

OF VULGARITY

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Title: Of Vulgarities

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Release Date: June 07, 2014 [eBook #45913]

Language: English

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Produced by Al Haines.

Ruskin Treasuries

OF VULGARITY

London: George Allen
1906

What do you mean by "vulgarity"? You will find it a fruitful subject of thought; but, briefly, the essence of all vulgarity lies in want of sensation.

Sesame and Lilies, § 28.

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RUSKIN TREASURIES OF VULGARITY

1. Two great errors, colouring, or rather discolouring, severally, the minds of the higher and lower classes, have sown wide dissension, and wider misfortune, through the society of modern days. These errors are in our modes of interpreting the word "gentleman."

Its primal, literal, and perpetual meaning is "a man of pure race;"[#] well bred, in the sense that a horse or dog is well bred.

[#] See below, pp. 39-47.

The so-called higher classes, being generally of purer race than the lower, have retained the true idea, and the convictions associated with it; but are afraid to speak it out, and equivocate about it in public; this equivocation mainly proceeding from their desire to connect another meaning with it, and a false one;—that

of "a man living in idleness on other people's labour;"—with which idea the term has nothing whatever to do.

The lower classes, denying vigorously, and with reason, the notion that a gentleman means an idler, and rightly feeling that the more any one works, the more of a gentleman he becomes, and is likely to become,—have nevertheless got little of the good they otherwise might, from the truth, because, with it, they wanted to hold a falsehood,—namely, that race was of no consequence. It being precisely of as much consequence in man as it is in any other animal.

2. The nation cannot truly prosper till both these errors are finally got quit of. Gentlemen have to learn that it is no part of their duty or privilege to live on other people's toil. They have to learn that there is no degradation in the hardest manual, or the humblest servile, labour, when it is honest. But that there is degradation, and that deep, in extravagance, in bribery, in indolence, in pride, in taking places they are not fit for, or in coining places for which there is no need. It does not disgrace a gentleman to become an errand boy, or a day labourer; but it disgraces him much to become a knave, or a thief. And knavery is not the less knavery because it involves large interests, nor theft the less theft because it is countenanced by usage, or accompanied by failure in undertaken duty. It is an incomparably less guilty form of robbery to cut a purse out of a man's pocket, than to take it out of his hand on the understanding that you are to steer his ship up channel, when you do not know the soundings.

3. On the other hand, the lower orders, and all orders, have to learn that every vicious habit and chronic disease communicates itself by descent; and that by purity of birth the entire system of the human body and soul may be gradually elevated, or, by recklessness of birth, degraded; until there shall be as much difference between the well-bred and ill-bred human creature (whatever pains be taken with their education) as between a wolf-hound and the vilest mongrel cur. And the knowledge of this great fact ought to regulate the education of our youth, and the entire conduct of the nation.[#]

[#] See below, pp. 41-42.

4. Gentlemanliness, however, in ordinary parlance, must be taken to signify those qualities which are usually the evidence of high breeding, and which, so

far as they can be acquired, it should be every man's effort to acquire; or, if he has them by nature, to preserve and exalt. Vulgarity, on the other hand, will signify qualities usually characteristic of ill-breeding, which, according to his power, it becomes every person's duty to subdue. We have briefly to note what these are.

5. A gentleman's first characteristic is that fineness of structure in the body, which renders it capable of the most delicate sensation; and of structure in the mind which renders it capable of the most delicate sympathies—one may say, simply, "fineness of nature." This is, of course, compatible with heroic bodily strength and mental firmness; in fact, heroic strength is not conceivable without such delicacy. Elephantine strength may drive its way through a forest and feel no touch of the boughs; but the white skin of Homer's Atrides would have felt a bent rose-leaf, yet subdue its feeling in glow of battle, and behave itself like iron. I do not mean to call an elephant a vulgar animal; but if you think about him carefully, you will find that his non-vulgarity consists in such gentleness as is possible to elephantine nature; not in his insensitive hide, nor in his clumsy foot; but in the way he will lift his foot if a child lies in his way; and in his sensitive trunk, and still more sensitive mind, and capability of pique on points of honour.

