

The Theory of the Leisure Class

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1899

Chapter III

Conspicuous Leisure

If its working were not disturbed by other economic forces or other features of the emulative process, the immediate effect of such a pecuniary struggle as has just been described in outline would be to make men industrious and frugal. This result actually follows, in some measure, so far as regards the lower classes, whose ordinary means of acquiring goods is productive labour. This is more especially true of the labouring classes in a sedentary community which is at an agricultural stage of industry, in which there is a considerable subdivision of industry, and whose laws and customs secure to these classes a more or less definite share of the product of their industry. These lower classes can in any case not avoid labour, and the imputation of labour is therefore not greatly derogatory to them, at least not within their class. Rather, since labour is their recognised and accepted mode of life, they take some emulative pride in a reputation for efficiency in their work, this being often the only line of emulation that is open to them. For those for whom acquisition and emulation is possible only within the field of productive efficiency and thrift, the struggle for pecuniary reputability will in some measure work out in an increase of diligence and parsimony. But certain secondary features of the emulative process, yet to be spoken of, come in to very materially circumscribe and modify emulation in these directions among the pecuniary inferior classes as well as among the superior class.

But it is otherwise with the superior pecuniary class, with which we are here immediately concerned. For this class also the incentive to diligence and thrift is not absent; but its action is so greatly qualified by the secondary demands of pecuniary emulation, that any inclination in this direction is practically overborne and any incentive to diligence tends to be of no effect. The most imperative of these secondary demands of emulation, as well as the one of widest scope, is the requirement of abstention from productive work. This is true in an especial degree for the barbarian stage of culture. During the predatory culture labour comes to be associated in men's habits of thought with weakness and subjection to a master. It is therefore a mark of inferiority, and therefore comes to be accounted unworthy of man in his best estate. By virtue of this tradition labour is felt to be debasing, and this tradition has never died out. On the contrary, with the advance of social differentiation it has acquired the axiomatic force due to ancient and unquestioned prescription.

In order to gain and to hold the esteem of men it is not sufficient merely to possess wealth or power. The wealth or power must be put in evidence, for esteem is awarded only on evidence. And not only does the evidence of wealth serve to impress one's importance on others and to keep their sense of his importance alive and alert, but it is

of scarcely less use in building up and preserving one's self-complacency. In all but the lowest stages of culture the normally constituted man is comforted and upheld in his self-respect by "decent surroundings" and by exemption from "menial offices". Enforced departure from his habitual standard of decency, either in the paraphernalia of life or in the kind and amount of his everyday activity, is felt to be a slight upon his human dignity, even apart from all conscious consideration of the approval or disapproval of his fellows.

The archaic theoretical distinction between the base and the honourable in the manner of a man's life retains very much of its ancient force even today. So much so that there are few of the better class who are not possessed of an instinctive repugnance for the vulgar forms of labour. We have a realising sense of ceremonial uncleanness attaching in an especial degree to the occupations which are associated in our habits of thought with menial service. It is felt by all persons of refined taste that a spiritual contamination is inseparable from certain offices that are conventionally required of servants. Vulgar surroundings, mean (that is to say, inexpensive) habitations, and vulgarly productive occupations are unhesitatingly condemned and avoided. They are incompatible with life on a satisfactory spiritual plane -- with "high thinking". From the days of the Greek philosophers to the present, a degree of leisure and of exemption from contact with such industrial processes as serve the immediate everyday purposes of human life has ever been recognised by thoughtful men as a prerequisite to a worthy or beautiful, or even a blameless, human life. In itself and in its consequences the life of leisure is beautiful and ennobling in all civilised men's eyes.

This direct, subjective value of leisure and of other evidences of wealth is no doubt in great part secondary and derivative. It is in part a reflex of the utility of leisure as a means of gaining the respect of others, and in part it is the result of a mental substitution. The performance of labour has been accepted as a conventional evidence of inferior force; therefore it comes itself, by a mental short-cut, to be regarded as intrinsically base.

During the predatory stage proper, and especially during the earlier stages of the quasi-peaceable development of industry that follows the predatory stage, a life of leisure is the readiest and most conclusive evidence of pecuniary strength, and therefore of superior force; provided always that the gentleman of leisure can live in manifest ease and comfort. At this stage wealth consists chiefly of slaves, and the benefits accruing from the possession of riches and power take the form chiefly of personal service and the immediate products of personal service. Conspicuous abstention from labour therefore becomes the conventional mark of superior pecuniary achievement and the conventional index of respectability; and conversely, since application to productive labour is a mark of poverty and subjection, it becomes inconsistent with a reputable standing in the community. Habits of industry and thrift, therefore, are not uniformly furthered by a

prevailing pecuniary emulation. On the contrary, this kind of emulation indirectly discourages participation in productive labour. Labour would unavoidably become dishonourable, as being an evidence indecorous under the ancient tradition handed down from an earlier cultural stage. The ancient tradition of the predatory culture is that productive effort is to be shunned as being unworthy of able-bodied men. and this tradition is reinforced rather than set aside in the passage from the predatory to the quasi-peaceable manner of life.

