to my friends; to whom when I have given possession of my heart, I am less punctual in making of legs and kissing my hand than to other people to whom that out-side civility is all that belongs.

I received the three books you ... me. That which the author sent me deserves my a...nowledgment more ways than one; and I must beg you to return it. His demonstrations are so plain, that if this were an age that followed reason, I should not doubt but his would prevail. But to be rational is so glorious a thing that two-legged creatures generally content themselves with the title; but will not debase so excellent a faculty about the conduct of so trivial a thing as they make themselves.

There never was a man better suited to your wishes than I am. You take a pleasure in being troubled with my commissions; and I have no other way of commerce with you, but by such importunities. I can only say, that, were the tables changed, I should, being in your place, have the same satisfaction; and therefore confidently make use of your kind offer. I therefore beg the favour of you to get me Mr Le Clerc's *Harmony of the Evangelists* in English, bound very finely in calf, gilt, and lettered on the back, and gilt on the leaves. So also I would have Moliere's works (of the best edition you can get them) bound. These books are for ladies; and therefore I would have them fine, and the leaves gilt as well as the back. Molière of the Paris edition I think is the best, if it can be got in London in quires. You see the liberty I take. I should be glad you could find out something for me to do for you here. I am perfectly, &c. JOHN LOCKE.

Not a few of the shrewd and wise sayings in Locke's philosophy of life might be quoted as aphorisms: thus, 'It is one thing to show a man that he is in error, and another to put him in possession of the truth;' and 'Tis in vain to find fault with those arts of deceiving wherein men find pleasure to be deceived.' Locke on quotation deserves to be cited in a work like the present: 'He that has but ever so little examined the citations of writers cannot doubt how little credit the quotations deserve where the originals are wanting; and consequently how much less quotations of quotations can be relied on.'

There are Lives of Locke by Lord King (1829 and 1830) and Fox Bourne (2 vols. 1876), and small works on his philosophy by Dr Fowler (1880) and Dr Campbell Fraser (1890). The standard edition of the *Essay* is by Campbell Fraser (2 vols. 1894). The most notable contemporary criticism is contained in the *Nouveaux Essais* of Leibnitz; the most trenchant of modern critiques is to be found in T. H. Green's Introduction to his edition of Hume (1874). Dr John Brown's essay 'Locke and Sydenham' in his *Horæ Subsecivæ* (1858) gives an account of his friendship with the great physician.

Sir Isaac Newton.

greatest of the world's physicists, was born 25th December 1642, at Woolsthorpe in Lincolnshire, where his father cultivated a small paternal estate; and from childhood he manifested a strong inclination towards mechanical and mathematical pursuits. Having received his early education at the grammar-school of Grantham, at the age of fifteen he was summoned to take charge of the farm; but, found unsuited for this uncongenial occupation, he was allowed to return to school and follow the bent of his genius. In 1661 he was admitted a sizar in Trinity College, Cambridge, became a Junior Fellow in 1667, and M.A. in 1668. In 1669 he succeeded Barrow as mathematical professor; in 1671 he became a Fellow of the Royal Society, and communicated to it his new theory of Light. He served repeatedly in Parliament as member for the university, was appointed Warden (1696) and Master (1699) of the Mint during Montague's reform of the currency, became President of the Royal Society in 1703, and two years afterwards received the honour of knighthood from Queen Anne. While at the Mint he devoted himself entirely to his official work, refusing testily to be 'dunned and teased by foreigners about mathematical things' so long as he was 'about the King's business.' To the unrivalled genius and sagacity of Newton the world is indebted for many splendid discoveries in mathematics and physics, above all of the laws which regulate the movements of the solar system. The first step towards the establishment of the Newtonian system—his philosophy, as it used to be called—was his discovery of the law of gravitation, which, as he proved, affected the vast orbs that revolve around the sun not less than the smallest objects on our own globe. It was Voltaire who gave the apple story currency in its present shape. His nephew's record was: 'In the same year [1665], at his mother's in Lincolnshire, when musing in a garden it came into his thoughts that the same power of gravity which made an apple fall from the tree to the ground was not limited to a certain distance.' He saw that there was a remarkable power or principle which caused all bodies to descend towards the centre of the earth, and that this unseen power operated at the top of the highest mountains and at the bottom of the deepest mines. When the true cause, the law of gravitation, dawned upon his mind, Newton was so much agitated as to be unable to work out the problem. When he did attempt to explain on this theory the lunar and planetary motions, the then erroneous estimate of the radius of the earth produced such discrepancies that he gave up his calculation for work in optics and about telescopes: and it was not till after he had utilised Picard's more correct measure of the earth (1670) that he was able to work out his theory, finally demonstrated by 1684, and for ever put beyond cavil (see page 159). 'The whole material universe,' Sir David Brewster said, 'was spread out before him; the sun with all his attending planets, the planets with all their satellites, the comets wheeling in their eccentric orbits, and the system of the fixed stars stretching to the remotest limits of space.' When Columbus first descried the shores of the new world he had adventurously sailed to explore, he attained an unparalleled pitch of moral and intellectual grandeur. So did Milton when, old and blind and poor, he had realised the