6. And, though rightness of moral conduct is ultimately the great purifier of race, the sign of nobleness is not in this rightness of moral conduct, but in sensitiveness. When the make of the creature is fine, its temptations are strong, as well as its perceptions; it is liable to all kinds of impressions from without in their most violent form; liable therefore to be abused and hurt by all kinds of rough things which would do a coarser creature little harm, and thus to fall into frightful wrong if its fate will have it so. Thus David, coming of gentlest as well as royalest race, of Ruth as well as of Judah, is sensitiveness through all flesh and spirit; not that his compassion will restrain him from murder when his terror urges him to it; nay, he is driven to the murder all the more by his sensitiveness to the shame which otherwise threatens him. But when his own story is told under a disguise, though only a lamb is now concerned, his passion about it leaves him no time for thought. "The man shall die"—note the reason—"because he had no pity." He is so eager and indignant that it never occurs to him as strange that Nathan hides the name. This is true gentleman. A vulgar man would assuredly have been cautious, and asked who it was.

7. Hence it will follow that one of the probable signs of high-breeding in men

generally, will be their kindness and mercifulness; these always indicating more or less fineness of make in the mind; and miserliness and cruelty the contrary; hence that of Isaiah: "The vile person shall no more be called liberal, nor the churl said to be bountiful." But a thousand things may prevent this kindness from displaying or continuing itself; the mind of the man may be warped so as to bear mainly on his own interests, and then all his sensibilities will take the form of pride, or fastidiousness, or revengefulness; and other wicked, but not ungentlemanly tempers; or, farther, they may run into utter sensuality and covetousness, if he is bent on pleasure, accompanied with quite infinite cruelty when the pride is wounded or the passions are thwarted;—until your gentleman becomes Ezzelin, and your lady, the deadly Lucrece; yet still gentleman and lady, quite incapable of making anything else of themselves, being so born.[#]

[#] See below, p. 44.

8. A truer sign of breeding than mere kindness is therefore sympathy;—a vulgar man may often be kind in a hard way, on principle, and because he thinks he ought to be; whereas, a highly-bred man, even when cruel, will be cruel in a softer way, understanding and feeling what he inflicts, and pitying his victim. Only we must carefully remember that the quantity of sympathy a gentleman feels can never be judged of by its outward expression, for another of his chief characteristics is apparent reserve. I say "apparent" reserve; for the sympathy is real, but the reserve not: a perfect gentleman is never reserved, but sweetly and entirely open, so far as it is good for others, or possible, that he should be. In a great many respects it is impossible that he should be open except to men of his own kind. To them, he can open himself, by a word or syllable, or a glance; but to men not of his kind he cannot open himself, though he tried it through an eternity of clear grammatical speech. By the very acuteness of his sympathy he knows how much of himself he can give to anybody; and he gives that much frankly;—would always be glad to give more if he could, but is obliged, nevertheless, in his general intercourse with the world, to be a somewhat silent person; silence is to most people, he finds, less reserve than speech. Whatever he said, a vulgar man would misinterpret: no words that he could use would bear the same sense to the vulgar man that they do to him; if he used any, the vulgar man would go away saying, "He had said so and so, and meant so and so" (something assuredly he never meant): but he keeps silence, and the vulgar man goes away saying, "He didn't know what to make of him." Which is precisely the fact, and the only fact which he is anyway able to announce to the vulgar man concerning himself.

9. There is yet another quite as efficient cause of the apparent reserve of a gentleman. His sensibility being constant and intelligent, it will be seldom that a feeling touches him, however acutely, but it has touched him in the same way often before, and in some sort is touching him always. It is not that he feels little, but that he feels habitually; a vulgar man having some heart at the bottom of him, if you can by talk or by sight fairly force the pathos of anything down to his heart, will be excited about it and demonstrative; the sensation of pity being strange to him and wonderful. But your gentleman has walked in pity all day long; the tears have never been out of his eyes; you thought the eyes were bright only; but they were wet. You tell him a sorrowful story, and his countenance does not change; the eyes can but be wet still: he does not speak neither, there being, in fact, nothing to be said, only something to be done; some vulgar person, beside you both, goes away saying, "How hard he is!" Next day he hears that the hard person has put good end to the sorrow he said nothing about;—and then he changes his wonder, and exclaims, "How reserved he is!"