Even if the institution of a leisure class had not come in with the first emergence of individual ownership, by force of the dishonour attaching to productive employment, it would in any case have come in as one of the early consequences of ownership. And it is to be remarked that while the leisure class existed in theory from the beginning of predatory culture, the institution takes on a new and fuller meaning with the transition from the predatory to the next succeeding pecuniary stage of culture. It is from this time forth a "leisure class" in fact as well as in theory. From this point dates the institution of the leisure class in its consummate form.

During the predatory stage proper the distinction between the leisure and the labouring class is in some degree a ceremonial distinction only. The able bodied men jealously stand aloof from whatever is in their apprehension, menial drudgery; but their activity in fact contributes appreciably to the sustenance of the group. The subsequent stage of quasi-peaceable industry is usually characterised by an established chattel slavery, herds of cattle, and a servile class of herdsmen and shepherds; industry has advanced so far that the community is no longer dependent for its livelihood on the chase or on any other form of activity that can fairly be classed as exploit. From this point on, the characteristic feature of leisure class life is a conspicuous exemption from all useful employment.

The normal and characteristic occupations of the class in this mature phase of its life history are in form very much the same as in its earlier days. These occupations are government, war, sports, and devout observances. Persons unduly given to difficult theoretical niceties may hold that these occupations are still incidentally and indirectly "productive"; but it is to be noted as decisive of the question in hand that the ordinary and ostensible motive of the leisure class in engaging in these occupations is assuredly not an increase of wealth by productive effort. At this as at any other cultural stage, government and war are, at least in part, carried on for the pecuniary gain of those who engage in them; but it is gain obtained by the honourable method of seizure and conversion. These occupations are of the nature of predatory, not of productive, employment. Something similar may be said of the chase, but with a difference. As the community passes out of the hunting stage proper, hunting gradually becomes differentiated into two distinct employments. On the one hand it is a trade, carried on chiefly for gain; and from this the element of exploit is virtually absent, or it is at any

rate not present in a sufficient degree to clear the pursuit of the imputation of gainful industry. On the other hand, the chase is also a sport -^aan exercise of the predatory impulse simply. As such it does not afford any appreciable pecuniary incentive, but it contains a more or less obvious element of exploit. It is this latter development of the chase -- purged of all imputation of handicraft -- that alone is meritorious and fairly belongs in the scheme of life of the developed leisure class.

Abstention from labour is not only a honorific or meritorious act, but it presently comes to be a requisite of decency. The insistence on property as the basis of reputability is very naive and very imperious during the early stages of the accumulation of wealth. Abstention from labour is the convenient evidence of wealth and is therefore the conventional mark of social standing; and this insistence on the meritoriousness of wealth leads to a more strenuous insistence on leisure. *Nota notae est nota rei ipsius*. According to well established laws of human nature, prescription presently seizes upon this conventional evidence of wealth and fixes it in men's habits of thought as something that is in itself substantially meritorious and ennobling; while productive labour at the same time and by a like process becomes in a double sense intrinsically unworthy. Prescription ends by making labour not only disreputable in the eyes of the community, but morally impossible to the noble, freeborn man, and incompatible with a worthy life.

This tabu on labour has a further consequence in the industrial differentiation of classes. As the population increases in density and the predatory group grows into a settled industrial community, the constituted authorities and the customs governing ownership gain in scope and consistency. It then presently becomes impracticable to accumulate wealth by simple seizure, and, in logical consistency, acquisition by industry is equally impossible for high minded and impecunious men. The alternative open to them is beggary or privation. Wherever the canon of conspicuous leisure has a chance undisturbed to work out its tendency, there will therefore emerge a secondary, and in a sense spurious, leisure class -- abjectly poor and living in a precarious life of want and discomfort, but morally unable to stoop to gainful pursuits. The decayed gentleman and the lady who has seen better days are by no means unfamiliar phenomena even now. This pervading sense of the indignity of the slightest manual labour is familiar to all civilized peoples, as well as to peoples of a less advanced pecuniary culture. In persons of a delicate sensibility who have long been habituated to gentle manners, the sense of the shamefulness of manual labour may become so strong that, at a critical juncture, it will even set aside the instinct of self-preservation. So, for instance, we are told of certain Polynesian chiefs, who, under the stress of good form, preferred to starve rather than carry their food to their mouths with their own hands. It is true, this conduct may have been due, at least in part, to an excessive sanctity or tabu attaching to the chief's person. The tabu would have been communicated by the contact of his hands, and so would have made anything touched by him unfit for human food. But the tabu is itself

