profeſſorſhip, Saunderſon was univerſally allowed to be the man beſt qualified for the ſucceſſion. But to enjoy this office, it was neceſſary, as the ſtatutes direct, that he **ſhould** be promoted to a degree. To obtain this pri­vilege the heads of the univerſity applied to their chancellor the duke of Somerſet, who procured the royal mandate to confer upon him the degree of maſter of arts. He was then elected Lucaſian profeſſor of mathematics in November 1711. His inauguration ſpeech was compoſed in claſſical Latin, and in the ſtyle of Cicero, with whoſe works he had been much converſant. He now devoted his whole time to his lec­tures, and the inſtruction of his pupils. When George II. in 1728, viſited the Univerſity of Cambridge, he expreſſed a deſire to fee Profeſſor Saunderſon. In com­pliance with this deſire, he waited upon his majeſty in the ſenate-houſe, and was there, by the king’s com­mand, created doctor of laws. He was admitted a mem­ber of the Royal Society in 1736.

Saunderſon was naturally of **a** vigorous conſtitution; but having confined himſelf to a ſedentary life, he at length became ſcorbutic. For ſeveral years he felt a numbneſs in his limbs, which, in the ſpring of 1739, brought on a mortification in his foot; and, unfortu­nately, his blood was ſo vitiated by the ſcurvy, that aſſiſtance from medicine was not to be expected. When he was informed that his death was near, he remained for a little ſpace calm and ſilent; but he ſoon recovered his former vivacity, and converted with his uſual eaſe. He died on the 19th of April 1739, in the 57th year of his age, and was buried at his own requeſt in the chancel at Boxworth.

He married the daughter of the reverend Mr Dic­kens, rector of Boxworth, in Cambridgeſhire, and by her had a ſon and daughter.

Dr Saunderſon was rather to be admired as a man of wonderful genius and aſſiduity, than to be loved for amiable qualities. He ſpoke his ſentiments freely of characters, and praiſed or condemned his friends as well as his enemies without reſerve. This has been aſcribed by ſome to a love of defamation; but perhaps with more propriety it has been attributed by others to an inflexible love of truth, which urged him upon all occaſions to ſpeak the ſentiments of his mind without diſguiſe, and without conſidering whether this conduct would pleaſe or give offence. His ſentiments were ſuppoſed unfavourable to revealed religion. It is ſaid, that he alleged he could not know God, becauſe he was blind, and could not ſee his works; and that, upon this, Dr Holmes replied, “Lay your hand upon yourſelf, and the organization which you will feel in your own body will diſſipate ſo groſs an error.” On the other hand, we are informed, that he had deſired the ſacrament to be given him on the evening before his death. He was, however, ſeized with a delirium, which rendered this impoſſible.

He wrote a ſyſtem of algebra, which was publiſhed, in 2 volumes 4t0, at London, after his death, in the year 1740, at the expence of the Univerſity of Cambridge.

Dr Saunderſon invented for his own uſe a Palpable Arithmetic; that is, a method of performing operations in arithmetic ſolely by the ſenſe of touch. It conſiſted of a table railed upon a ſmall frame, ſo that he could apply his hands with equal eaſe above and below. On this table were drawn a great number of parallel lines which were croſſed by others at right angles; the edges of the table were divided by notches half an inch diſtant from one another, and between each notch there were five parallels; ſo that every ſquare inch was divided in­to a hundred little ſquares. At each angle of the ſquares where the parallels interſected one another, a hole was made quite through the table. In each hole he placed two pins, a big and a ſmall one. It was by the various arrangements of the pins that Saunderſon performed his operations. A deſcription of this me­thod of making calculations by his table is given under the article BLIND, n⁰ 38, though it is there by miſtake ſaid that it was not of his own invention.

His ſenſe of touch was ſo perfect, that he could diſcover with the greateſt exactneſs the ſlighteſt inequali­ty of ſurface, and could diſtinguiſh in the moſt finiſhed works the ſmalleſt overſight in the poliſh. In the ca­binet of medals at Cambridge he could ſingle out the Roman medals with the utmoſt correctneſs; he could alſo perceive the ſlighteſt variation in the atmoſphere. One day, while ſome gentlemen were making obſervations on the ſun, he took notice of every little cloud that paſſed over the ſun which could interrupt their labours. When any object paſſed before his face, even though at ſome diſtance, he diſcovered it, and could gueſs its ſize with conſiderable accuracy. When he walked, he knew when he paſſed by a tree, a wall, or a houſe. He made theſe diſtinctions from the different ways his face was affected by the motion of the air.

His muſical ear was remarkably acute; he could di­ſtinguiſh accurately to the fifth of a note. In his youth he had been a performer on the flute; and he had made ſuch proficiency, that if he had cultivated his talents in this way, he would probably have been as eminent in muſic as he was in mathematics. He recognized not only his friends, but even thoſe with whom he was ſlightly acquainted, by the tone of their voice; and he could judge with wonderful exactneſs of the ſize of any apartment into which he was conducted.

SAVONA, a large, handſome, populous, and ſtrong town of Italy, in the territory of Genoa, with two caſtles, and a biſhop’s see. It contains ſeveral handſome churches and well-built ſtructures. It was taken by the king of Sardinia in 1746, at which time it had a capacious harbour; but the people of Genoa, being afraid that it would hurt their own trade, choaked it up. It is ſeated on the Mediterranean tea, in a well- cultivated country, abounding in ſilk and all kinds of good fruit. E. Long. 8. 14, N. Lat. 44. 21.

SAVONAROLA (Jerome), a famous Italian monk, was born at Ferrara in 1452, and deſcended of a noble family. At the age of 22 he aſſumed the habit of a Dominican friar, without the knowledge of his parents, and diſtinguiſhed himſelf in that order by his piety and ability as a preacher. Florence was the theatre where he choſe to appear; there he preached, confeſſed, and wrote. He had addreſs enough to place himſelf at the head of the faction which oppoſed the family of the Medici. He explained the Apocalypſe, and there found a prophecy which foretold the deſtruction of his oppo­nents. He predicted a renovation of the church, and declaimed with much ſeverity againſt the clergy and the court of Rome. Alexander VI. excommunicated him, and prohibited him from preaching. He derided the anathemas of the Pope: yet he forbore preaching