a greater degree of freedom, especially commercial freedom, than had been possible on the Manor. The land was purchased from the Mohawks. To each of the fifteen original proprietors, except Van Corlaer, who received a double portion, was assigned a village lot 200 ft. sq., a tract of bottom-land for farming purposes, a strip of woodland, and common pasture rights. Many of the early settlers were well-to-do and brought their slaves with them, and for many years the settlement was reputed the richest in the colony. It received a serious set-back in 1690, when on the 9th of February a force of French and Indians surprised and burned the village, massacred sixty of the inhabitants and carried thirty into captivity. The village was rebuilt in the following year, and a military post was established. About 1700 there was a considerable influx of English settlers. In 1748 the French and Indians again descended on the region and killed many of the inhabitants of the outlying settlement at Beukendaal, 3 m. N.W. of Schenectady. Schenectady became a chartered borough in 1765 and a city in 1798. The first newspaper, the *Gazette,* was established in 1799. For some years after the completion of the Erie Canal, Schenectady, which had formerly been an important depot of the Mohawk river boat trade to the westward, suffered a decline. The first two railways in the state made Schenectady their terminus, the Mohawk & Hudson opening to Albany in September 1831 and the Saratoga & Schenectady in July 1832; the original station of the Mohawk & Hudson is still standing. It was not, however, until its new manufacturing era began, about 1880, that Schenectady’s modem growth and prosperity began.

See Jonathan Pearson, *A History of Schenectady Patent in the Dutch and English Times* (Albany, 1883); G. S. Roberts, *Old Schenectady* (*Schenectady,* 1904); and G. R. Howell and J. H. Munsell, *History of the County of Schenectady* (Albany, 1887).

SCHENKEL, DANIEL (1813-1885), Swiss Protestant theo- logian, was born at Dägerlen in the canton of Zürich on the 21st of December 1813. After studying at Basel and Göttingen he was successively pastor at Schaffhausen (1841), professor of theology at Basel (1849); and at Heidelberg professor of theology (1851), director of the seminary and university preacher. At first inclined to conservatism, he afterwards became an exponent of the mediating theology *(Vermittelungs-theologie*),and ultimately a liberal theologian and advanced critic. Associating himself with the “ German Protestant Union ” *(Deutsche Protestanten-υerein),* he defended the community’s claim to autonomy, the cause of universal suffrage in the church and the rights of the laity. From 1852 to 1859 he edited the *Allgemeine Kirchenzeitung, and* from 1861 to 1872 the *Allgemeine Kirchliche Zeitschrift,* which he had founded in 1859. In 1867, with a view to popularizing the researches and results of the Liberal school, he undertook the editorship of a *Bibel-Lexicon* (5 vols., 1869- 1875), a work which was so much in advance of its time that it is still useful. In his *Das Wesen des Protestantismus aus den Quellen des Reformationszeitalters beleuchtet* (3 vols. 1846-1851, 2nd ed. 1862), he declares that Protestantism is a principle which is always living and active, and not something which was realized once and for all in the past. He contends that the task of his age was to struggle against the Catholic principle which had infected Protestant theology and the church. In his *Christliche Dogmatik* (2 vols., 1858-1859) he argues that the record of revelation is human and was historically conditioned: it can never be absolutely perfect; and that inspiration, though originating directly with God, is continued through human instrumentality. His *Charakterbild Jesu* (1864, 4th ed. 1873; Engl. trans. from 3rd ed., 1869), which appeared almost simul­taneously with D. Strauss’s *Leben Jesu,* met with fierce opposition. The work is considered too subjective and fanciful, the great fault of the author being that he lacks the impartiality of objec­tive historical insight. Yet, as Pfleiderer says, the work “ is full of a passionate enthusiasm for the character of Jesus.” The author rejects all the miracles except those of healing, and these he explains psychologically. His main purpose was to modernize and reinterpret Christianity; he says in the preface to the third edition of the book: “ I have written it solely in the service of evangelical truth, to win to the truth

those especially who have been most unhappily alienated from the church and its interests, in a great measure through the fault of a reactionary party, blinded by hierarchical aims.” Schenkel died on the 18th of May 1885.

