

supreme arbiters of destiny where hearts were contented to acknowledge a conventional sway. The manners and morals of Charles' court survived there. Religion was clipped down to a conventional form. Tillotson and Atterbury were the preachers of the day, and not bad preachers either. Tillotson was the Addison of the pulpit—if simplicity, idiomatic English, and sterling sense could allow him to be put in a category the same with Addison. Atterbury aimed at a more ambitious eloquence. Tillotson preached his famous sermons before the Revolution, so that he properly belongs to the period of the Restoration, and we have accordingly noticed him under that period; but he was made Arch-bishop of Canterbury after William and Mary came to the throne, so that he is a connecting link between the Restoration period and the Augustan age. Atterbury was a little later than Tillotson, but he would have preferred to have belonged to the times of the Charleses, if we may judge from what he was content to suffer—the loss of his Bishopric, and exile—for the sake of the Stuarts. The sermons of these dignitaries of the church will always have a place in the literature of England, while the controversial writings of a Hoadley will be read chiefly as memorials of the questions then controverted, and specimens of vigorous and skilful writing in the particular vein or department to which they were devoted.

Locke lived into this age, although he was occupied with his great "Essay on the human understanding" some eighteen years previous to the Revolution; and he wrote his "Letter on Toleration" while yet an exile in Holland. His other works, "Thoughts concerning Education," "The Reasonableness of Christianity," and his short treatise on the "Conduct of the Understanding," were written or published subsequent to 1688. Locke's writings take the very highest place in our literature. They are stamped by that characteristic of genius, originality, upon the most common topics, the power of saying common things in an uncommon way, breadth and comprehensiveness of view united with masterly ease in expression, the most manly simplicity uttering itself in almost a colloquial style, and yet in vigorous and idiomatic English. It always repays one to take up a chapter of Locke, or read some pages of his smaller treatises; it is like a bracing air, or a feat of gymnastics to the mind. His "Conduct of the Understanding," published after his death, is characterized by great wisdom, and pervaded by the most admirable and useful suggestions, conveyed in the most pleasing manner, albeit sometimes too round-about or paraphrastic. Locke wrote almost as he would have spoken; so free and idiomatic is his expression; and while this is a virtue in some respects, and constitutes the very charm of his style, it is apt to be characterized by the vice of too great carelessness, and it sacrifices to freedom and ease the more valuable attribute of accuracy. This is not the place to enter upon the discussion of his Philosophy, but it may be safely said, that while it has done so much to mould the English mind, and train it to thinking, it has itself received but scanty justice at the hand of subsequent speculatists, has even indeed been greatly belied by them, at the same time that, it must be admitted, it lays