a derivative of the unworthiness or moral incompatibility of labour; so that even when construed in this sense the conduct of the Polynesian chiefs is truer to the canon of honorific leisure than would at first appear. A better illustration, or at least a more unmistakable one, is afforded by a certain king of France, who is said to have lost his life through an excess of moral stamina in the observance of good form. In the absence of the functionary whose office it was to shift his master's seat, the king sat uncomplaining before the fire and suffered his royal person to be toasted beyond recovery. But in so doing he saved his Most Christian Majesty from menial contamination. *Summum crede nefas animam praeferre pudori, Et propter vitam vivendi perdere causas.*

It has already been remarked that the term "leisure", as here used, does not connote indolence or quiescence. What it connotes is non-productive consumption of time. Time is consumed non-productively (1) from a sense of the unworthiness of productive work, and (2) as an evidence of pecuniary ability to afford a life of idleness. But the whole of the life of the gentleman of leisure is not spent before the eyes of the spectators who are to be impressed with that spectacle of honorific leisure which in the ideal scheme makes up his life. For some part of the time his life is perforce withdrawn from the public eye, and of this portion which is spent in private the gentleman of leisure should, for the sake of his good name, be able to give a convincing account. He should find some means of putting in evidence the leisure that is not spent in the sight of the spectators. This can be done only indirectly, through the exhibition of some tangible, lasting results of the leisure so spent -- in a manner analogous to the familiar exhibition of tangible, lasting products of the labour performed for the gentleman of leisure by handicraftsmen and servants in his employ.

The lasting evidence of productive labour is its material product -- commonly some article of consumption. In the case of exploit it is similarly possible and usual to procure some tangible result that may serve for exhibition in the way of trophy or booty. at a later phase of the development it is customary to assume some badge of insignia of honour that will serve as a conventionally accepted mark of exploit, and which at the same time indicates the quantity or degree of exploit of which it is the symbol. As the population increases in density, and as human relations grow more complex and numerous, all the details of life undergo a process of elaboration and selection; and in this process of elaboration the use of trophies develops into a system of rank, titles, degrees and insignia, typical examples of which are heraldic devices, medals, and honorary decorations.

As seen from the economic point of view, leisure, considered as an employment, is closely allied in kind with the life of exploit; and the achievements which characterise a life of leisure, and which remain as its decorous criteria, have much in common with the trophies of exploit. But leisure in the narrower sense, as distinct from exploit and from

any ostensibly productive employment of effort on objects which are of no intrinsic use, does not commonly leave a material product. The criteria of a past performance of leisure therefore commonly take the form of "immaterial" goods. Such immaterial evidences of past leisure are quasi-scholarly or quasi-artistic accomplishments and a knowledge of processes and incidents which do not conduce directly to the furtherance of human life. So, for instance, in our time there is the knowledge of the dead languages and the occult sciences; of correct spelling; of syntax and prosody; of the various forms of domestic music and other household art; of the latest properties of dress, furniture, and equipage; of games, sports, and fancy-bred animals, such as dogs and race-horses. In all these branches of knowledge the initial motive from which their acquisition proceeded at the outset, and through which they first came into vogue, may have been something quite different from the wish to show that one's time had not been spent in industrial employment; but unless these accomplishments had approved themselves as serviceable evidence of an unproductive expenditure of time, they would not have survived and held their place as conventional accomplishments of the leisure class.

These accomplishments may, in some sense, be classed as branches of learning. Beside and beyond these there is a further range of social facts which shade off from the region of learning into that of physical habit and dexterity. Such are what is known as manners and breeding, polite usage, decorum, and formal and ceremonial observances generally. This class of facts are even more immediately and obtrusively presented to the observation, and they therefore more widely and more imperatively insisted on as required evidences of a reputable degree of leisure. It is worth while to remark that all that class of ceremonial observances which are classed under the general head of manners hold a more important place in the esteem of men during the stage of culture at which conspicuous leisure has the greatest vogue as a mark of respectability, than at later stages of the cultural development. The barbarian of the quasi-peaceable stage of industry is notoriously a more high-bred gentleman, in all that concerns decorum, than any but the very exquisite among the men of a later age. Indeed, it is well known, or at least it is currently believed, that manners have progressively deteriorated as society has receded from the patriarchal stage. Many a gentleman of the old school has been provoked to remark regretfully upon the under-bred manners and bearing of even the better classes in the modern industrial communities; and the decay of the ceremonial code -- or as it is otherwise called, the vulgarisation of life -- among the industrial classes proper has become one of the chief enormities of latter-day civilisation in the eyes of all persons of delicate sensibilities. The decay which the code has suffered at the hands of a busy people testifies -- all depreciation apart -- to the fact that decorum is a product and an exponent of leisure class life and thrives in full measure only under a regime of status.

