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With Best Wishes for

A Merry Christmas and A Happy New Year

from

Henry S. Wellcome

Christmas, 1909

"True courtesy and politeness are the signs not of weakness, but of reserve strength; like drops of oil, they ease the wheels of business and smooth the conduct of affairs."

THE IDEAL OF A GENTLEMAN



The pourtraicture of the most valiant and perfect honourable Gentilman Sr Philippe Sidney knight, late Gouernour of Flussing In Zelande. Famous for Letters and Armes. Hee receiued his Deaths wounde, at a Battle nere Zutphen. the 22 of Septemb: And died at Arneham the 16. day of October. Ao. 1586

THE IDEAL OF A GENTLEMAN

OR

A MIRROR FOR GENTLEFOLKS

A Portrayal in Literature from the Earliest Times

By

A. SMYTHE-PALMER, D.D

Author of 'The Folk and their Word-lore,' 'Babylonian Influence on the Bible,' etc

With an Engraved Frontispiece of Sir Philip Sidney, reproduced by permission of the Trustees of the British Museum

'Be courteous.'—St. Peter, *I Ep.*, iii. 8.
'A mirour of alle curteisye.'—Chaucer, *Man of Lawes Tale*, l. 166.



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FOREWORD

WHEN I first projected this book some twenty years ago, my intention was to make a Florilegium or Anthology of some of the more striking passages of literature which I met in my reading illustrative of 'the most venerable of all titles, the title of a Gentleman'. As the years passed and my material grew, my Anthology has turned into something like a cyclopædia of Gentlehood. *Urceus coepit—amphora exit;* begun a flask, it ends a cask. It is hoped that the reader has gained by its growth. Certainly a collection of literary extracts dealing with the most attractive phases of the noblest character that man has attained to, which aimed at something like completeness, seemed worth making; and I cannot but think that every lad among our 'growing gentlemen' of England would be the better of having such a manual of Gentlehood placed in his hands as a mirror whereby to dress himself.

Whatever has been written by divines or philosophers, by poets or dramatists, by novelists or essayists, in praise or exemplification of this beautiful character, is here hived up for the benefit of others who may not have the same opportunity, time or industry, for ranging over a field of flowers so wide and extensive that it includes at one extreme the Egyptian moralist, Ptah-hotep, B.C. 3300, and at the other Mr. William Watson. In Spenser's words—

> 'Who so wil seeke, by right deserts, t' attaine
> Unto the type of true Nobility,
> And not by painted shewes and titles vaine
> Derived farre from famous Auncestrie:
> Behold them both in their right visnomy
> Here truly pourtray'd as they ought to be.'

Incidentally and by the way the reader will find matter of no little literary interest and quaint charm of expression, many of the passages selected being from rare or forgotten books of antiquity not easily come by.

> 'Lo, my childe, thes good fathers auncient
> Repide the feldis fresshe of fulsumnesse,
> The flowers feyre they gadderid up and hent,
> Of silverous langage the tresoure and richesse;
> Who wolle hit have, my litle childe doutelesse
> Must of hem begge, ther is no more to say,
> For of oure toung they were bothe locke and key.' [1]

The unique portrait of that Ideal Gentleman, Sir Philip Sidney, which appropriately forms the frontispiece of the book, has been reproduced by permission of the Trustees of the British Museum from *Early Engravers and Engraving in England* (Messrs. Donald Macbeth & Co.). Its characteristically modest and deprecatory motto, taken from Ovid, 'Vix ea nostra voco' [What others have done we can hardly claim as our own], will not be overlooked.

A. SMYTHE PALMER.

HERMON HILL, N.E.

[1] Caxton, *Book of Curtesye*, 1477, st. 58.

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I

THE HISTORICAL IDEA OF A GENTLEMAN

THE HISTORICAL IDEA OF A GENTLEMAN[1]

PROFESSOR VON IHERING in his learned researches into the origin of social forms (*Zweck im Recht*, vol. ii.) has shown that politeness and refinement of manners may be ultimately traced up to the primeval city which was the cradle of the world's civilization, science and religious ideas—ancient Babylon. Having remarked that the words 'courtesy' (Ger. *hübsch*, *hub-isc*, befitting the court, *hof*) 'urbanity' (Greek ἀστεῖος) bear witness to the Court and the city having been the original home and historic centre of good manners, he traces the growth of good breeding as follows: 'There was only one residential city in the Middle Ages which could compare with Athens and Rome—Constantinople; and from Constantinople the Western countries have obtained their courtly manners; in not one of their courts have they originated—all have either directly or indirectly borrowed them from the Byzantine Court.

'The first to do this was Theodoric, who had been educated at the Byzantine Court, and presented his Ostro-Goths with the Byzantine Court ceremonials. By the same route, and by marriage with Byzantine princesses, good manners reached the other Courts of the Middle Ages; Constantinople was the High School of good breeding—a place of education for the 'unlicked cubs' of the North. But even in Constantinople Court ceremonial was not original; its history dates back to the Imperial Court of Rome, from that to the then Persian Court, which, in its turn, received it through Cyrus and Darius from the Babylonian Court. The spirit which ani-

[1] In a minute historical investigation which Sir George Sitwell contributed to *The Ancestor* (No. 1, 1902) he states that 'Gentleman' was first used as descriptive of rank and status in 1413, and that no *class* of gentleman so called was known before the third decade of the XV century. He concludes that the title was given, not with reference to bearing arms or holding property, but as connoting 'a freeman whose ancestors have always been free' (pp. 60–103).

mates it stamps it as a Semitic growth ; it is the spirit of submission and self-abasement ; while the social forms of the Aryans are founded on the idea of self-esteem and equality. Our modern forms of submissiveness in social intercourse are of Oriental origin ; not emanating from the people, but artificially inculcated by the Court. For a second time the influence of the East upon the West with regard to the forms of social intercourse has been witnessed in Spain by means of the influence of the grave punctilious demeanour of the Moors.

'The Spanish *grandezza* is the offspring of Byzantinism mingled with Arabism. But everywhere it is the Court which has influenced the style of the people, not changed it. Courtly manners must not be regarded as the essence of the good breeding of the people which has forced itself into the higher classes of society ; but they were matured at Court, and thence have descended to lower classes, with whom they had business transactions, and through them to the people at large.

'In this manner the Courts have become the High Schools of good breeding : one might almost lay down the maxim : *As the Court, so the people*. In the habits of the common people may be detected how the Court, to which in this respect they owe their training (both in temporal and spiritual matters) has been occupied ; just as we may detect the absence of that influence with nations which never possessed a Court (the Swiss and the North Americans). Most Courts have derived their refined manners from other Courts—during the last century and a half from the French court, where princes and noblemen's sons were sent to be polished, as they were once sent to Constaninople. Only the Italian Court during the time of the Renaissance and in conjunction with it the French Court—especially that of Louis XIV, who prided himself upon being the most polished gentleman of his kingdom, an opinion which he never renounced—retain an independent position in this respect. These two Courts—thanks to their knowledge and appreciation of art and science—have freed courtly manners from Byzantinism, under which they as well as national manners would otherwise have languished much longer ; they mark a turning-point in the history of courtesy, the transition of the submissiveness of Byzantine-Oriental manners to the old Aryan idea of self-esteem, which was never lost sight of by Greeks or Romans

in their time of prosperity, and which forms an element in the good breeding of the present day.

'All this shows that the more modern languages, with their derivation of " courteousness " from " Court ", are historically quite correct. When Greeks and Romans speak of the " town" instead of the Court, which at the time of their zenith of fame was unknown to them, the difference is not so great as appears at first sight. The " town " which they had in view was not a town of the ordinary kind ; it was either Athens or Rome, which, for the time being, occupied in every respect the same position as one of the largest capitals and residential cities occupies now—the centre of all authority, of all political power, the rendezvous of the master-spirits in all spheres of life, national as well as foreign, the metropolis of intelligence, the seat of luxury, of social representation, and of high life. We may, therefore, look upon them as the capitals and residential cities of antiquity, a counterpart of Monarchy on Republican soil ; and viewed in this light, the ancient conception of the Town and the modern notion of the Court as the school of good breeding join hands—they amalgamate in the capital of the realm.'

Von Ihering, *Evolution of the Aryan*, pp. 95–7.

Several obliging Deferences, Condescensions, and Submissions, with many outward forms and ceremonies that accompany them, were first of all brought up among the politer Part of Mankind, who lived in *Courts* and cities, and distinguished themselves from the Rustick part of the Species (who on all occasions acted bluntly and naturally) by such a mutual Complaisance and intercourse of Civilities.

Addison, *Spectator*, 1711, no. 119.

Selden traces the etymology of the word *gentleman* to the Gothic nations of the fifth century, and sees a proof of it in the exemptions and privileges of the German nobility in his own day, 'as if that continuing freedome were also a perpetuall character of the origination of the name *Gentil* in this sense fixed on them ; which also together with *Gentilezza* or the like, by reason of the dignitie of them that were stiled by it, and the faire manners which both in armes and peace they affected, or at least pretended, hath denoted, and to this day doth, we

see in these tongues *mansuetus, comis, liberalis, perhumanus,* and such more epithets and their abstracts as may expresse a noble spirit.'—*Titles of Honor*, p. 864, ed. 1631.

[*See* Sir T. Elyot, *Book of the Gouvernour* (ed. Croft), vol. ii, p. 27.]

Nothing in a woman can be more excellent than courtesy. And neither are the wretched common people deceived even in this word, for they believe that courtesy is no other than liberality; for liberality is an especial, and not a general courtesy. Courtesy is all one with honesty, modesty, decency; and because the virtues and good manners were the custom in Courts anciently, as now the opposite is the custom, this word was taken from the Courts; which word, if it should now be taken from the Courts, especially of Italy, would and could express no other than baseness.

1310, Dante, *The Banquet*, p. 77 (trans. Sayer).

Of Court, it seemes, men Courtesie doe call
For that it there most useth to abound:
And well beseemeth that in Prince's hall
That vertue should be plentifully found
Which of all goodly manners is the ground,
And roote of civill conversation.

Spenser, *Faerie Queene*, VI, 1, 1.

Shepherd, I take thy word,
And trust thy honest offer'd courtesy,
Which oft is sooner found in lowly sheds
With smoky rafters, than in tapestry halls
And courts of princes, where it first was named,
And yet is most pretended.

Milton, *Comus*, ll. 326–31.

It is a mistake to think
That he is courtly [old Ger. *hufsch*][1] at all times,
Who is noble in the world:
To do well, that is courtliness,

[1] *Hūfsch*, courtly, courteous, Mid. H. Ger. *hövesch*, Mod. Ger. *höfisch*, from *hof*, a court.

If one has a courteous disposition,
He does justly whatever he does.

XIII cent. Thomasin, *Welhische Gast*, ll. 3,916–22 [*Booke of Precedence*, E.E.T.S. pt. ii, p. 103].

This word 'courtesy' expressed the most highly refined good breeding, founded less upon a knowledge of ceremonious politeness, though this was not to be omitted, than on spontaneous modesty, self-denial, and respect for others, which ought to spring from the heart.

Hallam, *Middle Ages*, ch. ix, pt. 2.

Selden, *Titles of Honor*, says: *Gentilis* among the Romans meant such as were of the same name and stock, free born retaining 'their Roman libertie, and whose ancestors were always free.'—p. 856.

So Horace uses 'sine gente' for one that is a slave or had servile ancestors. (*Sat.* 2, 5).

Thus 'gentilman properly denoted one ennobled by his stock' and its synonyms were γενναῖος, *generosus*, *wohl-geboren*.

When the Goths overran the Roman Empire, the names *barbari* and *gentiles homines* which the Romans applied to their conquerors rose in honour and esteem, while the appellation 'Roman' fell into contempt. Thus Gentile, originally synonymous with Barbarian, acquired an honourable sense as distinguishing the Goth from the vanquished and tributary Roman, and the names *gentiles homines*, *gentilsomes*, *gentils hommes*, *gentilshombres* or *gentil men*, were given to noblemen or men of good family. In Spain the proudest boast of a noble was that he was the 'son of a Goth' (*filius Gothi*), *fijodalgod*, or *hijodalgoda*, an 'hidalgo.' (So Selden, *Titles of Honour*, p. 865).

A Romance poet says:—

Et maint franc baceler illuec
Feist cevalier avec son fil
Qui furent franc ome et *gentil*.

Phil. Mouskes, in Du Cange *s.v. Gentilis*.

Hampson, *Origines Patriciæ*, pp. 91–3 (1846).

In strict propriety 'gentleman' belongs to none who is not

descended from one of the Germanic conquerors of the Roman provinces (*Id.* p. 348).

The statute 33, Edw. III, c 22, 1360, distinguishes between 'simples homme', and 'gentils homme', apparently, i.e., between one who has not a surname or family name and one who has (*Id.* p. 349).

An old Icelandic poem, *Rigs-thula*, gives an account of the origin of the three sons of the god Heimdal—Thrall, Karl or Yeoman, and the youngest Kin or Gentleman, who 'knew hidden things, everlasting mysteries, mysteries of life, and how to save men's lives, and stay wound's bleeding, and allay sorrows.' All culture, accomplishments, science, and spiritual knowledge belong to Gentleman as his birthright.

Vigfusson & Powell, *Corpus Poeticum Boreale*, vol. i, pp. 234, 515. [*See also* V. Rydberg, *Teutonic Mythology*, pp. 93–4.]

An ambiguity in the English word *gentle*, which we use for both *well-born* and *well-mannered*, has occasioned a more general application of the word *gentleman* than its etymology warrants. In strict propriety, it belongs to none who is not descended from one of the Germanic conquerors [in mediæval Latin *gentiles*] of the Roman provinces; and, by consequence, in England it should be restricted solely to the descendants of the Saxons, for the Normans were a band who invaded France nearly four centuries after the great distinction between the barbarian or Gentile nations, and the Romans or subjugated, had been made, and continued to the descendants of the two races. But, in another point of view, it is questionable whether even the descendants are entitled to the term *gentlemen*, because it nowhere appears that the subjugators of Britannia adopted the distinction. In this case, *gentleman* must be regarded as an exotic title, and its precise signification is to be found, not in the circumstances of its origin, but in its subsequent history. . . .

In the fourteenth century, *gentilesse*, gentility, denoted nobility. The son of Thomas Mowbray, the duke of Norfolk, who was beheaded in 1399, petitioned the King in that year for an annual allowance from his father's estates, 'pur

apprendre honur et *gentilesse*.' And in an English gloss of this age, 'gentilitas' is rendered 'paynemerye', paganry, having manifest reference to the origin of the term in the distinction between the vanquisher of the Roman [*gentilis*] and the vanquished. However in the following century, the English word *gentleman* occurs for a man of noble family; thus Edward, Duke of York, in 1405, writes to his followers in Wales that he will pay their arrears . . . 'and this y behote [promise] you on my trouthe and as y am a trewe gentil man.'

[*Acts of Privy Council*, 1 Hen. IV, 1399, vol. i, p. 272.]
R. T. Hampson, *Origines Patriciæ*, 1846, pp. 348–50.

The name *gentilis*, as expressing non-Roman, was taken to themselves by the conquering invaders from the North as an honourable epithet, synonymous with free, noble and victorious.

Selden, *Titles of Honour*, pp. 862–3.

When Gallia was conquered by the Francs, or ancient French, the Gaules, who were at that time Christians, tearmed the conquerors, by reason of their Heathenish Religion, *Gentils* or *Gentils hommes* [i.e. heathen men].

1660, Cotgrave, *French Dictionary*, *s.v.* Gentil.

Christianity in its influence on the Teutonic peoples wrought a remarkable change in elevating and refining the old manliness of the race. It brought into the dangerous life of the warrior the sense of a common humanity, the great idea of self-sacrificing duty. It was this religion of mercy and peace, and yet of strength and purpose, which out of the wild and conflicting elements of what we call the age of chivalry gradually formed a type of character in which gentleness, generosity, sympathy were blended with the most daring courage—the Christian soldier [and gentleman].

Dean Church, *Gifts of Civilization*, p. 241.

The word 'gentleman' is from the Norman-French *gentilhomme* and denotes originally a man of birth and family, of distinguished ancestry. If we go farther back it is from the Latin *gentilis* (*homo*), one belonging to the same class or family (*gens*).

Gentiles, or 'gentlefolks,' according to Cicero's definition were those who bore the same name in common, who were sprung from free-born parents, and none of whose ancestors had ever been enslaved or deprived of their civil rights (*Topica*, 6, 29). The Latin word, however, most nearly corresponding to our 'gentleman' was *liberalis*, just as *gallant homme*, rather than *gentilhomme*, is its best representative in modern French.

Tout gentilhomme est noble, mais tout noble n'est pas gentilhomme ; le prince fait des nobles, mais le sang fait des gentilshommes.

Dictionnaire de l'Academie.

Under the ancient regime 'noble' was one who being ennobled commenced the noblesse of his family—his descendants bore the title of gentlemen (Littré).

Ferne defines gentleness or gentility from a herald's point of view as follows : (1) First you shall knowe how this word Gentill doth in true speech comprehend all estates and degrees of noblenesse, by the opinion of Budæus. And the greatest nobleman doth commonly use (saith he), nay rather desire, for the better and more solemne contestation of the matter, to protest in these words, that as he is a Gentleman it is thus or thus, then to stand upon the tearme of noble. But by entring into consideration what the word *Gentilitas* (which is called Gentrie) did amongst the auncients signifie, we shall perceiue what a great perfection both in bloud and continuance of name, in fidelitie to his countrey, in loyaltie to his Soueraigne, and in freedome of estate was alwaies to be seene in this degree of Gentrie. For Tully saith thus : "Gentiles sunt qui inter se eodem nomine sunt qui ab ingenuis oriundi sunt, quorum majorum nemo servierit, qui capite non sunt diminuti."—*Topica*, cap. vi.

[1531. Sir T. Elyot, *The Gouvernour* (ed. Croft), vol. ii, pp. 27–8].

Some one abounding in many outward graces and partes aboue the rest, and the fame of his worthines spread abroad caused the multitude to yeeld an especiall honor unto him,

so that on such a one were the eyes of many fixed, and he, for the vertues and worthy quallities *knowne* to all men to be in him, was chiefely honored, and thus at the first had noblenes her beginning, which that it is thus, the Etymologie of the word *Nobilitas* will sufficiently approue, which being a word of the Latines, is deriued of the verbe *Nosco*, to knowe, so that then the word *Nobilitas* signifying, in common phrase of speech, both with the Latines, and eeke with us Englishmen, a generosity of blood and degree, is in her owne nature but significant, euen as that barbarous word *Noscibilitas* doth, that is to say, a knowledge of a thing, and therefore saith one *Vir nobilis idem est quod notus ac per omnium ora vulgatus*. A Gentleman or a Nobleman is he (for I do wittingly confound these voices) which is *knowne*, and through the heroycall virtues of his life, talked of in euery man's mouth, and that this word *Nobilis* is properly the same that *Notus*, and doth without violence, yea, of her owne nature, tollerate this construction, it doth appeare, for so much as many reuerend authors (patrones of Latin speech) haue often in their works used the same, as Virgil, Liuie, Martiall, Ouid, Cicero, etc. Ferne, *Blazon of Gentrie*, p. 4, ed. 1586.

[*See* Sir T. Elyot, *The Gouvernour* (ed. Croft), vol. ii, p. 30.]

Si modo nec census, nec clarum nomen avorum,
Sed probitas magnos ingeniumque facit.
Ovid, *Epist. ex Ponto*, lib. i, 9, 39.

In the begynnyng, when priuate possessions and dignitie were gyuen by the consent of the people, who than had all thinge in commune, and equalitie in degree and condition, undoubtedly they gaue the one and the other to him at whose vertue they meruailed, and by whose labour and industrie they received a commune benefite, as of a commune father that with equall affection loued them. And that promptitude or redinesse in employinge that benefite was than named in englisshe gentilnesse, as it was in latine *benignitas*, and in other tonges after a semblable signification, and the persones were called gentilmen, more for the remembraunce of their vertue and benefite, than for discrepance of astates. Also it fortuned by the prouidence of god that of those good men were ingendred good children, who beinge brought up in

vertue, and perceiuinge the cause of the aduauncement of their progenitours, endeuoured them selfes by imitation of vertue, to be equall to them in honour and autoritie; by good emulation they retained stille the fauour and reuerence of people. And for the goodnesse that proceded of suche generation the state of them was called in greke *Eugenia*, whiche signifiethe good kinde or lignage, but in a more briefe maner it was after called nobilitie, and the persones noble, whiche signifieth excellent, and in the analogie or signification it is more ample than gentill, for it containeth as well all that whiche is in gentilnesse, as also the honour or dignitie therefore received, whiche be so annexed the one to the other that they can not be seperate.

1531, Sir T. Elyot, *The Gouvernour* (ed. Croft), vol. ii, pp. 28–9.

Gentlemen be those whom their Bloud and Race doth make Noble and Knowne, Εὐγενεῖς in Greeke, the Latines call them all *Nobiles*, as the French *Nobles*. Εὐγένεια, or *Nobilitas* in Latine, is defined, honour or title giuen for that the Ancestors haue beene notable in riches or vertues or (in fewer words) old riches or prowesse remayning in one stocke. Which if the Successors doe keepe and follow they be *vere Nobiles*, and Εὐγενεῖς: if they doe not, yet the fame and wealth of their Ancestors serue to couer them so long as it can, as a thing once gilted though it be copper within, till the gilt be worne away. This hath his reason, for the etimologie of the name serued the efficacie of the word. *Gens* in Latine betokeneth the race and sirname, so the Romans had *Cornelios* [etc.], of which who were Agnati and therefore kept the name, were also *Gentiles*, and remayning the memory of the glory of their Progenitours fame, were Gentlemen of this or that race.

1635, Sir Thos. Smith, *Commonwealth of England*, ch. xx. pp. 51–3.

By experiens we see
That gentyll condycyons most commonly be
In them that be of noble blode borne. . .
So touchying gentylness I say surely
Men of grete byrth use it most commynly.

[1535] *Of Gentylnes and Nobylyte*, c. iii.

They claimed not nobilitie of their elders vnles that noble dedes appered in themselues. These noblemen after the time were called *Generosi*, that is to say Gentil, good of propertie and condicion, euen so much as the Latins do aptly alow good trees to bee called *Generosi arbores*, asmuche to saye gentle trees, trees whiche of tast and rellice do bringe forthe good frute. . . . Men in like manner which bring forth good condicions ought of right to be calld Gentlemen—Thus we maye see that gentlemen doo come of gentlenesse, without the whiche they lose vtterly that name and may be called gentle vngentle.

Though we finde not in the holye Scriptures the expres definition of a Gentell Manne—yet if a man be vertuous, ther are then to be founde in the holy scriptures of such gentlemenne great plenty.

1568, *Institucion of a Gentleman*, *n.p.*

'Gentylle' is thus defined in some lines of Monkish Latin:

Strenuus, ingenuus, illustris vel generosus
Insignis, præsignis et inclitus, egregiusque;
Istis patricius, præclarus, nobilis assint.
Debes prædictis adhibereque præcluis istis.

1483, *Catholicon Anglicum*, p. 153.

The same office or rank from the fifth to the fifteenth century is variously described as *eorl, gesith* (=*comes*, comrade, of military origin),—*thane*,—*knight*,—*esquire*,—*gentleman*'; all lords of manors.

J. Earle, *Land Charters*, etc., 1888.

Gentlemen be those whome their race and bloud, or at the least their vertues, doo make noble and knowne. The Latines call them *Nobiles & generosos*, as the French do *Nobles* or *Gentlehommes*. The etymologie of the name expoundeth the efficacie of the word: for as *Gens* in Latine betokeneth the race and surname: so the Romans had *Cornelios, Sergios, Appios*, etc., of which, who were *Agnati*, and therefore kept the name, were also called *Gentiles*, gentlemen of that or that house and race. . . . Gentlemen whose ancestors are not knowen to come in with William duke of Normandie doo take their beginning in England, after this maner in our

times. Who soever studieth the lawes of the realme, who so abideth in the vniversitie giving his mind to his booke, or professeth physicke and the liberall sciences, or beside his seruice in the roome of a capteine in the warres, can liue without manuell labour, and thereto is able and will beare the port, charge, and countenance of a gentleman, he shall . . . be called master which is the title than men giue to esquires and gentlemen, and reputed for a gentleman euer after.

1577, W. Harrison, *Description of England* (ed. Furnivall), p. 128, ii, 5.

Gentlemen (*generosi*), the lowest class of the lesser nobility in England. The appellation, however, is fitting even for the greatest; but it applies to the former generically as being the threshold of nobility, to the latter specifically, as the highest degree of the name. For we call those 'gentlemen' simply, who have no more illustrious title such as Esquire, Knight, etc. I do not find any persons mentioned with this addition in public documents before the age of Henry VI or Edward IV, and I suppose it then took its rise from the statute 1, Hen. V, cap. 5, where it is provided that in certain legal formulas the condition as well as the names of persons should be expressed. But even then it was done but sparingly. I have seen many commissions in the city of London directed to very many of the chief men in each county in the thirteenth year of Edward IV, and in these no one is styled 'gentleman' (*generosus*), or, as far as I remember, esquire (*armiger*).

1626, Sir H. Spelman, *Archæologus*, p. 316.

In the following Patent Roll (13 Ric. II, pars 1, m. 37) King Richard II makes one Johan de Kyngeston a gentleman Nous a fyn qe le dit nostre liege soit le multz honorablement resceux [reçu] a faire puisse et perfourmir faitz et pointz d'armes luy avons resceux en lestat [l'état] de Gentile homme, et luy fait Esquier.

Prynne, *Fourth Institutes*, p. 68.

King Richard the Good (996–1026), grandfather of William the Conqueror, would have none but gentlemen about him

(*Roman de Rou*, 5955–5974). This is perhaps the earliest use of a word so familiar both in French and in English, but which bears such different meanings in the two languages. But whoever was a gentleman in the language of Richard's Court it is plain that the word took in all who could pretend to any kind of kindred or affinity, legitimate or illegitimate, with the sovereign.

1877, E. A. Freeman, *The Norman Conquest* (3rd ed.), vol. i, p. 255.

An early use of the term is as follows:

> Tuo old gentille men Edrick did forfare,
> The ton hight Sigiferd, the tother Sir Morgare.

1338, Robert of Brunne, *Chronicle*, p. 46 (ed. 1810).

Vulgar use now hath so altered the genuine sense of *Generosus*, that it frequently denotes any kind of Gentleman, either by birth or otherwise truly enjoying that name as well as *Nobilis*. But it was long before the constant use of *Generosus* was with us for the title of Gentleman in our Writs, Counts, Pledings, and such like. *Till about Henry VIII* the very word *Gentilman* was often retained for the addition in the Latin, as we see in the Rolls of the precedent times. But then *Generosus* came to be constantly with us used for a Gentleman of what sort soeuer, if his Title were no greater. —Selden, *Titles of Honor*, p. 858, ed. 1631.

[Sir T. Elyot, *The Gouvernour* (ed. Croft), vol. ii, p. 28.]

The Crusades were probably the great means of inspiring an uniformity of conventional courtesy into the European aristocracy, which still constitutes the common character of gentlemen; but it may have been gradually wearing away their national peculiarities for some time before.

Hallam, *Literature of Europe* (ed. 1869), vol. i, p. 134.

Hauing discoursed of Nobilitie in Generall, the diuision, and vse thereof: giue me leaue in a word to inueigh against the pitifull abuse thereof, which like a plague, I think, hath infected the whole world; every vndeseruing and base Peasant ayming at Nobilitie: which miserable ambition hath so furnished both Towne and Country with Coates of a new list;

that were Democritus liuing, hee might have laughing matter for his life. In Naples such is the pride of euery base groome, that though he be *di stalla* he must be termed *signore*, and scarce will he open a note from a poor *Calzolaio*, to whom he hath beene a tweluemonth indebted for his Bootes, if *Don* be not in the superscription. In Venice likewise euery Mechanique is a *Magnifico*, though his *magnificenza* walketh the Market but with a *chequin*. In France euery peasant and common Lacquey is saluted by name of *Mounsieur*, or *Sire*, the King himselfe hauing no other title.

1627, H. Peacham, *The Compleat Gentleman*, p. 15.

Gentlemen be those whom their race and bloud, or at the least their vertues do make noble and knowne. The Latines call them *nobiles* and *generosos*, as the French do *nobles* or *gentlehommes*.

Holinshed, *Description of England*, c. 5.

Three virtues were essential, in the estimation of mankind, to the character of a Knight; loyalty, courtesy, and munificence. . . . Breach of faith, and especially of an express promise, was held a disgrace that no valour could redeem. . . . A Knight was unfit to remain a member of the order, if he violated his faith; he was ill-acquainted with its duties, if he proved wanting in courtesy. This word expressed the most highly refined good breeding, founded less upon a knowledge of ceremonious politeness, though this was not to be omitted, than on the spontaneous modesty, self-denial, and respect for others, which ought to spring from his heart. . . . Liberality and disdain of money might be reckoned among the essential virtues of chivalry. . . Valour, loyalty, courtesy, munificence, formed collectively the character of an accomplished Knight, so far as was displayed in the ordinary tenor of his life, reflecting these virtues as an unsullied mirror. Yet something more was required for the perfect idea of chivalry, and enjoined by its principles; an active sense of justice, an ardent indignation against wrong, a determination of courage to its best end, the prevention or redress of injury. . . .

The spirit of chivalry left behind it a valuable successor. The character of Knight gradually subsided in that of gentleman; and the one distinguishes European society in the

sixteenth and seventeenth centuries, as much as the other did in the preceding ages. A jealous sense of honour, less romantic, but equally elevated, a ceremonious gallantry and politeness, a strictness in devotional observances, a high pride of birth, and feeling of independence upon any sovereign for the dignity it gave, a sympathy for martial honour, though more subdued by civil habits, are the lineaments which prove an indisputable descent. The cavaliers of Charles I were genuine successors of Edward's Knights ; and the resemblance is much more striking, if we ascend to the civil wars of the League. Time has effaced much also of this gentlemanly, as it did before of the chivalrous character. From the latter part of the seventeenth century, its vigour and purity have undergone a tacit decay, and yielded, perhaps in every country, to increasing commercial wealth, more diffused instruction, the spirit of general liberty in some, and of servile obsequiousness in others, the modes of life in great cities, and the levelling customs of social intercourse.

1853, Hallam, *Hist. of the Middle Ages*, vol. iii, pp. 399–411.

Generosity disclaimeth vilenes, sluggishnesse, niggardlinesse, maliciousnes, lying, and cowardlinesse ; so that in a Gentleman, though there may be found somewhat to be reprehended, yet there ought not to be contained anything worthy of reproach and infamy.

Generositie is more aduanced by noble and vertuous aunces-tors then by wealth or inheritance : for to descend of noble bloud doth not onely honour vs, but prouokes vs to be vertuous.

Generositie doth cause vs to attend and be seruiceable to all Ladies and Gentlewomen ; but especially to forbeare them in matters of contention, and with curteous demeanor to perswade them to the right.

Generositie is an ordinance of God : for Christ himselfe came of the noble Tribe of Iuda.

1616, G. della Casa, *The Rich Cabinet*, pp. 57–8.

The tearme of gentilitie, speaking of the whole order opposite to the common, doth vse the ground whence all the rest doth spring, bycause a gentleman in nature of his degree is before a nobleman, though not in the height. . . . Whether I vse the terme of nobilitie or of gentilitie, the matter is all one,

both the names signifying the whole order, though not one of ground, *nobilitie* being the flower and *gentilitie* the roote. The account wherof how great it is we may verie well perceaue by that opinion which the nobilitie itselfe hath vsually of it. For *truth* being the priuate protest of a gentleman, *honour* of a noble man, *fayth* of a Prince, yet generally they do all ioine in this—*As they be true gentlemen.* Such a reputacion hath the name reserued even from his originall.

1581, R. Mulcaster, *Positions* (ed. 1887), p. 198.

The degrees of nobility were not to interfere with its fundamental principle, that one gentleman cannot be more gentle than another. Balde says, that an Emperor or King is not more noble than a simple gentleman [*La Colombiere, Thèâtre d'Honneur et de Chevalerie*, ii, 154]. Thus Francis I, writing to the Emperor Charles V, signed himself first gentleman of France; and Henry IV used to say, that his quality as a gentleman was the noblest title that he possessed. As an old writer says, 'This was the general title throughout the world; so that nothing more idle can be thought on, than for a particular prince to erect a new degree of blood above this title, which is universal in all nations. [*A Vindication of the Degree of Gentry, in opposition to titular honour, and the humour of riches being the measure of honour*, 1663.]

K. H. Digby, *Broad Stone of Honour, Godefridus*, p.224.

Francis I is said to have regarded 'Foi de Gentilhomme!'[1] as a more solemn asseveration than 'Foi de Roi!' and used it as more emphatic when he wished to be believed.

W. J. Thoms, *Book of the Court*, p. 147.

[1] Every phase of nobility [is] illustrated in Sir Kenelm Digby's *Broad Stone of Honour*. From him I first learned to love nobleness.

1888, J. Ruskin, *Modern Painters*, vol. v, p. 279.

To the same effect writes Julius Hare:

'That wisdom of the heart, that *esprit du cœur*, or *mens cordis*, which the *Broad Stone of Honour* inculcates so eloquently and so fervently, and which, if it be severed from the wisdom of the head, is far the more precious of the two; while in their union it is like the odour which in some indescribable way mingles with the hues of the flower, softening its beauty into loveliness. No truly wise man has ever been without it; but in few has it ever been found in such purity and perfection as in the author of that noble manual for gentlemen, that volume which, had I a son, I would place in his hands, charging him, though such prompting would be needless, to love it next to his Bible.

'. . . A Book, which seemed to me fitted, above almost all others to inspire youthful minds with the feelings befitting a Christian gentleman. I refer to the second edition of the *Broad Stone of Honour*, which came out in 1823.'

1826, *Guesses at Truth* (ed. 1847), p. 230.

The Lord Keeper [Finch, 1640] strongly urged the Commons to postpone the consideration of their supposed grievances, reminding them that 'they had the word of a King, and not only so but *of a Gentleman*.' [*Note* :—One of the earliest instances [?] of 'gentleman' being used in this sense.]

1845, Lord Campbell, *Lives of the Chancellors*, vol. ii, p. 560.

> I am a gentleman: and, by my birth
> Companion with a King: a King's no more.
>
> Heywood.

K. Henry: What are you?
Pistol: As good a gentleman as the Emperor.

Shakspere, *K. Henry V*, iv, i, 42.

An English gentleman no more thinks himself degraded by or inferior to an English nobleman, an English nobleman no more thinks himself degraded or inferior to an English king or queen, than a man of five feet nine thinks himself degraded by or inferior to a man of six feet three. Each rank is as jealous of its own privileges as it is punctilious in the observance of those of others.

Saturday Review, vol. lxii. p. 394, (1886).

They are Gentlemen (saith he) which within themselues and in their own family haue continued the name of their house, being sprong from an honest and famous stock, whose Auncestors were Frenchmen [i.e. 'frank' or free men] and which for their disloialty haue not susteined any capitall paine. . . . For the protection and defence of this Gentil estate (being an excellency and noblenesse arising from the practise of virtues and conioined in one kinred or bloud) many lawes were by our aged forefathers carefully prouided. . . . Budæus (upon the same place also) noteth, 'Gentiles fuerunt hi qui imagines sui generis proferre poterant, et erant Insignia Gentilitium quæ hodie Arma dicuntur.' So then the bearing of Armes was always proper and peculiar to the estate of Gentry, as the signe and outward badge of their generous and gentill kind, differing them from churles; whereby it appeareth that no man can be properly called a Gentleman except he be a Gentleman of bloud, possessing vertue; and such a one, that is to say, a gentleman of bloud and coate-

armor perfect, might only challenge the benefit and priuiledges of that law called *Jus Gentilitatis*.'—1586, Ferne, *Blazon of Gentrie*, pp. 85–6.

[Sir T. Elyot, *The Gouvernour* (ed. Croft), vol. ii, p. 28.]

In Villens [clowns] oft lurketh secreate fredome and gentry, though masterd by Villenege it dare not peepe out. . . . But farre more is it to bee a Nobleman, who as hee excelleth in honor, so ought to excede in vertue. If others creepe they ought runne; if others runne hit them behoues to flie. Nor only flie (for flight is commen to eche rascal fowle) but noble eagles must they be. . . . Nor ought Nobles stoope to the carion of the world, nor bęe sibbe to vyces and filth of the rascal sorte, nor debase themselves to the basenes of viler varlets, but soare on highe and seke the loftyest.'

1563, L. Humfrey, *The Nobles, or Of Nobilitye*, book ii.

Why so many desire to be gentlemen.—It is no meruell if the base couet his best, as his perfection in nature, and his honour in opinion: no more then that the asse doth desire the lions skin, to be thought though but a while very terrible to behold. But counterfeat mettall for all his best shew will never be so naturall as that is which it doth counterfeat: And for all the lions skin, sure the asse is an asse, as his owne eares will bewray him, if ye fortune to see him: or your eares will discerne him if you fortune to hear him. . . . You *gentlemen* must beare with me, for I wish you your owne.

1581, R. Mulcaster, *Positions* (ed. 1887), p. 205.

Since Learning then is an essentiall part of Nobilitie, as vnto which we are beholden for whatsoeuer dependeth on the culture of the mind, it followeth, that who is nobly borne, and a Scholar withall, deserueth double Honour, being both ἔυγενης and πολυμαθὴς.

1627, H. Peacham, *The Compleat Gentleman*, p. 18.

What dost thou vaunt of now? *What dost thou gape and wonder at? admire him for his brave apparell, horses, dogs, fine houses, manors, orchards, gardens, walks? Why, a fool may be possessor of this as well as he, and he that accounts him a better man, a nobleman for having of it, he is a fool him-*

self. Now go and brag of thy gentility. This is it, belike, which makes the Turkes at this day scorn nobility, and all those huffing bumbast titles, which so much elevate their poles; except it be such as have got it at first, maintain it by some supereminent quality, or excellent worth. And, for this cause, the Ragusian commonwealth, Switzers, and the united Provinces, in all their aristocrasies, or democratical monarchies, (if I may so call them) exclude all these degrees of hereditary honours, and will admit of none to bear office, but such as are learned, like those Athenian Areopagites, wise, discreet, and well brought up. The Chinenses observe the same customes; no man amongst them noble by birth; out of their philosophers and doctors they choose magistrates; their politick nobles are taken from such as be *moraliter nobiles*, vertuous noble; *nobilitas, ut olim, ab officio, non a naturâ*, as in Israel of old; and their office was to defend and govern their country in war and peace, not to hawk, hunt, eat, drink, game alone, as too many do. Their *Loysii, Manderini, literati, licentiati*, and such as have raised themselves by their worth, are their noblemen only, thought fit to govern a state; and why then should any, that is otherwise of worth, be ashamed of his birth? Why should not he be as much respected that leaves a noble posterity, as he that hath had noble ancestors? Nay, why not more? for *plures solem orientem*, we adore the sun rising most part; and how much better is it to say, *Ego meis majoribus virtute præluxi*, to boast himself of his vertues, then of his birth?

1651, R. Burton, *Anatomy of Melancholy* (ed. 1836), p. 387.

The character of the gentleman, such as we now know and cherish it, was not fairly developed before the popular institution and a broader civil liberty in England added a more general consciousness of rights, with their acknowledgment in others, a general esteem for candour, self-respect and dignity, together with native English manliness and calmness, to the spirit of chivalry which, in some degree, was still traditional in the aristocracy, and to the courtesy of manners which perhaps had been adopted from abroad. The character of the cavalier was essentially aristocratic; that of the gentleman is rather of a popular cast, or of a civic nature, and shows in this, likewise, that it belongs to modern times. The cavalier

distinguished himself by his dress—by plume, lace, and cut; the gentleman shows external distinction, and shows his refinement within the limits of plain attire. The character of the gentleman includes whatever was valuable in the cavalier and the earliest Knight, but it stands above him even with reference to that very element which constituted a chief attribute of the cavalier—to honour.'

1847, F. Lieber, *Character of a Gentleman*, p. 33.

With all his defects, foibles, and faults, the Old English Gentleman was one of the most striking and admirable forms of civilized national education, in any period of time or in any nation: and it was in fact this race which ruled and represented England in the last period. To them she principally owes her power, her glory and her importance; and they were essentially the production of the University education, University studies and University life, of that period.

1843, V. A. Huber, *English Universities* (ed. F. W. Newman), ii, 347.

The mere management of arms, though essentially requisite, was not sufficient of itself to form an accomplished Knight in the times of chivalry; it was necessary for him to be endowed with beauty, as well as with strength and agility of body; he ought to be skilled in music, to dance gracefully, to run with swiftness, to excel in wrestling, to ride well, and to perform every other exercise befitting his situation. To these were to be added urbanity of manners, strict adherence to the truth, and invincible courage.

1838, Strutt, *Sports and Pastimes*, p. xxiv.

It was in England (says Mr. G. P. Marsh), that the ideal of social grace and moral excellence in man, as attributes of humanity superior in worth to the artificial claims of rank and conventional manner, was first conceived, named, and realized.—*The English Language* p. 437.

It is in the mind that we must seek for that form of perfect chivalry to which whatever is subjected to the sense must be referred. Let us, therefore, investigate, if we can, that which Froissart and Tasso never saw, or which, perhaps, no one

altogether ever possessed ; which, if we shall not be able to imitate and express, it will be in our power at least to describe according to the reproachless excellence of its nature. We hold him, therefore, whom we seek but in the mind ; for if I should seize him with my hand, there is no adventurous quest which should separate him from me. The flower of chivalry is found which Froissart never beheld. Who is this, then ? you will ask. It is he who has the piety of Tancred, the purity of Perceval, the courtesy of Gawain, the valour of Orlandus, the honour of Bayard, the humility of Godfrey. You will say, perhaps, that there never was a man who united every grace. Perhaps never ; for we investigate what we desire, not what we behold ; and we return, therefore, to that Platonic form of perfection which we can at least conceive, if we are not able to behold it : for we do not search for a Knight, nor for anything mortal and frail, but for that chivalry itself whence every Knight must derive whatever degree of chivalry he may possess. And there is no praise of which in these examples that follow, there will not be found, if not the fulness, at least the desire and the adumbration : we do not attain to it, but still we shall behold it ; we do not speak of men, but of things ; and so far are we from being satisfied with what we express, that, not even the presence of Tancred would content us, since we desire something immense, infinite, and eternal.'

1844, K. H. Digby, *Broad Stone of Honour : Godefridus*, p. 277.

The undoubted advantage of 'gentle blood' does but accentuate the untruth of the present arbitrary distinction. Any archæologist who has studied the history of an English parish or county knows that our system of primogeniture has, from the time of the Norman Conquest, constantly returned the majority of the children of the aristocracy back to the ranks of the middle and lower classes. The complaint that 'new men', and especially London tradesmen, were ousting the old Norman families was as common in the days of Edward IV, Henry VIII, and Elizabeth as it is at the present moment. The suppression of the monasteries and the division of their enormous estates among the local squirearchy produced the 'county family' system, from which our modern axioms are derived ; but this means of subsistence

failed during the last century, and those axioms, always fallacious, now no longer hold good. The land has again passed to ' new men ', and the sons of gentlemen have returned once more to the people, and it is a common experience for a man to give a butler half-a-crown to be allowed to view the mansion erected by his ancestors. There is more ' gentle blood ' in the English middle classes than there is in the ' upper ten thousand ', and that simple fact explains the special sympathy that exists between those classes and the Crown.

C.M.D., in *The Spectator*, February 9, 1901.

The very essence of nobility is the transmission of that distinction to the son of the recipient. Nobility is one of the oldest institutions in the world. In the feudal ages, also, nobility was always considered hereditary ; and to such an extent was this carried, that though the Crown could create, it could not withdraw a title, except by reason of felony, treason to the Crown, or cowardice in the field, proved against a person in the ranks of the nobility. . . . I have always observed that the greatest pleasure a man derives from having the honour of the peerage conferred upon him by the Crown arises from the fact that he is enabled to transmit it to his son and his successors. I have even known instances of men who being childless declined the honour of a peerage, saying it was of no value to them, but that, if they had sons, they should be glad to accept it. Now, that is the feeling ; it appears to me to be a noble sentiment and one which ought to be respected, and I should be very sorry that the nobility of this country should not look upon it as the highest privilege they could possess to be able to transmit their title and distinctions to their posterity.

1885, Lord Malmesbury, *Memoirs of an Ex-Minister*, p. 649.

I much prefer the condition of an English gentleman of the better class, to that of any potentate in Europe—whether for travel, or for opportunity of society, or for access to means of science or study, or for mere comfort and easy healthy relation to people at home.

Emerson, *English Traits*, ch. x. (*Works*, 1883, p. 321).

In the *Faery Queene*, Spenser has brought out in its various

aspects a form of character which was then just coming on the stage of the world, and which has played a great part in it since. As he has told us, he aimed at presenting before us, in the largest sense of the word, the English gentleman. It was as a whole a new character in the world. It had not really existed in the days of feudalism and chivalry, though features of it had appeared, and its descent was traced from those times : but they were too wild and coarse, too turbulent and disorderly, for a character, which, however ready for adventure and battle, looked to peace, refinement, order, and law as the true conditions of its perfection. In the days of Elizabeth it was beginning to fill a large place in English life. It was formed amid the increasing cultivation of the nation, the increasing varieties of public service, the awakening responsibilities to duty and calls to self-command. Still making much of the prerogative of noble blood and family honours, it was something independent of nobility and beyond it. A nobleman might have in him the making of a gentleman ; but it was the man himself of whom the gentleman was made. Great birth, even great capacity, were not enough, there must be added a new delicacy of conscience, a new appreciation of what is beautiful and worthy of honour, a new measure of the strength and nobleness of self-control, of devotion to unselfish interests. This idea of manhood, based not only on force and courage, but on truth, on refinement, on public spirit, on soberness and modesty, on consideration for others, was taking possession of the younger generation of Elizabeth's middle years. Of course the idea was very imperfectly apprehended, still more imperfectly realized. But it was something which on the same scale had not been yet, and which was to be the seed of something greater. It was to grow into those strong, simple, noble characters, pure in aim and devoted to duty, the Falklands, the Hampdens, who amid so much evil form such a remarkable feature in the Civil Wars, both on the Royalist and the Parliamentary sides. It was to grow into that high type of cultivated English nature, in the present and the last century, common both to its monarchical and its democratic embodiments, than which, with all its faults and defects, our western civilization has produced few things more admirable.

There were three distinguished men of that time, who one

after another were Spenser's friends and patrons, and who were men in whom he saw realized his conceptions of human excellence and nobleness. They were Sir Philip Sidney, Lord Grey of Wilton, and Sir Walter Ralegh: and the *Faery Queene* reflects, as in a variety of separate mirrors and spiritualized forms, the characteristics of such men and of such as they. It reflects their conflicts, their temptations, their weaknesses, the evils they fought with, the superiority with which they towered over meaner and poorer natures.

1880, Dean Church, *Spenser*, pp. 157–9.

The idea of the gentleman which the ideas of Knight-errantry suggested, that picture of human life as a scene of danger, trial, effort, defeat, recovery, which they lent themselves to image forth, was more worth insisting on, than the exposure of their folly and extravagance. There was nothing to be made of them, Cervantes thought; and nothing to be done, but to laugh off what they had left, among living Spaniards, of pompous imbecility or mistaken pretensions. Spenser knowing that they must die, yet believed that out of them might be raised something nobler and more real, enterprise, duty, resistance to evil, refinement, hatred of the mean and base. The energetic and high-reaching manhood which he saw in the remarkable personages round him he shadowed forth in the *Faery Queen*. He idealized the excellences and the trials of this first generation of English gentlemen, as Bunyan afterwards idealized the piety, the conflicts, and the hopes of Puritan religion. Neither were universal types; neither were perfect. The manhood in which Spenser delights, with all that was admirable and attractive in it, had still much of boyish incompleteness and roughness; it had noble aims, it had generosity, it had loyalty, it had a very real reverence for purity and religion; but it was young in experience of a new world, it was wanting in self-mastery, it was often pedantic and self-conceited; it was an easier prey than it ought to have been to discreditable temptations.

1880, Dean Church, *Spenser*, p. 164.

II

DEFINITION OF A GENTLEMAN

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Lucas de Penna gives the following definition: 'Nobilitas nihil aliud est quàm habitus operatioque virtutis in homine,[1] Lib. xii, *De Dignitatibus*, fo. cclxiv, ed. 1509. Compare the remarks of Seneca. 'Quis est generosus? Ad virtutem bene à naturâ compositus. Non facit nobilem atrium plenum fumosis imaginibus. . . . Animus facit nobilem: cui ex quâcumque conditione supra fortunam licet surgere.' [2] *Epistol*, xliv. Osorius, Bishop of Silves, whom Dupin calls the Cicero of Portugal, uses very similar language to that of our author in his treatise *De Nobilitate Civili*. He says, 'Nihil aliud est nobilitas quàm virtutis præstantia in aliquâ gente constituta'.[3]—Lib. i, p. 15, ed. 1552.

Osorius says: 'Jam, quantum fuit in nobis, vim et originem nobilitatis explicavimus, ejus ortum ab illâ naturali indole repetentes maximis animis innatâ quæ quidem, si excitetur et temporis etiam vetustate confirmetur, perficit illum universi generis splendorem et claritatem.'—*De Nobilitate Civili*, 1552, p. 38. [As far as I am able I have set forth the power and origin of nobility, tracing its rise from that natural endowment innate in the greatest minds; if this is called out and is confirmed by length of time it causes the lustre and distinction of the entire family.] Segar, King at Arms, says: 'Some gentlemen doe hold that dignitie by prescription, not hauing other proofe then that they and their ancestors were called Gentlemen time out of minde. And for

1 Nobility is nothing else but the habit and working of virtue in a man.
2 Who is a gentleman? One naturally well-disposed towards virtue. It is not a hall filled with time-darkened portraits that ennobles one, but one's disposition which may rise above one's fortune out of any condition of life.
3 Nobility is nothing else but pre-eminence of virtue with which some people are endowed.

this reason it seemeth that Nobilitie, the more ancient it is, the more commendable, chiefly if the first of such families were aduanced for vertue. Which nobilitie is that whereof Aristotle meaneth, saying, "Nobilitas est majorum quædam claritas honorabilis progenitorum." Likewise, Boetius de Cons. (lib. iii, 6) saith, "Nobilitas est quædam laus proveniens de merito parentum." '—1602, Segar, *Honor*, p. 227.

[Sir T. Elyot, *The Gouvernour* (ed. Croft), vol 2, p. 38.]

Euery gentille man or gentil woman owithe for to haue gret ioye to lerne and for to be blamed of euery vice. For who so is a gentille nature desirithe naturaly gentilnesse and thinges vertuous, and louithe hym that counsailithe and techithe hym for his beter; but a cherlous [churlish] condicion is alle contrarie, for he desirithe nother [neither] vertu ne cuning, and he lackithe and hatithe hym that saithe hym trouthe or counsailithe hym to worshipe [honour].

1372, *Knight of La Tour-Landry*, p. 160.

In whom is trauthe, pettee [pity], fredome and hardynesse,
He is a man inheryte to gentylmene.
Of thisse virtues iiij. who lakkyth iij.,
He aught never gentylmane called to be.

Reliquiæ Antiquæ, vol. i, p. 252.

The *Promptorium Parvulorum* (about 1440) distinguishes into separate articles:—

Gentyl, of awncetrye, *Ingenuus*,
Gentyl, and curteyse, *Comis*;

and makes a similar distinction between,

Gentry, of norture and maners, *Comitas*.
Gentry, of awncetrye, *Ingenuitas* (p. 190).

But for ye speken of swich [such] gentillesse,
As is descended out of old richesse,
That therfore sholden ye be gentilmen,
Swich arrogance is not worth an hen.
Loke who that is most vertuous alway,
Privee and apert [openly], and most entendeth ay
To do the gentil dedes that he can,
And tak him for the grettest gentil man.

Crist wol, we clayme of him our gentillesse
Not of our eldres for hir [their] old richesse.
For thogh they yeve [give] us al hir heritage,
For which we clayme to been of heigh parage,
Yet may they nat biquethe, for no-thing,
To noon of us hir vertuous living,
That made hem gentilmen y-called be ;
And bad us folwen [follow] hem in swich degree.
Chaucer, *Wif of Bathes Tale*, ll. 1109–24, ed. Skeat.

Ther be ix artycles of gentilnes, and of theym v bene amorows [lovable] and iiij soveren. The v amorows gentilneses ben thees, Lordeli of cowntenawnce, Treteable in language, Wyse in his answere, Perfite in gouernawnce, and Cherefull to faythfulnes. The iiij, souerayn gentilneses ben theis, Fewe othes in sweryng, Boxom to goddis byddyng, Knowyng his owne birth in beryng, and to drede his souerayn to offende.
1486, Dame Juliana Berners, *Boke of Saint Albans, n.p.*

Merchant : Why what callyst thou a gentylman tel me.
Knight : Mary I call them gentylmen that be
Born to grete landys by inherytaunce
As myn auncestours by contynuaunce
Haue had this v.c. yere of whom now I
Am desendid and commyn lynyally
Beryng the same name and armys also
That they bare this v.c. yere agoo. . . .
Merch. : I call hym a gentylman that gentilly
Doth gyf unto other men louyngly
Such thing as he hath of hys own proper
But he that takith ought away from a nother
And doth gyf hym no thyng agayn therefore
Owght to be callyd a chorle euermore.
[1535] *Of Gentylnes and Nobylyte, A dyaloge betwen the Marchant the Knyght and the plowman dysputyng who is a verey gentylman . . . compiled in maner of an enterlude with divers toys and gestis addyd therto to make mery pastyme and disport* (J. Rastell). A. i. *verso.*

Nobilitie is nothing else than a certain eminency, or notice

taken of some one aboue the rest, for some notable act performed.

1627, H. Peacham, *The Compleat Gentleman*, p. 2.

This woorde gentelman is a compound worde. . . as much to say, a man of Gentlenes, and (as I thynke) the fayrest name a Gentelman can deserue to haue is to be called and holden an honest [honourable] man, in that by hys honestye he is made Gentle, and by vyce vngentle. Of Gentlemen some be called Gentel Gentel, other Gentel vngentill, the thyrde sorte vngentill Gentell.

Gentil gentil is he which is born of noble kynred descendyng of gentle blud . . . having ioyned with hys gentle house, gentle maners and noble condicions, whyche, is the cause of the addicion of thother word called gentle; and so hauing a gentle heart agreing with hys gentill house, he is thereby called Gentill gentle [This gentleman ought to be learned, and haue knowledge in tounges . . . to haue in hym courtlye behauour, to knowe how to treate and interteyne men of all degrees, and not to be ignoraunt howe he hymself, ought to be vsed of others. . . . He ought to be fyt for the warres, and fyt for the peace, mete for the court and mete for the country, *e.g.* Antonius, and Julius Cæsar.]

Gentle vngentle is that man which is descended of noble parentage, by the which he is commonly called Gentle, and hath in him such corrupt and vngentle maners as to the iudgement of al men hee iustlye deserueth the name of vngentle. . . . This sort of gentry bee al those who are the chyldren of noble parentes and take of them nothinge but the name, not regarding to attayne to such noble deedes as made their auncitours Gentlemen, but followynge theyr owne vnbrydeled appytytes, doo thyncke it suffyciente to enjoye the name onely, and to be called Gentlemen.'

Vngentle gentle is hee whych is borne of a lowe degree of a poore stocke, or (as the frenche phrase calleth it) *De basse maison*, of a lowe house, whyche man takinge hys begynning of a poore kindered, by his vertue, wyt, pollicie, industry, knowledge in lawes, valiency in armes, or such like honeste meanes becometh a well-beloued and hygh estemed man, preferred then to great office, put in great charg and credict, euen somuch as he becommeth a post or stay of the common wealthe, and so

growynge ryche doth thereby auaunce and set vp the rest of his poore line or kindred. . . . Any man ascending by honesty from a low degre to honourable estate (ought not) to purches thereby the name of an vpstarte, whyche name thoughe it weare giuen to theym in dysdeigne, yet it importeth and bryngeth with it right glorye, according to the sayinge of *Tully*. *Hoc animo semper fui, vt invidiam virtute partam, gloriam non inuidiam putaui.* I haue bene alwayes of this opinion (saith he) that enuy got through vertue I hold it ryght honour, and no enuy at al: and so by hys saying it foloweth that those men may worthely be called honourable whom vertue hath auaunced and reysed them to dignitie. . . . Therfore no man ought to contempne or dispyse that man whome vertue hath set up more higher then his parents were before him. Nether is any man of aunciente blud prayse worthy vnles he deserue worthines as hys elders before him haue don. And reason wyl graunt that it is honour by vertue to stert vp, and shame thorowe vylanye to step downe anye degree lower then fyrst hee was aduanced vnto. For such men otte tymes make of their hygh house a lowe cotage replenyshed wythe mysery. In lyke maner that man whyche throughe honestye reiseth vp his small cotage and deuyseth to make therof a hyghe castle, is in my opinion much worthye of prayse, and may be calld gentle vngentle, that is to say, vngentle by hys father, and not by linage made noble, but by hys owne knowledge, laboure, and industrye becometh gentle, where vnto *Tullye* consenteth and sayth *non domo dominus, sed domino domus honestanda est :* That is to saye: the master of a house is not honested or made worthy by hys house, but the house is made honourable for the maisters sake: mening playnly therby, that al men are made worthi by themselfes and not by the houses wherof they be discended. . . . But this alloweth nothinge the newe sorte of menne whyche are run out of theyr order and from the sonnes of handycraft men haue obteigned the name of gentlemen. . . . These men ought to be called worshypful vnworthie . . . they be called gentilmen, but they be abusively so called by reason their acts neuer made them noble, neyther can they claime nobilitie of their parents. . . . And althoughe they shadowe themselues wythe the name of Gentrye, yet coppered chaynes gylded are noo pure golde, no more are suche intruders worthy to be estemed Gentlemen. . . .

These be the righte vpstartes, and not those whyche clyme to honour by worthynes.

1568, *The Institucion of a Gentleman, n.p.*

What a gentleman is 'tis hard with us to define. In other countries he is known by his privileges ; in Westminster Hall he is one that is reputed one ; in the Court of Honour he that hath arms. The King cannot make a gentleman of blood. What have you said ? Nor God Almighty ; but he can make a gentleman by creation. If you ask which is the better of these two : civilly, the gentleman of blood ; morally. the gentleman by creation may be the better ; for the other may be a debauched man, this a person of worth.

Gentlemen have ever been more temperate in their religion than the common people, as having more reason, the others running in a hurry. In the beginning of Christianity the Fathers writ *Contra gentes* and *Contra Gentiles*— they were all one ; but after all were Christians, the better sort of people still retained the name of Gentiles, throughout the four Provinces of the Roman Empire ; as *gentil-homme* in French, *Gentil huomo* in Italian, *Gentil hombre* in Spanish, and *Gentil-man* in English : and they, no question, being persons of quality, kept up those feasts which we borrow from the Gentiles.

J. Selden, *Table-Talk*, s.v. Gentlemen.

The title of *gentleman* (as we use it absolutely in common speech, when we attribute it to any man to whom it belongs in the largest acceptation in any of those countries) denotes one that either, from the blood of his ancestors or the favour of his sovereign, or of them that have the power of sovereignty in them, or from his own virtue, employment, or otherwise, according to the laws and customs of honour in the country we speak of, is ennobled, made gentile, or so raised to eminency above the multitude, perpetually inherent in his person, that by those laws and customs, he be truly *noblesse* or noble, whether he have any of the precedent titles or not fixt besides on him.

Selden, *Titles of Honour*, p. 852.

These thinges Gentlemen haue, and are much bound to God for them, which may make them proue excellent if they vse them well : *great abilitie* to go thorough withall, where the poorer

must giue ouer, eare he come to the ende : *great leasure* to vse libertie, where the meaner must labour : *all opportunities* at will, where the common is restrained : so that singularitie in them if it be missed, discommendes them, by cause they haue such meanes and yet misse. . . . Whereby negligence in gentlemen is euer more blamed, bycause of great helpes, which helpe nothing.

1581, R. Mulcaster, *Positions* (ed. 1887), p. 193.

'To the wise, learned, and studious' Gentlemen; 'for such should be scholars, and scholars are no less.' 'Nobility of blood, Gentlemen, is but the fruits and effects of learning, and culture of the mind. . . . Honours and titles are but attendants on the most noble deserts of a learned and virtuous mind; nor can they be accounted above apparel and drapery to a comely person; for true gentility hangeth not upon the nothing of vulgar applause, but is absolute in itself. I remember a story of a Doctor of the Civil Law, that, having knighthood hung to his estate by Sigismund the Emperor, presently accounted the society of his fellow Doctors at a cheap rate, only valuing knights as fit consorts for his new degree; for which great folly he was publikely accosted at the Council of Constance by the Emperor in these words: "Fool, who preferest knighthood before learning, the jingles of fame before that true worth of the mind. I can coin a thousand knights in one day, but cannot one Doctor in a thousand years." You may imagine he wisht himself out of the Senate. Such men are not wanting in all ages, that overvalue their fortune and undervalue their best and truest riches; which, I hope, is not a fault that sticks to your more sober and solid esteem of knowledge and learning. To be endowed with both, is that, gentlemen, which priviledges your free access to the title of honour, and proclaims you the very honour of your country.'

1657, W. London, *Catalogue of the Most Vendible Bookes, Dedication.*

A worthy gentleman is a branch of the tree of honour, whose fruits are the actions of virtue, as pleasing to the eye of judgement as tasteful to the spirit of understanding. Whatsoever he doeth, it is not forced, except it be evil, which either through ignorance unwillingly or through compulsion unwillingly, he

falls upon. He is in nature kind, in demeanour courteous, in allegiance loyal, and in religion zealous, in service faithful, and in reward bountiful. . . . His apparel is more comely than costly, and his diet more wholesome than excessive; his exercise more healthful than painful, and his study more for knowledge than pride; his love is not wanton nor common, his gifts not niggardly nor prodigal, and his carriage neither apish nor sullen. In sum, he is an approver of his pedigree by the nobleness of his passage, and in the course of his life an example to his posterity.

N. Breton, *The Good and the Bad*, 1616.

A high spirited man.—Is one that lookes like a proud man, but is not: you may forgiue him his lookes for his worth sake, for they are only too proud to be base. One whom no rate can buy off from the least piece of his freedome, and make him digest an unworthy thought an houre. Hee cannot crouch to a great man to possesse him, nor fall low to the earth, to rebound neuer so high againe. Hee stands taller on his owne bottome, then others on the aduantage ground of fortune, as hauing solidly that honour, of which Title is but the pompe. Hee does homage to no man for his great styles sake, but is strictly just in the exaction of respect againe, and will not bate you a Complement. He is more sensible of a neglect then an undoing, and scornes no man so much as his surly threatner. A man quickly fired, and quickly laid downe with satisfaction, but remits an injury sooner then words. Onely to himselfe he is irreconcileable, whom hee neuer forgives a disgrace, but is still stabbing himselfe with the thought of it, and do disease that he dyes of sooner. Hee is one that had rather perich [perish], then bee beholding for his life, and strives more to bee quitte with his friend then his enemy. Fortune may kill him, but not deject him, nor make him fall into a[n] humbler key then before, but he is now loftier then euer in his owne defence, you shall heare him talke still after thousands; and he becomes it better, then those that haue it. One that is aboue the world and its drudgery, and cannot pull downe his thoughts to the pelting businesses of it [life]. He would sooner accept the Gallowes then a meane trade, or anything that might disparage the height of man in him.

1628, J. Earle, *Micro-Cosmographie*, p. 91 (ed. Arber).

The True Gentleman.—We will consider him in his Birth, Breeding and Behaviour.

He is extracted from ancient and worshipfull parentage. When a Pepin is planted on a pepin-stock, the fruit growing thence is called a Renate, a most delicious apple, as both by Sire and Dam well descended. Thus his bloud must needs be well purified who is gentilely born on both sides. If his birth be not, at least his qualities are generous. What if he cannot with the Hevenninghams of Suffolk count five and twenty knights of his familie, or tell sixteen knights successively with the Tilneys of Norfolk, or with the Nauntons shew where their ancestors had seven hundred pound a year before or at the conquest; yet he hath endeavoured by his own deserts to ennoble himself. Thus valour makes him son to Cæsar, Learning entitles him kinsman to Tully, and Piety reports him nephew to Constantine. It graceth a Gentleman of low descent and high desert, when he will own the meanness of his parentage. . . .

At the University he is so studious as if he intended Learning for his profession. He knows well that cunning [knowledge] is no burthen to carry, as paying neither portage by Land, nor pondage by Sea. Yea though to have Land be a good First, yet to have Learning is the surest Second, which may stand to it when the other may chance to be taken away. . . . He is courteous and affable to his neighbours. As the sword of the best tempered metall is most flexible; so the truly generous are most pliant and courteous in their behaviour to their inferiours.

He delights to see himself and his servants well mounted: therefore he loveth good horsemanship. Let never any forein Rabshakeh send that brave to our Jerusalem, offering 'to lend her two thousand horses, if she be able for her part to set Riders upon them.' We know how Darius got the Persian Empire from the rest of his fellow Peers, by the first neighing of his generous Steed. It were no harm if in some needlesse suits of intricate precedencie betwixt equall Gentlemen, the priority were adjudged to him who keeps a stable of most serviceable horses.

1652, T. Fuller, *Holy and Profane State*, pp. 138–40.

