

own people? He made more notes and returned to Toronto. Then he went to Niagara, and stayed there for a month, meditating over against the mighty Falls, till the echoes of the thundering river, rolling louder and louder, and the thought of the mass of ever-falling waters growing daily greater and greater, grew too loud and too vast for his brain; and then he came away. He was perplexed by the contrast of the French Canadians, led by their priests, who never want to move, and the English led by the one thought, that they "mean to push on somehow," which is to them like the cloud of smoke by day and the pillar of fire by night. And he thought all the time of his own rustics who came like sheep to his lectures, sat like sheep while he delivered them, and went away understanding no more than sheep.

However, in the States he would certainly learn something. Everybody who is going to try a new social experiment should begin by going to America, if only to strengthen his faith. This, in new social experiments, is apt to be shaken by the fear of ridicule. Anything like a novel adjustment of the relations between capital and labour, landlord and tenant, farmer and labourer, buyer and seller, husband and wife, governor and governed, requires in England such extraordinary courage and confidence that it is absolutely indispensable first to visit a country where new institutions are attempted without such hesitation and fear. New things are tried in America which would be impossible in England, and yet they do not succeed, because, I suppose, the most red-hot reformer becomes Conservative when you touch the unwritten laws by which all his ideas are governed unconsciously to himself.

Alan Dunlop was going, somehow, to reconstruct the whole of the social fabric. He was about to show on the small scale of his own estates how culture—what his friends called "The Higher Culture," sighing when they thought how rare it is—may coexist with the necessities of the roughest daily toil, and differing in rank or station be recognised by those who are yet all equal in their love of "The Higher Art." It had been his favourite thesis, disputed by the rest, while still among the prigs, that this was not only possible, but within the compass and power of any one man.

"Why," he would ask, with as much

warmth as the fashion of his school allows, "why should a man, because he goes out hedging and ditching, because he carts muck, feeds pigs, even"—he shuddered—"even kills them, be unable to rise to the level on which We stand? Can we not imagine him, when his work is done, sitting with thankful heart in the contemplation of some precious work, over which thought may plunge ever deeper, and never come to the end of all it teaches?"

It was generally conceded that the imagination might go so far as to conceive this vision. Then Alan would continue to argue that whatever the mind of man can conceive, the hand of man can execute; in other words, that the ploughman might be gently and yet rapidly led upward, till his thoughts rested habitually on the highest levels. And this was his mission in life.

He visited, and examined with the greatest interest, all the new social and religious communities which he could hear of. There were those modern Essenes who have everything in common, and who neither marry nor are given in marriage; those thinkers who hold that divorce should be granted on the formal request of either party to the contract of that partnership, which we English hold to be indissoluble even by common consent of both husband and wife, except for reasons held by law sufficient; the community who divide the work among each other, and serve it out irrespective of liking or fitness, so that he who would fain be writing at home has to go out and weed cabbages or sell strawberries; the people who work or are idle just as they please; the institution—in this he was particularly interested—in which the rude farm-work of the morning is followed by transcendental discussion in the evening. Alan was disappointed here, because he only had one evening to spare for the place, and they asked so much about England that it was bed-time before the philosophy began. Then he visited a community in which emancipated woman ruled subject man, and let him have a rough time, until he either revolted or ran away. And he went to see the place where the Elect live together, and dance for the love of the Lord. Then he became acquainted with the doctrines and tenets of vegetarians, egg-and-fruit-arians, wheat-and-corn-arians, and total abstainers. He found a little knot of people who would have neither ruler, magistrate,