

wedding breakfast. With the honour granted to either of them, I explained, I had foreseen another era of cliques, divisions, and acrimony. Therefore I had done the thing myself, as a measure of peace.

Flatly then I declared my intention of reconciling all those formerly opposed elements and of creating a society in Red Gap that would be a social union in the finest sense of the word. I said that contact with their curious American life had taught me that their equality should be more than a name, and that, especially in the younger settlements, a certain relaxation from the rigid requirements of an older order is not only unavoidable but vastly to be desired. I meant to say, if we were going to be Americans it was silly not trying to be English at the same time.

I pointed out that their former social leaders had ever been inspired by the idea of exclusion; the soul of their leadership had been to cast others out; and that the campaign I planned was to be one of inclusion—even to the extent of Bohemians and well-behaved cattle-persons—which I believed to be in the finest harmony with their North American theory of human association. It might be thought a naïve theory, I said, but so long as they had chosen it I should staunchly abide by it.

I added what I dare say they did not believe: that the position of leader was not one I should cherish for any other reason than the public good. That when one better fitted might appear they would find me the first to rejoice.

I need not say that I was interrupted frequently and acridly during this harangue, but I had given them both a buffalo and well they knew it. And I worked swiftly from that moment. I gave the following week the first of a series