In the age of chivalry a true gentleman was distinguished,

besides his birth, by valour, honour, gentleness and respect towards the fair sex, truth, humility and piety; and knowledge of manly exercises, courteous manners, music and singing, acquaintance with the order of precedency in rank, and ability to carve were his accomplishments rather than scholastic learning, or even the faculty to read or write.

Dr. K. D. Bülbring, *Introd.* to Defoe's *Compleat Eng. Gentleman*, p. xxxiii.

'Throughout all changes of secondary meaning the primary idea of a 'gentleman,' as being the owner of an estate, or one of the owner's family, remained intact; the longer the estate had been in possession of their ancestors, the more illustrious was their birth.

K. D. Bülbring, *Introd.* to Defoe's *Compleat Eng. Gentleman*, p. xliii.

Our modern Acceptation of a Gentleman is this, A person BORN (for there lies the essence of Quality) of some known, or Ancient Family; whose Ancestors have at least for some time been rais'd above the class of Mechanicks. If we will examine for how long it must be, that is a dangerous Inquiry, we dive too deep, and may indeed strike at the Root of both the Gentry and Nobility; for all must begin somewhere, and would be traced to some less Degree in their original than will suit with the vanity of the Day. It is enough therefore that we can derive for a Line of two or three Generations, or perhaps less.

1729, Defoe, *The Compleat English Gentleman*, p. 13.

There is no term in our language more common than that of gentleman. . . . Yet perhaps no two living are precisely agreed respecting the qualities they think requisite for constituting this character. . . . There have been ladies who deemed a bag-wig, a tasselled waistcoat, new-fashioned snuff-box, and sword-knot, very capital ingredients in the composition of—a gentleman.

A certain easy impudence acquired by low people, by being casually conversant in high life, has passed a man through many companies for—a gentleman.

In the country a laced hat and long whip make—a gentleman.

With heralds, every esquire is indisputably—a gentleman.

1766, H. Brooke, *The Fool of Quality* (ed. Baker), p. 137.

A *gentleman* is a complex term, answers exactly to the French word *Honnete homme*, and comprehends Manners, Decorum, Politeness, but above all strict Veracity ; for without that all the accomplishments in the world avail nothing.
1768, Lord Chesterfield, *Letters to his God-son* (ed. Lord Carnarvon), p. 260.

The term Gentleman in its highest acceptation signifies that character which is distinguished by strict honour, self-possession, forbearance, generous as well as refined feelings, and polished deportment—a character to which all manners, explosive irritableness and peevish fretfulness are alien ; to which, consequently, a generous candour, scrupulous veracity, courage both moral and physical, dignity, self-respect, a studious avoidance of giving offence to others or oppressing them, and liberality in thought, argument, and conduct, are habitual and have become natural. Perhaps we are justified in saying that the character of the gentleman implies an addition of refinement of feeling, and loftiness of conduct to the rigid dictates of morality and purifying precepts of religion. It seems to me that we always connect the ideas of honour, polish, collectedness of mind and liberal disposition with the word gentleman, and feel that its antagonistic characters are the clown, the gossip, the backbiter, the dullard, coward, braggart. fretter, swaggerer and bully.
1847. F. Lieber, *Character of the Gentleman*, p. 14.

The term *gentleman* signified nothing, originally, but ' man of family ', though by the courtesy of England it has come to be applied to all who share the position, manners, cultivation, etc. of men of family. In early times the terms nobility and gentility were certainly synonymous, here, as abroad. . . . In fact the English gentry were originally the lower nobility, many of them being absolutely of the same blood in point of descent.
1858, *Quarterly Review*, vol. 103, p. 39.

The word *gentleman* originally meant simply a man born in a certain rank. From this it came by degrees to connote all such qualities or adventitious circumstances as were usually

found to belong to persons of that rank. This consideration at once explains why in one of its vulgar acceptations it means any one who lives without labour, in another without manual labour, and in its more elevated signification it has in every age signified the conduct, character, habits, and outward appearance, in whomsoever found, which, according to the ideas of that age, belonged or were expected to belong to persons born and educated in a high social position.

1875, J. S. Mill, *System of Logic*, vol. ii, p. 240.

The characteristic moral distinctions by which society is as it were divided into two halves, are summed up in the one word 'Gentleman.' The division between those who are, and those who are not, entitled to this appellation, is as real and important as it is indefinite. It may, therefore, be worth while, in the first place, to examine the proper meaning of the word. The original meaning of the word gentleman, which it has never entirely lost, was nearly, if not quite, the same as that of its French equivalent *gentilhomme*. It denoted the fact that the person to whom it was applied was a member of one of a certain set of families, or the holder of a certain definite official or professional rank. As these families and officials were supposed to be distinguished from the rest of the world by the degree in which they possessed particular qualities, physical, moral, and intellectual, the word came by degrees to denote the combination of the two sets of distinctions; and as people came to perceive that the moral and intellectual qualities were far the most important and distinctive, they learned to attribute to the word a moral rather than a personal meaning. Hence, in the present day, the word implies the combination of a certain degree of social rank with a certain amount of the qualities which the possession of such rank ought to imply; but there is a constantly increasing disposition to insist more upon the moral and less upon the social element of the word, and it is not impossible that in course of time its use may come to be altogether dissociated from any merely conventional distinction.

1862, *Cornhill Magazine*, vol. v, p. 330.

What fact more conspicuous in modern history than the creation of the gentleman? Chivalry is that, and loyalty is

that, and in English literature half the drama, and all the novels, from Sir Philip Sidney to Sir Walter Scott, paint this figure. The word *gentleman*, which, like the word *Christian*, must hereafter characterize the present and the few preceding centuries by the importance attached to it, is a homage to personal and incommunicable properties. Frivolous and fantastic additions have got associated with the name, but the steady interest of mankind in it must be attributed to the valuable properties which it designates. An element which unites all the most forcible persons of every country ; makes them intelligible and agreeable to each other, and is somewhat so precise, that it is at once felt if an individual lack the masonic sign, cannot be any casual product, but must be an average result of the character and faculties universally found in men. It seems a certain permanent average ; as the atmosphere is a permanent composition, whilst so many gases are combined only to be decompounded. *Comme il faut* is the Frenchman's description of good society, *as we must be*. It is a spontaneous fruit of talents and feelings of precisely that class who have most vigour, who take the lead in the world of this hour, and, though far from pure, far from constituting the gladdest and highest tone of human feeling, is as good as the whole society permits it to be. It is made more of the spirit than of the talent of men, and is a compound result, into which every great force enters as an ingredient, namely, virtue, wit, beauty, wealth, and power.

Emerson, *Manners* (*Works*, 1883, p. 108)

God knows that all sorts of gentlemen knock at the door ; but whenever used in strictness, and with any emphasis, the name will be found to point at original energy. It describes a man standing in his own right, and working after untaught methods. In a good lord there must first be a good animal, at least to the extent of yielding the incomparable advantage of animal spirits. The ruling class must have more, but they must have these, giving in every company the sense of power, which makes things easy to be done which daunt the wise. The society of the energetic class, in their friendly and festive meetings, is full of courage, and of attempts, which intimidate the pale scholar.

Emerson, *Manners* (*Works*, 1883, p. 109).

To explain our word, gentleman. The life of our fathers was highly ceremonial ; a man's steps were counted ; his acts, his gestures were prescribed ; . . . the simplest necessary movements must be all conventionally ordered and performed to rule. Life was a rehearsed piece ; and only those who had been drilled in the rehearsals could appear with decency in the performance. A 'gentile man', one of a dominant race, hereditary priest, hereditary leader, was by the circumstances of his birth and education versed in this symbolic etiquette. Whatever circumstance arose, he would be prepared to utter the sacramental word, to perform the ceremonial act. For every exigence of family or tribal life, peace or war, marriage or sacrifice, fortune or mishap, he stood easily waiting, like the well-graced actor for his cue. It is from this 'gentile man', the priest, the chief, the expert in legal forms and attitudes, that our name of gentleman descends. So much of the sense still clings to it, it still points the man who, in every circumstance of life, knows what to do and how to do it gracefully ; . . . so much of a new sense it has taken on, for as well as the nicest fitness, it now implies a punctual loyalty of word and act. And note the word 'loyalty', here is a parallel advance from the proficiency of the gentile man to the honor of the gentleman, and from the sense of 'legality' to that of 'loyalty.' With the decay of the ceremonial element in life, the gentleman has lost some of his prestige, I had nearly said some of his importance, and yet his part is the more difficult to play. It is hard to preserve the figures of a dance when many of our partners dance at random. It is easy to be a gentleman in a very stiff society, where much of our action is prescribed ; it is hard indeed in a very free society where (as it seems) almost any word or act must come by inspiration. The rehearsed piece is at an end, we are now floundering through an impromptu charade. . . . Much of life comes up for the first time, unrehearsed, and must be acted on upon the instant. Knowledge there can be none ; the man must invent an attitude, he must be inspired with speech ; and the most perfect gentleman is he who, in these irregular cases, acts and speaks with most aplomb and fitness. His tact simulates knowledge, to see him so easy and secure and graceful, you would think he had been through it all before, you would think he was the 'gentile man' of old, repeating for the thousandth time,

upon some public business, the sacramental words and ceremonial gestures of his race.

1888, R. L. Stevenson, *Gentlemen* (*Scribner*, iii. 640).

It is much to the credit of England, that popular opinion in a remote age attached higher importance to the moral than to the material possessions of the gentleman, and accordingly we find that as early as the reign of Edward III he word had already acquired the meaning we now give it, when we apply to it the best and highest sense of which it is susceptible. In Chaucer's 'Romaunt of the Rose' there occurs a passage well illustrating this feeling, and it is worth remarking that the original 'Roman de la Rose', of which Chaucer's 'Romaunt, is an admirable but improved translation, contains no hint of the generous and noble sentiments expressed by the English poet, respecting the superiority of moral worth and the social virtues over ancestral rank.

> But understond in thine entent
> That this is not mine entendement,
> To clepe no wight in no ages
> Onely gentle for his linages;
> But who so is vertuous
> And in his port not outrageous [extravagant]
> When such one thou seest thee beforne,
> Though he be not gentle borne,
> Thou maiest well saine this in soth,
> That he is gentle because he doth
> As longeth to a gentleman.
>
> To villaine speech in no degree
> Let never thy lippe unbounden bee:
> For I nought hold him, in good faith,
> Curteis, that foule wordes saith;
> And all women serve and preise,
> And to thy power hir honour reise,
> And if that any mis-sayere
> Despise women, that thou maist here,
> Blame him, and bid him hold him still.
>
> [ll. 2187 *seq.*]

1862, G. P. Marsh, *Lectures on the English Language*, pp. 174–5.

There exists in England a *gentlemanly* character, a *gentlemanly* feeling, very different even from that which is the most like it, the character of a well-born Spaniard, and unexampled in the rest of Europe. This feeling originated in the fortunate circumstance that the titles of our English nobility follow the law of property, and are inherited by the eldest sons only. From this source, under the influences of our constitution and of our astonishing trade, it has diffused itself in different modifications through the whole country. The uniformity of our dress among all classes above that of the day labourer, while it has authorized all ranks to assume the appearance of gentlemen, has at the same time inspired the wish to conform their manners, and still more their ordinary actions in social intercourse, to their notions of the gentlemanly, the most commonly received attribute of which character is a certain generosity in trifles.

Coleridge, *The Friend*, 1818, vol. iii. p. 322.

I cannot enter into any exact definition of the old English Gentleman, but I hope that no one need be offended by my saying that *we* [Germans] have nothing of the kind. A Gentleman must possess a political character, an independent and public position, or at least the right of assuming it. He must farther have average opulence, with landed property either of his own or in the family, a condition not very easy to be fulfilled among us. He should also have bodily activity and strength, unattainable by our sedentary life in public offices. The race of English Gentlemen certainly presents, or rather did present, an appearance of manly vigor and form, not elsewhere to be found among an equal number of persons. No other nation produces the stock; and in England itself it has already been much deteriorated. What comes nearest to the English Gentleman (strange to say) is the Castilian *Cavallero*. It does not follow that the University Course was *sufficient* or *essential* to form the Gentleman, but it was a decisive *presumption* in any man's favour, and, as it were, his final stamp. A 'liberal education', such as could scarcely be obtained, but at the Universities, was, at all events, requisite for a perfect gentleman.

1843. V. A. Huber, *The English Universities* (ed. F. W. Newman), vol. ii, p. 321.

The perfect English Gentleman is the Phœnix of the human species. There is wanting in Frenchmen, to attain to this height, nothing but a more elevated and intense sentiment of personal dignity, a more religious respect for the divine part which the Almighty has vouchsafed to men. . . . The perfect English gentleman never follows solely his impulses, and never lowers himself. He carries conscientiousness and the remembrance of his dignity into the smallest details of life. His temper never betrays him, for it is of the same character with his exterior ; his house might be of glass ; every one of his acts can bear the broadest light and defy criticism. If education, circumstances, and travel have favoured this development, it is of him, above all, that we may say, he is the lord of creation.

1843, Count Warren, *British India* (translated from the French by Lieber).

The first condition for obtaining respect in England in any class, is to be what is called a *gentleman* ; an expression that has no corresponding term in French, and a perfect knowledge of which implies in itself alone a pretty long familiarity with English manners. The term *gentilhomme* with us is applied exclusively to birth, that of *homme comme il faut* to manners and station in society, those of *galant homme* and *homme de merite* to conduct and character. A *gentleman* is one who, with some advantage of birth, fortune, talent, or situation, unites moral qualities suitable to the place he occupies in society, and manners indicating a liberal education and habits. The people of England have a remarkably nice feeling in this respect, and even the splendour of the highest rank will seldom mislead them. If a man of the highest birth depart in his conduct, or merely in his manners, from what his situation requires of him, you will soon hear it said, even by persons of the lowest class, ' Though a lord, he is not a gentleman.'

M. de Stael Holstein, *Letters on England.*
[T. Ballantyne, *Essays in Mosaic,* p. 63.]

' Russian does not possess any single term combining th three constituent qualities of a gentleman, good breedin liberal education, and high honour.'

Other races too have been obliged to import our word 'gentleman.'

'Its development was slow among ourselves, but since it came to maturity at home, it has spread widely abroad.'—*Sat. Rev.* 56, 342.] The Russian is obliged to use many words to convey the idea of our single term.

Dr. Carl Abel, *Slavic and Latin*, Ilchester Lectures, 1883.

A distinguished German jurist, writing in March 1883, to a friend of his and mine in England, added the following postscript 'Do you know any good treatise on the duties and character of a *gentleman*? It is a peculiarly English social type. I should like to draw up a comparison with our Continental rules of respectability.'

To this inquiry only one reply seemed to be possible, namely, that no such formal treatise has ever attained any reputation, if, indeed, it had ever been written, and yet the thought suggested itself: is not the type one which, even in the estimation of its enemies and detractors, has certain characteristics of value, worth preserving, therefore, in a special monograph, for the information of a curious posterity, to whom the type itself may be no longer accessible! Failing such a monograph, it may be worth while to indicate a few of these characteristics, which, though familiar in the present day, may yet form valuable material for some future historian of the race.

W. R. Browne, *The English Gentleman, National Review*, April, 1886, p. 261.

Our English word *gentleman* is an instance of the difficulty of transferring to foreign words the associations which cluster around the native vocables which they attempt to represent. Not that every European country does not possess men of truth, courage, honour, generosity, refinement and elegance of conventional manners—The Castilian felt that the Arab had all this, when he said that his Moslem enemy was an *hidalgo*, a gentleman, though a Moor; . . . but it was in England that the ideal of social grace and moral excellence in man, as attributes of humanity superior in worth to the artificial claims of rank and conventional manner, was first conceived, named, and realized. . . . Its claims have been so generally recognized as to secure its adoption, as a word

essentially untranslatable, into almost every European tongue.

1862, G. P. Marsh, *Lectures on the English Language*, p. 437.

I endeavour rightly to comprehend the epithet so essential 'a gentleman'; it constantly recurs, and comprises a mass of ideas wholly English. The vital question in the case of a man is always put thus: 'Is he a gentleman?' Similarly in the case of a woman: 'Is she a lady?' In these two cases, one means to say that the person in question is of the superior class; this class is recognised in fact; a workman, a peasant, a shopkeeper does not try to step over the line of demarcation. But how is it recognised that a person belongs to the superior class? In France we have not the word because we have not the thing, and these three syllables, so used across the Channel, summarise the history of English Society. The gentlemen, the squires, the barons, the feudal chieftains, have not become, as under Louis XV, simply privileged persons, ornamental parasites. . . . They have continued in communication with the people, they have opened their ranks to men of talent, they have taken recruits from among the cream of the untitled, they have continued commanding or directing personages, or at least influential in the parish and the State. For that purpose they have accommodated themselves to their age and their part; they have been administrators, patrons, promoters of reforms, good managers of public affairs, diligent, instructed, capable men, the most enlightened, the most independent, the most useful citizens of the country. After this pattern has been formed the idea of a gentleman, quite different from that of the French *gentilhomme*. *Gentilhomme* awakens ideas of elegance, delicacy, tact, exquisite politeness, tender honour, cavalier turn, prodigal liberality, brilliant valour; these were the salient traits of the superior class in France. In like manner 'gentleman' includes the distinctive traits of the superior class in England; in the first place, the most apparent, those which strike dull eyes, are, for example, an independent fortune, the style of the house, a certain exterior appearance, habits of luxury and ease; very often, in the eyes of the common people, especially in the eyes of lackeys, these externals suffice. Add to them for more cultivated minds, a liberal education, travel, instruction, good manners, knowledge of the world. But, for real judges, the

essential part of the personage is the heart. When speaking to me of a great lord, a diplomatist, B—said to me, 'He is no gentleman.'

Dr. Arnold, when travelling in France, wrote to his friends, 'What strikes me here is the total absence of gentlemen, and of all persons having the education and the sentiments of a real gentleman; . . . there are very few persons here who have the appearance and manners of one. . . . A real English Christian gentleman, of manly heart, enlightened mind, is more, I think, than Guizot or Sismondi could be able to comprehend; no other country could, I think, furnish so fine a specimen of human nature.' Strip off these exaggerations of national self-love, instructive testimony will remain. For them a real gentleman is a real noble, a man worthy of commanding, upright, disinterested, capable of exposing himself and even of sacrificing himself for those whom he leads, not only an honourable man, but a conscientious man, in whom generous instincts have been confirmed by straightforward reflection, and who acting naturally well, acts still better upon principle. In this ideal portrait, you recognize the accomplished chief; add to it the English varieties, empire over self, continuous coolness, perseverance in adversity, natural seriousness, dignity of manner, the shunning of all affectation or boasting; you will have the model superior who, copied closely or vaguely discerned, here rallies all who aspire or who will serve. A novelist has depicted him under the name of 'John Halifax, Gentleman'; the subject is a poor abandoned child who ends by becoming the respected leader of his district. A single phrase will show the tone of the book: when, after great misadventures, John attains independence, buys a house and keeps his carriage, his son exclaims, 'Father, we are gentlefolks now!'—'We always were, my son.'

1874, H. Taine, *Notes on England*, pp. 173–6.

The much-abused term *gentleman* originally meant, and still does in the French from which we borrowed it, not, as Webster supposes, a *gentle* or *genteel* man, but a man born of a noble family, or *gens*, as it was called in Latin. Persons of this rank usually possessed means to maintain an outward show of superior elegance, and leisure to cultivate the graces

of social life, so that in general they were distinguished above the labouring classes by a more prepossessing exterior, greater refinement of manners, and a more tasteful dress. As their wealth and legal privileges diminished with the increasing power and affluence of the citizens of the trading towns, there was a gradual approximation, in both social position and civil rights, between the poorer gentleman and the richer burgesses, until at last they were distinguished, by nothing but family names, as indicative of higher or lower origin. The term gentleman was now applied indiscriminately to all persons who kept up the state and observed the social forms which had once been the exclusive characteristics of elevated rank. Theoretically, elegance of manner and attainment in the liberal arts should imply refinement of taste, generosity of spirit, nobleness of character, and these were regarded as the moral attributes specially belonging to those possessed of the outward tokens by which the rank was recognized. The advancement of democratic principles in England and America, has made rapid progress in abolishing artificial distinctions of all sorts. Every man claims for himself, and popular society allows to him, the right of selecting his own position, and consequently in those countries every man of decent exterior and behaviour assumes to be a gentleman, in manners and in character, and is both addressed and described as such.

1862, G. P. Marsh, *Lectures on the English Language*, pp. 173-4.

'A thorough English Gentleman—Christian, manly, and enlightened—is more, I believe, than Guizot or Sismondi could comprehend; it is a finer sentiment of human nature than any other country, I believe, could furnish.'

1830, Dr. Arnold (*Life by Stanley*, 6th ed., p. 499).

There is something in the making and ruling a Commonwealth, which (though there be great divines, great lawyers, and great men in all professions) seems to be peculiar only to the genius of a gentleman.

1659, Harrington, *Oceana*.

The proper leaders of the people are the gentlemen of

England. If they are not the leaders of the people, I do not see why there should be gentlemen.

1848, B. Disraeli.

'Gentleman,' originally a man born in a certain rank, came by degrees to connote all such qualities or adventitious circumstances as were usually found to belong to persons of that rank. This consideration explains why in one of its vulgar acceptations it means any one who lives without labour, in another without manual labour, and in its more elevated signification it has in every age signified the conduct, character, habits, and outward appearance, in whomsoever found, which according to the ideas of that age, belonged, or were expected to belong, to persons born and educated in a high social position.

Professor Baines.

It is almost a definition of a gentleman to say he is one who never inflicts pain. This description is both refined and, as far as it goes, accurate. He is mainly occupied in merely removing the obstacles which hinder the free and unembarrassed action of those about him; and he concurs with their movements rather than takes the initiative himself. His benefits may be considered as parallel to what are called comforts or conveniences in arrangements of a personal nature, like an easy chair or a good fire, which do their part in dispelling cold and fatigue, though nature provides both means of rest and animal heat without them. The true gentleman in like manner carefully avoids whatever may cause a jar or jolt in the minds of those with whom he is cast, all clashing of opinion, or collision of feeling, all restraint, or suspicion, or gloom, or resentment; his great concern being to make every one at their ease and at home. He has his eyes on all his company; he is tender towards the bashful, gentle towards the distant, and merciful towards the absurd; he can recollect to whom he is speaking, he guards against unseasonable allusions, or topics which may irritate; he is seldom prominent in conversation, and never wearisome. He makes light of favours while he does them, and seems to be receiving when he is conferring.

1852, Cardinal Newman, *Idea of a University* (ed. 1881), p. 209.

[Le Breton] They say it takes three generations to make a gentleman; nonsense utterly; it takes at least a dozen. You can't work out the common fibre in such a ridiculous hurry. . . .

[Berkeley] There are some men whose culture is ingrained. They were born, no doubt, of naturally cultivated parents. And that's how your rule about the dozen generations that go to make a gentleman comes really true. I believe myself it takes a good many generations; but then none of them need have been gentlemen, in the ordinary sense of the word, before him. A gentleman, if I'm to use the expression as implying the good qualities conventionally supposed to be associated with it, a gentleman may be the final outcome and efflorescence of many past generations of quiet, unobtrusive, working-man culture. . . . I feel sure there are working-men's sons who go through the world as gentlemen mixing with gentlemen, and never give the matter of their birth one moment's serious consideration. Their position never troubles them and it never need trouble them.

1888, Grant Allen, *Philistia*, pp. 102–3.

It is the glory of the English nation that the derivatives of this word soon altered their meaning here and gave us the significance of 'gentle',—the very antithesis of all that is associated with pride of race and arrogance of blood. We have often thought that the history of the meaning of the word 'gentleman' shows in epitome our happy social evolution,—an evolution which preserved us from the degradation and danger of a noble caste. The French preserved the 'true' meaning of the word 'gentil-homme', and its preservation may in a sense be said to have produced the Revolution. How we steadily gave up the narrow use of the words 'gentleman' and 'gentle' is seen throughout our literature. Cromwell uses the word almost in the modern sense. In our later history it has been a commonplace that the word 'gentleman' is not reserved in England for men of birth, but for men of conduct and good-breeding. It is true that George IV said of Sir Robert Peel, 'He is no gentleman, he divides his coat tails when he sits down,' but no reasonable person ever seriously says that Peel was not a gentleman merely because of his origin from a trading family.

Spectator, Feb. 2, 1901, p. 170.

Any extent of ignorance of specific facts is perfectly consistent with the manner and sentiments of a gentleman. The only ignorance inconsistent with it is ignorance of the principal means of acquiring knowledge in use amongst the society to which the person in question belongs at the time. Thus the North American Indians have in many respects, the manners of gentlemen; but an Indian ignorant of the arts of war and hunting would never have acquired the manner of the warriors and huntsmen of his tribe. . . .

No English gentleman would be worthy of the name, who did not consider the adjective [gentlemanly] as infinitively more valuable and characteristic than the substantive. Indeed his distinction from his neighbours consists only in the fact that circumstances enable him to put a special degree of lustre and polish on qualities which belong to millions of his countrymen, just as much as to himself. . . . The material is the same throughout; and the gentry, when they live up to their opportunities, are only picked and polished specimens of the material of which the nation at large is composed.

1862, *Cornhill Magazine*, vol. v, pp. 337–40.

Like many other words, the word gentleman, considered merely in its personal sense, is used upon a tacit assumption which must become express if its full meaning is to be understood. This tacit assumption is that the persons to whom the word applies form a body associated together for the sake of the pleasure which is to be derived from each other's society. . . . A man whose personal qualities fit him to take his place in such a society may properly, or at least intelligibly, be described as a gentleman, whatever else he may either have or want. It would be difficult, if not impossible, to give a complete list of the qualities which such a position implies, but they may be ranged under three great heads: some of them are artistic, some moral, and some intellectual: and of these the artistic qualities are the most definite, the most easily ascertained, and the most universally required. Thus it is equally inconsistent with the character of a gentleman to blow one's nose with one's fingers, to tell gross lies, or to be unable to read, but of the three offences the first is most obviously and most fundamentally irreconcilable with the character in question. Indeed the two others are ungentlemanlike principally, if not entirely,

because of their inartistic nature. The reason why a lie is ungentlemanlike is because lying is not merely a vice, but an ugly and displeasing vice. . . .

When we speak of a gentleman we do not mean either a good man, or a wise man, but a man socially pleasant, and we consider his goodness and wisdom, his moral and intellectual qualities as relevant to his claims to be considered a gentleman only in so far as they contribute to his social pleasantness.

1862, *Cornhill Magazine*, vol. v, pp. 330–1.

The democratic spirit of more recent times lavishly bestows a title which is, in its real nature, as essentially aristocratic as title can be, upon every individual who does not gain a living by manual labour or, to use a favourite phrase of the day, upon every 'respectable man.'

W. J. Thoms, *Book of the Court*, p. 150.

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. 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 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.

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 larger interests, nor theft the less theft because it is countenanced by usage, or accompanied by failure in undertaken duty. On the other hand, the lower orders, and all orders, have to learn that every vicious habit and chronic disease communicates itself by descent.

It is 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.

1888, John Ruskin, *Modern Painters*, vol. v, pp. 266–7.

The modern country gentleman generally receives a liberal education, passes from a distinguished school to a distinguished college, and has ample opportunity to become an excellent scholar. He has generally seen something of foreign countries. A considerable part of his life has generally been passed in the capital, and the refinements of the capital follow him into the country. There is, perhaps, no class of dwellings so pleasing as the rural seats of the English gentry. . . . The pictures, the musical instruments, the library, would in any other country be considered as proving the owner to be an eminently polished and accomplished man. . . . The English squire of the seventeenth century, unlettered as he was, and unpolished, was still in some most important points a gentleman. He was a member of a proud and powerful aristocracy, and was distinguished by many both of the good and of the bad qualities which belong to aristocrats. His family pride was beyond that of a Talbot or a Howard. He knew the genealogies and coats of arms of all his neighbours, and could tell which of them had assumed supporters without

any right, and which of them were so unfortunate as to be great-grandsons of aldermen. . . .

Thus the character of the English esquire of the seventeenth century was compounded of two elements which we seldom or never find united. His ignorance and uncouthness, his low tastes and gross phrases, would, in our time, be considered as indicating a nature and a breeding thoroughly plebeian. Yet he was essentially a patrician, and had, in large measure, both the virtues and the vices which flourish among men set from their birth in high place, and used to respect themselves and to be respected by others. It is not easy for a generation accustomed to find chivalrous sentiments only in company with liberal studies and polished manners to image to itself a man with the deportment, the vocabulary, and the accent of a carter, yet punctilious on matters of genealogy and precedence, and ready to risk his life rather than see a stain cast on the honour of his house.

Macaulay, *History of England*, vol. i, pp. 152–4 (ed. 1866).

Our grandfathers of the gentry class in our country villages, as late as 100 years ago, were not all spoiled by the march of luxury ; they stood upon their rank and recognised position ; they did not think that gentility is nothing without a princely income. They had still the foolish superstition, now almost extinct among us, that 'gentle is as gentle does.' We had *grades* in those days, and distinctions in social grade were acknowledged as realities ; they stood for something that was behind, but they implied something that would display itself in the outward bearing too. When a man has some deference shown him by his neighbours who are as rich or richer than himself, it may increase his arrogance and conceit if he is at bottom a vulgarian, but it will tend infallibly to increase his self-respect if he is not only of gentle birth, but of gentle nature too. Mr. Girling was a gentleman, and it came quite easy to him to live in an eight-roomed house with no back staircase and no back kitchen. You, Mr. Gigadibs, would resent being invited to eat your mutton in such a mean domicile ; and yet, it may be, it may be, that the door of one gentleman's house would not have been thrown open to such as you a century back ; and if you had had the audacity to slap the J.P. upon the back, and address him as 'Old Fellow',

you would have suffered rather surprisingly and very promptly for your presumption and impertinence.

1894, Dr. Jessopp, *Random Roamings*, p. 172.

Since it is a law of nature, admitting only rare exceptions, that the qualities of the ancestors should be transmitted to the race—the fact seems patent enough, that even allowing equal advantages, a gentleman's son has more chances of growing up a gentleman than the son of a working-man.

Mrs. Craik, *John Halifax, Gentleman*, p. 6.

Other things being equal, in most relations of life I prefer a man of family. What do I mean by a man of family? . . . Four or five generations of gentlemen and gentlewomen. . . . I go, always—other things being equal—for the man who inherits family traditions and the cumulative humanities of at least four or five generations. Above all things, as a child, he should have tumbled about in a library. All men are afraid of books who have not handled them from infancy. . . . I tell you he is at home wherever he smells the invigorating fragrance of Russia leather. No self-made man feels so. One may, it is true, have all the antecedents I have spoken of, and yet be a boor or a shabby fellow. One may have none of them, and yet be fit for councils and courts. Then let them change places. Our social arrangement has this great beauty, that its strata shift up and down as they change specific gravity, without being clogged by layers of prescription. But I still insist on my democratic liberty of choice, and I go for the man with the gallery of family portraits against the one with the twenty-five-cent daguerrotype, unless I find out that the last is the better of the two.

O. W. Holmes, *Autocrat of the Breakfast Table*, ch. i.

My companion appeared to be a man of sense, and whose manners were those of a perfect gentleman. . . . His demeanour exhibited the minute philanthropy of a polished Frenchman, tempered by the sobriety of the English character disunited from its reserve. There is something strangely attractive in the character of a *gentleman* when you apply the word emphatically, and yet in that sense of the term which it is more easy to *feel* than to define. It neither includes

the possession of high moral excellence, nor of necessity even the ornamental graces of manner. I have now in my mind's eye a person whose life would scarcely stand scrutiny even in the court of honour, much less in that of conscience; and his manners, if nicely observed, would of the two excite an idea of awkwardness rather than of elegance, and yet every one who conversed with him felt and acknowledged *the gentleman*.

The secret of the matter, I believe to be this—we feel the gentlemanly character present to us, whenever under all the circumstances of social intercourse, the trivial not less than the important, through the whole *detail* of his manners and deportment, and with the ease of a habit, a person shows respect to others in such a way as at the same time implies in his own feelings an habitual and assured anticipation of reciprocal respect from them to himself. In short, the *gentlemanly* character arises out of the feeling of equality acting as a habit, yet flexible to the varieties of rank, and modified without being disturbed or superseded by them. . . . 'What perfect gentlemen these old Romans must have been: I was impressed, I remember, with the same feeling at the time I was reading a translation of Cicero's philosophical dialogues and of his epistolary correspondence: while in Pliny's letters I seemed to have a different feeling—he gave me the notion of a very *fine* gentleman.' . . . the character of gentleman, in the sense to which I have confined it, is frequent in England, rare in France, and found, where it is found, in age or the latest period of manhood; while in Germany the character is almost unknown. But the proper *antipode* of a gentleman is to be sought for among the Anglo-American democrats.

1817, S. T. Coleridge, *Biographia Literaria* (ed. Bell), p. 250.

It would be extremely difficult—probably impossible—to frame a generally acceptable definition of the word 'gentleman' in ordinary parlance when used in a good sense; but it may be said that commonly the word is intended to describe a man in whom good birth is accompanied by certain appropriate qualities, such as chivalrous instincts and fine feelings, without any referenee to the attributes of softness, meekness, patience, humility, and tranquillity of spirit.

V. De S. Fowke, in *The Spectator*, Jan. 5, 1907.

'What is a gentleman?' It is to be honest, to be gentle, to be generous, to be brave, to be wise; and possessed of all these qualities to exercise them in the most graceful manner.

W. M. Thackeray.

Whoever is open, loyal, and true, of humane and affable demeanour, is honourable in himself, and in his judgment of others, and requires no law but his word to make him fulfil an engagement; such a man is a gentleman.

Horace Smith [E. P. Day, *Collacon*, p. 320].

Every young man desires above all else to be regarded as a gentleman. None of us can bear any other imputation. You may excuse one of violating the entire decalogue with less offence than if you tell him he is not a gentleman. What is this that so outweighs every other good word and estimate? . . . Sir Philip Sidney—himself the ideal gentleman—put the whole matter into one pregnant phrase: 'High thoughts seated in a heart of courtesy.'

1883, T. T. Munger, *On the Threshold*, pp. 56, 59.

A gentleman may brush his own shoes or clothes, or mend or make them, or roughen his hands with the helve, or foul them with dye-work or iron-work; but he must not foul his mouth with a lie.—Calvert.

1883, T. T. Munger, *On the Threshold*, p. 60.

The word 'gentleman' expressed the highest standard of courage and truth, courtesy and honour. It was a word in the superlative degree—no man could be more than a gentleman; and no man, being less, could be a gentleman at all. So that this was a very proud conception, and it made the poorest and most obscure man at his ease amongst the greatest, because he felt that they could be no more than he, both of them being gentlemen. And this feeling of equality was the origin, and caused the development of manners.

1891, F. Wills, *What is a Gentleman? Lay-sermons*, p. 42.

The whole essence of true gentle-breeding (one does not like to say gentility) lies in the wish and the art to be agreeable. Good breeding is *surface-christianity*. Every look, movement,

tone, expression, subject of discourse, that may give pain to another is habitually excluded from conversational intercourse. This is the reason why rich people are apt to be so much more agreeable than others. . . . Nothing is better known than the distinction of social ranks which exist in every community, and nothing is harder to define. The great gentlemen and ladies of a place are its real lords and masters and mistresses ; they are the *quality*, whether in a monarchy or a republic ; mayors and governors and generals and senators and ex-presidents are nothing to them. . . . Of all the facts in this world that do not take hold of immortality, there is not one so intensely real, permanent, and engrossing as this of social position—as you see by the circumstance that the core of all the great social orders the world has seen, has been, and is still, for the most part, a privileged class of gentlemen and ladies arranged in a regular scale of precedence among themselves, but superior as a body to all else. . . . Nobody ever sees when the vote is taken ; there never is a formal vote. The women settle it mostly ; and they know wonderfully well what is presentable, and what can't stand the blaze of the chandeliers and the critical eye and ear of people trained to know a staring shade in a ribbon, a false light in a jewel, an ill-bred tone, an angular movement ; everything that betrays a coarse fibre and cheap training. As a general thing, you do not get elegance short of two or three removes from the soil, out of which our best blood doubtless comes—quite as good, no doubt, as if it came from those old prize-fighters with iron pots on their heads, to whom some great people are so fond of tracing their descent, through a line of small artisans and petty shopkeepers whose veins have held ' base ' fluid enough to fill the Cloaca Maxima !

O. W. Holmes, *Professor at Breakfast Table*, ch. vi.

The true gentleman is of no rank or class. He may be a peasant or a noble. Every man may be gentle, civil, tolerant, and forbearing. You may find politeness in the tent of the Arab, or in the cottage of the ploughman. Politeness is but natural, genial and manly deference to others, without sycophancy or hypocrisy. Riches and rank have no necessary connections with gentlemanly qualities. The humblest man may be a gentleman, in word and in spirit. He may be

honest, truthful, upright, temperate, courageous, self-respecting and self-helping. The poor man with a rich spirit is always superior to the rich man with a poor spirit. . . . For the poor man who is rich in spirit, the world is, as it were, held in trust, and in freedom from the grosser cares of life, he alone is entitled to be called the true gentleman.

1887, S. Smiles, *Life and Labour*, p. 26.

We in the present, and yet more our scientific descendants in the future, must use when we desire to praise a character the old expression, gentleman, in nearly the old sense [of *gentilis*, a man of family] : one of a happy strain of blood, one fortunate in descent from brave and self-respecting ancestors, whether clowns or counts. And yet plainly this is of but little help. The intricacy of descent defies prediction ; so that even the heir of a hundred sovereigns may be born a brute or a vulgarian. . . . One of the prettiest gentlemen I ever knew was a servant. A gentleman he happened to be, even in the old stupid sense. . . . And one thing at least is easy to prophesy, not many years will have gone by before those shall be held the most ' elegant ' gentleman, and those the most ' refined ' ladies who wait (in a dozen particulars) upon themselves.

1888, R. L. Stevenson, *Gentlemen* ; in *Scribner*, iii, 635–6.

If I could but transfer to these pages a real portrait—such a portrait as Velasquez or Vandyke would have painted—of one of the many true gentlemen I have known, the work would be three parts done to my hand. . . . This, then, is my definition : *A gentleman is one to whom discourtesy is a sin and falsehood a crime.*

W. R. Browne, *The English Gentleman*, in *National Review*, April, 1886, p. 261.

' To look on thee now, and compare thee with Master Tressilian here, in his sad-coloured riding-suit, who would not say that thou wert the real gentleman, and he the tapster's boy ? '

' Troth, uncle,' replied Lambourne, ' no one would say so but one of your country-breeding, that knows no better. I will say, and I care not who hears me, there is something about

the real gentry that few men come up to that are not born and bred to the mystery. I wot not where the trick lies; but although I can enter an ordinary with as much audacity, rebuke the waiters and drawers as loudly, drink as deep a health, swear as round an oath, and fling my gold as freely about as any of the jingling spurs and white feathers that are around me,—yet, hang me, if I can ever catch the true grace of it, though I have practised an hundred times. The man of the house sets me lowest at the board, and carves to me the last; and the drawer says,—"Coming, friend," without any more reverence or regardful addition.'

1831, Sir W. Scott, *Kenilworth*, ch. iii.

'I never felt what a substantial thing rank is,' says Tregarva, a game-keeper to Lancelot Smith when a penniless bankrupt, 'as I have since this sad misfortune of yours. . . . Look at the difference between yourself and me. When you've lost all you have, and seven times more, you're still a gentleman. You may look the proudest duchess in the land in the face, and claim her as your equal; while I, sir—I don't mean though, to talk of myself—but suppose that you had loved a pious and a beautiful lady, and among all your worship of her and your awe of her, had felt that you were worthy of her . . . if it wasn't for that accursed gulf that men had put between you, that you were no gentleman; that you didn't know how to walk and how to pronounce, and when to speak, and when to be silent,—Ah, sir, I see it now as I never did before, what a wall all these little defects build up round a poor man. . . . Let the rich be as rich as they will—I, and those like me, covet not money, but manners. Why should not the workman be a gentleman, and a workman still?

Chas. Kingsley, *Yeast*, p. 252 (ed. 1877).

[Adam, host of the 'Murkley Arms' loq.] 'It's just a curious question enough what makes a gentleman. I canna tell ye, for my part. I'm maybe mair worth in many ways than a lad like you, not meaning any offence. I've come through mair, I have pondered mair—but pit me in your claes and you in mine, and it would be you that would be the gentleman still. I canna faddom it.'

'This I'll tell ye, if a man canna be kent for a gentleman

without proving it, it's my opinion, he's nae gentleman ava.'
1883, Mrs. Oliphant, *It was a Lover and his Lass.*

In cities, this term is considered somewhat fanciful, and is certainly less cared for: the 'gent.' is not indignant at being so designated; he thinks it short—he doesn't know *how* short—for 'gentleman.' In society, a man who was otherwise unexceptionable, and possessed of all the virtues, and who could give most cogent and unanswerable reasons for preferring a cap to a hat, would certainly be not a gentleman if met in Regent Street with a cap on. He would also be deprived of that honourable name if he were seen eating fish by help of a knife, and not, at the hazard of choking himself, with an unpleasant piece of bread, that he does not know whether to eat or drop after each mouthful. A man of high title may do, however, pretty much as he likes. He certainly may commit an incredible amount of vicious actions without losing this designation; and, on the other hand, a man of humble fortunes, however worthy, scarcely ever has it bestowed upon him even by the wisest. One of our coldest-hearted and most profligate princes was denominated by this same 'society' for years the first 'gentleman' in Europe. When, therefore, we hear ourselves or others proclaimed to be 'gentlemen' or 'no gentlemen', we should consider, before being flattered or annoyed, who says it, and what he or she is likely to mean.

'He is not a gentleman, you know,' says Lieutenant Chifney of the Heavies, who can't spell, and whose father keeps a livery-stable. 'Why, bless you, he gives drawing-lessons!'

'A gentleman?—oh, dear no,' says the rector's wife. 'The man is a dissenter!'

'What is a gentleman?' still stands unresolved. Like genius, it is in truth to be well discerned by rare and sympathizing souls, but not to be defined.
1856, *What is a Gentleman?* in *Chambers' Journal*, vol. v, p. 399.

The true definition of a gentleman must not be drawn according to circumstances of birth. English gentlemen form an order to which any man may aspire to belong. They do not form a caste. There is nothing in English nomenclature which corresponds even remotely to the 'Von' of Germany, or the 'De' of the *Ancien Régime*. That a man has been

ennobled does not confer, as in Germany, a patent of nobility on his descendants. The son of the premier duke does, indeed, retain a shadowy title of courtesy ; but his grandson, if not the future head of the house, is undistinguishable by name from all other Howards—even from those who were once Hoggsflesh or Bugg. There is nothing, therefore, *de jure* to prevent one of inferior birth from becoming a gentleman, or one of the highest birth from ceasing to be one. And as there is nothing *de jure*, so there is also nothing *de facto*. I feel confident that every gentleman who has mixed much with men of all classes, will agree in the remark, 'Any true definition of a gentleman must be wide enough to include *some* kings and *some* labourers'—a remark which puts the question neatly into a nutshell.

The definition must not be in any way a question of wealth. This is even more evident than the first condition. Wealth can do almost anything nowadays. Judiciously employed, and to a sufficient amount, it can easily get a man a seat in Parliament ; somewhat less easily, and under the same conditions, it can get him a peerage ; without great difficulty it can get him the *entrée* into any class of society, even into what is called the highest ; with very considerable difficulty, and not without some qualifications to back it, it can get him a fellowship in the Royal Society. But one thing it cannot and will not do : it cannot procure him the name of being 'really a gentleman' from those even who eat his dinners, ride his horses, and sail in his yacht. Nor will those hangers-on refuse the title to a man whom they feel to deserve it, though he be clad in rusty black and hurrying out of a third-class carriage to find a seat on the top of an omnibus.

The definition must not be on the mere lines of outward manners—I say 'outward manners', for in that sense of the word which is preserved to us in the grand old proverb, 'Manners maketh man', it may fairly be said to suit our purpose. But though good manners, in the ordinary sense of the term, are an important addition, a well-nigh indispensable garment, as it were, to the true gentleman, they do not form part of his actual nature and substance. We must, all of us, know men whose manners leave very much to desire, and yet to whom it would be impossible to refuse the title. A *finished* gentleman such an one may not be ; but a gentleman he is,

notwithstanding. The fact is that what are called good manners, whilst they contain an element which is permanent and precious, contain also an element which is transitory, conventional, capricious—a matter of fashion, not of feeling. No one, for instance, can read the novels of Miss Austen or Miss Burney, without feeling that since the beginning of the century the English standard of good manners has altered greatly—and altered, on the whole, very much for the better. But the broad distinction between one who is, and one who is not, a gentleman does not rest upon these temporary and changeable bases.

If, therefore, the brevet of a gentleman rests neither upon birth, nor wealth, nor outward manners, we seem forced to the conviction that it must somehow rest upon those inward manners which make the man, and of which the outward should be only the visible sign ; in one word, upon character. And granting this, we shall not have much difficulty in fixing on the special qualities which go to form their character, whether we adopt the view suggested by the friend already referred to, that—

> Truth in the soul to friend or foe,
> To all above and all below,—

to which he adds, however, ' Some delicacy of feeling for others ', or whether we prefer the definition I had myself struck out independently, that ' Discourtesy is a sin, and falsehood a crime ', we arrive at very much the same result. Nay, may we not combine the two by saying that a gentleman is one who, whether in great things or small, whether in things inward or things outward, tries to act up to the old precept, ' Do unto others as you would they should do unto you.'

I think we shall see that this definition, whether in its two-fold or its simple form, applies to and explains many of those traits of character, some of them admirable but others the reverse, which will be generally acknowledged as belonging to the English gentleman. Take first his *conduct to inferiors.* Two men, for instance, are walking up a railway platform to enter a carriage. Externally there may not be much to distinguish them ; but listen to the tone in which each addresses the porter who follows with his wraps and baggage. We feel at once, ' This man is a gentleman ; the other is a snob ',

and we may be sure the porter is equally quick to note the difference. It is not necessarily that the snob's words and tone are rude and insulting; very likely, on the contrary, they are jolly and familiar, but they are not of a character either fitting or correct. A gentleman will never forget the respect which is due to every man, as a man, so long as he is doing his duty and behaving in an orderly manner; neither will he ever forget the respect which is due to himself. True courtesy is neither churlish nor patronizing.'

W. R. Browne, *The English Gentleman*, in *National Review*, April, 1886, pp. 263–4.

The character of a gentleman (I take it) may be explained nearly thus: A blackguard is a fellow who does not care whom he offends; a clown is a blockhead who does not know when he offends; a gentleman is one who understands and shows every mark of deference to the claims of self-love in others, and exacts it in return from them.

W. Hazlitt.

'I know but one elevation of a human being, and that is Elevation of Soul. Without this it matters nothing where a man stands or what he possesses; and with it he towers, he is one of God's nobility, no matter what place he holds in the social scale. There is but one elevation for a labourer, and for all other men. There are not different kinds of dignity for different orders of men, but one and the same to all. The only elevation of a human being consists in the exercise, growth, energy, of the higher principles and powers of his soul.'

W. E. Channing, *Works*, ed. 1880, p. 40.

If thou art staunch, without a stain,
Like the unchanging blue, man;
This was a kinsman o' thy ain,
For Matthew was a true man.

Burns, *Elegy on Captain Matthew Henderson, a Gentleman who held the Patent for his Honours immediately from Almighty God.*[1]

[1] *One of Nature's Gentlemen* is the title of a novel by Alexander Surtees.

All I can do, I cannot make P—— look like a G[entlema]n, yet he is portly, majestic . . . gives no affront, and expects to receive none, is honourable, mannered, of good bearing, looks like a man who, accustomed to respect others, silently extorts respect from them, has it as a sort of *in course ;* without claiming it finds it. What do I miss in him, then, of the essentials of gentlemanhood ? He is right sterling—but then, somehow, he always has that d—d large Goldsmith's Hall mark staring upon him. Possibly he is too fat for a gentleman . . . I am afraid now you and —— are gone, there's scarce an officer in the Civil Service quite comes up to my notion of a gentleman.

Chas. Lamb, *Letters*, vol. ii, p. 187 (ed. 1888).

What is a gentleman ? It is a grand old name ; but what does it mean ? At one time to say of a man that he is a gentleman is to confer on him the highest title of distinction we can think of ; even if we are speaking of a prince. At another, to say of a man that he is *not* a gentleman is almost to stigmatise him as a social outcast, unfit for the company of his kind, even if it is only one haberdasher speaking of another. *Who* is a gentleman, and yet who *is not ?* The Prince of Darkness was one, and so was Mr. John Halifax, if we are to believe those who knew them best ; and so was one ' Pelham,' according to the late Sir Edward Bulwer, Earl of Lytton, etc. ; and it certainly seemed as if *he* ought to know.

G. Du Maurier, *Peter Ibbetson*, p. 75 (ed. 1892).

III

THE INWARDNESS OR ESSENTIAL QUALITY OF A GENTLEMAN

THE INWARDNESS OR ESSENTIAL QUALITY OF A GENTLEMAN

In sooth there are persons of high condition
Who call themselves 'noble' (*gentil*): all others they hold cheap
Because of this nobility (*gentilezza*). And, in that conceit,
They will call a man 'tradesman' (*mercennaio*) who would sooner spend a bushel
Of florins than they of halfpence (*picciolini*),—
Although the means of both might be of like amount.
And he who holds himself noble without doing any other good
Save [bearing] the name, fancies he is 'making the cross' [the sign of honour]
But he really 'makes the fico' [sign of shame] to himself. He who endures not toil
For honour's sake, let him not imagine that he comes
Among men of worth, because he is of lofty race;
For I hold him noble who shows that he follows the path
Of great valour and of gentle nurture,—
So that, besides his lineage, he does deeds of worth,
And lives honourably so as to make himself beloved.
I admit indeed that if the one and other are equal in good deeds,
He who is the better born is esteemed the higher.

1265, Brunetto Latini, *Tesoretto* (W. M. Rossetti, *Booke of Precedence*, pt. ii, p. 12).

The sothe noblesse thanne of man begynth hyer be grace and be virtue and is folfeld [fulfilled] ine blysse. Thise noblesse maketh the Holy Gost ine herte thet he clenzeth ine clennesse and alyght [enlightens] ine sothnesse, and folfelth ine charité. Thise byeth the thri greteste guodes thet God gefth the angels, ase sayth saint Denys, huer-by they byeth yliche to thare

sseppere [Maker]. . . . This love and this wylnynge [willing] thet joyneth and oneth so the herte to God, thet he ne may other thing wylny, other thanne God wyle, for hi ne habbeth betuene God and ham bote onlepi [a single] wyl, and thanne to the ymage and to the anliknesse of God ase me [one] may habbe in erthe ; and thet is the gratteste noblesse and the hegheste gentilesse that me [one] may to hopye. Ah God hou they byeth fer [far] from thise heghnesse, those thet maketh tham so quaynte of the ilke poure noblesse thet they habbeth of thare moder the erthe thet berth and norysseth aze well the hogges ase she deth the kinges. And they them yelpeth [boast] of thare gentyleté for thet they weneth ' to be ' of gentile woze [mud].

1340, Dan Michel, *Ayenbite of Inwyt*, p. 89.

Nobility (*Gentilezza*) is two-form in quality and in origin. The first is a state of the human soul contented in virtue, hostile to vice, exulting in the good of others, and pitiful in their adversity. The second is mastery over men or riches, derived from of old, sensitive to shame when brought low.

Ab. 1310, Francesco da Balberino, *Reggimento delle. Donne* (W. M. Rossetti, *Booke of Precedence*, pt. ii, p. 12).

Neither long-standing wealth nor blood confers nobility
But virtue makes a man noble (*gentile*) ;
And it lifts from a vile place
A man who makes himself lofty by his goodness.

Ab. 1350, G. de Bombaglioli, *Le Virtù Morali* (W. M. Rossetti, *Booke of Precedence*, (pt. ii, p. 56).

The sothe noblesse comth of the gentyle herte. Forsothe non herte ne is gentyl bote he lovie God. Thenne ther ne is non noblesse bote to servie God an lovye, ne vyleynye bote ine the contrarie, thet is God to wrethi [enanger] and to do sinne. Non ne ys aright gentyl ne noble of the gentilesse of the bodye. For ase to the bodye, alle we byeth children of one moder, thet is of erthe and of woze [mud], huerof we nome [took] alle fless and blod ; of tho [that] side non ne is aright gentil ne fri [free].

1340, Dan Michel, *Ayenbite of Inwyt* (ed. Morris), p. 87.

There nis no thinge so plesaunt as for to be humble and curteys to smale, faire, pore, and riche, and make chere of no wynning nor losse. For a gentille woman shuld haue no wrathe in hem, for thei aught to haue gentille herte, and faire and softe in ansuere, and to be humble, as God saithe in the gospelle; for he that is most wise and riche, the more humble he aught to be.

1372, *Book of the Knight of La Tour-Landry* (E.E.T.S.), p. 20.

Ay the more that a woman is of gret birthe and noble lynage, she shulde be the more humble and curteys, for by the vertu of humilite the pore is enhaunced and the riche is yworshipped [honoured].

1372, *Knight of La Tour-Landry*, p. 150.

Oute of a gentille herte shulde neuer come velenye word no dede, for by chidynge is knowe [known] the gentil from the vilanie, that spekithe it with his mouthe. And therfor it is gret gentilnesse and nobilnesse to be pacient and humble, and not to chide, nor to striue in speche with suche as be not wise.

1372, *Knight of La Tour-Landry*, p. 127.

To have pride of gentrie is right gret folie: for oft time the gentrie of the body benimeth [takes away] the gentrie of the soule: and also we ben all of o [one] fader and of o moder: and all we ben of o nature rotten and corrupt, both riche and poure. Forsoth o maner gentrie is for to preise, that appareilleth mannes corage [heart] with vertues and moralitees, and maketh him Cristes child: for trusteth wel, that over what man that sinne hath mastrie, he is a veray cherl to sinne.

Now ben ther general signes of gentilness; as eschewing of vice and ribaudrie, and servage of sinne, in word and in werk and contenance, and using vertue, as courtesie, and clenenesse [chastity], and to be liberal; that is to say, large by mesure [moderately lavish]; for thilke [that same] that passeth mesure is folie and sinne. Another is to remember him of bountee that he of other folk hath received. Another is to be benigne to his subjettes [inferiors]; wherfore saith Seneke, ther is nothing more convenable [suitable] to a man of high estate, than debonairtee [courtesy] and pitee.

Chaucer, *Persones Tale* (*Works*, p. 156, ed. 1860).

Est melior probitas, quam [read quae] nullo sanguine claret·
Quam sit nobilitas qu[a]e probitate caret.
Nobilitas morum plus ornat quam genitorum ;
Non eget exterius qui moribus intus habundat.

Copy book of Wm. Ingram, pupil of the Canterbury Claustral School (XV. cent.) in F. A. Gasquet, The Old English Bible, 1897, p. 281.

[Goodness that is not noblified by blood
Is better than nobility which goodness wants.
Nobility of character adorns
Far more than high descent ; he needeth not
Outward distinction who within is rich.]

Crystys servage ys grettest genterye

1447, Bokenham, *Seyntys*, 243.

Some [Knights] ther were that tolde more theire shame than theire honoure, but trouthe most thei sey by their oth that thei hadden sworn ; and in tho dayes gentilmen were so trewe, that thei wolde rather lese [lose] theire lif than be for-sworn.

Merlin (ab. 1450), pt. iii, p. 687 (E.E.T.S.).

Virtutem, non progeniem [ancestry] quæri oportet.

Cicero, *De Republicâ*, 2, 12 *sub fin.*

È gentilezza dovunque virtute ;
Ma non virtute ov' ella.

Dante, *Convito, trat. quarto.*

Where virtue is, there is
A Gentleman, although
Not where there is a Gentleman
Must virtue be also.

The following is the definition of Erasmus : ' vera nobilitas est honesta fama virtute parta.'—*Opera*, tom. v, col. 939, ed. 1704. Both Erasmus and Elyot probably had in their minds the saying of Juvenal : ' Nobilitas sola est atque unica virtus.'—*Sat.* viii, 20.

1531, Sir T. Elyot, *The Gouvernour* (ed. Croft), vol. ii, p. 11.

Then shall he procede further in furnisshyng his persone with honourable maners and qualities, whereof very nobilitie is compacte.

1531, Sir T. Elyot, *The Gouvernour*, (ed. Croft), vol. ii, p. 11.

Where vertue is in a gentyll man, it is commenly mixte with more sufferance, more affabilitie, and myldenes than for the more parte it is in a persone rural, or of very base linage, and whan it hapneth otherwise, it is to be accompted lothesome and monstruous. Furthermore, where the persone is worshypfull, his gouernaunce, though it be sharpe, is to the people more tollerable, and they therwith the lasse grutch, or be disobedient.

Sir T. Elyot, *The Gouvernour*, 1531, vol. i, p. 27 (ed. Croft).

Noblenes (accordyng as authors haue written of the same) is a dignitie and excellence of birth and lignage. For when priuate people (who then had all things in commune, and were equall without degre) they gaue both the one and the other to him at whose vertue they marueled, and of whom they receaued a commune benefit. And this benignitie is called in Englishe gentilnes, and thereof were they called gentilmen. . . .

1562, Gerard Legh, *Accedens of Armory*, p. 22.

S. Chrisostome saythe a man may presume to take hymself as very parfit noble which is ashamed to sinne, and wil not suffer himself to bee ouercome of the same. And therefore as the soule is more precious then the body, so much is noblenes of vertue more precious then noblenes of lignage.

1562, Gerard Legh, *Accedens of Armory*, p. 23.

This is that Nobilitye that fylleth the thyrde roome, when wyth stocke and foreyne Noblesse the inwarde ornamentes and vertue (the true honour of the mind) are matched. As Antischenes defynd wel borne, well manerd.

1563, L. Humfrey, *The Nobles, or Of Nobilitye*, bk. ii.

By these sygnes therefore is true Nobylytie dycerned and descryed. First yf they honoure theyr stocke and Nobylytie wyth inwarde ornamentes. Then of the same they accomplyshe more copiouslye and plentifully then the dreggs and draffe

of men, whom in honoure and substaunce they farre excede. To these must the thirde be knit, without whiche all the rest runne to wracke and ruin. Chryst ought bee the Crest, the Fane and type of Nobylytie: without Whom nothynge is Noble in this inferior Circle below the Moone; Whose seat is heauen, Whose foote stoole Earth. The Earth, I saye, wherein is pente all theyr Kynne and Gentrie, is humbled to hys feete. . . . Ye Nobles, therefore, as well who are famous by discent of auncestrie, as who first purchace Nobility by vertue and polecy, I exhort and stirre to the contemplacion of this true Nobilitie. I spoyle not your house or auncestrie of theyr due glory, but admit it. Couetinge yet to amplifie and enriche it with an other ornament. This is the true and only path to all praise, dignity, and Nobility; to dispise in respect of this Christ all pompe; without whom nought in this world may be stable, high, stately or Noble; not kinne, not countrey, not parents, not petigrees, not Noblesse of lengthened line. . . . Yea truly, all can they vouche infinite auncestours and grandsyers, possesse they whole myllyons of Coyne, add hereto, be they beautifyed with vertues and furnyshed wyth all those partes of Nobilitie which erste wee mentioned: but they joyne hereto Jesus Christ, the piller, crest, and perfection of all Nobility: nought worth are all these which moste are prysed and accompted moste precious. Be thou auncienter then Adam, stronger then Sampson, wyser rycher and more learned then Salomon, more upright then Abraham: haue thou most noble and vertuous auncestours, possesse thou all goods, purchase thou all vertues, be skylful in al thynges, be thou noblest beste, bryghtest, and learnedst, yet not but in Chryste onely mayest thou bee termed Noble.

1563, L. Humfrey, *The Nobles, or Of Nobility*, bk. ii.

He most resembleth a noble man who suttelye insinuateth not him selfe for such as he is not, who is no traytor or rebel to his state, who boasteth not the brightenes or auncientye of his byrthe, but proueth him selfe worthy them; who swelleth not with accesse of honour, or purchaseth enuy by vice or importunitye: but scaleth honours honestly, growing in fauour through commendable vertue, well gouerneth them gotten, and lothynge ydlenes, buselye executeth hys charge; and, to be short,

'To me the good is Noble, poore or riche.'
Whereby the Poet adjudgeth a good man a ryght Noble man.
1563, L. Humfrey, *The Nobles, or Of Nobilitye,* bk. ii.

A Gentleman may be called honourable as wel as a Lorde, for no other thynge is honour then a worthynes in a manne by the whyche he oughte to be honoured for his vertues sake. And I thinke no man canne by reason denye but it becommeth a gentleman to be as vertuous and to haue in him as good condicions as a Lorde.
1568, *Institucion of a Gentleman, n.p.*

To atteygne vnto vertue, all gentlemen ought ernestlye to labour and to stryue emonge themselves whyche of them may excel other therin. . . . That gentleman which loueth uprightnes in all his doinges, whyche seketh to excell others in valiency of armes, in knowledge, and dexteritie in all honest thinges, doth not onely deserue the name, but also the estimation of an honourable gentleman.
1568, *Institucion of a Gentleman.*

I speake vnto gentlemen as an ex[h]orter, desyringe theim to cal to remembraunce the laudable symplicitie of their elders. I cal it simplicitie, not that our elders wanted wit, but because they used synglenes in their doynges, they meddled no further then gentlemen behoued, they serched nothing but their owne, they purchased loue and liued quietly thereon, they estemed much the precious *Margarit* [pearl] called *Amor plebis,* they affyrmed it to be as muche worthe as all theyr landes and possessions.
1568, *Institucion of a Gentleman, n.p.*

He must be called a gentilman which worketh gentle dedes. No man can justly injoy this name which hath in him leude behavour or unhonest condicions: although he have therwith annexed the valiaunce of Alexander, or if he be sonne to the greatest duke in Europa.
1568, *Institucion of a Gentleman, n.p.*

If thou hast had never so many Noble Ancestors, 'tis nothing to thee; (vix ea nostra voco), If thou manifest it not in the

practice of their virtues. If thou hast a good Soul, good Education, and art Virtuous, well qualified in thy Conditions, Honest, Ingenuous, Learned, hating all baseness, thou are a true *Gentleman*, nay, perfectly Noble, though born of Thersites.

1672, W. Ramesey, *Gentleman's Companion*, p. 6.

Courtesye hath his vertue, it winneth the good reporte of straungers, it purchaseth loue of those whyche neuer sawe the man in whome it worketh the fruits of Gentlenes, liberalitie is also a thing whiche sheweth forthe th'onour of a Gentle heart.

1568, *Institucion of a Gentleman, n.p.*

The true gentleman's fingers are too clean to be fould by throwing dirt in other men's faces. He is as much afraid to discouer a blemish in another man's eye, as he is to suffer a greater in his own. . . . He leaves it to Dogs and Ravens to prey upon Carrion. Other men's infirmities, especially if natural or accidental, are much more the objects of his charity and pitty, then of his merriment and derision. . . . The true gentleman has both more wit, more honesty, and more charity, then to permit his tongue to be so foolishly, so unworthily, so tyrannically busied.

1661, Clement Ellis, *The Gentile Sinner*, p. 118.

He whiche measureth al hys doynges by vertue doth openly shewe hym selfe a Gentlemanne. And he that calleth that manne otherwise then a gentilman committeth an offence.

1568, *The Institucion of a Gentleman.*

Nobilitie emplying the outward note of inward value, and gentilitie signifying the inward value of the outward note, it is verie easie to determine what it is to be a *nobleman*, in excellencie of vertue shewed, and what it is to be a *gentleman* to haue excellent vertue to shew. Whereby it appeareth that vertue is the ground to that whole race, by whether name so euer ye call it, *wisedome* in *pollicie*, *valiance* in *execution*, *iustice* in *deciding*, *modestie* in *demeanour*.

1581, R. Mulcaster, *Positions* (ed. 1887), p. 199.

He that continueth nobilitie in discent from his auncestrie by desert in his owne person hath much to thank God for, and

doth well deserue double honour among men, as bearing the true coate of right or best nobilitie, where desert for vertue is quartered with discent in blood, seeing aunciencie of linage, and deriuation of nobilitie is in such credit among vs and alwaye hath bene.

1581, R. Mulcaster, *Positions* (ed. 1887), p. 199.

True gentrie standeth in the trade of virtuous life, not in the fleshly line, for bloud is knit but gentrie is divine.

The Mirror for Magistrates.

Consider with thy selfe that thou art a gentleman, yea, and a Gentile, and if thou neglect thy calling thou art worse than a *Iewe*. Most miserable is the estate of those Gentlemen, which thinke it a blemmish to their auncestours, and a blot to their owne gentrie, to read or practize diuinitie. They thinke it now sufficient for their felicitie to ryde well vppon a great horse, to hawke, to hunt, to haue a smacke in Philosophie, neither thinking of the beginning of wisedome, neither the ende, which is Christ: onely they accompt diuinitie most contemptible, which is and ought to be most notable.

1579, J. Lyly, *Euphues: Anatomy of Wit*, p. 155 (ed. Arber).

There is no Gentleman in *Athens* but sorroweth to see thy behauiour so far to disagree from thy birthe, for this say they al (which is the chiefest note of a gentleman) that thou shouldest as well desire honestie in thy life, as honor by thy linage: that thy nature should not swerue from thy name, that as thou by dutie woldest be regarded for thy progenie [ancestry], so thou wouldst endeauour by deserts to be reuerenced for thy pietie. The pure Coral is chosen as wel by his vertue as his coulour, a king is known better by his courage, then his crowne, a right Gentleman is sooner seene by the tryall of his vertue than blasing of his armes.