The origin, or better the derivation, of manners is no doubt, to be sought elsewhere than in a conscious effort on the part of the well-mannered to show that much time has

been spent in acquiring them. The proximate end of innovation and elaboration has been the higher effectiveness of the new departure in point of beauty or of expressiveness. In great part the ceremonial code of decorous usages owes its beginning and its growth to the desire to conciliate or to show goodwill, as anthropologists and sociologists are in the habit of assuming, and this initial motive is rarely if ever absent from the conduct of well-mannered persons at any stage of the later development. Manners, we are told, are in part an elaboration of gesture, and in part they are symbolical and conventionalised survivals representing former acts of dominance or of personal service or of personal contact. In large part they are an expression of the relation of status, -- a symbolic pantomime of mastery on the one hand and of subservience on the other. Wherever at the present time the predatory habit of mind, and the consequent attitude of mastery and of subservience, gives its character to the accredited scheme of life, there the importance of all punctilios of conduct is extreme, and the assiduity with which the ceremonial observance of rank and titles is attended to approaches closely to the ideal set by the barbarian of the quasi-peaceable nomadic culture. Some of the Continental countries afford good illustrations of this spiritual survival. In these communities the archaic ideal is similarly approached as regards the esteem accorded to manners as a fact of intrinsic worth.

Decorum set out with being symbol and pantomime and with having utility only as an exponent of the facts and qualities symbolised; but it presently suffered the transmutation which commonly passes over symbolical facts in human intercourse. Manners presently came, in popular apprehension, to be possessed of a substantial utility in themselves; they acquired a sacramental character, in great measure independent of the facts which they originally prefigured. Deviations from the code of decorum have become intrinsically odious to all men, and good breeding is, in everyday apprehension, not simply an adventitious mark of human excellence, but an integral feature of the worthy human soul. There are few things that so touch us with instinctive revulsion as a breach of decorum; and so far have we progressed in the direction of imputing intrinsic utility to the ceremonial observances of etiquette that few of us, if any, can dissociate an offence against etiquette from a sense of the substantial unworthiness of the offender. A breach of faith may be condoned, but a breach of decorum can not. "Manners maketh man."

None the less, while manners have this intrinsic utility, in the apprehension of the performer and the beholder alike, this sense of the intrinsic rightness of decorum is only the proximate ground of the vogue of manners and breeding. Their ulterior, economic ground is to be sought in the honorific character of that leisure or non-productive employment of time and effort without which good manners are not acquired. The knowledge and habit of good form come only by long-continued use. Refined tastes, manners, habits of life are a useful evidence of gentility, because good breeding requires time, application and expense, and can therefore not be compassed by those whose time

and energy are taken up with work. A knowledge of good form is prima facie evidence that that portion of the well-bred person's life which is not spent under the observation of the spectator has been worthily spent in acquiring accomplishments that are of no lucrative effect. In the last analysis the value of manners lies in the fact that they are the voucher of a life of leisure. Therefore, conversely, since leisure is the conventional means of pecuniary repute, the acquisition of some proficiency in decorum is incumbent on all who aspire to a modicum of pecuniary decency.

So much of the honourable life of leisure as is not spent in the sight of spectators can serve the purposes of reputability only in so far as it leaves a tangible, visible result that can be put in evidence and can be measured and compared with products of the same class exhibited by competing aspirants for repute. Some such effect, in the way of leisurely manners and carriage, etc., follows from simple persistent abstention from work, even where the subject does not take thought of the matter and studiously acquire an air of leisurely opulence and mastery. Especially does it seem to be true that a life of leisure in this way persisted in through several generations will leave a persistent, ascertainable effect in the conformation of the person, and still more in his habitual bearing and demeanour. But all the suggestions of a cumulative life of leisure, and all the proficiency in decorum that comes by the way of passive habituation, may be further improved upon by taking thought and assiduously acquiring the marks of honourable leisure, and then carrying the exhibition of these adventitious marks of exemption from employment out in a strenuous and systematic discipline. Plainly, this is a point at which a diligent application of effort and expenditure may materially further the attainment of a decent proficiency in the leisure-class properties. Conversely, the greater the degree of proficiency and the more patent the evidence of a high degree of habituation to observances which serve no lucrative or other directly useful purpose, the greater the consumption of time and substance impliedly involved in their acquisition, and the greater the resultant good repute. Hence under the competitive struggle for proficiency in good manners, it comes about that much pains is taken with the cultivation of habits of decorum; and hence the details of decorum develop into a comprehensive discipline, conformity to which is required of all who would be held blameless in point of repute. And hence, on the other hand, this conspicuous leisure of which decorum is a ramification grows gradually into a laborious drill in deportment and an education in taste and discrimination as to what articles of consumption are decorous and what are the decorous methods of consuming them.

