

Bibliography

Collections of Schelling's Works

1. The Cotta Edition

Schelling, F. W. J. *Sammtliche Werke*, edited by K. F. A. Schelling. Stuttgart and Augsburg: J. G. Cotta, 1856-1861. Division I, Vols. 1-10; Division II, Vols. 1-4.

2. The Munich Jubilee Edition (ed. Manfred Schröter)

Schellings Werke, Nach der Original in neuer Anordnung, herausgegeben von Manfred Schröter (i.e., a rearrangement of the materials in the Cotta Edition). Six Principal Volumes and six Supplementary Volumes (plus one Nachlass band). *Münchener Jubiläumsdruck* (Jubilee Edition), 1927-1946/54. München: C. H. Beck'sche Verlagsbuchhandlung.

3. The Manfred Frank Edition

Schelling, *Ausgewählte Schriften* edited by Manfred Frank. Six Volumes. (1985).

4. The Bavarian Academy's Schelling *Ausgabe* in 80 Volumes

In 1975 the Bavarian Academy of Sciences announced *Friedrich Wilhelm Joseph Schelling, Historisch-kritische Ausgabe*. This Schelling-Ausgabe is appearing in four series comprising (i) all the works already published, (ii) the unpublished manuscripts, (iii) the total correspondence, and (iv) records of Schelling's lectures by his students (see O'Meara, 1977:291). (One wonders if the editors have included Schelling's shopping lists.) No doubt this will be a gold mine for Ph. D. dissertations.

Select Bibliography of Works in English on or related to Schelling's Philosophy of Mythology and Revelation

Some 25 recent Books and Articles (1970-1995)
used in updating this work
have been integrated into the 1970 Bibliography and
marked with a double asterisk**

Barrett, William. 1962. *Irrational Man. A Study in Existential Philosophy*. Anchor Books Ed.

**Beach, Edward Allen. 1994. *The Potencies of God(s): Schelling's Philosophy of Mythology*. New York State University Press.

**Beiser, Frederick C. 1987. *The Fate of Reason. German Philosophy from Kant to Fichte*. Cambridge, Mass.: Harvard University Press.

This is one of the books that help to situate Schelling. It describes "one of the most revolutionary and fertile periods in the history of modern philosophy", namely, "the period between Kant's first *Kritik* and Fichte's first *Wissenschaftslehre*" (1781-1794). Beiser sees philosophers in that period devoting themselves to "a single fundamental problem", that of "the authority of reason". This was the European Enlightenment's basic article of faith, its "tribunal of criticism". Before it, nothing was sacred. But "if it is the duty of reason to criticize *all* our beliefs, then *ipso facto* it must criticize itself. For reason has its own beliefs about itself and these cannot escape criticism." But by the end of the 1790's there was a revival of metaphysics and a daring "reassertion of the claims of reason". The stage was ready for the appearance of Schelling.

Benz, Ernst. 1955. *Schelling, Werden und Wirken seines Denkens*. Zurich: Rhein-Verlag.

_____ 1966. *Evolution and Christian Hope*. Trans. H. G. Frank. New York: Doubleday and Co.

Boehme, Jacob. [1624] 1947. *The Way to Christ*. Trans. by J. J. Stouidt. Harper and Brothers.

Bolman, F. de W. 1942. *Schelling: The Ages of the World*. New York: Columbia University Press.

- **Bowie, Andrew. 1993. *Schelling and Modern European Philosophy. An Introduction*. London and New York: Routledge.

Bowie writes: "Schelling, who, for a long time has been regarded as merely a curiosity of 19th century philosophy, articulates certain aspects of the crisis of reason more appropriately than his contemporaries and his successors in the 19th century" (190); "Schelling's contribution to the history of modern reason may be labyrinthine, and he often loses his way himself, but certain of the paths he opened are still worth exploring."

- **Bracken, Joseph A. 1977. "Schellings Positive Philosophy" in *Journal of the History of Philosophy* 15: 324-330.

