fortreſs of Bellegarde from the Spaniards while ſerving in Portugal.

Upon the revocation of the edict of Nantes, when the perſecution commenced againſt the Proteſtants, Schomberg, who was of that perſuaſion, requeſted leave to retire into his own country. This requeſt was refuſed; but he was permitted to take refuge in Portugal, where he had reaſon to expect he would be kindly re­ceived on account of paſt ſervices. But the religious zeal of the Portugueſe, though it did not prevent them from accepting aſſiſtance from a heretic when their kingdom was threatened with ſubverſion, could not per­mit them to give him ſhelter when he came for protec­tion. The inquiſition interfered, and obliged the king to ſend him away. He then went to Holland by the way of England. Having accepted an invitation from the elector of Brandenburg, he was inveſted with the government of Ducal Pruſſia, and appointed comman­der in chief of the elector’s forces. When the prince of Orange ſailed to England to take poſſeſſion of the Crown which his father-in law James II. had abdicated, Schomberg obtained permiſſion from the elector of Brandenburg to accompany him. He is ſuppoſed to have been the author of an ingenious ſtratagem which the prince employed alter his arrival in London to diſcover the ſentiments of the people reſpecting the revo­lution. The ſtratagem was, to ſpread an alarm over the country that the Iriſh were approaching with fire and ſword. When the prince was eſtabliſhed on the throne of England, Schomberg was appointed commander in chief of the forces and maſter of the ordnance. In April 1689 he was made knight of the garter, and na­turalized by act of Parliament 5 and in May following was created a baron, earl, marquis, and duke of the kingdom of England, by the name and title of baron Teys, earl of Brentford, marquis of Harwich, and duke of Schomberg. The Houſe of Commons voted to him L. l00, 000 as a reward for his ſervices. Of this he only received a ſmall part; but after his death a penſion of L. 5000 a-year was beſtowed upon his ſon.

In Auguſt 1689 he was ſent to Ireland to reduce that kingdom to obedience. When he arrived, he found himſelf at the head of an army con filling only of 12, 000 foot and 2000 horſe, while king James commanded an army three times more numerous. Schomberg thought it dangerous to engage with ſo ſuperior a force, and being diſappointed in his promiſed ſupplies from England, judged it prudent to remain on the defenſive. He there­fore polled himſelf at Dundalk, about five or fix miles diſtance from James, who was encamped at Ardee. For ſix weeks he remained in this poſition, without attempt­ing to give battle, while from the wetneſs of the ſeaſon he loſt nearly the half of his army. Schomberg was much blamed for not coming to action; but ſome ex­cellent judges admired his conduct as a diſplay of great military talents. Had he riſked an engagement, and been defeated, Ireland would have been loſt. At the famous battle of the Boyne, fought on the 1st July 1690, which decided the late of James, Schomberg paſſed the river at the head of his cavalry, defeated eight ſquadrons of the enemy, and broke the Iriſh inſantry. When the French Proteſtants loſt their commander, Schomberg went to rally and lead them on to charge. While thus engaged, a party of king James’s guards, which had been ſeparated from the reſt, paſſed Schom­

berg, in attempting to rejoin their own army. They attacked him with great fury, and gave him two wounds in the head. As the wounds were not dangerous, he might ſoon have recovered from them; but the French Proteſtants, perhaps thinking their general was killed, immediately fired upon the guards, and ſhot him dead on the ſpot. He was buried in St Patrick’s cathedral.

Biſhop Burnet lays, Schomberg was “a calm man, of great application and conduct, and thought much better than he ſpoke; of true judgment, of exact probity, and of a humble and obliging temper. ”

SCHOOL, a public place, wherein the languages, the arts, or ſciences, are taught. Thus we ſay, a grammar *ſchool,* a writing s*chool,* a s*cbοοl* of natural philoſophy, &c. — The word is formed from the Latin *ſchοla,* which, according to Du Cange, ſigniſies *discipline* and *correction;* he adds, that it was anciently uſed, in general, for all places where ſeveral perſons met together, either to ſtudy, to converſe, or do any other matter. Accordingly, there were *ſcholae palatinae,* being the ſeveral polls wherein the emperor’s guards were placed; *ſchola ſcutariorum. ſchola gentilium,* &c. At length the term paſſed alſo to civil magiſtrates; and ac­cordingly in the code we meet with *ſchola chartulariorum, ſchοla agentium,* &c.; and even to eccleſiaſtics, as *ſchola cantorum, ſchola ſacerdotum,* &c.

The Hebrews were always very diligent to teach and ſtudy the laws that they had received from Moſes. The father of the family ſtudied and taught them in his own family. The Rabbin taught them in the temple, in the ſynagogucs, and in the academies. They pretend, that even before the deluge there were ſchools for knowledge and piety, of which the patriarchs had the direction. — They place Adam at their head, then Enoch, and laſtly Noah. Melchiſedec, as they ſay, kept a ſchool in the city of Kajrath-fepher, otherwiſe Hebron, in Paleſtine. Abraham, who had been inſtructed by Heber, taught in Chaldaea and in Egypt. From him the Egyptians learned aſtronomy and arithmetic. Jacob ſucceeded Abraham in the office of teaching. The ſcripture ſays, he was “a plain man dwelling in tents; ” which, according to the Chaldee paraphraſt, is, ‘that he was a perfect man, and a miniſter of the houſe of doctrine. ”

All this, indeed, muſt be very precarious and un­certain. It cannot be doubted but that Moſes, Aa­ron, and the elders of Iſrael, inſtructed the people in the wilderneſs, and that many good Iſraelites were very induſtrious to inſtruct their families in the fear **of** God. But all this does not prove to us that there were any ſuch ſchools as we are now inquiring after. Under Joshua we ſee a kind of academy of the prophets, where the children of the prophets, that is, their diſciples, lived in the exerciſe of a retired and auſtere life, in ſtudy, in the meditation and reading of the law of God. There were ſchools of the prophets at Naioth in Ra­mah; 1 Sam. xix. 12, 20, &c. See the article Pro­phet.

Theſe ſchools, or ſocieties of the prophets, were ſuc­ceeded by the ſynagogues. See the article Syna­gogue.

*Charity-Schools* are thoſe ſchools which are ſet apart by public contributions or private donations for the inſtruction of poor children, who could not otherwiſe enjoy the benefits of education. In no country are