

## CHAPTER III.

## SCHELLING'S EARLIER TREATISES.

22	Schelling's first work, <i>The Possibility of a Form of Philosophy in General</i> , deduces the categories of quality and modality from Fichte's fundamental propositions . . .	70
25	In <i>The I as Principle of Philosophy</i> , the absolute and the finite Ego are strongly opposed, subject and object coördinated, and the world viewed as manifesting unconscious reason . . .	71
28	The <i>Philosophical Letters on Dogmatism and Criticism</i> regards the existence of an "objective" God as an unverifiable hypothesis, and conceives the absolute as the unrealisable goal of man's strivings . . . . .	78
30	<i>Essays in explanation of Idealism</i> : (1) Space and Time modes of the self-activity of intelligence; (2) The Kantians err by confusing the logical opposition of Subject and Object with their actual separation; (3) The essence of Spirit is infinite self-limitation . . . . .	84
33	Schelling's <i>Philosophy of Nature</i> connected with Kant's <i>Anfangsgründe der Naturwissenschaft</i> and <i>Kritik der Urtheilskraft</i> . . .	90
35	In the <i>Ideas for a Philosophy of Nature</i> the various phenomena of the material world are deduced from the nature of Perception and Sensation . . . . .	92
37	The treatise <i>On the World Soul</i> reduces all	