10. Self-command is often thought a characteristic of high-breeding; and to a certain extent it is so, at least it is one of the means of forming and strengthening character; but it is rather a way of imitating a gentleman than a characteristic of him; a true gentleman has no need of self-command; he simply feels rightly on all occasions; and desiring to express only so much of his feeling as it is right to express, does not need to command himself. Hence perfect ease is indeed characteristic of him; but perfect ease is inconsistent with self-restraint. Nevertheless gentlemen, so far as they fail of their own ideal, need to command themselves, and do so; while, on the contrary, to feel unwisely, and to be unable to restrain the expression of the unwise feeling, is vulgarity; and yet even then, the vulgarity, at its root, is not in the mistimed expression, but in the unseemly feeling; and when we find fault with a vulgar person for "exposing himself," it is not his openness, but clumsiness, and yet more the want of sensibility to his own failure, which we blame; so that still the vulgarity resolves itself into want of sensibility. Also, it is to be noted that great powers of self-restraint may be attained by very vulgar persons when it suits their purposes.

11. Closely, but strangely, connected with this openness is that form of truthfulness which is opposed to cunning, yet not opposed to falsity absolute. And herein is a distinction of great importance.

Cunning signifies especially a habit or gift of over-reaching, accompanied with enjoyment and a sense of superiority. It is associated with small and dull

conceit, and with an absolute want of sympathy or affection. Its essential connection with vulgarity may be at once exemplified by the expression of the butcher's dog in Landseer's "Low Life." Cruikshank's "Noah Claypole," in the illustrations to *Oliver Twist*, in the interview with the Jew, is, however, still more characteristic. It is the intensest rendering of vulgarity absolute and utter with which I am acquainted.

The truthfulness which is opposed to cunning ought, perhaps, rather to be called the desire of truthfulness; it consists more in unwillingness to deceive than in not deceiving,—an unwillingness implying sympathy with and respect for the person deceived; and a fond observance of truth up to the possible point, as in a good soldier's mode of retaining his honour through a *ruse-de-guerre*. A cunning person seeks for opportunities to deceive; a gentleman shuns them. A cunning person triumphs in deceiving; a gentleman is humiliated by his success, or at least by so much of the success as is dependent merely on the falsehood, and not on his intellectual superiority.

12. The absolute disdain of all lying belongs rather to Christian chivalry than to mere high-breeding; as connected merely with this latter, and with general refinement and courage, the exact relations of truthfulness may be best studied in the well-trained Greek mind. The Greeks believed that mercy and truth were co-relative virtues—cruelty and falsehood, co-relative vices. But they did not call necessary severity, cruelty; nor necessary deception, falsehood. It was needful sometimes to slay men, and sometimes to deceive them. When this had to be done, it should be done well and thoroughly; so that to direct a spear well to its mark, or a lie well to its end, was equally the accomplishment of a perfect gentleman. Hence, in the pretty diamond-cut-diamond scene between Pallas and Ulysses, when she receives him on the coast of Ithaca, the goddess laughs delightedly at her hero's good lying, and gives him her hand upon it;—showing herself then in her woman's form, as just a little more than his match.[#] "Subtle would he be, and stealthy, who should go beyond thee in deceit, even were he a god, thou many-witted! What! here in thine own land, too, wilt thou not cease from cheating? Knowest thou not me, Pallas Athena, maid of Jove, who am with thee in all thy labours, and gave thee favour with the Phæacians, and keep thee, and have come now to weave cunning with thee?" But how completely this kind of cunning was looked upon as a part of a man's power, and not as a diminution of faithfulness, is perhaps best shown by the single line of praise in which the high qualities of his servant are summed up by Chremulus in the *Plutus*—"Of all my house servants, I hold you to be the faithfullest, and the greatest cheat (or thief)."[#]

[#] Homer, *Od.*, xiii. 291 *seq.*

[#] Aristophanes, *Plutus*, 26-27.

