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boxes on which there was a gaudily-coloured nymph in high-heeled boots and tights, smoking a cigarette. Feeling that I was in a sanctuary, I was a little surprised that such a matchbox should have been tolerated. I suppose it had been left behind by some guest. I should myself select a matchbox with the Nativity or the Flight into Egypt upon it, if I were going to stay a week or so at Graglia. I do not think I can have looked surprised or scandalised, but the worthy official who was with me could just see that there was something on my mind. "Do you want a match?" said he, immediately reaching me the box. I helped myself, and the matter dropped.

There were many fewer people at Graglia than at Oropa, and they were richer. I did not see any poor about, but I may have been there during a slack time. An impression was left upon me, though I cannot say whether it was well or ill founded, as though there were a tacit understanding between the establishments at Oropa and Graglia that the one was to adapt itself to the poorer, and the other to the richer classes of society; and this not from any sordid motive, but from a recognition of the fact that any great amount of intermixture between the poor and the rich is not found satisfactory to either one or the other. Any wide difference in fortune does practically amount to a specific difference, which renders the members of either species more or less suspicious of those of the other, and seldom fertile *inter se*. The well-to-do working-man can help his poorer friends better than we can. If an educated man has money to spare, he will apply it better in helping poor educated people than those who are more strictly called the poor. As long as the world is progressing, wide class distinctions are inevitable;