1579, J. Lyly, *Euphues: Anatomy of Wit*, p. 191 (ed. Arber).

It is vertue, yea vertue, gentlemen, that maketh gentlemen: that maketh the poore rich, the base-borne noble.

1580, J. Lyly, *Euphues*, p. 135 (ed. Arber).

Doe not perswade your selues that euery man of skill and learning is made a perfect gentleman onlie by vertue of his

science, for if he be vicious and wicked, fraught with bad conditions, although he be one of the learnedst men in the world, he shall bee helde so much the more base and ignoble.

1595, G. B. Nenna, *Nennio, A Treatise of Nobilitie*, p. 92, *verso*.

Of such necessitie is the meanes of vertue to attaine unto the last degree of true nobilitie that the ancient Romanes did easilie belieue they coulde not obtaine honour (that is to saie nobilitie) without vertue: which two they did reverence as goddesses, and built unto them two temples to their praise, which were so conjoyned togither that there was no man coulde enter into the temple of honour, except hee did first passe thorough the temple of vertue: to shew thereby that no man ought to be honoured nor judged noble if hee obtained not this nobility by the meanes of vertue. Wherefore I come to the conclusion of Nennio, who judged according to troth, that how noble so ever a man be, either by bloud, by riches, or by vertue only, he becommeth farre more noble and renowmed if conjoyntly he injoy riches, nobilitie of bloud, and vertue.

1595, G. B. Nenna, *Nennio, a Treatise of Nobilitie*, p. 91.

The qualities and ornamentes which are requisite for the conservation of nobility, to bring a gentleman to soveraigne perfection are many. A gentleman borne of noble blood ought to be intirely good, and therewithall he ought in like manner to bee wise, prudent, just, and temperate, advised in all his actions, according as the degree of his nobilitie doeth require, he ought to be couragious and gratious, but especially of a sharp wit, quicke judgment, and good understanding: in his discourse honest, eloquent, and modest, in as much as in any action whatsoever modestie bringeth great ornament unto man. Let him carrie gravitie with him, which bringeth credite and reputation amongst men. Let him yet bee respective, reverent, gentle, and courteous, for by that meanes hee shall become pleasing and amiable to all men, and the brightnesse of his nobility shall thereby shine and increase much more. Let him seeke to please others in all lawfull matters, wherein a generall good will may be gotten. Let him doe his indevour to spread abroade a good reputation of himselfe, and to imprint a good opinion of himselfe in the mindes of men,

Which hee shall easily bring to passe if hee doe take heede to abstaine from those things which doe not only wholly take away, but in any thing blot or diminish his credite. Let him not be ambitious, proud, arrogant, high minded, nor discourteous, because that such kind of behaviour is wont to breed lothsomnes, hatred, evil wil, and disdaine. Let him not be vaine-glorious in praising himself, nor too much affected in his actions. Let him avoide the evill speeches of other men.

1595, G. B. Nenna, *Nennio, a Treatise of Nobilitie*, p. 87

Highnesse of bloud is base, vnlesse it bee
Made bright by vertue in a high degree.

1616, G. della Casa, *The Rich Cabinet*, p. 50, *verso*.

That gallant Gentleman, Elizabeth's Earl of Essex, commending soldiers says : 'I love them for their virtue's sake, and for their greatness of mind (for little minds, though never so full of virtue, can be but little virtuous), and for their great understanding. . . . I love them for their affections ; for self-loving men love ease, pleasure, and profit ; but they that love pains, danger, and fame, show that they love public profit more than themselves.' It is of this 'Apology' written in the year 1598 that Hallam says 'We have nowhere in our early writers . . . an absence of quaintness, pedantry, and vulgarity so truly gentlemanlike. . . . It is the language of a soldier's heart, with the unstudied grace of a noble courtier.'

Hallam, *Literature of Europe*, eighth ed, vol. iii, p. 370.

For true Nobility standeth in the Trade
Of virtuous life ; not in the fleshly line :
For blood is brute, but Gentry is divine.

1614, Sir W. Raleigh, *History of the World*, p. 157.

Why do they not say (Acts i, 24) Thou that knowest the birth or blood of men ? I know it is a reverend thing to see an ancient castle or palace not in decay, or a fair tree sound and perfect timber. But as foul birds build their nests in an old forsaken house, and doted trees are good for nothing but the fire, so the decay of virtue is the ruin of nobility. To speak morally, active worth is better than passive : this last we have

from our ancestors, the first from ourselves. Let me rather see one virtue in a man alive, than all the rest in his pedigree dead. . . . Children do often resemble their parents in face and features, not in heart and qualities. It is the earthly part that follows the seed; wisdom, valour, virtue, are of another beginning. Honour sits best upon the back of merit: I had rather be good without honour, than honourable without goodness. Cottages have yielded this as well as palaces. Agathocles was the son of a potter, Bion of an infamous courtesan. In holy writ, Gideon was a poor thresher, David a shepherd; yet both mighty men of valour, both chosen to rule, both special saviours of their country. Far be it from us to condemn all honour of the first head, when noble deservings have raised it, though before it could shew nothing but a white shield. Indeed, it is not the birth, but the new birth, that makes men truly noble.

1625, Thos. Adams, *The Holy Choice, Works*, ii, 257.

Neither are the truely valorous, or any way vertuous, ashamed of their so meane Parentage, but rather glorie in themselves that their merit hath aduanced them aboue so many thousands farre better descended. [Cf. Non sanguinis ordo sed virtutis honor meritis quæratur in ipsis. Ovid, *Met.* xiii, 153].

1627, H. Peacham, *The Compleat Gentleman*, p. 5.

There is no one thing that setteth a fairer stampe vpon Nobilitie then euenesse of Carriage, and care of our Reputation, without which our most gracefull gifts are dead and dul, as the Diamond without his foile: for hereupon as on the frontispice of a magnificent Pallace, are fixed the eies of all passengers, and hereby the heigth of our Iudgements (euen our selues) is taken; according to that of the wiseman, *By gate, laughter, and apparell, a man is knowne what he is*, wherefore I call it the crowne of good parts, and loadstone of regard. The principall meanes to preserue it, is Temperance and that Moderation of the minde, wherewith as a bridle we curbe and break our rank and vnruly Passions, keeping as the Caspian Sea, our selues euer at one heigth without ebbe or refluxe. And albeit true it is that Galen saith, we are commonly beholden for the disposition of our minds to the Temperature of our bodies, yet

much lyeth in our power to keepe that fount from empoisoning, by taking heed to our selves; and as good Cardinall Poole once said, to correct the malignitie of our Starres, with a second birth. . . . For Moderation of the minde and affections which is the Ground of all Honestie, I must giue you that prime receipt the Kingly Prophet doth to a yong man, teaching him wherwith to cleans his way, that is, by keeping, saith hee (oh Lord) thy statutes, meaning the feare of God in generall.

1627, H. Peacham, *Compleat Gentleman*, p. 195.

The man of vertue never wanteth nobility, neither can his honour be taken from him. And though all other things hang upon fortune (as wee use to speake) yet true nobilitie dependeth upon vertue. Nobilitie of parentage (saith Herodian) is nothing except nobilitie of manners and courtesie bee joyned with it. . . . For vertue is a noblenesse of the minde, and not borrowed of parentage; and therefore more excellent than nobilitie of bloud as the Poet rightly saith;

Felix quem virtus generosa exornat avorum
Qui virtute suis adjicit ipse decus:

Happy is he whose Ancestors
Of vertue make profession,
And of himselfe example leaves,
Of vertue to succession.

1631, Sir R. Barckley, *Felicitie of Man*, p. 276.

I do contemn and laugh at the multitude. . . . Neither in the name of multitude do I only include the base and minor sort of people: there is a rabble even amongst the gentry; a sort of plebeian heads, whose fancy moves with the same wheel as those; men in the same level with mechanicks, though their fortunes do somewhat gild their infirmities, and their purses compound for their follies. But, as in casting accounts three or four men together come short in account of one man placed by himself below them, so neither are a troop of these ignorant Doradoes of that true esteem and value as many a forlorn person, whose condition doth place him below their feet. Let us speak like politicians; there is a nobility without heraldry, a natural dignity, whereby one man is ranked with another, another filed before him, according to the quality of his desert, and pre-eminence of his good parts.

1643, Sir Thos. Browne, *Religio Medici*, pt. ii, § 1.

Meeknesse being the first marke I tooke to distinguish true Gentilitie. . . . The second was Munificence; that is, to be of a bountiful disposition, open-handed, yet with some necessary caution, as to know what we give and the worth of that person to whom we give. For without these considerations Bountie may incline to profusenesse and Liberalitie to indiscretion. . . .

You may perceive how requisite Bountie is for a Gentleman, being an especiall marke. . . whereby we may discerne him. The Third and last marke whereby a true generous Disposition is distinguished, is Fortitude or stoutnesse; being indeed the argument of a prepared or composed minde, which is not to be dismayed or disturbed by any sharp or adverse thing, how cross or contrary soever it come.

1652, R. Brathwait, *The English Gentleman* (Times Treasury), pp. 36–38.

A Gentleman.—Is a Man of himselfe, without the addition of either Taylor, Millener, Seamster or Haberdasher. Actions of goodnesse he holds his supreme happinesse. . . . He scornes basenesse more than want; and holds Noblenesse his sole worth. A crest displayes his house, but his owne actions expresse himselfe. Hee scornes pride, as a derogation to Gentry; and walks with so pure a soule, as hee makes uprightnesse the honour of his Family. . . . His disposition is so generous, as others happinesse cannot make him repine, nor any occurrent, save sinne, make him repent. . . . Amongst men hee hates no lesse to be uncivill, then in his feare to Godward to be servile. . . . Learning he holds not onely an additament, but ornament to Gentry. No complement gives more accomplishment. . . . No object can withdraw him from himselfe; or so distract his desires as to covet ought unworthily; or so intraunce his thoughts as to admire ought servilely. . . . If his neighbours field flowrish hee doth not envy it; if it lie fit for him, he scornes to covet it. . . . Hee holds idlenesse to bee the very moth of mans time. Hospitality hee holds a relique of Gentry; Hee harbours no *passion* but *compassion*. Hee grieves no lesse at another's losse than his owne; nor joyes lesse in another's successe than his owne peculiar. . . . Hee fixeth his minde on some other subjecte when any pleasure begins too strongly to worke upon him; Hee would take it, but not bee taken by it. . . . Hee holds it a blemish to the repute of a Gentleman, and an aspersion

to his discretion to make choice of those for his associates, who make no more account of time, than how to *passe* it over. . . . Moderation in his desires, cares, feares, or in what this Theatre of Earth may afford, hee expresseth so nobly, as neither love of whatsoever hee enjoyes can so enthrall him, nor the losse of what he loves can any way appall him. A true and generous Moderation of his affections hath begot in him an absolute command and conquest of himself. . . . Perfection he aspires to; for no lower mound can confine him, no inferiour bound impale him.'

1652, R. Brathwait, *The English Gentleman*, pp. 255–6.

The Gentleman may well be compared unto a great Book, which alwaies lies wide open to the world; that whosoever wants advice or counsel may freely consult him at pleasure: there they may read what himself, as opportunity served him, has taken great pains to copy out fair in all his actions, whatever is both safe, great, and good; thus in one, and at once, they may behold both the rules of a good life, precept and example.

1661, Clement Ellis, *The Gentile Sinner*, p. 137.

There is more in a noble soul invested by God in a Coat of skins (though he got his living by the sweat of his brow) than in the greatest Prince having lost his honor; and there is more honor belonging to the Woman that spins at home, than to the greatest Queen that roves abroad.

1661, S. Morgan, *Sphere of Gentry*, p. 101.

The true Gentleman's complements are not (as in others) the wild extravagance of a luxuriant language, but the natural breathings of a sincere kindness and respect. . . . All his words, and all his actions, are so many calls to vertue and goodness, and by what he himself is he shows others what they *ought* to be. If Heaven were such a thing as stood in need of an assistant temptation (which a man would almost believe when he sees how little men love it for itself) certainly it would make choise of the gentleman as the loveliest bait to draw others thither.

1661, Clement Ellis, *The Gentile Sinner*, pp. 123–4.

He looks upon no man as a Gentleman, but him alone, who derives his pedigree higher than from Adam, even from

Heaven : and he accoumpts all those who can brook any Dishonour or Contempt of their God, that one common Father of us all, as a Bastard and no Son.

1661, Clement Ellis, *The Gentile Sinner*, p. 172.

Whilest I goe about to give you the character of a true *Gentleman* I am faln into that of a *Christian* ; and indeed no wonder, for there is such a necessary connexion betwixt these two, that they seem to be no more then the Different Names of the same man.

1661, Clement Ellis, *The Gentile Sinner*, p. 178.

It has, alas, been but too true in all ages that to be *Great* and to be *Good* are *two* : and never was there a more undeniable demonstration of this truth, then in the present Gentlemen of England ; to the no less dishonour of the whole nation, then disparagement of his own name in particular. Whilest there is nothing more his talk then his blood and his breeding, and yet nothing less his care then to dignifie the one, or make a right use of the other. How few of those Gentlemen have we now to show who dare make it their businesse and their glory to be serviceable to their God, their Country, or the Church ; or that have breasts full of that heroick courage and magnanimity that may embolden them to renounce a sin that is profitable or in fashion.

1661, Clement Ellis, *The Gentile Sinner*, pp, 85–6.

The true Gentleman is one that is as much more, as the false one is lesse, then what to most he seems to be. One who is alwaies so far from being an hypocrite, that he had rather appear in the eyes of others just nothing, then not be everything which indeed [is] truly vertuous and noble. He is a man whom that most Wise King he best resembles has fitted with a character —'A man of an excellent spirit.' This is he whose brave and noble soul sores so high above the ordinary reach of mankind that he seems to be a distinct species of himself. He scorns so much the vices of the world that he will hardly stoop to a vertue which is not heroick ; or if he do, it is by his good improvement of it, to make it so. He is one to whom all honour seems cheap, which is not the reward of vertue, and he

had much rather want a name than not deserve it. This Gentleman is indeed a person truly Great, because truly Good.

1661, Clement Ellis, *The Gentile Sinner*, p. 100.

If ever he were proud of anything it was of being the conqueror of *that* [pride] and all other vices. He scorns and is ashamed of nothing but sin.

Id. p. 104.

His highest ambition is to be a favourite in the Court of Heaven, and to this end his policy is to become not a *Great* but a *New* man.

Id. p. 106.

He behaves himself as a *King's son* ought to do, that is, he does nothing misbecoming his birth and dignity.

Id. p. 108.

There is a brave heroick virtue which is as a second soul unto the true Gentleman, and enspirits every part of him with an admirable Gallantry ; I mean, Christian Magnanimity and greatnesse of soul. . . . This is it which teaches him to laugh at *small* things and disdain to go lesse than his name. Being carried up on high, upon the wings of this vertue, he casts down his eye upon those *little* happinesses which seem enough to satisfie the narrow souls of other men, with no little contempt and scorn, but on those poor starvelings themselves whose earthly appetites can make such trash their diet, with as much pitty and compassion. It is this vertue that permits him to engage in nothing which is not truly honourable.

1661, Clement Ellis, *The Gentile Sinner*, p. 133.

The True Gentleman is one that is God's servant, the world's master, and his own man. His vertue is his business, His study his recreation, contentednesse his rest, and happiness his reward. God is his Father, The Church is his Mother, the Saints his brethren, all that need him his friends. . . . Devotion is his Chaplain, Chastity his Chamberlain, Sobriety his Butler, Temperance his Cook, Hospitality his Housekeeper, Providence his Steward, Charity his Treasurer ; Piety is his Mistress of the house, and Discretion the Porter, to let in and out, as is most fit. Thus is his whole family made up of virtues, and he is the true master of his family. He is necessitated to

take the world in his way to Heaven, but he walks through it as fast as he can ; and all his business by the way is to make himself and others happy. Take him all in two words—he is a man, and a Christian.

1661, Clement Ellis, *The Gentile Sinner*, p. 179.[1]

I could wish that our English Gentry would be more carefull in the Education of their Children, to bring them up in Learning and Religion ; for I suspect that the observation of Forraigners hath some smart truth therein, ' that English-men by making their children *Gentlemen* before they are *Men*, cause they are so seldome *Wise-men*.

1662, Thos. Fuller, *Worthies of England*, ii, 523 (ed. 1811).

Reason it is, a Gentleman, of all men, should demean himself well, and most exemplary, . . . such an one must be courteous, and civil to all Men ; as well Strangers as Friends, and Relations ; pityful to, and of all in affliction, and misery ; easie to forgive and pass by injuries ; and grateful for as well small as great favours, guifts, and obligations.

1672, W. Ramesey, *Gentleman's Companion*, p. 66.

Anger becomes rather a savage beast than a *Gentleman*. . . . Nay, 'tis a kind of baseness and pusillanimity, and so beneath a *Gentleman*. For we see such as are weak, sickly, Aged, or else children, Fools, and women most addicted to it. Men, especially *Gentlemen*, shall vent their Anger rather with scorn than fear, that they may seem to be rather above than below the injury. To get meekness, a calmness of spirit is an excellent Antidote, and directly opposite to it, and advances a Man's Honour.

1672, W. Ramesey, *Gentleman's Companion*, p. 106.

' 'Tis Virtue, a large and Noble Soul, hating all baseness and low pusillanimous Actions that makes a Gentleman, and truly Enobles him more than his Birth. . . . He that by his Virtues hath laid the Foundations of his House, and is the beginner of his Family, is for ever to be Honoured, and more to be praised than all his Successors ' (*Epistle Dedicatory*). ' *What Gentility is.* We

1 It is stated in H. J. Wilmot's *Literary Churchman Sermons*, 1883 (2nd Ser. "Treasures"), that this description of a gentleman is carved on the wall of an old manor-house in Gloucestershire, with a few verbal alterations.

see nothing more frequently galls a Man than baseness of Birth, when in Reputation or Honour; nor nothing more elevates him than the empty Title of a *Gentleman*, which duely considered in its Rise, Progress, and End, is but a *Non ens*, and the greatest Vanity imaginable to boast of.

[Wm. Ramesey] *The Gentleman's Companion, or a character of True Nobility and Gentility, In the way of Essay*, 1672, p. 1.

His Employments will be worthy and ingenuous. A man that hath this inward Nobility of Mind superadded to that of his Birth, will abhor to busie himself viciously or impertinently; he hath those qualifications, which render him useful, and he must give himself those exercises, whereby he may become the most eminently so. If by just authority he may be assigned to any publick charge, he is to embrace it cheerfully; not as a prize either to Ambition or Covetousness, but as an opportunity of vertue; a sphere wherein he may move the most vigorously in the service of God and his Countrey.

1673, *The Gentleman's Calling*, p. 26.

There is nothing by which they have so universal an influence, as their Example. Things that are set in some high and eminent place, do naturally attract men's eyes to them: for that eminency of condition wherein Gentlemen are placed, renders their actions more observable. They are like the City our Saviour speaks of, 'set on an hill', and have by that advantageous situation the means of making their light shine farther than other mens. And therefore it ought to be their constant care, by the bright lustre of their exact and exemplary conversations, to inlighten the whole sphere wherein they move. Would Gentlemen make this their united design, what a happy Constellation of auspicious Stars would they prove, by whose benign Aspect the sterility of vulgar minds might be cured, and even those Clods be inspirited and rendred capable of excellent productions?

What a blur and infamy would it cast upon Vice, if it were once banished out of Gentile Company? And how fair a step would it be towards its exclusion out of all? We see what a natural aspiring the lower sort have to approach to the condition of their Betters. And though that being now aimed only at their Pomps and Greatness, be no commendable temper,

yet sure it were much in the power of those emulated persons to make it so. For would they so order the matter, that their Vertue should out-shine all their outward splendors, that it should become the character and distinctive note of a Gentleman, to be eminently good, this were a way to consecrate even Ambition itself, by making it an engine not to rack and torture men, as common ambitions do, but to advance them to all vertuous industry.

He that desired to ennoble his Family, would then begin at his Mind, cast out thence all base and degenerous Inclinations, and make himself a Gentleman without help of Heraldry.

1673, *The Gentleman's Calling*, pp. 125–7.

Those who are unwilling to hear of any calling at all, have obligations indispensable to more than one. They have whatever can belong to them as men, they have also what belongs to them as Christians ; and they have also a peculiar addition appertaining to them as *Gentlemen*, that is by interpretation, those who are distinguished from the vulgar, not only by empty names and aiery titles, but by real donatives, distributed to them by God, as so many distinct advantages, fertile and prolifical abilities, towards the bringing him in his expected harvest of honour and glory.

1673, *The Gentleman's Calling*, pp. 9–10.

If we shall reflect on the Apostles caution of ' not being high-minded or trusting in uncertain riches ', we must turn to our Bibles to be satisfied there was ever any such charge given, there is so little of it to be read in mens practices. Humility is a plant, that is carefully weeded out of all rich grounds, accounted a mean degenerous quality, that like Treason attaints the blood, and forfeits Nobility. Gentlemen, though they are for the most part very guiltless of the Pharisee's abstinence, the ' fasting twice a week ', do yet transcribe the worse part of his copy, the thinking they are ' not like other men ', and believe it a justice they owe their birth to do so. They have mounted themselves aloft, and looking down from those Pinacles of Honour, all below seem little and contemptible, creeping things of the Earth, Worms and no men. I am not so for confounding of qualities, as to exact they should choose their Intimates and Companions out of the lowest rank. I

know Prudence as well as Pride has drawn a Partition-wall between them (though perhaps the latter has raised it to an unnecessary height) but I wish it might be remembered, that as the Precept of 'Not eating Blood' was designed not for it self, but as a Hedge against Murder, so that just distance, which Order recommends between the Noble and the Mean, is valuable only as a fence against base and ignoble practices; true greatness consisting in despising not the persons, but the vices of the vulgar. Yet here alas! the scene is quite changed, and many who look the most fastidiously on the one, will yet mix freely with the other; and while they soar the highest in the opinion of their superiority, do yet stoop to the sordid bestialities of the most abject of men. Nay, indeed this Lure does sometimes make many of them descend even from their punctilioes, and those who at another meeting must have look'd for no other treatment but what St. James describes (Jas. 2, 3), 'Stand thou there, or sit here under my footstool', shall in the rounds of good fellowship be equal with the best: such a Leveller is Debauchery, that it takes off all distinctions. But in the mean time how great a shame is it, that such vicious motives shall have force enough to make them thus degrade themselves, when all the Engagements of Christianity are not able to do that which is much less, to abate anything of those tumours, those swelling conceits of their own greatness or (in the Psalmist's phrase) to make them 'know themselves to be but men'?

1673, *The Gentleman's Calling*, pp. 76–7.

To particularize those Advantages, by which Gentlemen are severed and discriminated from the vulgar, and which consequently by being peculiar to them, devolve on them an obligation of a distinct Duty. . . .

I begin with that Advantage which they are earliest possest of, that of an ingenuous and refined Education; of which, I hope none that hath had it, will so far confute the Efficacy, as to despise and undervalue it. . . . This Advantage the meaner sort generally want, the expencefulness of such a breeding sets it beyond their reach: The indigence of whose condition, doth on the contrary determine their pursuits to that only, which may bring them in a subsistence, fastens them to the Shop or Plough, and so leaves their minds unculti-

vated and unapt for those more excellent productions which the happier Institution of Gentlemen enables them for; as we see it observed by the Wise-man, *Ecclus.* 38, 25, to the end of that chapter.

The Gentleman's Calling, p. 13.

A second advantage is that of *Wealth*, which to gentlemen seems to be, as it were, rained down from the clouds, both in respect of the plenty and the easiness of its acquisition. Fair Patrimonies, large Inheritances descend on them without one drop of their sweat, one minutes toil or solicitude, as if they were the undoubted Heirs, of the Israelites Blessings.

A Third is that of *Time*. This depends by way of consequence on the former. For God having made such liberal provisions for them, thus prevented them with the Blessings of his Goodness, they can have no need to imploy their time to gain that, wherewith they already abound; and so being exempted from that one devouring expence of it, have a great stock to bestow on other more excellent purposes: whereas the poor man hath scarce any vacant minute, or such as he can call his own. . . . another manifest inequality between him and the Gentleman.

A Fourth is that of *Authority*, that more private influence which Gentlemen generally have on those that are their Dependents. And this also may be reckoned an effect of the former, their wealth. For in proportion to that, the number of servants, Tenants, and Pensioners, (yea perhaps of Friends too) is to be measured.

The fifth is that of *Reputation* and *Esteem*; which as the World goes, is a shadow that waits only on the greater Bodies.

1673, *The Gentleman's Calling*, pp. 12–16.

Why should they take so low a level of Greatness, as to valu themselves upon a title which is but a bigger blast of air, when they may derive their descent from above the Stars, claim cognation with Divinity?

1673, *The Ladies' Calling*: Preface.

As far as Affability partakes of Humility it must of Sincerity also, that being a vertu whose very elements are plainness and

simplicity : for as it has no designs which want a cover, so it needs none of those subtilties and simulations, those pretences and artifices requisite to those that do. 'Tis the precept of the Apostle, Phil. 2, 3. 'In lowliness of mind let each esteem others better than himself': where we see 'tis the nature of a lowly mind to transfer that esteem to others which he substracts from himself : now where such an esteem is planted in the heart, it verifies all the expressions and outward significations of respect, and renders the greatest condescentions (which to an insolent humor may seem extravagant and affected) real and unfeigned.

On the contrary that Courtesie which derives no higher then from meer human principles, is not much to be confided in.

1673, *The Ladies' Calling*, pp. 69, 70.

A Complaint of the Mis-education of our Gentry.

I confess, I cannot honour blood without good qualities ; nor spare it, with ill. There is nothing, that I more desire to be taught, than what is true nobility.

What thank is it to you, that you are born well ? If you could have lost this privilege of nature, I fear you had not been thus far noble. That you may not plead desert, you had this before you were, long ere you could either know or prevent it. You are deceived, if you think this any other than the body of gentility : the life and soul of it is, in noble and virtuous disposition ; in gallantness of spirit, without haughtiness, without insolence, without scornful overliness ; shortly, in generous qualities, carriage, actions. See your error ; and know, that this demeanor doth not answer an honest birth. If you can follow all fashions, drink all healths, wear favours and good clothes, consort with ruffianly companions, swear the biggest oaths, quarrel easily, fight desperately, game in every inordinate ordinary, spend your patrimony ere it fall, look on every man betwixt scorn and anger, use gracefully some gesture of apish compliment, talk irreligiously, dally with a mistress, or, which term is plainer, hunt after harlots, take smoke at a playhouse, and live as if you were made all for sport, you think you have done enough, to merit, both of your blood and others' opinions. Certainly, the world hath no baseness, if this be generosity : wellfare the honest and civil

rudeness of the obscure sons of the earth, if such be the graces of the eminent; the shame whereof, methinks, is not so proper to the wildness of youth, as to the carelessness or vanity of parents. I speak it boldly; our land hath no blemish, comparable to the mis-education of our gentry.

Bp. Hall, *Works*, ed. 1808, vol. vii, pp. 269–70.

A gentleman should labour and study to be a leader unto virtue, and a notable promoter thereof; directing and exciting men thereto by his exemplary conversation; encouraging them by his countenance and authority; rewarding the goodness of meaner people by his bounty and favour; he should be such a Gentleman as Noah, who *preached righteousness* by his words and works before a profane world.

Such particular affairs hath every person of quality, credit, wealth, and interest, allotted to him by God, and laid on him as duties; the which to discharge faithfully, will enough employ a man, and doth require industry, much care, much pains; excluding sloth and negligence: so that it is impossible for a sluggard to be a worthy Gentleman, virtuously disposed, a charitable neighbour, a good patriot, a good husband of his estate; any thing of that, to which God, by setting him in such a station, doth call him.

Thus is a Gentleman obliged to industry in respect of God, who justly doth exact those labours of piety, charity, and all virtue from him.

He hath also obligations to mankind, demanding industry from him, upon accounts of common humanity, equity, and ingenuity; for, How can he fairly subsist upon the common industry of mankind, without bearing a share thereof? How can he well satisfy himself to dwell statelily, to feed daintily, to be finely clad, to maintain a pompous retinue, merely upon the sweat and toil of others, without himself rendering a compensation, or making some competent returns of care and pain, redounding to the good of his neighbour? How can he justly claim, or reasonably expect from the world the respect agreeable to his rank, if he doth not by worthy performances conduce to the benefit of it? Can men be obliged to regard those, from whom they receive no good?

If no Gentleman be tied to serve the public, or to yield help in sustaining the common burthens, and supplying

the needs of mankind, then is the whole order merely a burthen, and an offence to the world; a race of drones, a pack of cyphers in the commonwealth, standing for nothing, deserving no consideration or regard; and if any are bound, then all are; for why should the whole burthen lie on some, while others are exempted?

Isaac Barrow, *Of Industry in our particular Calling, as Gentlemen*, sermons, i, 315–6.

Upon various accounts, a Gentleman is engaged to business, and concerned to exercise industry therein; we may add, that indeed the very nature of gentility, or the true notion of a Gentleman, doth imply so much. For what, I pray, is a Gentleman, what properties hath he, what qualities are characteristical or peculiar to him, whereby he is distinguished from others, and raised above the vulgar? Are they not especially two, courage and courtesy? which he that wanteth is not otherwise than equivocally a Gentleman, as an image or a carcase is a man; without which gentility in a conspicuous degree is no more than a vain show, or an empty name: and these plainly do involve industry, do exclude slothfulness; for courage doth prompt boldly to undertake, and resolutely to dispatch great enterprises and employments of difficulty: it is not seen in a flaunting garb, or strutting deportment; Not in hectorly, ruffian-like swaggering or huffing; not in high looks or big words; but in stout and gallant deeds, employing vigour of mind and heart to atchieve them: how can a man otherwise approve himself for courageous, than by signalizing himself in such a way? And for courtesy, how otherwise can it be well displayed than in sedulous activity for the good of men? It surely doth not consist in modish forms of address, or complimental expressions, or hollow professions, commonly void of meaning, or of sincerity; but in real performances of beneficence, when occasion doth invite, and in waiting for opportunities to do good; the which practice is accompanied with some care and pain, adding a price to it; for an easy courtesy is therefore small, because easy, and may be deemed to proceed rather from ordinary humanity, than from gentle disposition; so that in fine, he alone doth appear truly a Gentleman, who hath the heart to undergo hard tasks

for public good, and willingly taketh pains to oblige his neighbours and friends.

Isaac Barrow, *Of Industry in Our particular Calling as Gentlemen*, sermons, i, 318.

A Gentleman should dedicate larger portions of that free leisure which God hath granted to him, in waiting upon God, and constant performances of devotion. He, in frequently reflecting on the particular ample favours of God to him, should imitate the holy Psalmist, that illustrious pattern of great and fortunate men ; saying after him, with his spirit and disposition of soul ; *Thou hast brought me to great honour, and comforted me on every side ; therefore will I praise thee and thy faithfulness, O God.* (Ps. lxxi. 21) *Lord, by thy favour thou hast made my mountain to stand strong : Thou hast set my feet in a large room : Thou preparest a table before me : Thou anointest my head with oil, my cup runneth over ;—to the end that my glory may sing praise unto thee, and not be silent : The Lord is the portion of mine inheritance, and of my cup ; thou maintainest my lot. The lines are fallen unto me in pleasant places ; yea, I have a goodly heritage ;* therefore *I will bless the Lord.* . . . What shall I render to him, not only as a man, for all the gifts of nature ; as a Christian, for all the blessings of grace, but as a Gentleman also, for the many advantages of this my condition, beyond so many of my brethren, by special Providence indulged to me ?

He hath all the common duties of piety, of charity, of sobriety, to discharge with fidelity ; for being a Gentleman doth not exempt him from being a Christian, but rather more strictly doth engage him to be such in a higher degree than others ; it is an obligation peculiarly incumbent on him, in return for God's peculiar favours, to pay God all due obedience, and to exercise himself in all good works ; disobedience being a more heinous crime in him than in others, who have not such encouragements to serve God.

Isaac Barrow, *Of Industry in our particular Calling as Gentlemen*, sermons, i, 312.

The reason why people are soon offended, is only this, that they set too high a value upon themselves : a slight reflection can never be a great offence, but when it is offered to a great

person ; and if a man is such in his own opinion, he will measure an offence, as he measures himself, far beyond its value. . . . True greatness must consist in abasing ourselves, and giving honour to our company. What we call complaisance, gentility, or good breeding affects to do this ; and is the imitation of a most excellent virtue. If we obtain the good opinion of men by the shadow of a virtue, the reality will entitle us to the praise of God, which is the only true and lasting honour.

W. Jones (of Nayland), *Works*, 1826, vol. v, p. 369.

Humanity obliges a Gentleman to give no part of human kind reproach, for what they, whom they most reproach, may possibly have in common with the most virtuous and worthy amongst us. When a Gentleman speaks coarsely, he has dressed himself clean to no purpose. The clothing of our mind certainly ought to be regarded before that of our bodies. To betray in a man's talk a corrupted imagination, is a much greater offence against the conversation of gentlemen than any negligence of dress imaginable. But this sense of the matter is so far from being received among people even of condition, that Vocifer passes for a fine gentleman. He is loud, haughty, gentle, soft, and obsequious by turns, just as a little understanding and great impudence prompt him at the present moment.

1711, Sir R. Steele, *The Spectator*, no. 75.

By a fine gentleman I mean a man completely qualified as well for the service and good as for the ornament and delight of society. When I consider the frame of mind peculiar to a gentleman I suppose it graced with all the dignity and elevation of spirit that human nature is capable of. To this I would have joined a clear understanding, a reason free from prejudice, a steady judgment, and an extensive knowledge. When I think of the heart of a gentleman, I imagine it firm and intrepid, void of all inordinate passions, and full of tenderness, compassion and benevolence. When I view the fine gentleman with regard to his manners, methinks I see him modest without bashfulness, frank and affable without impertinence, obliging and complaisant without servility, cheerful and in good humour without noise. These amiable qualities are not easily obtained ; neither are there many men

that have a genius to excel this way. A finished gentleman is perhaps the most uncommon of all the great characters in life.

Besides the natural endowments with which this distinguished man is to be born, he must run through a long series of education. Before he makes his appearance and shines in the world, he must be principled in religion, instructed in all the moral virtues, and led through the whole course of the polite arts and sciences. He should be no stranger to courts and to camps; he must travel to open his mind, to enlarge his views, to learn the policies and interests of foreign states, as well as to fashion and polish himself, and to get clear of national prejudices, of which every country has its share. To all these more essential improvements he must not forget to add the fashionable ornaments of life, such as are the languages and the bodily exercises in vogue; neither would I have him think even dress itself beneath his notice.

It is no very uncommon thing in the world to meet with men of probity; there are likewise a great many men of honour to be found. Men of courage, men of sense, and men of letters are frequent; but a true fine gentleman is what one seldom sees. He is properly a compound of the various good qualities that embellish mankind. As the great poet animates all the different parts of learning by the force of his genius, and irradiates all the compass of his knowledge by the lustre and brightness of his imagination, so all the great and solid perfections of life appear in the finished gentleman, with a beautiful gloss and varnish; everything he says or does is accompanied with a manner, or rather a charm, that draws the admiration and goodwill of every beholder.

1713, Sir R. Steele, *The Guardian*, no. 34.

Princes indeed may confer honours, or rather titles and names of honour. But they are a man's or woman's own actions, which must make him or her truly honourable, and every man's life is the heraulds office, from whence he must derive and fetch that which must blazon him to the world. Honour being but the reflection of a man's own actions, shining bright in the face of all about him, and from thence rebounding upon himself. . . . A quarrelsome vindictive impatience of every injury or affront is not properly Sense of honour; for certainly sense of honour does not take away sense

of religion; and that . . . teaches a man not to revenge a contumelious or reproachful word, but to be above it. And therefore it was greatly spoken by Caius Marius, a man of another sort of Mettal and valour from our modern town-blades. . . He said, 'He valued not what men could say of him; for if they spake true, they must needs speak honourably of him, if otherwise his life and his manners should be their confutation.' And doubtless, it is a truer and nobler vindication of a man's honour to clear off and confute a slander by his own life, than by another man's death; . . . not to *fight*, but *live* down the Calumniator.

1720, South, *Sermons, fol.*, vol. ii, p. 382.

Principles of Honour and Vertue that every Gentleman ought to be endowed with. To love, honour, and fear God; to walk after His commandments, and to his Power defend and maintain the Christian Religion; to be loyal and serviceable to his Prince and Country; to use military exercises; to frequent the war, and to prefer Honour before Worldly Wealth; to be charitable to the Distressed, and to support Widows and Orphans; to reverence Magistrates and those placed in Authority; to cherish and encourage Truth, Vertue, and Honesty, and to eschew Riot, Intemperance, Sloth, and all dishonest Recreations and Company; to be of a courteous, gentle and affable Deportment to all men, and to detest Pride and Haughtiness; to be of an open and liberal Heart, delighting in Hospitality, according to the Talent that God hath blest him with; to be true and just in his word and dealing, and in all respects give no cause of Offence.

1724, J. Guillim, *Display of Heraldry*, pt. 2, p. 67.

If young gentlemen propose to themselves a life of pleasure and indulgence, if they spend their estates in high living, in luxury and intemperance, in state and equipage, in pleasures and diversions, in sports and gaming, and such like wanton gratifications of their foolish passions, they have as much reason to look upon themselves to be Angels, as to be disciples of Christ. Let them be assured, that it is the one only business of a Christian gentleman, to distinguish himself by good works, to be eminent in the most sublime virtues of the Gospels, to bear with the ignorance and weakness of the vulgar, to be a

friend and patron to all that dwell about him, to live in the utmost heights of wisdom and holiness, and show through the whole course of his life a true religious greatness of mind. They must aspire after such a gentility, as they might have learnt from seeing the blessed Jesus, and show no other spirit of a gentleman, but such as they might have got by living with the holy Apostles. They must learn to love God with all their heart, with all their soul, and with all their strength, and their neighbour as themselves ; and then they have all the greatness and distinction that they can have here, and are fit for an eternal happiness in Heaven hereafter.

1726, W. Law, *Serious Call*, ch. x, p. 98 (ed. 1888).

I must entreat the gentlemen who are to value themselves chiefly upon that advantage [of antient gentry] that they will stoop so low as to admit that vertue, learning, a liberal education, and a degree of naturall and acquir'd knowledge, are necessary to finish the born gentleman ; and that without them the entitul'd heir will be but the shaddow of a gentleman. . . . Bringing the blood and the merit together, so we shall produce the best and most glorious peice of God's creation, a compleat gentleman.

1729, Defoe, *The Compleat English Gentleman*, p. 5.

The Gentleman is to be represented as he really is, and in a figure which he cannot be a Gentleman without ; I mean as a Person of Merit and Worth ; a Man of Honour, Virtue, Sense, Integrity, Honesty and Religion, without which he is Nothing at all.

1729, Defoe, *The Compleat English Gentleman*, p. 21.

If a man will cut off the entail of virtue and honor, he should cut off the entail of the title too, and should no longer call himself a gentleman than he will act like a gentleman, no longer pretend to be a man of blood and family than he will be a man of honesty and merit.

1729, Defoe, *The Compleat English Gentleman* (ed. Bülbring), p. 31.

The Gentleman inculcates as early as possible good principles into his children's minds, that so they may become good

Christians, as also modesty, humillity, and every branch of good moralls into their heads, in order to fitt them for a life suitable to their birth, and that they may be made good men as well as good gentlemen, making it the stated, establish't foundation of all good instruccion that *Manners makes the Man*, and that modesty and virtue and humillity are the brightest ornaments of a gentleman.

1729, Defoe, *Compleat English Gentleman*, p. 242.

It must remain upon record in honour of the memory of the late Queen Ann that Her Majestie us'd to say she thought there was not a better lecture of morallity to be read in the world, than might be read in the visible differences between the meer figure or appearance of a gentleman or noble-man of virtue, and a rake of the same quallity as they ordinaryly shew'd themselves at Court, and that they might be read at first sight.

I must therefore lay it down as one of the most necessary accomplishments of a compleat gentleman, that he takes an especiall care of his moralls; that he takes good principles into his family as his especiall favourites and domesticks; that he guards his virtue with the utmost caution and care; and that he never thinks it below him to be esteem'd as a man of modesty, sobriety, and temperance, nor a man of religion too, as things without which his character will be allwise markt with an asterisme or * when it is mentioned in conversacion.

1729, Defoe, *Compleat English Gentleman*, pp. 235–6.

It is a great mistake to say that a profligate, vicious life is consistent with a compleat gentleman; virtue is so far from being below the quality of a gentleman, or even of a nobleman, that strictly speaking a man can not be truly noble or compleatly a gentleman without it. . . . A gentleman giving himself a loose in all manner of vice and extravagance, what is he to be esteem'd in life? How can he be call'd a gentleman without making a just exception for his ill government of himself? We have frequent examples of this in the ordinary acceptacion of a gentleman, where nothing is more frequent than to say such a gentleman or such a nobleman is a very fine person, has a thousand good qualities,

but he is this, but he is that, mencioning some immorallitie, some impropriety, which he unhappily mingles with his character. . . . His favourite vice is allwayes brought in as an excepcion to his character otherwise unspotted.

1729, Defoe, *Compleat English Gentleman*, pp. 234–5.

The compleat gentleman governs himself by the rules of vertue and good sence, so his family appears distinguish't among all the families about him for their excellent order, their generall and particular conduct under his government. His conjugal life is all harmony and musick, peace and joy; tenderness and affeccion are the sum of their united enjoyment. . . .

In the government of himself he is frugal without avarice, managing without rigor, humble without meanness, and great without haughtyness; he is pleasant without levity, grave without affectacion; if he has learning, his knowledge is without pedantry and his parts without pride; modesty and humility govern him, and he applyes his learning purely to do good to others and to instruct himself farther in the good government of himself. . . . In a word he labours for improvement with an unwearied applicacion, and never gives over the pursuit of it till he has compleatly fitted himself for conversation and for appearing in the world as a compleat gentleman.

1729, Defoe, *Compleat English Gentleman*, pp. 240–1.

The last perfection of the Compleat Gentleman—that must give the last seal, the finishing hand to all the perfections here assembled—is what Seneca calls Man's only good. . . . Cæsar, the perfection of all great Qualities, and what I, in one word, call Virtue.

1730, B. Gratian, *The Compleat Gentleman* (trans. T. Salkeld), pp. 221, *seq.*

All human greatness had a beginning; it has sometimes been founded upon honesty: If I am charmed with it, why should I not rather attempt to be one of those great ones, whose condition I so much admire, than be contented with a second place, a dependance upon them?

There is a virtuous as well as a vicious desire of greatness.

1776, N. Rowe, *The Manner of Living with Great Men*, p. 351.

You know how essential strict honour is to the character of a gentleman, as well as to the quiet of his mind, and I am persuaded that you will never forfeit it.

Lord Chesterfield, *Letters to his God-son*, p. 213.

A gentleman is a Christian in spirit that will take a polish. The rest are but plated goods, and however excellent their fashion, rub them more or less, the base metal will appear through.

1835, T. Walker, *The Original*, p. 344 (6th ed.).

Gentility in Man—supposes an original frankness of character, improved by education and knowledge of the world into an amiable deportment; and to arrive at the *ultima thule* of fascination he should (like the physician) be endowed with an eagle's eye, a lion's heart, and a lady's hand.

[ab. 1835] *The Book of Gentility*, p. 40.

A Christian is God Almighty's gentleman: a gentleman, in the vulgar, superficial way of understanding the word, is the Devil's Christian. But to throw aside these polisht and too current counterfeits for something valuable and sterling, the real gentleman should be gentle in everything, at least in everything that depends on himself,—in carriage, temper, constructions, aims, desires. He ought therefore to be mild, calm, quiet, even, temperate,—not hasty in judgment, not exorbitant in ambition, not overbearing, not proud, not rapacious, not oppressive; for these things are contrary to gentleness. Many such gentlemen are to be found, I trust; and many more would be, were the true meaning of the name borne in mind and duly inculcated. But alas! we are misled by etymology, and because a gentleman was originally *homo gentilis*, people seem to fancy they shall lose caste unless they act as Gentiles.

1847, J. and A. Hare, *Guesses at Truth*, p. 222.

A Gentleman will be kind and considerate to all persons, but especially to the afflicted, the aged, children, women and servants.

A Gentleman will not stand quietly by and see wrong done to others.

J. H. L. Christien, *What is a Gentleman?* § 4, 28.

The Christian Gentleman has been allotted a station above the reach of want, and is ignorant of the anxieties and perplexities of poverty. He has never been exposed to those temptations which the uncertainty or the dearth of the necessaries of life too often produce; nor is his inward peace disturbed, or social intercourse chilled, by the harassing cares of a precarious existence. He has received an education which affords exercise for our highest and noblest qualities. A range of enjoyments is opened before him of intellectual pursuit, and though it may be that his responsibilities are weighty, and his line of duty or occupation be at times oppressive and wearisome; though tastes may have been called forth of which he is prevented the indulgence, and he may be open to solicitudes peculiar to his position; still let him compare that position with any other inferior, and if he would be unwilling to make the exchange, it is evident that he hath a wide field for gratitude, which he is not backward nor cold in expressing.

1850, Sir A. Edmonstone, *The Christian Gentleman's Daily Walk*, pp. 8–9.

The Christian Gentleman, feels that he is most likely to employ his talent to the best advantage, when he acts as far as he can consistently with his profession, in outward conformity to the practice around him. I say in outward conformity, but not inward; this is the main distinction. Selfishness in one of its multifarious shapes, or at the best, a kindliness unsanctified, because not springing from a pure and holy source, is the motive that actuates the unrenewed heart of man: the benevolence of one under the influence of Divine grace is referred to a totally different origin. A light is reflected in his soul which guides him in all the duties and businesses of life. 'We have learned', says a pious and learned old writer, 'to distinguish too subtilly, I doubt, in our lives and conversations *inter sacrum et profanum*, our religious approaches to God, and our worldly affairs. I know our conversation and demeanour in this world is not, nor can well be, all of a piece, and there will be several degrees of sanctity in the lives of the best men, as there were once in the land of Canaan; but yet, I think, a good man should always find himself upon holy ground, and never depart so

far into the affairs of this life as to be without either the call or compass of religion : he should always think, wheresoever he is, that God and the blessed angels are there, with whom he should converse in a way of purity. (John Smith, *Select Discourses*, p. 389). . . The Christian enters on his duties, and carries the spirit of his profession into its ordinary offices. In his dealings with men he is generous and confiding, not weakly or improvidently, but still expecting no guile, until guile force itself upon him. He is patient, easily entreated, and not lightly provoked ; giving full credit to intentions even when performances fail, and if his wrath be from any cause called forth, he is careful so to be 'angry that he sin not;' (Eph. ix. 6). He is punctual to his engagements, and strictly veracious, and though not forbidden a proper attention to his own interests, he is scrupulous as to the means by which those interests are advanced. Should his calling of necessity involve him in some degree of hazard, he limits that hazard within narrow and legitimate bounds. A restless seeking of undue profit by short and indirect ways peculiarly marks the present age, but the Christian considers speculation another name for gambling, a vice he holds in the utmost abhorrence. And he is careful of the interests of others no less than of his own. Not merely doth he refrain from compromising any one by engaging him in transactions which may entail risk, but he is not tenacious or inclined to dispute, and in cases of doubt will rather waive his claim, if he have the option, than be disposed unduly to press it. He seeks no benefit to the prejudice of his neighbour, and will generally be willing, if he be able, to go with him hand in hand, preferring rather to give up what he might have designed than to pursue it to another's hurt. Towards those who may be walking in the like path he feels no jealousy. He has nothing of that narrow-minded spirit which sees in every one engaged in the same pursuit with himself a rival, and is rather inclined to aid and assist, if he be able, than in any way to obstruct or impede him. Far from taking advantage of ignorance and incapacity, towards all he acts with a free liberality ; and even if he meet with a contrary return, he neither changes his conduct nor seeks to retaliate. In the general management of his affairs he unites prudence with beneficence. If riches increase, he setteth not his heart upon them, nor will

he allow them to become his masters. He is anxious not to permit his desires to extend in proportion. He watches and subdues the cravings of a restless fancy, ever ready to suggest fresh wants: and where his expenditure may be lawfully enlarged, each taste, however refined, which refers to his own gratification he restrains within prescribed limits. Indeed, he doth not so much consider his sources of personal enjoyment multiplied, as that his power of doing good is extended. This is to him the purest of pleasures; for the indulgence of which he sees cause to bless the increase of his store, and to offer up an anxious and earnest prayer that his means for promoting his Master's service may not be decreased. But should it please God to appoint unto him differently: if his riches are making themselves wings and flying away: if in spite of his care and attention his springs of wealth seem drying up, he regards it as a trial, for so it was intended, but it is a trial under which he fainteth not, nor do his patience and composure fail. On the contrary, he meets the emergency with a calm, unruffled spirit; looks his circumstances in the face with a settled countenance; and he applies himself betimes to such retrenchment in his expenditure as his difficulties may require. And if all will not do, if every exertion he can make be to no purpose, if even ruin come upon himself and his family, he can yet receive the blow with unflinching confidence: 'It is well: the Lord hath given and the Lord taketh away: blessed be the name of the Lord' (Job i. 21).

It hath been said that beneficence is the Christian Gentleman's pleasure. It is more, it is his business. . . . Numerous are the schemes of late called into exercise for relieving the wants and necessities of the humbler classes. To aid energetically in the holy cause the Christian Gentleman devotes himself according to his opportunity. He restricts expenditure on himself that he may be bountiful here. And if he be brought, as he would desire, into immediate contact with the poor, he may have to deal with minds of coarse framework, and with feelings hardened by attrition on the rough ways of life; but he meets such with forbearance and kindness, and is not easily disheartened if he sometimes encounter those unable to appreciate his motives.

1850, Sir A. Edmonstone, *The Christian Gentleman's Daily Walk*, pp. 27–31.

The Christian Gentleman is not neglectful duly to cultivate his intellectual powers. . . . Social order we believe to be of God's appointment. Hence it must be necessary for those whom He has placed in the higher stations to be fitted for those stations. The time is gone by when the circumstances of birth or position were sufficient, without some suitable qualification; and if every one of gentle degree is expected to profit by the advantages he possesses, it would surely reflect upon religion if that were considered as a reason for neglect. To apply, therefore, the intellect, so as to unite its vigorous exercise with its due cultivation, seems obviously the part best adapted for whomsoever Providence has raised above his fellows; and the common rules of social life, in consequence, point out a suitable education.

1850, Sir A. Edmonstone, *The Christian Gentleman's Daily Walk*, pp. 33–7.

The man of education and leisure then may roam widely [in his reading], but as a Christian he will be careful and discriminating. He is an economist of time, and therefore peculiarly diligent that his precious hours be not misemployed. The frivolities which load the tables of the idle, so distinctive a mark of the present age, are little suited to his taste; novelties, merely as such, engage not his attention; nor, above all, does he ever knowingly permit his eye to fall on what may shock, or in any way disturb his better feelings. And as he would fence his own principles from unnecessary exposure, so is he equally scrupulous in guarding the principles of those who may come within his privacy. Thus he thinks it a sort of treachery to allow upon his shelves works of an evil and injurious tendency. It may not be possible indeed to banish, especially from a numerous collection, all of which he does not approve; and such is the perversity of the human mind, that erroneous opinions and false sentiments will constantly be found mixed up with what is worth preserving; but he makes it a point of conscience to prohibit all that pestilent, but, alas! too numerous class of writers, who, by 'putting light for darkness and darkness for light' (Isa. v. 20), by making vice attractive and religion and virtue repulsive,—corrupt the hearts of the young and unwary. No wit, no prescription, no general applause, will procure his sufferance

of those whom he is conscious the Almighty Censor would indignantly condemn. Indeed, the library of the Christian Gentleman is a sort of consecrated bound, where, though all may not wear an equally religious aspect, yet innocence may walk secure from injury, and the purest delicacy without risk of offence.

1850, Sir A. Edmonstone, *The Christian Gentleman's Daily Walk*, pp. 47–8.

The Christian Gentleman occupies an important position in the commonwealth ; hence he considers it a duty, as obvious as binding, to promote the public welfare to the utmost of his power. To obtain, therefore, a clear and settled view as to how this object may be best accomplished, is a matter to him of no slight moment. Since opinions, and even principles, are for the most part formed before the judgment has attained maturity, they are derived either from the instruction or imitation of others, or from something congenial in our natural disposition. . . .

Thus though his principles are settled,—for instability is not consistent with his general character,—yet contingencies will occur amid the changes and chances to which the public machine is especially liable, which he endeavours to estimate with candour and judgment, and thence to act with discretion and prudence. He strives to be firm without tenacity ; and as he makes a conscience of all he says or does, he stands on a far higher and more certain ground than those who are influenced by mere worldly expediency. . . .

1850, Sir A. Edmonstone, *The Christian Gentleman's Daily Walk*, pp. 81–3.

Though he may feel strongly, he never loses sight of moderation, and as studiously avoids any indication of party violence as he does a tendency towards wavering laxity. Not that he thinks it necessary to keep his sentiments to himself. He justly despises the cant of the day against the exercise of legitimate influence. Settled in his own mind as to what is right, he strives to inculcate the same upon others ; pointing it out in the light in which he himself regards it, namely, that of Christian duty. He desires to raise them above low and personal considerations, and to awaken those conscientious

convictions by which his own course is directed. If God places him in a station to which some look up, shall he neglect the charge attached to that station ? If his country has a claim to his share in her defence, shall he fail to exert his influence to the best of his power ? His rule of conduct is within ; and as he hears the voice of God which speaks to his conscience, he pursues his way firm and steadfast to the end. Loyalty is, moreover, not less an animating motive in the heart, than a leading principle in the conduct of the Christian Gentleman. . . .

The monarch, then, he regards with habitual deference and respect, and to uphold the lawful authority and dignity of the crown he considers not more a duty than a high social privilege. Should it, indeed, unfortunately occur that the evil dispositions of the Prince so far predominate, as of necessity to prevent esteem and attachment to his person, the loyal subject does not withdraw his respect, though he transfers it from the individual to the office ; and will rather desire to throw a veil over the vices and follies he deplores, than encourage by his example the blazoning them abroad to public observation and comment.

1850, Sir A. Edmonstone, *The Christian Gentleman's Daily Walk*, pp. 83–6.

The Christian Gentleman may be summoned to a post of responsibility in the State ; and if this be without ambitious seeking on his part, a testimony to his abilities and high qualifications, he considers the call thus made upon him as the call of God, to which he is not free to turn a deaf ear. . . .

As his post was not acquired by underhand intrigue, and he is unaffected by selfish ambition, he is ready to surrender the trust when it can no longer be held with honour to himself and advantage to the country. In his estimate of men he draws a medium between an unauthorized and anti-scriptural idea of perfectibility, the frequent chimera of visionary minds, and the yet more pernicious and degrading one of inveterate corruption. As conscience is his own rule, he allows it to be so to others, and meets scruples and difficulties with candour and delicacy. While he enters on nothing without earnest seeking of Divine aid, he neglects not to bring into diligent use every practice of foresight and

sagacity. He makes to himself a law of the leading principles of his conduct, from which he cannot be induced to swerve; but in matters of minor importance he is not tenacious, but willingly meets the opinions of others for the general welfare. In his usual deportment he is considerate and courteous; and while he deems it dishonesty to hold out hopes which he expects not to realise, he is careful to be guided by regard to merit and the public service, rather than by motives of private interest or partizanship.

1850, Sir A. Edmonstone, *The Christian Gentleman's Daily Walk*, pp. 89–91.

No nobler occupation can the Christian Gentleman find, than, while strengthening himself in that knowledge which earthly objects afford, yet more assiduously to cultivate that higher and truer knowledge, which carries him forward towards, and associates him with, things eternal.

1850, Sir A. Edmonstone, *The Christian Gentleman's Daily Walk*, p. 130.

In considering the day so emphatically named by the name of the Lord, as especially to be devoted to His honour, the Christian Gentleman is not curious to dispute as to the strictness with which he is bound to observe it, since he reckons it even more a privilege than an obligation. In proportion as he can withdraw himself from outward distractions, and concentrate his thoughts on the divine image within his breast, so doth he rejoice as a bondsman set free; albeit for a season, from his galling chains. . . .

The Christian Gentleman then hails the dawn of the day of holy rest as the type of that day-spring which shall never close. He betakes himself by times to a meet preparation:— by an intimate self-inspection, that he may not approach his God 'with unwashen hands'; by deep meditation on the volume of revealed truth; and by fervent seeking of the 'spirit of supplication', that his prayer and praise may not issue out of 'feigned lips'.

1850, Sir A. Edmonstone, *The Christian Gentleman's Daily Walk*, pp. 161–2.

It is religion which can impart real magnanimity and gentle-

ness to the lower classes, so as to make the most poor and obscure of men susceptible of all generous and lofty sentiments which belong to true nobility.

K. H. Digby, *Godefridus*, p. 217 (ed. 1844).

Justice, piety and every affection of the heroic mind would be willing to adopt the Castilian maxim that 'Every man is the son of his own works'; so that when a man performeth any heroical enterprise, or any virtue, or any extraordinary work, then is he newborn and named the son of his own actions, and so becomes an hidalgo 'of a suffycyente gentyl lynage'; a doctrine which is beautifully expressed in the Tabula Genealogica of the family of Löwenstein, which was written in the year of Christ 1200. . . . The genealogical table of this noble house begins with these words: 'Satis antiqua, si posteri clari sint virtutibus et bonitate morum. Ille enim apud Deum præest potior, non quem nobilitas sæculi, sed quem devotio fidei et sancta vita commendat.' [It is ancient enough if those who come after are illustrious by their virtues and excellence of character. For with God he rather hath preeminence whom, not the nobility of the world, but devotion to the faith and holiness of life commends.] This is the doctrine of Catholic nobility, which fully admitted the maxim of the ancients, 'Nemo sibi parentes aut patriam eligere potest, at ingenium moresque sibi quisque potest fingere'. [No one can choose his parents or place of birth, but every one can mould his own mind and character.]

'The greatest nobility', says Bartholomew Arnigio, in his *Vigils*, 'is that which is natural or divine, which may belong to him who walks barefooted in rags; whereas he who is without it, though clothed in purple and gold, must be ignoble, et très vilain [*Les Veilles*, 1608]. 'The true and only nobility', says the golden tongue of St. John Chrysostom, 'is to perform the will of God. This is the nobility of the apostolic order; and he who is illustrated by the Holy Spirit is ennobled with the sovereign and highest nobility'. There is, moreover, a natural nobility which consists in peculiar generosity and excellence of soul [*Les Veilles*, p. 21]; and this also may be found in the lowest ranks of human life. Witness Chaucer's peasant, who lived in peace and perfect charity, loving God

with all his heart, whether prosperous or in calamity, and his neighbour as himself; who also would work—

> For Christes sake, for every poure wight
> Withouten hire, if it lay in his might.'

K. H. Digby, *Broad Stone of Honour, Godefridus*, 1844, pp. 213–4.

'Quid prodest vincere Saracenos, et vinci a vitiis?' [Humbert, *Gurther*, 116, 'What advantageth it to overcome the Saracens, and then be overcome by vices?'], for the vanity of titles seemed worthy of being ranked among vices: titles did not add to nobility.

K. H. Digby, *Broad Stone of Honour, Godefridus*, p. 224.

To be consistent with their religion, to retain the dignity of their nature, the consciousness of their own honour, the spirit of that high chivalry which was their boast, men ought to have disdained those evils which were only material and bodily, 'and therefore could be no bigger than a blow or a cozenage, than a wound or a dream'. Gentlemen of honour might have learned a lesson in this respect from a poor cloister monk, Luis Ponce de Leon, who, after a confinement of five years in the Inquisition without seeing the light of day, being at last released, and restored to his theological chair, an immense crowd being assembled to hear his re-opening lecture, as if no such melancholy interval had taken place, resumed his subject with the usual formula, 'Heri dicebamus', etc.

1848, K. H. Digby, *Broad Stone of Honour, Morus*, p. 112.

Fenelon has well said, 'in Jesus Christ there is no more distinction of slave or noble, bond or free; that in Him all are noble by the gifts of faith'; that, as St. Hilary said before him, 'we are all equal in Jesus Christ, and the highest degree of our nobility is to be of the number of the true servants of God'.

1848, K. H. Digby, *Broad Stone of Honour, Morus*, p. 241.

When Charles I advised Sir Henry Gage to have so much discretion in his carriage that there might be no notice taken of the exercise of his religion, the governor replied not in the language of men who regard religion as of secondary import-

ance to the favour of their master, or the decree of an assembly, or the ravings of the wretched vulgar, but with the true spirit of an English gentleman, 'that he never had dissembled his religion, nor ever would'.

1848, K. H. Digby, *Broad Stone of Honour, Morus*, p. 17.

If you but pause awhile to regard the portraits of your steel-clad ancestors, as they may look down between those of fair and noble ladies, from some old hall of chivalry—

> Veterum effigies ex ordine avorum
> Antiqua è cedro——

looks you behold such as once

> Drew audience and attention still as night,
> Or summer's noontide air!'

looks

> Where charity in soft persuasion sat,
> And in each gesture grace and honour high;

there on one side you behold 'illam divinam gravitatem, plenam antiquitatis', as Cicero says. And see, on the other, what sweetness of temper do those features indicate? You almost expect to hear the sound of that voice which goes to the heart, that voice which

> was ever soft,
> Gentle and low; an excellent thing in woman;

. . . What humility is also manifest? Humility is the essence of a gentleman, and humility, remember, was the beginning and the end of their religion.

1848, K. H. Digby, *Broad Stone of Honour, Morus*, p. 167.

'No man can rightly be termed a Gentleman who is without *Religion*'. . . . Go fearlessly up to a man's religious principles as the real standard of his mental cultivation, and if you find him deficient in these, deny him, in your own mind, the possession of those finer qualities on which you base your character of a Gentleman, in the highest and only true sense of the term. . . . If high and moral principles have aught to do in the formation of the character of a Gentleman, then can they stop at no secondary cause, which has no stability in itself; but must advance up to the *first and original cause*,

and find their real strength in Religion and reverence towards God.

1849, *The English Gentleman*, pp. 11, 25.

Suppose you met a man in society, rich, titled, handsome, and accomplished: his relations and connexions move in good company; and draw and impart lustre from him. The world would exclaim at once that he was a Gentleman. It would receive him as one; and probably laugh the doubter of this fact to scorn. But in his lack of principle,—if such should be the case,—what at best would be he, but a *good-mannered* man? He has spirit, wit, courage,—and grace to set them off; but in his deficiency of high principle is he a Gentleman in the strict and correct sense of the term? Is he one whom you would respect or admire, beyond that passing approbation, which might, under similar circumstances, be given to the most worthless and contemptible of men? Assuredly not. . . . I would say of such a one, he may be in the highest sense a man of the world; he may be a clever man; he may be agreeable; a man of the finest tact; kind or haughty; courteous or distant, as the case might be; and by his perfection in these qualities may be the admiration and the envy of multitudes; but I do not see in these things alone that combination of excellencies to which I would attach the true character of a Gentleman. '. . . In my ideas of the cherished and much abused term I rather love to go back to the good old days of chivalry, when no one was esteemed a true knight, in whose character *religion and honor* were not combined with the more ordinary and more easy bearings of a good presence and high courage.'

1849, *The English Gentleman*, pp. 26–8.

Meanness in every form, guise, or feature, is wholly derogatory to the mind of a Gentleman. . . . We generally understand by *meanness* a selfish parsimony in living; and attach our chief idea to a man's person on the conduct of his household. I would have you apply it to a narrow *contracted tone of mind and feeling*; and regard the parsimony I have spoken of as one of its necessary modes of exhibition. It is then perfectly immaterial in what manner it creeps forth.

1849, *The English Gentleman*, p. 45.

There is yet one crowning point to a Gentleman's character. I allude to a generosity of feeling which would avoid with scorn every species of low and paltry actions, however great the advantage to be derived from them; and however improbable—even to a moral certainty—that they will be discovered . . . that neither for the sake of patronage, nor gain, nor rank, nor advancement, nor the pursuit of any of those ends by which you may gratify yourself, or depress a person whom you may have cause to dislike,—that for none of these things you will *condescend* to use any but the most open, upright and straightforward course; and be content to fail in your dearest hopes and purposes of life, rather than compass them by means which you would fear to have known now, and which you would shrink from having carried down as an heirloom after you to your family.

1849, *The English Gentleman*, p. 84.

The name of gentleman, if it means anything, means a man distinguished by high and honourable feelings, which receive a lustre and a grace from the polished manner which accompanies them; and it is lowering and misconceiving the true import of the term to apply it to any man, from whom, *at the least*, the first of these characteristics shall be absent. In my own idea the very highest praise I could give my dearest friend would be to say that he was a Christian Gentleman. It comprises everything that I would see him. My thought takes in the widest range of excellencies and beauteous qualities. I invest him in a garb of honor and dignity, which makes him an object worthy alike of respect, friendship, and esteem.

1849, *The English Gentleman*, p. 6.

What is it that constitutes a Gentleman in your mind? Not his station—for he may disgrace it. Not his power—for he may misuse it. Not his grace and endowments—for you may despise them. It is, in the nakedness of *truth*, because he possesses qualities which ennoble him and shed a lustre over his actions, in their utter separation from those of the common herd by whom he is surrounded. Because you see in that man a depth of feeling and right principle, which you look in vain for in the ordinary run of the men you meet.

