

at the term of his engagement; and, knowing this, he cares not how unprofitable, in the meantime, he may be to his employer. The motive which has most weight with him is not a regard for his master's interests, but a fear of falling behind (with his work) other servants upon a neighbouring farm. He serves rather from a principle of fear than of love, and he often feels his service to be a sort of cruel but unavoidable bondage. The ancient tie of amity and love between master and servant has been snapped, the true spirit of obedience has departed, a spirit of insubordination has taken its place, and the servant now feels as if he had very little interest in common with his master.

Surely it was not always so? At one time, even within the present century, masters and servants lived in a sort of brotherhood—we had almost said in a state of mutual friendship, and in the daily interchange of kind offices; and if they had not literally all things in common, at least they felt that their interests were identical. Masters were revered and respected as fathers, friends, and counsellors, by their servants. These latter were looked upon by their masters not as servants merely, but as members of the same family, and cared for as such. So strong was this feeling of community of interests at one time, that servants usually remained long in one place, and proved faithful to their employers. Now, however, it is far otherwise. Servants seldom stay more than six months consecutively in the same place. Whence, then, the present difference? Compared with the former age, the present is one of comparative enlightenment, and of greatly increased conveniences. Arts and sciences have made almost incredible progress, railways and electric telegraphs have traversed a great part of the globe; by going to and fro knowledge has been increased. This is also an age of keen competition. Men are everywhere to be found striving with the most intense eagerness to outdo each other in "the race for riches." Material aggrandizement of one kind or other would seem to be the great object of the day. Along with all this, there has also been increased refinement and a more artificial style of living introduced among the middle classes of society, so that one cannot well foresee either when or where this will all end. Many benevolent objects have no doubt received