

worse.' Sydney Smith was a man of the strongest common sense, of great humour, and of much good nature, but in his writings he found it all but impossible to display common fairness to Perceval or Canning. This bitterness was certainly not confined to Whigs. Walter Scott was a man of genius, and of geniality, and, when he trusted to his own sound judgement, he saw clearly enough into the difficulties of social and political problems. But he and his friends generally meant by a man of 'good principles' a sound Tory. In 1824 Scott regretted that the young Duke of Buccleuch should be sent to Cambridge because that university 'was infected long ago with liberalism in politics', and at the moment encouraged a doubtful kind of enthusiasm in religion which 'makes religion a motive and a pretext for particular lines of thinking in politics and in temporal affairs'.<sup>1</sup> The date of 1824 suggests that Scott was frightened by Evangelicalism as preached by Charles Simeon, and somehow or other thought it might tend towards political liberalism. He looked with some slight suspicion on the distinctly Whiggish lectures of 'my friend, Professor Smyth', who is chiefly remarkable in that, being a Regius Professor of History in one of the English Universities, he in 1824 actually delivered historical lectures and found a class of students who attended them. In such a condition of feeling Wordsworth gained in political insight from the fact that he was neither a Whig nor a Tory. He easily became an original thinker who at the height of his powers had thought out a social and political doctrine of his own.

<sup>1</sup> *Memoirs of the Life of Sir Walter Scott*, by J. G. Lockhart, iii. 209, letter from Scott to Lord Montagu, 15th June, 1824.