This brief article focuses on a 'new' manuscript, edited by Horst Fuhrmans (1972), *Grundlegung der positiven Philosophie* (Turin: Bogeta D'Erasmus). It contains Schelling's lectures (38 in number) given at the University of Munich in 1832/33 and recorded by one of his students (J. G. C. Helmes). The Lectures contrast "logical" and "historical" systems of philosophy and offer an analysis of Rationalism and (philosophical) Empiricism as the historical antecedents of the positive philosophy. Bracken notes that "the interrelation of the 'positive' and the 'negative' philosophies has been a central issue for all Schelling scholars", especially since Walter Schulz's work (1955). Bracken concludes that the positive philosophy was Schelling's central interest during this 'late' period (324) but that his project "did not really succeed" and indeed "was doomed to failure from the start" (330).

- **Breazeale, Daniel. 1976. "English Translations of Fichte, Schelling and Hegel: An Annotated Bibliography" in *Idealistic Studies* 6:279-297.

Includes the title and full bibliographical description of every known published translation from the writings of Fichte, Schelling and Hegel plus translations in process or awaiting a publisher. Comes up to 1976 only.

- **Brown, Robert F. 1977. *The Later Philosophy of Schelling. The Influence of Boehme on the Works of 1809-1815*. Cranbury, New Jersey: Associated University Presses, Inc.

Brown discusses Schelling's appropriation of the philosophical theology of Jacob Boehme (17th Century). The problems of God, creation, human nature and evil are explored. "Building on Boehme's doctrine of the two centers in God (bipolarity), Schelling sees God's being is subordinate to, and produced by his will." "Creatures are free yet reproduce God's ontological structure; and humanity's special role is that of microcosmos and microtheos". A discussion of Schelling's *Ages of the World* (1811-1815), displays the metaphysical voluntarism characterizing both God and creatures. It explains how God has a fully realized being of his own apart from the world and why the world's existence is genuinely

contingent. Brown's exposition leads into a brief treatment of the Last Philosophy.

- **Brown, Robert F. 1990. "Resources in Schelling for New Directions in Theology" in *Idealistic Studies* 20 (1).
- **Brown, Robert G. 1974, 1977. *Schelling's Treatise on "The Deities of Samothrace". A Translation and An Interpretation*. Missoula, Montana: Scholars Press.
- Cassirer, Ernst. [1925 German ed.] 1955. *The Philosophy of Symbolic Forms. Vol 2: Mythical Thinking*. New Haven: Yale University Press.
- Copleston, Frederick. 1965. *A History of Philosophy* 7 (1). Image Books Edition.
- Croce, Benedetto. 1941 Eng. Trans. *History as the Story of Liberty*. Meridian Books M 17.
- Fackenheim, Emil. 1952. "Schelling's Philosophy of Religion" in *University of Toronto Quarterly* XXII:1 (October).
- _____. 1954. "Schelling's Conception of Positive Philosophy" in *Review of Metaphysics* 7:4 (June).
- Frauenstadt. 1842. *Schellings Vorlesungen in Berlin*. Berlin.
- Fischer, Kuno. 1923. *Schelling's Leben, Werke, Lehre*. Fourth Edition. Heidelberg. (This is the seventh volume in Fischer's *Geschichte der neuern Philosophie*.)
- Gutmann, James. 1936. *Schelling: Of Human Freedom*. Chicago: The Open Court Publishing Company. (A Translation of Schelling's *Untersuchungen über das Wesen der Menschlichen Freiheit und die damit zusammenhängenden Gegenstände*, 1809).
- Hartshorne, Charles and William L. Reese. 1953. *Philosophers Speak of God*. Chicago: University of Chicago Press.

**Hayes, Victor C. 1972. "Schelling: Persistent Legends, Improving Image" in *The Southwestern Journal of Philosophy* III:3: 63-73.

Hayner, Paul Collins. 1967. *Reason and Existence. Schelling's Philosophy of History*. Leiden: E. J. Brill. (Ph.D. Thesis, Columbia University, 1950.)

