Tübingen School in Germany. Pursuing first the study of dogmatic theology and the philosophy of religion, Scholten published a work on the *Principles of the Theology of the Reformed Church (2* vols., 1848-1850, 4th ed. 1861-1862). He then gave special attention to the New Testament, and wrote *A Critical Study of the Gospel of John* (1864, in German 1867). He died on the 10th of April 1885.

Scholten’s other works include: *Historical and Critical Introduc­tion to the New Testament* (1853-1856); *The Oldest Witnesses to the Writings of the New Testament* (1866); *The Oldest Gospel\** (1868); and *The Pauline Gospel* (1870). An account of his theological development is given in *Afscheιdsrede bij het Neerleggen van het Hoogleerααrsambt* (1881), and in the biography written by A. Kuenen, *Levensbericht van J. Henricus Scholten* (1885).

SCHUMANN, GEORG FRIEDRICH (1793-1879), German classical scholar, was born at Stralsund in Pomerania on the 28th of June 1793. In 1827 he was appointed professor of ancient literature and eloquence in the university of Greifswald, where he died on the 25th of March 1879. Schömann’s attention was chiefly devoted to the constitutional and religious antiquities of Greece. His first works on the subject were *De comitiis Atheniensium* (1819), the first independent account of the forms of Athenian political life, and a treatise *De sortitione judicum apud Athenienses* (1820). In conjunction with M. H. E. Meier, Schömann wrote *Der attische Process* (1824, revised ed. by J. H. Lipsius, 1883-1887), which, although in some respects out of date, still has considerable value.

Among his other works are:—editions of Isaeus (1831) and Plutarch’s *Agis* *and Cleomenes* (1839, important for the Attic law of inheritance and the history of the Spartan constitution); *Anti-*

*quitates juris publici Graecorum* (1838); a critical examination of Grote’s account of the Athenian constitution (1854, Eng. trans. by B. Bosanquet, 1878) from a conservative point of view; and lastly, *Griechische Alterthümer* (1855-1859; 4th ed. by T. H. Lipsius, 1897- 1902; Eng. trans. of vol. i. by E. G. Hardy and T. S. Mann, 1880), treating of the general historical development of the Greek states, followed by a detailed account of the constitutions of Sparta, Crete and Athens, the cults and international relations of the Greek tribes. The question of the religious institutions of the Greeks, which he considered an essential part of their public life, had early engaged his attention, and he held the opinion that everything really religious was akin to Christianity, and that the greatest intellects of Greece produced intuitively Christian, dogmatic ideas. From this point of view he edited the *Theogony* of Hesiod (1868), with a commentary, chiefly mythological, and Cicero’s *De natura deorum* (1850, 4th ed. 1876); translated with introduction and notes Aeschylus’s *Prometheus Bound,* and wrote a *Prometheus Unbound* (1844), in which Prometheus is brought to see the greatness of his offence and is pardoned by Zeus. Of his contributions on grammatical subjects special mention may be made of *Die Lehre von den Redetheilen nach den Alten dargestellt* (1862), an introduction to the elements of the science of grammar. His many-sidedness is shown in his *Opuscula academica* (4 vols., 1856-1871).

See F. S(usemihl) in C. Bursian's *Βiog. Jahrbuch für Altertumskunde*

(1879); A. Baumeister in *Allgemeine deutsche Biographie,* xxxii.; C. Bursian, *Gesch. der class. Philologie in Deutschland* (1883), and J. E. Sandys, *Hist. of Classical Scholarship,* iii. (1908), p. 165.

SCHOMBERG (originally Schonberg), **FRIEDRICH HERMANN**

(or Frederic Armand), Duke of (*c*. 1615-1690), marshal of France and English general, was descended from an old family of the Palatinate, and was born in December 1615 or January 1616, at Heidelberg, the son of Hans Meinard von Schönberg (1582-1616) and Anne Sutton, daughter of the 9th Lord Dudley. An orphan within a few months of his birth,’ he was educated by various friends, among whom was the “ Winter King,” Frederick V. of the Palatinate, in whose service his father had been. He began his military career under Frederick Henry, prince of Orange, and passed about 1634 into the Swedish service, whence he entered that of France in 1635. His family, and the allied house of the Saxon Schönbergs had already attained eminence in France.@@1 After a time he retired to his family estate at Geisenheim on the Rhine, but in 1639 he re­

@@@1 Of the Misnian Schönbergs in French history may be named Gaspard de Schomberg, count of Nanteuil (d. 1599), French soldier and statesman, his son, Henri, count of Nanteuil and Duretal, marquis d'Espinoy (1575-1632) grandmaster of the artillery, marshal of France, and Henri’s son Charles (d. 1656), who by marriage became duc d’Halluin, and was marshal of France and also, during the war with Spain, viceroy of Catalonia. Of the Palatinate family, Theo­doric (d. 1590) was killed at Ivry in the service of Henry IV.

entered the Dutch army, in which, apparently, with a few intervals spent at Geisenheim, he remained until about 1650. He then rejoined the French army as a general officer *{maréchal de camp),* served under Turenne in the campaigns against Condé, and became a lieutenant-general in 1665, receiving this rapid promotion perhaps partly owing to his relationship with the duc d’Halluin, but mainly because he was looked upon as the eventual successor of the great generals then at the height of their fame.

After the peace of the Pyrenees (1659) the independence of Portugal being again menaced by Spain, Schomberg was sent as military adviser to Lisbon with the secret approval of Charles II. of England (who knew him personally and about this time created him baron of Tetford) and Louis XIV., who in order not to infringe the treaty just made with Spain, deprived Schomberg of his French offices. After meeting in the three first campaigns many difficulties from the insubordination of many of the Portuguese officers, Schomberg won the victory of Montes Claros on the 17th of June 1665 over the Spaniards under the prince of Parma. After participating with his army in the revolution which deposed the reigning king in favour of his brother dom Pedro, and ending the war with Spain, Schomberg returned to France, became a naturalized Frenchman and bought the lordship of Coubert near Paris. He had been rewarded by the king of Portugal, in 1663, with the rank of Grandee, the title of count of Mertola and 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 sentiment was so strong against the appointment, as savouring of French influence, that it was not carried into effect. He therefore again entered the service of France. His first operations in Catalonia were unsuccessful owing to the disobedience of subordinates and the rawness of his troops, but he retrieved the failure of 1674 by retaking Bellegarde in 1675. For this he was made a marshal, being included in the promotion that followed the death of Turenne. The tide had now set against the Huguenots, and Schomberg’s merits had been long ignored on account of his adherence to the Protestant religion. The revocation of the edict of Nantes (1685) compelled him to quit his adopted country. Ultimately he became general-in-chief of the forces of the elector of Brandenburg, and at Berlin he was the acknowledged leader of the thousands of Huguenot refugees there. Soon afterwards, 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, was created successively baron, marquis and duke, was appointed master-general of the ordnance, and received from the House of Commons a vote of £100,000 to compensate him for the loss of his French estates, of which Louis had deprived him. In August he was appointed commander-in-chief of the expedition to Ireland against James II. 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 more shattered than if they had sustained a severe defeat. His conduct was criticized in ill-informed quarters, but the facts justified his inactivity, and he gave a striking example of his generous spirit in placing at William’s disposal for military purposes the £100,000 recently voted 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) Schomberg gave his opinion against the determination of William to cross the river in face of the opposing army. In the battle he commanded the centre, and while riding through the river without his cuirass to rally his men, was surrounded by Irish horsemen and instantly killed. He was buried in St Patrick’s cathedral, Dublin, where there is a monument to him, erected in 1731, with a Latin inscription by Dean Swift.