

more modern of Spencer, and think it necessary to revert to a deeper psychological analysis. The last is probably the position now most generally accepted, but it was not the position which found favour in the great systems of philosophy which succeeded Kant in Germany. There, the second way out of the difficulty was taken in two characteristic attempts to get out of the dilemma which had been created by Kant. In both instances a direct answer is given to the question: What is the "thing in itself," the kernel of all reality? But this answer is not arrived at by a logical process or by demonstration, nor is it maintained that such a demonstration is possible. The answer is gained by what Lotze has termed a resolution of the character, by a moral or an intellectual effort.

Fichte expressed this clearly when he said that the choice of any man's philosophy depends upon what kind of man he is. Thus it is with him an intellectual intuition.

20.
Fichte's and
Schopen-
hauer's
solution.

With Schopenhauer, who was certainly much influenced by Fichte, it becomes a scientific hypothesis. In stating boldly that the principle of reality is "the will," he professes to have taken the last and only step which is possible when one has once gained the Kantian position.

The whole of Schopenhauer's philosophy becomes then an illustration or a series of illustrations through which the hypothetical answer he has given is made plausible, brought home to his readers, and after the nature of any and every scientific hypothesis, made useful in explaining the manifold phenomena of