Armand de Beauvoir (d. 1334) and Gregory of Rimini accepted it. It was taught in Paris by Albert of Saxony (about 1350-

1360) and Marsilius of Inghen (about 1364-1377, after- wards at Heidelberg), as well as by Johannes Buridanus, rector of the university as early as 1327. We find, how- ever, as late as 1473 the attempt made to bind all teachers in the university of Paris by oath to teach the doctrines of Realism; but this expiring effort was naturally ineffectual, and from 1481 onward even the show of obedience was no longer exacted. Pierre d’Ailly (1350-1425) and John Gerson (Jean Charlier de Gerson, 1363-1429), both chancellors of the university of Paris, and the former a cardinal of the church, are the chief figures among the later Nominalists. Both of them, however, besides their philosophical writings, are the authors of works of religious edification and mystical piety. They thus combine temporarily in their own persons what was no longer combined in the spirit of the time, or rather they satisfy by turns the claims of reason and faith. Both are agreed in placing repentance and faith far above philosophical knowledge. They belong indeed (Gerson in particular) to the history of mysticism rather than of Scholasticism, and the same may be said of another cardinal, Nicolaus of Cusa (1401-1464), who is sometimes reckoned among the last of the Scholastics, but who has more affinity with

Erigena than with any intervening teacher. The title “ last of the Scholastics ” is commonly given to Gabriel Biel (*q.v.*), the summarizer of Occam’s doctrine. The title is not actually correct, and might be more fitly borne by Francisco Suarez (*q.v.*), who died in 1617. But after the beginning of the 15th century Scholasticism was divorced from the spirit of the time, and it is useless to follow its history further. As has been indicated in the introductory remarks, the end came both from within and from without. The harmony of reason and faith had given place to the doctrine of the dual nature of truth. While this sceptical thesis was embraced by philosophers who had lost their interest in religion, the spiritually minded sought their satisfaction more and more in a mysticism which frequently cast itself loose from ecclesiastical trammels. The 14th and 15th centuries were the great age of German mysticism, and it was not only in Germany that the tide set this way. Scholasticism had been the expression of a universal church and a common learned language. The university of Paris, with its scholars of all nations numbered by thousands, was a symbol of the intellectual unity of Christendom; and in the university of Paris, it may almost be said, Scholasticism was reared and flourished and died. But the different nations and tongues of modern Europe were now beginning to assert their individuality, and men’s interests ceased to be predominatingly ecclesiastical. Scholasticism, therefore, which was in its essence ecclesiastical, had no longer a proper field for its activity. It was in a manner deprived of its accustomed subject-matter and died of inanition. Philosophy, as Hauréau finely says, was the passion of the 13th century; but in the 15th humanism, art and the beginnings of science and of practical discovery were busy creating a new world, which was destined in due time to give birth to a new philosophy.

Authorities.—Besides the numerous works quoted in articles on the individual philosophers, see Hauréau, *Histoire de la philosophie scolastique (2* vols., 1850; revised and expanded in 1870 as *Histoire de la phil. scol.*)*,* Kaulieh, *Geschichte d. schol. Philosophie;* Stöckl, *Gesch. der Phil. des Mittelalters;* Karl Werner, *Die Scholastik des späteren Mittelalters;* and, on a smaller scale, de Wulf’s *Histoire de la phil. médiévale* (1900). Supplementary details are given in Hauréau’s *Singularités historiques et littéraires* (1861) and in R. L. Poole’s *Illustrations of the History of Mediaeval Thought* (1884), while much light is thrown upon the minuter history of the period by the *Chartularium Universitatis Parisiensis* edited by Denifle and Chatelain in 1894, by Hauréau’s *Notices et extraits de quelques MS. latins de la Bibliothèque Nationale* (6 vols., 1890-1895) and by the *Beiträge zur Geschichte d. Phil. d. Mittelalters,* in course of publication since 1891 by Baeumker and others. A critical survey of recent literature on Scholasticism is given by Baeumker in the *Archiv für Geschichte der Philosophie,* vols. v. and x. The accounts of medieval thought given by Ritter, Erdmann and Ueberweg in their general histories of philosophy are exceedingly good. That of Windelband, though going less into detail, is a remarkably fresh treatment of the problems involved. There are also notices of the leading systems in Milman’s *History of Latin Christianity;* and the same writers are

