Nominalism was at first met by the opposition of the church and the constituted authorities. In 1339 Occam’s treatises were put under a ban by the university of Paris, and in the following year Nominalism was solemnly con­demned. Nevertheless the new doctrine spread on all hands. Dominicans like Armand de Beauvoir (*ob*. 1334) and Gregory of Rimini accepted it. It was taught in Paris by Albert of Saxony (about 1350-60) and Marsilius of Inghen (about 1364-77, afterwards at Heidelberg), as well as by Johannes Buridanus, who was rector of the uni­versity as early as 1327. We find, however, 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 (1401-64), who is sometimes reckoned among the last of the Scholastics, but who has more affinity with Scotus Erigena than with any inter­vening teacher. The title “last of the Scholastics” is commonly given to Gabriel Biel, the summarizer of Occam’s doctrine, who taught in Tübingen, and died in the year 1495. The title is not actually correct, and might be more fitly borne by Francis Suarez, 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 dealing with indi­vidual philosophers, the chief histories of Scholasticism are those of Hauréau *(De la Philosophie Scolastique,* 2 vols., 1850; revised

and expanded in 1870 as *Histoire de la Phil. Scol.),* Kaulich *(Geschichte d. schol. Philosophie)* and Stöckl *(Gesch. der Phil, des Mittelalters).* 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). The accounts of mediaeval thought given by Ritter, Erdmann, and Ueberweg in their general histories of philosophy are exceedingly good. 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. Jourdain’s *Recherches Critiques sur l’Âge et l'Origine des Traductions Latines d’Aristote* (Paris, 1819; 2d edition, 1843), Rousselot’s *Études sur la Philosophie dans le Moyen-Âge* (1840-42), Cousin’s Introduction to his *Ouvrages inédits d’Abélard* (1836), and Prantl’s *Geschichte der Logik im Abendlande* (4 vols., 1855-70) are invaluable aids in studying the history of mediaeval thought. (A. SE.)

SCHÖMBERG, Frederick Armand, Duke of (c. 1619-1690), marshal of France and English general, was descended from an old family of the Palatinate, and was born about 1619. He began his military career under Frederick Henry, prince of Orange, and after his death in 1659 entered the service of France, acquiring ultimately a reputation as a general second only to that of Turenne and the prince of Condé. In Paris he made the acquaint­ance of Charles II., who according to his own account “admitted him to great familiarities with him.” In 1660 he was sent to Portugal, and on his way thither passed through England to concert with Charles measures for supporting that country in the contest with Spain. For his services to Portugal he was in 1668 made a grandee, and received a pension of £5000 a year. In 1673 he was invited by Charles to England, with the view of taking command of the army, but so strong was the general sentiment against the appointment as savouring of French influence that it was not carried into effect. He therefore again entered the service of France, and after his capture of Bellegarde, 29th July 1675, received the rank of marshal. In subsequent campaigns he continued to add to his reputation until the revocation of the edict of Nantes (22d October 1685) compelled him as a Protestant to quit his adopted country. Ultimately he was chosen commander- in-chief of the forces of the elector of Brandenburg, and with the elector’s consent he joined the prince of Orange on his expedition to England in 1688, as second in com­mand to the prince. The following year he was made a knight of the Garter, created successively baron, marquis, and duke, and received from the House of Commons a vote of £100,000. In August he was appointed com­mander-in-chief of the expedition to Ireland against James IL After capturing Carrickfergus he marched unopposed through a country desolated before him to Dundalk, but, as the bulk of his forces were raw and undisciplined as well as inferior in numbers to the enemy, he deemed it imprudent to risk a battle, and entrenching himself at Dundalk declined to be drawn beyond the circle of his defences. Shortly afterwards pestilence broke out, and when he retired to winter quarters in Ulster his forces were in a more shattered condition than if they had sustained a severe defeat. At the same time competent authorities were agreed that the policy of masterly inactivity which he pursued was the only one open to him. In the spring he began the campaign with the capture of Charlemont, but no advance southward was made until the arrival of William. At the Boyne (July 1, 1690) Schömberg gave his opinion against the determination of William to cross the river in face of the opposing army. In the battle he held command of the centre, and, while riding through the river without his cuirass to rally his men, was surrounded by a band of Irish horsemen and met instantaneous death. He was buried in St Patrick’s cathedral, Dublin, where there is a monument to him, with a Latin inscription by Dean Swift. Schömberg was generally regarded in Eng-