And this we imagine was the first cause of the term. In the times of chivalry, the broad distinction between the two orders of society lay in the one possessing high and generous feelings, which, from their habits and position in life, were unattainable by the other. The knight, or gentleman, was bred up in the purest principles which were then known, both of religion and honor. . . . Their idea was to effect *a moral elevation of character*; by means of which, all who eminently distinguished themselves by virtue, combined with valor, might be admitted within the pale of knighthood; and all who openly dishonored their profession might be degraded and deprived of rank. Education, in point of fact, formed the real distinction, by implanting a lofty and liberal tone of sentiment; a love of fame and honor, which urged them into deeds by which their name might be known alike in their own and in subsequent ages,—like that of the Chevalier Bayard,—'without fear and without reproach'. . . . We have improved the model, and have taken away much that was faulty and barbarous, while we have added at the same time much that is good. But the designed effect is just the same—to raise men to a higher state of mental cultivation, and give them by this means a superiority over the general mass of the world around them. It is still to imbue them with *principles*, which, preserving them from any act derogatory to their station, shall clothe their very existence in a mantle of nobility and honor. To a mind of that character I tender a sincere, though it may be an involuntary respect: in whatever rank or station I discover it, I pause not to consider whether the family has been ennobled by a long and brilliant line of ancestry, or whether its head has raised himself by a sound judgment, acting on a liberal education, without any original advantages of birth or opulence. It is sufficient for me that he stands out distinguished by the possession of great qualities of mind, to allow his claim to the rank and title of a Gentleman; and if the thought of any adventitious circumstances is forced upon me, it is only under this simple view—that *without* them he is no less perfect, and that *with* them they are ennobled by his very virtues.

1849, *The English Gentleman*, pp. 21–4.

As I utterly and unreservedly deny the character of a

Gentleman to one who is without high ideas of Religion, so do I hold that man *deplorably* ill-educated who has not the tenor and substance of the Holy Bible by heart, and is not deeply versed in the soundest works of English Divinity.

1849, *The English Gentleman*, p. 149.

Even Lord Chesterfield, with his French breeding, when he came to define a gentleman, declared that truth made his distinction; and nothing ever spoken by him would find so hearty a suffrage from his nation. The Duke of Wellington, who had the best right to say so, advises the French General Kellerman that he may rely on the parole of an English officer.

Emerson, *English Traits*, ch. vii (*Works*, 1883, p. 309).

John Brimblecombe, forgive me! Gentlemen, if we are gentlemen, we ought to ask his pardon. Has he not shown already more chivalry, more self-denial, and therefore more true love than any of us?

1855, C. Kingsley, *Westward Ho!* vol. i, p. 277.

St. Paul explains it in the Epistle. The Lord Jesus Himself explains it in the Gospel. They tell us why money will not make a gentleman. They tell us why poverty will not unmake one; but they tell us more. They tell us the one only thing which makes a true gentleman. And they tell us more still. They tell us how every one of us, down to the poorest and most ignorant man and woman, may become true gentlemen and ladies in the sight of God and of all reasonable men; and that, not only in this life, but after death, for ever and ever, and ever. And that is by charity, by love.

1855, C. Kingsley, *Sermons for the Times*, p. 307.

A wise ancient has said, 'It is virtue, yea virtue, gentlemen, which maketh gentlemen; which maketh the poor rich, the strong weak, the simple wise, the base-born noble'. This rank neither the whirling wheel of Fortune can destroy, nor the deceitful cavillings of worldlings separate, neither sickness abate, nor time abolish.

1855, C. Kingsley, *Sermons for the Times*, p. 315.

In one word, while the Spirit of the world thinks of itself, and helps itself, Charity, which is the Spirit of God, thinks of other people and helps other people. And now:—to be always thinking of other people's feelings, and always caring for other people's comfort, what is that but the mark, and the only mark, of a true gentleman, and a true lady? There is none other, my friends, and there never will be. But the poorest man or woman can do that; the poorest man or woman can be courteous and tender, careful not to pain people, ready and willing to help every one to the best of their power; and therefore the poorest man or woman can be a true gentleman or a true lady in the sight of God, by the inspiration of the Spirit of God, whose name is Charity. They can be. And, thanks be to the grace of God, they often are. I can say that I have seen among plain sailors and labouring men as perfect gentlemen (of God's sort) as man need see; but then they were *always* pious and God-fearing men, and so the Spirit of God had made up to them for any want of scholarship and rank. They were gentlemen, because God's Spirit had made them gentle. For recollect all, both rich and poor, what that word gentleman means. It is simply a man who is gentle, who, let him be as brave or as wise as he will, yet, as St Paul says, 'suffers long and is kind, does not boast, does not behave himself unseemly; is not easily provoked, thinketh no evil'.

1855, C. Kingsley, *Sermons for the Times*, p. 312.

'The right to be called gentlemen and ladies is something which this world did not give, and cannot take away, so that if they were brought to utter poverty and rags, or forced to dig the ground for their own livelihood, they would be gentlemen and ladies still, if they ever had been really and truly such; and what is more, they would make every one who met them feel that they were gentlemen and ladies, in spite of their poverty.' . . . St Paul says, 'I show you a more excellent way to be really great; a way by which the poorest may be as great as the richest—the simple cottager's wife as great as the most accomplished lady; and that is charity which comes from the Spirit of God. Pray for that, try after that; and if you want to know what sort of a spirit it is that you are to pray for and try after, I will tell you,

Charity suffers long and is kind; charity does not envy; charity does not boast, is not puffed up; does not behave itself unseemly; that is, is never rude, or overbearing, or careless about hurting people's feelings by hard words or looks; seeketh not its own; that is, is not always looking on its own rights and thinking about itself, and trying to help itself; is not easily provoked; thinketh no evil; that is, is not suspicious, ready to make out the worst case against every one; rejoiceth not in iniquity, but rejoiceth in the truth; that is, is not glad, as too many are, to see people do wrong, and to laugh and sneer over their failings; but rejoiceth in the truth, tries to find out the truth about every one, and judge them honestly, and make fair allowances for them; covereth all things; that is, tries to hide a neighbour's sins as far as is right instead of gossiping over them, and blazoning them up and down, as too many do; believeth all things; that is, gives every one credit for meaning well as long as it can; hopeth all things; that is, never gives any one up as past mending; endureth all things, keeps its temper, and keeps its tongue; not rendering evil for evil, or railing for railing, but, on the contrary, blessing; and so overcomes evil with good.

1855, C. Kingsley, *Sermons for the Times, The True Gentleman*, pp. 306, 311.

All depends on the man's heart. If his heart be selfish and mean, he will be dishonest as a poor man, as a middle-class man, as a great lord. . . . I have seen day-labourers who had a hard struggle to live at all, keep out of debt and out of shame, and live in a noble poverty, rich in the sight of God, because their hearts were rich in goodness. I have seen tradesmen and farmers, among all the temptations of business, keep their honour as bright as any gentleman's—brighter than too many gentlemen's, because they had learnt to fear God and work righteousness.

1861, C. Kingsley, *Town and Country Sermons*, p. 239.

La Bruyère says (and it is odd he should have found it out in Louis the Fourteenth's court), 'the heart has more to do than the head with the pleasures, or, rather, promoting the pleasures

of society'; 'Un homme est d'un meilleur commerce dans la societé par le cœur que par l'esprit'.

1856, W. H. Prescott, *Essays*, p. 115.

The fact that there is no essential difference between the characters of the different sections of society, or, at any rate, no difference which is in favour of the higher classes, is nowhere more apparent than in respect of those qualities in which the spirit of gentlemen is supposed to display itself most fully—the qualities of generosity, self-sacrifice, and patriotism. There is probably no class of men in the world who possess these qualities, in a higher degree, than the bulk of the independent English poor. . . . There is no point of generosity or self-devotion which will not be reached by the commonest class of Englishmen, if they are put upon their honour, and treated with confidence and sympathy. . . . The soldiers who fell in to meet inevitable death on the deck of the *Birkenhead*, as quietly as they would have fallen in on parade, and who did die accordingly with impassive calmness, showed a degree of heroism which would have immortalized the proudest aristocracy in the world. It is to be hoped that gentlemen would have done as well. The best gentlemen in the world could have done no better. Nor is it on those great occasions only that such characteristics are displayed. No more touching proof of courtesy was ever given than was shown by the wounded men in the Crimea, who avoided every rough or impatient expression in the presence of the ladies who came from England to nurse them. This was but one instance in a thousand of the extreme delicacy of feeling which poor people constantly possess.

1862, *Cornhill Magazine*, vol. v, pp. 340–1.

There is something equivocal in all the words in use to express the excellence of manners and social cultivation. . . . The word *gentleman* has not any correlative abstract to express the quality. *Gentility* is mean, and *gentilesse* is obsolete. But we must keep alive in the vernacular the distinction between *fashion*, a word of narrow and often sinister meaning, and the heroic character which the gentleman imports. The usual words, however, must be respected: they will be found to contain the root of the matter. The point of dis-

tinction in all this class of names, as courtesy, chivalry, fashion, and the like, is, that the flower and fruit, not the grain of the tree, are contemplated. It is beauty which is the aim this time, and not worth. The result is now in question, although our words intimate well enough the popular feeling that the appearance supposes a substance. The gentleman is a man of truth, lord of his own actions, and expressing that lordship in his behaviour, not in any manner dependent and servile either on persons, or opinions, or possessions. Beyond this fact of truth and real force, the word denotes good-nature or benevolence: manhood first, and then gentleness. The popular notion certainly adds a condition of ease and fortune: but that is a natural result of personal force and love, that they should possess and dispense the goods of the world.

Emerson, *Works*, 1883, p. 109.

A man may have the manners of a gentleman without having the look, and he may have the character of a gentleman, in a more abstracted point of view, without the manners. The feelings of a gentleman, in this higher sense, only denote a more refined humanity—a spirit delicate in itself, and unwilling to offend, either in the greatest or the smallest things. This may be coupled with absence of mind, with ignorance of forms, and frequent blunders. But the will is good. The spring of gentle offices and true regards is untainted. A person of this stamp blushes at an impropriety he was guilty of twenty years before, though he is, perhaps, liable to repeat it to-morrow. He never forgives himself for even a slip of the tongue that implies an assumption of superiority over any one. In proportion to the concessions made to him he lowers his demands. He gives the wall to a beggar: but does not always bow to great men. This class of character have been called 'God Almighty's gentlemen'. There are not a great many of them.

W. Hazlitt, *Essays, On the Look of a Gentleman, sub fin.*

A man whose intellect is highly cultivated will, by that circumstance alone, be enabled to see more clearly the moral relation and significance of different actions, and to appreciate more fully the artistic merits of particular courses of

conduct, than one who does not enjoy similar advantages. Hence the intellectual superiority which the higher ranks of society must always enjoy over the lower will involve a corresponding superiority in reference to moral and artistic manners. A gentleman, as such, will probably have more delicate moral perceptions and better taste than the members of other classes, for this simple reason, that the superior cultivation of his understanding will have increased the strength and delicacy of all his perceptions, moral, intellectual or artistic.

The answer to the question, why there should be any difference other than that of social rank between those who are and those who are not gentlemen, is that the difference of social rank which one recognizes as necessary, and the difference in circumstances on which it rests, involve a corresponding intellectual difference, and that this intellectual difference is not at present in this country much greater, and will probably before long cease to be at all greater, than from the nature of the case it always must be. . . .

1862, *Cornhill Magazine*, vol. v, pp. 335–6.

The man whose temper is hasty and violent, who instead of governing is enslaved by his passions, can have no just claim to the character we contemplate. He may repose beneath the roof of a palace, be clothed in 'fine linen', and fare sumptuously every day; he may patronize those noble institutions which have for their object the good of man and the glory of God, but he is wanting in one of the essential characteristics of a Christian Gentleman.

1862 [Aaron Langley], *Christian Gentility*, p. 27.

The Christian Gentleman is warmly attached to truth, and from it he does not intentionally depart. Though still subject to error he is not 'double-minded', 'he speaketh the truth from his heart', and he is enabled 'to keep his lips from speaking guile'.

1862 [A. Langley], *Christian Gentility*, p. 39.

From principle the Christian Gentleman 'recompenses to no man evil for evil', and feels it to be not only his duty, but also his '*glory* to pass over a transgression'. By so doing he obtains a signal victory over himself.

1862 [Aaron Langley], *Christian Gentility*, p. 29.

The sensitive heart, or Christian sympathy, is one of the distinctive features in the character of a Christian Gentleman.

1862 [Aaron Langley], *Christian Gentility*, p. 20.

A system of 'politeness' has been carefully framed, the knowledge and practice of which are considered necessary to gentlemanly conduct; but the Christian precept, 'Whatsoever you would that others should do unto you, do ye even so to them', embodies all the real excellencies that system contains. In the 'polite' Gentleman you have appearance; in the Christian Gentleman, reality. The *semblance* of charity in the former; charity *itself* in the latter.

1862 [Aaron Langley], *Christian Gentility*, p. 32.

A man, who accustoms himself to speak of a low-minded and grovelling person as a gentleman, either has no just conception of the character which this word professes to describe, or does not believe in the possibility of it; and the admiring readers of such a writer will end by adopting his incredulity, and renouncing the effort to develope and cultivate qualities which, in every virtuous community, have formed the highest objects of a noble social ambition.

1862, G. P. Marsh, *Lectures on the English Language*, pp. 175–6.

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 feelings 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 sensibili*b*y. Also, it is to be noted that great powers of self-restraint may be attained by very vulgar persons when it suits their purposes.

1888, Ruskin, *Modern Painters*, vol. v, p. 271.

Our Gentleman is as unobtrusive and unassuming in his appearance as in his manner. His dress is so much that of other men in his own class of life that it seems part of himself, and one would hardly notice it, except perhaps to think how gentlemanlike he looks. A very fashionable or priggish man never looks like that . . . such people make us feel that their first object is to be noticed, and a true Gentleman does not wish to be conspicuous. That wish to be noticed seems to be the sort of selfishness which is at the bottom of everything 'snobbish', and of all the forms of vulgarity that flesh is heir to. . . . Unassuming, quiet people are never *vulgar*. Now you will easily see that if a certain sort of selfishness produces vulgarity, we must keep ourselves down, control ourselves, in order to be well-bred people—gentlefolks. One of the first marks of a gentleman is this, he is self-controlled—he can 'keep himself under'. And the same self-control which can prevent a man from being noisy and vulgar will also prevent him from being violent, irritable, or over-excited. Of course he may be by nature all these, but whatever he may feel inside him, he manages to regulate his external behaviour so that at any rate other people shall not suffer from his weakness.

1878, *Quite a Gentleman*, p. 18.

Gentility is neither in birth, wealth, manner, nor fashion, but in the mind; a high sense of honour, a determination never to take a mean advantage of another; an adherence to truth, delicacy, and politeness towards those with whom we have dealings, are its essential characteristics.

J. F. Smith [E. P. Day, *Collacon*, p. 319].

The man of the world, seeming to be what he is not, is a well-bred person, with every motion under control, with features immovable. We are as sure of meeting consideration

from him as if he were influenced by the Gospel. Yet all this bland courtesy is on the outside; it is the smoothness of coin caused by friction in the purse. The edges, the corners, the salient points, all individuality rubbed away. . . . The world honours riches; we are feverishly afraid of being detected in poverty. If our fortune be diminished we adopt meanness and artifices at home, that we may seem the same abroad. The world honours politeness; hence compliments and flattery. The world honours feeling, hence sentimentality. The world honours high birth, hence the attempt to seem familiar with good society.

F. W. Robertson, *The Human Race, Etc.*, p. 224.

What is it to be a gentleman? Is it to be honest, to be gentle, to be generous, to be brave, to be wise, and possessing all these qualities, to exercise them in the most graceful outward manner? Ought a gentleman to be a loyal son, a true husband, and honest father? Ought his life to be decent—his bills to be paid—his tastes to be high and elegant—his aims in life lofty and noble? In a word, ought not the Biography of a First Gentleman in Europe to be of such a nature that it might be read in Young Ladies' Schools with advantage, and studied with profit in the Seminaries of Young Gentlemen?

Thackeray, *Book of Snobs*, Works, 1883, vol. ix. p. 9.

The only way to be a gentleman is to have the feelings of one; to be gentle in its proper acceptation, to be elevated above others in sentiment rather than in situation, and to let the benevolence of the heart be manifested in the general courtesy of the demeanour.

Horace Smith [E. Davies, *Other Men's Minds*, p. 223].

His previous education, humble and contracted as it had been, had made a much better gentleman of Georgy than any plans of his grandfather could make him. He had been brought up by a kind, meek, and tender woman, who had no pride about anything but about him, and whose heart was so pure and whose bearing was so meek and humble, that she could not but needs be a true lady. She buried herself in gentle offices and quiet duties; if she never said brilliant

things, she never spoke or thought unkind ones : guileless and artless, loving and pure, indeed, how could our poor little Amelia be other than a real gentlewoman ?

Thackeray, *Vanity Fair* (ed. 1882), p. 541.

A large house, a carriage, much ostentation—what have these really to do with the character ? . . . The 'kindly hearted Earl' in 'Enid' would prove, if proof were needed how the *Gentleman* still remains when all these things have left him. Geraint, too, when—

> Yniol's rusted arms
> Were on his princely person, but through these
> Princelike his bearing shone.

We must start, then, by disencumbering ourselves of things external merely—rank, wealth, power, show—all the mere setting of the stone. And further, of things also which, though undeniably advantages and adornments, are yet not of the *essence* of this character, are accidental—can be dispensed with—though they adorn where they may be had. High breeding ; liberal education ; familiarity with the ways of the best society ; polished behaviour ; easy manners ; experience of books, and men, and countries ; absence of shyness ; an acquaintance with what is not mere littleness in etiquette ;—these may be the *cutting* of the jewel. . . . Captain Cuttle had none of them, so far as they belong to society ; yet who does not perceive 'gentleman' written upon his brow ? So, too, with Mr. Peggotty ; and, in truth, Dickens is great at giving the rough jewel. I do not recollect a good instance, among his characters, of the polished gem.

1869, J. R. Vernon, *Contemporary Review*, xi, 562.

In this character, as the rule, we find a nobility of thought and intention—a heart that is ever *climbing up* towards what is high, and noble, and great ; naturally attracted by a certain affinity with these, and naturally repelled, as by an instinct, from what is low, and mean, and little. One test of this disposition is the judgement of motives in others. Does he most *naturally* suppose these to be pure and lofty, or corrupt and base ? Watch what are his affinities, what is his instinct, in a doubtful case. When there is an open choice will he swoop towards carrion, or soar towards the sun ? The

true gentleman is never a suspicious man, never a depreciator. He never gratuitously supposes meanness in another; in the general he is hopeful, and hardly made to distrust.

Thus, in a world of extreme littleness and meanness, especially in the imputing of motives and in low suspicions, you are, in the society of the Gentleman, raised into a higher atmosphere; you breathe freer. Without effort, and naturally, he is walking on an eminence above those pettinesses, low considerations and spites; and even if you stand not on it usually, you are, in your intercourse with him, raised to his level.

1869, J. R. Vernon, *Contemporary Review*, xi, 563.

The Gentleman is, of course, not envious. Now his own self-respect helps much against this meanness. He knows in a measure both what he is and what he is not. He retires from misunderstandings and affronts upon his consciousness of some worth. He often acquiesces in being left in the background from the possession of that self-knowledge which can perceive, understand, and appreciate greater excellence in another. There must always be some degree of excellence in the man who can do this. There must generally be some amount of consciousness of it. Not indifferent to the opinion of others—for the Gentleman is never a cynic or a prig—he is yet not dependent upon it. When it is unjust he can find consolation within himself. When it is just he assents to it, and accepts it; whereas the envious man, not having this ballast of self-resource, is liable to be overturned by every gust.

1869, J. R. Vernon, *Contemporary Review*, xi, 565.

The Gentleman has a just appreciation of others. Partly as the result of his self-respect. Partly he learns admiration or compassion, hopefulness or forbearance, from that knowledge of the war of noble and base within himself. We cannot separate his estimate of others from that of himself, for the latter will mostly show itself by the former. It will be the ray that comes to us from the star. In two words, however, we may sum up most of his conduct. The Gentleman is just, and also generous to others; neither *first*, neither before the other, but both together and at once. It is a

mistake to suppose that one can exist without the other. Is he really a just man who has no mercy nor kindliness, who cannot take into account the 'delicate differences', the numerous possibilities of acts and motives? More obviously the unjust man cannot be the truly generous.

1869, J. R. Vernon, *Contemporary Review*, xi, 565.

One result of this self-respect in the Gentleman's character is that obligations are not a trouble to his mind. This is a littleness from which it keeps him free. As a king he takes what was kingly offered; there was no just deference, no generous kindness, which he was not before prepared to render to his utmost; therefore he is not conscious of being bound, as though a new, distasteful thing, to any due courtesy or respect. Having a real dignity, he is not always jealously guarding it; it rather takes care of him than he of it. Benefits intended to bind him to aught unworthy he would, of course, reject. But, holding gratitude to be a beautiful and noble quality, it never occurs to him to wish to keep from the *pleasure* (not the *necessity*, it does not so put itself to him) of being grateful. With a quiet nobility the Gentleman will confer, with a quiet nobility he will receive, favour, benefits, kindnesses, little and large. His thanks are never those of the mendicant; his favours never those of the patron. . . . The Gentleman is gentle, sweet, dignified, easy, and natural, alike in the character of benefactor or of obliged.

1869, J. R. Vernon, *Contemporary Review*, xi, 565.

The Gentleman is a just man. Let it not be here objected that, whereas the Gentleman is known to us by *actions*, we are lingering among *principles* to define him. We at first trace the streams up to their source, and we are in search not of *single acts*, or of them only so far as they make up the *character*. He is just, then: he gives to all their due, of respect, consideration, honour, praise, blame, admiration, forbearance. This quality of justice, thought out, will be seen to be an important foundation of the character of the gentleman. Its effect is very great upon the nobility of many of our thoughts, words, and deeds.

1869, J. R. Vernon, *Contemporary Review*, xi, 566.

Thoughtfulness and Tact are great constituents of the character. Indeed, this element of thoughtfulness makes much of the difference between the merely good-natured, kind-hearted man and the Gentleman. Many a one would do kindnesses, pay attentions, if only he thought of them, *whereas the Gentleman does think*. And much of the perfection of the character depends on the higher or lower degree of this attribute. We find obvious thought, more refined thought, and a subtlety of thoughtfulness which gives the nail-finish. And to this, Tact is closely allied. Who does not know the difference, from different people, of the same act done, the same word said? The very same in substance; how incalculable the difference resulting on the way of speaking or doing it! That which from one seemed a delicate kindness, from another may appear a coarse insult. This especially in the instance of advice or reproof. What a pity that our translation has missed the delicate gentlemanly tact of that finished gentleman, St. Paul, and headed his address to the refined Athenians with clumsy, offensive words: '*I perceive that in all things ye are too superstitious!*' Whereas he did say, '*I perceive* (as a ground to go upon) *that ye are deeply reverential*'.

1869, J. R. Vernon, *Contemporary Review*, xi, 567.

He may have to oppose what is wrong or unadvisable, to rebuke or to reprove, and so make enemies. But then, you will observe, that he never speaks against them; that he never details the grievance and subject-matter of the disagreement, nor even alludes to it to others, unless obliged, and then with shrinking and dislike. Also, if the character be at its very highest, he will, in detailing the circumstances of a disagreement, state the case fairly against himself. He (in the most rare cases) can even refrain from distorting the words of an opponent, or swerving them from their true and intended meaning, so as to make for himself in answering that opponent. At any rate, he does not 'foul the wells' by fastening upon his antagonist some gratuitous imputation which would colour with suspicion even his most candid and earnest assertions and explanations. That the Gentleman would never, by any least word, silence, or deed, injure an enemy, is of course; spite is utterly foreign from this charac-

ter. And it will follow, from the gentleness of this character, that he will readily forgive ; from its sincerity and simplicity, that he will do it from his heart.

1869, J. R. Vernon, *Contemporary Review*, xi, 575.

' He is a showy man ', says Herbert Pocket in *Great Expectations* (ch. xxii), ' but that he was not to be, without ignorance or prejudice, mistaken for a gentleman, my father most strongly asseverates ; because it is a principle of his that no man who was not a true gentleman at heart, ever was, since the world began, a true gentleman in manner. He says, no varnish can hide the grain of the wood ; and that the more varnish you put on, the more the grain will express itself. '

One purpose of Mr. Haggard's novel *Colonel Quaritch, V.C.*, 1888, is to show by the failure of Edward Cossey that a veneer of outside polish does not make a gentleman.

The gentleman is the man who is master of himself, who respects himself and makes others respect him. The essence of gentlemanliness is self-rule, the sovereignty of the soul. It means a character which possesses itself, a force which governs itself, a liberty which affirms and regulates itself according to the type of true dignity.—*Anon.*

Without Reverence the best part of a manly, or gentlemanly, character will be wanting. Reverence implies a low opinion of ourselves, absence of pride, respect for the opinions and feelings of others, and consequently all those most Christian virtues of kindness, gentleness, and self-repression which helps us to fulfil the sacred duty of being pleasant. Perhaps Reverence would come more into fashion if young men and maidens could be led to see what a lovely and peace-producing element in social life it is, and the ugliness and vulgarity of the irreverent, disrespectful, independent style, which now prevails. To this Spirit of Reverence it is due that our Gentleman is as pleasant at home as he is abroad. With him the familiarity of home life does not breed the contempt for which the proverb gives it credit. You never hear him speak disparagingly of his own relations. If they have faults, at least he does not hold them up to public

inspection and derision. He is not ashamed to honour his father and mother, even though his own education and position may be superior to theirs, and he is able to allow that there actually do exist people whose opinion is as good as his own, and authorities to whom he must bow. And so we never hear our gentleman pass those stupid sweeping criticisms, which are so common in the mouths of the young or the half-educated.

1878, *Quite a Gentleman*, p. 24.

A gentleman is a man who is gentle and considerate *on purpose*, because he thinks it right to consider other people before himself. . . . In order to be a perfect gentleman one must be thoroughly unselfish or considerate for others. . . . I have no faith in any kind of gentility which is to be applied externally, like gold leaf or varnish; it may be better than none, but it is not the real thing, and without something more ingrain than that, depend upon it a man will never be more than a half-and-half sort of gentleman after all. A little scrubbing in a rough world, a little rubbing the wrong way, and the polish soon comes off, so that sometimes we have the sorrow and disgust of seeing our elegant acquaintance turn out to be a very shabby fellow indeed.

1878 [Anon.] *Quite a Gentleman*, p. 16.

It is such a sad thing to be born a sneaking fellow, so much worse than to inherit a hump-back or a couple of club-feet, that I sometimes feel as if we ought to love the crippled souls, if I may use this expression, with a certain tenderness which we need not waste on noble natures. One who is born with such congenital incapacity that nothing can make a gentleman of him is entitled, not to our wrath, but to our profoundest sympathy.

O. W. Holmes, *Autocrat of Breakfast Table*, ch. ix.

You have but showed me what I shall remember all my life—that a Christian only can be a true gentleman.

Mrs. Craik, *John Halifax, Gentleman*, p. 167.

There is no other earthly thing more mean and despicable in my mind than an English gentleman destitute of all sense of his responsibilities and opportunities, and only revelling

in the luxuries of our high civilization, and thinking himself a great person.

A. P. Stanley, *Life of Dr. Arnold*, p. 521.

Take the standard of 'Gentlemanly'. It is a term of fleeting and variable meaning. Many things have been considered to be becoming a Gentleman at one stage of society, which at another have been condemned. It is not exclusive of what is evil: there are vices which the world will overlook in a man, but still consider him to be a Gentleman. It is too selfish and personal: it makes a man say, *I* do not do so and so, because it is unbecoming to *me*; there are others, the vulgar, who may do them or not. But let this same word be taken in a more perfect sense, such as Tennyson implies in those words of Edyrn, in one of his *Idylls of the King*:—

> And oft I talked with Dubric, the high saint,
> Who, with mild heat of holy oratory,
> Subdued me somewhat to that gentleness.
> Which, when it weds with manhood, makes a man.

or, to strike a diviner note, let it include all that a spirit softened, and purified, and rendered gentle by the Holy Spirit would be inclined to think and to do—then, the Gentlemanly spirit is identified with the wisdom that is from above. St. James describes it well: 'The wisdom that is from above is first pure, then peaceable, gentle, and easy to be entreated, full of mercy and good fruits, without partiality, and without hypocrisy'.

1873, J. A. Hessey, *Moral Difficulties of the Bible*, 2nd ser., p. 101.

A Gentleman will never believe that the noblest end of existence is personal aggrandizement or enjoyment.

J. H. L. Christien, *What is a Gentlemen?* § 19.

The lady in her ideal perfection. . . .

If we draw aside for a moment the veil of serene yet blithesome manner, that time, training, and custom have thrown around our subject, and look once more into the deeper wells of her nature, we shall see a brilliant point of light, floating in clear space, as one may see a planet mirrored in a telescope.

Call it rectitude. She is upright in all things, from the core of her heart to her finger-tips. She never does wrong consciously during her whole life. She never tampers with her inbred sense of right. She never puts her conscience to the test of mere reason—much less of convenience. She never sets up her will against the common religious or moral sentiment of the day. She is conventional and model, not so much by calculation as by intuition. Nor can she ever be abashed, or do anything of which she may feel ashamed. Indeed, she is wholly unconscious of personal error in the sight of man, in any respect. And while neither arrogant or pharisaical, it has never occurred to her august mind that she could wittingly neglect a duty, trespass upon the rights of a fellow-being, or even violate a rule of social propriety. As she was born and grew, as she was bred and taught, there arose and developed in her mind and heart this exquisite moral sense—a clear idea of something more far-reaching, higher, and broader, than any mere rule of right and wrong, as measured by the artificial standard of a Puritan conscience —a notion of some inexorable law of her individual and social being touching the fitness of things, natural and artificial, human and divine, material and spiritual, moral and religious, that has always been her unbroken support. To such ideas she has been constantly true—never, even in thought or fancy, swerving to either side of the clear and straight pathway before her. She mutely obeys a law of rectitude as inexorable as gravitation. P. Siegfolk, *Ruminations*.

Neither birth, nor riches, nor education, nor manners suffice to constitute a gentleman ; specimens are to be found at the plough, the loom, and the forge, in the ranks and before the mast, as well as in the officer's mess-room, the learned professions, and the Upper House itself. To our fancy a gentleman is courteous, kindly, brave, and high-principled, considerate towards the weak, and self-possessed amongst the strong. High-minded and unselfish, 'he does to others as he would they should do unto him', and shrinks from the meanness of taking advantage of his neighbour, man or woman, friend or foe, as he would from the contamination of cowardice, duplicity, tyranny, or any other blackguardism. '*Sans peur et sans reproche*', he has a 'lion's courage with a woman's

heart', and such a one, be he in peer's robes or a ploughman's smock—backing before his sovereign or delving for his bread—we deem a very Bayard for chivalry, a very Chesterfield for good breeding and good sense.

G. J. Whyte-Melville, *General Bounce*, ch. i, p. 13.

'How is it,' asks a French author, 'that the word *gentleman*, which in our language denotes a mere superiority of blood, with you [English] is now used to express a certain social position and amount of education independent of birth; so that in two countries the same word, though the sound remains the same, has entirely changed its meaning. When did this revolution take place? How and through what transitions?"

De Tocqueville.

"Mirror each thought in honour's stainless glass."

Caroline Norton, *Child of the Islands*.

You may depend upon it, religion is, in its essence, the most gentlemanly thing in the world. It will *alone* gentilize, if unmixed with cant; and I know nothing else that will, *alone*. Certainly not the army, which is thought to be the great embellisher of manners.

Coleridge, *Table Talk*, p. 75 (ed. Routledge).

He is neither vulgar nor genteel, nor any compound of these two kinds of vulgarity. He has the manners of no class, but something of quite a different order. His manners are *a part of his soul*, like the style of a writer of genius. His manners belong to *the individual*. He makes you think neither of clown nor gentleman, but of *Man*.

John Foster.

All high natures are congruous to one another, whether in the garb of peasant or of prince. What is incongrous to them is affectation, vulgarity, egoism.

1881, F. W. H. Myers, *Wordsworth*, p. 111.

If truth is the foundation and kindness is the superstructure of the gentleman, *honour* is his atmosphere. It is that which makes a Gentleman's word as good as his bond. It may be defined as an exquisite and imperative self-respect.

1883, T. T. Munger, *On the Threshold*, p. 63.

The spirit of chivalry is gone, that sensibility of principle. that chastity of honour, which felt a stain like a wound ; which inspired courage, while it mitigated ferocity ; which ennobled whatever it touched, and under which vice lost half its evil by losing all its grossness.

E. Burke.

In the last clause of this beautiful sentence (Rom. xii, 10) we have an illustration of the ethical temperament of a civilized age. Scandals, vulgarities, whatever shocks, whatever disgusts, are offences of the first order. . . . The charms of good society, wit, imagination, taste, and high breeding, the *prestige* of rank and the resources of wealth, are a screen and an apology for vice and irreligion. . . . St. Paul tells us to prefer each the other before himself, to give way to each other, to abstain from rude words and evil speech, to avoid self-conceit, to be calm and grave, to be cheerful and happy, to observe peace with all men, truth and justice, courtesy and gentleness, all that is modest, amiable, virtuous, and of good repute. Such is St Paul's exemplar of the Christian in his external relations ; and, I repeat, the school of the world seems to send out living copies of this typical excellence with greater success than the Church. At this day the 'gentleman' is the creation, not of Christianity, but of civilization. But the reason is obvious. The world is content with setting right the surface of things ; the Church aims at regenerating the very depths of the heart.

1881, Card. Newman, *Idea of a University*, pp. 201–3.

Our desideratum is not the manners and habits of gentlemen ;—these can be, and are, acquired in various ways, by good society, by foreign travel, by the innate grace and dignity of the Catholic mind ;—but the force, the steadiness, the comprehensiveness, and the versatility of intellect, the command over our own powers, the instinctive just estimate of things as they pass before us, which sometimes, indeed, is a natural gift, but commonly is not gained without much effort and the exercise of years. This is real cultivation of mind, and I do not deny that the characteristic excellencies of a gentleman are included in it.

1881, Card. Newman, *Idea of a University*, p. xvi.

The forms of politeness universally express benevolence in superlative degrees. What if they are in the mouths of selfish men, and used as means of selfishness? What if the false gentleman almost bows the true out of the world? . . . Real service will not lose its nobleness. All generosity is not merely French and sentimental; nor is it to be concealed, that living blood and a passion of kindness does at last distinguish God's gentleman from Fashion's!

1883, Emerson, *Works*, p. 114.

If one is centrally true, kind, honourable, delicate, and considerate, he will almost without fail have manners that will take him into any circle where culture and taste prevail over folly. They cannot be learned as from a book; they come from within.

1883, T. T. Munger, *On the Threshold*, p. 72.

The last touch of refinement to gentle manners is given by piety or religion.

J. H. Shorthouse, *The Little Schoolmaster Mark*, p. 9.

Analyse the conversation of a well-bred man; it is a perpetual homage of polite good-nature.

1887, E. Hardy, *Manners Makyth Man*, p. 18.

The true gentleman is known by his strict sense of honour; by his sympathy, his gentleness, his forbearance, and his generosity. He is essentially a man of truth, speaking and doing rightly, not merely in the sight of men, but in his secret and private behaviour. Truthfulness is moral transparency. Hence the gentleman promises nothing that he has not the means of performing. . . . 'Le bon sang ne peut mentir', says the old French proverb.

1887, S. Smiles, *Life and Labour*, p. 34.

I am walking along the street, and I see a young man coming along, taking his own course; he is not considering anybody but himself; he jostles as he goes along, totally regardless of the comfort of anybody whom he jostles. And I see another young man, who walks down the street and who gets out of the way when anybody is coming, who,

rather than put another to inconvenience, would step off the footpath himself, and particularly would desire to show honour to those who are in any way whatever his inferiors, and to those who are in any way whatever less able to take care of themselves. There is no doubt which of these is the gentleman. When the Emperor Napoleon the First was once walking with one of his senators in the streets of Paris, they met a poor man staggering under a very heavy load upon his shoulders. The Senator was for pushing the man off the footpath; but the Emperor stepped off the footpath himself, and said to the Senator, 'No! respect the burden'. He did not choose, inasmuch as he was the higher in rank, to put the other man to inconvenience; he would rather put an inconvenience on himself. In such ways does the gentlemanly character always show itself, in the desire always to accommodate in every way other people rather than yourself—to be always giving way, to be always ready to put others forward, to be always withdrawing and retiring. This is the Gentlemanliness shown in Self-sacrifice.

1881, Bp. Temple, *Good Manners, Address to the Semper Fidelis Soc.*, p. 6.

Self-control always has been a point of Gentlemanliness more especially insisted upon by all those who have claimed to themselves particularly the name of 'Gentleman'. To be always self-controlled and master of yourself, has appeared to all who have called themselves by the title of 'gentleman', so essential that it has been their special study, and very many have considered that to be self-controlled is enough to prove them to be gentlemen, even if there be nothing more. Men sometimes call themselves 'gentlemen' because they are capable of saying the most wounding and bitter things in the calmest and in the quietest and in the most self-controlled manner; because, without letting themselves go, keeping absolute and strict watch over all their words and over all their gestures, they are able quietly, but at the same time with a sting which is never afterwards forgotten, to plant some painful saying in the heart of another man. No doubt there is a real gentlemanliness in the Self-Control, but it is gentlemanliness by no means of the highest order if it stand alone, because it is the gentlemanliness which knows

not of Self-Sacrifice. Once a man, being asked to define what was meant by a 'gentleman', said that it was 'the Devil's imitation of a Christian', and he meant precisely the character that I am describing—a man who is a gentleman in that sense and in no other, who has one of the real elements of the gentlemanly character, one of the elements which is essential to its perfection, but has only that one. And indeed, the reason why it has always been held of such high importance is that it requires real Self-Discipline. A man must train himself to this kind of Self-control. A man cannot attain to Self-Control in a moment, if for years he has been in the habit of letting himself go, and allowing the passion and failing of the passing minute to be the guide of his words and his doings. No, it requires long and careful Self-discipline. And, generally speaking, the education, which (say in the Mediæval times), was given particularly to gentlemen, consisted more essentially in this Self-control than in anything else.

1881, Bp. Temple, *Good Manners, Address to the Semper Fidelis Soc.*, p. 8.

How is it, then, that a man attains to gentlemanliness? How is it that he is to earn these three things—Self-Sacrifice, Self-Control, Self-Respect? Well, if he is to be a true gentleman, he must begin first of all with Self-sacrifice; that is the first thing for certain. There must be a sort of consideration for others, which will always make him prefer others to himself in all small things. And here, of course, very often much depends upon whether a man really understands what is pleasing to others or not. Some people are much quicker than others in knowing what is pleasing to others, no doubt about it. And some people find it very much more easy to practice Good Manners of this kind than other people do. But in all these matters practice invariably makes perfect, and he who has a genuine desire to put himself below others, and to give up to the pleasure of others, to the comfort of others, will very soon begin to perceive what it is that pleases other people, and what it is that gives them pain or discomfort. Ignorance will not last long if there is a genuine desire to practise humility and self-denial. It is always certain in the end, quite certain, that a man who has this in

him will learn how to apply it to every case. And this is the very beginning of Good Manners always. And as we rise to the more perfect fulfilment of what I have been saying, as we rise to Self-control and Self-respect, it is clear that these two things are, as it were, steps the one to the other. It is the man who has learnt Self-control that begins to know fully all the meaning that is contained in the word self-respect. If you go on practising Self-control in order that you may be true to the dignity of your own nature, you will feel more and more what is meant by the call upon you to respect yourself and refuse ever to do anything that can by any possibility be stigmatised by your own sense as small, or petty, or mean. You will very soon begin to see that things deserve that name which, perhaps, without such practice you would not recognise as falling under that head.

It is practice that makes perfect in these things. And so too by practice a man at last attains to that ease and grace of manners which is the crown of all. For the final perfection of good manners consists in forgetting ourselves altogether: in not only perpetually sacrificing our own pleasure and comfort, but in maintaining self-control and self-respect instinctively without thinking about it. What is more beautiful than the good manners in which there is no trace left of self-consciousness, but all is kindliness, simplicity, and ease?

Last of all let this be said. Good manners give the last grace and finish to good conduct. They are, when perfect, the visible flower and bloom of inward excellence; of excellence which has so taken possession of the man as to pervade his being and colour the minutest details of his life. They sweeten all social intercourse and contribute to human happiness beyond all proportion to the effort of self-discipline which they cost. The true man will desire to remember at every moment of his life the Scriptural Precept 'Be courteous'.

1881, Bp. Temple, *Good Manners*, p. 11.

There will always be class distinctions, for this simple reason, that ability, perseverance, and good character must make people to differ; but the name of gentleman or lady may be deserved by every one. Because manners spring from the heart we find boors among princes, and that fine

feeling and consideration for others which constitute good breeding among horny-handed sons and daughters of toil. The 'lower orders', properly speaking, are the bad, and their 'betters' the good and wise. Certainly, the Saviour of men, who was Himself only 'the Carpenter', never once spoke of any of His brothers and sisters as 'common people'. Lord Chesterfield defined good breeding as the result of 'much good sense, some good nature, and a little self-denial'. The Spirit of Christ does *really* what this sort of courtesy only does outwardly. Love gives the true Christian a delicate tact which never offends, because it is full of sympathy, and is capable of exercising not a little but a great deal of self-denial.

May God give to us all that most excellent gift of charity, the very bond of peace and of all virtues, without which we must be hateful and hating one another, instead of gentle after the pattern of the 'first true Gentleman'.

1888, E. J. Hardy, *The Christian Gentleman*, a Sermon.

1 Cor. xiii. 4–7 :—In this 'triumph-song of love' we have the description of a Christian gentleman. We might compare it with the fifteenth Psalm, which is also descriptive of a true gentleman in the original, proper sense of the word. 'He that walketh uprightly, and worketh righteousness, and speaketh the truth in his heart. He that backbiteth not with his tongue, nor doeth evil to his neighbour, nor taketh up a reproach against his neighbour. In whose eyes a vile person is condemned ; but he honoureth them that fear the Lord.' True politeness is more than 'surface Christianity'. If a man be a Christian gentleman the fact will be known by his cat, his dog, his horse, his children, his servants, and every living being that comes in his way. To each and all he will display the gentler graces. 'In honour preferring one another' is the sacred rule ; and it is also the law of good breeding. 'Honour all men' ; 'Be courteous'. St. Francis of Assisi used to ask : 'Know thou not that courtesy is of God's own properties, who sendeth His rain and His sunshine upon the just and the unjust out of His great courtesy ; verily, courtesy is the sister of Charity, who banishes hatred and cherishes Love'. The only true refinement, that which

goes deep down into the character, comes from Christian Charity or Love.

Charity vaunteth not itself. One of the chief sources of bad manners is vanity. The man who would make himself great and others little, boasts of his ancestors, his achievements, his accomplishments, his children. If he had in him the grace of love he would not like to see others appearing small. He would not be puffed up with a sense of his own self-importance, and be, like Herod, half eaten up with pride, before being entirely eaten up with worms. Love avoids conduct that others may think unseemly, with sympathetic consideration for their wishes. It avoids being disagreeable in small matters.

'Charity seeketh not her own.' That is, the charitable man is no unyielding stickler for rights and prescriptions, but would rather err on the side of claiming less than he is lawfully entitled to than he would endanger good will. He certainly will not allow himself to forget that others have rights too. The same Apostle says, in another place: 'Look not every man on his own things, but every man also on the things of others'.

Charity 'rejoiceth not in iniquity', because, rejoicing in the spread of truth and holiness, it can but shed a tear on a brother's fall. 'It beareth', or, rather, 'covereth' all things —hiding a neighbour's fault under the best explanation truth will admit. 'It believeth all things' in a brother's favour so long as rational evidence will allow, and will go on 'hoping all things', even when sufficient evidence for favourable belief is taken away.

1888, E. J. Hardy, *The Christian Gentleman*, a Sermon.

It is characteristic of the noble nature of King Arthur that he is the last to suspect or know of the evil that is being done in the Court under his very eyes, when to the meaner natures it was perfectly obvious. 'To the pure all things are pure'.—A. S. P.

The essence of a gentleman is unselfishness, and the laws by which a gentleman is governed are the laws of honour. Honour implies perfect courage, honesty, truth, and good faith. It forbids anything underhanded or mean, such as

listening at doors, or opening other people's letters, reading their correspondence, or breaking confidence. All these things would be impossible in a gentleman, and an honourable man will not believe them of others, except on the clearest proof, and then against the grain of inclination.

1891, F. Wills, *What is a Gentleman? Lay-Sermons*, p. 45.

The principle of gentlemanliness is *noblesse oblige*. The sphere of its exercise must, of course, lie in the world of human relations, but the constraining motive is much less an interest in the objects of its attention than a sense of what conduct is becoming. And in regard to some of its deepest instincts, such as bravery and truthfulness, the thought of others does not come into consideration at all. The sense of personal dignity is no less plainly the motive for self-restraint and reserve in circumstances that to the mere child of Nature would seem to justify effusion. Marvell, in his ode to Cromwell, noted with satisfaction that Charles I died like a gentleman :—

> 'He nothing common did nor mean
> Upon that memorable scene,
> But with his keener eye
> The axe's edge did try :
> Nor called the gods, with vulgar spite,
> To vindicate his helpless right ;
> But bowed his comely head
> Down, as upon a bed.'

The Spectator, Dec. 10, 1894, p. 943.

Princes have a 'state of life' to which God has been pleased to call them as well as ploughmen, and 'if gold ruste what then shall yren do?' 'I have always thought', said the unfortunate Duc de Penthièvre, father-in-law of Philippe Egalité, 'that the high rank to which I was born constrained me to sacrifice myself for the welfare of my people'. Euripides had the same thought in the Alcestis—τὸ γὰρ εὐγενὲς ἐκφέρεται πρὸς αἰδῶ. In another drama he says, 'To all nobility there is attached suffering'.

Almighty God's constitution of the world is aristocratic. He levels up, not down. He does not scatter His blessings broadcast, but commits them to man for man, choosing a

few depositaries first, to be as a polished shaft in His hand, and enduing them with privilege, in order that they may be a source of helpfulness and grace and guidance to others less privileged. Society, in the same way, is built upon the sacerdotal principle. Whoever has any advantage is priest to him that has it not. Education, culture, high birth, and an historic position; possessions which refine and elevate; leisure, character, and means of influence—these are not privileges to be selfishly enjoyed, nor yet to be confiscated and parcelled out all round, but a trust from God to be used for the benefit of the community. How great, then, ought to be the influence for good of cultured and leisured Christian gentlemen and gentlewomen, to whose high standard of honour and duty and noble manners, castle and old manorial hall and deerpark and famous pictures and furniture should be but a fitting setting. 'Sir', said the great doctor, 'a man of family and estate ought to consider himself as having charge of a district over which he is to diffuse civilisation and happiness'. There are still many such, and Mrs. Allison in *Sir George Tressady* stands for a beautiful type of the high-bred *grande dame*—'"For twenty-two years she has lived a wonderful life here", said Marcella; "she has been practically the queen of a whole countryside, the mother and friend and saint of everybody"'.

Church Times, Jan. 16, 1903, p. 73.

IV

THE HERALD'S GENTLEMAN

THE HERALD'S GENTLEMAN

THER be iiij diuerse maner of gentilmen. Oon his a gentylman of awncetreys : wich must nedis be a gentilman of blode. Ther be iij gentilmen of Cotearmure and not of blode, oon is a gentylman of Cotarmure of the gynges bagge [king's badge], that is to say his deuice by an herald igouen [given]. An other gentilman of Cotarmure is, and not of blode, a kyng geuyng a lorshipp to a yoman vnder his seall of patent to hym and to his eyrys for ever more, he may were a Cotarmure of the sam lordshipp. The thride his a yoman cristenyd yif he kill a gentylman sarsyn [Saracen] he may were the sarsinys Cotarmure. . . . Or if a souereyn kyng make of a yoman a knyght that same knyght is a gentylman of blode by the royalte of the kyng and of knyghthood.

1486, Dame Juliana Berners, *Boke of Saint Albans, n.p.*

'The two titles of nobility and gentry', says Gwillim, 'are of equal esteem in the use of heraldry, though custom hath equally divided them, and applied the first to gentry of the highest degree, and the latter to nobles of the lowest rank'. . . .

In the letters of Richmond, clarenceux king of arms in the reign of Henry VII, quoted by Sir James Laurence from the Harleian manuscripts, the gentlemen are named before noblemen. Sir Edward Coke counts all noble who have a right to bear arms ; and Camden, clarenceux king of arms, speaks of gentlemen as the nobiles minores. Matthew Carter, in his *Honor Redivivus* ; Sir John Ferne, in his *Blazonry of Gentry and Nobility ;* Sir Thomas Smith in his *Commonwealth of England* ; Gwillim ; Edmondson ; Peacham, in his *Complete Gentleman*, etc. ; are all express as to the nobility of the British gentry, who were considered of equal rank with the nobility of France, at the court of Bordeaux and Poitiers, in the days

of our Angevine sovereigns. . . . Sir James Laurence justly censures Dr. Johnson for saying in his dictionary, a gentleman is 'one of good extraction, but not noble'; an instance of the modern blunder of confounding nobility with peerage.

'The knights and squires of England', continues Sir James Laurence, 'preferred being styled the gentry to being styled the nobility; they were logicians enough to know the axiom, 'omne majus continet minus', and they, being allowedly gentlemen, could never dream that their nobility could be contested; and the peers were styled the nobility, not because they were the only nobles, but because, as there were many peers who were not gentlemen, they could not collectively be styled the gentry of the upper house'.

K. H. Digby, *Broad Stone of Honour, Godefridus*, pp. 224–5.

K. Edward: What is thine arms?

Baldock: My name is Baldock, and my gentry I fetch from Oxford, not from heraldry.'

1598, Marlowe, *Edward the Second*, p. 198 (ed. Dyce).

Is this, the main Badg of his Gentility, that he has never a Coat but what was given him by the Herald; or that he lives, as Beggars do, upon the Charity and Almes of the Parish? . . . What does the unworthy Gentleman, but goe from doore to doore for an Almes of Honour? One throws him in a 'Sir', another a 'Master', a third a 'Good-your-worship'; and with these few scraps he makes a shift to preserve alive his meagre and raw-boned reputation. A name that thus feeds onely upon the fragments of Charity is not likely to grow truly great in haste: and a Reputation so long worn already without mending is too vile and cheap for a true Gentlemen to appear abroad withall.

1661, Clement Ellis, *The Gentile Sinner*, p. 252.

['Sogliardo, an essential clown, yet so enamoured of the name of a gentleman that he will have it, though he buys it.']

Sogliardo: I have land and money, my friends left me well, and I will be a gentleman whatsoever it cost me.

Carlo: A most gentlemanlike resolution. . . .

Sogliardo: All this is my lordship you see here, and those farms you came by,

Carlo : Good steps to gentility too, marry : but, Sogliardo, if you affect to be a gentleman indeed, you must observe all the rare qualities, humours,and compliments of a Gentleman. . . .

First, to be an accomplished gentleman, that is, a gentleman of the time, you must give over housekeeping in the country, and live altogether in the city amongst Gallants . . . but above all, protest in your play and affirm, *Upon your credit, As you are a true gentleman,* at every cast ; you may do it with a safe conscience, I warrant you.

Sogliardo : O admirable rare ! he cannot choose but be a gentleman that has these excellent gifts. . . .

Carlo : You must talk much of your kindred and allies. . . . You must pretend alliance with courtiers and great persons.

1598, B. Jonson, *Every Man out of His Humour,* act i, sc. 1.

Sogliardo : I can write myself gentleman now ; here's my patent, it cost me thirty pound, by this breath. [The crest] it is your boar without a head rampant.

Carlo : Troth, I commend the herald's wit, he has decyphered him well : a swine without a head, without brain, wit, anything indeed, ramping to gentility.

Id., act iii, sc. 1.

Fungoso : If a man had any true melancholy in him, it would make him melancholy to see his yeomanly father cut his neighbours' throats to make his son a gentleman ; and yet, when he has cut them, he will see his son's throat cut too, ere he make him a true gentleman indeed, before death cut his own throat. I must be the first head of our house, and yet he will not give me the head till I be made so. Is any man termed a gentleman, that is not always in the fashion ? I would know but that.

1598, B. Jonson, *Every Man Out of His Humour,* act. iv, sc. 1.

On January 4, 1699, a judgment was given by the Royal Commissioners in Council at Lyons on the question whether lawyers and doctors were to be regarded as 'gentlemen'.

There has been a good deal of evasion of taxation by persons who usurped the title of gentlemen, or noblemen, and therefore claimed exemption, and this had necessitated several 'arrests', or decisions, against those thus evading taxation.

On September 4, 1696, the King had issued a declaration that the assumption of the title, without proof of nobility, did not qualify any man legally to be considered a gentleman in the provinces of Lyons, Forêts, and Beaujolais, and at once the members of the two learned professions of law and physic were summoned to give evidence in support of their claim, or desist from the assumption.

Their claim was supported by an able advocate, Pierre Gillet. 'The nobility which my clients assert their right to is a mere title of respect, accorded them by custom, law, and formal decision of court, and belongs to them by virtue of their profession.'

Turning to the case of the doctors, M. Gillet established that physicians had been commonly called noble since 1560. Noble meant notable, and physicians were men who had forced their way into notability by their learning in a science of benefit to mankind. It was the same with the lawyers. Notability could be achieved by various paths—by that of arms, by hereditary rank, and by the peaceful ways of law and medicine.

The judgment was given by the Royal Commissioners on January 4, 1699, and was to the effect that the gentlemen of the long robe and of physic were not to be interfered with or hindered in their claims to be entitled noble, but such title was not to carry with it real privileges and exemption from taxation.

1887, *What is a Gentleman? Cornhill Mag.*, pp. 552–3.

An action to try the case whether one Mr. Rountree, a worthy Yorkshire yeoman, was indeed 'a Gentleman', he having ridden for a hunter's stake in that capacity, was decided in his favour. His modest and courteous demeanour was successfully urged by his advocate as an adequate proof of the fact.

1880, *Notes and Queries*, 6th s. i, 360.

As for Gentlemen they bee made good cheape in England. For whosoever studieth in theLawes of the Realme, who studieth in the Universities, who professeth liberall Sciences: and to be short, who can liue idlely and without manuall labour, and will beare the port, charge, and countenance of a Gentleman

hee shall be called Master, for that is the Title which men give to Esquires and other Gentlemen, and shall bee taken for a Gentleman. For true it is with us as he said, 'Tanti eris aliis, quanti tibi fueris'. And (if need be) a King of Heralds shall also give him for money Armes newly made and inuented, the title whereof shall pretend to haue beene founde by the saide Herald in perusing and viewing of old Registers, where his Ancestors in times past had been recorded to beare the same.

1635, Sir Thos. Smith, *The Commonwealth of England*, p. 55.

In *The Right to Bear Arms* its quasi-anonymous author angrily complains, as I have observed in my *Studies in Peerage and Family History*, that the word 'gentleman' is 'applied in an idiotic manner' to those not entitled to it, and 'even to a man of polite and refined manners and ideas'. He is good enough to explain that 'nothing a man can do or say can make him a gentleman without formal letters patent of gentility—in other words, without a grant of arms'. For the modest sum of £76 10*s*. there can be obtained this document, which will make a 'gentleman' not only of the grantee (who may have no other claims to the name), but of his male descendants for ever. Mr. Fox-Davies, in his *Armorial Families* emphasises the above doctrine, insisting that 'when the idea "that kind hearts are more than coronets" is rammed down one's throat, the ideal of the gentleman must suffer'. The happy grantee who has paid his £76 10*s*. is urged to 'teach his children how and why and in what way they are better than others, teach them that they are—as they are—of another caste', for they will be entered in *Armorial Families* as real 'gentlemen'.—J. H. Round.

The Spectator, Feb. 9, 1901, p. 203.

The idea that in England heraldry takes any note of commerce except to honour it has no foundation in fact, as shown by the frequent grants of arms to trading corporations, such as the Merchant Adventurers, incorporated by Edward I, and the Vintners, who received their arms so long ago as 1437. It is true that in France an ennobled person sacrificed his rank for ever if he engaged in commerce, though even there in 1669 the King limited this penalty to those who traded

retail. It is noticeable that English heraldic literature says little of either 'gentlemen' or trade.

The Spectator, Feb. 16, 1901.

What is their [the gentry's, temp. Chas. I] care, their discourse, yea, their trade; but either a hound, or a hawk? and it is well, if no worse. And now, they so live, as if they had forgotten that there were books. Learning is for priests and pedants; for gentlemen, pleasure. Oh, that either wealth or wit should be cast away thus basely! that ever reason should grow so debauched, as to think anything more worthy than knowledge!

With what shame and emulation, may we look upon other nations, whose apish fashions we can take up in the channels, neglecting their imitable examples: and, with what scorn, do they look upon us! They have their solemn academies, for all those qualities, which may accomplish gentility; from which they return richly furnished, both for action and speculation. They account knowledge and ability of discourse as essential to greatness, as blood: neither are they more above the vulgar in birth, than in understanding. They travel with judgment, and return with experience: so do they follow the exercises of the body, that they neglect not the culture of the mind. From hence grows civility and power to manage affairs; either of justice, or state: from hence, encouragement to learning, and reverence from inferiors. For those only can esteem knowledge, which have it; and the common sort frame either observance or contempt, out of the example of their leaders. Amongst them, the sons of nobles scorn not either merchandise, or learned professions; and hate nothing so much, as to do nothing: I shame and hate to think, that our Gallants hold, there can be no disparagement but in honest callings.

Bp. Hall, *Works* (ed. 1808), vol. vii, p. 271.

There are certain epithets which so frequently occur, that they are the less considered; and which are seldom or never examined, on account of the many opportunities of examination that present themselves. Of this kind is the word Gentleman. This word, on its first introduction, was given, I suppose, to freemen, in opposition to vassals; these being the

two classes into which the nation was once divided. The freeman was he, who was possessed of land, and could therefore subsist without manual labour; the vassal, he who tenanted the land, and was obliged to his thane for the necessaries of life. The different manners, we may presume, that spring from their different situations and connexions, occasioned the one to be denominated a civilized or gentle personage; and the other to obtain the name of a mere rustic or villain.

But upon the publication of crusades, the state of things was considerably altered: It was then that every freeman distinguished the shield which he wore with some painted emblem or device; and this, in order that his fellow-combatants might attribute to him his proper applause. . . . Upon this there arose a distinction betwixt freeman and freeman. All who had served in those religious wars continued the use of their first devices, but all devices were not illustrated by the same pretensions to military glory. However, these campaigns were discontinued: fresh families sprung up, who, without any pretence to mark themselves with such devices as these holy combatants, were yet as desirous of respect, of estimation, of distinction. A court of heraldry sprung up, to supply the place of crusade exploits, to grant imaginary shields and trophies to families that never wore real armour, and it is but of late that it has been discovered to have no real jurisdiction.

Yet custom is not at once overthrown; and he is even now deemed a gentleman who has arms recorded in the Herald's office, and at the same time follows none, except a liberal employment. Allowing this distinction, it is obvious to all who consider, that a churlish, morose, illiterate clown; a lazy, beggarly, sharping vagabond; a stupid, lubberly, inactive sot or pick-pocket, nay, even an highwayman, may be nevertheless a gentleman as by law established. In short, that the definition may, together with others, include also the filth, the scum, and the dregs of the creation.

1802, W. Shenstone, *Essays on Men and Manners*, pp. 30-3.

Gentilshommes à merci de rats ['gentlemen by favour of the rats'] was an old French proverbial phrase applied to those whose gentility depended solely on their parchments, sometimes from jealousy on the part of those who could show no patents

for their titles. The phrase, which is quoted in Bonivard, a chronicler of the sixteenth century, implied that their title to gentility would have disappeared if the rats had devoured their documents.[1]

Chéruel, *Dictionnaire des Institutions*, i, 487.

Some rise by force, and some come into the Parchment-row of Heraldry by deceit, foolery, villany . . . or wealth. To be no otherwise a *Gentleman* than thus, signifies little. . . . A Fool may have vast possessions ; and he that accounts a man more noble, a better man, for having them, is a Fool himself. And, if thou art not as well an Inheritor of the Fathers, and Ancestors virtues, as Estate, thou art but a Titular *Gentleman* at best. What wise man thinks better of any Person for his Gentility, or Revenues, that is an Ideot and impertinent ? Machiavel saith well, *Omnes eodem patre Nati ;* Adam's sons all : And the Auncientist Gentility and Nobility arose from what was none. I would not be mistaken here, as if I despised Gentility of Birth, or endeavoured to bring it into Contempt (as in the time of our late Rebellion it was too much), for I am a *gentleman* born my self, and that of an Ancient and Honourable Family. But still I say, he is more to be respected that hath raised himself by his own virtues, and worth, and leaves a Noble Posterity or Name, than he that is contented to live vitiously, shunning all Virtue, because he is, as they call it, a Gentleman ; and his Estate can bear him out in all Riot and Excess. It is certainly better to say, *Ego meis majoribus Virtute praluxi,* to boast of. Virtue than Birth.

1672, W. Ramesey, *The Gentleman's Companion*, pp. 2–4.

[A man of money and the Herald's college]
He takes in lieu of gold the vellum roll
With arms emblazon'd and Lord Lyon's signet,
And struts away a well-born gentleman.

'S', *The Herald*, in *Blackwood's Mag.*, iii, 211.

'Tis granted, that nobility in man
Is no wild fluttering notion of the brain,

[1] So Sir Philip Sidney speaks of an 'historian laden with old mouse-eaten records.—*Apologie for Poetrie*, 1595, p. 31, ed. Arber. Another form of the phrase was *Gentilhomme de parchemin*, homme qui vient d'etre anobli (Littré), nearly equivalent to the Italian *gentiluomo per procuratore.*

Where he, descended of an ancient race,
Which a long train of numerous worthies grace,
By virtue's rules guiding his steady course,
Traces the steps of his bright ancestors.
But yet I can't endure an haughty ass,
Debauched with luxury and slothful ease,
Who, besides empty titles of high birth,
Has no pretence to anything of worth,
Should proudly wear the fame which others sought,
And boast of honour which himself ne'er got.
I grant, the acts which his forefathers did
Have furnished matter for old Hollinshed,
For which their scutcheon, by the conqueror graced,
Still bears a lion rampant for its crest;
But what does this vain mass of glory boot
To be the branch of such a noble root,
If he, of all the heroes of his line
Which in the register of story shine,
Can offer nothing to the world's regard,
But mouldy parchments which the worms have spared?
If sprung, as he pretends, of noble race,
He does his own original disgrace,
And swollen with selfish vanity and pride,
To greatness has no other claim beside,
But squanders life, and sleeps away his days,
Dissolved in sloth, and steeped in sensual ease?

1680, J. Oldham, *Poems* (ed. Bell), pp. 215–6.

And thus seeing Virtue, descent, and Riches, meet in Adam's divine mind by (*Nobility Native*) he truly is *Generous*, a Gentleman, *Qui non degeneravit à suâ naturâ*, from his genuine worth, and Ancestors Virtues, and the clear fountain of Nobility is derived from the Spring-head of Ancestors bearing *Adam's Shield*, being gained by and founded on virtue made famous by History, and emblazoned by Heraldry, and made more conspicuous by Genealogie . . . *Nobiles et obscuri* was the first Fraternal *differences* of the Sons of Adam, and the first Paternal *Coat* was worne at the Funeral of our first Father, and derived to all his posterity.

1661, S. Morgan, *Sphere of Gentry*, p. 105.

A Type of True Nobility, or, Ye Arms of a Christian Emblazoned·

Though our Earth's gentry vaunt herself so good,
Giving Coat arms for all ye world to gaze on—
Christ's bloud alone makes gentleness of bloud,
His shameful passion yealds ye fairest Blazone.
For hee's of auncyentst and of best behaviour
Whose auncestry and arms are fro' his Saviour.

From an old engraved sheet [also in Marrindon Chapel near Aylesbury].

He is truly Noble that hath God for his Father, the Church his mother, Christ his elder brother, the kindred of Saints and Angels, good works his armes and honourable ensigns, and Heauen his inheritance. Otherwise 'Men of low degree are vanitie and men of high degree a lye'; the better, the worse.

1619, S. Purchas, *Microcosmus*, p. 440.

Hempskirke: I assure you, her rate's at more than you are worth.

Goswin: You do not know what a gentleman's worth, sir,
Nor can you value him. . . .

Hempskirke: A gentleman?
What, of the wool-pack? or the sugar-chest?
Or lists of velvet? Which is't, pound, or yard,
You vent your gentry by? . . .
. . . If it were the blood
Of Charlemagne, as't may, for aught I know,
Be some good botcher's issue, here in Bruges—
Nay, I'm not certain of that, of this I am,
If it once buy and sell, it's gentry's gone.

1622, Beaumont and Fletcher, *The Beggars' Bush*, ii, 2.

Of the Disequalitie of Gentlemen—The True Nobilitie of men is Vertue, and he is truelie noble that is vertuous, bee he borne of high or lowe Parents. And the more highlie he be borne, the worse reputation he meriteth, if he cannot continue the honor left him by his Ancestors. Chrisostome saith what honor is it to bee well borne, being defiled with vile conditions: or what hurteth base parentage to him that is with gentle manners adorned? Who so vaunteth of his

Ancestors seemeth without any good thing of his own. Seneca saith that who so will trulie judge what worthines is in man, must consider of him naked, laying aside his linings and titles of honor, with all other fauours of fortune. He must also imagine him without bodie, and then weigh of what value or excellencie he is in minde, because nobilitie is placed in the minde, and in the minde it appeareth.

