

Lessing, Herder, Goethe, and Schiller, drew that inspiration which was to elevate the nation out of the flatland of dry rationalism, narrow orthodoxy, and prosaic moralising.

<sup>9</sup>  
The Critique  
of Judgment.

The genesis of Kant's third Critique has been the subject of much writing and many discussions. The edifice of philosophy built up in the first two Critiques seemed incomplete and divided into two independent structures. This circumstance alone may have prompted its author, who delighted beyond measure in architectonic grouping, in symmetry and system, to add a third, and completing structure which would unite the different parts into a complete and harmonious whole. But not only had his system appeared externally disunited through its separate treatment of the intellectual and the practical problems, but both treatments had alike emphasised the duality between the intelligible and the sensible, between the real and the phenomenal worlds. That we should remain in perfect ignorance of the underlying reality of things and yet be able, through our senses and our intellect, to create and possess a knowledge which somehow corresponded to this unknown something; that, in practice, we should in the phenomenal world be expected and able to carry out, to some extent at least, a purely abstract principle of action,—both these circumstances pointed to the existence of some correspondence between the Known and the Unknown. Otherwise the world of knowledge and that of action would fall hopelessly asunder in the same way as the system itself which in the first Critique started from the known phenomenal world, and confessed itself unable to find the real, and, in