

to his own, but it has utility also as putting in evidence a much larger consumption of human service than would be shown by the mere present conspicuous leisure performed by an untrained person. It is a serious grievance if a gentleman's butler or footman performs his duties about his master's table or carriage in such unformed style as to suggest that his habitual occupation may be ploughing or sheep-herding. Such bungling work would imply inability on the master's part to procure the service of specially trained servants; that is to say, it would imply inability to pay for the consumption of time, effort, and instruction required to fit a trained servant for special service under an exacting code of forms. If the performance of the servant argues lack of means on the part of his master, it defeats its chief substantial end; for the chief use of servants is the evidence they afford of the master's ability to pay.

What has just been said might be taken to imply that the offence of an under-trained servant lies in a direct suggestion of inexpensiveness or of usefulness. Such, of course, is not the case. The connection is much less immediate. What happens here is what happens generally. Whatever approves itself to us on any ground at the outset, presently comes to appeal to us as a gratifying thing in itself; it comes to rest in our habits of thought as substantially right. But in order that any specific canon of deportment shall maintain itself in favour, it must continue to have the support of, or at least not be incompatible with, the habit or aptitude which constitutes the norm of its development. The need of vicarious leisure, or conspicuous consumption of service, is a