1590 [Sir W. Segar], *Booke of Honor and Armes*, p. 35.

His father dead! tush, no, it was not he,
He finds records of his great pedigree,
And tells how first his famous ancestor
Did come in long since with the conqueror.
Nor hath some bribed herald first assign'd
His quarter'd arms and crest of gentle kind;
That Scottish barnacle, if I might choose,
That of a worm doth wax a winged goose;
Natheless some hungry squire for hope of good
Matches the churl's son into gentle blood,
Whose son more justly of his gentry boasts
Than who were born at two pied painted posts,[1]
And had some traunting [pedling] merchant to his sire,
That trafficked both by water and by fire.
O times! since ever Rome did kings create,
Brass gentlemen, and Cæsar's laureate.

1597, Bp. Hall, *Satires*, iv, 2, pp. 87–9 (ed. Singer).

There are two classes of men who I am to be understood to speak of under the denomination of gentlemen:

1. The born Gentleman,
2. The bred Gentleman.

The compleat gentleman I am to speak of will take them in both; and neither of them, singly and abstractedly considered, will stand alone in the class of a compleat gentleman without something that may be said to comprehend both. The born gentleman is a valuable man, if bred up as a gentleman ought to be; that is, educated in learning and manners suitable to his birth. This I must insist on as a preliminary. . . On the other hand, the son of a mean person furnish'd from Heaven with an originall fund of wealth, wit, sence, courage,

[1] Posts formerly distinctive of Civic dignities.

virtue, and good humour, and set apart by a liberall education for the service of his country; that distinguishes himself by the greatest and best actions; is made acceptable and agreeable to all men by a life of glory and true fame; that hath the naturall beauties of his mind embellish'd and set off with a vast fund of learning and acquir'd knowleg; that has a clear head, a generous heart, a polite behaviour, and, in a word, shews himself to be an accomplish'd gentleman in every requisite article, that of birth and blood excepted: I must be allowed to admit such a person into the rank of a gentleman, and to suggest that he, being the first of his race, may possibly raise a *roof tree* (as the antients call it) of a noble house and of a succession of gentlemen as effectually as if he had his pedigree to show from the Conqueror's army or from a centurion in the legions that landed with Julius Cæsar.

1729, D. Defoe, *The Compleat English Gentleman*, pp. 3–4 (ed. Bülbring).

Bolingbroke: You have fed upon my signories,
Disparked my parks and fell'd my forest woods,
From my own windows torn my household coat,
Razed out my imprese, leaving me no sign,
Save men's opinions and my living blood
To show the world I am a gentleman.

Shakspere, *Richard II*, iii, 1, 127.

Nor does it follow, 'cause a herald
Can make a gentleman, scarce a year old,
To be descended of a race
Of ancient kings in a small space,
That we should all opinions hold
Authentic that we can make old.

S. Butler, *Hudibras*, pt. ii, canto iii.

It is enough, and a Gentleman ought to be satisfy'd with it, if we can trace our line back as far as our Ancestors are to be remember'd for great and good actions; lest, going on to strain the Line too far, we sink it again below what we would have it be: It is sufficient to derive from Virtue and Honour, let it stand near or remote is not the Question; nor can that part add to the lustre, because there is no Standard of Antiquity

settled to rate a Gentleman by. Nor is it yet determin'd, no, not in Jargon of the Heralds, How many Descents make the Son of a Cobler commence *Gentleman*, or give an Escutcheon of Arms and the *red Hand*, nay, the Coronet itself, to a *Plebeian*. Not, therefore, to search too far where the thing will not bear the inquisition, I shall take it as the World takes it, that the word *Gentleman* implies a Man of Family, born of such blood as we call Gentlemen [? gentle], such Ancestors as liv'd on their Estates, and as must be suppos'd had Estates to live on, whether the present successor be poor or rich.

1729, Defoe, *The Compleat English Gentleman*, pp. 15–6.

How Gentilmen shall be knawyn from churlis and how they first began. And how Noe deuydyd the world in iii partis to his iii sonnys.

Now for to deuyde gentilmen from chorlis in haast it shall be preued. Ther was neuer gentilman nor churle ordenyd by kynde bot he had fadre and modre. Adam and Eue had nother fadre nor modre, and in the sonnys of Adam and Eue was founde bothe gentilman and churle. By the sonnys of Adam and Eue, Seth, Abell and Cayn, deuyded was the royall blode fro the vngentill. A brother to sley his brother contrary to the law, where myght be more vngentelnes. By that did Cayn become a chorle and all his offspryng after hym by the cursyng of god and owre fadre Adam. And Seth was made a gentilman thorow his fadres and moderis blissyng. And of the offspryng of Seth Noe come a gentilman by kynde.

1486, Juliana Berners, *Boke of Saint Albans, liber armorum*.

The Marquess of Worcester in his *Apothegms* mentions that on one occasion he drew the King's attention to a passage in Gower where Aristotle is instructing Alexander the Great, that has this verse :

> A king can kill, a king can save,
> A king can make a lord a knave,
> And of a knave a lord also.

Whereupon there were divers new made lords who slunk out of the room, which the King observing told the Marquess, 'My Lord, at this rate you will drive away all my Nobility'.

[Percy Anecdotes, *Honour*.]

The first sight of an vnciuill Gentleman is the best; the further you see him, the better you like him; the neerer he comes, the worse you brooke him. . . . To this purpose I remember a story in the time of H[enry] 7 . . . A husbandmans sonne hauing been imploied in some seruices . . . demaunded of the King, as a recompence to be made a Gentleman. The King, neither angry nor pleased, quickly dispatched him with this answere, he could not: For though Princes can raise men to Honour, noblenesse, offices, and authoritie: yet lay it not in their power to enlarge vertue, good conditions, and the renowne of ancestours, whereby and wherein a true Gentleman is best knewn, and shines most brightly. Besides, my friend (quoth he), with what colours of prosperitie canst thou florish thy estate? And it like your Maiestie, the Farmer replyed, my inheritance is raised on the degrees of fortie pounds a yeer. Alas, said the King, the times are now corrupted; and that may keepe thee as an honest man, but will neuer maintaine thee for a Gentleman.

1616, G. della Casa, *The Rich Cabinet*, p. 57, *verso*.

I beleeue that it is not yet confessed that a King or an Emperour can make a Noble Man. For an Emperour, a King or a prince may well make some courtier rich, or any other, and bestowe some office upon him; but I doe not thinke for all that, that he can make him noble. . . . For suppose that thou wert most just, most wise, and most prudent: and that I did desire to bee made just, wise, and prudent by thee, could that possibly be done? Truely all the whole world togither could not bring it to passe, if by nature my mind were not apt to learn such vertue; for they are gifts of the mind and consequently not easy to be transported from one body to another. I wil then saie that a prince, albeit he be the most noble, yet can he hardly make another noble. Of which opinion the Emperour Gismond was, who being earnestly entreated by one of his loyall and faithfull courtiers, borne of base parentage, that hee woulde vouchsafe to make him noble: he answerd, I may make thee free and rich, but noble I cannot make thee; as being a gift not under his commaund, but in the power of Nature.

1595, G. B. Nenna, *Nennio, A Treatise of Nobilitie*, p. 93.

Generositie doth not account him a gentleman, which is onely descended of noble bloud, in power great, in iewels rich, in furniture fine, in attendants braue ; for all these are found in Merchants and Iewes. But to be a perfect Gentleman is to bee measured in his words, liberall in giuing, sober in diet, honest in liuing, tender in pardoning, and valiant in fighting. Generosity hath preheminence of Honour: for H[enry] 8 answered a man, that desired to be made a gentleman, that he could make him a nobleman, but not a gentleman.

1616, G. della Casa, *The Rich Cabinet*, p. 51, *verso*.

'Fit nobilis, nascitur generosus'—a nobleman may be made, but a man must be born a Gentleman, is a very old and very well-founded maxim. Francis I., who boasted of the proud title of the King of Gentlemen, declared his inability to make a Gentleman ; and our own James I., who was not too scrupulous as to what titles he created, or upon whom he bestowed them, when asked by his nurse to confer this honour upon her son, fairly told her, 'My good woman, a Gentleman I could never make him, though I could make him a Lord!'

W. J. Thoms, *Book of the Court*, p. 147.

None can a pytcher tourne to a sylver pece,
Nor make goodly sylke of a gotes flece ;
And harde is also to make withouten fayle,
A bryght two hande swerde of a cowe's tayle!
No more wyll I make, howbeit that I can,
Of a vyle vylayne a noble gentylman!

1514, A. Barclay, *The Cytezen and Uplondyshman* (Percy Soc.), p. 14.

A Spanish saying is 'El Rey no puede hazer Hidalgo' [the King cannot make a gentleman].

Selden, *Titles of Honour*, p. 866.

Voici un mot de la reine Christine à Espartero : Je t'ai fait duc de la Victoire, Marquis de . . . Comte de . . . mais jamais je n'ai pu te faire gentilhomme.

Alph. Karr, *Les Guêpes* (Jan, 1841).

Le roy Louis XI disoit qu'il annobliroit assez, mais

n'estre en sa puissance faire un gentilhomme ; cela venant de trop loing et de rare vertu.

Noel Dufail, *Contes d'Eutrapel*, ch. vi.

The story, as I have known it from childhood, was, that James I being requested by his old nurse to make her son 'a gentleman', answered emphatically, 'I'll mak' him a *baronet* gin ye like, luckie, but the de'il himsel' couldna' mak' him a *gentleman*'.

1891, *Notes and Queries*, 7th s., xi, 76.

Well did King *Charles* II. say '*he could make a knight, but could not make a gentleman*'. The King understood what went to that quallification, and that a title no more made a gentleman than the lyon's skyn would make the ass a lyon. The Gentleman must have the merit, or he is not at all advanc'd by his title ; the *Sir* no more makes a gentleman than the scarf makes a doctor.

1729, Defoe, *The Compleat English Gentleman* (ed. 1890), p. 25.

All those which were admitted into these houses [of Court and Chancery] were and ought to be *Gentlemen*. . . . But no *man can be made a Gentleman but by his father*. And be it spoken (with all reverent reservation of duty) the King who hath power to make Esquires, Knights, Baronets, Barons, Viscounts, Earls, Marquesses, and Dukes, *cannot make a Gentleman*, for Gentilitie is a matter of race, and of blood, and of descent, from Gentile and noble parents and auncestors, which no Kings can give to any, but to such as they beget.

Edmond Howes, *B. L. Chronicle*, ch. xi, '*On the Colleges of the Municipal or Common Lawyers*' (*Gent. Mag.*, vol. lxxxi. p. 124).

Elder brother : A gentleman and a man of merit, what d'ye mean by that ? What family is he of ? Why, his grandfather was a citizen, a tradesman ! *he* a gentleman ! . . .

Younger brother : Let his father be what he will, his merit will make a gentleman of him in spite of family. . . .

Elder : . . . You kno' what King Charles said, that he could make a knight, but could not make a gentleman. . . .

Younger : He was a man of vertue and modesty, had a

universal knowledge of the world, an extraordinary stock of sence, and withall is a compleat scholar.

Elder : And those things, you suppose, make a gentleman, do ye ?

Younger : They go a great way towards it, in my opinion, I must confess.

1729, Defoe, *Compleat English Gentleman*, pp. 44–5.

Maximilian to one that desired him to make him a nobleman answered, I can make you rich, but vertue only giveth nobilitie. But if nobility or gentility of bloud bee joined with vertue and humility of mind, it is a thing worthy to be had in estimation, and giveth a comely grace and reputation, and may serve to put men in remembrance to be vertuous, after the example of their first parents, by whose vertue they are exalted to that title and dignity.

1631, Sir R. Barckley, *Felicitie of Man*, p. 275.

> Thy gentillesse cometh fro God alone.
> Then cometh our veray gentilesse of grace ;
> It was nothing bequeathed us with our place.

'The King may scatter titles and dignities, till lords, like the swarm of dons in Sancho's Island, shall become as troublesome as so many flesh-flies ; but he may not save those among whom he scatters them from rottenness and oblivion' (Landor). The King can give letters of nobility, but he cannot bestow the sentiment which gives it virtue : his favour cannot grant the inheritance which alone ennobles an illustrious birth ; and his wrath cannot take it away. 'The Emperor', says St. Gregory the Great, 'can make an ape be called a lion, but he cannot make him become one' (lib. i, ep. 5).

> Princes and lords may flourish and may fade,
> A breath can make them, as a breath has made ;

but the noble chivalry of the heart, 'Flos veterum virtusque virum', must be held as an inalienable privilege which is the gift of God alone. The Emperor Sigismond replied to a favourite who begged that he would ennoble him, 'I can give you privileges and fiefs, but I cannot make you noble'. 'He who does not possess these virtues', says the poet Arnaud de Marvelli, 'though he may have the name of chevalier, I do

not regard him as a knight'. As Talbot exclaims when he plucks off the garter from the 'craven leg' of Falstaff:

> He, then, that is not furnished in this sort
> Doth but usurp the sacred name of Knight,
> Profaning this most honourable order.

And Pierre Cardinal, the old poet of Provence, says: 'The King of France is not so powerful that he can change a wicked man into a man of honour'.

1844, K. H. Digby, *Broad Stone of Honour, Godefridus*, p. 201.

Whatever some fanciful and proud men may boast concerning their families, 'if we consider our original, and that God was the Author of the human kind, none of Adam's race can be called ignoble'.

> Si primordia nostra,
> Auctoremque Deum spectes,
> Nullus degener extat.

Boethius, *De Consolatione Philosophiæ*, lib. 3, met. 6 [in Archbishop Leighton, *Works*, p. 590 (ed. 1844)].

He that desireth true nobilitie let him endeavour to ennobilize himself by his own vertues and not by his parentage: that he may answer as Anacharsis the Philosopher did to one, that, glorying because hee was borne in the famous Citie of Athens, objected to Anacharsis in disgrace, that he was a Scythian, which was a barbarous country in respect of Greece. It is true (quoth hee) that I am a Scythian, and thou a Grecian; but thy countrey giveth honour to thee, and I give honour to my countrey. Or as Cicero answered a Romane, that demanded why he that descended of rustical ploughmen, would compare with him, that was of the nobilitie of Rome? I confesse (said Cicero) that thou art descended of noble Romane Magistrates, and I come from poore ploughmen. But thou canst not deny that together with this, all thy linage is ended in thee, and all mine beginneth in me. The uncertainetie of Gentilitie was rightly espied by him, that said: once in an hundred yeares from the plough to the speare, and from the speare to the plough againe. A matter of small glory that is subject to such mutabilitie.

1631, Sir R. Barckley, *Felicitie of Man*, p. 273.

The good Yeoman—Is a Gentleman in ore, whom the next age may see refined ; and is the wax capable of a gentile [gentlemanly] impression when the Prince shall stamp it. . . . In England the Temple of Honour is bolted against none who have passed through the Temple of Virtue : nor is a capacity to be gentile denyed to our Yeoman, who thus behaves himself.

1652, T. Fuller, *Holy and Profane State*, pp. 105–6.

He who is but a Countreyman, and lives well as such, seems to me more commendable than he who is a Gentleman born, and doth not the actions of a Gentleman : so that esteeming every one for what he is, and not for what he hath, I equally value those who have the greatest charges and dignities, and those who carry burthens upon their backs, except vertue makes a difference between them.

1678, J. Gailhard, *The Compleat Gentleman, To the Reader.*

Gentle blood fetcheth a circuit in the body of a nation running from yeomanry, through gentry, to nobility ; and so retrograde, returning through gentry to yeomanry again. My father hath told me, from the mouth of Sir Robert Cotton, that that worthy knight met in a morning a true and undoubted Plantagenet holding the plough in the country.

Fuller, *Church History*, 1655, vol. i, p. 255 (ed. Nichols).

There are but few families but what are at one end related to the greatest princes, and at the other to the meanest peasants.

1776, La Bruyère, *Characters*, p. 243.

There are men working in my own fields who might have fought with Henry the Fifth at Agincourt, without being discerned from among his knights ; I can take my tradesman's word for a thousand pounds.

1876, J. Ruskin, *Protest against the Extension of Railways in the Lake District.*

I say, then, 'They will not have the vile [lowly born] turn noble'. Where it is to be known that the opinion of these erroneous persons is, that a man who is a peasant in the first place can never possibly be called a Nobleman ; and the man

who is the son of a peasant in like manner can never be Noble ; and this breaks or destroys their own argument when they say that Time is requisite to Nobility, adding that word 'descent.' For it is impossible by process of Time to come to the generation of Nobility in this way of theirs, which declares it to be impossible for the humble peasant to become Noble by any work that he may do, or through any accident ; and declares the mutation of a peasant father into a Noble son to be impossible. For if the son of the peasant is also a peasant, and his son again is also a peasant, and so always, it will never be possible to discover the place where Nobility can begin to be established by process of Time.

Ab. 1310, Dante, *The Banquet* (trans. Sayer), p. 217.

I studied, as we sate
By the bright fire, the good man's face—composed
Of features elegant ; an open brow
Of undisturbed humanity ; a cheek
Suffused with something of a feminine hue :
Eyes beaming courtesy and mild regard.
. . . From a fount
Lost, thought I, in the obscurities of time,
But honoured once, these features and that mien
May have descended, though I see them here.
In such a man, so gentle and subdued,
Withal so graceful in his gentleness,
A race illustrious for heroic deeds,
Humbled, but not degraded, may expire.

1814, Wordsworth, *The Excursion, Book v, The Pastor.*

It happened in the reign of King James, when Henry, Earl of Huntingdon, was lieutenant of Leicestershire, that a labourer's son in that county was pressed into the wars, as I take it, to go over with Count Mansfield. The old man at Leicester requested that his son might be discharged, as being the only staff of his age, who by his industry maintained him and his mother. The Earl demanded his name, which the man for a long time was loath to tell, as suspecting it a fault for so poor a man to confess a truth. At last he told his name was Hastings. 'Cousin Hastings', said the Earl, 'we cannot all be top branches of the tree, though we all spring from the

same root ; your son, my kinsman, shall not be pressed'. So good was the meeting of modesty in a poor, with courtesy in an honourable person, and gentry I believe in both. And I have reason to believe, that some who justly own the surnames and blood of Bohuns, Mortimers, and Plantagenets, though ignorant of their own extractions, are hid in the heap of common people ; where they find that under a thatched cottage, which some of their ancestors could not enjoy in a leaded castle, contentment with quiet and security.

1662, T. Fuller, *Worthies of England*, vol. i, p. 45 (ed. 1811).

Time hath his revolutions ; there must be a period and an end to all things, an end of names and dignities, and whatsoever is terrene. And why not of De Vere ? For where is Bohun ? Where is Mowbray ? Where is Mortimer ? Nay, which is more, and most of all, where is Plantagenet ?

Chief Justice Crewe.

The Old Gentry.

That all from Adam first began,
  Sure none but Whiston doubts ;
And that his son, and his son's son,
  Were ploughmen, clowns, and louts.

Here lies the only diff'rence now,
  Some shot off late, some soon ;
Your sires i' th' morning left off plough,
  And ours i' th' afternoon.

Swift (Booth, *Epigrams*, p. 67).

It is a common saying in relation to our first Parents, in the contempt of Gentility.

When Adam diged and Eve span,
Who was then the *Gentleman*.

Albeit Adams *spade* pleads for antiquity of the Scoution, and Eves *spindle* for the Lozenge, the first being a *Fosile*, and the other *Fusil* : perhaps to denote that the Mans Atchievements is to be gained in the Field as the man was formed there ; and the honour of the woman is to be acquired at home, she being formed in Paradise. . . . To wear colours of Gods giving

is an honourable *Hatchment*; he that before was *Terræ Filius* is now a *Gentleman* of *Coat Armour* made him by God.

1661, S. Morgan, *The Sphere of Gentry*, p. 97.

Now be-thing the gentilman, how Adam dalf and Eve span.

Songs and Carols; Sloane MSS. in B. M. (ed. T. Wright.) 1, sig. b.

So Adam reutte, vnd Eva span,
Wer was da ein eddelman?

German Proverb, *Agricola*, no. 264.

Quam vanga quadam tellurem foderit Adam,
Et Eva nens fuerat, quis generosus erat?

Latin Proverb, MS. Harl.

Quant Adam beschoyt et Eve filoit qui estoyt alors gentilhomme?

1506, Palsgrave, *Lesclaircissement*, p. 511.

It is an old objection of the commune people: When Adam delued and Eue span, who was then a gentleman? Ther be many of so grosse vnderstandyng that they thincke to confounde a gentleman when they aske of him this question. To whom it may be said, that so much grace as Adam, our first father, receiued of God at his creacion, so much nobilitie and gentry he receyued . . . whose behauour if it wer good and honest, then was he the first Gentylmanne, euen so much as the fyrst earthly followeer of vertue. But yf ther wer in him no such vertue, then was he the first gentleman in whom vertuous and gentle deedes did first appeare. Thus it appeareth that gentylmenne toke their beginning of gentle dedes. But to knowe who was the firste gentleman ther is no nerer way then to search auncient histories, and by them to vnderstande who did the first gentle dede and that knowen (as I think) such one ought to be called the first gentilman. And in like maner he that did the fyrst vilanous deede to bee called the first vilayn.

1568, *Institucion of a Gentleman*, *n. p.*

That all from Adam first began,
None but ungodly Woolston doubts;
And that his son, and his son's son,
Were all but ploughmen, clowns, and louts.

Each, when his rustic pains began,
To merit pleaded equal right;
'Twas only who left off at noon
Or who went on to work till night.

But coronets we owe to crowns,
And favour to a court's affection;
By nature we are Adam's sons,
And sons of Anstis[1] by election. . . .

The man who by his labour gets
His bread, in independent state,
Who never begs, and seldom eats,
Himself can fix or change his fate.
M. Prior, *The Old Gentry*, *Poems* (ed. C. Clark), p. 434.

Johnnie Carnegie lies heere
Descendit of Adam and Eve
Gif ony con gang hieher
I'se willing gie him leve.
Epitaph, in J. W. Singer's *Borrowed Thoughts*.

Nobles and heralds, by your leave,
Here lies what once was Matthew Prior;
The son of Adam and of Eve
Can Bourbon or Nassau go higher?
1718, M. Prior, *Works* (ed. 1869), p. 377.

When we say, 'such or such an action was not done in a gentleman-like manner', 'such usage was not the behaviour of a gentleman', and so forth, we seem to insinuate that the appellation regards morals as well as family; and that integrity, politeness, generosity, and affability, have the truest claim to a distinction of this kind. Whence then shall we suppose was derived this contradiction? Shall we say that the plebeians, having the virtue on their side, by degrees removed this appellation from the basis of family to that of merit; which they esteemed, and not unjustly, to be the true and proper pedestal? This the gentry will scarce allow. Shall we then insist that every thing great and god-like was

[1] Garter King at Arms.

heretofore the achievement of the gentry? But this, perhaps, will not obtain the approbation of the commoners.

To reconcile the difference, let us suppose the denomination may belong equally to two sorts of men. The one, what may be styled a gentleman *de jure*, viz. a man of generosity, politeness, learning, taste, genius, or affability; in short, accomplished in all that is splendid, or endeared to us by all that is amiable, on the one side; and on the other, a gentleman *de facto*, or what, to English readers, I would term a gentleman as by law established. As to the latter appellation, what is really essential, or as logicians would say, 'quarto modo proprium', is a real, or at least a specious claim to the inheritance of certain coat-armour from a second or more distant ancestor; and this unstained by any mechanical or illiberal employment.

We may discover on this state of the case, that, however material a difference this distinction supposes, yet it is not wholly impracticable for a gentleman *de jure* to render himself in some sort a gentleman *de facto*. A certain sum of money, deposited in the hands of my good friends Norroy or Rouge-dragon, will convey to him a coat of arms descending from as many ancestors as he pleases. On the other hand, the gentleman *de facto* may become a gentleman also *de jure*, by the acquisition of certain virtues, which are rarely all of them unattainable. The latter, I must acknowledge, is the more difficult task; at least, we may daily discover crowds acquire sufficient wealth to buy gentility, but very few that possess the virtues that ennoble human nature, and (in the best sense of the word) constitute a gentleman.

1802, W. Shenstone, *Essays on Men and Manners*, pp. 33–5.

V

ANCESTRY

ANCESTRY

The veriest hind
May yet be sprung of kings, their lineaments
Will out, the signature of ancestry
Leap unobscured, and somewhat of themselves
In me, their lowly scion, live once more.
With grateful not vainglorious joy, I dreamed
It did so live; and ev'n such pride was mine
As is next neighbour to humility.
For he that claims high lineage yet may feel
How thinned in the transmission is become.
The ancient blood he boasts; how slight he stands
In the great shade of his majestic sires.

1898, W. Watson, *Poems*, p. 302.

If children live honestly, and have wherewithal, they shall cover the baseness of their parents. But children, being haughty, through disdain and want of nurture, do stain the nobility of their kindred.

Ecclesiasticus, xxii, 9–10.

Nobility is placed only in the acquisition of virtue, and you ought to imagine that he who has that is the only man really noble, and not the man who is born of noble and virtuous parents.

Philo Judæus, *On Nobility*, § 2.

Quis fructus generis tabulâ jactare capaci
Corvinum ? Juvenal, *Satire*, viii, l. 6.

[What boots it in long pedigree to boast
The Conqueror's name ?]

Mielz valt filz à vilain qui est prenz et senez
Que ne fait gentilz hum failliz et debutez.

Garnier, 8, 9.

[Better the son of churl who courteous is and wise
Than gentleman degenerate of lost estate.]

'Tis of the brave and good alone
That good and brave men are the seed;
The virtues, which their sires have shown,
Are found in steer and steed;
Nor do the eagles fierce the gentle ringdove breed.

Yet training quickens power inborn,
And culture nerves the soul for fame;
But he must live a life of scorn,
Who bears a noble name,
Yet blurs it with the soil of infamy and shame.

Horace, *Odes*, iv, 4 (trans. Sir T. Martin, *Works of Horace*, i, 160).

O noble strain!
O worthiness of nature! breed of greatness!
Cowards father cowards, and base things sire base.

Shakspere, *Cymbeline*, iv, 2, 25.

Let not those men who are of the Uberti of Florence, nor those of the Visconti of Milan, say, 'Because I am of such a family or race, I am Noble', for the Divine seed falls not into a race of men, that is, into a family; but it falls into individual persons, and, as will be proved below, the family does not make individual persons Noble, but the individual persons make the family Noble.

Ab. 1310, Dante, *The Banquet* (trans. Sayer), p. 238.

The ymage and the anliknesse of God, as me may habbe in erthe, thet is the gratteste noblesse, and the higheste gentilesse that me may to hopye, and cliue. A god, how hy byeth uer uram thise highnesse tho thet maketh ham zuo quaynte of the ilke poure noblesse that hi habbeth of hare moder the erthe, thet berth and norysseth aze wel the hogges, ase hy deth the kinges, and hy ham yelpeth of hare gentylité uor thet hy

weneth by of gentile woze, and the ilke kenrede, hy conne right wel telle. And the othre zyde hyme loketh naght huerof ham com the zothe noblesse and the gentil kenrede. Hy ssolden loki to hare zothe uorbysne Ihesu crist.

1340, Dan Michel, *Ayenbite of Inwyt*, pp. 88–9.

[The image and likeness of God, that men can have on earth, is the greatest nobility and highest gentlehood that men can hope for or attain. Ah God ! how far from this highness are those that make themselves so conceited about that same poor nobility which they have from their mother earth, that beareth and nourisheth the hogs as well as she doth kings ; and they boast them of their gentlehood because they think them to be of gentle mind ; and of the same kindred, they can right well tell. But they regard not the other side whence cometh to them true nobility and gentle kindred. They should look to their true exemplar, Jesus Christ.]

More gratter noblesse ne may ich habbe, thanne to by [be] sone to ane suo greate emperur thet is God. More gratter richesse ne mey by [be] thanne to be kyng of alle thing. More gratter fayrhede ne may be thanne to by him aright ylich. , . . Guod sone ssel [should] by ylich his guode fader, that is to sigge [say] that thou by bold and of grat wyl and strang and mightful wel to done [do], and that thou by wys and ywer [wary] large and cortoys, suete, and milde clene and wyth-oute vileynye ase He is, and that thou hatye senne and foulhedes and kueadhedes [wickednesses] ase He deth, suo that thou naght ne do aye [against] kende [nature].

1340, Dan Michel, *Ayenbite of Inwyt*, pp. 100–1.

When Adam delf and Eve span, spir [ask] if thou wil spede.
Whare was than the pride of man, that now merres [mars] his mede ?

R. Rolle, *Works* (ab. 1340), i, 73 (ed Horstman).

Better is it thy kinne to been by the[e] gentiled, than thou to glorifye of thy kinnes gentillesse, and hast no desert therof thy selfe.

1387, T. Usk, *Testament of Love*, II. viii.

Heer may ye see wel, hou that genterye
Is nat annexed to possessioun,

Sith folk ne doon hir [their] operacioun
Alwey, as dooth the fyr, lo! in his kinde.
For God it woot, men may wel often finde
A lordes sone do shame and vileinye;
And he that wol han prys [have praise] of his gentrye,
For he was boren of a gentil hous,
And had hise eldres noble and vertuous,
And nil [will not] himselven do no gentil dedis,
Ne folwe [follow] his gentil auncestre, that deed [dead] is,
He n' is nat gentil, be he duk or erl;
For vileyns sinful dedes make a cherl.
For gentillesse n' is but the renomee [renown]
Of thyne auncestres, for hir heigh bountee,
Which is a strange thing to thy persone:
Thy gentillesse cometh fro God allone.
Than comth our verray gentillesse of grace,
It was no-thing biquethe us with our place.

Chaucer, *Wif of Bathes Tale* (ed. Skeat), ll. 1,146–64.

He is gentil that doth gentil dedis;
Al were it that myne auncestres were rude,
Yet may the hye God, and so hope I,
Grante me grace to liven vertuously:
Thanne am I gentil, whan that I biginne
To liven vertuously, and weyve sinne.

Chaucer, *Wif of Bathes Tale*, l. 1170–76.

Hvät eordhvaran ealle häfdon
foldbûende fruman gelîcne;
hî of ânum tvæm ealle cômon,
vere and vífe, vlance and heáne.
Nis thät nân vundor, for tham viton ealle,
thät ân god is ealra gesceafta
freá moncynnes fäder and scippend:
se thære sunnan leóht seledh of heofonum,
mônan and thisum mærum steorrum;
se mid his mihte gesceôp men on eordhan,
and gesamnôde sâvle tô lîce.
Ät fruman ærest fólc under volcnum
emne ädhele gesceôp æghvylene mon:
hvŷ ge thonne æfre ofer ôdhre men

ofermôdigen butan andveorce ?
ænigne ne mêtadh unädhelne !
hvŷ ge eóv for ädhelum upâhebbân nu ?
on tham môde bŷdh monna gehvylcum
siht ädhelo, thâ ic thâ reca ymb,
nales on tham flæsce foldbûendra,
Âc nu æghvylc mon, the mid eallê bŷdh
his untheávum underthióded,
he forlæt ærest lífes frumsceaft,
and his âgene ädhelo svâ selfe,
and thone fäder eác the hine ät fruman gescôp ;
for tham hine unädheladh älmihtig god,
thät he unädhele à fordh thanan
vyrdh on vorulde, tô vuldre ne cymdh.

A. Saxon Poem, *Be manna ädhelo* [on Man's Nobility], in Ettmüller, *Engla and Seaxna*, p. 257.

[All dwellers upon earth
had an original likeness once ;
all from one stock do come
man and woman, high and low.
No wonder this, for we all know
that One God is the Maker of all,
the Lord, the Father and Creator of mankind :
He giveth the sun-light from heaven,
the moon and yon great stars ;
He by His might formed man on earth,
and united the soul to the body.
At first he made all people under heaven
equally noble—every man alike :
why then do ye ever over other men
wax proud, without a cause ?
none can be found not—noble !
why now do ye exalt yourselves as nobles ?
in the disposition be man's qualities
right noble—these what I care for—
among those that dwell in flesh.
But now every man that degraded is
by his ill-manners,
he forsakes life's first creation
and his own proper nobleness,

and the Father also that at first him made;
For this, Almighty God unnobleth him,
So that he unnoble from thenceforth
becomes in world, and to glory cometh not.]

Al the linage of men that ben in erthe ben of semblable burthe. On[e] alone is fadir of thinges. On[e] alone menystreth alle thinges. He gaf to the sonne hys bemes, He gaf to the moone hir hornes, He gaf the men to the erthe, He gaf the sterres to the heuene. He encloseth with membres the soules that comen fro Hys heye sete. Thanne [seeing that] comen alle mortal folk of noble seed, whi noysen ye or bosten of youre eldris? For yif thou look youre bygynnyng, and God [is] youre auctour and youre makere, than is ther no forlyued [degenerate] wyg[h]t but yif he norisse his corage vnto vices and forlete [forsake] his propre burthe.

Chaucer, *Boethius* (ed. Morris), p. 79.

Plouman: Because of the grete domynyon
Of the landis and rentis wher to thou wast bore
Whych thyn auncestours had long tyme before
Thou thynkyst thy self a gentylman to be
And that is a folysh reason semyth ne [me?]
For when adam dolf and eue span
Who was then a gentylman.
But there cam the churl and gederyd good
And ther began furst the gentyll blood
And I thynk verily ye do beleue
That we cam all of adam and eve
Then to speke by reason grete possessions
Make no gentylmen but gentyl condycyons
That is the cause and best reason why
One shuld be callyd a gentylman truly
And furthermor mark well this reason then
If a mānis auncestours haue be gentylmen
And verteous and good to commyn well
That ought to be reputyd never a dell
To the prayse of the chylde whyche doth refuse
Such good condycyons and the contrary use
But he ought to be dispreysyd the more
Because hys auncestours hath shewid hym before

A precedent of gentylnes and vertew
Whyche good example he dothe not insew
For the gentylnes of hys blode clery
In hym doth decay and utterly dye.
So he that usyth condycyons verteous
Though that hys auncestours were vycyous
Ought not to be dyspraysyd therfore
But ought to be honoryd and praysyd the more.

* * * * *

So I sey vertew and good condycyons than
Is that whych makyth the very gentylman
And though the fadyr may bequeth to hys son
Hys riches hys land and hys possessyon
Yet may he nothyr gyf nor bequeth
Unto hym in no wyse after hys deth
Hys vertew nor hys gentyl condycyons
They can not descend as other possessyons
And yf thou wylt be a gentylman nedys
Thou must than use vertew and gentyll dedys.

[1535] *Of Gentylnes and Nobylyte*, B. i.

Now if this name of gentilesse ; what man is it that ne may wel seen how veyn and how flittyng a thing it is. For yif the name of gentilesse be referred to renoun and cleernesse of linage, thanne is gentil name but a foreine thing, that is to seyn [say] to him that glorifyen hem of hir linage. For it semeth that gentilesse be a maner preysinge that comth of the deserte [desert] of ancestres. And yif preysynge maketh gentilesse thanne moten [must] they nedes be gentil that ben preysed. For whiche thing it folweth, that yif thou ne haue no gentilesse of thy-self, that is to seyn preyse that comth of thy deserte, foreine gentilesse ne maketh the[e] nat gentil. But certis yif ther be any goode in gentilesse, I trowe it be all only this, that it semeth as that a maner necessitee be imposed to gentil men, for that thei ne sholden nat outrayen [go astray] or forliuen [degenerate] fro the vertues of hire [their] noble kynrede.

Chaucer, *Boethius*, prose vi, ll. 38–57.

It wold be more ouer declared that where vertue ioyned with great possessions or dignitie hath longe continued in the bloode or house of a gentilman, as it were an inheritaunce,

there nobilitie is mooste shewed, and these noble men be most to be honored ; for as moche as continuaunce in all thinge that is good hath euer pre-eminence in praise and comparison. But yet shall it be necessary to aduertise those persones, that do thinke that nobilitie may in no wyse be but onely where men can auaunte them of auncient lignage, an auncient robe, or great possessions, at this daye very noble men do suppose to be moche errour and folye. Whereof there is a familiare example, whiche we beare euer with us, for the bloode in our bodies, beinge in youthe warme, pure, and lustie, it is the occasion of beautie, whiche is euery where commended and loued ; but if in age it be putrified, it leseth his praise. And the goutes, carbuncles, kankers, lepries, and other lyke sores and sickenesses, whiche do procede of bloode corrupted, be to all men detestable. And this persuasion to any gentilman, in whom is apte disposition to very nobilitie, wyll be sufficient to withdrawe hym from suche vice, wherby he maye empayre his owne estimation, and the good renoume of his auncetours. If he haue an auncient robe lefte by his auncetor, let him consider that if the first owner were of more vertue than he is that succedeth, the robe beinge worne, it minissheth his praise to them whiche knewe or haue herde of the vertue of him that firste owed it. If he that weareth it be viciouse, it more detecteth howe moche he is unworthy to weare it, the remembraunce of his noble auncetour makynge men to abhorre the reproche gyuen by an iuell successour.

If the firste owner were nat vertuouse, hit condemneth him that weareth it of moche folisshenesse, to glorie in a thinge of so base estimation, whiche, lacking beautie or glosse, can be none ornament to hym that weareth it, nor honorable remembrance to hym that first owed it. . . . To confirme by true histories, that accordynge as I late affirmed, nobilitie is nat onely in dignitie, auncient lignage, nor great reuenues, landes, or possessions. Lete yonge gentilmen haue often times tolde to them, and (as it is vulgarely spoken) layde in their lappes, how Numa Pompilius was taken from husbandry, whiche he exercised, and was made kynge of Romanes by election of the people. What caused it, suppose you, but his wisedome and vertue ? whiche in hym was very nobilitie, and that nobilitie broughte hym to dignitie.

1531, Sir T. Elyot, *The Gouvernour* (ed. Croft), vol. ii, pp. 31–3.

Ther be many
That call them self gentylmen unworthy
Whych lyffe voluptuously and bestyall
And do no good in the world at all
But lyfe in pryde slouth and unthryftynes
And because they haue no maner goodnes
Nor properte nor vertew in them wher by
Any man shulde thynk them any prayse worthy
Therefore they seke for comendacyon
Of the acts that theyr auncestours haue done.

[1535] *Of Gentylnes and Nobylyte*, B. i, verso.

The sone of ane prince, beand [being] distitut of vertu, is no gentil man ; ande in opposit, ane sone of ane mechanyc plebeian, beand verteous, he is ane gentil man.

1548, R. Henryson, *The Complaynt of Scotland*.

Noli mihi antiquos viros objectare. Satius est enim me meis rebus gestis florere, quàm majorum opinione niti ; et ita vivere, ut ego sim posteris meis nobilitatis initium, et virtutis exemplum.

Cicero, *Opera* (ed. Delphin), vol. vii, p. 3,016.

How maie they clayme the rewarde that properly longeth to vertue if they lacke the vertue that the rewarde longeth to ? . . .

For neuer the more noble be we for theyr nobleness, if our selfe lacke those things for which they were noble. But rather the more worshipfull that our auncesters wer, the more vyle and shamefull be we, if we declyne from the steppes of theyr worshipful liuing. The cleare beautie of whose vertue maketh the darke spot of our vyce the more euidentlye to appeare, and to be the more marked.

Sir T. More, *Works* (ed. 1557), vol. i, p. 1.

Nobylitie begyns to fade,
And Carters up do sprynge,
Then whiche, no greater plague can hap,
nor more pernicious thynge.
Menalcas : I haue knowen my selfe,
within this thyrtye yeare,
Of Lordes and Auncient Gentlemen

A hundreth dwellynge theare,
Of whom we Shephardes had reliefe
Suche Gentlenes of mynde,
Was placed in theyr noble Hartes,
As none is nowe to fynde.
But Hawtynes and proude Disdayne
hath nowe the chiefe Estate,
For syr John Straw, and syr John Cur,
wyll not degenerate.
And yet, they dare account them selues
To be of Noble bludde.
But fisshe bred up, in durtye Pooles,
wyll euer stynke of mudde.
I promyse the[e] *Menalcas* here,
I wolde not them enuye.
Yf any spot of Gentlenes
in them I myght espye.
For yf thyr Natures gentell be,
thoughe byrth be neuer so base,
Of Gentlemen (for mete it is)
they ought haue name and place:
But when by byrth, they base are bred,
and churlisshe harte retaine,
Though place of gentlemen thei haue
Yet churles they do remayne.
A prouerbe olde, hath ofte ben harde
And now full true is tryed:
An Ape, wyll euer be an Ape,
thoughe purple garments hyde.
For seldom, wyll the mastye course
The Hare or els the Deare:
But styll, accordynge to his kynde,
Wyll holde the hogge by th[e] eare.

1563, B. Googe, *Eglogs* (ed. Arber), p. 40.

I wyll haue this our Courtyer to be Gentleman borne of a good house. For it is a great deale lesse dyspraise for him that is not born a gentleman to faile in actes of vertue then for a gentleman. If he swarue from the steppes of his aunces-tours, he stayneth the name of his familie and doeth not onely not get, but loseth that is already gotten. For noblenesse of

birth is (as it were) a clere lampe that sheweth forth and bringeth into light works both goode and badde, and enflameth and provoketh unto vertue, as wel with the feare of slaunder, as also with the hope of praise. And wheras this brightnesse of noblenesse doth not discouer the workes of the unnoble they haue a wante of prouocation and of feare of slaunder, and they reckon not themselves bounde to wade anye further then their auncetours did before theym, whereas the noble of birthe counte it a shame not to arriue at the leaste at the boundes of their predecessours set foorth vnto them. Therefore it chaunceth alwaies (in a maner) bothe in armes and in all other vertuous actes, that the moste famous menne are gentlemen.

1561, *The Courtyer of Count B. Castilio, very necessary and profitable for yonge Gentilmen and Gentilwomen abiding in Court, Palaice, or Place, done into Englyshe by Thomas Hoby*, C. ii, verso.

[Some] wisshed none els to be putt to scole [Canterbury Grammar School] but oneli gentilmennys children. Whereunto that most reverend father Thomas Cranmer archebisshopp of Canterbury, being of a contrary mynde, saied that 'he thought it not indifferent [fair] so to order the mattier, for (said he) pore mennys children ar many tymes more gyven to applie thair studie, than ys the gentilmannys sonne delicatelie educated ; . . . and, to saie the trueth, I take it that none of us all here being gentilman borne (as I thincke) but hadd our begynnyng that wey from a lowe and base parentage ; and through the benefite of lernynge and other civile knowledge for the most parte all gentil ascende to thair estate'. Than it was againe answered, that the moste parte of the nobilitie came up by feate of armes and martiall actes. 'As though (quod the archebishopp) that the noble captayne was always unfurnisshed of good lernynge and knowledge. . . . To conclude the pore mannys sonne by paynes-taking for the most parte wilbe lernyd, when the gentilman's sonne will not take the payne to gett yt.'

1565, *Narratives of the Reformation*, p. 274 (Camden Soc.).

Gentlemen ought to buyld gentry up agayne, whiche is (for troth) sore decayed, and falne to great ruine : wherby suche

corruption of maners hath taken place, that almost the name of gentry is quenched, and handycraft men haue obtayned the tytle of honour, thoughe (in dede) of themselues they can chalenge no greater worthynes then the spade brought unto their late fathers : but finding fewe and feble tenaunts in the house of worthy fame, these base sorte of men haue easelye entred therin, and at this day do beare those armes which wer geuen vnto old gentry.—

1568, *The Institucion of a Gentleman, The Epistle.*

Noble and gentle men must diligently laboure to excell others in vertues, or els there wil rise comparison of worthynes : as why should not *Pan* aswel as *Apollo?* which thyng hath bene the greatest cause of the ruine wher into gentry is falne. For the negligence of him which should haue ben worthy, incoraged the vnworthye to take vp that whych the other let fal. The higher sort inflamed by the opinion of their grentrye, their noble auncitors and aunciente houses, looke for that cause to bee obeyed and reuerenced of all menne. Thus most men desire the title of worship, but few do worke the dedes that vnto worship apparteigne : yea, the marchantman thinketh not himselfe well vsed vnles he be called one of the worshipful sort of marchants, of whom the handicraftman hath taken example, and loketh to be called maister, whose father and graundfather wer wont to be called good men ; [at the same time he will not leave] ' vndeclared the blindnes of those whiche thinke them selues Gentlemen, onelye because their fathers and auctoures did discend of noble houses.'

1568, *The Institucion of a Gentleman, Prologue.*

Thou onely vauntest of thy gentry, truely thou wast made a gentleman before thou knewest what honesty me[a]nt, and no more hast thou to boast of thy flocke then he who being left rich by his father, dyeth a beggar by his folly. Nobilitie began in thine auncestors and endeth in thee, and the Generositie that they gayned by vertue thou hast blotted with vice. If thou claime gentry by pedegree, practise gentlenesse by thine honesty, yat as thou challengest to be noble in bloud, thou maist also proue noble by knowledge, otherwise shalt thou hang lyke a blast among the faire blossomes and lyke a staine in a piece of white Lawne. The Rose that is eaten with

the Canker is not gathered bicause it groweth on that stalke yat the sweet doth, neither was *Helen* made a Starre, bicause shee came of that Egge with *Castor*, nor thou a gentleman in yat thy auncestours were of nobilitie. It is not ye descent of birth but ye consent of conditions that maketh Gentlemen, neither great manors but good manners that expresse the true Image of dignitie. . . .

Or as the water that springeth from the fountaines head and floweth into the filthy channel is not to be called cleere because it came of the same streame ; so neither is he that descendeth of noble parentage, if he desist from noble deedes to be esteemed a Gentleman in yat he issued from the loyns of a noble sire, for that he obscureth the parents he came off, and discrediteth his own estate.

1579, J. Lyly, *Euphues, Anatomy of Wit*, (ed. Arber) pp. 190–1.

But as noblenes of bloud is chieflye auaileable to that mind which attendeth vertue and hateth filthines, so if the person discended of noble stock standeth onely upon the vaine ostentation of his auncestours fame, and yet he himself walloweth in filthines, the opinion of auncient bloud in such a one is a prouocation of many euils, and such men, that vaunt of so friuolous a thing be as bladders of water, than which nothing more vaine or light ; or as peacockes, boasting at the glory of their paynted tayles, the filthiest part of their body.

1586, Ferne, *Blazon of Gentrie*, p. 27.

Some let themselves be carried away with fabulous pedigrees, and vaine perswasions, that their Nobilitie and descent is farre more worthy and noble then the house indeed they come of. Such are they commonlie who wanting vertue have nothing else to grace their nobilitie withall, but the auncient stocke and familie they are descended of : Albeit it were more praiseworthy to be born the sonne of a common crier, with Horace, or of a mason with Socrates, or of uncertain parentes with Euripides, and to be vertuous and learned : then the sonne of Nero or of Domitian, and to be vitious. Aristotle in his book of Policie restraineth Nobilitie, and limiteth it so farre foorth as the successours doe possesse the vertues and substance of their auncestors. And indeed without vertue it is as a ring

of gold wanting the ornament of some pretious stone : for it is vertue that giveth true dignitie, and not nobilitie which bringeth vertue.

1595, Sir J. B. Nenna, *Nennio or A Treatise of Nobility : Wherein is discoursed what true Nobilitie is with such qualities as are required in a Perfect Gentleman. Done into English by William Jones, Gent. Address to the Reader*, A. 5.

Like as it is a thing worthy greater commendation to builde a newe pallace, to stoare it with moueables, and to inhabite it, then it is onlie to dwel therein : so is he worthy of far more greater glorie who of himselfe becommeth noble, then hee who is simplie borne noble : and for this cause therefore I judge and determine this : that the nobilitie of the minde is farre more true, and farre more perfect, then the nobility of blood conjoyned with riches : and consequently thou *Posidonio* beeing noble by birth only, and *Fabricio* by the vertues of his minde, I say that he is famous with more height and perfection of nobility, and so likewise worthy of more honour and glory then thou art.

1595, G. B. Nenna, *Nennio, A Treatise of Nobilitie*, p. 96, verso.

And were thy fathers gentle ? that's their praise
No thank to thee by whom their name decays ;
By virtue got they it, and valorous deed ;
Do thou so, Pontice, and be honoured.
But else, look how their virtue was their own,
Not capable of propagation,
Right so their titles been, nor can be thine,
Whose ill deserts might blank their golden line.

1597, Bp. Hall, *Satires*, (ed. Singer), iv, 3, p. 92

Golding : Fye how you sweare !

Quicksilver : 'Sfoote, man, I am a gentleman, and may sweare by my pedegree. . . . Wee are both gentlemen, and therefore should be no coxcombes. . . .

Golding : What would you ha' me doe ?

Quicksilver : Why, do nothing, be like a gentleman, be idle ; the cursse of man is labour. . . . Wilt thou crie, what is't ye lack ? stand with a bare pate, and a dropping nose, under a

wodden penthouse, and art a gentleman ? As I am a gentleman borne, Ile be drunk, grow valiant, and beat thee.

Golding : . . . As for my place and life, thus I have read :—

' What ere some vainer youth may terme disgrace,
The gaine of honest paines is never base ;
From trades, from artes, from valour, honour springs,
These three are founts of gentry, yea, of kings.'

1605, J. Marston, *Eastward Hoe*, act i, sc. 1.

The Vertues of thine Ancestors have exempted thee from vulgar ranke ; take heed *thy* Vertues doe it ; and that *thine owne* Vices make thee not the scoffe of the Vulgar ; that what others began *end* not in thee. The One is Opinion, the other is Reall, that anothers, this thine owne (*Miserum est aliorum incumbere famæ.—Juven., Sat.*, 8. ' It is a wretched thing to be dependant on the reputation of others '), the one shewes Smoakie titles (*Fumosos equitum cum Dictatoire Magistros*) the other is native and genuine.

1619, S. Purchas, *Microcosmus, The Historie of Man*, p. 436.

Art thou noble ? descended of honourable parentage, whom Antiquitie hath admired for Herôes, and almost adored for Demy gods ? And is not this others commendations, not thine owne ?

1619, S. Purchas, *Microcosmus*, p. 435.

Boast not these titles of your ancestors,
Brave youths, they're their possessions, none of yours :
When your own virtues equall'd have their names,
'Twill be but fair to lean upon their fames ;
For they are strong supporters : but, till then,
The greatest are but growing gentlemen.
It is a wretched thing to trust to reeds ;
Which all men do, that urge not their own deeds
Up to their ancestors ; . . .
Hang all your rooms with one large pedigree
'Tis virtue alone is true nobility.

B. Jonson, *Underwoods, Eupheme*, viii.

The Title of Noble doth not appertaine justly but to him that hath walked in the paths of vertue, making himselfe

to be famous by his owne industry, according to the remarkable tract of the Amorous Poet [Ovid],

> Nam genus et proavos, et quae non fecimus ipsi
> vix ea nostra voco :

. . . It is much more honorable to be rather the First than the last of his race. As the Orator answered them who were noblemen by extraction, but yeomen or Plebeyans by their depraved lives. Such a one was called a Gentleman of the first Tappe (whose Lance stood at the Hay-stack) in meere contempt, ' Ego cæteris meis majoribus virtute mea præluxi '. [By my virtue I have outshone others who were my ancestors.]

1623, A. Favine, *Theatre of Honour*, p. 1.

Hee that is . . . both discended from truly noble parentage and withal following in their steps, or adding to their name, is the gentleman that may lawfully glorie in his title.

Selden, *Titles of Honour, Pref.*, B. iv (1614).

If nobility be *virtus et antiquæ divitiæ*, ' virtue and ancient riches ', then to exceed in all these things which are *extra hominem*, as riches, power, glory, and the like, do no otherwise define nobility than the word *animal* alone doth define a reasonable man. Or, if honour, according to L. Vives, be a witness of virtue and well-doing, and nobility, after Plutarch, the continuance of virtue in a race or lineage ; then are those in whom virtue is extinguished but like unto painted and printed papers, which ignorant men worship instead of Christ, our lady, and other saints : men in whom there remain but the dregs and vices of ancient virtue ; flowers and herbs which by change of soil and want of manuring are turned to weeds. For what is found praiseworthy in those waters which had their beginning out of pure fountains, if in all the rest of their course they run foul, filthy, and defiled ? For as all things consist of matter and form, so doth Charron, in his chapter of nobility, call the race and lineage but the matter of nobility ; the form (which gives life and perfect being) he maketh to be virtue and quality, profitable to the commonweal. For he is truly, and entirely noble, who maketh a singular profession of public virtue, serving his prince and country, and descended of parents and ancestors that have done the like. And although that nobility, which the same

author calleth personal (the same which ourselves acquire by our virtue and well deservings), cannot be balanced by that which is both natural by descent and also personal ; yet, if virtue be wanting to the natural, then is the personal and acquired nobility by many degrees to be preferred. For, saith Charron, this honour, to wit, by descent, may light upon such a one as is in his own nature a true villain. There is also a third nobility, which he calleth nobility in parchment, bought with silver or favour ; and these be, indeed, but honours of affection which kings, with the change of their fancies, wish they knew well how to wipe off again. But, surely, if we had as much sense of our degenerating in worthiness as we have of vanity in deriving ourselves of such and such parents, we should rather know such nobility (without virtue) to be shame and dishonour than nobleness and glory, to vaunt thereof. . . .

1614, Sir W. Raleigh, *History of the World*, Bk. I, ch. ix, § iv, p. 156.

Most pitifull is the pride of many, who when they are nobly borne, not onely staine their stocke with vice, and all base behauiour, relying and vaunting of their long pedegrees, and exploits of their Fathers (themselues liuing in sloath and idlenesse) disparage and disgrace those, who by their vertuous endeuours are rising. To these and such, I oppose Marius and that stout reply of his in Salust : *They contemne mee as an vpstart, I scorne their sloath and basenesse. If they scorne mee, let them scorne their Ancestors, who came by their Nobilitie as I have done.*'

1627, H. Peacham, *The Compleat Gentleman*, p. 17.

Ingenio, genio, dum vis Generosus haberi,
Ingenua haec ediscas, ingeniose puer.
Stemma nihil, cultis animum nisi moribus ornes,
Et studeas studiis nobilitare genus.

1627, H. Peacham, *The Compleat Gentleman, Motto.*

A question ariseth, whether hee that is Noble descended, may by his vice and basenesse lose his nobilitie or no. It is answered, that if he that is ignoble and inglorious, may acquire Nobilitie by Vertue ; the other may very well lose it by his vice. But such are the miserable corruptions of our

times, that Vices goe for prime Vertues; and to be drunke, sweare, wench, follow the fashion, and to do iust nothing, are the attributes and marks now adayes of a great part of our Gentry.

1627, H. Peacham, *The Compleat Gentleman*, p. 10.

He that desireth true nobilitie, let him endeavour to ennoblize himself by his own vertues, and not by his parentage: that he may answer as Anacharsis the philosopher did to one, that glorying because hee was borne in the famous Citie of Athens, objected to Anacharsis in disgrace, that he was a Scythian, which was a barbarous countrey in respect of Greece. It is true (quoth hee) that I am a Scythian, and thou a Grecian; but thy countrey giveth honour to thee, and I give honour to my countrey. Or as Cicero answered a Romane, that demanded, why he that descended of rustical ploughmen, would compare with him, that was of the nobilitie of Rome? I confess (said Cicero) that thou art descended of noble Romane Magistrates, and I come from poore ploughmen. But thou canst not deny that together with this, all thy linage is ended in thee, and all mine beginneth in me. The uncertainetie of Gentilitie was rightly espied by him, that said: once in a hundred years from the plough to the speare, and from the speare to the plough again. A matter of small glory that is subject to such mutabilitie.

1631, Sir R. Barckley, *Felicitie of Man*, p. 274.

The Younger Brother—some account him the better Gentleman of the two, because son to the more ancient gentleman! Wherein his Elder Brother can give him the hearing, and a smile into the Bargain.

1652, Thos. Fuller, *The Holy State*, p. 42.

Bless not thyself only that thou wert born in Athens; but among thy multiplied acknowledgments lift up one hand to heaven, that thou wert born of honest parents; that modesty, humility, patience and veracity, lay in the same egg, and came into the world with thee. . . .

Bright thoughts, clear deeds, constancy, fidelity, bounty, and generous honesty are the gems of noble minds; wherein,

to derogate from none, the true heroic English gentleman hath no peer.

1716, Sir T. Browne, *Christian Morals*, pt. i, § xxxv, xxxvi.

'If any doe vaunt of their names let them looke to it lest they have *inania nomina* [empty titles] ; you know who saith *vestra nomina nunquam sum admiratus, viros qui ea vobis reliquerunt magnos arbitror* [I never admired your titles, I hold those men great who bequeathed them to you]. And if they glory in these ancient faire names, and farre fetcht descents, with contempt of others, happily, some such like as Marius was may returne upon them Marius' words : *si jure despiciunt nos, faciunt idem majoribus suis, quibus uti nobis ex virtute nobilitas cœpit. Invident honori nostro : ergo invideant labori, innocentiæ, periculis etiam nostris, quoniam per hæc illum cepimus* [If they justly despise us, they do the same to their own ancestors, whose nobility, like ours, began in merit. They envy our distinction, then let them envy our toil, and guiltlessness and even perils, since it was by means of these we attained to it].

Camden, *Remaines concerning Britaine* (1637), p. 152.

Taylor, Potter, Smith, etc., who can deny but they so named may bee gentlemen, if virtue, which is the soule of Gentrie, shall ennoble them, and *virtus* (as one saith) *nulli præclusa est, omnibus patet* [virtue is restricted to none, but is open to all].

Camden, *Remaines concerning Britaine*, (1637), p. 126.

A duke was your cousin-german removed. Say you were lineally descended from King Pepin, or he himself, what of this ? Search the heads of the greatest rivers in the world, you shall find them but bubbles of water. Some would think the souls of princes were brought forth by some more weighty cause than those of meaner persons : they are deceived.

Webster, *Duchess of Malfi*, act ii, sc. 1.

Plantagenet : Let him that is a true-born gentleman
And stands upon the honour of his birth
If he suppose that I have pleaded truth
From off this brier pluck a white rose with me.

Shakspere, *1st part of Henry VI*, ii, 3, 30.

You are certainly a gentleman, thereto
Clerk-like [scholarly] experienced, which no less adorns
Our gentry than our parents' noble names,
In whose success we are gentle.
Shakspere, *Winter's Tale*, act i, sc. 2, ll. 391–4.

Now, by the honour of my ancestry,
I do applaud thy spirit, Valentine,
And think thee worthy of an empress' love.
Thou art a gentleman and well derived;
Take thou thy Silvia, for thou hast deserved her.
Shakespere, *Two Gentlemen of Verona*, v, 4, 147.

King Henry: He to-day that sheds his blood with me
Shall be my brother; be he ne'er so vile,
This day [Agincourt] shall gentle his condition.
Shakspere, *King Henry V*, act iv, sc. 3, l. 63.

You that but boast your ancestor's proud style,
And the large stem whence your vain greatness grew,
When you yourselves are ignorant and vile,
Nor glorious thing dare actually pursue,
That all good spirits would utterly exile,
Giving yourselves unto ignoble things,
Base I proclaim you, though derived from kings.
Michael Drayton.

The Truly-Noble.—He stands not upon what he borrowed of his ancestors; but thinks he must work out his own honour: and, if he cannot reach the virtue of them that gave him outward glory by inheritance, he is more abashed of his impotency, than transported with a great name. Greatness doth not make him scornful and imperious, but rather like the fixed stars; the higher he is, the less he desires to seem: neither cares he so much for pomp and frothy ostentation, as for the solid truth of nobleness. Courtesy and sweet affability can be no more severed from him, than life from his soul: not out of a base and servile popularity, and desire of ambitious insinuation; but of a native gentleness of disposition, and true value of himself. His hand is open and bounteous; yet not so, as that he should

rather respect his glory, than his estate wherein his wisdom can distinguish betwixt parasites and friends; betwixt changing of favours, and expending them. He scorneth to make his height a privilege of looseness: but accounts his titles vain, if he be inferior to others in goodness; and thinks he should be more strict, the more eminent he is, because he is more observed, and now his offences are become exemplar. There is no virtue, that he holds unfit for ornament, for use; nor any vice which he condemns not as sordid, and a fit companion of baseness; and whereof he doth not more hate the blemish, than affect the pleasure. He so studies, as one that knows ignorance can neither purchase honour, nor wield it; and that knowledge must both guide and grace him. His exercises are, from his childhood, ingenuous, manly, decent; and such as tend to wit, valour, activity: and if, as seldom, he descend to disports of chance, his games shall never make him either pale with fear, or hot with desire of gain. He doth not so use his followers, as if he thought they were made for nothing but his servitude; whose felicity were only to be commanded and please; wearing them to the back, and then either finding or framing excuses to discard them empty: but upon all opportunities, lets them feel the sweetness of their own serviceableness and his bounty. Silence, in officious service, is the best oratory to plead for his respect: all diligence is but lent to him; none lost. His wealth stands in receiving; his honour, in giving: he cares not either how many hold of his goodness, or to how few he is beholden, and, if he have cast away favours, he hates either to upbraid them to his enemy, or to challenge restitution. None can be more pitiful to the distressed, or more prone to succour; and then most, where is least means to solicit, least possibility of requital. He is equally addressed to war and peace; and knows not more how to command others, than how to be his country's servant in both. He is more careful to give true honour to his Maker, than to receive civil honour from men. He knows that this service is free and noble, and ever loaded with sincere glory; and how vain it is to hunt after applause from the world, till he be sure of him that mouldeth all hearts, and poureth contempt on princes; and shortly, so demeans himself, as one that accounts the body of nobility to consist in blood, and the soul in the eminence of virtue.

1621, Bp. Hall, *Works* (ed. 1808), vol. vii, pp. 92–3.

If it so fall out (as often it doth) that such pesants are preferred by reason of their wealth, chance, errour, etc., or otherwise ; yet, as the cat in the fable, when she was turned to a fair maid, would play with mice, a cur will be a cur, a clown will be a clown ; he will likely savor of the stock whence he came ; and that innate rusticity can hardly be shaken off.

Licet superbus ambulet pecuniâ,
Fortuna non mutat genus.

And though by their education, such men may be better qualified, and more refined, yet there may be many symptomes, by which they may likely be discryed, an affected fastastical carriage, a tailor-like spruceness, a peculiar garb in all their proceedings ; choicer then ordinary in his diet ; and (as Hierome well describes such a one to his Nepotian) *an upstart born in a base cottage, that scarce at first had coarse bread to fill his hungry guts, must now feed on kickshoes and made dishes, will have all variety of flesh and fish, the best oysters, etc.* A beggar's brat will be commonly more scornful, imperious, insulting, insolent, then another man of his rank ; *nothing so intolerable as a fortunate fool,* as Tully found long since out of his experience.

Asperius nihil est humili, cum surgit in altum :

set a beggar on horseback and he will ride a gallop, a gallop, etc.

desævit in omnes,
Dum se posse putat ; nec bellua sævior ulla est,
Quam servi rabies in libera colla furentis :

he forgets what he was, domineers, etc., and many such other symptomes he hath, by which you may know him from a true gentleman. Many errours and obliquities are on both sides, noble, ignoble, *factis, natis* ; yet still in all callings, as some degenerate, some are well deserving, and most worthy of their honours.

1651, R. Burton, *Anatomy of Melancholy* (ed. 1836), p. 390.

Let no *terræ filius,* or upstart, insult at this which I have said, no worthy gentleman take offence. I speak it not to detract from such as are well deserving, truely vertuous and noble ; I do much respect and honour true gentry and nobility ; I was born of worshipful parents myself, in an ancient family ; but I am a younger brother, it concerns me not : or, had I been some great heir, richly endowed, so minded as I

am, I should not have been elevated at all, but so esteemed of it, as of all other humane happiness, honours, etc., they have their period, are brittle and unconstant. I may say of our greatest families, they were mean at first, augmented by rich marriages, purchases, offices; they continue for some ages, with some little alteration of circumstances, fortunes, places, etc., by some prodigal son, for some default, or for want of issue, they are defaced in an instant, and their memory blotted out.

So much in the meantime I do attribute to gentility, that, if he be well descended of worshipful or noble parentage, he will express it in his conditions:

nec enim feroces,
Progenerant aquilæ columbam.

And although the nobility of our times be much like our coins, more in number and value, but less in waight and goodness, with finer stamps, cuts, or outsides, then of old; yet, if he retain those ancient characters of true gentry, he will be more affable, courteous, gently disposed, of fairer carriage, better temper, or a more magnanimous, heroicall and generous spirit, then that *vulgus hominum*, those ordinary boores and pesants.

1651, R. Burton, *Anatomy of Melancholy* (ed. 1836), p. 389.

Of all vanities and fopperies, to brag of gentility is the greatest; for what is it they crack so much of, and challenge such superiority, as if they were demi-gods? Birth?

Tantane vos generis tenuit fiducia vestri?' It is *non ens*, a meer flash, a ceremony, a toy, a thing of nought. Consider the beginning, present estate, progresse, ending of gentry; and then tell me what it is. *Oppression, fraud, cosening, usury, knavery, baudery, murther and tyranny are the beginning of many ancient families. One hath been a blood-sucker, a parricide, the death of many a silly soul in some unjust quarrels, seditions, made many an orphan and poor widow; and for that he is made a lord or an earl, and his posterity gentlemen for ever after. . . .* Many come into this parchment row (so one cals it) by flattery or cosening. Search your old families, and you shall scarcely find, of a multitude (as Eneas Sylvius observes) *qui sceleratum non habent ortum*, that have not a wicked beginning, *aut qui vi et dolo eo fastigii non ascendunt* (as that plebeian in Machiavel, in a set oration, proved to his fellows) that do not rise by

knavery, force, foolery, villany, or such indirect means. *They are commonly noble that are wealthy; vertue and riches seldome settle on one man; who then sees not the base beginning of nobility?*

1651, R. Burton, *Anatomy of Melancholy* (ed. 1836), pp. 385–6.

