## 46 RELIGION, COLONISING AND TRADE

tration of the Carolina and Bahamas grants, in which the authority of Shaftesbury as leading director was supreme, he gave to his chief unstinted and most effective service, although the fundamental constitutions which he drafted for Carolina were quite impracticable. His intimacy with Shaftesbury is of itself enough to show that the latter possessed qualities other than those for which he has been so bitterly criticised in history. The Empire had the benefit of Shaftesbury's admitted energy and initiative, but he contributed to it also aversion to monopolies, integrity in money matters, and religious tolerance. Some of his letters, whether written for him by Locke or not, are models of wise and frank writing, indicating a large outlook. One instance may be given. To a new governor of Carolina, against whom complaints had been received, he wrote, 'You are now upon foundations of a larger extent than are usual, and perhaps than in other places you have met with, and, if you will but suit the managements of your government to them and direct it wholly to the impartial prosperity of the whole plantation and all the planters in it, you will remove the jealousies which, I must tell you, some of the plantation have conceived of you, you will oblige the Lords Proprietors, and reap all those advantages which are sure to attend him who is the greatest and most considerable man in a thriving plantation and who hath contributed much to the advancement thereof.' 1 Shaftesbury, with Locke behind him, was in favour of plantation, of forming new colonies.

<sup>&</sup>lt;sup>1</sup> Letter of June 20, 1672, printed in the Colonial Calendar, America and West Indies, 1669-74, pp. 374-5.