Hirsch, E. F. Jr. 1960. *Wordsworth and Schelling. A Typological Study of Romanticism*. New Haven: Yale University Press.

**Hong, Howard V. and Hong, Edna H. 1989. *The Concept of Irony, together with notes of Schelling's Berlin Lectures, by Søren Kierkegaard, edited and translated with Introduction and Notes by H. V. and E. H. Hong*. Princeton, New Jersey: Princeton University Press. These Notes by Kierkegaard report 42 Lectures (in the Philosophy of Revelation) from November 15, 1841 - February 4, 1842: 335-412.

Jankélévitch, S. (Trans.). 1945. *Introduction à la Philosophie de la Mythologie*. 2 Volumes. Paris. These are translations into French of Schelling's two introductions to his Philosophy of Mythology.

Koktanek, Anton Mirko. 1962. *Schelling's Seinslehre und Kierkegaard*. Munchen.

Lovejoy, A. O. 1936. *The Great Chain of Being*. Cambridge: The Harvard University Press.

Löwith, Karl. 1967. *From Hegel to Nietzsche*. Trans. David E. Green. Doubleday Anchor Book A 553.

**McCarthy, Vincent A. 1986. *Quest for a Philosophical Jesus: Christianity and Philosophy in Rousseau, Kant, Hegel and Schelling*. Macon, Georgia: Mercer University Press.

Marcel, Gabriel. 1957. "Schelling fut-il un précurseur de la Philosophie de l'existence?" *Revue de Métaphysique et de Morale*. :1 (Jan-Mar).

**Marti, Fritz. 1982. "Schelling, Theologian for the Coming Century" in *The New Scholasticism*. Baltimore. *American Catholic Philosophical Association*. 56:217-227.

**Marx, Werner. 1984. *The Philosophy of F. W. J. Schelling*. Trans. Thomas Nenon. Bloomington: Indiana University Press.

In three short essays, Marx discusses (i) Schelling's and Habermas's Conception of History, (ii) the Task and Method of Philosophy in Schelling's Transcendental Idealism and Hegel's Phenomenology of Spirit, and (iii) Schelling's task in *Of Human Freedom*. All three essays attempt to show that Schelling's thought is relevant to present-day philosophical issues.

**Nuovo, Victor. 1974a see Tillich (1910) and 1974b see Tillich (1912).

**O'Meara, Thomas. 1977. "F. J. W. Schelling: a Bibliographical Essay". *The Review of Metaphysics* 31: 283ff.

**_____. 1982. *Romantic Idealism and Roman Catholicism. Schelling and the Theologians*. Notre Dame: Notre Dame Press.

O'Meara tells a story of Schelling in his nineteenth century context with special emphasis on the theological context. He surveys Schelling's philosophy of religion and its employment by a number of Catholic theologians. O'Meara's book (and his articles) can be read with confidence and enjoyment.

**_____. 1986. "Christ in Schelling's 'Philosophy of Revelation'" in *Heythrop Journal* XXVII: 275-289.

This essay describes "the christology of Schelling's final system fashioned (as it was) out of idealism, romanticism, new natural sciences, mythologies and Christianity". (275) O'Meara gives a helpful brief summary, expounding especially the material in Chapters 2 and 3 of "The Seventh Book" in this volume. The article concludes by highlighting some fundamental features of Schelling's christology.

Paulus, H. E. G. 1843. *Die endlich offenbar gewordene positive Philosophie der Offenbarung*. Darmstadt.

Penzel, Klaus. 1964a. "An Ecumenical Vision of Church History: F. W. J. Schelling" in *Perkins Journal* XVII:2, 3 (Spring).

_____. 1964b. "A Chapter in the History of the Ecumenical Quest" in *Church History* 33.

**Pfau, Thomas. 1994. *Idealism and the End Game of Theory. Three Essays by F. W. J. Schelling*. Translated and Edited, with a Critical

Introduction by Thomas Pfau. State University of New York. These three short essays are from 1797, 1804 and 1810 respectively.