In this connection it is worthy of notice that the possibility of producing pathological and other idiosyncrasies of person and manner by shrewd mimicry and a systematic drill have been turned to account in the deliberate production of a cultured class -- often with a very happy effect. In this way, by the process vulgarly known as snobbery, a syncopated evolution of gentle birth and breeding is achieved in the case of a goodly number of families and lines of descent. This syncopated gentle birth gives

results which, in point of serviceability as a leisure-class factor in the population, are in no wise substantially inferior to others who may have had a longer but less arduous training in the pecuniary properties.

There are, moreover, measureable degrees of conformity to the latest accredited code of the punctilios as regards decorous means and methods of consumption. Differences between one person and another in the degree of conformity to the ideal in these respects can be compared, and persons may be graded and scheduled with some accuracy and effect according to a progressive scale of manners and breeding. The award of reputability in this regard is commonly made in good faith, on the ground of conformity to accepted canons of taste in the matters concerned, and without conscious regard to the pecuniary standing or the degree of leisure practised by any given candidate for reputability; but the canons of taste according to which the award is made are constantly under the surveillance of the law of conspicuous leisure, and are indeed constantly undergoing change and revision to bring them into closer conformity with its requirements. So that while the proximate ground of discrimination may be of another kind, still the pervading principle and abiding test of good breeding is the requirement of a substantial and patent waste of time. There may be some considerable range of variation in detail within the scope of this principle, but they are variations of form and expression, not of substance.

Much of the courtesy of everyday intercourse is of course a direct expression of consideration and kindly good-will, and this element of conduct has for the most part no need of being traced back to any underlying ground of reputability to explain either its presence or the approval with which it is regarded; but the same is not true of the code of properties. These latter are expressions of status. It is of course sufficiently plain, to any one who cares to see, that our bearing towards menials and other pecuniary dependent inferiors is the bearing of the superior member in a relation of status, though its manifestation is often greatly modified and softened from the original expression of crude dominance. Similarly, our bearing towards superiors, and in great measure towards equals, expresses a more or less conventionalised attitude of subservience. Witness the masterful presence of the high-minded gentleman or lady, which testifies to so much of dominance and independence of economic circumstances, and which at the same time appeals with such convincing force to our sense of what is right and gracious. It is among this highest leisure class, who have no superiors and few peers, that decorum finds its fullest and maturest expression; and it is this highest class also that gives decorum that definite formulation which serves as a canon of conduct for the classes beneath. And there also the code is most obviously a code of status and shows most plainly its incompatibility with all vulgarly productive work. A divine assurance and an imperious complaisance, as of one habituated to require subservience and to take no thought for the morrow, is the birthright and the criterion of the gentleman at his best; and it is in popular apprehension even more than that, for this demeanour is

accepted as an intrinsic attribute of superior worth, before which the base-born commoner delights to stoop and yield.

As has been indicated in an earlier chapter, there is reason to believe that the institution of ownership has begun with the ownership of persons, primarily women. The incentives to acquiring such property have apparently been: (1) a propensity for dominance and coercion; (2) the utility of these persons as evidence of the prowess of the owner; (3) the utility of their services.

Personal service holds a peculiar place in the economic development. During the stage of quasi-peaceable industry, and especially during the earlier development of industry within the limits of this general stage, the utility of their services seems commonly to be the dominant motive to the acquisition of property in persons. Servants are valued for their services. But the dominance of this motive is not due to a decline in the absolute importance of the other two utilities possessed by servants. It is rather that the altered circumstance of life accentuate the utility of servants for this last-named purpose. Women and other slaves are highly valued, both as an evidence of wealth and as a means of accumulating wealth. Together with cattle, if the tribe is a pastoral one, they are the usual form of investment for a profit. To such an extent may female slavery give its character to the economic life under the quasi-peaceable culture that the women even comes to serve as a unit of value among peoples occupying this cultural stage -- as for instance in Homeric times. Where this is the case there need be little question but that the basis of the industrial system is chattel slavery and that the women are commonly slaves. The great, pervading human relation in such a system is that of master and servant. The accepted evidence of wealth is the possession of many women, and presently also of other slaves engaged in attendance on their master's person and in producing goods for him.