13. Thus, the primal difference between honourable and base lying in the Greek mind lay in honourable purpose. A man who used his strength wantonly to hurt others was a monster; so, also, a man who used his cunning wantonly to hurt others. Strength and cunning were to be used only in self-defence, or to save the weak, and then were alike admirable. This was their first idea. Then the second, and perhaps the more essential, difference between noble and ignoble lying in the Greek mind, was that the honourable lie—or, if we may use the strange, yet just, expression, the true lie—knew and confessed itself for such—was ready to take the full responsibility of what it did. As the sword answered for its blow, so the lie for its snare. But what the Greeks hated with all their heart was the false lie;—the lie that did not know itself, feared to confess itself, which slunk to its aim under a cloak of truth, and sought to do liars' work, and yet not take liars' pay, excusing itself to the conscience by quibble and quirk. Hence the great expression of Jesuit principle by Euripides, "The tongue has sworn, but not the heart,"[#] was a subject of execration throughout Greece, and the satirists exhausted their arrows on it—no audience was ever tired of hearing ([Greek: τὸ Euripideion ekeino]) "that Euripidean thing" brought to shame.

[#] Hippolytus, 612.

14. And this is especially to be insisted on in the early education of young people. It should be pointed out to them with continual earnestness that the essence of lying is in deception, not in words: a lie may be told by silence, by equivocation, by the accent on a syllable, by a glance of the eye attaching a peculiar significance to a sentence; and all these kinds of lies are worse and baser by many degrees than a lie plainly worded; so that no form of blinded conscience is so far sunk as that which comforts itself for having deceived, because the deception was by gesture or silence, instead of utterance; and, finally, according to Tennyson's deep and trenchant line, "A lie which is half a truth is ever the worst of lies."[#]

[#] *The Grandmother.*

15. Although, however, ungenerous cunning is usually so distinct an outward manifestation of vulgarity, that I name it separately from insensibility, it is in truth only an effect of insensibility, producing want of affection to others, and blindness to the beauty of truth. The degree in which political subtlety in men such as Richelieu, Machiavel, or Metternich, will efface the gentleman, depends on the selfishness of political purpose to which the cunning is directed, and on the base delight taken in its use. The command, "Be ye wise as serpents, harmless as doves," is the ultimate expression of this principle, misunderstood usually because the word "wise" is referred to the intellectual power instead of the subtlety of the serpent. The serpent has very little intellectual power, but according to that which it has, it is yet, as of old, the subtlest of the beasts of the field.

16. Another great sign of vulgarity is also, when traced to its root, another phase of insensibility, namely, the undue regard to appearances and manners, as in the households of vulgar persons, of all stations, and the assumption of behaviour, language, or dress unsuited to them, by persons in inferior stations of life. I say "undue" regard to appearances, because in the undueness consists, of course, the vulgarity. It is due and wise in some sort to care for appearances, in another sort undue and unwise. Wherein lies the difference?

At first one is apt to answer quickly: the vulgarity is simply in pretending to be what you are not. But that answer will not stand. A queen may dress like a waiting-maid,—perhaps succeed, if she chooses, in passing for one; but she will not, therefore, be vulgar; nay, a waiting-maid may dress like a queen, and pretend to be one, and yet need not be vulgar, unless there is inherent vulgarity in her. In Scribe's very absurd but very amusing *Reine d'un jour*, a milliner's girl sustains the part of a queen for a day. She several times amazes and disgusts her courtiers by her straightforwardness; and once or twice very nearly betrays herself to her maids of honour by an unqueenly knowledge of sewing; but she is not in the least vulgar, for she is sensitive, simple, and generous, and a queen could be no more.

17. Is the vulgarity, then, only in trying to play a part you cannot play, so as to be continually detected? No; a bad amateur actor may be continually detected in his part, but yet continually detected to be a gentleman: a vulgar regard to appearances has nothing in it necessarily of hypocrisy. You shall know a man not to be a gentleman by the perfect and neat pronunciation of his words: but he does not pretend to pronounce accurately; he *does* pronounce accurately, the vulgarity is in the real (not assumed) scrupulousness.

