

had something better to do. Nor will speech and manners serve the purposes of definition. Men cannot be classified according to the number of times they say 'damn' and 'bloody' in an hour; dialect is a beautifully flexible means of communication between those who speak it. Etiquette, though different, is just as strict among the poor as among other classes; their true politeness frequently a thing to marvel at. 'If,' says Miss Loane again, 'we inquired closely into the complaints of modern deterioration of manners in the lower classes, we should find that the real sting does not lie in actual rudeness, but in the shock of receiving courtesy when respect was demanded.'

There is, in fact, no clear and inclusive definition of 'the poor.' The best that can be done is to cut, as far as possible, a middle line through the various classes, find types, and compare them. Obviously it is a difficult task, not to be done without that intimate experience which will be denied to those who undertake it in the spirit of a scientific investigation; and it is here that the value appears of books which treat the poor above all as human beings.

In moving from the one *milieu* to the other and back again, the change one specially notes is