ler, it was his intention to have reviſited Scotland. He might without vanity have entertained hopes, that the various knowledge which he had treaſured would have won him a partial reception among his countrymen. An ambition of being uſefully diſtinguiſhed among them as a man of letters is juſtly fuppoſed the princi­pal motive of his deſire to return: but the moſt ſanguine projects of life are often ſtrangely diverted by ac­cident, or rather perhaps are inviſibly turned by Provi­dence, from their purpoſed courſe. Mr Scrimzeor, on his journey homewards, was to paſs through Geneva. His fame had long forerun his footſteps. The ſyndics and other magiſtrates, upon his arrival, requeſted him to ſet up the profeſſion of philoſophy in that city; promiſing a compenſation ſuitable to the exertion of his talents. He accepted the propoſal, and eſtabliſhed the philoſophical chair.

After he had taught for ſome time at Geneva, a fire broke out in his neighbourhood, by which his houſe was confirmed, and he himſelf reduced to great diſtreſs. His late pupils, the Bucherels, had not forgotten their obligations to him, and ſent a conſiderable ſum of mo­ney to his relief.

At this time flouriſhed at Augſburg that famous mercantile family @@(c), the Fuggers. Ulric Fugger was then its repreſentative; a man poſſeſſed of prodigi­ous wealth, paſſionately fond of literature, a great col­lector of books and manuſcripts, and a munificent pa­tron of learned men. Being informed by means of his literary correſpondence of the misfortune which had befallen Mr Scrimzeor in the burning of his houſe, he immediately ſent him a preſſing invitation to accept an aſylum beneath his roof till his affairs could be re-eſtabliſhed. Mr Scrimzeor, gladly availing himſelf of ſuch a hoſpitable kindneſs, loſt no time in going to Ger­many.

Whilſt reſiding at Augſhurg with Mr Fugger, he was much employed in augmenting his patron’s library by vaſt collections, purchaſed from every corner of Eu­rope. Manuſcripts of the Greek and Latin authors were then of ineſtimable value, and ſeem to have been more particularly the object of Mr Scrimzeor’s reſearches.

He did not lead a life of yawning indolence amidſt theſe treaſures, and, like a mere unfeeling collector, leave them unenjoyed. As librarian, he was not con­tented to act the part of a black eunuch to his literary ſeraglio. He ſeems to have forgotten that he was not its Grand Sultan, and accordingly ranged at will among ſurrounding beauties. He compoſed many works of great learning and ingenuity, whilſt he continued in a ſituation io peculiarly agreeable to the views and habits of a ſcholar.

When his manuſcripts were ready for the preſs, he was deſirous of returning to Geneva to print them. His patron, Fugger, recommended him for this purpoſe to the very learned Henry Stephens, one of his penſioners, and at that time one of the moſt celebrated printers in Europe.

Immediately on his arrival at Geneva, 1563, *he* was earneſtly ſolicited by the magiſtrates to reſume the chair of philoſophy. Notwithſtanding his compliance, and in conſequence of it the dedication of much of his time to the ſtudy of phyſics, he, two years afterwards, inſtituted a courſe of lectures in the civil law, and had the honour of being its first founder and profeſſor at Geneva.

As ſoon as he was ſettled again in this city, he hoped, amidſt his other occupations, to proſecute the great object of his literary fame, the printing of his various works. But a ſuſpicion which Henry Ste­phens entertained, that it was his intention to ſet up a rival preſs at Geneva, occaſioned great diſſenſions be­tween them. The reſult of the quarrel was, that the republic of letters, during Mr Scrimzeor’s life, was de­prived of his valuable productions. They fell moſt of them at his death into the hands of Iſaac Caſaubon, who has been accuſed of publiſhing conſiderable portions of them as his own.

Some account of Mr Scrimzeor’s ſeveral perfor­mances will give an idea of his extenſive erudition.

He wrote critical and explanatory notes upon Athenæus’s @@(d) *Deipnosophists,* or Table-converſations of Philoſophers and Learned Men of Antiquity; having firſt collated ſeveral manuſcripts of his author. This work Caſaubon publiſhed at Leyden in 1600; but without diſtinguiſhing his own notes from thoſe of Scrimzeor.

A Commentary and Emendations of the Geography of Strabo were among our author’s literary remains. Theſe were publiſhed in Caſaubon’s Pariſian edition of Strabo, 1620. Henry Stephens, from an idea of juſtice due to Scrimzeor’s literary fame, notwithſtanding the violent animoſity which had ſubſiſted betwixt them, reproaches Caſaubon for adopting our Scottiſh critic’s lucubrations on Strabo without acknowledgment.— Dempſter aſſures us, that Scrimzeor, in his manuſcript letters, mentions his deſign of publiſhing this perform­ance; whence, it is probable, that his work appeared to himſelf of conſiderable conſequence, and had taken up much of his attention. Although Caſaubon, in his ample notes exhibited at the foot of Strabo’s text, makes no confeſſion of having derived any thing from Scrimzeor, it muſt not be concealed, that in an epiſtle to Sir Peter Young, our critic’s nephew, through whom the Commentary and Emendations of Strabo came into his hands, Caſaubon acknowledges how very uſeful to him they might be made; for ſpeaking there of his in­tended edition of Strabo, he ſays, “It cannot be expreſſed how much aſſiſtance I may obtain from your notes of Scrimzeor.”

Edward Herriſon, a Scottiſh author, in his Commen­tary on Plutarch’s Book concerning the Inconſiſtencies of the Stoics, informs us, that Scrimzeor collated dif­ferent manuſcripts of all the works of Plutarch. This undertaking appears ſufficient to have occupied half the life of an ordinary critic. Every one knows how vo­luminous an author was the philoſopher, the hiſtorian, and orator of Chaeronea. Whether our learned

@@@(c) They were ennobled by the emperor in 1510, under the title of Barons of Kirkberg and Weiſſenborn.

@@@(d) Athenaeus was a grammarian of Naucrates in Egypt, and lived in the ſecond century. His Deipnoſophiſtae is a very curious and learned work, in 15 books. It is full of intereſting anecdotes and deſcriptions of ancient manners, and has preserved many relics of Grecian poetry not to be found elſewhere.