

family which took the Puritan side in the civil wars then raging in England. He acquired his education at Westminster and at Christ Church, Oxford, but does not appear to have been favourably impressed with the exercises and disputations that formed no inconsiderable part of the academical course of that period.

He obtained a Greek Lectureship at his College in 1660, and entered upon the duties of a teacher in that and other offices, duties which might have enchained and engrossed his whole attention but for two obstacles, which finally severed his official connection with his *alma mater*. In the first place he preferred the study of physic to taking holy orders, although a nominal entry into the Church was a *sine qua non* to the continuous holding of any lucrative appointment at College now that the Restoration had been so happily achieved. The influence of that reactionary period was to make itself felt in even a more marked manner upon the student's career. Locke, in those Continental travels which then formed part of the training of every English gentleman, found his early puritanical proclivities strengthened and broadened by contact with foreign scholars and with travelling Whig noblemen. In 1666 he formed an acquaintance with Lord Shaftesbury, to whose fortunes he was for some time closely attached. Shaftesbury was one of the "lords-proprietors" of the new colony of Carolina, and Locke bore no inconsiderable share in the management of its affairs and the preparing of its "fundamental Constitutions," which, whilst forbidding any intolerant or abusive language against the religion of any church, gave to every freeman of the colony "absolute power and authority over his negro slaves, of what opinion or religion soever."

For some time his connection with Lord Shaftesbury only worked for his good, but when the minister was disgraced, the dependent's lucrative offices were lost and the suspicion as to the loyalty of his principles was first engendered which resulted in his expulsion from Christ Church in 1684 in compliance with the royal mandate. Locke had been for some time living at intervals in France and Holland for the benefit of his health and to avoid the humiliating espionage of the time-serving royalists at Oxford. His expulsion took away all thought of return and he settled down

to a quiet life of study at Utrecht and Amsterdam. He was now 51 years old, and had published little or nothing, but now the *Letters on Toleration* and the abstract of the famous *Essay on the Human Understanding* which appeared in the *Bibliothèque Universelle*, kept Locke busily employed until the Revolution of 1688 enabled him to return to his native land. The broad and tolerant views which he had advocated during his exile recommended him to William of Orange, but the continuing failure of his health prevented his accepting the ambassadorships which were offered to him. In 1690 the *Essay* appeared in its full form followed by two *Treatises on Government* and the anonymous *Letters on Toleration*. In 1691 he became a permanent resident of Sir Francis Masham's home at Oates in Essex, which he found so suitable to his complaints that he lived on there till his death.

In this quiet retreat the philosopher cemented his friendship with Sir Isaac Newton, wrote his *Thoughts Concerning Education* and several controversial theological works which have been pretty well forgotten and which led him into a bitter war of pamphlets with some more orthodox people than himself. In fact he appears to have foreshadowed in these essays those views on the eternity of punishment which have made so much progress in our own time. It was not in theology alone that Locke was in advance of his age. In science, he advocated the theory of the indestructibility of matter. His influence was felt strongly on the right side of the struggle over the abolition of the censorship of the press. He supplied the arguments on which Montague and Somers carried their great measure for putting the coining of silver money on a sound basis. He was placed, against his will, on a board of Commissioners, whose multifarious duties embraced the regulation of the colonial and foreign trade of Britain, the pauper system, and the linen, woollen and paper manufactures! Such work soon proved too much for his enfeebled frame, and he retired to the quiet life of a man who has done his life's work well and is surrounded by friends and literary companions who feel it a privilege to assuage the troubles and pains of his declining years. On the 28th October, 1704, he died and was buried in the Churchyard of High Laver.

Mr. Fowler has done his work well in