Other works:—*Friedrich Schleiermacher. Ein Lebens- und Cha­rakterbild* (1868); *Christentum und Kirche* (2 vols., 1867-1872); *Die Grundlehren des Christentums aus dem Bewusstsein des Glaubens dargestellt* (1877); and *Das Christusbild der Apostel und der nach­apostolischen Zeit* (1879). See Herzog-Hauck, *Realencyklopädie,* Otto Pfleiderer, *Development of Theology* (1890); and F. Lichtenberger, *History of German Theology* (1889). (M. A. C.)

SCHERER, EDMOND HENRI ADOLPHE (1815-1889), French theologian, critic and politician, was born in Paris on the 8th of April 1815. After a course of legal studies he spent several years in theological study at Strassburg, where he graduated doctor in theology in 1843, and was ordained. In 1843 he was appointed to a professorship in the École Évangélique at Geneva, but the development of his opinions in favour of the Liberal movement in Protestant theology led to his resigning the post six years later. He founded the *Anti-Jésuite,* afterwards the *Réformation au XIX siècle,* in which he advocated the separa- tion of the Church from the State; but he gradually abandoned Protestant doctrine. In thought he became a pronounced Hegelian. Eventually he settled in Paris, where he at once attracted attention by brilliant literary criticisms, at first chiefly on great foreign writers, contributed to the *Revue des deux mondes.* He was elected municipal councillor at Versailles in 1870, deputy to the National Assembly for the department of Seine-et-Oise in 1871 and senator in 1875. He supported the Republican party. Towards the end of his life he devoted himself mainly to literary and general criticism, and was for many years one of the ablest contributors to *Le Temps.* He was a frequent visitor to England, and took a lively interest in English politics and literature. He died at Versailles on the 16th of March 1889.

His chief works are: *Dogmatique de l'Église réformée* (1843), *De l'état actuel de l'Église réformée en France* (1844), *Esquisse d'une théorie de l'Église chrétienne* (1845), *La Critique et la foi* (1850), *Alexandre Vinet* (1853), *Lettres à mon curé* (1853), *Études critiques sur la littérature contemporaine* (1863-1889), *Études critiques de littérature* (1876), *Diderot* (1880), *La Démocratie et la France* (1883), *Études sur la littérature au XVIII siècle* (1891).

A memoir of him, by V. C. O. Gréard, appeared in 1890. See also an article by Professor E. Dowden in the *Fortnightly Review* (April 1889).

SCHERER, WILHELM (1841-1886), German philologist and historian of literature, was born at Schönborn in Lower Austria on the 26th of April 1841. He was educated at the academic gymnasium at Vienna and afterwards at the university, where he was the favourite pupil of the distinguished Germanist, Karl Viktor Müllenhoff (1818-1884). Having taken the degree of *doctor philosophiae,* he became *Privatdozent* for German language and literature in 1864. In 1868 he was appointed ordinary professor, and in 1872 received a call in **a** like capacity to Strass- burg, and in 1877 to Berlin, where in 1884 he was made member of the Academy of Sciences. He died at Berlin on the 6th of August 1886.

Scherer’s literary activity falls into three categories: in Vienna he was the philologist, at Strassburg the professor of literature and in Berlin the author. His earliest work was a biography of the great philologist Jakob Grimm (1865, 2nd ed. 1885); he next, in conjunction with his former teacher Müllenhoff, published *Denkmäler deutscher Poesie und Prosa aus dem 8. bis 12. Jahrhundert* (1864, 3rd ed. 1892). His first great work was, however, *Zur Geschichte der deutschen Sprache* (Berlin, 1868; 3rd ed., 1890), being a history of the German language with especial reference to phonetic laws. He contributed the section on Alsatian literature to O. Lorenz’s *Geschichte des Elsasses* (1871, 3rd ed. 1886). Other important works are *Geistliche Poeten der deutschen Kaiserzeit* (Strassburg, 1874-1875); *Geschichte der deutschen Dichtung im 11. und 12. Jahrhundert* (1875); and *Vorträge und Aufsätze zur Geschichte des geistigen Lebens* *in* *Deutschland und Österreich* (1874). Scherer’s best-known work is his history of German literature, *Geschichte der deutschen Literatur* (Berlin, 1883; 10th ed., 1905; English translation by Mrs F. C. Conybeare, 1883; new ed., 1906). This work is distinguished by the clearness with which details are co-ordinated with a general and comprehensive survey of German literature from the beginning to the death of Goethe. Besides many other philological treatises, Scherer wrote largely on Goethe (*Aus* *Goethes Frühzeit,*