18. It will be found on farther thought, that a vulgar regard for appearances is, primarily, a selfish one, resulting not out of a wish to give pleasure (as a wife's wish to make herself beautiful for her husband), but out of an endeavour to mortify others, or attract for pride's sake;—the common "keeping up appearances" of society, being a mere selfish struggle of the vain with the vain. But the deepest stain of the vulgarity depends on this being done, not selfishly only, but stupidly, without understanding the impression which is really produced, nor the relations of importance between oneself and others, so as to suppose that their attention is fixed upon us, when we are in reality ciphers in their eyes—all which comes of insensibility. Hence pride simple is not vulgar (the looking down on others because of their true inferiority to us), nor vanity simple (the desire of praise), but conceit simple (the attribution to ourselves of qualities we have not) is always so. In cases of over-studied pronunciation, etc., there is insensibility, first, in the person's thinking more of himself than of what he is saying; and, secondly, in his not having musical fineness of ear enough to feel that his talking is uneasy and strained.

19. Finally, vulgarity is indicated by coarseness of language or manners, only so far as this coarseness has been contracted under circumstances not necessarily producing it. The illiterateness of a Spanish or Calabrian peasant is not vulgar, because they had never an opportunity of acquiring letters; but the illiterateness of an English school-boy is. So again, provincial dialect is not vulgar; but cockney dialect, the corruption, by blunted sense, of a finer language continually heard, is so in a deep degree; and again, of this corrupted dialect, that is the worst which consists, not in the direct or expressive alteration of the form of a word, but in an unmusical destruction of it by dead utterance and bad or swollen formation of lip. There is no vulgarity in—

"Blythe, blythe, blythe was she,
 Blythe was she, but and ben,
 And weel she liked a Hawick gill,
 And leugh to see a tappit hen;"

but much in Mrs. Gamp's inarticulate "bottle on the chimley-piece, and let me put my lips to it when I am so disposed."

20. So also of personal defects, those only are vulgar which imply insensibility or dissipation.

There is no vulgarity in the emaciation of Don Quixote, the deformity of the Black Dwarf, or the corpulence of Falstaff; but much in the same personal characters, as they are seen in Uriah Heep, Quilp, and Chadband.

21. One of the most curious minor questions in this matter is respecting the vulgarity of excessive neatness, complicating itself with inquiries into the distinction between base neatness, and the perfectness of good execution in the fine arts. It will be found on final thought that precision and exquisiteness of arrangement are always noble; but become vulgar only when they arise from an equality (insensibility) of temperament, which is incapable of fine passion, and is set ignobly, and with a dullard mechanism, on accuracy in vile things. In the finest Greek coins, the letters of the inscriptions are purposely coarse and rude, while the reliefs are wrought with inestimable care. But in an English coin, the letters are the best done, and the whole is unredeemably vulgar. In a picture of Titian's, an inserted inscription will be complete in the lettering, as all the rest is; because it costs Titian very little more trouble to draw rightly than wrongly, and in him, therefore, impatience with the letters would be vulgar, as in the Greek sculptor of the coin, patience would have been. For the engraving of a letter accurately is difficult work, and his time must have been unworthily thrown away.

22. All the different impressions connected with negligence or foulness depend, in like manner, on the degree of insensibility implied. Disorder in a drawing-room is vulgar, in an antiquary's study, not; the black battle-stain on a soldier's face is not vulgar, but the dirty face of a housemaid is.

And lastly, courage, so far as it is a sign of race, is peculiarly the mark of a gentleman or a lady: but it becomes vulgar if rude or insensitive, while timidity is not vulgar, if it be a characteristic of race or fineness of make. A fawn is not vulgar in being timid, nor a crocodile "gentle" because courageous.

23. Without following the inquiry into farther detail, we may conclude that vulgarity consists in a deadness of the heart and body, resulting from prolonged, and especially from inherited conditions of "degeneracy," or literally "un-racing;"—gentlemanliness being another word for an intense humanity. And vulgarity shows itself primarily in dulness of heart, not in rage or cruelty, but in inability to feel or conceive noble character or emotion. This is its essential, pure, and most fatal form. Dulness of bodily sense and general stupidity, with such forms of crime as peculiarly issue from stupidity, are its material manifestation.

