of reality or the metaphysical problem, the problem of action or the ethical problem, and many more. The history of these we shall study in separate chapters.

74.  
Overthrow  
of extreme  
Intellectual-  
ism.

In the meantime my readers may expect me to sum up in a few words the present position of the problem of knowledge. This cannot be done without some risk, as the discussions referring to this subject are very diverse, indicating the unsettled position of opinion in this matter.

Nevertheless it seems to me that the following may be said with some approach to accuracy, though I cannot point, in the very extensive literature, to any single and prominent writer who has given expression to the view we are historically led to. It seems to me that the