gentlemen of the name of Bucherel, whom he instructed in the belles lettres, and other branches of literature calcu­lated to qualify them for their station in life.

This connection introduced him to Bernard Bornetel, bishop of Rennes, a person famed in the political world for having served the state in many honourable embassies. Ac­cepting an invitation from this prelate to accompany him to Italy, Mr Scrimzeor greatly enlarged the sphere of his lite­rary acquaintance, by his conversation and connection with most of the distinguished scholars of that country. The death of Francis Spira@@1 happened during his visit to Pa­dua ; and as the character and conduct of this remarkable person engaged at that time the attention of the world, Mr Scrimzeor is said to have collected memoirs of him in a publication entitled The Life of Francis Spira, by Henry of Scotland. This performance, however, does not appear in the catalogue of his works.

After he had stored his mind with the literature of foreign countries, and satisfied his curiosity as a traveller, it was his intention to revisit Scotland. He might without vanity have entertained hopes, that the various knowledge which he had treasured up would win him a partial reception among his countrymen. An ambition of being usefully distinguished among them as a man of letters is justly supposed to have been the principal motive of his return ; but the most san­guine projects of life are often strangely diverted by acci­dent, or rather perhaps are invisibly turned by Providence from their natural course. Mr Scrimzeor, on his journey homewards, had to pass through Geneva. His fame had long forerun his footsteps. The syndics and other magis­trates, on 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 the neighbourhood, by which his house was con­sumed, and he himself reduced to great distress. His pu­pils, the Bucherels, however, had not forgotten their obli­gations to him, and sent a considerable sum of money to his relief.

At this time flourished at Augsburg the famous mercantile family of 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 until his affairs should be re-established. Mr Scrimzeor gladly availed himself of such hospitable kindness, and lost no time in re­pairing to Germany.

Whilst residing at Augsburg with Mr Fugger, he was much employed in augmenting his patron’s library, by vast collections purchased from every corner of Europe. Codices 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.

When his manuscripts were ready for the press, he was desirous of returning to Geneva to print them. His patron. Fugger, recommended him for that purpose to the learned

Henry Stephens, one of his pensioners, and at that time the most celebrated printer 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 conse­quently 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 had settled again in this city, he hoped, amidst his other occupations, to prosccute 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 ; and the result of the quarrel was, that the republic of letters, during Scrimzeor’s life, was de­prived of his valuable productions. At his death most of them fell 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 serve to convey an idea of his extensive erudition.

He wrote critical and explanatory notes upon Athenæus’s *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 in 1620. Henry Stephens, from an idea of justice due to Scrimzeor’s literary fame, notwithstanding the violent ani­mosity which had subsisted between them, reproaches Ca­saubon for adopting, without acknowledgment, the Scottish critic’s lucubrations on Strabo. Dempster assures us, that Scrimzeor, in his manuscript letters, mentions his design of publishing this performance ; and hence 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, the nephew of the critic 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 occupy half the life of an ordinary critic. Every one knows how voluminous an author was the philo­sopher, the historian, and the orator of Chæronea. Whether the learned critic meant to publish an edition of Plutarch’s works is not known ; but such an intention seems higly pro­bable, from this laborious enterprise of collating them.

The ten books of Diogenes Laertius on the Lives, Opi­nions, and Apophthegms of the Philosophers, were collated from various manuscripts by Scrimzeor. His corrected

@@@, Francis Spira was a lawyer of great reputation at Cittadella, in the Venetian state, about the beginning of the sixteenth century. He had imbibed the principles of the Reformation, and was accused before John (de la Casa, archbishop of Benevento, the pope's nuncio at Venice. He made some concessions, and asked pardon of the papal minister for his errors. But the nuncio insisted on a public re­cantation. Spira was exceedingly averse to this measure ; but at the pressing instances of his wife and friends, who represented to him that he must lose his practice and ruin his affairs by persisting against it, he at last complied. Shortly afterwards he fell into a deep melancholy, lost his health, and was removed to Padua for the advice of physicians and divines. But his disorders augmented, and the recantation, which he said he had made from cowardice and interest, filled his mind with continual horror and remorse, insomuch that he sometimes imagined that he felt the tormentβ of the damned. No means being found to restore either his health or his peace of mind, in 1548 he fell a victim to his miserable situation. See Collyer's Dictionary, art. *Spira.*