stood to the ultimate real. Schelling had already (in the *System der ges. Phil.)* begun to endeavour after an amalgamation of the Spinozistic conception of substance with the Platonic view of an ideal realm, and to find therein the means of enriching the bareness of absolute reason. In *Bruno,* and in *Philos. u. Religion,* the same thought finds expression. In the realm of ideas the absolute finds itself, has its own nature over against itself as objective over against subjective, and thus is in the way of overcoming its abstractness, of becoming concrete. This conception of a difference, of an internal structure in the absolute, finds other and not less obscure expressions in the mystical contributions of the *Menschliche Freiheit* and in the scholastic speculations of the Berlin lectures on mythology. At the same time it connects itself with the second problem, how to attain in conjunction with the abstractly rational character of the absolute an explanation of actuality. Things—nature and spirit— have an actual being. They exist not merely as logical consequence or development of the absolute, but have a stubbornness of being in them, an antagonistic feature which in all times philosophers have been driven to recognize, and which they have described in varied fashion. The actuality of things is a defection from the absolute, and their existence compels a reconsideration of our conception of God. There must be recognized in God as a completed actuality, a dim, obscure ground or basis, which can only be described as not yet being, but as containing in itself the impulse to externalization, to existence. It is through this ground of Being in God Himself that we must find explanation of that independence which things assert over against God. And it is easy to see how from this position Schelling was led on to the further statements that not in the rational conception of God is an explanation of existence to be found, nay, that all rational conception extends but to the form, and touches not the real—that God is to be conceived as act, as will, as something over and above the rational conception of the divine. Hence the stress laid on will as the realizing factor, in opposition to thought, a view through which Schelling connects himself with Schopenhauer and Von Hartmann, and on the ground of which he has been recognized by the latter as the reconciler of idealism and realism. Finally, then, there emerges the opposition of negative, *ι.e.* merely rational philosophy, and positive, of which the content is the real evolution, of the divine as it has taken place in fact and in history, and as it is recorded in the varied mythologies and religions of man­kind. Not much satisfaction can be felt with the exposition of either as it appears in the volumes of Berlin lectures.

Schelling’s works were collected and published by his sons, in 14 vols. (1856-1861). The individual works appeared as follows:— *Über die Möglichkeit einer Form der Philosophie überhaupt* (Tübingen, 1794); *Ideen zu einer Philosophie der Natur* (Leipzig, 1797, ed. 1803); *Von der Weltseele* (Hamburg, 1798, 3rd ed. 1809); *Erster Entwurf eines Systems der Naturphilosophie* (Jena, 1799); *Einleitung zu seinem Entwurf der Naturphilosophie* (ib. 1799); *System des transcendentalen Idealismus* (Tübingen, 1800); *Bruno, oder über das göttliche und natürliche Prinzip der Dinge* (Berlin, 1802, ed. 1843); *Vorlesungen Über die Methode des akademischen Studiums* (Tübingen, 1803, ed. Braun, 1907); *Über das Verhältniss der bildenden Künste zu der Natur* (Munich, 1807); *Über die Gottheiten von Samothrake* (Stuttgart, 1815). His Munich lectures were published by A. Drews (Leipzig, 1902). For the life good materials are to be found in the 3 vols., *Aus Schelling's Leben in Briefen* (3 vols., 1869-1870), in which a biographic sketch of the philosopher’s early life is given by his son, and in J. Waitz, *Karoline (2* vols., 1871). An interesting little work is Klaiber, *Hölderlin, Hegel, u. Schelling in ihren schwäbischen Jugendjahren* (1877). The biography in Kuno Fischer’s *Gesch. der neueren Philosophie,* vol. vii. (3rd ed., 1902) is complete and admirable. See further *Schelling als Persönlichkeit. Briefe, Reden, Aufsätze,* ed. Otto Braun (1908), who also wrote *Schellings geistige Wandlungen in den Jahren 1800-1810* (1906); Rosenkranz, *Schelling* (1843); L. Noack, *Schelling und die Philosophie der Romantik* (2 vols., 1859) ; G. A. C. Frantz, *Schelling's Positive Philosophie* (3 vols., 1879-1880) ; Watson, *Schelling's Transcendental Idealism* (1882); Groos, *Die reine Vernunftwissenschaft. Systematische Darstellung von Schellings ...Philosophie* (1889); E. von Hartmann, *Schelling's philos. System* (1897); Delbos, *De posteriore Schellingii philosophia quatenus Hegelianae doctrinae adυersatur* (1902); Koeber, *Die Grundprinzipien der Schellingschen Naturphilosophie* (1882); G. Mehlis, *Schellings Geschichtsphilosophie in den Jahren 1799-1804* (1907); H. Sueskind, *Der Einfluss Schellings auf die Entwicklung von Schleiermachers System* (1909). (R. AD.; J. Μ. M.)