A division of labour presently sets in, whereby personal service and attendance on the master becomes the special office of a portion of the servants, while those who are wholly employed in industrial occupations proper are removed more and more from all immediate relation to the person of their owner. At the same time those servants whose office is personal service, including domestic duties, come gradually to be exempted from productive industry carried on for gain.

This process of progressive exemption from the common run of industrial employment will commonly begin with the exemption of the wife, or the chief wife. After the community has advanced to settled habits of life, wife-capture from hostile tribes becomes impracticable as a customary source of supply. Where this cultural advance has been achieved, the chief wife is ordinarily of gentle blood, and the fact of her being so will hasten her exemption from vulgar employment. The manner in which the concept of gentle blood originates, as well as the place which it occupies in the development of marriage, cannot be discussed in this place. For the purpose in hand it

will be sufficient to say that gentle blood is blood which has been ennobled by protracted contact with accumulated wealth or unbroken prerogative. The women with these antecedents is preferred in marriage, both for the sake of a resulting alliance with her powerful relatives and because a superior worth is felt to inhere in blood which has been associated with many goods and great power. She will still be her husband's chattel, as she was her father's chattel before her purchase, but she is at the same time of her father's gentle blood; and hence there is a moral incongruity in her occupying herself with the debasing employments of her fellow-servants. However completely she may be subject to her master, and however inferior to the male members of the social stratum in which her birth has placed her, the principle that gentility is transmissible will act to place her above the common slave; and so soon as this principle has acquired a prescriptive authority it will act to invest her in some measure with that prerogative of leisure which is the chief mark of gentility. Furthered by this principle of transmissible gentility the wife's exemption gains in scope, if the wealth of her owner permits it, until it includes exemption from debasing menial service as well as from handicraft. As the industrial development goes on and property becomes massed in relatively fewer hands, the conventional standard of wealth of the upper class rises. The same tendency to exemption from handicraft, and in the course of time from menial domestic employments, will then assert itself as regards the other wives, if such there are, and also as regards other servants in immediate attendance upon the person of their master. The exemption comes more tardily the remoter the relation in which the servant stands to the person of the master.

If the pecuniary situation of the master permits it, the development of a special class of personal or body servants is also furthered by the very grave importance which comes to attach to this personal service. The master's person, being the embodiment of worth and honour, is of the most serious consequence. Both for his reputable standing in the community and for his self-respect, it is a matter of moment that he should have at his call efficient specialised servants, whose attendance upon his person is not diverted from this their chief office by any by-occupation. These specialised servants are useful more for show than for service actually performed. In so far as they are not kept for exhibition simply, they afford gratification to their master chiefly in allowing scope to his propensity for dominance. It is true, the care of the continually increasing household apparatus may require added labour; but since the apparatus is commonly increased in order to serve as a means of good repute rather than as a means of comfort, this qualification is not of great weight. All these lines of utility are better served by a larger number of more highly specialised servants. There results, therefore, a constantly increasing differentiation and multiplication of domestic and body servants, along with a concomitant progressive exemption of such servants from productive labour. By virtue of their serving as evidence of ability to pay, the office of such domestics regularly tends to include continually fewer duties, and their service tends in the end to become nominal only. This is especially true of those servants who are in most immediate and

obvious attendance upon their master. So that the utility of these comes to consist, in great part, in their conspicuous exemption from productive labour and in the evidence which this exemption affords of their master's wealth and power.

After some considerable advance has been made in the practice of employing a special corps of servants for the performance of a conspicuous leisure in this manner, men begin to be preferred above women for services that bring them obtrusively into view. Men, especially lusty, personable fellows, such as footmen and other menials should be, are obviously more powerful and more expensive than women. They are better fitted for this work, as showing a larger waste of time and of human energy. Hence it comes about that in the economy of the leisure class the busy housewife of the early patriarchal days, with her retinue of hard-working handmaidens, presently gives place to the lady and the lackey.

In all grades and walks of life, and at any stage of the economic development, the leisure of the lady and of the lackey differs from the leisure of the gentleman in his own right in that it is an occupation of an ostensibly laborious kind. It takes the form, in large measure, of a painstaking attention to the service of the master, or to the maintenance and elaboration of the household paraphernalia; so that it is leisure only in the sense that little or no productive work is performed by this class, not in the sense that all appearance of labour is avoided by them. The duties performed by the lady, or by the household or domestic servants, are frequently arduous enough, and they are also frequently directed to ends which are considered extremely necessary to the comfort of the entire household. So far as these services conduce to the physical efficiency or comfort of the master or the rest of the household, they are to be accounted productive work. Only the residue of employment left after deduction of this effective work is to be classed as a performance of leisure.

