

openly. I am quite sure that any one who looks into this matter will see that this supposition of any unwillingness at Cambridge to receive Newton's doctrine is quite absurd, and can prove nothing but the intense prejudices of those who maintain such an opinion. Newton received and held his professorship amid the unexampled admiration of all contemporary members of the University. Whiston, who is sometimes brought as an evidence against Cambridge on this point, says, "I with immense pains set myself with the utmost zeal to the study of Sir Isaac Newton's wonderful discoveries in his *Philosophiæ Naturalis Principia Mathematica*, one or two of which lectures I had heard him read in the public schools, though I understood them not at the time." As to Rohault's *Physics*, it really did contain the best mechanical philosophy of the time;—the doctrines which were held by Descartes in common with Galileo, and with all the sound mathematicians who succeeded them. Nor does it look like any great antipathy to novelty in the University of Cambridge, that this book, which was quite as novel in its doctrines as Newton's *Principia*, and which had only been published at Paris in 1671, had obtained a firm hold on the University in less than twenty years. Nor is there any attempt made in Clarke's notes to conceal the novelty of Newton's discoveries, but on the contrary, admiration is claimed for them as new.

The promptitude with which the Mathematicians of the University of Cambridge adopted the best parts of the mechanical philosophy of Descartes, and the greater philosophy of Newton, in the seventeenth century, has been paralleled in our own times, in the promptitude with which they have adopted and followed into their consequences the Mathematical Theory of Heat of Fourier and Laplace, and the Undulatory Theory of Light of Young and Fresnel.

In Newton's College, we possess, besides the memorials of him mentioned above (which include two locks of his silver-white hair), a paper in his own handwriting, describing the preparatory reading which was necessary in order that our College students might be able to read the *Principia*. I have printed this paper in the Preface to my Edition of the First Three Sections of the *Principia* in the original Latin (1846).

Bentley, who had expressed his admiration for Newton in his Boyle's Lectures in 1692, was made Master of the College in 1699, as I have stated; and partly, no doubt, in consequence of the Newtonian sermons which he had preached. In his administration of the College, he zealously stimulated and assisted the exertions of Cotes, Whiston, and other disciples of Newton. Smith, Bentley's successor as Master of