

into the higher region of culture, refinement, and social order. Impressed with this Hellenic ideal of culture as the union of the Beautiful and the Good, he became acquainted with Kant's doctrine of the Autonomy or Self-restraining Freedom of the human Will, and at once hailed it as an expression of a truth which had lain dormant in his own mind and in the minds of many other contemporary thinkers.

It was not, however, the purely practical or moral side of Kant's teaching, as contained in the second of his 'Critiques,' through which Schiller gained an entry into the world of Kant's ideas. It was first of all through some smaller and more popular writings of Kant, upon the methods of writing universal history, that the historian, Schiller, was attracted towards his thought. It was next Kant's third 'Critique,' which dealt with the *Æsthetical* problem, through which Schiller found himself at one with Kant. And it was lastly Kant's theological treatise, entitled 'Religion within the limits of Mere Reason,' which stimulated Schiller to original speculation: he not only assimilated, he completed a line of thought taken up by Kant. Kuno Fischer has eloquently pointed out the common ground on which both thinkers stood, as well as the direction in which Schiller's original contributions lay. "What he had long carried about within himself, and what he had so often experienced in his imagination, he found here (*i.e.*, in the third of Kant's 'Critiques') for the first time explained and illuminated out of the depths of human reason. His mental disposition, his way of thinking, had an inborn direction towards the higher, it was attracted by the