trol but could not eradicate, that Frederick Schlegel, in conjunction with his friend Adam Müller founded a reli­gious and political journal, entitled *concordia,* in which, while opposing the irreligious and dangerous notions which were abroad, he propounded not a few principles as to go­vernment, which excite surprise when coming from such a quarter, and addressed to the subjects of a government supposed to be so attached to absolutism, and so bent on maintaining the existing state of things, as the Austrian government.

In 1827 he delivered at Vienna another course of Lec­tures on the Philosophy of Life, of which, indeed, an out­line had appeared in the *concordia* for 1820. The work is of great, nay even of startling originality, and deep in­terest, embracing questions of the most solemn importance, which are discussed with a grave eloquence, and in a deep­ly religious strain of feeling, but strangely immethodical in its arrangement, and, whether from the imperfection of their expression, or the real obscurity of the ideas themselves, in some parts scarcely intelligible. This work was almost im­mediately followed by another course of Lectures on the Philosophy of History, which have lately been translated into English, and which appear not unworthy of the reputa­tion of the author. Towards the close of the year 1828 Schlegel went to Dresden, where he delivered nine Lec­tures on the Philosophy of Language, in which he farther developed and expanded those philosophical views which he had already laid down in his Philosophy of Life. The course, however, was interrupted by death. “ On Sunday the 11th of January 1829, he was, between ten and eleven o’clock at night, preparing a lecture which he was to de­liver on the following Wednesday, and had begun a sen­tence with the remarkable words, ‘But the consummate and perfect knowledge,’ when sickness suddenly arrested his pen. From that illness he never recovered.”

We have already briefly expressed our opinion of the na­ture of Schlegel's genius. It was philosophical and criti­cal, rather than poetical ; but he had that species of poeti­cal imagination without which there can be no lofty or useful criticism, which enables the critic to rise above ar­tificial and natural peculiarities, and to judge with truth and certainty upon broad and universal principles. Even when his criticism is imperfect or erroneous, it is often valu­able ; for it abounds in new and original views, excites the mind to independent speculation, and teaches the habit of viewing literature, the arts, and philosophy, not as isolated subjects of study, but as acting and re-acting with the most important influences upon each other. From his powerful and inventive mind many of the speculations of his bro­ther appear to have been derived. In the study of the ori­ental languages and literature, the poetry of the Provencals, and that of Spain, Frederick Schlegel led the way ; and in the History of Literature will be found the germs of many of those views which were developed at greater length by his brother in his Dramatic Course. (w. w. w. w.)

SCHMALKALDEN, one of the provinces into which the principality of Hesse Casel, in Germany, is divided. It extends over 116 square miles. It is a hilly district, includ­ing part of the Thuringian Forest, some of the points of which reach the height of 3100 feet. It is watered by several small streams, all of which lose themselves in the river Werra. The soil is mostly sandy and sterile, and rarely produces more corn than suffices tor a quarter of the con­sumption. The mines yield rock-salt and iron, and the lat­ter creates the chief employment of the inhabitants next to agriculture. The province contains one city, four market- towns, thirty-five villages, and twenty-four hamlets, with 24,500 inhabitants, mostly Protestants. The capital is the city of the same name, situated on the small river Schmal- kalde. It is interesting in an historical view, as having been the place where the Protestant league was formed to secure

religious liberty, at the commencement of the Thirty Years’ War in Germany. It is surrounded with walls and ditches ; but is dilapidated, and scarcely capable of defence. It has an ancient castle, three churches, several institutions for education, 1050 houses, and 5100 inhabitants, whose chief occupation is making ironmongery, cutlery, and weapons, especially swords and bayonets. The salt-mines produce about 12,000 quintals of refined salt. Long. II. 1.E. Lat. 50. 44. 36. N.

SCHMIEDENBERG, a city of Prussian Silesia, in the government of Reichenbach and circle of Hirschberg. It stands on the river Yssel, at the foot of the Kahlenberg Mountains, but is 1400 feet above the level of the sea. It is an open place, of only two streets, more than two miles in length, and contains 550 houses, with 4830 inhabitants, who make some of the finest damask table-linens, and many other kinds of goods. The mountain behind it rises to 3300 feet.

SCIIŒNOBATES (from the Greek, *σχοιvος, a rope,* and *βαιvω, I walk),* a name which the Greeks gave to their rope-dancers. By the Romans they were called *funam­buli.* The *schœnobates* were slaves whose masters made money of them, by entertaining the people with their feats of activity. Mercurialis *(De Arte Gymnastica,* lib. iii.) gives us five figures of schœnobates, engraven after ancient stones.

SCHOLASTIC, something belonging to the school.

*Scholastic Divinity* is that part or species of divinity which clears and discusses questions by reason and argu­ments ; in which sense it stands in some measure opposed to positive divinity, which is founded on the authority of fathers, councils, &c.

SCHOLIAST, or Commentator**,** a grammarian who writes *scholia,* that is, notes and glosses, upon ancient au­thors who have written in the learned languages.

SCHOLIUM, a note, annotation, or remark, occasional­ly made on some passage, proposition, or the like. This term is much used in geometry and other parts of mathe­matics, where, after demonstrating a proposition, it is cus­tomary to point out how it might be done some other way, or to give some advice or precaution in order to prevent mistakes, or add some particular use or application thereof.

SCHOMBERG, Frederick-Armand, Duke of, a dis­tinguished officer, sprung from an illustrious family in Ger­many, and the son of Count Schomberg by an English lady, daughter of Lord Dudley, was born in 1608. He was ini­tiated into the military life under Frederick-Henry prince of Orange, and afterwards served under his son William II. prince of Orange, who highly esteemed him. He then re­paired to the court of France, where his reputation was so well known that he obtained the government of Grave­lines, of Furnes, and the surrounding countries. He was reckoned inferior to no general in that kingdom, except Marshal Turenne and the Prince of Condé ; men of such exalted eminence, that it was no disgrace to acknowledge their superiority. The French court thinking it necessary to diminish the power of Spain, sent Schomberg to the as­sistance of the Portuguese, who were engaged in a war with that country respecting the succession to their throne. Schomberg’s military talents gave a turn to the war in fa­vour of his allies. The court of Spain was obliged to solicit a peace in 1668, and to acknowledge the house of Bra- ganza as the just heirs to the throne of Portugal. For his great services he was created Count Mentola in Portugal ; and a pension of L.5000 was bestowed upon him, with the reversion to his heirs.

In 1673 he came over to England to command the army ; but the English being at that time disgusted with the French nation, Schomberg was suspected of coming over with a design to corrupt the army, and bring it under French discipline. He therefore found it necessary to return to France, which he soon left, and went to the Netherlands.