And 'tis a wonderfull thing (saith Machiavel) *to him that shall consider of it, that all those, or the greatest part of them, that have done the bravest exploits here upon earth, and excelled the rest of the nobles of their time, have been still born in some abject, obscure place, or of base and obscure abject parents.* A most memorable observation, Scaliger accompts it, *et non prætereundum, maximorum virorum plerosque patres ignoratos, matres impudicas fuisse. I could recite a great catalogue of them*: every kingdome, every province, will yield innumerable examples: and why then should basenes of birth be objected to any man? Who thinks worse of Tully for being *Arpinas*, an upstart? or Agathocles, that Sicilian king, for being a potters son? Iphicrates and Marius were meanly born. What wise man thinks better of any person for his nobility? as he said in Machiavel, *omnes eodem patre nati*, Adam's sons, conceived all and born in sin, etc. *We are by nature all as one, all alike, if you see us naked: let us wear theirs, and they our clothes, and what's the difference?* To speak truth, as Bale did of P. Schalichius, *I more esteem thy worth, learning, honesty, then thy nobility; honour thee more that thou art a writer, a doctor of divinity, then earl of the Hunnes, baron of Skradine, or hast title to such and such provinces*, etc. How much better is it to be born of mean parentage, and to excell in worth, to be morally noble, which is preferred before that naturall nobility, by divines, philosophers, and politicians, to be learned, honest, discreet, well qualified, to be fit for any manner of imploiment, in country and commonwealth, war and peace, then to be *degeneres Neoptolemi*, as many brave nobles are, only wise because rich, otherwise idiots, illiterate, unfit for any manner of service? Udalricus, earl of Cilia, upbraided John Huniades with the baseness of his birth, but he replied, *in te Ciliensis comitatus turpiter exstinguitur, in me gloriose Bistricensis exoritur*: thine earldome is consumed with riot; mine begins with honour and renown. Thou hast had so many noble ancestors; what is that to thee? *Vix ea nostra voco*: when thou art a disard thyself, *quid prodest*,

Pontice, longo stemmate censeri? etc. I conclude, hast thou a sound body, and a good soul, good bringing up? art thou vertuous, honest, learned, well qualified, religious? are thy conditions good? thou art a true nobleman, perfectly noble, although born of Thersites, *dum modo tu sis Æacidæ similis, non natus, sed factus, noble* κατ' ἐξοχὴν, *for neither sword, nor fire, nor water, nor sickness, nor outward violence, nor the devil himself, can take thy good parts from thee.* Be not ashamed of thy birth then; thou art a gentleman all the world over, and shall be honoured, when as he, strip him of his fine clothes, dispossess him of his wealth, is a funge (which Polynices, in his banishment, found true by experience, gentry was not esteemed) like a piece of coin in another country, that no man will take, and shall be contemned.

1651, R. Burton, *Anatomy of Melancholy* (ed. 1836), p. 389.

Baseness of birth is a great disparagement to some men, especially if they be wealthy, bear office, and come to promotion in a commonwealth: then, (as he observes) if their birth be not answerable to their calling, and to their fellowes, they are much abashed and ashamed of themselves. Some scorn their own father and mother, deny brothers and sisters, with the rest of their kindred and friends, and will not suffer them to come near them, when they are in their pomp, accounting it a scandal to their greatness, to have such beggarly beginnings. Simon in Lucian, having now got a little wealth, changed his name from Simon to Simonides, for that there were so many beggars of his kin, and set the house on fire where he was born, because nobody should point at it. Others buy titles, coats of armes, and by all means screw themselves into ancient families, falsifying pedegrees, usurping scutchions, and all because they would not seem to be base. The reason is, for that this gentility is so much admired by a company of outsides, and such honour attributed unto it, as amongst Germans, Frenchmen, and Venetians, the gentry scorn the commonalty, and will not suffer them to match with them.

1651, R. Burton, *Anatomy of Melancholy* (ed. 1836), p. 385.

Many of our nobility so born deserve to be princes. And I am so far forth of Sesellius his mind, that they ought to be preferred (if capable) before others, *as being nobly born, ingenu-*

ously brought up, and from their infancy trained to all manner of civility. For learning and vertue in a noble-man is more eminent; and, as a jewel set in gold is more precious, and much to be respected, such a man deserves better than others, and is as great an honour to his family as his noble family to him. In a word, many noblemen are an ornament to their order: many poor mens sons are singularly well endowed, most eminent, and well deserving for their worth, wisdome, learning, vertue, valour, integrity; excellent members and pillers of a common-wealth. And therefore, to conclude that which I first intended, to be base by birth, meanly born, is no such disparagement.

1651, R. Burton, *Anatomy of Melancholy* (ed. 1836), p. 390.

'The Degenerous Gentleman.'—Some will challenge this title of incongruity, as if those two words were so dissonant, that a whole sentence cannot hold them; for sure where the Gentleman is the root, Degenerous cannot be the fruit. But if any quarrell with my words, Valerius Maximus shall be my champion, who styleth such, *Nobilia Portenta*. By 'Gentleman' we understand one whom the Heralds (except they will deny their best Records) must allow of ancient parentage. Such a one, when a child, being kept the devils nazarite, that no razor of correction must come upon his head in his fathers family, see what he proves in processe of time, brought to extreme poverty. Herein we intend no invective glance on those pious Gentlemen, whose states are consumed through Gods secret judgement, and none of the owners visible default; onely we meddle with such, as by carelesnesse and riot cause their own ruine.

He goes to school to learn in jest, and play in earnest. Now this Gentleman, now that Gentlewoman begs him a play-day, and now the book must be thrown away, that he may see the buck hunted. . . .

Coming to the University, his chief study is to study nothing. What is Learning but a cloakbag of books, cumbersome for a Gentleman to carry? And the Muses fit to make wives for Farmers sonnes. . . .

Perhaps he behaves himself so basely that he is degraded, the sad and solemn ceremonies whereof we may meet with in old Presidents: but of them all, in my apprehension, none

should make deeper impression in an ingenuous soul than this one, That at the solemn degradation of a knight for high misdemeanour, the king and twelve knights more did put on mourning garments, as an embleme of sorrow for this injury to honour, that a man Gentile by birth and bloud, or honoured by a Princes favour, should so farre forget not onely himself, but his Order, as to deserve so severe punishment. . . .

Within two generations his name is quite forgotten, that ever any such was in the place, except some Herald in his visitation passe by, and chance to spell his broken arms in a Church-window. And then how weak a thing is Gentry, than which (if it wants virtue) brittle glasse is the more lasting Monument. We forbear to give an instance of a degenerous [*misprinted* 'dangerous'] Gentleman; would to God the world gave no examples of them.

1652, T. Fuller, *Holy and Profane State*, pp. 394–400.

There can be no perpetuall entailment of Honour upon all succeeding posterity; the best Gentleman holds his Nobility but by Lease from Heaven, which is to be renew'd once at least in every life; when a good round sum of Heroick Actions are expected as his Fine. God hath his stewards alwaies ready to receive the Gentleman's rent, the Church and State, and he that payes not at his day, to either of these forfeits all.

1661, Clement Ellis, *The Gentile Sinner*, p. 256.

A man is no greater than what he is in the Eyes of God; and the estimation which God hath of us, is not for being born in a palace, but for being righteous and just: what an error is it, then, to value ourselves more for our human birth by which we are made sinners, than for our divine birth, by which we are made just! How foolish were he, who, being the son of a king and bond-woman, should esteem himself more for being the son of a slave, than of a monarch! More fool is he, who values more the nobility of his blood in being a gentleman, than the nobility of his soul in being a Christian: all honours of the Earth are but splendid vanities; and those who seek after them are like boys who hunt after butterflies.

Bp. Jeremy Taylor, *Works* (ed. 1828), vol. iii, p. 428.

A degenerate Noble; or 'One that is proud of His Birth', is like a turnip, there is nothing good of him but that which is under-

ground ; or rhubarb, a contemptible shrub that springs from a noble root. He has no more title to the worth and virtue of his ancestors than the worms that were engendered in their dead bodies, and yet he believes he has enough to exempt himself and his posterity from all things of that nature for ever. This makes him glory in the antiquity of his family, as if his nobility were the better the further off it is, in time as well as desert, from that of his predecessors. He believes the honour that was left him as well as the estate is sufficient to support his quality without troubling himself to purchase any more of his own. . . . The confidence of nobility has rendered him ignoble, as the opinion of wealth make some men poor, and as those that are born to estates neglect industry and have no business but to spend, so he being born to honour believes he is no further concerned than to consume and waste it. He is but a copy, and so ill done that there is no line of the original in him but the sin only. He is like a word that by ill custom and mistake has utterly lost the sense of that form from which it was derived, and now signifies quite contrary ; for the glory of noble ancestors will not permit the good or bad of their posterity to be obscure.

S. Butler, *Characters*, 1759.

Consider this, you that are of noble or generous birth. Search your Pedigrees ; collect the scattered Monuments and Histories of your Ancestors : and observe by what steps your worthy progenitors raised their houses to the height of Gentry or Nobility. Scarce shall you find a man of them, that gave any accession, or brought any noted eminency to his house, but either serving in the Camp, or sweating at the Bar, or waiting at the Court, or adventuring on the Seas, or trucking in his Shop, or some other way industriously bestirring himself in some settled calling and course of life. You *usurp* their *Arms*, if you *inherit* not their virtues : and those ensigns of honour and Gentry which they by industry atchieved sit no otherwise upon your shoulders, than as rich trappings upon Asses backs ; which serve but render the poor beast more ridiculous. If you by brutish sensuality and spending your time in swinish luxury, stain the colours and embase the metals of those badges of your Gentry and Nobility, which you claim by descent : think, when we worship or honour you, we do

but flout you ; and know, the titles we in courtesie give you, we bestow upon their memories whose degenerate offspring you are, and whose Arms you unworthily bear.

1671, Bp. Sanderson, *Sermons*, p. 197.

Nobility of blood is but renown
Of thy great fathers by their virtue known,
And a long trail of light to thee descending down.
If in thy smoke it ends, their glories shine,
But infamy and villainage are thine.
Then what I said before is plainly showed,
That true nobility proceeds from God :
Nor left us by inheritance, but given
By bounty of our stars and grace of Heaven.

Dryden, *Wife of Bath her Tale*, ll. 439–47.

They that are of the highest merit in themselves the least insist upon their ancestry : for they well know ' Aliena laudat qui genus jactat suum '. Who boasts his stock commands but what's anothers. The best use they can make of glorious actions by them well atchiev'd is to endeavour that they may outgo them. Or at least to beware they darken not by their own declination the splendor that they liv'd in. The best way to keep their ancestors great acts in memory is to refresh them with new ones of their own.

1677, Owen Felltham, *Resolves*, p. 303.

Pardonnons aux gens sans mérite de se glorifier de celui de leurs ancêtres. L'homme de Lettres ne connaît ni ancêtres ni patrie. Si la sienne n'a point enfanté de personnages illustres, c'est à lui de l'illustrer ; telle est la gloire où il doit prétendre.

Le Grand, *Fabliaux ou Contes du XII. et XIII Siècles* (1781), tom ii, p. 114.

Qui sert bien son pays n'a pas besoin d'aïeux.

Voltaire.

[He needs not ancestors who serves his country well.]

On the statue of the famous Egyptian Senmut, architect

to Queen Hatshepsu, are inscribed the words, *Nen kem en an apu*, 'His ancestors were not found in writing'.

Brugsch, *Egypt under the Pharaohs*, vol. i, p. 23.

Sidney Smith loved to repeat that answer of Junot to the old noblesse, when boasting of their line of ancestors: '"Ah, ma foi! Je n'en sais rien; moi je suis mon ancêtre."'

Lady Holland, *Memoir of Sidney Smith*, p. 163.

Of ancient race by birth, but nobler yet
In his own worth and without title great.

Dryden, *Absalom and Achitophel*, l. 900.

'I think every man would like to come of an ancient and honourable race', said the Colonel, in his honest way. 'As you like your father to be an honourable man, why not your grandfather, and his ancestors before him? But if we can't inherit a good name, at least we can do our best to leave one, my boy; and that is an ambition which, please God, you and I will both hold by'.

Thackeray, *The Newcomes*, ch. vii. p. 66.

It is better to be nobly remembered than nobly born.

Ruskin.

Let your ancestors sleep in their graves, and be not so foolish as to disturb 'em by your vanity; adopt their virtues by imitation and practice, but have a care of their vices. I honour nobility set off by merit, but when he has no other prop than money and patent, I always compare it to those proud temples of Egypt, that under built frontispieces and azur'd vaults lodged nothing but statues of rats and crocodiles. I value more an innocent ploughman than a vicious prince; and prefer his nobility who has built a great fortune upon worth and virtue before his who by succession receives one.

1720 [W. Darrell], *The Gentleman Instructed*, p. 9.

But even though you be sprung in direct line from Hercules, if you show a low-born meanness, that long succession of ancestors whom you disgrace are so many witnesses against

you ; and this grand display of their tarnished glory but serves to make your ignominy more evident.

Boileau.

Call him what you please on account of his blood, and be the race modern and mean as you will, yet if he was sent early to school, has good parts, and has improved them by learning, travel, conversation and reading, and above all with a modest courteous gentleman-like behaviour : despise him as you will, he will be a gentleman in spite of all the distinccions we can make, and that not upon the money onely, and not at all upon his father and family, but upon the best of all foundations of families, I mean a stock of personall merit, a liberal education, a timely and regular discipline and instruccion, and of a humble temper early form'd and made the receptible of the best impressions and subjected to the rules and laws of being instructed. By these things the successors to, and sons of, the over-rich scoundrel, call him as you will, become gentlemen and are without hesitacion received for such among the best families in Britain ; nor do any of the most antient families scruple to form alliances with them by intermarriages, or esteem their blood at al dishonour'd by the conjunccion."

1729, D. Defoe, *Compleat English Gentleman*, p. 258.

How well a young well-educated son of a citisen or tradesman may be a gentleman, if he has an estate to support it ; and how soon the posterity of such establish themselves among the gentry and are accepted among gentlemen as effectually as if the blood of twenty generations was running in their veins.

1729, D. Defoe, *Compleat English Gentleman*, p. 275.

A sermon against family pride might be taken from Juvenal's 'Stemmata quid faciunt', Horace's 'Non quia Mæcenas', and Marius's speech in Sallust. The text, 'Is not this Jesus the carpenter's son ?'

1802, W. Shenstone, *Essays*, p. 228.

My mother ! if thou love me, name no more
My noble birth ! Sounding at every breath

My noble birth, thou kill'st me. Thither fly,
As to their only refuge, all from whom
Nature withholds all good besides; they boast
Their noble birth, conduct us to the tombs
Of their forefathers, and from age to age
Ascending, trumpet their illustrious race:
But whom hast thou beheld, or canst thou name,
Derived from no forefather? Such a man
Lives not; for how could such be born at all?
And if it chance that native of a land
Far distant, or in infancy deprived
Of all his kindred, one, who *cannot* trace
His origin, exist, why deem him sprung
From baser ancestry than theirs, who *can*?
My mother! he, whom nature at his birth
Endow'd with virtuous qualities, although
An Æthiop and a slave, is nobly born.
Cowper, *On Pedigree. From Epicharmus.*

The castle had its school as well as the cloister, in which youth was to be instructed

in letters, arms,
Fair mien, discourses, civil exercises,
And all the blazon of a gentleman;

wherein it should be trained to piety, heroism, loyalty, generosity and honour; that men might learn to emulate the virtues of their famous ancestors, and as Christian gentlemen, to whom Christendom was a common country, to follow the example of those ancient worthies who were the defenders of the church, the patrons of the poor, and the glory of their times.

1844, K. H. Digby, *Broad Stone of Honour, Godefridus*, p. 3.

For one gentleman to say to another that he was of more noble or more ancient blood than his, would indeed have been contrary to the spirit of this chivalry; but Castiglione proves the fact in favour of illustrious birth, and appeals to the experience of all nations. The opinion of Agamemnon that his noble dignity imposed upon him the duty of being the first to endure labours is the general doctrine of the chivalrous romances. 'Sythe that ye become kynges and quenes',

says Sir Galahad to Melyas de Lyle, 'now loketh that knyghthood be wel sette in you, for ye oughte to be a myrrour unto all chivalry'. The cry of the herald was always, 'Souviens toi de qui tu es fils, et ne forligne pas' [remember whose son thou art and be not degenerate].

K. H. Digby, *Godefridus* (ed. 1844), p. 236.

'If the offspring of great men', says the herald, 'vaunt of their lineage or titular dignity, and want their virtues, they are but like base serving-men, who carry on their sleeves the badge of some noble family, yet are they themselves but unnoble persons'.

K. H. Digby, *Godefridus* (1844), p. 229.

In arms, too, according to the sentiment of the romances (and even to the practice of the middle ages,—for Robert Knolles, the most celebrated general of England after the Black Prince and Chandos, was of very obscure extraction); it was chivalry not nobility which conferred the greatest honour.

K. H. Digby, *Godefridus* (1844), p. 216.

Sir Henry Sidney says, in a letter to his son Philip, 'Remember, my sonne, the noble blood you are descended of by your mother's side, and thinke that only by virtuous lyf and good action you may be an ornament to that illustre famylie; and otherwise, through vice and slouthe, you shall be counted *labes generis* [a stain on your birth], one of the greatest curses that can happen to man'.

K. H. Digby, *Godefridus* (ed. 1844), p. 221.

To live in the glories of our ancestors and upon the praise of our heroes is the easy compromise of idleness or indifference; but the energetic seeker after good will not be content with admiring their great deeds. He will strive to emulate them in all the courses of a noble ambition, and a life pitched to the same high standard.

1857, W. Davies, *A Fine Old English Gentleman*, p. 254.

The family history should be preserved. Happy is the family that has a history, good, bad, or indifferent. The

noble deeds of our ancestors are an incentive to their descendants, their bad acts a warning.

Sir Walter Besant, *Beyond the Dreams of Avarice.*

It is pleasant to hear of somebody between oneself and Adam who has left a name.

Southey, *Letters*, vol. iii, p. 153.

A Gentleman will not be ashamed or proud of his birth or position ; he did not select it.

Some men are born gentlemen, but many men, born in the highest circles of society, never become gentlemen, and many men of the lowest grades are true gentlemen.

J. H. L. Christien, *What is a Gentleman?* § 1, 25.

The benefit of good lineage is not imaginary, but mysteriously connected with the secret dealings of Providence for good in after generations. Hence, therefore, it is that men are led with an instinctive feeling, and are allowed with a sort of innocent pride to rejoice in their ancestors ; and such feeling is after a faint image or resemblance of God's love for them being continued to their posterity. But this consideration, while it reflects worth on high and good lineage, speaks evil of high and evil lineage. . . . Nevertheless the good name of forefathers rests as a protecting shade on their descendants ; they rejoice in its keeping, while its shadow remains on them fresh in the dews of God's blessing.

I. Williams, *The Nativity*, pp. 85–6.

Next to the man who is fortunate enough to boast a noble origin, I respect the man who is not ashamed of an ignoble one.

Mrs. Craik, *John Halifax, Gentleman*, p. 243.

In G. Manville Fenn's story *Quicksilver ; or the Boy which had no Skid to his Wheel*, 1888, Dr. Grayson adopts a poor little orphan boy from the union to prove that by education a gentleman can be made out of the most unlikely material. When his friend Sir James insists 'You can't make him a gentleman'—'If the boy has not got breed in him—gentle blood—you can never make him a gentleman', the Doctor

retorts, 'I maintain, sir, that it is all a matter of education or training, and that you could make a gentleman's son a labourer, or a labourer's son a gentleman'.

It must, I think, be painful to all men to feel inferiority. It should, I think, be a matter of some pain to all men to feel superiority, unless when it has been won by their own efforts.

A. Trollope, *Autobiography*, 1883.

VI

WEALTH AND WORK

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ARISTOTLE says that virtue and riches are the origin of nobility. Ἡ γὰρ εὐγένειά ἐστιν ἀρχαῖος πλοῦτος καὶ ἀρετή.

Pol., lib. iv. cap. viii (vi).

[Gentlehood is ancient riches and virtue.]

And in another place, Εὐγενεῖς γὰρ εἶναι δοκοῦσιν οἷς ὑπάρχει προγόνων ἀρετὴ καὶ πλοῦτος.—*Ibid.*, lib. v., cap. i.

[They appear to be gentle who have virtue and riches from their forbears.]

[Sir T. Elyot, *The Gouvernour* (ed. Croft), vol. ii, p. 29.]

Frederick of Suabia, the last Emperor of the Romans, being asked what Nobility might be, replied that 'it was ancient wealth, and good manners'. And I say that there was another of less wisdom, who, pondering and revolving this definition in every part, removed the last particle, that is, the good manners, and held to the first, that is, to the ancient riches. And as he seems to have doubted the text, perhaps through not having good manners, and not wishing to lose the title of nobility, he defined it according to that which made himself noble, namely, possession of ancient wealth. And I say that this opinion is that of almost all, saying that after it go all the people who make those men noble who have a long pedigree, and who have been rich through many generations; since in this cry do almost all men bark'.

Ab. 1310, Dante, *The Banquet* (trans. Sayer), pp. 171–2.

The opinion of the Emperor states it defectively in one part, that is, where he spoke of generous ways [gentle breeding], he alluded to the manners of the Nobility; and therefore the Song does not intend to reprove that part: the other part, which is entirely opposed to the nature of Nobility, it

does intend to confute, which cites two things when it says : ' Descent of wealth ', ' The wealth has long been great ', that is, time and riches, which are entirely apart from Nobility, and, therefore, in this confutation two divisions are made : in the first we deny the Nobility of riches, then confute the idea that time can cause Nobility. . . . When I say, ' For riches make not worth ', I show how they cannot possibly be the cause of Nobility, because they are vile. And I prove that they have not the power to take it away, because they are disjoined so much from Nobility.

Ab. 1310, Dante, *The Banquet* (trans. Sayer), pp. 200–1.

Nobleman's estate
Is won by worth ; hold false and vile
The judgement that from wealth derives a Peer.

* * *

One raised to Empire held,
As far as he could see,
Descent of wealth, and generous ways [gentle breeding]
To make Nobility.

Another, lightly wise,
That saying turned aside,
Perchance for want of generous ways
The second source denied.

And followers of him
Are all the men who rate
Those noble in whose families
The wealth has long been great.

* * *

For riches make not worth [nobility]
Although they can defile ;
Nor can their want take worth away :
They are by nature vile.

* * *

And now I seek to tell,
As it appears to me,
What is, whence comes, what signs attest
A true Nobility.

* * *

Nobility by right
No other sense has had
Than to import its subject's good,
As vileness makes him bad.
* * *
Where virtue is, there is
A Nobleman, although
Not where there is a Nobleman
Must virtue be also.

Ab. 1310, Dante, *The Banquet* (trans. Sayer), pp. 159–62.

'Comunliche in worthy place
The women loven worthinesse
Of manhode and of gentilesse,
For the gentils ben most desired.'
'My fader, but I were enspired
Through lore of you, I wot no way,
What gentilesse is for to say,
Wherof to telle I you beseche.'
'The ground, my sone, for to seche
Upon this diffinicion
The Worlde's constitucion
Hath set the name of gentilesse
Upon the fortune of richesse,
Which of long time is falle in age.
Than is a man of high lignage
After the forme as thou might here,
But no thing after the matere.
For who that reson understond
Upon richesse it may nought stond,
For that is thing which faileth ofte.
So that therof is no deserte
Which gentilesse maketh abide.
And for to loke on other side
How that a gentilman is bore,
Adam, whiche alle was to-fore,
With Eve his wife, as of hem too,
All was aliche gentil tho [then],
So that of generacion
To make declaracion,
There may no gentilesse be. . . .

So wote I nothing after kinde [nature],
Where I may gentilesse finde,
For lacke of vertue lacketh grace,
Wherof richesse in many place,
When men best wene for to stonde,
All sodeinly goth out of honde.
But vertue set in the corage [heart],
Then may no world be so salvage
Which might it take and done away,
Till whanne that the body deie.
And then he shall be riched so,
That it may faile nevermo,
So *that* may well be gentilesse,
Which giveth so great sikernesse [security],
For after the condicion
Of resonable entencion,
The which out of the soule groweth
And the vertue fro vice knoweth,
Wherof a man the vice eschueth
Withoute slouth, and vertue sueth,
That is a verray gentilman
And nothing elles, which he can,
Ne which he hath, ne which he may.'

1393, J. Gower, *Confessio Amantis* (ed. Pauli), lib. iv. vol. ii, pp. 75–8.

'Selde it is that love alloweth [approveth]
The gentil man withouten good [wealth],
Though his condition be good.
But if a man of bothe two
Be riche and vertuous also,
Than is he well the more worth.
But yet to put him selve forth
He must done his besinesse,
For nouther good ne gentilesse
May helpen hem, which idel be.
But who, that woll in his degre
Travaile so, as it belongeth,
It happeth ofte, that he fongeth [getteth]
Worship and ese bothe two.

1393, J. Gower, *Confessio Amantis* (ed. Pauli)., vol. ii, p. 78.

A man that is a niggard churle
no tyme is lyberall:
He commeth not of gentle blood
that to his coyne is thrall. . . .
Suspect no counsayle if it be
gaynst thee neuer moued:
By foolish thoughts the wysest heads
are often tymes deceyued.

1577, H. Rhodes, *Book of Nurture*, ll. 761–80.

A Gentleman should alwaies be armed with fortitude or strength of the mynde, called otherwyse Magnanimitie, and to take his profession to be this: A defender of right, a soldier of iustice, bearyng with him a shylde to put away wronges not only shewed to hymself, but forasmuch as in hym lyeth to defend the ryght of others. . . .

It is farr from the institucion of a gentilman to thynke hymselfe borne to idlenes, to fede the belly, and cloth the backe, to haukynge, huntyng and receyuing of rentes.

Ech gentle man ought to accoumpt himselfe a man ordeyned to labor and trauaile in right causes, offices, and ministracions, a man ready to defende hys countrey from Enemyes, widowes from wronges, orphanes from oppression, and eche other poore man in his iuste cause accordyng to the power and habilitie whych lyeth in hym, and so to bee a man both stout and humble: as stout in defence of right, and lowly in his conuersion towardes al men. This man ought alwayes to haue a firme conscience, and so charely to loke to the preseruacion thereof, that no worldly blastes of pryde or ambicion do corrupt the same, so that he may be profitable vnto others by the examples of his well doinge: Whyche thynges by him obserued he maye thenne bee ryghtefully called and woorthelye deserue the name of a Gentleman.

1568, *Institucion of a Gentleman, n.p.*

Of all the meanes to make a gentleman, it is the most vile to be made for money. Bycause all other meanes beare some signe of vertue, this only meane is to[o] bad a meane, either to matche with great birth or to mate great worth. . . . For to become a *gentleman* is to beare the cognisance of vertue, wherto honour is companion.

1581, R. Mulcaster, *Positions* (ed. 1887), pp. 193–4.

When Adam dalve and Evë span
Who was then the gentleman ?
Up start the carle and gathered good
And thereof came the gentle blood.
Bp. Pilkington, *Works*, p. 125 (Parker Soc.).

Adam got a hoe and Eve a rock [spinning-wheel],
And thence came all our noble flock.
Danish Proverb, *Bohn's Polyglot of Proverbs*, p. 346.

To this eldest daughter of Pride, the conceit of being nobly and gently born, doe wee owe that hatred and contempt of Laborious Imployments, wch. hath cutt ye sinews of Industry, and brought in Idlenes as ye Perfection of a brave Spirit. So that there's no shame to them like to ye earning of a man's bread by the work of his hands.
Nich. Ferrar, *Story Books of Little Gidding*, ab. 1630.

Whether Pouerty impeacheth or staineth Nobilitie. I answere, Riches are an ornament, not the cause of Nobilitie ; and many times wee see there lyeth more worth vnder a thrid-bare Cloake, and within a thatched Cottage, then the richest Robe or stateliest Palace.
1627, H. Peacham, *The Compleat Gentleman*, p. 10.

Let the French King and Queene (saith one) bee thy parents, and if there be no vertue in thy mind, I will esteeme thee no more than if thou hadst a husbandman to thy father, and a country woman to thy mother. For so much the greater a man is in estate and dignitie, so much the more apparent and unseemly his vices are. And though his ancestors leave him high titles, great riches, and possessions, yet very little doth hee inherite that doth not inherit his ancestors vertues. Cicero writing to his friend Atticus saith, that the Romanes did never admit or consent to entitle them with the name of knight or gentleman that could gather much riches, but such as had been at the victory of many battels.
1631, Sir R. Barckley, *Felicitie of Man*, p. 274.

My worthy friend, I would rather prove my self to be a gentleman, by being *learned* and *humble*, *valiant* and *inoffensive*, *vertuous* and *communicable*, then by a fond ostentation

of *riches* ; or (wanting these vertues my self) boast that these were in my ancestors ; And yet I confesse, that where a noble and ancient descent and such merits meet in any man, it is a double dignification of that person.

1653, Izaak Walton, *Compleat Angler* (Murray repr.), p. 13.

There are some men who want an estate to make them gentlemen. There are others, who, if they could have put off their creditors but one half year longer, had been gentlemen. Others again rise up gentlemen, who were plebeians when they lay down. How many gentlemen are there, whose fathers and elder brothers never pretended to the title? Such a one disowns his father, that is known to keep such a farm, or such a shop, and brags of his grandfather, who has been dead this long time, is unknown and forgotten ; he has a large estate, a great place, and a lord for his son-in-law, and wants nothing but a title to make him a gentleman. The king formerly was said to grant the title of gentleman ; the term of grant was then a very proper and common expression, but now it is old and obsolete : That of rehabilitation is the only one in use ; a man who has got an estate, is rehabilitated in his gentility ; this intimates that he was originally a gentleman, that it is absolutely requisite he should be so ; that his father, indeed, may have forfeited the title by ploughing, digging, peddling, or wearing a livery, but that the son is now restored to the right of his ancestors, and is only continued in the possession of the same coat of arms they always had, though perhaps one of his own invention, and quite different from that on his pewter : In a word, it implies that a new grant would not suit him, being proper only for the plebeian, that is, the man who still labours to be rich. A man by often affirming he has seen some prodigy, persuades himself that he has really seen it: Another by concealing his age comes to believe at last he is as young as he would be thought :

1776, Bruyère, *Characters* (trans. N. Rowe), pp. 241–2.

A rich plain clowne, having a knight to [hi]s son,
That into some arrerages was runne,
Intreates his father for his knighthood's sake,
Some mony-means to help him he would make :

For povertie so neare him did approach,
He must goe sell his horses, pawne his coach. . . .
'Come, come, my zonne, Ile zell a piece of land':
So to the sale when he should set his hand,
His sonne sayes, 'Father, you yourself must write
A gentleman; because your sonne's a knight'.
'Well zon (quoth he) Ile write as you would have,
But when my mony for this ground I gave
I was a yeoman, zo the writings zay:
Now gentleman, I zell the same away.
If gentlemen zell land and yeomen buy,
Zonne knight, a yeoman let me live and die.'
1612, S. Rowlands, *The Four Knaves*, p. 63 (Percy Soc.).

Lady Mary: Unless he be a gentleman, and Bonville is by his birth no less.
Audley: Such only *gentile* are that can maintain *Gentily*.
T. Heywood, *The Royal King and Loyal Subject* (1637), iii, 1.

Bassanio: Gentle lady,
When I did first impart my love to you,
I freely told you all the wealth I had
Ran in my veins, I was a gentleman;
And then I told you true.
Shakspere, *Merchant of Venice*, iii, 2, 260.

This indeed is the Gentleman's privilege . . . that whilest others in their inferior condition are onely made capable of serving a *few*, his fortune is such as will allow him to be truly serviceable unto *all*. Whilest others *toyle* hard, and receive a scant pittance when their work is done, he is able to work *gratis*, and so oblige a great part of the world by his service. Indeed, this must needs be the greatest obligation can be laid upon the Gentleman, to labour *harder*, and do better than other men, because he is beforehand, not onely furnished with good tooles, by an Ingenuous Education, to work withall; but hath (as was said) received so great a part of his reward already, and yet is assured of an infinitely greater yet behind. How is he ashamed to deceive him by his Idlenesse, who of his great goodnesse hath so farre already trusted to his honesty?
1661, Clement Ellis, *The Gentile Sinner*, p. 161.

Thus then the prospect lies before the Gentleman: if he chuse either to look level on the same nature with himself, or direct his eyes upward on that of the Glorious spirits that encompass God's throne, he will not in all the Records of Earth or Heaven find ever a Patent for Sloth, any clause of exemption in this universal law [obligation to work].

1673, *The Gentleman's Calling*, p. 4.

From what is thus indispensably required of all men, viz. a calling, no one rank or individual of that species can plead an immunity. And therefore till those whom Birth, Education and Wealth, and the common dialect of the world hath made known by the style of Gentlemen, shall think fit to expunge the latter part of that title and disclaim the nature of men, as they are willing to do the duty, they must certainly retract this error, and acknowledge they have their shares in this common obligation.

1673, *The Gentleman's Calling*, p. 3.

A Gentleman hath more talents committed to him, and consequently more employment required of him: if a rustic labourer, or a mechanic artisan, hath one talent, a Gentleman hath ten; he hath innate vigour of spirit, and height of courage fortified by use; he hath accomplishment and refinement of parts by liberal education; he hath the succours of parentage, alliance, and friendship; he hath wealth, he hath honour, he hath power and authority, he hath command of time and leisure; he hath so many precious and useful talents entrusted to him, not to be *wrapped up in a napkin*, or *hidden under ground*; not to be squandered away in private satisfactions; but for *negotiation*, to be put out to use, to be improved in the most advantageous way to God's service. Every talent doth require a particular care and pains to manage it well.

Isaac Barrow, *Of Industry in our Particular Calling, as Gentlemen*, *Sermons*, i, 313.

It is an insufferable pride for any man to pretend, or conceit himself to differ so much from his brethren, that he may be allowed to live in ease and sloth, while the rest of mankind are subject to continual toil and trouble. Moreover, a Gentle-

man is bound to be industrious for his own sake; it is a duty which he oweth to himself, to his honour, to his interest, to his welfare. He cannot without industry continue like himself, or maintain the honour and repute becoming his quality and state, or secure himself from contempt and disgrace; for to be honourable and slothful are things inconsistent, seeing honour doth not grow, nor can subsist without undertaking worthy designs, constantly pursuing them, and happily atchieving them; it is the fruit and reward of such actions, which are not performed with ease.

Isaac Barrow, *Of Industry in our Particular Calling, as Gentlemen, Sermons*, i, 317.

Surely that gentleman is very blind, and very barren of invention, who is to seek for work fit for him, or cannot easily discern many employments belonging to him, of great concern and consequence. It is easy to prompt and shew him many businesses, indispensably belonging to him, as such. It is his business to minister relief to his poor neighbours, in their wants and distresses, by his wealth. It is his business to direct and advise the ignorant, to comfort the afflicted, to reclaim the wicked, and encourage the good, by his wisdom. It is his business to protect the weak, to rescue the oppressed, to ease those who groan under heavy burthens, by his power; to be such a Gentleman and so employed as Job was; who *did not eat his morsel alone, so that the fatherless did not eat thereof;* who *did not with-hold the poor from their desire, or cause the eyes of the widow to fail;* who *did not see any perish for want of clothing, or any poor without covering; who delivered the poor that cried, and the fatherless, and him that had none to help him.* It is his business to be hospitable; kind and helpful to strangers; following those noble Gentlemen, Abraham and Lot, who were so ready to invite and entertain strangers with bountiful courtesy. It is his business to maintain peace, and appease dissensions among his neighbours, interposing his counsel and authority in order thereto; whereto he hath that brave Gentleman, Moses, recommended for his pattern.

It is his business to promote the welfare and prosperity of his country with his best endeavours, and by all his interest;

in which practice the sacred History doth propound divers gallant Gentlemen (Joseph, Moses, Samuel, Nehemiah, Daniel, Mordecai, and all such renowned patriots) to guide him. It is his business to govern his family well; to educate his children in piety and virtue; to keep his servants in good order. It is his business to look to his estate, and to keep it from wasting; that he may sustain the repute of his person and quality with decency; that he may be furnished with ability to do good, may provide well for his family, may be hospitable, may have wherewith to help his brethren; for if, according to St. Paul's injunction, a man should *work with his own hands, that he may have somewhat to impart to him that needeth*; then must he that hath an estate be careful to preserve it, for the same good purpose. It is his business to cultivate his mind with knowledge, with generous dispositions, with all worthy accomplishments befitting his condition, and qualifying him for honourable action; so that he may excel, and bear himself above the vulgar level, no less in real inward worth, than in exterior garb; that he be not a Gentleman merely in name or shew. It is his business (and that no slight or easy business) to eschew the vices, to check the passions, to withstand the temptations, to which his condition is liable; taking heed that his wealth, honour, and power do not betray him into pride, insolence, or contempt of his poorer brethren; unto injustice or oppression; unto luxury and riotous excess; unto sloth, stupidity, forgetfulness of God, and irreligious profaneness.

Isaac Barrow, *Of Industry in our Particular Calling, as Gentlemen, Sermons*, i. 313–5.

The first place, as civility demandeth, we assign to Gentlemen, or persons of eminent rank in the world, well allied, graced with honour, and furnished with wealth; the which sort of persons I conceive in a high degree obliged to exercise industry in business. This at first hearing may seem a little paradoxical and strange; for who have less business than Gentlemen? who do need less industry than they? He that hath a fair estate, and can live on his means, what hath he to do, what labour or trouble can be exacted of him, what hath he to think on, or trouble his head with, but how to

invent recreations and pastimes to divert himself, and spend his waste leisure pleasantly? Why should not he be allowed to enjoy himself, and the benefits, which nature or fortune have freely dispensed to him, as he thinketh best, without offence? Why may he not say with the rich man in the Gospel, *Soul, thou hast much goods laid up for many years; take thine ease, eat, drink, and be merry?* Is it not often said by the wise man, that there is *nothing better under the sun, than that a man should make his soul to enjoy good* in a cheerful and comfortable fruition of his estate? According to the passable notion and definition, *What is a Gentleman but his pleasure?* If this be true, if a Gentleman be nothing else but this, then truly he is a sad piece, the most inconsiderable, the most despicable, the most pitiful and wretched creature in the world: if it is his privilege to do nothing, it is his privilege to be most unhappy, and to be so will be his fate, if he live according to it; for he that is of no worth or use, who produceth no beneficial fruit, who performeth no service to God, or to the world, what title can he have to happiness? What capacity thereof? What reward can he claim? What comfort can he feel? To what temptations is he exposed? What guilts will he incur? But in truth it is far otherwise: to suppose that a Gentleman is loose from business, is a great mistake; for indeed no man hath more to do, no man lieth under greater engagements to industry than he. He is deeply obliged to be continually busy in more ways than other men, who have but one simple calling or occupation allotted to them; and that upon a triple account; in respect to God, to the world, and to himself. He, out of a grateful regard to divine bounty for the eminency of his station, adorned with dignity and repute, for the plentiful accommodations and comforts of his life, for his exemption from those pinching wants, those meaner cares, those sordid entertainments, and those toilsome drudgeries, to which other men are subject, is bound to be more diligent in God's service, employing all the advantages of his state to the glory of his munificent Benefactor, to whose good providence alone he doth owe them; for *who maketh him to differ* from another? And *what hath he that he did not receive* from God's free bounty?

Isaac Barrow, *Of Industry in our Particular Calling, as Gentlemen, Sermons*, i, 309–11.

Seeing *Gentry* alone is no Patrimony, which (as the plain Proverb saith) 'sent to Market will not buy a Bushell of Wheat'; it is good even for those of the best birth to acquire some *liberall quality*, which, in case of casualty, may serve them for a safe *second*, and besteed them toward the attaining of a *Lively-hood*. I could name the *Scotch Nobleman*, who having lost his *Land* and *Honour*, through the default of his Father, in the Raign of King James, maintained himself compleatly by the practice of *Physick* and *Chimistry*, much, in my mind, to his commendation. And it is reported to the praise of the *Scotch Nobility* that antiently they were all very dextrous at surgery; and particularly it is recorded of James the Fourth, King of Scotland, 'quod vulnera scientissimè tractavit', that he was most skilfull in handling of wounds. It is good also for those of great descent to acquaint themselves with *Labour*, not knowing what evil may be on the *Earth*; and the Romans (all know) did chuse their *wise men*, not by their *white* but *hard hands*, whence the name of *Callidi* took its denomination.

But, above all, *Religion* is the greatest ornament, without which all Emblemes of ancestry are but *Putamina Nobilitatis*, the *husks* and *empty shells* of *Nobility*. Yea, when a *fair Coat of Armes* belong to one of *foul manners*, it is so far from being a credit unto him, that such Armes give the *lye* to the *Bearer thereof*, as tacitly upbraiding him for being unworthy of his own extraction.

1662, T. Fuller, *Worthies of England* (ed. 1811), vol. ii, p. 524.

Neither must we Honor or esteeme those ennobled, or made Gentle in blood, who by Mechanicke and base meanes haue raked up a masse of wealth, or because they follow some great men, weare the Cloth of a Noble Personage, or haue purchased an ill Coat at a good rate; . . . since Nobilitie hangeth not vpon the aiery esteeme of vulgar opinion, but is indeed of it selfe essentiall and absolute. 'Beside, Nobilitie being inherent and Naturall, can haue (as the Diamond) the lustre but onely from it selfe; Honour and Titles, externally conferred, are but attendant vpon desert, and are but as apparell, and the Drapery to a beautifull body.

1627, H. Peacham, *The Compleat Gentleman*, p. 3.

Now, may it please your good worship, your lordship, who was the first founder of your family? The poet answers,

'Aut pastor fuit, aut illud quod dicere nolo'.

Are he or you the better gentleman? If he, then we have traced him to his form. If you, what is it of which thou boastest so much? Thou art his son. It may be his heir, his reputed son, and yet indeed a priest or a serving man may be the true father of him; but we will not controvert that now; married women are all honest; thou art his sons sons son, begotten and born *intra quatuor maria*, etc. Thy great great great grandfather was a rich citizen, and then in all likelihood a usurer, a lawyer, and then a ——; a courtier, and then a ——; a country gentleman, and then he scraped it out of sheep, etc., and you are the heir of all his vertues, fortunes, titles; so, then, what is your gentry, but, as Hierom saith, *opes antiquæ, inveteratæ divitiæ*, ancient wealth? that is the definition of gentility. The father goes often to the divel, to make his son a gentleman. For the present, what is it? *It began* (saith Agrippa) *with strong impiety, with tyranny, oppression, etc.*, and so it is maintained: wealth began it (no matter how got); wealth continueth and increaseth it. Those Roman knights were so called, if they could dispend, *per annum*, so much. In the kingdome of Naples and France, he that buyes such lands, buyes the honour, title, barony together with it; and they that can dispend so much amongst us, must be called to bear office, to be knights, or fine for it, as one observes, *nobiliorem ex censu judicant*; our nobles are measured by their means. And what now is the object of honor? What maintains our gentry, but wealth? Nobilitas, sine re, projectâ vilior algâ: Without means, gentry is naught worth: nothing so contemptible and base. *Disputare de nobilitate generis, sine divitiis, est disputare de nobilitate stercoris*, saith Nevisanus the lawyer; to dispute of gentry, without wealth, is (saving your reverence) to discusse the originall of a mard [=*merda*, dung]. So that it is wealth alone that denominates, money which maintaines it, gives *esse* to it, for which every man may have it. And what is their ordinary exercise? *sit to eat, drink, lie down to sleep, and rise to play:* wherein lies their worth and sufficiency: in a few coats of armes, eagles, lions, serpents, bears, tygers,

dogs, crosses, bends, fesses, etc., and such like bables, which they commonly set up in their galleries, porches, windowes, on boles, platters, coches, in tombs, churches, mens sleeves, etc. *If he can hawk and hunt, ride an horse, play at cards and dice, swagger, drink, swear,* take tobacco with a grace, sing, dance, wear his clothes in fashion, court and please his mistris, talk big fustian, insult, scorn, strut, contemn others, and use a little mimical and apish complement above the rest, he is a compleat (*Egregiam vero laudem*), a well qualified gentleman: these are most of their imployments, this their greatest commendation. What is gentry, this parchment nobility, then, but (as Agrippa defines it) *a sanctuary of knavery and naughtines, a cloke for wickedness and execrable vices.*

1651, R. Burton, *Anatomy of Melancholy*, (ed. 1836), pp. 386–7.

Here under favour I conceive, that if a strict inquiry should be made after the ancient gentry of England, most of them would be found amongst such middle-sized persons as are above two hundred and beneath a thousand pounds of annual revenue.

T. Fuller, *Worthies of England*, ch. xv.

Wherever I go the world cries 'that's a gentleman, my life on't a gentleman; and when y'ave said a gentleman you have said all.'

John Crowne, *Sir Courtley Nice*, ab. 1695.

[There is] many a younger brother of a great family who had rather see their children starve like gentlemen than thrive in a trade or profession that is beneath their quality. This humour fills several parts of Europe with pride and beggary.

Addison, *The Spectator*, 1711, no. 108.

It is the sin of many of the Gentry, whom God hath furnished with means and abilities to do much good, to spend their whole dayes and lives in an unprofitable course of doing either nothing, or as good as nothing, or worse than nothing. . . . Yet no man is born, no man should be bred, unto idleness. There are generous and ingenuous and liberal imployments, sortable to the greatest births and educations. . . .

But for our (meer or parcel) Gallants, who live to no settled course of life, but spend half the day in sleeping, half the night in gaming, and the rest of their time in other pleasures and vanities . . . let them know, there is not the poorest contemptible creature, that cryeth Oysters and kitchenstuff in the streets, but deserveth his bread better than they; and his course of life is of better esteem with God and every sober wise man than theirs.

1671, Bp. Sanderson, *Sermons*, p. 196.

Gentility has long since confuted Job's Aphorism, 'Man is born to labour', and instead thereof has pronounced to its Clients the Rich mans Requiem, 'Soul, take thine ease, eat, drink and be merry'. A Gentleman is now supposed to be only a thing of pleasure, a creature sent into the world, as the Leviathan into the deep, to take his pastime therein (and the better to complete the Parallel, to devour his underlings too), an then 'twill be no wonder if it be adjudged a ridiculous solœcism to attempt to define his calling, whose very essence is thought to consist in having none.

1673, *The Gentleman's Calling*, Preface, A. 4.

All distinctions of disparagement, merely from our circumstances, are such as will not bear the examination of reason. The courtier, the trader, and the scholar should all have an equal pretension to the denomination of a gentleman. That tradesman who deals with me in a commodity which I do not understand, with uprightness, has much more right to that character, than the courtier that gives me false hopes, or the scholar who laughs at my ignorance. The appellation of gentleman is never to be affixed to a man's circumstances, but to his behaviour in them.

The Tatler, no. 207.

I see no reason why the younger brother should lose the honour of his family for having gotten an estate by his wits, as we call it, that is, by industry and applicacion to bussiness, suppose it an honourable bussiness, any more than the Duke of —— should lose his honour and dignity for marrying the daughter of a mean person.

1729, D. Defoe, *Compleat English Gentleman*, p. 265.

Scavez-vous qui sont vos superieurs, vos egaux, et vos inferieurs ? Expliquons un peu cela. Vos superieurs sont ceux à qui la fortune a donné beaucoup plus de rang et de richesses qu'à vous. Vos egaux sont ce qui s'appelle Gentilhommes, ou honnêtes gens. Et vos inferieurs sont ceux à qui la fortune a refusé tout rang et tout bien, sans souvent qu'il y ait de leur faute, et qui sont obligés de travailler pour gagner leur vie. Selon la nature la servante de Monsieur Robert, est aussi bien née que vous, elle a eu un Père et une Mère, un Grandpère et une Grandmère et des ancêtres jusqu'-Adam : mais malheureusement pour elle, ils non pas été si riches que les votres et par consequent n'ont pu lui donner une education comme la votre. Et voilà toute la difference entre elle et vous, elle vous donne son travail, et vous lui donnez de l'argent.

Lord Chesterfield, *Letters to his God-son*, cxxv. (ed. Lord Carnarvon), p. 161.

In England money can open the door of honour : money makes a gentleman, and reputation swells with the barns.

1618, Thos. Adams, *Work* (ed. Nichols), vol. ii, p. 550.

The proud dotes on his costly robes ; . . . the tailor's hand hath made him a man, and his purse makes the tailor a gentleman.

Id., p. 499.

In England, and probably elsewhere, money was the criterion of gentility. A man who had an independent fortune was thereby recognised as a gentleman. An odd entry in the registers of the parish of Whitchurch, in Devon, shows that our forefathers were not free from snobbery. In 1705 was buried Charles Arscott, son and heir of Roseclea Arscott, of Holsworthy, representative of one of the finest and oldest families in the county. The vicar, in registering his burial, enters, 'Gentleman—*but* not worth 300*l.*'.

1887, *Cornhill Magazine*, November, p. 553.

The appellation of gentleman is never to be affixed to a man's circumstances, but to his behaviour in them.

Steele, *The Tatler*, no. 207.

To prov that he knew how to have been a gentleman with a good estate, he shows that he can behave like a gentleman without an estate.

1729, D. Defoe, *Compleat English Gentleman*, p. 278.

Gude breeding and siller make our sons gentlemen.

Scottish Proverb (Cheviot, p. 121).

Poverta non guasta gentilezza.—Italian proverb in C. G. Leland, *Legends of Florence*, p. 3. [Poverty does not degrade gentlehood.]

He who hath store of money, though formerly he were but a merchant of eelskins or oranges, taken from hog-rubbing . . . if he have store of the white and yellow mettle he shall be a gentleman in spight of fate.

1709, *Poor Robin* (Wright, *Prov. Dict., s.v., Startups*).

The profession of glass-making in the middle ages was sometimes believed to confer nobility; but the contrary is proved by the proverbial saying that 'in order to make a gentleman glass-maker, you must first take a gentleman'.

P. Lacroix, *Arts in the Middle Ages*, p. 180.

At the bottom of their hearts, and perhaps without realising it to themselves, they [the old aristocracy] believe or are tempted to believe that a manufacturer, a merchant, a monied man, obliged to think all day about gain and the details of gain, is not a gentleman. . . . He has not the requisite education, the ideas, the language. . . According to them the sentiments lose something also; the monied man and the man of business is inclined to selfishness; he has not the disinterestedness, the large and generous views which suit a chief of the country; he does not know how to sink self, and think of the public. This title alone gives the right to rule. . . . When a rich man has bought an estate; . . . if in mind, in character, and in manners, he is a gentleman, this will be known at the end of a fortnight, and the neighbouring families will of their own accord come and call upon him.

1874, H. Taine, *Notes on England*, p. 172.

A philosopher was asked, who were noble; he replied, 'those who despise riches and glory and pleasure and life' [*Stobæi Florileg*, iii, 199]. Persons of low birth may have noble minds, and may become noble. . . . Sooth we can behold in life as well as in history and in poetry, 'how that Genterie is not annexed to possession'.

K. H. Digby, *Broad Stone of Honour, Godefridus*, p. 200.

What is noble?—to inherit
Wealth, estate and proud degree?—
There must be some other merit
Higher yet than these for me!
Something greater far must enter
Into life's majestic span,
Fitted to create and centre
True nobility in man. . . .

What is noble?—that which places
Truth in its enfranchised will,
Leaving steps—like angel traces—
That mankind may follow still!
E'en though scorn's malignant glances
Prove him *poorest* of his class,
He's the *noble*—who advances
Freedom and the cause of man.

Charles Swain, *English Melodies*.

The middle classes—by which everybody means the class that is below himself—are very tenacious of this title. 'A gentleman of my acquaintance', they say, 'was telling me', etc., instead of 'A man I know', or 'A friend of mine', as it is expressed by the higher ranks. Upwards in the social scale the word gets many a new meaning; but the leading idea is still that of pecuniary superiority. At the great public schools, it is not considered quite 'gentlemanly' among the boys to be 'upon the foundation' at all, although the school was intended for such, and for such only; and the town-boys who get their education a little cheaper are called for that reason 'clods'. The 'gentleman' commoners of the university are not better born than the rest of their college-companions; but they are richer; the countryman whose

ancestors have come over with William the Conqueror, and who has fat beeves and bursting barns in plenty, is still denied this title in full, unless he has property independent of his farm. His gentlemanliness is mitigated ; he is a ' gentleman-farmer '.

1856, *Chambers' Journal*, v, 399.

The Christian Gentleman ordinarily finds his position marked for him, more or less determinate according to circumstances ; and it is a question of no little importance how he employs whatever degree of freedom he may possess. The choice of occupation must often be entirely beyond his control, and he may find himself in a situation unfavourable to his spiritual growth, without the power of changing or improving it. When this is the case, he accepts it as the sphere selected for his peculiar trial and discipline. He does not fret and disturb himself that so it should be, nor does he dissipate his energies in unprofitably speculating how he might have acted if more happily placed. His business lies on the scene before him. Here he prepares to perform his part, and to it he adjusts his powers.

1850, Sir A. Edmonstone, *The Christian Gentleman's Daily Walk*, pp. 18–9.

Money is said to make the man, but it certainly does not make the gentleman. The millionaire cannot buy this dignity with all his money bags, and the tailor with his best cut clothes cannot create it. There are some who seem to think that the gentleman is put on like a suit of clothes, and taken off and put away in the wardrobe at night. In the old farce, *Boots at the Swan*, the waiter says that he knows a gentleman by his extremities—that is, the trademark is his boots and his gloves.

1891, F. Wills, *What is a Gentleman? Lay-Sermons*, p. 40.

For though there are numerous exceptions, rich people are, commonly altogether, the most agreeable companions. The influence of a fine house, graceful furniture, good libraries, well-ordered tables, trim servants, and above all, a position so secure that one becomes unconscious of it, gives a harmony and refinement to the characters and manners which we feel,

even if we cannot explain their charm. Yet we can get at the reason of it by thinking a little. All these appliances are to shield the sensibility from disagreeable contacts, and to soothe it by varied natural and artificial influences. In this way the mind, the taste, the feelings, grow delicate, just as the hands grow white and soft when saved from toil and incased in soft gloves. The whole nature becomes subdued into suavity.

O. W. Holmes, *Professor at the Breakfast Table*, ch. vi.

On the whole, what a wondrous spirit of gentility does animate our British Literature at this era! We have no Men of Letters now, but only Literary Gentlemen. . . . Seriously speaking, we must hold it a remarkable thing that every Englishman should be a 'gentleman'; that in so democratic a country our common title of honour, which all men assert for themselves, should be one which professedly depends on station, on accidents rather than on qualities; or at best, as Coleridge interprets it, 'on a certain indifference to money matters', which certain indifference again must be wise, or mad, you would think, exactly as one possesses much money, or possesses little! We suppose it must be the commercial genius of the nation, counteracting and suppressing its political genius; for the Americans are said to be still more notable in this respect than we. Now, what a hollow, windy vacuity of internal character this indicates; how, in place of a rightly-ordered heart, we strive only to exhibit a full purse; and all pushing, rushing, elbowing on towards a false aim, the courtiers kibes are more and more galled by the toe of the peasant: and on every side, instead of Faith, Hope and Charity, we have Neediness, Greediness and Vainglory; all this is palpable enough. Fools that we are! Why should we wear our knees to horn, and sorrowfully beat our breasts, praying day and night to Mammon, who, if he would even hear us, has almost nothing to give? For, granting that the deaf brute-god were to relent for our sacrificings, to change our gilt brass into solid gold, and instead of hungry actors of rich gentility, make us all in very deed Rothschild-Howards to-morrow, what good were it? Are we not already denizens of this wondrous England, with its high Shakspeares and Hampdens; nay, of this wondrous Universe, with its

Galaxies and Eternities, and unspeakable Splendours, that we should so worry and scramble, and tear one another in pieces, for some acres (nay, still oftener, for the *show* of some acres), more or less, of clay property, the largest of which properties the Sutherland itself, is invisible even from the Moon? Fools that we are! To dig and bore like ground-worms in those acres of ours, even if we have acres; and far from beholding and enjoying the heavenly Lights, not to know of them except by unheeded and unbelieved report! Shall certain pounds sterling that we may have in the Bank of England, or the ghosts of certain pounds that we would fain seem to have, hide from us the treasures we are all born to in this the 'City of God'?

> My inheritance how wide and fair;
> Time is my estate, to Time I'm heir!

1839, T. Carlyle, *Essays* (ed. 1872), vol. iii, pp. 32–4.

'I, for one, protest against the justice of the statement that it is necessary a peer should be rich in order to maintain in this country the respect which belongs to his position.' 'They are respected, not according to their riches, but their usefulness as members of the legislature and in their several localities.'

Lord Malmesbury, *Memoirs of an Ex-Minister*, pp. 649–51 (1885) (Speech against Life Peerage Bill, 1869).

Poor living and high thinking can go very well together, and it does not need a thousand a year, or even absence from trade, to make a gentleman. We need not all imitate the grand manner of some high people, but we can adopt the polish, suavity and politeness one towards another, which, with few exceptions, they all have.

1868, H. Friswell, *The Gentle Life*, p. 251.

All the Irish allmost boast themselves to be gentellmen, noe less then the Welsh; for yf he can derive himselfe from the head of a septe, as most of them can (and they are experte by theyr Bardes), then he holdeth himselfe a gentellman, and thereupon scorneth eftsones to woorke, or use any handye labour, which he sayeth is the life of a peasaunte or churle.

1633, Spenser, *State of Ireland*, *Works* (ed. Morris), p. 672.

I will not pull their hands to the plough ; for then I should take them from compliment, and the gentleman were lost. But I cannot think that God gave them plenty to make them idle ; that He did so much for them, that they should do nothing, or (which is worse) learn to defy him ; that he gave them ' strength ' to make it the law of unrighteousness (Wisdom, ii, 11). . . . There be other trades besides those that are manual ; *vivendi artes*, ' the art of good life ', the art of composing our affections, the art of ordering our private affairs, and of being subservient to the public. . . . *Non otiosè vivit, qui qualitercunque utiliter vivit*, saith Aquinas : ' He liveth not idly who employeth himself in doing good, whether as a divine, or lawyer, or tradesman, or *gentleman*, or lord, or king '.

1657, A. Farindon, *Sermons* (ed. 1849), vol. i, p. 349.

Je t'ai jà dit que j'étais gentilhomme.
Né pour chômer et pour ne rien savoir.

Lafontaine, *Papefigue*.

Vivre en gentilhomme ', i.e. sans rien faire. Dans quelques campagnes on nomme gentilhomme le porc qu'on engraisse, parce qu'il vit sans travailler, ou parce qu'il est vetu de *soie* [=silk and bristle (*seta*)].

Littré.

With the lower classes a gentleman is anyone who does not work for his living. The writer knew an old widow who worked for her subsistence in East Anglia, and who went by the name of Mistress Clarke. One day he found that she had changed her designation ; her neighbours took to calling her The Lady Clarke, because, as they argued, rheumatism had invaded her hands, and prevented her from going out gleaning in the turnip-field, and she had been forced to go to the parish for half-a-crown a week, and to lay her hands on her lap and do nothing. Idleness ennobles, and this is the common idea among the working classes. ' I'm going to be a gentleman to-morrow and to take a holiday ' is a common saying. That young ladies and gentlemen do lead very idle and unprofitable lives is true enough, but it is not the fact

that they have nothing to do which constitutes them gentlefolk.

1887, 'What is a Gentleman?' *Cornhill Magazine*, Nov., p. 554.

Similarly with the Somerset folk 'idlemen' is a synonym for 'gentlemen' (Wright).

Gentleman among the Sussex folk is used of any one who is not obliged to work, or is out of work and therefore idle. The element of living on income without having to do anything for a living forms undoubtedly a large part of their idea of a *gentleman*, as was once illustrated by an enquiry made of a man who was out of work by a more fortunate neighbour, 'Well, Bill, how long have you been "*gentleman*"?'

'Oh no, sir', she replied, 'it wasn't a clergyman, it was a *gentleman*'.

1884, Rev. T. C. Egerton, *Sussex Folk and Sussex Ways*, p. 80.

There is a common impression abroad that a gentleman is a man who has sufficient means to live without working. I tell you, I believe that some of the most low-minded, vulgar, worthless animals in the world are to be found in that class of individuals. A gentleman! A gentleman is the man who does his duty in that sphere into which natural fitness has led him, or circumstances drawn him, honestly, purely, devotedly, and in the fear of God. You may have a gentleman cobbler as well as a gentleman statesman, and the noble-minded coachman may be more of a gentleman than the rich, idle, bloated Nabob, whose high-mettled steeds he drives —to the Divorce Court.

> As true old Chaucer sang to us so many years ago—
> He is the gentlest man who dares the gentlest deeds to do.
> However mean his birth, however low his place,
> He is the gentleman whose life right gentle thoughts do grace.

It is a case of character, not of possession; of attainment, not of inheritance; of qualities of soul, not of a luxurious environment. A rich man may be a gentleman, he ought to be a gentleman, his education, his surroundings ought to

make it easy for him to be a gentleman—and I thank God that so many of our rich brothers have nobility of character as well as noble titles in the Commonwealth; but gentility is no monopoly of the rich. Character is the crown of life. Deeds are the pulse of time. The sweat of honest toil is a jewelled crown on the brow of the toiler.

> To have done is to hang
> Quite out of fashion, like a rusty nail
> In monumental mockery.

1892, W. J. Hocking, *Christian World Pulpit*, vol. xli, p. 285.

Every man was made to do some work; and a gentleman, if he has none, must make some. Do you know the laws of your country? Being a great proprietor you will doubtless be a magistrate at home. Have you travelled over the country and made yourself acquainted with its trades and manufactures? These are fit things for a Gentleman to study, and may occupy him as well as a cock-fight or a cricket-match.

Thackeray, *The Virginians* (ed. 1892), i, 255.

He is a nobleman in God's peerage who goes out every morning, it may be from the humblest of homes, to his work and to his labour until the evening, with a determination, as working for a heavenly Master, to do his best; and no titles which this world can bestow, no money which was ever coined, can bring a man who does no work within the sunshine of God's love.

Dean Hole, *Addresses to Working Men, 'Who is a Gentleman?'*

A state of poverty does not of necessity imply a destitution of worldly goods. Voluntary poverty in the midst of abundance may be yet more acceptable in the eyes of God than that which is imposed. The Christian Gentleman may be so situated as to make it not suitable or fitting for him to give up the outer distinctions of the conditions in which he has been placed. But he may not only be poor in spirit, but—by a rigid course of self-denial, by a severe rein on every appetite and affection,—by a strict curtailment of expenditure

in all things which relate to luxury or display, he may lead a life of hardness and privation amid the externals of wealth and honour. And truly, if whatever is spared upon himself be poured out in full beneficence on the wants of his fellow-creatures, the gracious words will come to him, 'Blessed be ye poor, for yours is the Kingdom of God' (St. Luke vi. 20).

1850, Sir A. Edmonstone, *The Christian Gentleman's Daily Walk*, p. 139.

VII

MANNERS AND GOOD BREEDING

MANNERS AND GOOD BREEDING

Ich ne seighe nouht bi-than [thereby]
that moni ne ben gentile man ;
thuru wis lore and gentelerie
he amendith huge companie.

Proverbs of Alfred (ed. Skeat), ll. 706–9.

Alle gentilwomen and nobille maydenes comen of good kyn ought to be goodli, meke, wele tached [well dispositioned], ferme in estate, behauing, and maners, litelle [somewhat] softe and esy in speche, and in ansuere curteys and gentille, and not light in lokinge.

1372, *Knight of La Tour-Landry*, p. 18.

There is no beauute nor nobelnesse that is pere to good maners, techethe [? well-conditioned] and ferme in behauing and countenaunce ; and there nis not in this world gretter richesse thanne to haue a wyff ferme in her estate, behauing, and of good maners.

1372, *Knight of La Tour-Landry*, p. 17.

Y haue know[n] mani ladies and gentille women that haue gote hem moche loue of gret and smale for her [their] curtesie and humilitie. And therfor Y nede you be curteys and humble to gret and smale, and to do curtesie and reuerence, and speke to hem faire, and to be meke in ansuere to the pore, and thei wol praise you, and bere forthe of you good worde and good fame more than wolle the grete that ye make curtesie to ; for to grete ye make curtesie of right, the whiche is dew to hem, but the curtesie that is made to poure gentilmen, or to other of lasse degre, it comithe of fre and gentille curteys and humble hert. . . . And of the pore that curtesie is done to, comith great loos [praise] and good

name fro tyme to tyme, and gettithe loue of the peple; as it happed Y was not longe sethe [since] with a companie of knyhtes and ladies, a gret ladi dede of [took off] her hode [hood] and bowed her ayenst a taillour. And one of the knyghtes saide, 'Madame, ye haue done of your hode to a taillour'. And she saide that she was gladder that she had do it of to hym thanne to a lorde. And thei alle sawe her mekenesse and wisdom and held her wyse, and the knight leuid [ignorant] that tolde her of the tailour.

1372, *Book of the Knight of La Tour-Landry*, p. 14.

Oft tyms by vnavised speche of right is made the wrong. And it is a myschaunt [improper] thinge for any gentille woman other [either] to striue or to chide in ani manere . . . as ye may see bi these curre doggis; of thaire nature thei growne [growl] and berke euermore, but gentille greyhoundes do not so. And so aught it to be of gentille men and gentille women.