But much of the services classed as household cares in modern everyday life, and many of the "utilities" required for a comfortable existence by civilised man, are of a ceremonial character. They are, therefore, properly to be classed as a performance of leisure in the sense in which the term is here used. They may be none the less imperatively necessary from the point of view of decent existence: they may be none the less requisite for personal comfort even, although they may be chiefly or wholly of a ceremonial character. But in so far as they partake of this character they are imperative and requisite because we have been taught to require them under pain of ceremonial uncleanness or unworthiness. We feel discomfort in their absence, but not because their absence results directly in physical discomfort; nor would a taste not trained to discriminate between the conventionally good and the conventionally bad take offence at their omission. In so far as this is true the labour spent in these services is to be classed as leisure; and when performed by others than the economically free and self-directed head of the establishment, they are to be classed as vicarious leisure.

The vicarious leisure performed by housewives and menials, under the head of household cares, may frequently develop into drudgery, especially where the competition for reputability is close and strenuous. This is frequently the case in modern life. Where this happens, the domestic service which comprises the duties of this servant class might aptly be designated as wasted effort, rather than as vicarious leisure. But the latter term has the advantage of indicating the line of derivation of these domestic offices, as well as of neatly suggesting the substantial economic ground of their utility; for these occupations are chiefly useful as a method of imputing pecuniary reputability to the master or to the household on the ground that a given amount of time and effort is conspicuously wasted in that behalf.

In this way, then, there arises a subsidiary or derivative leisure class, whose office is the performance of a vicarious leisure for the behoof of the reputability of the primary or legitimate leisure class. This vicarious leisure class is distinguished from the leisure class proper by a characteristic feature of its habitual mode of life. The leisure of the master class is, at least ostensibly, an indulgence of a proclivity for the avoidance of labour and is presumed to enhance the master's own well-being and fulness of life; but the leisure of the servant class exempt from productive labour is in some sort a performance exacted from them, and is not normally or primarily directed to their own comfort. The leisure of the servant is not his own leisure. So far as he is a servant in the full sense, and not at the same time a member of a lower order of the leisure class proper, his leisure normally passes under the guise of specialised service directed to the furtherance of his master's fulness of life. Evidence of this relation of subservience is obviously present in the servant's carriage and manner of life. The like is often true of the wife throughout the protracted economic stage during which she is still primarily a servant -- that is to say, so long as the household with a male head remains in force. In order to satisfy the requirements of the leisure class scheme of life, the servant should show not only an attitude of subservience, but also the effects of special training and practice in subservience. The servant or wife should not only perform certain offices and show a servile disposition, but it is quite as imperative that they should show an acquired facility in the tactics of subservience -- a trained conformity to the canons of effectual and conspicuous subservience. Even today it is this aptitude and acquired skill in the formal manifestation of the servile relation that constitutes the chief element of utility in our highly paid servants, as well as one of the chief ornaments of the well-bred housewife.

The first requisite of a good servant is that he should conspicuously know his place. It is not enough that he knows how to effect certain desired mechanical results; he must above all, know how to effect these results in due form. Domestic service might be said to be a spiritual rather than a mechanical function. Gradually there grows up an elaborate system of good form, specifically regulating the manner in which this vicarious

leisure of the servant class is to be performed. Any departure from these canons of form is to be depreciated, not so much because it evinces a shortcoming in mechanical efficiency, or even that it shows an absence of the servile attitude and temperament, but because, in the last analysis, it shows the absence of special training. Special training in personal service costs time and effort, and where it is obviously present in a high degree, it argues that the servant who possesses it, neither is nor has been habitually engaged in any productive occupation. It is *prima facie* evidence of a vicarious leisure extending far back in the past. So that trained service has utility, not only as gratifying the master's instinctive liking for good and skilful workmanship and his propensity for conspicuous dominance over those whose lives are subservient 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 shepherding. 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 the 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 dominant incentive to the keeping of servants. So long as this remains true it may be set down without much discussion that any such departure from accepted usage as would suggest an abridged apprenticeship in service would presently be found insufferable. The requirement of an expensive vicarious leisure acts indirectly, selectively, by guiding the formation of our taste, -- of our sense of what is right in these matters, -- and so weeds out unconformable departures by withholding approval of them.

