palpable ; and the most obvious are the obligations which, both in this and the other particular, the Monastery owes to the Lay, and Ivanhoe to Marmion. The Lady of the Lake, also, both in its scenery and its draughts of Highland charac­ter, may be considered as the preface to Waverley. (b. l.)

SCOUGAL, Henry, the second son of Patrick Scougal, bishop of Aberdeen, was born in June 1650, at Salton, in East Lothian, where his father, the immediate predecessor of Bishop Burnet, was rector. At the age of fifteen he en­tered the university, where he behaved with great modesty, sobriety, and diligence. No sooner had he finished his course of education, than he was promoted to a professor­ship in the university of Aberdeen, where he conscientious­ly performed his duty in training up the youth under his care in such principles of learning and virtue as might ren­der them ornaments to church and state. Having been professor of philosophy for four years, he was at the age of twenty-three ordained a minister, and settled at Auchter- less, a small village about twenty miles from Aberdeen. About the twenty-seventh year of his age he fell into a con­sumption, which by slow degrees wasted him away. Upon the twentieth day of June 1C78 he died, in the greatest calm­ness, in the twenty-eighth year of his age, and was buried in the King’s College church in Old Aberdeen. His princi­pal work is a small treatise entitled the Life of God in the Soul of Man. This book is not only valuable for the sub­lime spirit of piety which it breathes, but for the purity and elegance of its style ; qualities for which few English writers were distinguished before the revolution.

SCOUTS, in a military sense, are generally horsemen sent out before, on the wings of an army, at the distance of a mile or two, to discover the enemy, and to give the gene­ral an account of what they see.

SCREW, one of the six mechanical powers, is a cylinder cut into several concave surfaces, or rather a channel or groove made in a cylinder, by carrying on two spiral plains the whole length of the screw, in such a manner that they may be always equally inclined to the axis of the cylinder in their whole progress, and also inclined to the base of it in the same angle.

SCRIBE, in Hebrew ספר, *sepher,* is very common in Scrip­ture, and has several significations.

It signifies, first, a clerk, writer, or secretary. This was a very considerable employment in the court of the kings of Judah, in which the Scripture often mentions the secretaries as the first officers of the crown. Seraiah was scribe or se­cretary to King David (2 Sam. viii. 17). Shevah and She- maiah exercised the same office under this prince (2 Sam. **XX.** 25). In Solomon’s time we find Elihoreph and Ahia secretaries to that sovereign (1 Kings iv. 4) ; Shebna un­der Hezekiah (2 Kings xix. 2) ; and Shaphan under Josiah (2 Kings xxii. 8). As there were but few in those times that could write well, the employment of a scribe or writer was very considerable.

Secondly, a scribe is put for a commissary or muster-mas­ter of an army, who makes the review of the troops, keeps the list or roll, and calls them over. Under the reign of Uzziah king of Judah, there is found Jeil the scribe, who had under his hand the king’s armies (2 Chron, xxvi. 11); and at the time of the captivity, it is said the captain of the guard, among other considerable persons, took the princi­pal scribe of the host, or secretary at war, which mustered the people of the land (2 Kings xxv. 19).

Thirdly, scribe is put for an able and skilful man, a doc­tor of the law, a man of learning that understands affairs. Jonathan, David’s uncle by the father’s side, was a counsel­lor, a wise man, and a scribe ( 1 Chr. xxvii. 32). Baruch, the disciple and secretary to Jeremiah, is called a scribe (Jer. xxxvi. 26) ; and Ezra is celebrated as a skilful scribe in the law of his God (Ezra vii. 6). The scribes of the people, who are frequently mentioned in the Gospel, were public writers and professed doctors of the law, which they read and explained to the people. Some place the original of the scribes under Moses ; but their name does not appear until under the judges. It is said that, in the wars of Ba­rak against Sisera, “ out of Machir came down governors, and out of Zebulun they that handle the pen of the writer” (Judges V. 14). But others think that David first instituted them when he established the several classes of the priests and the Levites. The scribes were of the tribe of Levi ; and at the time that David is said to have made the regula­tions in that tribe, we read that six thousand men of them were constituted officers and judges (1 Chr. xxiii. 4), among whom it is reasonable to think that the scribes were includ­ed. For in 2 Chr. xxiv. 6, we read of Shemaiah the scribe, one of the Levites ; and in Chr. xxxiv. 13, we also find it written, “ Of the Levites that were scribes and officers.”

The scribes and the doctors of the law, in the Scripture phraseology, mean the same thing. And as the whole re­ligion of the Jews at that time consisted chiefly in pharisaical traditions, and in the use that was made of them to ex­plain the Scripture, the greatest number of the doctors of the law, or of the scribes, were Pharisees ; and we almost always find them joined together in Scripture. Each of them valued themselves upon their knowledge of the law, and upon their studying and teaching it (Mat. xxii. 52). They had the key of knowledge, and sat in Moses’s chair (Mat. xxiii. 2). Epiphanius, and the author of the Recog­nitions imputed to St Clement, reckon the scribes among the sects of the Jews ; but it is certain that they formed no sect by themselves, and were only distinguished by their study of the law.

SCRIMZEOR, or Scrimgeour, *Henry,* an eminent re­storer of learning, was born at Dundee in the year 1506. He traced his descent from the ancient family of the Scrim- zeours of Dudhope, who obtained the office of hereditary standard-bearers to the kings of Scotland in 1057.

At the grammar-school of Dundee our author acquired the Greek and Latin languages in an uncommon degree of perfection, and that in a shorter time than many scholars of his age. At the university of St Andrews, his successful application to philosophy gained him great applause. The next scene of his studies was the university of Paris, and their more particular object the civil law. Two of the most famous civilians of that age, Eguinard Baron and Francis Duaren,@@1 were then giving lectures to crowded audiences at Bourges. The fame of these professors occasioned his re­moval from Paris ; and for a considerable time he prose­cuted his studies under their direction. At Bourges he had an opportunity of becoming acquainted with the cele­brated James Amiot, Greek professor in that city, well known in the learned world by his translation of Plutarch’s Lives, and distinguished afterwards by his advancement to great honours in the church, and finally to the rank of car­dinal. Through the recommendation of this eminent per­son, Mr Scrimzeor engaged in the education of two young

@@@, “ Francis Duaren was the first of the French civilians who purged the chair in the civil law schools from the barbarisms of the Glossaries, in order to introduce the pure sources of the ancient jurisprudence. As he did not desire to share that glory with any one, he looked with an envious eye on the reputation of his colleague Eguinard Baron, who also mixed good literature with the knowledge of the law. This jealousy put him upon composing a work, wherein he endeavoured to lessen the esteem that people had for his col­league. The maxim, *Pascitur in vivis livor ; post fata quiescit,* was verified remarkably in him ; for after the death of Baron, he showed himself most zealous to eternize his memory, and was at the expense of a monument to the honour of the deceased.” (See the Transla­tion of Bayle's Dictionary, of 1710, p. 1143-4.)