

inction in public life, are a proof of the compatibility of high intellectual culture with first-rate practical powers. He had a great taste for philosophy, in which he was a disciple of Coleridge, whose mystical distinction between the "Reason" and the "Understanding" seems to have taken a strong hold of his mind. He entered at Lincoln's Inn, but did not study law. He, however, tempered his Coleridgian philosophy by other practical pursuits, the management of the family property and of county affairs in his father's absence, and the command of a troop of yeomanry. He presides at farmers' dinners, composes songs for them, and speaks at public meetings for church extension, at the same time that he is taking long meditative rides, writing sonnets for his sisters, and corresponding on metaphysics with his brother at Oxford.

In his twenty-third year he plunged into politics with a Tory pamphlet, and three years afterwards he stood for Fifehire, but without success. In 1841, however, at the general election which ousted the Whigs and brought in Peel, he was returned for Southampton. On that occasion he made a profession of Conservatism, into which, under the wise leadership of Peel, Toryism had transmuted itself after the Reform Bill. His rising merits were recognized by a leader always sagacious (and it must be added, most generous) in enlisting youthful talent, and he was selected to second the amendment on the Address. In the course of his speech he reprobated the harsh terms which had been habitually applied to opponents of the Government, "In a day when all monopolies are denounced, I must be permitted to say that in my mind the monopoly which is the most intolerable and odious is the pretension to the monopoly of public virtue." If he really held that sentiment, it was well for him that he was speedily translated from the sphere of faction fights to that of Imperial administration.

At the early age of thirty he was sent to

govern Jamaica, then in the midst of the difficulties incident to the early days of emancipation—the country so unprosperous, and everybody so desponding, that it was deemed offensive, and a kind of treason, to suggest that there was the slightest chance by any exertion of escaping utter ruin—a mass of emancipated blacks requiring to be provided with schools police, and all the apparatus of civilization—a landowner and planter oligarchy by no means inclined to meet the requirement—Quashee content with his yams, and as unwilling to work as any squire—the Baptists fighting with the clergy of the Established Church—the country flooded with inconvertible paper currency—and bitter ill-feeling against the Home Government arising from a long period of contention. Through all this the young governor seems to have steered with discretion. He saw that the one great object was to improve the labourer, and for this purpose he tried to encourage the application of mechanical inventions to agriculture, and the substitution of skilled for unskilled labour. The establishment of a "General Agricultural Society for the Island of Jamaica" was one of the measures in which he took most interest. He promoted education, industrial and general. He entered into the griefs of the planters, and did his best to infuse into their ulcerated minds a better spirit, and to make them instruments of their own salvation. He studied all the discordant forces round him, directed them as well as he could to the common good, and made himself a centre of hope and a bond of union to the downcast and divided population. The partial success of his endeavours seems to have inspired him with a confidence in the political future of the island, which events have sadly failed to justify. He "regards the local constitution as a *fait accompli*, and has no desire to remove a stone of the fabric." He "thinks a popular representative system is, perhaps, the best expedient that can be devised for blending into one harmonious whole a com-