24. Two years ago, when I was first beginning to work out the subject, and chatting with one of my keenest-minded friends (Mr. Brett, the painter of the Val d'Aosta in the Exhibition of 1859), I casually asked him, "What is vulgarity?" merely to see what he would say, not supposing it possible to get a sudden answer. He thought for about a minute, then answered quietly, "It is merely one of the forms of Death." I did not see the meaning of the reply at the time; but on testing it, found that it met every phase of the difficulties connected with the inquiry, and summed the true conclusion. Yet, in order to be complete, it ought to be made a distinctive as well as conclusive definition; showing *what* form of death vulgarity is; for death itself is not vulgar, but only death mingled with life. I cannot, however, construct a short-worded definition which will include all the minor conditions of bodily degeneracy; but the term "deathful selfishness" will embrace all the most fatal and essential forms of mental vulgarity.

Modern Painters, vol. v. pt. ix. ch. vii.

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We ought always in pure English to use the term "good breeding" literally; and to say "good nurture" for what we usually mean by good breeding. Given the race and make of the animal, you may turn it to good or bad account; you may spoil your good dog or colt, and make him as vicious as you choose, or break his back at once by ill-usage; and you may, on the other hand, make something serviceable and respectable out of your poor cur and colt if you educate them carefully; but ill-bred they will both of them be to their lives' end; and the best you will ever be able to say of them is, that they are useful, and decently behaved, ill-bred creatures.

An error, which is associated with the truth, and which makes it always look weak and disputable, is the confusion of race with name; and the supposition that the blood of a family must still be good, if its genealogy be unbroken and its name not lost, though sire and son have been indulging age after age in habits involving perpetual degeneracy of race. Of course it is equally an error to suppose that, because a man's name is common, his blood must be base; since his family may have been ennobling it by pureness of moral habit for many generations, and yet may not have got any title, or other sign of nobleness, attached to their names. Nevertheless, the probability is always in favour of the race which has had acknowledged supremacy, and in which every motive leads to the endeavour to preserve its true nobility.

Modern Painters, vol. v. pt. ix. ch. vii. § 3 n.

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The old English rough proverb is irrevocably true,—you can make no silk purse of a sow’s ear. And this great truth also holds—though it is a disagreeable one to look full in the face—that, named or nameless, no man can make himself a gentleman who was not born one. If he lives a right life, and cultivates all the powers, and yet more all the sensibilities, he is born with, and chooses his wife well, his own son will be more a gentleman than he is, and he may see yet better blood than his son’s in his grandchild’s cheeks, but he must be content to remain a clown himself—if he was born a clown.

Modern Painters, vol. v. pt. ix. ch. vii. § 3 n.

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The two great words which, in their first use, meant only perfection of race, have come, by consequence of the invariable connection of virtue with the fine human nature, both to signify benevolence of disposition. The word "generous" and the word "gentle" both, in their origin, meant only "of pure race," but because charity and tenderness are inseparable from this purity of blood, the words which once stood only for pride, now stand as synonymous for virtue.

The Crown of Wild Olive, § 108.

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What vulgarity is, whether in manners, acts, or conceptions, most well-educated persons understand; but what it consists in, or arises from, is a more difficult question. I believe that on strict analysis it will be found definable as "the habit of mind and act resulting from the prolonged combination of insensibility with insincerity."

It would be more accurate to say, "constitutional insensibility"; for people are born vulgar, or not vulgar, irrevocably. An apparent insensibility may often be caused by one strong feeling quenching or conquering another; and this to the extent of involving the person in all kinds of cruelty and crime: yet, Borgia or Ezzelin, lady and knight still; while the born clown is dead in all sensation and capacity of thought, whatever his acts or life may be.