considered from the theological side in many works devoted to theology, and the history of dogma. The psychology of the Schol­astic writers is ably dealt with in Siebeck’s *Die Psychologie von Aristoteles bis zu Thomas von Aquino* (1885). Jourdain’s *Recherches critiques sur l'âge et l'origine des traductions latines d'Aristote* (Pans, 1819; 2nd ed. 1843); Rousselot’s *Études sur la philosophie dans le moyen âge* (1840-1842), Cousin’s Introduction to his *Ouvrages inédits d'Abélard* (1836), and Prantl's *Geschichte der Logik im Abendlande* (4 vols., 1855-1870) are invaluable aids in studying the history of medieval thought. (A. S. P.-P. ; X.)

SCHOLEFIELD, JAMES (1789-1853), English classical scholar, was born at Henley-on-Thames on the 15th of November 1789. He was educated at Christ’s Hospital and Trinity College, Cambridge, and was in 1825 appointed professor of Greek **in** the university and canon of Ely (1849). He was for some time curate to Charles Simeon, the evangelical churchman, and his low church views involved him in disputes with his own parishioners at St Michael’s, Cambridge, of which he was perpetual curate from 1823 till his death at Hastings on the 4th of April 1853. Scholefield was an excellent teacher. His most useful work was his edition of the *Adversaria* of P. P. Dobree *(q.v.),* his predecessor in the chair of Greek. He also published editions of Aeschylus (1828), in which he dealt very conservatively with the text, and of Porson’s four plays of Euripides. His *Hints for an improved Translation of the New Testament* met with considerable success. He was one of the examiners in the first Classical Tripos (1824). The Scholefield Theological Prize at Cambridge was established in commemoration of him in 1856.

See *Memoirs of James Scholefield* (1855), by his wife, Harriet Scholefield; *Gentleman's Magazine* (June 1853, p. 644).

SCHOLIUM@@1 *(σχóλιw),* the name given to grammatical, critical and explanatory notes, extracted from existing com­mentaries and inserted on the margin of the MS. of an ancient author. These notes were altered by successive copyists and owners of the MS. and in some cases increased to such an extent that there was no longer room for them in the margin, and it became necessary to make them into a separate work. At first they were taken from one commentary only, subsequently from several. This is indicated by the repetition of the *lemma* (“ catchword ”), or by the use of such phrases as “ or thus,” “ or otherwise,” “ according to some,” to introduce different explanations. The name of “ the first scholiast ” has been given to Didymus of Alexandria *(q.v.),* and the practice of compiling scholia continued till the 15th or 16th century a.d. The word *σχόλιον* itself is first met with in Cicero *(Ad Alt.* xvi. 7). The Greek scholia we possess are for the most part anonymous, the commentaries of Eustathius on Homer and Tzetzes on Lycophron being prominent exceptions. Although frequently trifling, they contain much information not found elsewhere, and are of considerable value for the correction and interpretation of the text. The most important are those on Homer (especially the Venetian scholia on the *Iliad,* discovered by Villoison in 1781 in the library of St Mark), Hesiod, Pindar, Sophocles, Aristo- phanes and Apollonius Rhodius; and, in Latin, those of Servius on Virgil, of Acro and Porphyrio on Horace, and of Donatus on Terence.

See E. F. Gräfenhan, *Geschichte der classischen Philologie,* iii. (1843-1850); W. H. Suringar, *Historia critica scholiastarum Latinorum* (1835).

SCHOLL, AURELIEN (1833- ), French author and

journalist, was born at Bordeaux on the 13th of July 1833. He was successively editor of the *Voltaire* and of the *Écho de Paris.* He wrote largely for the theatre, and also' a number of novels dealing with Parisian life.

SCHOLTEN, JAN HENDRIK (1811-1885), Dutch Protestant theologian, was born at Vleuter near Utrecht on the 17th of August 1811. After studying at Utrecht University, he was appointed professor of theology at Franeker. From Franeker in 1843 he went to Leiden as professor extraordinarius, and in 1845 was promoted to the rank of Ordinarius. Through Scholten, A. Kuenen became interested in theology; Scholten was not then the radical theologian he became later. The two scholars in course of time created a movement resembling that of the

@@@1 To be distinguished from *scolium (σκóλιον),* an after-dinner song.