1372, *Knight of La Tour-Landry*, p. 126.

Ynto the halle when thou dost wende,
Amonges the genteles, good and hende [courteous],
Presume not to hye for nothynge,
For thyn hye blod, ny thy connynge,
Nowther to sytte, ny to lene,
That ys norther [nurture] good and clene . . .
Yn halle, yn chamber, wher thou dost gon [go]
Gode maneres maken a mon.

XIV Cent., *Constitutions of Masonry* (ed. Halliwell), ll. 715–26.

And prynte ye trewly [in] your memoire
For a princypal point of fair noreture
Ye depraue no man absent especyally;
Saynt Austyn amonessheth with besy cure
How men atte table shold hem assure,
That there escape them no suche langage
As myght other folke hurte to disparage.

This curtoys clerk writeth in this wise,
Rebukynge the vice of vyle detraccion;
'What man it be that of custom and guyse

Hurteth with tunge or by foule colusion
Th' absente, weyue ye for that abusion
Suche a detractour from the table
As vnworthy and also reprochable.

Whan ye sitte therfore at your repaste
Annoye ye no man presente nor absente,
But speke ye fewe, for yf ye make waste
Of large langage for sothe ye must be shent [chidden];
And whan ye speke, speke ye with good entent
Of maters acordynge vnto plesance,
But nothing that may cause men greuance.

1477, Caxton, *Book of Curtesye*, ll. 155–75.

Take hede vnto the norture [deportment] that men vse,
Newe founden or auncient whether hit be,
So shall no man your curteyse refuse;
The guise and custome shall you, my childe, excuse;
Mennys werkys haue often entirchaunge,
That nowe is norture, sumtyme had ben full straunge. . . .
Thus mene I, my childe, that ye shall use and haunte
The guise of them that don most manerly.

1477, Caxton, *Book of Curtesye*, ll. 435–50.

Iangylle nether with Iak ne Iylle,
But take thi leue of the lorde lowly,
And thank hym with thyne hert hyghly,
And alle the gentyllis togydre yn same [way],
And bare th[e] so thow haue no blame;
Than man wylle say therafter
That a gentylleman was heere.

The Babees Book (ab. 1480), p. 22, ll. 90–6.

Sir Amadace wold noghte sitte downe,
Butte to serue the pore folke he was fulle bowne,
For thay lay his hert nere. . . .
Thenne Sir Amadace kidde [shewed] he was gentilman bornne,
He come the grattust [greatest] maystur be-forne,
Toke leue, and wente his way.

14—, *Sir Amadace*, st. xxvii xxviii (Camden Soc.).

[The object of this Romance seems to be to hold the mirror

up to knighthood, and shew it reflected in the generous, the loyal, the devout, and the brave.

J. Robson, *Introduction*, p. xxvi.]

Ther ben ix vices contrarie to gentilmen of the whiche . . . th v indetermynable ben theys : oon to be full of slowthe in his werris, an other to be full of boost in his manhode, the thride to be full of cowardness to is enemy, the fourth to be full of lechri in his body, and the fifthe to be full of drynkyng and dronckunli.

1486, Dame Juliana Berners, *Boke of Saint Albans*, *n.p.*

This said Lothbrok was weel ronne in age,
Riht gentilmanly in al his demenyng.

Lydgate, *S. Edmund and Fremund*, Bk. ii, l. 128 (Horstmann).

Aryse up soft and stylle,
And jangylle nether with Jak ne Jylle,
But take thi leve of the hede [host] lowly,
And thank hym with thyne hert hyghly,
And alle the gentyllis togydre yn same,
And bare the so thow haue no blame ;
Than men wylle say therafter
That a gentylleman was heere.

1500, *The Children's Book* (ll. 89–96 *Babees Book*, p. 22).

In halle, in chambur, ore where thou gon,
Nurtur and good maners maketh man.

1475, *The Babees Book*, l. 34.

Where vertue is in a gentyll man, it is commenly mixte with more sufferance, more affabilitie, and myldenes, than for the more parte it is in a persone rural, or of a very base linage ; and when it hapneth other wise, it is to be accompted lothesome and monstruous. Furthermore, where the persone is worshyp full, his gouernaunce, though it be sharpe, is to the people more tollerable, and they therwith the lasse grutch, or be dissobedient.

1531, Sir T. Elyot, *The Gouvernour* (ed. Croft), vol. i, p. 27.

Some yong Ientlemen of ours count it their shame to be counted learned : and perchance they count it their shame

to be counted honest [honourable] also, for I heare saie they medle as litle with the one, as with the other. A mervelous case, that Ientlemen shold so be ashamed of good learning, and neuer a whit ashamed of ill maners.

R. Ascham, *The Scholemaster* (ed. Arber), 1570, p. 60.

To gentilnesse, be incident thre speciall qualities, affabilitie, placabilitie, and mercy; of whom I will nowe seperately declare the propre significations. Affabilitie is of a wonderfull efficacie or power in procurynge loue. And it is in sondry wise, but moste proprely, where a man is facile or easie to be spoken unto. It is also where a man speakethe courtaisely, with a swete speche or countenance, wherwith the herers (as it were with a delicate odour) be refresshed, and alured to loue hym in whom is this most delectable qualitie. . . .

Placabilitie is no litle part of Benignitie, and it is proprely where a man is by any occasion meued to be angry, and, natwithstandynge, either by his owne reason ingenerate, or by counsaile persuaded, he omitteth to be reuenged, and often times receiueth the transgressour ones reconsiled in to more fauour; whiche undoubtedly is a vertue wonderfull excellent. For, as Tulli saithe, no thinge is more to be merualled at, or that more becometh a man noble and honorable, than mercy and placabilitie.

1531, Sir T. Elyot, *The Gouvernour* (ed. Croft), vol. ii, pp. 38–40, 55.

As they be called gentle menne in name, so they may shewe them selues in al theyr doinges gentle, curteous, louyng . . . unto theyr inferiours.

1553, *Primer, Godly Prayers*, P. iv, b.

A principall pointe in a Gentleman is promes kepyng, as to bee Mayster to his woorde: wherein firste he ought to consider what he promiseth, for easy it is to promes, but it is oftimes hard and difficill to perfourme. . . . Hereupon are grounded these wordes of assurance, 'Bi the faithe of a Gentleman', which faith in euery Gentleman ought to be the sure perfourmaunce of that which he promiseth.

[1568, *The Institucion of a Gentleman.*

Who so euer wylle thryue or the [prosper],
Muste vertus lerne and curtas be;
For who in yowthe no vertus vsythe,
Yn age all men hym refusyth.
Clerkys that canne [know] the scyens seuene,
Seys that curtasy came fro heuen
When Gabryell oure lady grette,
And Elyzabeth with here mette.
All vertus be closyde in curtasy,
And alle vyces in vilony [rudeness].

1500, *The Young Children's Book*, ll. 1–10 (*Babees Book* p. 17).

Swete children, haue alwey your delyte
In curtesye, and in verrey gentylnesse,
And at youre myhte eschewe boystousnesse [rudeness].

1475, *The Babees Book*, ll. 180–83.

As to 'howe a Gentleman should differ from other sortes of men . . . like as the rose in beauty passeth all other flowers . . . ought a gentleman by his condicions, qualities and good behauiour, to excel al other sortes of men, and by that his excellencye to set forthe and adorne the whole company among whom he shal happen for to be: and therby to leade the eye of mans affection to loue him before others for his vertue sake'.

1568, *Institucion of a Gentleman*, *n.p.*

'Tis meet a gentle heart should ever show
By curtesie the fruits of true gentilitie,
Which will by practice to an habit grow,
And make men do the same with great facilitie;
Likewise the dunghill blood a man shall know
By churlish parts and acts of incivility,
Whose nature apt to take each lewd infection,
Custome confirmes, and makes ill in perfection.

1591, Sir J. Harington, *Orlando Furioso*, Bk. xxxvi, st. 1.

Gape not nor gase not
at euery newe fangle,
But soberly go ye
with countinaunce graue;

Humblye your selues
  towarde all men behaue ;
Be free of cappe
  and full of curtesye ;
Greate loue of al men
  you shall wyn therby.
Be lowly and gentyll
  and of meke moode ;
Then men con not
  but of you say good.

1557, F. Seager, *Schoole of Vertue*, ll. 265–80.

A gentleman is a man who thinks of others, and is unselfish, being in sympathy with everyone. Remember what is said in the New Testament as *the* characteristic of the greatest Man, and the sweetest Gentleman that ever lived—Jesus Christ. We are told of Him that 'a bruised reed He would not break, and smoking flax He would not quench.'

Sir Geo. Grove (*Life of*, by C. L. Graves, pp. 405–6).

Art thou a Gentle ? liue with gentle friendes,
Which wil be glad thy companie to haue,
If manhoode may with manners well agree.

G. Gascoigne, *The Steele Glas* (ed. Arber), 1576, p. 67.

A Gentleman vnstable found
  is deimde a chylde of folly :
A shamelesse lyfe in any man,
  declares he is not holly [holy].
A Gentleman should mercy vse
  to set forth his natiuitye :
He should be meeke and curteous,
  and full of humanitye.

1577, H. Rhodes, *Boke of Nurture*, l. 681.

It is not ye descent of birth but ye consent of conditions that maketh Gentlemen, neither great manors but good manners that expresse the true Image of dignitie. There is copper coine of the stampe yat gold is, yet is it not currant, there commeth poyson of the fish as wel as good oyle, yet is it not

wholsome, and of man may proceede an euill childe and yet no Gentleman.

Lyly, *Euphues : Anatomy of Wit* (Euphues, letter to Alcius) (Arber's Repr., p. 191).

It is sober and discret behauiour, ciuil and gentle demeanor, that in court winneth both credit and commoditie. . . . To ryde well is laudable, and I like it, to runne at the tilt not amisse, and I desire it, . . . which thinges as I know them all to be courtly, so for my part I accompt them necessary, for where greatest assemblies are of noble Gentle-men, there should be the greatest exercise of true nobilitie. And I am not so presise [precise], but that I esteeme it as expedient in feates of armes and actiuitie to employ the body, as in study to wast the minde : yet so should the one be tempered with the other.

1580, J. Lyly, *Euphues and his England* (ed. Arber), p. 269.

As *gentility* argueth a courteous, ciuill, well disposed, sociable constitution of minde in a superior degree : so doth *nobilitie* import all these, and much more in an higher estate nothing bastarded by great authoritie.

1581, R. Mulcaster, *Positions* (ed. 1887), p. 200.

The prevailing notion of genteelness consisting in freedom and ease has led many to a total neglect of decency, either in their words or behaviour. True politeness consists in being easy oneself, and making everybody about one as easy as one can.—Pope.

ab. 1750, Spence's *Anecdotes*, p. 181 (ed. W. Scott).

He's a gentleman, lady, of that rare and admirable faculty as, I protest, I know not his like in Europe ; he is exceedingly valiant, an excellent scholar, and so exactly travelled, that he is able, in discourse, to deliver you a model of any prince's court in the world ; speaks the languages with that purity of phrase, and facility of accent, that it breeds astonishment ; his wit, the most exuberant, and, above wonder, pleasant of all that ever entered the concave of this ear. . . .

Saviolina : Be not so tyrannous [as] not find the sparks of a gentleman in him, if he be a gentleman.

B. Jonson, *Every Man out of his Humour*, 1599, act v, sc. 2.

First Knight: We are *gentlemen*
That neither in our hearts nor outward eyes
Envy the great nor do the low despise.
Pericles: You are right courteous knights.
Shakspere, *Pericles*, ii, 3, 27.

'Is he a real gentleman,' said Willie, 'or one of the player-men?'
'I'se uphaud him a real gentleman,' said the woman.
'I'se uphaud ye ken little of the matter,' said Willie; 'let us see haud of your hand, neebor, [to feel its texture].
Sir. W. Scott, *Redgauntlet, Letter* x.

Reverence,
That angel of the world, doth make distinction
Of place 'tween high and low.
Shakspere, *Cymbeline*, iv, 2, 246.

We must not do anything unseemly when we bee professed Gentlemen, who should be masters of true Ciuilitie, good manners and Curtesie.
1616, G. della Casa, *The Rich Cabinet*, Aa, 3, *verso*.

Curtesy sheweth, that a Gentleman is of good bringing up: for strangers do loue him, and his own do serue him, whereupon curtesy and friendly behauiour is more honor to him that vseth it, then to whom it is done.
1616, G. della Casa, *The Rich Cabinet*, p. 18.

Generositie teacheth men to be temperate in feeding, sober in drinking, liberall in giuing, considerat in receiuing, short in sleeping, reposed in speech, affable in businesse, patient in hearing, prompt in expedition, gentle in chastisement, and benigne in pardoning.
Generositie teacheth men neuer to be idle, or ill-doing; not to be a follower of wine or women, or euery effeminate fashion; not to brawle with any man; not to hurt enemies, nor to be vngratefull to friends. 'Noblenesse and despight did neuer accompany in one gentle person.'
1616, G. della Casa, *The Rich Cabinet*, p. 51, *recto*.

A Gentleman without manners is like a custard of addle eggs, in a siluer coffin, which promiseth sweetnesse, by his

sugered crust; but prooues vnsauourie and loathsome to the stomack and taste: faire to looke on, but fulsome to feede on. Or if you will: An vnmannerly Gentleman is like an vnparboyld pastie of tainted venison, with graceth the table and pleaseth the guests, as it comes out of the oven; but being cut vp, forth-with fills their noses, and offends their stomacks: so that that, which earst delighted their eyes, doth now loath their appetites. . . . Right so, the outside of an vnmannerly gentleman seemes an object of worth, where hee is vnknowne: but if you taste him, or try him by more neere commerce or inward conuersation, you shall finde . . . you may least endure him.

1616, G. della Casa, *The Rich Cabinet*, p. 56, *verso*.

Looke vpon our Nobilitie and Gentry now adaies (saith a wise and graue Historian), and you shall see them bred, as if they were made for no other end then pastime and idlenes; they observe moderation neither in talke nor apparell: good men, and such as are learned, are not admitted amongst them (Philip de Comines, lib. i [p. 71]).

1627, H. Peacham, *The Compleat Gentleman*, p. 32.

An Affected Man.—It is his lucke that his finest things most mis-become him. If hee affect the Gentleman, as the humour most commonly lyes that way: not the least *puntilio* of a fine man, but hee is strict in to a haire, euen to their very negligences which he cons as rules. He will not carry a knife with him to wound reputation, and pay double a reckoning, rather than ignobly question it. And he is full of this *Ignobly* and *Nobly* and *Gentilely*, and this meere feare to trespasse against the *Gentill* way, puts him out most of all. It is a humour runs thorow many things besides, but is an il-fauourd ostentation in all, and thriues not. And the best use of such men is, that they are good parts in a play.

1628, J. Earle, *Micro-cosmographie* (ed. Arber), p. 97.

As me seemeth all gentlemen that beare old armes, of right they ought to honour Sir Tristram for the goodly termes [of hawking and hunting] that gentlemen have and use, and shall unto the worlds end, that thereby in a manner all men

of worship may dissever a gentleman from a yeoman and a yeoman from a villaine [peasant]. For he that is of gentle blood will draw him unto gentle tatches [dispositions], and to follow the custome of noble gentlemen.

1634, Sir T. Malory, *Historie of King Arthur* (ed. Wright), vol. ii,. p. 6.

Let thy apparell be decent, and suited to the quality of thy place and purse: too much punctualitie, and too much morositie, are the two poles of pride: be neither too early in the fashion, nor too long out of it, nor too precisely in it: what custome hath civiliz'd is become decent, till then ridiculous: where the Eye is the jury, thy apparell is the Evidence.

F. Quarles, *Enchiridion*, 1641, cent. 3, 67.

The Noblest and most generous Disposition . . . we intend to make knowne by certain infallible markes. . . . The first is Mildnesse; the second Munificence; the third Fortitude or Stoutnesse. Mildnesse is a quality so inherent, or more properly individuate to a Gentleman, as his affability will expresse him were there no other meanes to know him. He is so farre from contemning the meanest, as his Countenance is not so cheerfull, as his Heart compassionate. . . . Hee poizeth the wrongs of the weakest, as if they were his owne; and vowes their redresse as his owne. Hee is none of those surly Sirs, whose aime is to be capp'd and congeed; for such Gentility tastes too much of the Mushroom. You shall never see one new stept into Honour, but he expects more observance than an Ancient: for though he be but new come from Mint, he knowes how to looke bigge, and shew a storme in his Brow. And in very deede, there is no Ornament which may adde more beauty or true lustre to a Gentleman, than to be humbly minded; being as low in conceit, as he is high in place; with which vertue (like two kinde Turtles in one yoke) is Compassion linked and coupled.

1652, R. Brathwait, *The English Gentleman* (*Time's Treasury*), p. 35.

R. Brathwait, in his character of 'A gentleman', says:— Gentry she thinks best graced by affability: To bee surly

derogates as much from her worth, as basenesse from Nobility of birth.

Time's Treasury, 1652, p. 400.

The True Gentleman is too just to himself and his own unusurped Majesty to suffer his talk to flag into an idle, much lesse a wanton, strain of drollery: that's too plebian and vulgar for a Gentleman, and this no lesse too foul and beastly even for a Man: and he must be more then *both* these in every expression, a Christian.

1661, Clement Ellis, *The Gentile Sinner*, p. 116.

The true Gentleman has so much *true* valour, as not to fear the brand of a Coward, where his courage would be his sin, and his conquest his ruine. . . .

His highest price of fortitude is that whereby he conquers himself and his sin. He knows that by thus becoming his own captive he shall not want the usage of a Gentleman. . . . He hath that greatest courage which is so rarely found in others who would be call'd Gentlemen, he dares be religious in spite of the world.

1661, Clement Ellis, *The Gentile Sinner*, pp. 144–5.

The true Gentleman—His whole behaviour and carriage is masculine and noble; such as becomes his heroick spirit; and yet alwaies accompany'd with a wonderful humility and courtesy. . . . He so behaves himself that by what he does you may rather conclude he can do more if he will, then that he hath done all he *can* do. In these as in all things else of the like indifferency, he manifests his greatest power there, where most men have the least, in refusing to do what he is sure would gain him the empty applause of the Multitude.

1661, Clement Ellis, *The Gentile Sinner*, p. 122.

Wit may lawfully be used, God having given nothing to us in vain; but great care ought to be had it be not abused, especially in jesting with Holy things: for thereby they make a mock of sin and trifle with the wrath of God. . . . This way of fooling is beneath a *Gentleman*, for it Hebetates the Reason, and renders him empty, flashy, and Phantastical.

1672, W. Ramesey, *Gentleman's Companion*, p. 21.

His Behaviour will be affable and civil, not insolent and imperious; as one that knows Humanity and gentleness is a common debt to mankind, and therefore will not think fit to contract or dam up his civility into so narrow a compass, that it shall swell into complement, and mean flattery towards those above, and not suffer one drop to descend on those beneath him: but disperse its streams so, that all channels may be filled with it.

1673, *The Gentleman's Calling*, p. 25.

As Modesty prescribes the manner, so it do's also the measure of speaking; restrains all excessive talkativeness, a fault incident to none but the bold; the monopolizing of Discourse being one of the greatest assumings imaginable, and so rude an imposing upon the company, that there can scarce be a greater indecency in conversation. This is ingeniously exprest by our Divine Poet Herbert,

> A civil Guest
> Will no more talk all, than eat all the Feast.

He that engrosses the talk, enforces silence upon the rest, and so is presumed to look on them only as his auditors and Pupils, whilst he magisteriously dictates to them: which gave occasion to Socrates to say, 'it is arrogance to speak all, and to be willing to hear nothing'. It is indeed universally an insolent unbecoming thing, but most peculiarly so in a woman.

1673, *The Ladies' Calling*, p. 7.

'Tis therefore a great error for Persons of Honor to think they acquire a reverence by putting on a supercilious gravity, looking coily and disdainfully upon all about them; 'tis so far from that, that it gives a suspicion that 'tis but a pageantry of greatness, som mushrom newly sprung up, that stands so stiff, and swells so much. But instead of teaching others to keep their distance, this fastidious disdain invites them to a closer inspection, that if there be any flaw either in their life or birth, 'twill be sure to be discovered, there being no such prying inquisitor as curiosity, when 'tis egg'd on by a sense of contemt.

On the other side, if we consider the effects of Courtesie, they are quite contrary; it endears to all, and often keeps

up a reputation in spight of many blemishes: a kind look or word from a Superior is strangely charming, and insensibly steals away men's hearts from them. This the wise man refers to Ecclus. 18. 16, when he prefers a word before a gift. And 'tis Plutarch's observation of Cleomenes, King of Sparta, that when the Grecians compared his affability and easiness of Access with the sullen state and pride of other Princes, they were so enamored with it, that they judged him only worthy to be a king. And as there is no certainer, so also no cheaper way of gaining love: a friendly salutation is as easy as a frown or reproch; and that kindness may be preserved by them, which, if once forfeited, will not at a far greater price be recovered.

1673, *The Ladies' Calling*, pp. 66–7.

Good Breeding becomes none so much as a Gentleman, who by his vertue and merit, more than by his extraction, should be raised above the commonalty; for vertue first of all made a difference between man and man, there being an equality between all the children of Adam as to Birth and Nature; and certainly when the Nobility and Gentry want Merits to command and abilities to govern, they must change place with the lower sort of people, whom parts and virtue (though not without favour) will raise to the greatest charges and dignities in the land.

1678, J. Gailhard, *The Compleat Gentleman, To the Reader.*

Too much nicety in behaviour not desirable.—I have lived in good company enough to know the formalities of our own nation, and am able to give lessons in it; I love also to follow them, but not to be so servilely tied to their observation that my whole life should be enslaved to ceremonies; of which there are some that, provided a man omits them out of discretion, and not for want of breeding, it will be every whit as handsome in him. I have seen some people rude by being over civil, and troublesome by their courtesy; though, these excesses excepted, the knowledge of courtesy and good manners is a very necessary study. It is like grace and beauty, that which begets liking and an inclination to love one another at the first sight, and in the very beginning of an acquaintance and familiarity; and consequently that which first

opens the door for us to better ourselves by the example of others, if there be anything in the society worth notice.

1680, Montaigne, *Essays*, I, xiii (trans. Cotton) (ed. Hazlitt), p. 20.

One good quality belonging to a Gentleman is good Breeding, and for this one rule is to be observed, 'Not to think meanly of our selves, and not to think meanly of others'.

1693, J. Locke, *Thoughts Concerning Education*, p. 166.

Constance: Are you sure he is well-bred?

Aurelia: I tell you he's good-natured, and I take good manners to be nothing but a natural desire to be easy and agreeable to whatever conversation we fall into; and a porter with this is mannerly in his way, and a duke without it has but the breeding of a dancing-master.

170–, G. Farquhar, *The Twin-Rivals*, act ii, sc. 1.

Never was there man of his degree
So much esteemed, so well beloved as he [Arcite].
So gentle of condition was he known,
That through the court his courtesy was blown:
All think him worthy of a greater place.

1700, Dryden, *Palamon and Arcite*, Bk. i, l. 595.

Ignorance of forms cannot properly be styled ill manners, because forms are subject to frequent changes, and consequently, being not founded upon reason, are beneath a wise man's regard. Besides, they vary in every country; and, after a short period of time, very frequently in the same; so that a man who travels must needs be at first a stranger to them in every court through which he passes; and perhaps at his return as much a stranger in his own; and, after all, they are easier to be remembered or forgotten than faces or names. Indeed, among the many impertinencies that superficial young men bring with them from abroad, this bigotry of forms is one of the principal . . . so that, usually speaking, the worst bred person in company is a young traveller just returned from abroad.

Ab. 1709, Swift, *Works* (1868), p. 489.

A necessary part of good manners is a punctual observance of time at our own dwellings, or those of others, or at third places, whether upon matter of civility, business, or diversion : which rule, though it be a plain dictate of common reason, yet the greatest minister I ever knew was the greatest trespasser against it ; by which all his business doubled upon him and placed him in a continual arrear. Upon which I often used to rally him, as deficient in point of good manners.

Ab. 1709, Swift, *Works* (1868), p. 489.

Good manners is the art of making those people easy with whom we converse. Whoever makes the fewest persons uneasy is the best bred man in the company.

Ab. 1709, Swift, *Works* (1868), p. 488.

Pride, ill nature, and want of sense, are the three great sources of ill manners : without some one of these defects, no man will behave himself ill for want of experience, or of what, in the language of fools, is called knowing the world.

Ab. 1709, Swift, *Works* (1868), p. 488.

I make a difference between good manners and good breeding. By the first I only understand the art of remembering and applying certain settled forms of general behaviour. But good breeding is of a much larger extent. . . . The difference between good breeding and good manners lies in this, that the former cannot be attained to by the best understandings without study and labour ; whereas a tolerable degree of reason will instruct us in every part of good manners, without other assistance.

Ab. 1709, Swift, *Works* (1868), p. 489.

I insist that good sense is the principle foundation of good manners ; but because the former is a gift which very few among mankind are possessed of, therefore all the civilized nations of the world have agreed upon fixing some rules upon common behaviour best suited to their general customs or fancies, as a kind of artificial good sense, to supply the defects of reason. Without which the gentlemanly part of dunces would be perpetually at cuffs.

Ab. 1709, Swift, *Works* (1868), p. 488.

Nature has left every man a capacity of being agreeable, though not of shining in company; and there are a hundred men sufficiently qualified for both, who by a very few faults that they might correct in half an hour, are not so much as tolerable. . . . For instance: nothing is more generally exploded than the folly of talking too much . . . and talking of oneself [one's diseases, hardships, shrewdness, faults, etc.]. . . . Surely one of the best rules in conversation is never to say a thing which any of the company can reasonably wish we had rather left unsaid: nor can there any thing be well more contrary to the ends for which people meet together than to part unsatisfied with each other or themselves.

There are two faults in conversation, which appear very different, yet arise from the same root, and are equally blamable: I mean an impatience to interrupt others, and the uneasiness of being interrupted ourselves.

Ab. 1709, Swift, *Works* (1868), pp. 495–7.

Some Gentlemen keep up their character without the advantageous helps of Precepts on Education; you may read their birth on their faces; their Gate and Mien tell their quality; they both charm and awe, and at the same time flash love and reverence; their extraction glitters under all disguises; it sparkles in Sackcloth, and breaks through all the clouds of Poverty and Misfortune; there is a *Je ne scay quoy* in their whole demeanour that tears off the vizor, and discovers Nobility though it sculks *incognito*; they are reserved without pride, and familiar without Meanness; they time their behaviour to circumstances, and know when to stand on tip-toe and when to stoop: In fine, their most trivial actions are great and their discourse is noble. Others seem to be born Gentlemen to shame quality: one would swear Nature intended to frame 'em for the dray, and chance flung 'em into the world with an Escutcheon: they are all of a piece, Clown without and Coxcomb within; and so like 'Foplingtons' are graced with titles to play the ape by patent.

1720 [W. Darrell], *The Gentleman Instructed*, p. 7.

When Learning, Education, Virtue and good manners are wanting or degenerated and corrupted in a Gentleman, he sinks out of the Rank, ceases to be any more a Gentleman,

and is, *ipso facto*, turn'd back among the less despicable Throng of the *Plæbeii*. When it is thus the species alters, the Manners make the Man, the Gentility dies in them, and like a fine Flower ill transplanted the kind is lost; they lose all Pretence of right to the Quality they bore, forfeiting their claim of Blood they really ought to rank no otherwise than according to Merit.

1729, D. Defoe, *The Compleat English Gentleman*, p. 18.

First Gentleman: He [Sir A.] is indeed a compleat gentleman.

Third Gentleman: But so much schollarship! D—— it, I hate these learned gentlemen; a man can't keep 'em company; he must have such a care of 'em for fear he should look like a fool.

Second Gentleman: I see no need of it in his company; he is above such little things. If a man makes a little slip, he is such a master of good manners, he never takes the least notice; in short, he is a clever gentleman. You would be charm'd with his company.

1729, D. Defoe, *Compleat English Gentleman*, p. 273.

Any one that is much in company will observe that the height of good breeding is shown rather in never giving offence than in doing obliging things: thus he that never shocks you, though he is seldom entertaining, is more likely to keep your favour, than he who often entertains, and sometimes displeases you. The most necessary talent, therefore, in a man of conversation, which is what we ordinarily intend by a fine Gentleman, is a good Judgment.

1709, *The Tatler*, no. 21.

What is opposite to the eternal Rules of Reason and good sense must be excluded from any Place in the Carriage of a well-bred Man. . . . Humanity obliges a Gentleman to give no Part of Humankind Reproach, for what they whom they reproach, may possibly have in common with the most virtuous and worthy amongst us. When a Gentleman speaks coarsely he has dressed himself to no purpose: the Cloathing of our Minds certainly ought to be regarded before that of our Bodies. To betray in a Man's Talk a corrupted Imagina-

tion is a much greater Offence against the Conversation of Gentlemen than any negligence of Dress imaginable.

Steele, *The Spectator*, 1711, no. 75.

I will take it for granted that a fine Gentleman should be honest in his actions and refined in his language. Instead of this, our hero in this piece [Sir Fopling Flutter in Etherege's *The Man of Mode*, 1676] is a direct knave in his designs and a clown in his language. . . . It is denied that it is necessary to the character of a Fine Gentleman, that he should in that manner trample upon all order and decency.

Steele, *The Spectator*, 1711, no. 65.

All the under parts of his behaviour, and such as are exposed to common observation, have their rise in him from great and noble motives. A firm and unshaken expectation of another life makes him become this ; humanity and good nature, fortified by the sense of virtue, have the same effect upon him as the neglect of all goodness has upon many others. Being firmly established in all matters of importance, that certain inattention which makes men's actions look easy, appears in him with greater beauty : by a thorough contempt of little excellences, he is perfectly master of them. This temper of mind leaves him under no necessity of studying his air, and he has this peculiar distinction, that his negligence is unaffected. He that can work himself into a pleasure in considering this being as an uncertain one, and think to reap an advantage by its discontinuance, is in a fair way of doing all things with a graceful unconcern, and a gentleman-like ease. . . . What I would here contend for is, that the more virtuous the man is, the nearer he will naturally be to the character of genteel and agreeable. . . . He that governs his thoughts with the everlasting rules of reason and sense, must have something so inexpressibly graceful in his words and actions, that every circumstance must become him. . . . In a word, to be a fine gentleman is to be generous and a brave man. What can make a man so much in constant good humour and shine, as we call it, than to be supported by what can never fail him, and to believe that whatever happens to him was the best thing that could possibly befal

him, or else He on whom it depends would not have permitted it to have befallen him at all!

1711, Sir R. Steele, *The Spectator*, no. 75.

An unconstrained carriage and a certain openness of behaviour are the height of good breeding. The fashionable world is grown free and easy; our manners sit more loose upon us. Nothing is so modish as an agreeable negligence. In a word, good breeding shows itself most, where to an ordinary eye it appears the least.

1711, Addison, *The Spectator*, no. 119.

One may now know a man that never conversed in the world by his excess of good breeding. A polite country squire shall make you as many bows in half an hour as would serve a courtier for a week. There is infinitely more to do about place and precedency in a meeting of Justices' wives than in an assembly of duchesses.

1711, Addison, *The Spectator*, no. 119.

Il me semble que l'esprit de politesse est une certaine attention à faire que, par nos paroles et nos manières, les autres soient contents de nous et d'eux-mêmes.

Montesquieu.

A man of rank, and of capacious soul,
Who riches had, and fame, beyond desire;
An heir of flattery, to titles born,
And reputation, and luxurious life.
Yet, not content with ancestorial name,
Or to be known because his fathers were,
He on this height hereditary stood,
And, gazing higher, purposed in his heart
To take another step.

R. Pollok, *Course of Time*, bk. iv (p. 105, 1863).

None but the well-bred man knows how to confess a fault, or acknowledge himself in an error.

1737, Benj. Franklin, *Poor Richard's Almanac for* 1738.

'MANNERS MAKYTH MAN', the motto which William of Wykeham took for himself when he had from the heralds a

grant of arms, and bequeathed to Winchester School, has often been misunderstood to refer to politeness of conduct (e.g. by Lord Campbell in his *Lives of the Chancellors*, 'delicate attentions to the feelings of others'). It really has a higher significance, 'manners' in his time, and long afterwards, denoting morals, virtuous conduct, good character and behaviour (as in 1 Cor. xv. 33, and Articles of Religion, vi.) Addison was conscious of an altered use of the word when he wrote: 'By manners I do not mean morals, but behaviour and good breeding, as they show themselves in the town and in the country'.—*The Spectator*, no. 119 (1711).

'A general commendation of gentilitie' will be found in Thomas Churchyard's poem *The Worthiness of Wales*, 1587.

A. S. P.

The concurring assent of the world in preferring gentlemen to mechanics seems founded in that preference which the rational part of our nature is entitled to above the animal. . . . A man may descend from an ancient family, wear fine clothes, and be master of what is commonly called good-breeding, and yet not merit the name of gentleman. All those whose principal accomplishments consist in the exertion of the mechanic powers, whether the organ made use of be the eye, the muscles of the face, the fingers, feet, or any other part, are, in the eye of reason, to be esteemed mechanics. I do therefore by these presents declare that all men and women by what title soever distinguished, whose occupation it is either to ogle with the eye, flirt with the fan, dress, cringe, adjust the muscles of the face or other parts of the body, are degraded from the rank of gentry; which is from this time forward appropriated to those who employ the talents of the mind, in the pursuit of knowledge and practice of virtue, and are content to take their places as they are distinguished by moral and intellectual accomplishments.

1713, *The Guardian*, no. 130.

The Gentleman degraded.

Act well: or what avail your coat and crest?
Shall we respect a Hog in armour drest?

(1740) Booth, *Epigrams*, p. 89.

It is good breeding alone that can prepossess people in your favour at first sight: more time being necessary to discover greater talents. This good breeding does not consist in low bows and formal ceremony, but in an easy, civil and respectful behaviour. . . . I hardly know anything so difficult to attain or so necessary to possess as perfect good breeding, which is equally inconsistent with a stiff formality, an impertinent forwardness, and an awkward bashfulness. A little ceremony is often necessary; a certain degree of firmness is absolutely so; and an outward modesty is extremely becoming: the knowledge of the world and your own observation must, and alone can, tell you the proper quantities of each.

1745, Lord Chesterfield, *Letters* (ed. Lord Mahon), vol. i, p. 29.

There is a certain dignity of manners absolutely necessary, to make even the most valuable character either respected or respectable.

1749, Lord Chesterfield, *Letters* (ed. Lord Mahon), vol. i, p. 296.

Il faut qu'un honnête homme c'est a dire en Anglois, a Gentleman, ne soit ni timide ni embarrassé, ni *petulant* ni *effronté* en compagnie; mais il doit être aisé et naturél. Ce sont ces manières aisées et douces qui distinguent un honnête homme qui a du monde, d'un *Pedant*, ou d'un Petit Maître *evaporé*.

Lord Chesterfield, *Letters to his God-son* (ed. Lord Carnarvon), p. 131.

A vulgar man is captious and jealous; eager and impetuous about trifles. He suspects himself to be slighted, thinks everything that is said meant at him; if the company happens to laugh, he is persuaded they laugh at him; he grows angry and testy, says something very impertinent, and draws himself into a scrape, by showing what he calls a proper spirit, and asserting himself. A man of fashion does not suppose himself to be either the sole or principal object of the thoughts, looks, or words of the company; and never suspects that he is either slighted or laughed at, unless he is conscious that

he deserves it. And if (which very seldom happens) the company is absurd or ill-bred enough to do either, he does not care twopence, unless the insult be so gross and plain, as to require satisfaction of another kind. As he is above trifles, he is never vehement and eager about them; and wherever they are concerned, rather acquiesces than wrangles. A vulgar man's conversation always savours strongly of the lowness of his education and company. It turns chiefly upon his domestic affairs, his servants, the excellent order he keeps in his own family, and the little anecdotes of the neighbourhood; all which he relates with emphasis, as interesting matters. He is a man gossip.

1749, Lord Chesterfield, *Letters to his Son* (ed. Lord Mahon), vol. i, p. 321.

What the French justly call *les manières nobles*, are only to be acquired in the very best companies. They are the distinguishing characteristics of men of fashion: people of low education never wear them so close, but that some part or other of the original vulgarism appears. *Les manières nobles* equally forbid insolent contempt or low envy and jealousy. Low people, in good circumstances, fine clothes, and equipages, will insolently show contempt for all those who cannot afford as fine clothes, as good an equipage, and who have not (as their term is) as much money in their pockets: on the other hand, they are gnawed with envy, and cannot help discovering it, of those who surpass them in any of these articles, which are far from being sure criterions of merit. They are, likewise, jealous of being slighted; and, consequently, suspicious and captious: they are eager and hot about trifles, because trifles were, at first, their affairs of consequence. *Les manières nobles* imply exactly the reverse of all this. Study them early; you cannot make them too habitual and familiar to you.

Lord Chesterfield, *Letters to his Son* (ed. Lord Mahon), vol. i, p. 216.

Easy respect is the perfection of good breeding, which nothing but superior good sense, or a long usage of the world, can produce.

Lord Chesterfield, *Letters to his Son*.

There is a sort of good breeding, in which people are the most apt to fail, from a very mistaken notion that they cannot fail at all. I mean, with regard to one's most familiar friends and acquaintances, or those who really are our inferiors; and there, undoubtedly, a greater degree of ease is not only allowed, but proper, and contributes much to the comforts of a private, social life. But that ease and freedom have their bounds too, which must by no means be violated.

1749, Lord Chesterfield, *Letters to his Son* (ed. Lord Mahon), vol. i, p. 344.

There is a natural good breeding which occurs to every man of common sense, and is practised by every man of common good nature. This good breeding is general, independent of modes; and consists in endeavours to please and oblige our fellow-creatures by all good offices, short of moral duties. This will be practised by a good-natured American savage, as essentially as by the best-bred European. But then, I do not take it to extend to the sacrifice of one's own conveniences, for the sake of other people's. Utility introduced this sort of good breeding, as it introduced commerce; and established a truck of the little *agrémens* and pleasures of life. I sacrifice such a conveniency to you, you sacrifice another to me; this commerce circulates, and every individual finds his account in it upon the whole. The third sort of good breeding is local, and is variously modified, in not only different countries, but in different towns of the same country. But it must be founded upon the two former sorts: they are the matter; to which, in this case, fashion and custom only give the different shapes and impressions. Whoever has the two first sorts will easily acquire this third sort of good breeding, which depends singly upon attention and observation. It is, properly, the polish, the lustre, the last finishing strokes of good breeding.

1749, Lord Chesterfield, *Letters* (ed. Lord Mahon), vol. i, p. 346.

The characteristic of a well-bred man is, to converse with his inferiors without insolence, and with his superiors with respect and with ease. He talks to kings without concern;

he trifles with women of the first condition with familiarity, gaiety, but respect; and converses with his equals, whether he is acquainted with them or not, upon general, common topics, that are not, however, quite frivolous, without the least concern of mind or awkwardness of body; neither of which can appear to advantage but when they are perfectly easy.

Lord Chesterfield, *Letters*.

A certain degree of ceremony is a necessary outwork of manners as well as of religion.

Lord Chesterfield, *Letters to his God-son*, cxxxi (ed. Lord Carnarvon), p. 169.

Il faut l'avouer il y a des coutumes bien ridicules qui ont été inventées par des sots, mais aux quelles les sages sont obligés de se conformer, pour eviter le ridicule d'une singularité affectée.

Id., *Letter*, ccvi, p. 274.

That easiness of carriage and behaviour, which is exceedingly engaging, widely differs from negligence and inattention, and by no means implies that one may do whatever one pleases; it only means that one is not to be stiff, formal, embarrassed, disconcerted, and ashamed, like country bumpkins, and people who have never been in good company; but it requires great attention to, and a scrupulous observation of *les bienséances*: whatever one ought to do is to be done with ease and unconcern; whatever is improper must not be done at all.

1751, Lord Chesterfield, *Letters* (ed. Lord Mahon), vol. ii, p. 162.

A man of sense carefully attends to the local manners of the respective places where he is, and takes for his models those persons whom he observes to be at the head of the fashion and good breeding. He watches how they address themselves to their superiors, how they accost their equals, and how they treat their inferiors; and lets none of those little niceties escape him, which are to good breeding what the last delicate and masterly touches are to a good picture;

and of which the vulgar have no notion, but by which good judges distinguish the master. He attends even to their air, dress, and motions, and imitates them, liberally and not servilely ; he copies, but does not mimic.

1749, Lord Chesterfield, *Letters* (ed. Lord Mahon), vol. i, p. 347.

This knowledge of the world teaches us more particularly two things, both of which are of infinite consequence, and to neither of which nature inclines us ; I mean, the command of our temper and of our countenance. A man who has no *monde* is inflamed with anger, or annihilated with shame, at every disagreeable incident : the one makes him act and talk like a madman, the other makes him look like a fool. But a man who has *du monde* seems not to understand what he cannot or ought not to resent. If he makes a slip himself, he recovers it by his coolness, instead of plunging deeper by his confusion, like a stumbling horse. He is firm, but gentle ; and practises that most excellent maxim, *suaviter in modo, fortiter in re*. The other is the *volto sciolto e pensieri stretti* [open countenance and concealed thoughts]. People unused to the world have babbling countenances ; and are unskilful enough to show what they have sense enough not to tell. In the course of the world, a man must very often put on an easy, frank countenance upon very disagreeable occasions ; he must seem pleased when he is very much otherwise ; he must be able to accost, and receive with smiles, those whom he would much rather meet with swords. In courts he must not turn himself inside out. All this may, nay must, be done without falsehood and treachery : for it must go no further than politeness and manners, and must stop short of assurances and professions of simulated friendship. Good manners, to those one does not love, are no more a breach of truth than 'your humble servant' at the bottom of a challenge is ; they are universally agreed upon, and understood, to be things of course. They are necessary guards of the decency and peace of society : they must only act defensively ; and then not with arms poisoned with perfidy.

1752, Lord Chesterfield, *Letters* (ed. Lord Mahon), vol. ii, p. 244.

Nothing is more insulting, more mortifying, and less forgiven, than avowedly to take pains to make a man feel a mortifying inferiority in knowledge, rank, fortune, etc. In the two last articles, it is unjust, they not being in his power; and, in the first, it is both ill-bred and ill-natured. Good breeding, and good nature, do incline us rather to help and raise people up to ourselves, than to mortify and depress them: and, in truth, our own private interest concurs in it, as it is making ourselves so many friends, instead of so many enemies. The constant practice of what the French call *les attentions* is a most necessary ingredient in the art of pleasing; they flatter the self-love of those to whom they are shown; they engage, they captivate, more than things of much greater importance. The duties of social life every man is obliged to discharge; but these attentions are voluntary acts, the free-will offerings of good breeding and good nature; they are received, remembered, and returned as such. Women particularly have a right to them; and any omission, in that respect, is downright ill-breeding.

1748, Lord Chesterfield, *Letters to his Son* (ed. Lord Mahon), vol. i, p. 159.

The lowest and the poorest people in the world expect good breeding from a Gentleman, and they have a right to it; for they are by nature your equals, and are no otherwise your inferiors than by their education and their fortune . . . speak to them with great humanity and *douceur*, or else they will think you proud and hate you.

1762, Lord Chesterfield, *Letters to his God-son* (ed. Lord Carnarvon), p. 14.

The Duchess of Abrantes in her memoirs relates an anecdote of Lord Wellington when fighting against her husband in Spain, 'showing him in that favourable aspect which is really the radiant light surrounding the true English Gentleman' (1835, tom ix, p. 202).

1847, F. Lieber, *Character of a Gentleman*, p. 23.

That there is really a standard of manners and behaviour will immediately and on the first view be acknowledg'd.

The contest is only, 'Which is *right*—Which the *unaffected* carriage and *just* demeanour? And which the *affected* and *false?* Scarce is there any one who pretends not to know and to decide what is *well-bred* and *handsome*. There are few so affectedly clownish as absolutely to disown Good-breeding, and renounce the notion of a *Beauty* in outward manners and deportment. With such as these, wherever they shou'd be found, I must confess I cou'd scarce be tempted to bestow the least pains or labour towards convincing 'em of a Beauty in inward sentiments and principles. Whoever has any impression of what we call Gentility or Politeness is already so acquainted with the decorum and grace of things, that he will readily confess a pleasure and enjoyment in the very survey and contemplation of this kind.

1749, Lord Shaftesbury, *Characteristicks*, vol. iii, pp. 123–4.

To philosophize, in a just signification, is but to carry Good-breeding a step higher. For the accomplishment of Breeding is, to learn whatever is decent [becoming] in company, or beautiful in Arts: and the sum of Philosophy is, to learn what is just in society, and beautiful in Nature and in the order of the world. 'Tis not Wit merely, but a Temper, which must form the *well-bred man*. In the same manner, 'tis not a head merely, but a heart and resolution which must compleat the real *philosopher*. Both characters aim at what's excellent, aspire to a just taste, and carry in view the model of what is beautiful and becoming. Accordingly, the respective conduct and distinct manners of each party are regulated: the one according to the perfectest ease and good entertainment of company; the other according to the strictest interest of mankind and society. . . . The well-bred man has declared on the side of what is handsome: For whatever he practices in this kind he accounts no more than what he owes purely to himself, without regard to any further advantage. . . . Thus the taste of beauty, and the relish of what is decent, just, and amiable, perfects the character of the *Gentleman* and the *Philosopher*. And the study of such a taste or relish will, as we suppose, be ever the great employment and concern of him who covets as well to be wise and good as agreeable and polite. 'Quid verum atque

decens curo et rogo, et omnis in hoc sum '.—*Horat.*, lib. i, ep. i, ver. 11.

1749, Lord Shaftesbury, *Characteristicks*, vol. iii, pp. 111–2.

All politeness is owing to liberty. We polish one another, and rub off our corners and rough sides by a sort of amicable collision. To restrain this is inevitably to bring a rust upon men's understandings. 'Tis a destroying of Civility, Good breeding, and even Charity itself, under pretence of maintaining it.

1749, Lord Shaftesbury, *Characteristicks*, vol. i, p. 44.

A man of thorow Good-Breeding, whatever else he be, is incapable of doing a rude or brutal action. He never *deliberates* in this case, or considers of the matter by prudential rules of self-interest and advantage. He acts from his nature, in a manner necessarily, and without reflection: and if he did not, it were impossible for him to answer his character, or be found that truly well-bred man, on every occasion. 'Tis the same with the honest man: He can't deliberate in the case of a plain villany. . . . He who would enjoy a freedom of mind, and be truly possessor of himself, must be above the thought of stooping to what is villanous or base.

1749, Lord Shaftesbury, *Characteristicks*, vol. i, p. 87.

Good-breeding is little more than the art of rooting out all those seeds of humour which nature had originally implanted in our minds . . . 'humour being nothing more than a violent bent or disposition of the mind to some particular point.' . . . I have not room at present, if I were able, to enumerate the rules of good breeding: I shall only mention one, which is a summary of them all. This is the most golden of all rules, no less than that of *doing to all men as you would they should do unto you*. . . . Perhaps we shall be better understood if we vary the word and read it thus: *Behave unto all men as you would they should behave unto you.*

1752, H. Fielding, *Works*, 1841, pp. 707–8.

Good-breeding—a word, I apprehend, not at first confined to externals, much less to any particular dress or attitude of the body; nor were the qualifications expressed by it to

be furnished by a milliner, a tailor, or a periwig-maker; no, nor even by a dancing-master himself. According to the idea I myself conceive from this word, I should not have scrupled to call Socrates a well-bred man, though, I believe, he was very little instructed by any of the persons I have above enumerated. In short, by good breeding (notwithstanding the corrupt use of the word in a very different sense) I mean the art of pleasing, or contributing as much as possible to the ease and happiness of those with whom you converse. . . . As this good-breeding is the art of pleasing it will be first necessary with the utmost caution to avoid hurting or giving any offence to those with whom we converse.

H. Fielding, *Works*, p. 635.

Her politeness flows rather from a natural disposition to oblige than from any rules on that subject, and therefore never fails to strike those who understand good breeding and those who do not.

Edmund Burke, of his Wife.

Our manners, our civilization, and all the good things connected with manners and with civilization, in this world of ours, depended for ages upon two principles—the spirit of a gentleman and the spirit of religion.

Burke [E. P. Day, *Collacon*, p. 320].

The polite of every country seem to have but one character. A gentleman of Sweden differs but little, except in trifles, from one of any other country.

1759, Goldsmith, *The Bee*, Oct. 13.

Ceremonies are different in every country, but true politeness is everywhere the same. Ceremonies, which take up so much of our attention, are only artificial helps which ignorance assumes in order to imitate politeness, which is the result of good sense and good nature. A person possessed of those qualities, though he had never seen a court, is truly agreeable; and if without them would continue a clown, though he had been all his life a gentleman usher.

1760, Goldsmith, *Citizen of the World*, Letter 39.

These [national] prejudices . . . influence the conduct even of our gentlemen; of those, I mean, who have every title to this appellation but an exemption from prejudice, which, however, in my opinion, ought to be regarded as the characteristical mark of a gentleman; for let a man's birth be ever so high, his station ever so exalted, or his fortune ever so large, yet if he is not free from national and other prejudices, I should make bold to tell him that he had a low and vulgar mind, and had no just claim to the character of a gentleman.

1760, Goldsmith, *Essays*, xi (ed. Globe), p. 312.

The great error lies in imagining every fellow with a laced coat to be a gentleman. The address and transient behaviour of a man of breeding are easily acquired, and none are better qualified than gamesters in this respect. At first their complaisance, civility, and apparent honour is pleasing; but upon examination few of them will be found to have their minds sufficiently stored with any of the more refined accomplishments which truly characterize the man of breeding.

1762, Goldsmith, *Life of Nash* (ed. Globe). p. 562,

Take your young master home to his father and mother, and tell them from me, that since they have already made him a lord, I wish the next thing they do would be to make him a *Gentleman!*

1766, H. Brooke, *The Fool of Quality* (ed. Kingsley), p. 262.

We may define politeness, though we cannot tell where to fix it in practice. It observes received uses and customs; it is bound to times and places, and is not the same thing in the two sexes, or in different conditions; wit alone cannot attain it; it is acquired and compleated by imagination; some dispositions are only susceptive of politeness, as others of great talents and solid virtue. It is true, politeness puts merit forward, and renders it agreeable, and a man must have eminent qualifications to support himself without it. Politeness seems to be a certain care to make us pleasing by our discourses and manners to ourselves and others. He offends against politeness, who praises another's singing or touching an instrument, before such as he has obliged to sing or play

for his diversion ; or commends another poet, in presence of one who reads him his verses. In all the feasts and entertainments we give, in all the presents we make, in all the pleasures we procure for others, there is a way of doing it well, and of doing it according to their inclinations ; the last is the best.

1776, Bruyère, *Characters* (trans. N. Rowe), p. 71.

The true effect of genuine politeness seems to be rather ease than pleasure. The power of delighting must be conferred by Nature, and cannot be delivered by precept or obtained by imitation ; but . . . every man may hope by rules and caution not to give pain, and may therefore by the help of good breeding enjoy the kindness of mankind, though he should have no claim to higher distinctions. The universal axiom in which all complaisance is included, and from which flow all the formalities which custom has established in civilized nations, is, *That no man shall give any preference to himself.* There are indeed in every place some particular modes of the ceremonial part of good breeding, which being arbitrary and accidental, can be learned only by habitude and conversation. . . . These, however, may be often violated without offence if it be sufficiently evident that neither malice nor pride contributed to the failure ; but [they] will not atone, however rigidly observed, for the tumour of insolence, or petulance of contempt.

1792, Sam. Johnson, *Works*, vol. v, p. 174.

Politeness is one of those advantages which we never estimate rightly, but by the inconvenience of its loss. Its influence upon the manners is constant and uniform, so that like an equal motion, it escapes perception. . . . Wisdom and virtue are by no means sufficient, without the supplemental laws of good breeding, to secure freedom from degenerating to rudeness, or self-esteem from swelling into insolence.

1792, S. Johnson, *Works*, vol. v, pp. 173–4.

When Mr. Vesey was proposed as a member of the Literary Club Mr. Burke began by saying that he was a man of gentle manners. 'Sir', said Johnson, 'you need say no more

When you have said a man of gentle manners you have said enough.'

Boswell, *Life of Johnson* (ed. 1856), vol. iv, p. 26.

There is no Society or Conversation to be kept up without Good-nature, or something which must bear its appearance and take its place. For this Reason mankind have been forced to invent a kind of Artificial Humanity, which is what we express by the word *Good Breeding*. For if we examine thoroughly the Idea of what we call so, we shall find it to be nothing else but an Imitation and mimicry of Good-nature, as in other Terms, Affability, Complaisance and Easiness of Temper reduced into an art.

These exterior Shows and Appearances of Humanity render a Man wonderfully popular and beloved when they are founded upon a real good nature; but without it are like Hypocrisy in Religion, or a bare form of Holiness which, when it is discovered, makes a Man more detested than professed Impiety.

Addison, *Spectator*, 1711, no. 169.

Dr. Johnson insisted that politeness was of great consequence in society.

'It is', said he, 'fictitious benevolence. It supplies the place of it amongst those who see each other only in public, or but little depend upon it, the want of it never fails to produce something disagreeable to one or other. I have always applied to good breeding what Addison in his "Cato" says of honour:

> 'Honour's a sacred tie; the law of Kings;
> The noble mind's distinguishing perfection,
> That aids and strengthens Virtue where it meets her,
> And imitates her actions where she is not.'

Boswell, *Tour to Hebrides*, Aug. 2, 1773.

Boswell: A man may cheat at cards genteely.

Hickey: I do not think *that* is genteel.

Boswell: Sir, it may not be like a gentleman, but it may be genteel.

Johnson: You are meaning two different things. One means exterior grace; the other honour.

1791, Boswell, *Life of Johnson* (ed. Routledge), vol. ii, p. 212.

A person who pretends to the character and behaviour of a gentleman should do everything with *gentleness*; with an easy, quiet, friendly manner, which doubles the value of every word and action. A forward, noisy, importunate, overbearing way of talking, is the very quintessence of ill-breeding: and hasty contradiction, unseasonable interruption of persons in their discourse, especially of elders or superiors, loud laughter, winkings, grimaces, and affected contortions of the body, are not only of low extraction in themselves, but are the natural symptoms of self-sufficiency and impudence. It is a sign of great ignorance to talk much to other people of things in which they have no interest, and to be speaking familiarly by name of distant persons to those who have no knowledge of them.

W. Jones (of Nayland), *Works*, 1826, vol. v, p. 297.

The three sources of ill manners are pride, ill nature, and want of sense; so that every person who is already endowed with humility, good nature, and good sense, will learn good manners with little or no teaching. A writer who had great knowledge of mankind has defined good manners as *the art of making those people easy with whom we converse*; and his definition cannot be mended. The ill qualities above mentioned, all tend naturally to make people uneasy. Pride assumes all the conversation to itself, and makes the company insignificant. Ill nature makes offensive reflections; and folly makes no distinction of persons and occasions. Good manners therefore are in part negative: let but a sensible person refrain from pride and ill-nature, and his conversation will give satisfaction.

W. Jones (of Nayland), *Works*, 1826, vol. v, p. 297.

We are apt to look upon good manners as a lighter sort of qualification, lying without the system of morality and Christian duty; which a man may possess or not possess, and yet be a very good man, but there is no foundation for such an opinion: the Apostle St. Paul hath plainly comprehended it in his well-known description of charity, which signifies the friendship of Christians, and is extended to so many cases that no man can practise that virtue and be guilty of ill-manners. Shew me the man who, in his conversation, discovers no signs

that he is 'puffed up' with pride; who never behaves himself 'unseemly' or with impropriety; who never 'envies' nor censures; who is 'kind' and 'patient towards' his friends; who 'seeketh not his own', but considers others rather than himself, and gives them the preference; I say, that man is not only all that we intend by a gentleman, but much more, he really is, what all artificial courtesy affects to be, a philanthropist, a friend to mankind, whose company will delight while it improves, and whose good will rarely be evil spoken of. Christianity therefore is the best foundation of what we call good manners; and of two persons who have equal knowledge of the world, he that is the best Christian will be the best gentleman.

W. Jones (of Nayland), *Works*, 1826, vol. v, p. 300.

Be what you seem,
Steadfast and uncorrupt, your actions noble,
Your goodness simple, without gain or art;
And not in vesture holier than in heart.

T. Middleton, *More Dissemblers beside Women.*

La politesse fait paraître l'homme au dehors comme il devrait être intérieurement.

La Bruyère.

Be consistent with yourself. Whether your station shall be high, or cast amongst the subordinate and dependent ranks of life, do not, we entreat you, ever wish to *seem* other than you really are. Stand firm and upright in the native strength of your own mind; and whether the manners, principles, and feelings you possess, may gain the suffrage of society, or not—there is one thing which all *must* confess—and in which they must respect you—that at the least they are the qualities, the distinctive qualities of a Gentleman.

1849, *The English Gentleman*, p. 128.

Has a man ever mixed with what in technical phrase is called 'good company', meaning company in the highest degree polished, company which (being or *not* being aristocratic as respects its composition) is aristocratic as respects the standard of its manners and usages? If he really *has*, and

does not deceive himself from vanity or from pure inacquaintance with the world, in that case he must have remarked the large effect impressed upon the grace and upon the freedom of conversation by a few simple instincts of real good breeding. Good breeding—what is it ? There is no need in this place to answer that question comprehensively ; it is sufficient to say that it is made up chiefly of *negative* elements ; that it shows itself far less in what it prescribes than in what it forbids. Now even under this limitation of the idea, the truth is—that more will be done for the benefit of conversation by the simple magic of good manners (that is, chiefly by a system of forbearances), applied to the besetting vices of social intercourse, than ever *was* or *can* be done by all varieties of intellectual power assembled upon the same arena.

De Quincey, *Works*, vol. xiii, p. 152.

The Yankees are as yet rude in their ideas of social intercourse, and totally ignorant, speaking generally, of all the art of good-breeding, which consists chiefly in a postponement of one's own petty wishes or comforts to those of others. By rude questions and observations, an absolute disrespect to other people's feelings, and a ready indulgence of their own, they make one feverish in their company, though perhaps you may be ashamed to confess the reason.

Sir W. Scott, *Letter to Miss Edgeworth.*

Teufelsdröckh, though a sansculottist, is in practice probably the politest man extant: his whole heart and life are penetrated and informed with the spirit of politeness ; a noble natural courtesy shines through him, beautifying his vagaries ; like sun-light, making a rosy-fingered, rainbow-dyed Aurora out of mere aqueous clouds ; nay, brightening London-smoke itself into gold vapour, as from the crucible of an alchemist, Hear in what earnest though fantastic wise he expressed himself on this head :

'Shall Courtesy be done only to the rich, and only by the rich ? In Good-breeding, which differs, if at all, from High-breeding, only as it gracefully remembers the rights of others, rather than gracefully insists on its own rights, I discern no special connexion with wealth or birth : but rather that it lies

in human nature itself, and is due from all men towards all men.'

1831, T. Carlyle, *Sartor Resartus* (ed. 1871), p. 165.

The kindness of his feeling prevents a gentleman from vaunting; moroseness and asperity are unknown to him, and his forbearance as well as generosity make him the safe keeper of secrets, even without the special exaction of secrecy. He is not meddlesome, and it is a principle with him not only to keep positive secrets, but to abstain from talking about personal affairs of others as a general rule, to be suspended only when there is a positive and specific reason for so doing. The discourse of the gentleman turns upon facts, not persons. He keeps a secret, even though it give him power over an antagonist, *because* a secret of this kind *is* power, and a generous use of all power is one of the essential attributes of the true gentleman.

1847, F. Lieber, *Character of a Gentleman*, p. 49

A thorough treatise on good manners would startle the readers of any generation, our own certainly not excepted; and partly for this reason, that out of the servility of a too great love of the prosperous we are always confounding fashion with good breeding; though no two things can in their nature be more different—fashion going upon the ground of assumption and exclusiveness, and good breeding on that of general benevolence. A fashionable man may indeed be well-bred; but it will go hard with him to be so and preserve his fashionableness.

1847, Leigh Hunt, *Men, Women, and Books*, ii, 69.

Chivalry taught them [knights] to hold their tongues, and Jeremy Taylor quotes Plutarch to shew that the 'being taught first to be silent, then to speak well, is education fit for a gentleman or a prince'. It was the spirit of heroes as well as saints, nourishing the heart of man, preparing it for mighty deeds, for bravery and death.

1848, K. H. Digby, *Broad Stone of Honour, Morus*, p. 134.

He does not bully his servants, nor joke with them nor cut a man because his father was in trade. He is not obsequious to a lord, nor does he hang on the skirts of the Aristocracy,

knowing that a man's nobility does not depend entirely upon his title, however old and unstained it may be. . . . In matters of scandal he is dumb, if not exactly deaf, and as to rumours he only believes half (the kinder half) of what he hears. He is not prejudiced himself, but has a kind toleration for the prejudices of others. His golden rule is never to hurt the feelings of anybody, or to injure a living creature by word or deed. All his actions, all his sentiments are shaped to that noble end ; and he dies, as he lives, *sans peur et sans reproche*. This is the MODEL GENTLEMAN.

1848 [Thackeray ?] *Punch*, vol. xiv, p. 226.

He that can enjoy the intimacy of the great, and on no occasion disgust them with familiarity, or disgrace himself by servility, proves that he is as perfect a gentleman by nature, as his companions are by rank.

Colton [E. P. Day, *Collacon*, p. 320].

As to the lighter graces of manner—If you aspire to the character of a Gentlemen, there is no one particular in which you can afford to be deficient. . . . The whole secret lies in Ease and Cheerfulness. If the manner be unconstrained, and flow out naturally from the state of your feelings at the times and the subjects you are engaged upon, in by far the majority of cases it will be a pleasing manner ; and will possess those characteristics, which we understand by a person's being well-bred.

1849, *The English Gentleman*, p. 87.

When you hear any one giving himself airs and despising his part in the world, you will say immediately that he cannot have the true feeling of a Gentleman ; because instead of looking into his own mind as the seat and source of honor, he descends to the external trappings and decorations of his office ; and only regards himself with complacency as he glitters in the eyes of others.

1849, *The English Gentleman*, p. 69.

Then the great knight [Lancelot], the darling of the court,
Loved of the loveliest, into that rude hall
Stept with all grace, and *not with half disdain*

Hid under grace, as in a smaller time,
But kindly man moving among his kind.

1859, Tennyson, *Idylls*, *Elaine*, ll. 261–5.

A gentleman is the best possible hand at 'taking a joke'. . . . Long ago I found out that it was only the *quite* lady and gentlemen with whom I could trust myself to crack a little joke, or to say whatever came into my head. With the *not-quite* sort of people I must mind my p's and q's, and weigh my words, lest they should be misconstrued and give offence.

1878, *Quite a Gentleman*, p. 26.

The true gentleman never speaks of himself, except when compelled, never defends himself by a mere retort, he has no ears for slander or gossip, is scrupulous in imputing motives to those who interfere with him, and interprets everything for the best. He is never mean or little in his disputes, never takes unfair advantage, never mistakes personalities or sharp sayings for arguments, or insinuates evil which he dare not say out. From a long-sighted prudence, he observes the maxim of the ancient sage, that we should ever conduct ourselves towards our enemy as if he were one day to be our friend. He has too much good sense to be affronted at insults, he is too well employed to remember injuries, and too indolent [!] to bear malice. He is patient, forbearing, and resigned, on philosophical principles; he submits to pain, because it is inevitable, to bereavement, because it is irreparable, and to death because it is his destiny.

1852, Cardinal Newman, *Idea of a University*, (ed.1881), p. 209.

If the true gentleman engages in controversy of any kind, his disciplined intellect preserves him from the blundering discourtesy of better, perhaps, but less educated minds; who, like blunt weapons, tear and hack instead of cutting clean, who mistake the point in argument, waste their strength on trifles, misconceive their adversary, and leave the question more involved than they find it. He may be right or wrong in his opinion, but he is too clear-headed to be unjust; he is as simple as he is forcible, and as brief as he is decisive. Nowhere shall we find greater candour, consideration, indulgence: he throws

himself into the minds of his opponents, he accounts for their mistakes. . . . He respects piety and devotion; he even supports institutions as venerable, beautiful, or useful, to which he does not assent; he honours the ministers of religion, and it contents him to decline its mysteries without assailing or denouncing them. . . . Such are some of the lineaments of the ethical character, which the cultivated intellect will form, apart from religious principle. They form the *beau-ideal* of the world.

1852, Cardinal Newman, *Idea of a University* (ed. 1881), p. 210.

The character of a gentleman (I take it) may be explained nearly thus:—A blackguard (*un vaurien*) is a fellow who does not care whom he offends; a clown is a blockhead who does not know when he offends; a gentleman is one who understands and shows every mark of deference to the claims of self-love in others, and exacts it in return from them. Politeness and the pretensions to the character in question have reference almost entirely to this reciprocal manifestation of goodwill and good opinion towards each other in casual society. Morality regulates our sentiments and conduct as they have a connection with ultimate and important consequences. Manners, properly speaking, regulate our words and actions in the routine of personal intercourse. They have little to do with real kindness of intention, or practical services, as disinterested sacrifices; but they put on the garb, and mock the appearance of these, in order to prevent a breach of the peace and to smooth and varnish over the discordant materials, when any number of individuals are brought in contact together. The conventional compact of good manners does not reach beyond the moment and the company.