Cloten, in *Cymbeline*, is the most perfect study of pure vulgarity, which I know in literature; Perdita, in *Winter's Tale*, the most perfect study of its opposite (irrespective of such higher virtue or intellect as we have in Desdemona or Portia). Perdita's exquisite openness, joined with as exquisite sensitiveness, constitute the precise opposite of the apathetic insincerity which is, I believe, the essence of vulgarity.

Academy Notes, 1859.

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Gentlemanliness in a limited sense [may mean] only the effect of careful education, good society, and refined habits of life, on average temper and character. Deep and true gentlemanliness [is] based on intense sensibility and sincerity, perfected by courage and other qualities of race, [as opposed to] that union of insensibility with cunning, which is the essence of vulgarity.

Sir Joshua and Holbein, § 6 n.

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There is, indeed, perhaps, no greater sign of innate and real vulgarity of mind or defective education than the want of power to understand the universality of the ideal truth; the absence of sympathy with the colossal grasp of those intellects, which have in them so much of divine, that nothing is small to them, nothing large; but with equal and unoffended vision they take in the sum of the world,—Straw Street[#] and the seventh heaven,—in the same instant.

[#] Dante, *Paradiso*, x. 133-34.

A certain portion of this divine spirit is visible even in the lower examples of all the true men; it is, indeed, perhaps, the clearest test of their belonging to the true and great group, that they are continually touching what to the multitude appear vulgarities. The higher a man stands, the more the word "vulgar" becomes unintelligible to him. Vulgar? what, that poor farmer's girl of William Hunt's, bred in the stable, putting on her Sunday gown, and pinning her best cap, out of the green and red pin-cushion! Not so; she may be straight on the road to those high heavens, and may shine hereafter as one of the stars in the firmament for ever. Nay, even that lady in the satin bodice, with her arm laid over a balustrade to show it, and her eyes turned up to heaven to show them; and the sportsman waving his rifle for the terror of beasts, and displaying his perfect dress for the delight of men, are kept, by the very misery and vanity of them, in the thoughts of a great painter, at a sorrowful level, somewhat above vulgarity. It is only when the minor painter takes them on his easel, that they become things for the universe to be ashamed of.

We may dismiss this matter of vulgarity in plain and few words, at least as far as regards art. There is never vulgarity in a *whole* truth, however commonplace. It may be unimportant or painful. It cannot be vulgar. Vulgarity is only in concealment of truth, or in affectation.

Modern Painters, vol. iii. pt. iv. ch. vii. § 9.

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The first thing then that he has to do, if unhappily his parents or masters have not done it for him, is to find out what he is fit for. In which inquiry a man may be safely guided by his likings, if he be not also guided by his pride. People usually reason in some such fashion as this: "I don't seem quite fit for a head-manager in the firm of — & Co., therefore, in all probability, I am fit to be Chancellor of the Exchequer." Whereas, they ought rather to reason thus: "I don't seem quite fit to be head-manager in the firm of — & Co., but I dare say I might do something in a small greengrocery business; I used to be a good judge of pease;" that is to say, always trying lower instead of trying higher, until they find bottom: once well set on the ground, a man may build up by degrees, safely, instead of disturbing every one in his neighbourhood by perpetual catastrophes. But this kind of humility is rendered especially difficult in these days, by the contumely thrown on men in humble employments. The very removal of the massy bars which once

