

and of literature, to whom homage is rendered, would they not now be dubbed ignorant, and be treated as so much material for social reformers to work upon? Their wisdom would be dealt with as beside the point, irrelevant. Their want of schooling would be thrown in their faces, as it is thrown in the faces of the poor. I witness almost every day educated people listening to old fishermen for their experience and quaintly expressed wisdom and knowledge of life, who, if it were suggested that the old fishermen's talk should be acted upon, would as good as call them old fools. Indeed, so strong is habit, that I do it myself, who ought to know better, after listening to them so much and watching their lives. Some grasp of the anomaly is implied, I imagine, in the insistence of the poor on 'seeing life' as a part of education, and their tolerance of the falls which 'seeing life' very frequently brings in its train. Mr. Masterman's praise of 'that zest and sparkle and inner glow of accepted adventure which alone would seem to give human life significance'; Miss Loane's assertion that, 'broadly speaking, the people who become and remain rich are those who accept all the responsibilities that life brings them, and even seek for more'; those ideas in books