Pfleiderer, Otto. 1887. *The Philosophy of Religion*. II. Trans. Allan Menzies. London and Edinburgh.

Plitt, G. L. 1869-1870. *Aus Schellings Leben. In Briefen*. 3 Vols. Leipzig.

Schulz, Walter. 1955. *Die Vollendung des deutschen Idealismus in der Spätphilosophie Schellings*. Stuttgart and Koln.

**Tillich, Paul. [1910] 1974a. *The Construction of the History of Religion in Schelling's Positive Philosophy*. Translated with Introduction and Notes by Victor Nuovo. Cranbury, N.J.: Associated University Presses.

These two Dissertations (1910 & 1912) provide the key to Tillich's thought. Tillich acknowledges that "the basic elements of his own systematic program were developed through his study of Schelling" and his profound debt to Schelling is clearly visible. The 1910 Dissertation is an exposition of Schelling's philosophy of history, where "history" includes events in the life of God (Trinitarian relations) and in the primordial life of man (the Fall). It includes an exposition of the "potencies" and identifies the stages of and deities in the mythological process.

**_____. [1912] 1974b. *Mysticism and Guilt-Consciousness in Schelling's Philosophical Development*. Translated with Introduction and Notes by Victor Nuovo. Cranbury, N. J.: Associated University Presses.

(See note under previous entry.) Tillich writes: "In presenting Schelling's basic solution to the problem of mysticism and guilt-consciousness I have preferred Schelling's philosophy of freedom to the positive philosophy because of the greater simplicity of its formulae and its clarity of motive, although the positive philosophy brings many motives into bolder expression" (25).

**_____. 1967. *Perspectives on 19th and 20th Century Protestant Theology*, edited and with an introduction by Carl E. Braaten. New York: Harper and Row.

**Tilliette, Xavier. 1970. *Schelling, une philosophie en devenir*. I: Le

systeme vivant, 1794-1821; II: La dernière philosophie, 1821-1854. Paris: J. Vrin.

This work, though in French, must be mentioned here because it is so rich in detail and amiable of style. Its 1200 pages are now a standard source on Schelling's life and work. The last 150 pages (only) deal directly with the Last Philosophy. As the title suggests, Schelling's thought is seen as "in process", always "on the way". (Tilliette's work appeared in the year in which this Dissertation was completed.)

** _____ . 1987. "Schelling est-il l'auteur de l'Altistes Systemprogramm?" in *L'Absolu et la Philosophie. Essays on Schelling*. Paris: Presses Universitaires de France.

Uberweg, Friedrich. 1873. *A History of Philosophy II*. (Translated from fourth German edition.) New York.

Watson, John. 1882. *Schelling's Transcendental Idealism*. Chicago.

Welch, Claude (ed. trans.) 1965. *God and the Incarnation in Mid-Nineteenth Century German Theology*. New York: Oxford U. P.

**White, Alan. 1983a. *Absolute Knowledge. Hegel and the Problem of Metaphysics*. Athens, Ohio: Ohio University Press.

"Hegelian ontology and Schellingian theology" are presented as "the fundamental alternatives for metaphysics in the wake of Kant". "Historically", says White, theirs is "the final metaphysical conflict." White defends Hegel's teaching from the attack developed by Schelling ("the most important of Hegel's contemporaries"). He gives an exposition of Schelling's Positive Philosophy as one designed to overcome the limitations of Hegelianism. White explains the sense in which Hegel's first philosophy is viable, while Schelling's alternative is not (11f). The argument is sustained and technical. (See Bowie and Fackenheim.)

** _____ . 1983b. *Schelling: An Introduction to the System of Freedom*. New Haven. Yale U. P. A helpful account of Schelling's Path to the Philosophy of Freedom.

Windelband, W. 1878-1880. *History of Modern Philosophy II*. First German Edition.

Zeltner, Hermann. 1954. *Schelling*. Stuttgart.



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