As the standard of wealth recognized by common consent advances, the possession and exploitation of servants as a means of showing superfluity undergoes a refinement. The possession and maintenance of slaves employed in the production of goods argues wealth and prowess, but the maintenance of servants who produce nothing argues still

higher wealth and position. Under this principle there arises a class of servants, the more numerous the better, whose sole office is fatuously to wait upon the person of their owner, and so to put in evidence his ability unproductively to consume a large amount of service. There supervenes a division of labour among the servants or dependents whose life is spent in maintaining the honour of the gentleman of leisure. So that, while one group produces goods for him, another group, usually headed by the wife, or chief, consumes for him in conspicuous leisure; thereby putting in evidence his ability to sustain large pecuniary damage without impairing his superior opulence.

This somewhat idealized and diagrammatic outline of the development and nature of domestic service comes nearest being true for that cultural stage which was here been named the "quasi-peaceable" stage of industry. At this stage personal service first rises to the position of an economic institution, and it is at this stage that it occupies the largest place in the community's scheme of life. In the cultural sequence, the quasi^apeaceable stage follows the predatory stage proper, the two being successive phases of barbarian life. Its characteristic feature is a formal observance of peace and order, at the same time that life at this stage still has too much of coercion and class antagonism to be called peaceable in the full sense of the word. For many purposes, and from another point of view than the economic one, it might as well be named the stage of status. The method of human relation during this stage, and the spiritual attitude of men at this level of culture, is well summed up under the term. But as a descriptive term to characterise the prevailing methods of industry, as well as to indicate the trend of industrial development at this point in economic evolution, the term "quasi-peaceable" seems preferable. So far as concerns the communities of the Western culture, this phase of economic development probably lies in the past; except for a numerically small though very conspicuous fraction of the community in whom the habits of thought peculiar to the barbarian culture have suffered but a relatively slight disintegration.

Personal service is still an element of great economic importance, especially as regards the distribution and consumption of goods; but its relative importance even in this direction is no doubt less than it once was. The best development of this vicarious leisure lies in the past rather than in the present; and its best expression in the present is to be found in the scheme of life of the upper leisure class. To this class the modern culture owes much in the way of the conservation of traditions, usages, and habits of thought which belong on a more archaic cultural plane, so far as regards their widest acceptance and their most effective development.

In the modern industrial communities the mechanical contrivances available for the comfort and convenience of everyday life are highly developed. So much so that body servants, or, indeed, domestic servants of any kind, would now scarcely be employed by anybody except on the ground of a canon of reputability carried over by tradition from earlier usage. The only exception would be servants employed to attend on the persons of the infirm and the feeble-minded. But such servants properly come under the head of

trained nurses rather than under that of domestic servants, and they are, therefore, an apparent rather than a real exception to the rule.

The proximate reason for keeping domestic servants, for instance, in the moderately well-to-do household of to-day, is (ostensibly) that the members of the household are unable without discomfort to compass the work required by such a modern establishment. And the reason for their being unable to accomplish it is (1) that they have too many "social duties", and (2) that the work to be done is too severe and that there is too much of it. These two reasons may be restated as follows: (1) Under the mandatory code of decency, the time and effort of the members of such a household are required to be ostensibly all spent in a performance of conspicuous leisure, in the way of calls, drives, clubs, sewing-circles, sports, charity organisations, and other like social functions. Those persons whose time and energy are employed in these matters privately avow that all these observances, as well as the incidental attention to dress and other conspicuous consumption, are very irksome but altogether unavoidable. (2) Under the requirement of conspicuous consumption of goods, the apparatus of living has grown so elaborate and cumbrous, in the way of dwellings, furniture, bric-a-brac, wardrobe and meals, that the consumers of these things cannot make way with them in the required manner without help. Personal contact with the hired persons whose aid is called in to fulfil the routine of decency is commonly distasteful to the occupants of the house, but their presence is endured and paid for, in order to delegate to them a share in this onerous consumption of household goods. The presence of domestic servants, and of the special class of body servants in an eminent degree, is a concession of physical comfort to the moral need of pecuniary decency.

The largest manifestation of vicarious leisure in modern life is made up of what are called domestic duties. These duties are fast becoming a species of services performed, not so much for the individual behoof of the head of the household as for the reputability of the household taken as a corporate unit -- a group of which the housewife is a member on a footing of ostensible equality. As fast as the household for which they are performed departs from its archaic basis of ownership-marriage, these household duties of course tend to fall out of the category of vicarious leisure in the original sense; except so far as they are performed by hired servants. That is to say, since vicarious leisure is possible only on a basis of status or of hired service, the disappearance of the relation of status from human intercourse at any point carries with it the disappearance of vicarious leisure so far as regards that much of life. But it is to be added, in qualification of this qualification, that so long as the household subsists, even with a divided head, this class of non-productive labour performed for the sake of the household reputability must still be classed as vicarious leisure, although in a slightly altered sense. It is now leisure performed for the quasi-personal corporate household, instead of, as formerly, for the proprietary head of the household.