separated one class of society from another, has rendered it tenfold more shameful in foolish people's, *i.e.*, in most people's eyes, to remain in the lower grades of it, than ever it was before. When a man born of an artisan was looked upon as an entirely different species of animal from a man born of a noble, it made him no more uncomfortable or ashamed to remain that different species of animal, than it makes a horse ashamed to remain a horse, and not to become a giraffe. But now that a man may make money, and rise in the world, and associate himself, unapproached, with people once far above him, not only is the natural discontentedness of humanity developed to an unheard-of extent, whatever a man's position, but it becomes a veritable shame to him to remain in the state he was born in, and everybody thinks it his *duty* to try to be a "gentleman." Persons who have any influence in the management of public institutions for charitable education know how common this feeling has become. Hardly a day passes but they receive letters from mothers who want all their six or eight sons to go to college, and make the grand tour in the long vacation, and who think there is something wrong in the foundations of society because this is not possible. Out of every ten letters of this kind, nine will allege, as the reason of the writers' importunity, their desire to keep their families in such and such a "station of life." There is no real desire for the safety, the discipline, or the moral good of the children, only a panic horror of the inexpressibly pitiable calamity of their living a ledge or two lower on the molehill of the world—a calamity to be averted at any cost whatever, of struggle, anxiety, and shortening of life itself. I do not believe that any greater good could be achieved for the country, than the change in public feeling on this head, which might be brought about by a few benevolent men, undeniably in the class of "gentlemen," who would, on principle, enter into some of our commonest trades, and make them honourable; showing that it was possible for a man to retain his dignity, and remain, in the best sense, a gentleman, though part of his time was every day occupied in manual labour, or even in serving customers over a counter. I do not in the least see why courtesy, and gravity, and sympathy with the feelings of others, and courage, and truth, and piety, and what else goes to make up a gentleman's character, should not be found behind a counter as well as elsewhere, if they were demanded, or even hoped for, there.

Pre-Raphaelitism, § 2.

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As in nothing is a gentleman better to be discerned from a vulgar person, so

in nothing is a gentle nation (such nations have been) better to be discerned from a mob, than in this,—that their feelings are constant and just, results of due contemplation, and of equal thought. You can talk a mob into anything; its feelings may be—usually are—on the whole, generous and right; but it has no foundation for them, no hold of them; you may tease or tickle it into any, at your pleasure; it thinks by infection, for the most part, catching an opinion like a cold, and there is nothing so little that it will not roar itself wild about, when the fit is on;—nothing so great but it will forget in an hour, when the fit is past. But a gentleman’s, or a gentle nation’s, passions are just, measured, and continuous.

Sesame and Lilies, § 30.

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Whether it is indeed the gods who have given any gentleman the grace to despise the rabble depends wholly on whether it is indeed the rabble, or he, who are the malignant persons.

Fiction, Fair and Foul, § 46.

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I have summed the needful virtue of men under the terms of gentleness and justice; gentleness being the virtue which distinguishes gentlemen from churls, and justice that which distinguishes honest men from rogues. Now gentleness may be defined as the Habit or State of Love, and ungentleness or clownishness as the State or Habit of Lust.

Now there are three great loves that rule the souls of men: the love of what is lovely in creatures, and of what is lovely in things, and what is lovely in report. And these three loves have each their relative corruption, a lust—the lust of the flesh, the lust of the eyes, and the pride of life.

And, as I have just said, a gentleman is distinguished from a churl by the purity of sentiment he can reach in all these three passions; by his imaginative love, as opposed to lust; his imaginative possession of wealth as opposed to avarice; his imaginative desire of honour as opposed to pride.

Fors Clavigera, Letter 41.

* * * * *

Of all essential things in a gentleman's bodily and moral training, this is really the beginning—that he should have close companionship with the horse, the dog, and the eagle. Of all birthrights and bookrights—this is his first. He needn't be a Christian,—there have been millions of Pagan gentlemen; he needn't be kind—there have been millions of cruel gentlemen; he needn't be honest,—there have been millions of crafty gentlemen. He needn't know how to read, or to write his own name. But he *must* have horse, dog, and eagle for friends. If then he has also Man for his friend, he is a noble gentleman; and if God for his Friend, a king. And if, being honest, being kind, and having God and Man for his friends, he *then* gets these three brutal friends, besides his angelic ones, he is perfect in earth, as for heaven. For, to be his friends, these must be brought up with him, and he with them. Falcon on fist, hound at foot, and horse part of himself—Eques, Ritter, Cavalier, Chevalier.

Yes;—horse and dog you understand the good of; but what's the good of the falcon, think you?

To be friends with the falcon must mean that you love to see it soar; that is to say, you love fresh air and the fields. Farther, when the Law of God is understood, you will like better to see the eagle free than the jessed hawk. And to preserve your eagles' nests, is to be a great nation. It means keeping everything that is noble; mountains and floods, and forests, and the glory and honour of them, and all the birds that haunt them.

Fors Clavigera, Letter 75.

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