

elder, priest, nor clergyman among them at all, but ruled their affairs for themselves by a parliament which sits every evening for seven days in the week, and where the talk never ceases. This is the reason why, outside their Parliament House, they are a silent folk. He also visited the Mormons, the Mennonites, and Oneida Creek. And everywhere he made notes.

In all his researches on the American continent, he was struck with the fact that the people had no leaders; they seemed to lead themselves. That unhappy country has no heaven-sent and hereditary officers. They have to live without these aids to civilization; and it must be owned they seem to get on very well by themselves. But the British labourer requires—he absolutely requires—thought Alan, to be led. And how to lead him? How to acquire influence over him? How to become his prophet? How to instil into his mind a purpose? This dreadful difficulty oppressed our inquiring traveller, followed him from one country to another, and became at times a sort of old man of the Island upon his shoulders.

"Send him over here, sir," said an American, with whom he discussed, without exposing his own views, the character of the British ploughman; "send him over here, sir! He can't sit down and be contented in this climate. Discontent is in the air; ambition is in the air; and there are no parish work-houses. What you've done with your labourer is this: you've planted him in a juicy and fertile country, where the rain and fogs make him crave for drink. He's got a farmer driving him at starvation wages on the one side, and the clergyman's wife and the squire's wife and daughters cockering him up on the other. What with too low wages and too much alms-taking, you've knocked all the man out of him. Here he gets no cockering; there's no squire, no vicar, no union, and no distribution of blankets and flannel. You go home, sir, and try your folk on our tack for fifty years or so."

That was absurd when Alan wanted to show his results in five years, or thereabouts.

"Of course," his American friend went on, "of course it is absurd to tell you, sir, because you know it already, the main difference between our men and yours.

"You mean——"

"I mean the land. When you get your

yeomen back again, if ever you do, you will find that out. Do you own land, sir?"

"I do."

"Then let your men buy it up on easy terms; and then you leave them alone to work out their own salvation."

This was a hard saying for a young man who had great possessions—give up his land, and then leave the people alone? What then was the good of having been a leader in undergraduate advanced circles, and an acknowledged exponent of the Higher Thought?

After his experiences in the Eastern States, he crossed the Continent, and visited California; there he went to see mining cities, the Yosemite Valley, the City of Sacramento, and the Chinese quarter of San Francisco. There were also the lions. From San Francisco he went to Japan, which he found Anglicised; and from Japan he went to Hong Kong. This enabled him to visit the sleepy old city of Macao, where the manners and customs are half of Portugal, half of China, and Canton. The student in social economy cannot get much assistance from the Chinese. A nation who, when they have got a man too lazy, too vicious, too worthless for anything else, make him a priest, may be used by advanced thinkers to point an epigram or illustrate a sneer, but cannot inspire such enthusiasm as leads to admiration.

Alan completed his journey round the world in the usual way—he went to Calcutta, Delhi, Cashmere, and Bombay. He landed at Suez, and after the usual voyage up the Nile and down again, he rode through the Holy Land, and thence across Asia Minor to Erzeroum, finishing the whole by travelling from Odessa to Moscow and St. Petersburg, and so home. I hope that he finds the observations he then made on Russian civilisation of use to him at the present juncture.

It is not given to every young man of three or four and twenty to make this extended survey of humanity in general. The general effect produced on the mind of this traveller was revolutionary. Partly as the Vicar anticipated, the old things fell away from him. He ceased to think in the narrow grooves of exclusive priggdom; he found that men and women may hold different views from himself, and yet be pleasant, and not Philistine; he saw that a good deal of the