his church in the time of divine ſervice, interrupted him when reading prayers, and even had the audacity to take the common prayer book from him, and to tear it to pieces.

The Honourable Mr Boyle, having read a work of Dr Saunderſon’s entitled *De juramenti obligatione,* was ſo much pleaſed, that he inquired at Biſhop Barlow, whe­ther he thought it was poſſible to prevail on the author to write Caſes of Confidence, if an honorary penſion was aſſigned him to enable him to purchaſe books, and pay an amanuenſis. Saunderſon told Barlow, “that if any future tract of his could be of any uſe to mankind, he would cheerfully fit about it without a penſion.” Boyle, however, ſent him a preſent of 50l, ſenſible no doubt, that, like the other royaliſts, his finances could not be great. Upon this Saunderſon publiſhed his book *De Conſcientia.*

When Charles II. was reinſtated in the throne, he recovered his profeſſorſhip and canonry, and ſoon after was promoted to the biſhopric of Lincoln. During the two years and a half in which he poſſeſſed this new office, he ſpent a conſiderable ſum in augmenting poor vicarages, in repairing the palace at Bugden, &c. He died January 29. 1662-3, in his 76th year.

He was a man of great acuteneſs and ſolid judgment. “That ſtaid and well-weighed man Dr Saunderſon (ſays Dr Hammond) conceives all things deliberately, dwells upon them diſcreetly, diſcerns things that differ exactly, paſſeth his judgment rationally, and expreſſes it aptly, clearly, and honeſtly.” Being aſked, what books he had read moſt? he replied, that "he did not read many books, but thoſe which he did read were well choſen and frequently peruſed.” Theſe, he ſaid, were chiefly three, Ariſtotle’s Rhetoric, Aquinas’s *Se­cunda Secunda,* and Tully’s Works; eſpecially his Offi­ces, which he had not read over leſs than 20 times, and could even, in his old age, recite without book.” He added, that “the learned civilian Dr Zouch had written *Elementa juris prudentia,* which he thought he could alſo ſay without book, and that no wife man could read it too often.” He was not only converſant with the fathers and ſchoolmen, with caſuiſtical and controverſial divinity; but he was well acquainted with all the hiſtories of the Engliſh nation, was a great anti­quary, had ſearched minutely into records, and was well ſkilled in heraldry and genealogy.

It will now be proper to give a ſhort account of his works. 1. In 1615 he publiſhed *Logica Artis Compen­dium,* which was the ſyſtem of lectures he had delivered in the Univerſity when he was logic-reader. 2. Ser­mons, amounting in number to 36, printed in 1681, folio, with the author’s life by Walton. 3. Nine Cafes of Conſcience reſolved; firſt collected in one volume, in 1678, 8vo. 4. *De juramenti obligatione.* This book was tranſlated into Engliſh by Charles I. while a priſoner in the Iſle of Wight, and printed at London in 1665, 8vo. 5. *De Obligatione conſcientiae.* 6. Cenſure of Mr Antony Aſcham his book of the confuſions and revolutions of government. 7. *Pax Eccleſiae* concerning Predeſtination, or the five points. 8. Epiſcopacy, as eſtabliſhed by law in England, not prejudicial to the regal power, in 1661. Besides theſe, he wrote two Diſcourſes in defence of Uſher’s writings.

Saunderson (Dr Nicolas), was born at Thurlſtone in Yorkſhire in 1682, and may be conſidered as a prodigy for his application and ſucceſs in mathematical literature in circumſtances apparently the moſt unfavour­able. He loſt his ſight by the ſmall-pox before he was a year old. But this diſaſter did not prevent him from ſearching after that knowledge for which nature had given him ſo ardent a deſire. He was initiated into the Greek and Roman authors at a free-ſchool at Pennifton. After ſpending ſome years in the ſtudy of the languages, his father (who had a place in the exciſe) began to teach him the common rules of arithmetic. He ſoon ſurpaſſed his father; and could make long and difficult calculations, without having any ſenſible marks to aſſiſt his memory. At 18 he was taught the princi­ples of algebra and geometry by Richard West of Undoorbank, Eſq; who, though a gentleman of fortune, yet, being ſtrongly attached to mathematical learning, readily undertook the education of ſo uncommon a genius. Saunderſon was alſo aſſiſted in his mathematical ſtudies by Dr Nettleton. Theſe two gentlemen read books to him and explained them. He was next ſent to a private academy at Attercliff near Sheffield, where logic and metaphyſics were chiefly taught. But theſe ſciences not ſuiting his turn of mind, he ſoon left the academy. He lived ſor ſome time in the country with­out any inſtructor; but ſuch was the vigour of his own mind, that few inſtructions were neceſſary: he only re­quired books and a reader.

His father, beſides the place he had in the exciſe, poſſeſſed alſo a ſmall eſtate; but having a numerous fa­mily to ſupport, he was unable to give him a liberal education at one of the univerſities. Some of his friends, who had remarked his perſpicuous and intereſting man­ner of communicating his ideas, propoſed that he ſhould attend the univerſity of Cambridge as a teacher of ma­thematics. This propoſal was immediately put in exe­cution; and he was accordingly conducted to Cam­bridge in his 25th year by Mr Joſhua Dunn, a fellow- commoner of Chriſt’s college. Though he was not re­ceived as a member of the college, he was treated with great attention and reſpect. He was allowed a cham­ber, and had free acceſs to the library. Mr Whiſton was at that time profeſſor of mathematics; and as he read lectures in the way that Saunderſon intended, it was naturally to be ſuppoſed he would view his project as an invaſion of his office. But, inſtead of meditating any oppoſition, the plan was no ſooner mentioned to him than he gave his conſent. Saunderſon’s reputa­tion was ſoon ſpread through the univerſity. When his lectures were announced, a general curioſity was excited to hear ſuch intricate mathematical ſubjects ex­plained by a man who had been blind from his infancy. The ſubject of his lectures was the *Principia Mathemati­ca,* the Optics, and *Arithmetica Univerſalis* of Sir Iſaac. Newton. He was accordingly attended by a very nu­merous audience. It will appear at firſt incredible to many that a blind man ſhould be capable of explaining optics, which requires an accurate knowledge of the nature of light and colours; but we muſt recollect, that the theory of viſion is taught entirely by lines, and. is ſubject to the rules of geometry.

While thus employed in explaining the principles of the Newtonian philoſophy, he became known to its illuſtrious author. He was alſo intimately acquainted with Halley, Cotes, De Moivre, and other eminent ma­thematicians. When Whiſton was removed from his