SCHELLING, KAROLINE (1763-1809), one of the most intellectual German women of her age, was born at Göttingen on the 2nd of September 1763, the daughter of the orientalist Michaelis. She married, in 1784, a district medical officer, one Böhmer, in Clausthal in the Harz, and after his death, in 1788, returned to Göttingen. Here she entered into close relations to the poet Gottfried August Bürger and the critic of the Romantic school, August Wilhelm Schlegel. In 1791 she took up her residence in Mainz, joined the famous society of the Clubbists *(Klubbislen),* and suffered a short period of imprison­

ment on account of her political opinions. In 1796 she married Schlegel, was divorced in 1803, and then became the wife of the philosopher Friedrich Wilhelm Joseph von Schelling. She died at Maulbronn on the 7th of September 1809. Karoline Schelling played a considerable rôle in the intellectual movement of her time, and is especially remarkable for the assistance she afforded Schlegel in his translation of Shakespeare’s works. She published nothing, however, in her own name.

See G. Waitz, *Caroline: Briefe an ihre Geschwister, &c. (2* vols., 1871), and, by the same author, *Caroline und ihre Freunde* (1882); further, J. Janssen, *Eine Kulturdame und ihre Freunde, Zeit- und Lebensbilder* (1885), and Mrs. A. Sidgwick, *Caroline Schlegel and her Friends* (London, 1899).

SCHEME (Lat. *schema,* Gr. *σχήμα,* figure, form, from the root *σχϵ,* seen in ϵχϵιν, to have, hold, to be of such shape, form, &c.),in the most general and common sense, a plan or design, especially of action with some definite purpose, often and more particularly in the derivatives “ to scheme,” “ schemer,” “ scheming,” with a hostile or unfavourable notion of a plot or surreptitious plan, or of a selfish project or enterprise. The original meaning, derived from the Med. Lat. translation *figura,* of *σχήμα,* is that of a diagram or figure to illustrate a mathematical proposition and the like, a map or plan, &c., thus used of an analysis, a tabular statement; an epitome or synopsis, a table or system of classifica­tion. In Kantian philosophy, “ Schema ” is used of “ the product of the exercise of the transcendental imagination in giving generality to sense and particularity to thought,” and “ schemat­ism of the theory, in the Kantian analysis of knowledge, of the use of the transcendental imagination as mediating between sense and understanding ” (Baldwin, *Dictionary of Philosophy and Psychology,* 1902, vol. ii.).

SCHENECTADY, a city and the county-seat of Schenectady county, New York, U.S.A., about 16 m. N.W. of Albany, on the Mohawk river and the Erie Canal. Pop. (1890) 19,902; (1900) 31,682, of whom 7169 were foreign-born; (1910, census) 72,826. Schenectady is served by the New York Central & Hudson River, and the Delaware & Hudson railways, and by interurban electric lines connecting with Albany, Troy, Saratoga, Amsterdam, Johnstown and Gloversville. The city has **a** fine situation about 230 ft. above the sea. It is a place of much historic interest, and has many examples of quaint Dutch colonial and early American architecture. There is an Indian monument on the site of the “ old fort.” Schenectady is the seat of Union College (undenominational), which grew out of the Schenectady Academy (1784), was chartered in 1795, and comprises the academic and engineering departments of Union University, the medical (1838), law (1851) and pharmacy (1881) departments of which are at Albany, where also is the Dudley Observatory (1852), which is under the control of the university. Schenectady is a manufacturing centre of growing importance; here are the main works of the General Electric Company, manufacturers of electrical implements, apparatus, motors and supplies, and of the American Locomotive Company. Together they give employment to about 8o% of the wage-earners of the city. Among other manufactures are hosiery and knit goods, overalls and suspenders, hardware, lumber, oils and varnishes, gasoline fire engines, mica insulators, agricultural implements, and wagons and carriages. The capital invested in manufacturing industries in 1905 was $22,050,746, and the value of the factory product was $33,084,431, an increase of 87∙9% since 1900.

According to tradition Schenectady stands on the site of the chief village of the Mohawk Indians, and its name, of which there are many different spellings in early records, is probably of Indian origin; on an early map (1665) it appears as Scanacthade. Arendt Van Corlaer, or Curler (d. 1667),@@1 while manager of the estates of his cousin, the patroon, Killian Van Rensselaer, visited the site in 1642, and in 1662, being dissatisfied with conditions on the Manor, he led a band of settlers here. Their allegiance was directly to the Dutch West India Company, and they enjoyed

@@@1 Van Corlaer had emigrated to America about 1630; while manager of Rensselaerwyck he had earned the confidence of the Indians, among whom “ Corlaer ” became a generic term for the English governors, and especially the governors of New York.