W. Hazlitt, *Essays, On the Look of a Gentleman.*

It may appear paradoxical, but it is strictly true, that the manners of an English gentleman have much more in common with the manners of a labourer than with the manners of a mercantile clerk or a small shopkeeper. It is true that a gentleman's accent differs from a labourer's; he holds himself differently, and his features express altogether a different class of emotions and recollections, but the manner of the two men has a radical similarity which ought not to be over-

looked by any one who wishes to understand English society. The great characteristic of the manners of a gentleman, as we conceive them in England, is plain, downright, frank simplicity. It is meant to be, and to a great extent it is, the outward and visible sign of the two great cognate virtues—truth and courage. It is the manner of men who expect each other to say, in the plainest way, just what they mean, and to stand to what they say, with but little regard either for the opinions or for the approbation of others, though with full respect to their feelings. This sturdy mixture of frankness when they do speak, with a perfect willingness to hold their tongues when they have nothing to say, is the great distinguishing feature of educated Englishmen, and is the one which always strikes foreigners with surprise. It is their incapacity to appreciate the qualities which it covers, which makes their criticisms on us so wildly remote from the truth as they often are. This manner prevails much more amongst the labouring than amongst the shopkeeping classes. Their language proves it conclusively. A gentleman and a labouring man would tell the same story in nearly the same words, differently pronounced, of course, and arranged in the one case grammatically, and in the other not. In either case the words themselves would be plain, racy, and smacking of the soil from which they grow. The language of the commercial clerk, and the manner in which he brings it out, are both framed on quite a different model. He thinks about himself, and constantly tries to talk fine. He calls a school an academy, speaks of proceeding when he means going, and talks, in short, much in the style in which the members of his own class write police reports and accounts of appalling catastrophes for the newspapers. The manners of a sailor, a non-commissioned officer in the army, a gamekeeper, or of the better kind of labourers—men whose masters trust them, and who are well-conducted and sober (as hundreds of thousands are) —are much better in themselves, and are capable of a far higher polish, than the manners of a bagman or a small shopkeeper.

1862, *Cornhill Magazine*, vol. v, p. 337.

Until the weight of years approaches, the Christian Gentleman will in general neither court nor shun society. He takes

it as he finds it, not without, however, due prudence and circumspection. He pretends not to a rigid severity of judgment; yet too many there are moving in the circle of the world around, who are admitted on terms of ordinary intercourse, but in whose company he would not willingly be found. No wit, nor learning, nor conversational talents, would induce him to countenance any whose walk is at all marked by opprobrium or scandal. From such he feels himself called upon to separate—communion here would compromise his own character; and should this occur from inadvertence or accident, a distant civility will show it was not desired. . . . While the Christian Gentleman desires as he walks before God, so also to walk before men, he at the same time has recourse to no unnecessary peculiarity, but in mixing with them according to their several positions, follows the customary rules of social life, with the distinction, that whereas others regulate their deportment merely by an external conventional standard, he is founded on the inward dictates of his heart. His profession makes him essentially courteous, not because it is the general practice, but because he obeys what his principles inspire. Thus cheerful himself, he promotes cheerfulness; and communicating freely from his own store, while he equally draws upon that of others, he encourages kind and friendly feelings. But never does he allow this liberty to run the hazard of abuse;—the least approach towards licence he carefully guards. Any levity of expression, or laxity of sentiment, he immediately discourages by mild but earnest rebuke, if circumstances allow; if not, by a sudden and marked silence, and turning the subject-matter of discourse into another channel. Indeed, he is always desirous that his speech should carry a savour of that sweet and holy source whence a good man's words are drawn; and though he prudently judges of times and seasons, yet since he bears the banner of the Cross, he is at all times ready to stand forth to its honour and defence.

1850, Sir A. Edmonstone, *The Christian Gentleman's Daily Walk*, pp. 54–6.

What it is that constitutes the look of a gentleman is more easily felt than described. We all know it when we see it; but we do not know how to account for it, or to explain in

what it consists. *Causa latet, res ipsa notissima.* Ease, grace, dignity, have been given as the exponents and expressive symbols of this look; but I would rather say, that an habitual self-possession determines the appearance of a gentleman. He should have the complete command, not only over his countenance, but over his limbs and motions. . . . It must be evident that he looks and does as he likes, without any restraint, confusion, or awkwardness. He is, in fact, master of his person, as the professor of any art or science is of a particular instrument; he directs it to what use he pleases and intends. Wherever this power and facility appear, we recognize the look and deportment of the gentleman—that is, of a person who by his habits and situation in life, and in his ordinary intercourse with society, has had little else to do than to study those movements, and that carriage of the body, which were accompanied with most satisfaction to himself, and were calculated to excite the approbation of the beholder. Ease, it might be observed, is not enough; dignity is too much. There must be a certain *retenu*, a conscious decorum, added to the first,—and a certain 'familiarity of regard, quenching the austere countenance of control', in the other, to answer to our conception of this character. Perhaps propriety is as near a word as any to denote the manners of the gentleman; elegance is necessary to the fine gentleman; dignity is proper to noblemen; and majesty to kings.

Ab. 1820, W. Hazlitt, *Essays* (ed. Camelot), p. 183.

The Gentleman's manner and bearings towards Superiors are a delicate test. He avoids that tendency to over-deference which is the commoner fault; *also* that slight inclination to an over-independent manner, that standing on their guard to which minds above the more common weakness are apt to swerve. The αὐταρκεία comes in here:—he can afford to do without them: again, the self-respect which averts the constant fear lest he should be humbled or mortified. The great thing, the result of these principles, is that he is at his ease. Due deference to others is natural to him, so also is the consciousness of what is due to himself. He can quite well do without the notice of those above him in the social scale, but he has stamina and ballast enough to enjoy their

society without an ever-present sense of difference whispering him to be on his guard against a slight. . . . True gentleman meets true gentleman, recognizing the brotherhood through the accidental and trivial distinctions of this brief state: they acknowledge these differences, but are not encumbered by them. The Gentleman does not show his nature by rejecting or disregarding those decencies and proprieties even which only belong to this evanescent condition, but by wearing them easily. The ceremonies and etiquette of society are much like clothes, not of our essence, nor to last beyond this state. But while the need for them does last, the thing is to wear them as though natural to us, and not as though a restraint.

1869, J. R. Vernon, *Contemporary Review*, xi, 570.

Politeness is a sort of guard which covers the rough edges of our character and prevents them from wounding others. We should never throw it off, even in our conflicts with coarse people.

Joubert, *Pensées*.

The courtesy of a Christian Gentleman is particularly manifest in his intercourse with *inferiors*. The oracles of God teach him to 'honour all men'; and men of every clime and colour he is prepared to honour. With those less favoured by providence than himself he is neither haughty, nor unbecomingly familiar. He governs with affection, commands with mildness, reproves with tenderness, and has no desire to make others *feel* their inferiority.

1862 [A. Langley], *Christian Gentility*, p. 47.

Self-respect prevents a Gentleman being over-sensitive to slight or affront. He is in a measure *αὐτάρκης, self-sufficient,* —a word again commonly perverted from the good sense in which I would use it. So that upon occasion he can retire into this castle of his own self-respect, and consciousness of worth, though but in embryo, and thus mildness and dignity can in him go hand in hand, commanding probably in the event the respect also of others.

Quite feeling that there are in him such inadequacies and defects that it is always excusable and often just that others

should think slightly of him, he yet is conscious of at least incipient, struggling worth and nobility that make him, in the Divine and in the larger human view, no object merely of contempt. He is company for himself ; he has sympathy with himself ; he understands himself, and retires on this inner consciousness when misunderstood by others ; he is, in a sense, independent of them. Much of the character is founded on this self-respect and the self-resource springing from it.

1869, J. R. Vernon, *Contemporary Review*, xi, 564.

Come upon him as suddenly as you like, however he might be alone, the Gentleman would never be surprised doing anything ungentlemanly. For his tastes and manners would not be from acting, nor as a court suit put off, with a feeling of relief, directly he retires to private life. It is his common wear, indeed, part of himself, his nature.

1869, J. R. Vernon, *Contemporary Review*, xi, 578.

It was once observed by a person of considerable eminence, that 'there is a certain language of conversation of which every' gentleman ought to be perfectly master'. We are not sure that every *Christian* Gentleman is perfectly master of that 'certain language of conversation', but we are confident that no indelicate sentiment, no immodest expression, ever escapes his lips. To his 'washed and sanctified' spirit such things are objects of horror and detestation.

1862 [A. Langley], *Christian Gentility*, p. 43.

[George IV spoke] with a tone and taste which gave me a very high idea of his abilities and accomplishments, which I had hitherto considered as confined to *manners* certainly superior to those of any living *gentleman*.

Byron, *Letter to Sir W. Scott*, July, 1812.

This courtesy without condescension, and this carefulness without paraded ceremony, are most desirable ; also most keenly appreciated. I do not say that he will refrain from entering a cottage without knocking, or with his hat on, or when meals are toward, nor that he will shun the careless or prying glance when passing the window ; because these are

coarsenesses, and we were discussing rather the more subtle marks. But he will ever remember that the poor man's house is that poor man's own, nor will he take advantage of his position, and that necessity which fetters the tongue of the poor, to make his visits intrusions, nor to speak to the poor as he would not be allowed to do to the rich, except in so far as a more plain speaking will be requisite for the uncultivated, whereas the cultivated mind would gather the meaning from the more delicate wording. In short, he will give the man to understand that he is visiting and advising on sufferance, and not as a *right*. He will remember that his poorest parishioner is at least a free man, and that himself is a gentleman.

1869, J. R. Vernon, *Contemporary Review*, xi, 574.

If the Gentleman is lax at all in the ceremonies of social life, he is never so towards one in any way not his equal; never where it might possibly seem that the omission was through superciliousness or the airs of the Don.

1869, J. R. Vernon, *Contemporary Review*, xi, 573.

Care of the ceremonies which are the necessary hedges and fences of the somewhat unreal and unnatural state in which we live here, is one thing which much marks the Gentleman. He will never presume, never take the least liberty; he never puts himself in a position in which he might receive a snub. He is never over-familiar with his friends, never goes to the extremity of the tether of familiarity permitted, or even offered.

1869, J. R. Vernon, *Contemporary Review*, xi, 573.

A finished artificial gentleman has attained to the art which veils art. A perfect real gentleman has nothing to conceal—he is acting *naturally*. But he is always learning, and each failure, detected by himself or another, and deeply laid to heart, becomes, indeed, the rung of a ladder by which he ascends. A mean thing done and brought to his notice and perception is burnt into his soul, and the lesson never forgotten.

1869, J. R. Vernon, *Contemporary Review*, xi, 578.

The gentleman is essentially generous ; and on this follows that he is large-hearted, tender, merciful. The narrow interests, the narrow judgements, the low suspicions, the mean motives, that go to make up selfishness, and harshness, and cruelty, are abhorred by his mind, and these bats avoid its sunshine. Herewith, also, he will be patient and forbearing. How many flaws are caused in characters that have a gleam of the true nobility, by irritability and impatience ! Loss of dignity, of sweetness, of authority ; failings alike in justice and in generosity. Calm and equable, though not impassive or cold ; patient, though not sluggish ; forbearing, but not slovenly, not passing over that which should be noticed—this must the Gentleman be. . . . Beauties, not deformities or flaws, the more readily catch his eye ; his affinity closes with its like. He is not always on the look-out for earwigs within the petals of the rose. He can, however, be indignant : never with weakness, chiefly with aught mean, dirty, little.

1869, J. R. Vernon, *Contemporary Review*, xi, 566.

The constitution of true breeding is always the same, modes and fashions do not alter it ; it is elementary in its nature and unchangeable in its essence ; it is without the conventions of time and place ; it is fixed and permanent ; it is like the beauty of a Greek statue—beautiful through every age, and unaffected by whatever circumstances it may be surrounded. What an intimate and exact knowledge of the most refined properties of gentleness, courtesy and the high behaviour which distinguishes and dignifies human nature at its best do these lines discover ! . . . 'I cannot forbear to second and enforce the instruction which you receive, by admonition of my own, pointing out to you the great advantages that will result from a temperate conduct and sweetness of manner to all people, on all occasions. It does not follow that you are to coincide and agree in opinion with every ill-judging person ; but after showing them your reason for dissenting from their opinion, your argument and opposition to it should not be tinctured by anything offensive. Never forget for one moment that you are a gentlewoman, and all your words and all your actions should mark you gentle. . . . Never do anything with indifference. Whether it be to mend a

rent in your garment, or finish the most delicate piece of art, endeavour to do it as perfectly as possible. . . . If in a familiar epistle you should be playful and jocular, guard carefully that your wit be not sharp, so as to give pain to any person ; and before you write a sentence, examine it, even the words of which it is composed, that there be nothing vulgar or inelegant in them. . . . To write a letter with negligence, without proper stops, with crooked lines and great flourishing dashes, is inelegant ; it argues either great ignorance of what is proper, or great indifference towards the person to whom it is addressed, and is consequently disrespectful'.—Lord Collingwood.

1857, W. Davies, *A Fine Old English Gentleman*, pp. 194–7.

The true gentleman at home does not drop any of those attentions and courtesies to wife, sisters, father, mother, which he is in the habit of paying to other ladies and gentlemen when in society. It is perhaps necessary especially to notice that he is not *brusque* or neglectful to any lady merely because she has the misfortune to be his wife or his sister. . . . Let the husband who is ashamed to be attentive to his wife or sister, the son who is ashamed of being deferential to his father,—let these make no pretension to the name of Gentleman ; neither let him stain it with his touch who, though he be the most polished gentleman in society, is yet a sloven in his manner at home.

1869, J. R. Vernon, *Contemporary Review*, xi, 576–7.

Good breeding differs, if at all, from high-breeding only as it gracefully remembers the rights of others, rather than gracefully insists on its own rights.

Carlyle.

Manners are often too much neglected ; they are most important to men, no less than to women. I believe the English are the most disagreeable people under the sun, not so much because Mr. John Bull disdains to talk, as that the respected individual has nothing to say, and because he totally neglects manners. Look at a French carter ; he takes off his hat to his neighbour carter, and inquires after 'la santé de Madame', with a bow that would not have

disgraced Sir Charles Grandison; and I have often seen a French soubrette with far better manners than an English duchess. Life is too short to get over a bad manner; besides manners are the shadows of virtue.

Sydney Smith (*Memoir by Lady Holland*, p. 232).

Emperors and rich men are by no means the most skilful masters of good manners. No rent-roll or army-list can dignify skulking and dissimulation; and the first point to courtesy must always be truth, as really all the forms of good-breeding point that way.

Emerson, *Works*, 1883, p. 112.

Coolness and absence of heat and haste indicate fine qualities. A gentleman makes no noise: a lady is serene. Proportionate is our disgust at those invaders who fill a studious house with blast and running, to secure some paltry convenience. . . . Let us leave hurry to slaves. The compliments and ceremonies of our breeding should recall, however remotely, the grandeur of our destiny.

Emerson, *Works*, 1883, p. 112.

Manners aim to facilitate life, to get rid of impediments and bring the man pure to energize. They aid our dealing and conversation, as a railway aids travelling, by getting rid of all avoidable obstructions of the road, and leaving nothing to be conquered but pure space. These forms very soon become fixed, and a fine sense of propriety is cultivated with the more heed, that it becomes a badge of social and civil distinctions.

Emerson, *Works*, 1883, p. 110.

Politeness is the current coin which purchases the most for the least outlay.

1855, *Household Words*, vol. x. p. 385.

St. Francis of Assisi was the *débonnair François*, as he is called in an old French version of his life . . . the courtesy of the heart—the only true politeness—has been his conspicuous quality.

Mrs. Oliphant, *Francis of Assisi*, p. 35.

He never for a moment loses that rare faculty of entering into the feelings of others which is the root of all true politeness.

Id., 74.

[Need of long discipline]
To courtesies and high self-sacrifice,
To order and obedience, and the grace
Which makes commands requests, and service favour.
Chas. Kingsley, *Saints Tragedy*, *Poems* (1880), p. 21.

As the snob and gentleman differ with regard to inferiors, so will they with regard to superiors in station. It is true that here neither is likely to err on the side of rudeness; unless, indeed, the snob should happen to be a Radical of the more offensive type. It is far more likely, however, that he will distinguish himself by a cringing manner, profuse use of titles, and lavish offers of unneeded services; while the gentleman will not forget that his interlocutor, even if a Prince of the Blood, is, like himself, an English gentleman, and has no wish whatever to be treated as if he were anything more. All the homage that etiquette prescribes he will give willingly and unofficiously, but he will give it only as one freeman who renders his just dues to another.
W. R. Browne, *The English Gentleman* (*Nat. Review*, April, 1886, p. 264).

Analyse the conversation of a well-bred man who is clear of the besetting sin of hardness: it is a perpetual homage of polite good-nature. He remembers that you are connected with the Church, and he avoids (whatever his opinions may be) the most distant reflections on the Establishment. He knows that you are admired, and he admires you as far as is compatible with good-breeding. He sees that though young you are at the head of a great establishment, and he infuses into his manner and conversation that respect which is so pleasing to all who exercise authority. He leaves you in perfect good-humour with yourself, because you perceive how much and how successfully you have been studied. In the meantime, the gentleman on the other side of you (a highly moral and respectable man) has been crushing little

sensibilities and violating little proprieties, and overlooking little discriminations ; and without violating anything which can be called a *rule*, or committing what can be denominated a *fault*, has displeased and dispirited you, from wanting that fine vision which sees little things, and that delicate touch which handles them, and that fine sympathy which the superior moral organization always bestows. So great an evil in society is hardness, and that want of perception of the minute circumstances which occasion pleasure or pain.

Lady Holland, *Memoir of Sidney Smith*, p. 195.

A popular preacher in the seventeenth century told his hearers that it was just as much a part of their duty 'to be courteous as to be righteous'. An old English handbook of good manners, *The Little Children's Little Book*, which was published just before the upheaval of Society at the Reformation, indicates the close connection of unrighteous social inequality with bad conduct by its couplet:

> All virtues are closed (enclosed) in courtesy,
> And all vices in villainy.

The same old English guide to politeness or civility says that 'Courtesy from heaven came'. Another book of the same character, written about twenty years later, gives it the same origin. 'Learned clerks', it declares, 'who have studied the seven sciences, say that courtesy came down from heaven when the Angel Gabriel saluted the Blessed Virgin'. The point lay in the fact that the Virgin Mary was a very poor and humble woman, belonging to what the feudal courtiers considered the lower classes. In all these old books the young child is taught that he must take off his hat to every one whom he meets when he is on his way to school. If the bright Archangel saluted the humblest of women, he can hardly pretend to be a good Christian unless he is polite and civil to every one in his parish, gentle or simple. They have one and all been declared by the Church to be the children of the same Father in heaven, consequently it is a sin to be rude or villainlike to any one of them.

T. H.

A fundamental principle in all Good Manners is the principal of Self-Control, because Self-Control is essential to the dignity

of humanity. The moment you have allowed yourself to be merely the sport of your own passion, whatever it may be, or your own inclination, for the moment you have sacrificed your dignity, you have descended to a distinctly lower level, you have surrendered for the time the reason which distinguishes man from the brutes, and which is intended to be always supreme over a man's conduct. A man is never allowed, even on the very greatest occasions, to lose his self-control if he is to be worthy the name of a man. A man who gets into a violent passion and indulges in violent language, who is coarse, who vents himself and seems, as it were, to unpack a fearful load of evil from within him—is it possible to regard that man as representing the true dignity of a human being? He loses true gentlemanliness the moment he loses his own self-mastery. He says and does things which are inconsistent with kindness, inconsistent with regard for the feelings of other people. He is indulging in what he knows must give pain. It is quite inconsistent with the gentlemanliness of Self-sacrifice as well as of self-control.

1881, Bp. Temple, *Good Manners, Address to the Semper Fidelis Soc.*, p. 7.

One constituent of Good Manners is Self-respect—that sort of Self-respect which does not choose to do anything which before the conscience shall lower the man. For instance, Self-respect will never allow a man to bear petty malice, 'to bear grudges', to be spiteful, to be mean. With regard to all such things as these, of course it depends upon their degree whether you pronounce them very wicked or not, but, whether they are wicked or not—sometimes they may not be great enough to be very wicked—they are at all times contemptible, and the man who indulges them, cannot help every now and then feeling ashamed of himself for indulging them. It is a contemptible thing to bear a small grudge. Somebody has done something you don't like. Well you are going to pay him out. It is very small of you to care about 'paying him out'. If you were bigger, nobler, you would certainly forget it. You would forget it as being a thing which it is beneath you to remember. Very likely you are bound to forget it for other reasons. Very likely you are bound to forget it, because if you came to look into it you would find that it

was not nearly so truly an injury to you as you supposed. Very likely you ought to forget it from good feeling. But, anyhow, if it be otherwise, if it be really something that was a wrong to you, it is small and petty to remember it and pay it back by and bye. A man, a true gentleman, will always pay back small benefits, and he will always forget small injuries. That is essential to his own self-respect. The gentleman, if he is laid under any obligation—he is not unwilling to be laid under obligations on fit occasions—is always very punctilious in the due repayment. But if, on the contrary, there has been anything which has been done to him to vex him or to thwart him, he feels bound, as a gentleman, out of respect to himself, to forget all about it as soon as he possibly can—to forget all about it as being a thing which probably was not meant, and certainly was not meant as it was felt, or because at any rate it is far too small a thing for him to bear in mind afterwards.

1881, Bp. Temple, *Good Manners : an Address to the Semper Fidelis Soc.*, p. 9.

Our gentleman is *courteous*. What a pleasant sound that old-fashioned word has. It makes us think of all sorts of delightful and genial people—the Sir Roger de Coverleys and Mr. Pickwicks of our acquaintance, who from their large-heartedness are polite and cordial to everybody, inferiors as well as superiors, and, what is still more difficult, to equals and *almost equals*. . . . Some cannot get on well with any one who either is not willing to play second fiddle to them, or else who is not so decidedly superior that it is honour and glory to be associated with them. . . . I do not think that they are the highly-bred, the wisest, the most accomplished, who are the most ready to give themselves airs, and to think other people not ' equal ' to themselves. It is not the gentleman, but the not-quite gentleman, who is so nervously afraid of endangering his rickety position in society by being courteous and friendly to everybody. It is the not-quite gentleman who is huffy, touchy, and suspicious of slights. For such things mark a person who thinks overmuch of himself, and of what other people think about him. Now, if he could forget all that and take to thinking about anything and any-

body except himself, he would be all right, and might come out a gentleman after all.

1878, *Quite a Gentleman*, p. 22.

Our gentleman seldom makes personal remarks, or if he does they are of a pleasant kind, and to intimate friends. . . . 'Tact' has been defined as 'benevolence in trifles'—a fine sense of touch or feeling of what will be pleasing or uncomfortable to other people, and it is easy to see that the awkwardness and 'gaucheries' of impolite society come from want of this tact, or delicacy of feeling; a sort of sixth sense which is natural to few of us, but which we all can, and ought to, cultivate.

1878, *Quite a Gentleman*, p. 27.

A list of little marks by which we may always single out our gentleman from the common crowd. He is particular about trifles, answers his letters promptly, is quick to acknowledge a kindness and thankful for small mercies; . . . never forgets to pay a small debt, nor to offer an apology that is due. He is punctual and neat, doing everything which he undertakes as thoroughly and heartily as possible, 'as unto God', which after all is the secret of doing it well.

1878, *Quite a Gentleman*, p. 30.

Good society is not too plain spoken; it does not put forward unnecessary and unpleasant truths, it avoids personalities, tries not to tread upon one's mental toes, endures bores, though it does not like them, and on the whole does its best to make people pleased as well as pleasing. With this view society has framed a long code of laws, descending to very small details, telling us how to begin, end, and address our letters, how to return thanks for invitations, how to decline to receive visitors, how to express our acknowledgment of small attentions, and many other similar things.

1878, *Quite a Gentleman*, p. 62.

We may be happy in the possession of the family nose, or 'the trick of the nether lip', but gentle manners, 'a decent and gracious motion', the 'voice ever gentle and low', which is as excellent a thing in a man as Lear declared it

to be in a woman, these are not inherited ; if we had been changed at birth and brought up in the gutter, we should have had none of them ; they are the result of gentle teaching, much more than of gentle birth.

1878, *Quite a Gentleman*, p. 58.

One most important point to be marked is the noiselessness of the character, the naturalness, and ease, and absence of effort or elaboration.

> They live by law, not like the fool,
> But like the bard, who freely sings
> In strictest bonds of rhyme and rule,
> And finds in them, not bonds, but wings.

Nobility with them is not some extra finery to *put on* ; it is their *every-day dress*, and so they are at ease in it, while those who bring it out but for Sundays and Holidays wear it creased, and uncomfortably, and ever fearing to stain it. I suppose that when our Court costume was in common wear, people did not look so stiff and awkward in it, nor was the sword liable to trip them up. So the Gentleman finds that no re straint which is never laid aside from him.

1869, J. R. Vernon, *Contemporary Review*, xi, 567.

Stillness of person and steadiness of features are signal marks of good-breeding. Vulgar persons can't sit still, or, at least, they must work their limbs or features.

Talking of one's own ails and grievances.—Bad enough, but not so bad as insulting the person you talk with by remarking on his ill-looks, or appearing to notice any of his personal peculiarities.

Apologizing.—A very desperate habit,—one that is rarely cured. Apology is only egotism wrong side out. Nine times out of ten the first thing a man's companion knows of his shortcoming is from his apology. It is mighty presumptuous on your part to suppose your small failures of so much consequence that you must make a talk about them. Good dressing, quiet ways, low tones of voice, lips that can wait, and eyes that do not wander,—shyness of personalities, except in certain intimate communion,—to be *light in hand* in conversation, to have ideas, but to be able to make talk, if necessary, without them,—to belong to the company you are

in, and not to yourself,—to have nothing in your dress or furniture so fine that you cannot afford to spoil it, and get another like it, yet to preserve the harmonies throughout your person and dwelling: I should say that this was a fair capital of manners to begin with.

O. W. Holmes, *Professor at the Breakfast Table*, ch. vi.

A great sign of vulgarity is 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, of course, consists the vulgarity. It is due and wise in some sort to care for appearances, in another sort undue and unwise. . . . 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. It will be found on further 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. Vulgarity is indicated by coarseness of language or manners, only so far as this coarseness has been

contracted under circumstances not necessarily producing it. . . . Provincial dialect is not vulgar; but cockney dialect, the corruption by blunted sense of a finer language continully heard, is so in a deep degree. . . . 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.

1888, Ruskin, *Modern Painters*, vol. v., pp. 274, 276.

Love's perfect blossom only blows
Where noble manners veil defect.
Angels may be familiar; those
Who err each other must respect.

C. Patmore, *Angel in the House*, cant. xi, prel. ii.

I presume that he who casts his eye on the present page is the most gentle of readers. Gentleman, as you unquestionably are, then, my dear sir, have you not remarked in your dealings with people who are no gentlemen, that you offend them not knowing the how or the why? So the man who is no gentleman offends you in a thousand ways of which the poor creature has no idea himself. He does or says something which provokes your scorn. He perceives that scorn (being always on the watch, and uneasy about himself, his manners and behaviour), and he rages. You speak to him naturally, and he fancies still that you are sneering at him. You have indifference towards him, but he hates *you*, and hates you the worse because you don't care.

Thackeray, *The Virginians* (ed. 1892), i, 421.

Courtesy, the ritual of Christian morality, is a ceremonious sensitiveness to pain.

Lady Armine's manners were graceful, for she had visited courts and mixed in polished circles, but she had fortunately not learnt to affect insensibility as a system, or to believe that the essence of good-breeding consists in shewing your fellow-creatures that you despise them.

Lord Beaconsfield, *Henrietta Temple*

Men squabble about precedence because they are doubtful about their condition . . . ; men young to the world mistrust the bearing of others towards them, because they mistrust themselves. I have seen many sneaks and much cringing, of course, in the world, but the fault of gentlefolks is generally the contrary—an absurd doubt of the intentions of others towards us, and a perpetual assertion of our twopenny dignity, which nobody is thinking of wounding. As a young man, if the lord I knew did not happen to notice me, the next time I met him I used to envelop myself in my dignity, and treat his lordship with such a tremendous *hauteur* and killing coolness of demeanour, that you might have fancied I was an earl at least, and he a menial upon whom I trampled. Whereas he was a simple, good-natured creature, who had no idea of insulting or slighting me, and, indeed, scarcely any idea about any subject, except racing and shooting. Young men have this uneasiness in society, because they are thinking about themselves. Fogies are happy and tranquil, because they are taking advantage of, and enjoying, without suspicion, the good-nature and good offices of other well-bred people. . . . It is natural that a man should like the society of people well-to-do in the world ; who make their houses pleasant, who gather pleasant persons about them, who have fine pictures on their walls, pleasant books in their libraries, pleasant parks and town and country houses, good cooks and good cellars : if I were coming to dine with you I would rather have a good dinner than a bad one ; if so-and-so is as good as you and possesses these things he, in so far, is better than you who do not possess them : therefore I had rather go to his house in Belgravia than to your lodgings in Kentish Town. That is the rationale of living in good company. An absurd, conceited, high-and-mighty young man hangs back, at once insolent and bashful ; an honest, simple, quiet, easy, clear-sighted Fogy steps in and takes the goods which the gods provide, without elation as without squeamishness.

It is only a few men who attain simplicity in early life. This man has his conceited self-importance to be cured of ; that has his conceited bashfulness to be ' taken out of him ', as the phrase is. You have a disquiet which you try to hide, and you put on a haughty guarded manner. You are suspicious of the good-will of the company round about you,

or of the estimation in which they hold you. You sit mum at table. It is not your place to 'put yourself forward'. You are thinking about yourself; that is, you are suspicious about that personage and everybody else; that is, you are not frank; that is, you are not well-bred; that is, you are not agreeable. I will instance my young friend Mumford as a painful example—one of the wittiest, cheeriest, cleverest and most honest of fellows in his own circle; but having the honour to dine the other day at Mr. Hobanob's, when his Excellency the Crimean Minister and several gentlemen of humour and wit were assembled, Mumford did not open his mouth once for the purpose of conversation, but sat and ate his dinner as silently as a brother of La Trappe. He was thinking with too much distrust of himself (and of others in consequence). . . . When Mumford is an honest Fogy, like some folks, he will neither distrust his host, nor his company, nor himself; he will make the best of the hour and the people round about him; he will scorn tumbling over heads and heels for his dinner, but he will take and give his part of the good things, join in the talk and laugh unaffectedly, nay, actually tumble over head and heels, perhaps, if he has a talent that way; not from a wish to show off his powers, but from a sheer good-humour and desire to oblige. Whether as guest or as entertainer, your part and business in society is to make people as happy and as easy as you can; the master gives you his best wine and welcome,—you give, in your turn, a smiling face, a disposition to be pleased and to please; and my good young friend who read this, don't trouble about yourself, or think about your precious person. When you have got on your best coat and waistcoat, and have your dandy shirt and tie arranged—consider these as so many settled things, and go forward and through your business.

That is why people in what is called the great world are commonly better bred than persons less fortunate in their condition: not that they are better in reality, but from circumstances they are never uneasy about their position in the world: therefore they are more honest and simple: therefore they are better bred than Growler, who scowls at the great man a defiance and a determination that he will *not* be trampled upon: or poor Fawner, who goes quivering down

on his knees, and licks my lord's shoes. But I think in our world—at least, in my experience—there are even more Growlers than Fawners.

Thackeray, *On the Pleasures of being a Fogy* (*Works*, 1883, vol. ix).

He was soon at ease with his honest host, whose manners were quite simple and cordial, and who looked and seemed perfectly a gentleman, though he wore a plain fustian coat and a waistcoat without a particle of lace.

Thackeray, *The Virginians* (ed. 1892), i, 195.

To seek to be natural implies a consciousness that forbids all naturalness for ever. It is as easy—and no easier—to be natural in a salon as in a swamp, if we do not aim at it, for what we call unnaturalness always has its spring in a man's thinking too much about himself. 'It is impossible', said Turgot, 'for a vulgar man to be simple'.

J. R. Lowell, *My Study Windows* (ed. 1871), p. 153.

Gentlemanliness, 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.

1888, John Ruskin, *Modern Painters*, vol. v., p. 268.

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'.

1888, John Ruskin, *Modern Painters*, vol. v, p. 269.

A truer sign of breeding than mere kindness is 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 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 anywise able to announce to the vulgar man concerning himself.

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 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!'

1888, J. Ruskin, *Modern Painters*, vol. v, p. 270.

The inventors of the romances of chivalry have united in painting their heroes as endowed with the most brilliant qualities of all the nations with which they had come in contact ; with the fidelity of the Germans, the gallantry of the French, and the rich imagination of the Arabians [or Moors]. It is to the last source, according to some, that we are to look for the primary origin of the romance of chivalry.

1846, Sismondi, *Literature of the South of Europe*, i, 194.

The chivalric mythology of knight-errantry probably contributed more than any other to impress the imagination with notions of morality and honour, and thus to produce a beneficial effect on the character of modern nations. Love was purified by this spirit of romance, and it is probably to the authors of Lancelot, of Amadis, and of Orlando, that we owe that spirit of gallantry which distinguishes the nations of modern Europe from the people of antiquity, as well as that homage towards women, and that respect bordering upon adoration, with which the Greeks were perfectly unacquainted.

Hence good faith in modern times became the handmaid of force, and dishonour was for the first time attached to falsehood ; which, though looked upon as immoral by the ancients, was never considered to be shameful. The sentiment of honour was connected with our very existence ; disgrace was rendered worse than death ; and courage was made a necessary quality, not only to the soldier, but to man in every rank of society.

1846, Sismondi, *Literature of South of Europe*, ii, 222.

Lordynges,—thyr are ynow of tho [those], of gentyl men, thyr are but fo [fewe].

1303, R. Mannyng, *Handlyng Synne*, p. 270, l. 8718.

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.

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 'unracing' —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.

Ruskin, *Modern Painters*, v, pt. ix, ch. vii, § 23.

To offend any person is the next foolish thing to being offended. . . . Politeness is not always a sign of wisdom; but the want of it always leaves room for a suspicion of folly, if folly and imprudence are the same.

W. S. Landor, *Works* (ed. 1876), vol. v, p. 362.

In hir is heigh beautie, with-oute pryde,
Yowthe, with-oute grenehede [silliness] or folye;
To alle hir werkes vertu is hir gyde,
Humblesse hath slayn in hir al tirannye.
She is mirour of alle curteisye;
Hir herte is verray chambre of holinesse,
Hir hand, ministre of fredom for almesse.

Chaucer, *Man of Lawe's Tale*, ll. 162–168.

What is the essence of a gentleman? A gentleman is a man who has been taught from his earliest years to think of others before himself. He helps himself last at table, he puts himself last in grammatical construction, he does not say, 'I and John', but he says, 'John and I'. He stands that another may sit. He gives the path to another person,

instead of forcing him into the muddy road. He suffers inconvenience rather than inflict it upon others. And this unselfishness has its own reward in many ways. . . . It saves a person from that painful feeling, self-consciousness. . . . One who is not thinking of himself has ease of manners, and the exterior at least of a gentleman. Selfishness breeds affectation, and unselfishness breeds reality.

1891, F. Wills, '*What is a Gentleman*'? *Lay-Sermons*, pp. 43–4.

Under bad manners, as under graver faults, lies very commonly an over-estimate of our special individuality, as distinguished from generic humanity. It is just here that the very highest society asserts its superior breeding. Among truly elegant people of the highest *ton*, you will find more real equality in social intercourse than in a country village. As nuns drop their birth-names and become Sister Margaret and Sister Mary, so high-bred people drop their personal distinctions and become brothers and sisters of conversational charity.

O. W. Holmes, *Professor at the Breakfast Table*, ch. vi.

Simplicity in good breeding is one of the last results of refinement, and refinement begins at home. The lowest vulgarity is to put a diamond ring on dirty fingers, and the exact analogy to this is the affectation of stately manners by people whose domestic manners are sordid.

Cornhill Magazine, Jan., 1872, p. 68.

What is at the bottom of Good Manners? You will find, if you look closely, that, at the bottom of Good Manners there are always three things. There is always, in the first place, Self-Sacrifice; there is always, in the second place, Self-Control; and there is always, in the third place, Self-Respect.

Now, first, with regard to Self-Sacrifice. It is not, perhaps, a very natural thing for a man to sacrifice himself, either for the comfort, or the convenience, or the pleasure, of other people. Nevertheless, through all man's history, it has always been recognized that cultivated people regard Self-

Sacrifice in all that concerns social intercourse as the most essential point in Good Manners. Coleridge, the poet, once defined the gentlemanly character as consisting in 'generosity in trifles'. It differs from the generosity which is shown in greater matters. It is generosity in small things which of themselves appear to be of no consequence at all, but which nevertheless very greatly affect all those with whom we have to do. To be self-sacrificing in great things is, of course, a high Christian grace, and is perpetually demanded of Christians as such. Unless there is in them a real spirit of Self-Sacrifice, they are not following their Lord and Master. But in little things Self-Sacrifice is the condition of all that we call Good Manners, and, without it, all the real pleasure of society is certain to be destroyed. Self-Sacrifice in trifles invariably attracts the respect and regard of all those who meet with it. It may be sometimes that a man does not think it worth while to practise it, and thinks it unreasonable to ask it of him. It may be that a man says, 'I don't see why I should sacrifice my comfort to other people. I don't see why in any case others are to be preferred to me'! And so he goes through the world, taking his own way regardless of others altogether. But he lowers himself by doing so unquestionably, because it is certain that the true foundation of the honour which we give to one another is invariably to be found in Self-Sacrifice—more than in anything else. In ordinary society the same principle holds good. The man who is thoroughly unselfish in all small things, he is the man in regard of whom it is quite impossible for you not to feel, That man is a gentleman. Let his rank in society be what it may—let him be ignorant of the ordinary conventionalities of social intercourse, still, if the man be truly self-sacrificing, if, in his ordinary relations with his fellows, there is true and genuine humility, true and genuine unselfishness, it is impossible for any man who has much to do with him not to feel 'That man is a gentleman'. I don't care whether he is learned or not, whether he is educated or not; I don't care how ignorant he may be, or how low he may stand; I don't care if he be ever so poor; the man who constantly shows that he is giving himself up for the sake of other people, that man is at heart and in reality one of Nature's gentlemen, and this is the way in which he shows it. I go into my Club

in London, and I see some eager man gather together a heap of Reviews and a heap of newspapers, put them down upon his chair, and sit upon them—in order that when he has read one he may immediately have the other at hand, so that he may not have to wait. I say that this man may be very high in rank, but he shows that he is not a true gentleman. He is wanting in the Self-Sacrifice of himself for other people which marks the man who has the gentlemanly feeling penetrating through his nature.

1881, Bp. Temple, *Good Manners : An Address to the Semper Fidelis Soc.*, p. 5.

I was struck, a good many years ago now, when I was walking about Ireland, with the gentlemanly character of the Irish peasant. It was the gentlemanliness of Self-Sacrifice, of consideration for other people and their feelings. I remember once as I was going across the Lake of Killarney, that my sister asked the boatmen who were taking us across whether they could speak Irish. They said directly, 'Oh, yes! They could speak Irish rather easier than English'. 'But', said I, 'I never hear you speak Irish in the boat'. The man replied, 'Your honour, the lady doesn't know Irish'. There was nothing more to be said. They simply didn't think it quite right or civil to talk in a language which those present did not understand. See what consideration there was for the feelings of those with whom they were, See how they regarded, even in this small matter, what would really please. It was true gentlemanliness.

1881, Bp. Temple, *Good Manners : An Address to the Semper Fidelis Soc.*, p. 10.

It is not learning, it is not virtue, about which people enquire in society. It is manners. It no more profits me that my neighbour at table can construe Sanscrit and say the 'Encyclopædia' by heart, than that he should possess half a million in the Bank, . . . or that the lady whom I hand down to dinner should be as virtuous as Cornelia or the late Mrs. Hannah More. What is wanted for the nonce is, that folks should be as agreeable as possible in conversation and demeanour; so that good humour may be said to be one of the very best articles of dress one can wear in society; the

which to see exhibited in Lady X's honest face is more pleasant to behold in a room than the glitter of Lady Z's best diamonds. And yet, in point of virtue, the latter is, no doubt, a perfect dragon. But virtue is a home quality: manners are the coat it wears when it goes abroad.

Thackeray, *Works* (1883), vol. ix, p. 170.

Respect all beauty, all innocence, my dear Bob; defend all defencelessness in your sister, as in the sisters of other men. We have all heard the story of the Gentleman of the last century who, when a crowd of young bucks and bloods in the Crush-room of the Opera were laughing and elbowing an old lady there—an old lady, lonely, ugly, and unprotected—went up to her respectfully and offered her his arm, took her down to his own carriage which was in waiting, and walked home himself in the rain—and twenty years afterwards had ten thousand a year left to him by this very old lady, as a reward for that one act of politeness. We have all heard that story; nor do I think it is probable that you will have ten thousand a year left to you for being polite to a woman; but, I say, be polite, at any rate. Be respectful to every woman. A manly and generous heart can be no otherwise: as a man would be gentle with a child, or take off his hat in a church.

I would have you apply this principle universally towards women—from the finest lady of your acquaintance down to the laundress who sets your chambers in order. It may safely be asserted that the persons who joke with servants or barmaids at lodgings are not men of a high intellectual or moral capacity. . . . Let the young fellow who lives in lodgings respect the poor little maid who does the wondrous work of the house, and not send her on too many errands, or ply his bell needlessly: if you visit any of your comrades in such circumstances, be you, too, respectful and kind in your tone to the poor little Abigail. If you frequent houses, as I hope you will, where are many good fellows and amiable ladies who cannot afford to have their doors opened or their tables attended by men, pray be particularly courteous . . . to the women-servants.

Thackeray, *Works* (1883), vol. ix, p. 178.

Surely life runs on the smoother for this equability and polish; and the gratification it affords is more extensive than is afforded even by the highest virtue. . . . So that I think I am right and equitable in attributing to politeness a distinguished rank, not among the ornaments of life, but among the virtues.

W. S. Landor, *Works* (ed. 1876), vol. ii, pp. 207–8.

Politeness is itself a power, and takes away the weight and galling from every other we may exercise.

W. S. Landor, *Works* (ed. 1876), vol. v, p. 355.

Once or twice in a lifetime we are permitted to enjoy the charm of noble manners, in the presence of a man or woman who have [has] no bar in their nature; but whose charatecr emanates freely in their word and gesture. A beautiful form is better than a beautiful face; a beautiful behaviour is better than a beautiful form; it gives a higher pleasure than statues or pictures; it is the finest of the fine arts. . . . I have seen an individual whose manners, though wholly within the conventions of elegant society, were never learned there, but were original and commanding, and held out protection and prosperity; one who did not need the aid of a court-suit, but carried the holiday in his eye; who exhilarated the fancy by flinging wide the doors of new modes of existence; who shook off the captivity of etiquette with happy, spirited bearing, good-natured and free as Robin Hood; yet with the port of an Emperor,—if need be, calm, serious, and fit to stand the gaze of millions.

1883, Emerson, *Works*, p. 115.

A circle of men perfectly well-bred would be a company of sensible persons, in which every man's native manners and character appeared. If the fashionist have not this quality, he is nothing. We are such lovers of self-reliance, that we excuse in a man many sins, if he will show us a complete satisfaction in his position, which asks no leave to be of mine, or any man's good opinion. But any deference to some eminent man or woman of the world forfeits all privilege of nobility. He is an underling; I have nothing to do with him; I will speak with his master. A man should not go

where he cannot carry his own sphere or society with him,—not bodily, the whole circle of his friends, but atmospherically.

Emerson, *Works*, 1883, p. 111.

'Tis in bad taste' is the most formidable word an Englishman can pronounce. . . . They avoid everything marked. They require a tone of voice that excites no attention in the room. . . . Pretension and vapouring are once for all distasteful. They keep to the other extreme of low tone in dress and manners. They avoid pretension, and go right to the heart of the thing. They hate nonsense, sentimentalism, and high-flown expression; they use a studied plainness. Even Brummel, their fop, was marked by the severest simplicity in dress. They value themselves on the absence of everything theatrical in the public business, and on conciseness and going to the point in private affairs.

Emerson, *English Traits*, ch. vi (*Works*, 1883, p. 308).

A Gentleman is but a *gentle* man—no more, no less;—a diamond polished that was a diamond rough: a gentleman is gentle; a gentleman is modest; a gentleman is courteous; a gentleman is generous; a gentleman is slow to take offence, as being one that never gives it; a gentleman is slow to surmise evil, as being one that never thinks it; a gentleman goes armed only in consciousness of right; a gentleman subjects his appetites; a gentleman refines his tastes; a gentleman subdues his feelings; a gentleman controls his speech; and, finally, a gentleman deems every other better than himself.

Bishop Doane.

So closely in Lord Chesterfield's conceptions are manners linked with morals, the graces with the virtues, that he often regards them in the light of causes and effects, and even represents them as reciprocally productive. 'They are not', he says, 'the showish trifles only which some people call or think them: they are a solid good; they prevent a great deal of real mischief: they create, adorn, and strengthen friendships: they keep hatred within bounds: they promote good-humour and good-will in families where the want of

them is commonly the original cause of discord' (Letter xxxvii, vol. ii). 'Good manners are to particular societies what good morals are to society in general, their cement and their security', 'and', he goes on to say, 'I really think that next to the consciousness of doing a good action, that of doing a civil one is the most pleasing, and the epithet which I should covet most next to that of Aristides, would be that of well-bred' (clxviii, vol. i). They are as necessary, he says in another place, to adorn and introduce intrinsic merit and knowledge as the polish is to the diamond, for without that polish it would never be worn, whatever it might weigh; and weight without lustre is dead. But the graces will not come at the simple call: they must be wooed to be won. Good breeding is the result of great experience, much observation and great diligence in a man of sound character. 'It is a combination of much good sense, some good nature, and a little self-denial for the sake of others with a view to obtain the same indulgence from them' [*Letters to his Son*, 1749, vol. i, p. 341, ed. Lord Mahon]. It is the perception of the fine line which separates dignity from ceremoniousness, gentility from affectation, refinement from effeminacy. It is the art of being familiar without being vulgar, of being frank without being indiscreet, of being reserved without being mysterious. It is the tact which knows the proper time and the proper place for all that is to be done, and all that is to be said, and the faculty of doing both with an air of distinction. A compound of all the agreeable qualities of body and mind, it is a compound in which none of them predominates to the exclusion of the rest. Thus far it is susceptible of analysis; but no analysis can resolve the secret of its charm. For it is the quintessence of the graces, and 'would you ask me to define the graces, I can only do so by the "Je ne scay quoy", would you ask me to define the "Je ne scay quoy", I can only do so by the graces'. Essentially connected with the higher morals, it includes truth, justice, humanity.

1890, *Quarterly Review*, vol. 171, p. 321.

'What I mean', says the master to his valet in Charles Reade's *Christie Johnstone*, 'is, you must not be so overpoweringly gentleman-like as you are apt to be; no gentleman

is so gentleman-like as all that; it could not be borne, *c'est suffoquant*'.

There once lived a wise man whose definitions were greatly prized by his disciples. And it is told of this sage, Ibn Gabirol by name, that one day, after the fashion of the schools, he was questioned—'Master, what is the test of good manners?' Whereto he answered, 'It is the being able to put up pleasantly with bad ones'.

Concerning Mothers-in-Law, by Lady Magnus, *Good Words*, Dec., 1892, p. 823, col. 2.

The preacher will not dogmatize nor indulge in personalities, since his audience has no chance to reply; the lawyer will not browbeat the witness—no, not even to win his case—if he is a gentleman. . . . There is no finer touchstone of the gentleman than the forbearing using power or advantage over another: the employer to his men, the husband to his wife, the creditor to his debtor, the rich to the poor, the educated to the ignorant, the teacher to pupils, the prosperous to the unfortunate.

T. T. Munger, *On the Threshold*, p. 70.

I believe that people would have better manners if they absolutely got rid of selfishness and conceit.

Dr. B. Jowett (*Life by Abbott and Campbell*, ii, 386).

The word 'gentleman' represents a British ideal, and is untranslatable in foreign languages; but, alas! the fine clay of which he is made is daily becoming so impregnated with coarse admixtures that there is danger lest, by the gradual deterioration of the quality of the clay, society should mistake pottery for porcelain, and should be content to accept the coarser for the finer article. It would be well for British men and women to consider whether politeness is or is not worth preserving. There are still in our midst many men and women whose thoughtful courtesy and kindly bearing are in marked contrast with the ill-bred manners of the day. Let these bring their influence to bear on society at large, and by example and precept do their utmost to cause the advent of the time when the British nation, both at home

and abroad, shall be distinguished for the politeness of its demeanour. A true gentleman is naturally courteous—he could hardly be the reverse if he tried; but in these days, when so many lay claim to the title who possess few of the qualifications of gentility, it may be well to point out that a courteous manner is a quality which, especially in the present days of rudeness, possesses a distinctly commercial value. However boorish we may be ourselves, we all appreciate civility and courtesy in others. We would rather have dealings with a man who treats us with civility, not to say with deference, than with one who treads on our corns and generally irritates us.

Earl of Meath, *Nineteenth Century*, Oct., 1897.

If ever a thorough gentleman walked this earth, it was the Apostle Paul. He was a gentleman in the highest and best sense of the word. I mean in refinement of mind, in courteous manners, and in consideration for the feelings of others. If our text [Acts xviii. 3] teaches us that the true gentleman may be a workman, it not less teaches that the working man should be a true gentleman. The lance cuts both ways. Mechanical toil is not necessarily degrading; but from what is often seen around us, a person might well be forgiven for thinking so. You haven't far to go to witness sights and listen to sounds that might tempt you to say some very strong things about the English working man.

J. T. Davidson, *Artisan yet a Gentleman*, p. 11.

We seem to have heard M. Renan complain on more than one occasion of the degradation of modern manners; and in his most recent work, *Souvenirs d'Enfance et de Jeunesse*, he gives us a humorous example, when he tells us that he himself never travels in an omnibus, for his own ways are so gentle, and those of others nowadays so rough, that he can never procure a place, and that the very conductors treat him with contempt. *The Standard.*

Vanity, ill-nature, want of sympathy, want of sense—these are the chief sources from which bad manners spring. If a man was always considerate for the feelings of others, forgot himself, and did not lose his head or leave his common-sense at home—such an one may not have studied etiquette, and

yet because his head and heart are sound, he will speak and act as becomes a gentleman.

1887, E. Hardy, *Manners Makyth Man*, p. 14.

The man who aims at becoming one of God's own gentlemen must free himself from certain sadly common sins. Now it must be confessed by working people's true friends—that is, by those who do not flatter them—that as long as they tolerate and make light of the sin of drunkenness, no real gentility belongs to them as a class.

1887, E. Hardy, *Manners Makyth Man*, p. 32.

A man who, in the popular phrase, is said to be a gentleman when he likes, seldom is a gentleman at all, but simply a fellow with some artificial polish on him, which he rubs up, as one does furniture, when one's friends call. To show no vulgar surprise, to laugh or smile within reason and in the right place, . . . to speak gently and kindly, and to act with ease and naturalness, is the sum and substance of etiquette. It is by striving to be more than we are, by giving ourselves airs, by assuming more knowledge than we have, and by a vast deal of nonsensical pretence, that we render ourselves contemptible and ridiculous ; for such people, perhaps, the rules of etiquette may be useful.

1868, H. Friswell, *The Gentle Life*, p. 44.

We cannot all be lords and ladies ; we cannot all, in our manners even, succeed in being 'genteel' ; but all from the highest to the lowest can be gentle men and women, and we none of us can be more. To be humble-minded, meek in spirit, but bold in thought and action ; to be truthful, sincere, generous ; to be pitiful to the poor and needy, respectful to all men ; to guide the young, defer to old age ; to enjoy and be thankful for our own lot, and to envy none—this is indeed to be gentle, after the best model the world has ever seen, and is far better than being 'genteel'.

1868, H. Friswell, *The Gentle Life*, p. 13.

He is the true gentleman—whatever be his station in life —who possesses and displays the gentler graces ; who is patiently forbearant ; who treats others respectfully ; who

is sympathetic with the sorrowful and the suffering; who does to all as he would be done by. 'In honour preferring one another' is the sacred rule; and it is also the law of good breeding. 'Honour all men'; 'Be courteous'. Courtesy is but paying the debt of self-respect.

1887, S. Smiles, *Life and Labour*, p. 35.

In Mr. and Mrs. Bancroft's *Reminiscences*, there is a story told by Mr. Charles Collette which is beautifully and very strikingly illustrative of true etiquette. A young soldier in an English regiment has been promoted from the ranks and given a commission in another regiment. Before joining his new command he was, according to custom, invited to a farewell dinner by the officers of his old regiment, placed, as the guest of the evening, on the right of the colonel, and helped to all the dishes first. He was a fine young fellow, but little used to the ways of the polite world and the manners of other dining-tables than the humble mess of those days in the ranks. The colonel, one of the truest types of gentlemen, did his best to put his guest at ease.

The soup was served, and then came a servant to the guest's side, holding a large bowl which contained simply lumps of ice. The weather was hot, for this happened in India, and cold drinks were an unspeakable boon. The new-made officer started at the bowl. The servant asked: 'Ice, sir?' The colonel chatted merrily to him on his left. Others of the party began to see the dilemma.

'Ice, sir?' again asked the waiter.

The guest, in ignorant desperation, took a portion of the ice and put it in his soup. A smile played lightly on the faces of some of the younger officers, when the bowl was offered to the colonel, who went on chatting with the guest, and without moving a muscle of his face also dropped a piece of ice into his soup. Those who came afterward, however, took their cue from their colonel or let the bowl pass; and the young man breathed a sigh of relief as he thought that after all he had done the right thing.

VIII

TRAITS OF GENTLEHOOD

TRAITS OF GENTLEHOOD

In youths and maidens the fear of receiving dishonour through some fault is praiseworthy. It springs from Nobility, and it is possible to account their timid bashfulness to be Nobility. Baseness and ignoble ways produce impudence, wherefore it is a good and excellent sign of Nobility in children and persons of tender years when, after some fault, their shame is painted in their face, which blush of shame is then the fruit of true Nobility.

Ab. 1310, Dante, *The Banquet* (trans. Sayer), p. 236.

Quiconques tent à gentillece
D'orguel se gart et de parece ;
Aille as armes, ou à l'estuide,
Et de vilenie se vuide ;
Humble cuer ait, cortois et gent
En tretous leus, vers toute gent.

Le Roman de la Rose, l. 18,881.

[Whoever aims at being a gentleman must keep himself from pride and idleness ; he must betake himself to arms or to study, and avoid coarseness ; he must have an humble heart, courteous and gentle towards everybody in all manner of places.]

Pité renneth sone in gentil herte.

Chaucer, *Knightes Tale*, l. 903.

Certis, he sholde not be called a Gentil man that after [according to] God and good conscience, alle thinges left, ne dooth his diligence and bisinesse, to kepen his good name. And Cassiodore seith : that 'it is signe of a gentil herte, whan a man loveth and desireth to haue a good name'.

Chaucer, *Tale of Melibeus* (2,830–7, ed. Skeat).

It falleth for a gentleman
To say the best that he can
Alwaies in mannes absence
And the sooth in his presence.

It commeth by kind of gentil blood
To cast away all heavinesse,
And gader togither words good,
The werk of wisdome beareth witnesse.
Poem attributed to Chaucer, Bell, vol. viii, p. 192.

Deame the best in euery doute
Tyl the trouthe be tryed oute.

It is the properte of a gentilmann
To say the beste that he cann.
15—, *Couplets of Counsel, Babees Book*, p. 332.

Thow thou be a jantyll man borne
Yet jentylnes in the[e] ys thred bare worne.
Skelton, *Poems against Garnesche*, iv, 69, (ab. 1530).

Some, without shame, dare affirme that to a great gentilman it is a notable reproche to be well lerned and to be called a great clerke: which name they accounte to be of so base estymation, that they neuer haue it in their mouthes but whan they speke any thynge in derision, whiche perchaunce they wolde nat do if they had ones layser [leisure] to rede our owne cronicle of Englande, where they shall fynde that Kynge Henry the first, sonne of Willyam conquerour, and one of the moste noble princes that euer reigned in this realme, was openly called Henry beau clerke, whiche is in englysshe, fayre clerke, and is yet at this day so named.
1531, Sir T. Elyot, *The Gouvernour* (ed. Croft), vol., i p. 99.

Nowe lette us retourne to the ordre of lernyng apt for a gentyll man. Wherein I am of the opinion of Quintilian that I wolde haue hym lerne greke and latine autors both at one time: orels to begyn with greke, for as moche as that it is hardest to come by:
1531, Sir T. Elyot, *The Gouvernour* (ed. Croft), vol. i, pp. 53–4.

Although diceplaye be a game much vsed amonge noble men and gentlemen yet doth it vngentle them both by the thinge itselfe (as hassardors are accompted vnhoneste men) and also for that it vnricheth lords and maketh them poore gentlemen.

1568, *Institucion of a Gentleman.*

He that we seeke for, where the enemies are shall shewe himselfe most fierce, bitter, and evermore with the firste. In euerie place beside, lowly, sober, and circumspecte, fleeing aboue all thinge bragginge and unshamefull praising himself, for therewith a man alwaies purchaseth himself the hatred and yll will of the hearers.

1561, B. Castilio, *The Courtyer*, (trans. T. Hoby), D. i.

[As to] how this grace commeth I fynde one rule that is most general . . . and that is to eschew as much as a man may, and as a sharp and daungerous rock, *Affectation* or curiosity [over-carefulness], and (to speak a new word) to use in euery thyng a certain *Recklessness*, to couer art withall and seeme whatsoeuer he doth and sayeth to do it wythout pain, and (as it were) not myndyng it. And of this do I beleue grace is much deriued, for in rare matters and wel brought to passe euery man knoweth the hardnes of them, so that a redines therin maketh great wonder.

1561, B. Castilio, *The Courtyer* (trans. by T. Hoby), E. ii.

I well know that euery Gentleman wil gentlemanly iudge of all things.

1579, *Cyuile and vncyuile life : A discourse very profitable, pleasant, and fit to bee read of all Nobilitie and Gentlemen*, [R. Jones], A. iii.

Gentlemen will gently doe where gentlenes is sheawd.

Tusser, *Five Hundred Points of Good Husbandrie*, 1580, p. 192, E.D.S.

Gentry is the daughter of knowledge, and knowledge doeth gentillize him that possesseth it.

Pettie, *Guazzo's Civ. Conv.*, 1586, II, 86b.

The meane men . . . grudge and say, the gentlemen have all, and there never were so many gentlemen and so little *gentlenesse*.

B. Gilpin, *Sermon before King Edward VI*, p. 41.

The gentle hart it selfe bewrayes
In doing gentle deedes with franke delight.

1589, Spenser, *Faerie Queene*, VI, vii, 1, p. 204.

We must be gentle, now we are gentlemen.

Shakspere, *Winter's Tale*, act v, sc. iii, l. 164.

Hamlet : Give me your pardon, sir : I've done you wrong,
But pardon't, as you are a gentleman.

Hamlet, v, 2, 238.

His words are bonds, his oaths are oracles,
His love sincere, his thoughts immaculate,
His tears pure messengers sent from his heart,
His heart as far from fraud as heaven from earth.

Shakspere, *Two Gentlemen of Verona*, ii, 7, 75–8.

Olivia : 'What is your parentage ?'
'Above my fortunes, yet my state is well :
I am a gentleman. I'll be sworn thou art ;
Thy tongue, thy face, thy limbs, actions and spirit,
Do give thee five-fold blazon.

Shakspere, *Twelfth Night*, i, 5, 312.

Falstaff : I'll purge and leave sack and live cleanly as a nobleman should do.

Shakspere, *1st pt. Henry IV*, v, 4, 170.

[They left] me no sign
Save men's opinions and my living blood,
To show the world I am a gentleman.

Shakspere, *Richard II*, iii, 1, 25–7.

Duke : What pleasure was he given to ?
Escalus : Rather rejoicing to see another merry, than

merry at anything which professed to make him rejoice: a gentleman of all temperance.

Shakspere, *Measure for Measure*, iii, 2, 245.

Mowbray: However God or fortune cast my lot,
There lives or dies, true to King Richard's throne,
A loyal, just, and upright gentleman.

Shakspere, *Richard II.* i, 3, 87.

Ford: Sir John, you are a gentleman of excellent breeding, admirable discourse, of great admittance, authentic in your place and person, generally allowed [approved] for your many warlike, court-like and learned preparations.

Shakspere, *Merry Wives of Windsor*, ii, 2, 235.

Parolles: So please your majesty, my master hath been an honourable gentleman: tricks he hath had in him, which gentlemen have. . . . He did love her, sir, as a gentleman loves a woman.

All's Well that Ends Well, v, 3, 245.

There is no surer nor greater pledge than the faith of a gentleman.

Rich. Edwards, *Damon and Pithias.*

Since ever Jack became a gentleman.

Shakspere, *Richard the Third*, act i, sc. 3.

Honor and Shame from no condition rise,
Act well thy part, there all the honor lies.

Pope.

Gentle lady,
When I did first impart my love to you,
I freely told you all the wealth I had
Ran in my veins,—I was a gentleman.

Merchant of Venice, iii, 2, 255–8.

Therefore I commend mine owne countrey-man, the English Gentleman, that scorneth to goe into the market to buy his

victuals and other necessaries for house-keeping, but employeth his cooke or cator about these inferior and sordid affaires.

1608, Coryat, *Crudities*, repr. 1776, vol. i, 32.

Whether our time calls us to live or die,
Let us do both like noble gentlemen.

J. Webster, *The Devil's Law Case.*

Man in his own star, and that soul that can
Be honest [honourable], is the only perfect man.

J. Fletcher [and Beaumont], *Works*, (ed. Darley), ii, 499.

Prosperity does not search a gentleman's temper,
More than his adverse fortune.

Beaumont and Fletcher, *Custom of the Country*, ii, 1.

My doors
Stand open to receive all such as wear
The shape of gentlemen ; and my gentlier nature
(I might say weaker) weighs not the expence
Of entertainment.

Beaumont and Fletcher, *Honest Man's Fortune*, act. iii, sc. 3.

What should I do ?
I've pass'd my word to keep this gentlewoman,
Till I can place her to her own content.
And what is a gentleman but his word ?

1611, Lud. Barry, *Ram Alley or Merry Tricks*, act, i, sc. i, ll. 89–92.

Curtesie debarreth vs from presuming either in iest or in earnest to speak to a gentleman any malicious or suspitious words ; whereof he might remaine shamed or despighted : and commaundeth to performe the request of any Lady, or Damsel, which lies in his power to doe.

1616, G. della Casa, *The Rich Cabinet*, p. 18, *verso.*

There is likewise a fault to be auoided amongst gentlemen, proceeding from an abiecte minde ; which is when a man doth embase himselfe farre lower then his place to the trouble and combersomnes of the whole company : but sometimes

it proceeds from folly and ridiculous custome with them, and then it is lamentable.

1616, G. della Casa, *The Rich Cabinet*, z. 3, *verso*.

As for their outward shew a Gentleman (if he will be so accounted) must go like a Gentleman, a Yeoman like a Yeoman, and a Rascall like a Rascall, . . . he must shew also a more manly courage, and tokens of better education, higher stomacke, and bountifuller liberalitie than others.

1635, Sir Thos. Smith, *Commonwealth of England*, p. 57.

It is a common saying amongst us, 'That a Gentleman will doe like a Gentleman'; hee scornes to doe unlike himselfe, for his word is his gage, and his promise such a tie as his reputation wil not suffer him to dispence with.

1652, R. Brathwait, *The English Gentleman*, p. 148.

Fortitude is that noble marke which giveth a Gentleman his true character, shewing resolution as well in suffering as acting.

1652, R. Brathwait, *The English Gentleman*, p. 41.

A part of fortitude is patience; by many of our gallants called *virtus asinina*, but in truth it is *virtus heroica*: the most heroical of all the rest, and which giveth you assurance of victory: *vincit qui patitur*.

1660, W. Higford, *Institution of a Gentleman* (Harleian Misc., 1812, ix, 594).

The Gentleman is made for some other end then to stand like a fair and goodly Tulip in a painted pot, in some window or other corner of the chamber, onely to grace the room, without either smell or other apparent vertue: He is rather like the sweet and lovely Rose, which perfumes the air all about it, and is besides, no lesse medicinal then fragrant. If ever the Gentleman seem to be idle, he does no more but *seem* so. He onely sets himself down a while as he would do a Bottle of precious water, which has been troubled by much motion, that so it may by a settling of its heavier parts become clear again.

1661, Clement Ellis, *The Gentile Sinner*, p. 158.

You may alwaies observe in his Habit such a gravity as beseems a Christian and yet such a decency as becomes a Gentleman. He chuses rather to have his distinction from other men founded in his vertues than in his cloaths. Herein he shows that he looks more after what's serviceable and useful then what's pleasing and fashionable. So much curiosity [carefulness] he has, as not to be slovenly ; and so little, as it cannot show that he is vain or wanton. He had rather have his apparel rich than gaudy, and yet rather warm than rich. It is neetnesse not bravery, a Decent not a gorgeous attire, which next unto what's useful he aims at.

1661, Clement Ellis, *The Gentile Sinner*, p. 109.

The truly Honourable Gentleman is alwaies most faithfull and punctuall in the performance of his promises, and sheweth himself to be as good as his word, esteeming no disgrace like that of deserving the lie. Every promise he makes he pawns his Honour and Reputation to secure the performance ; and looks upon no disrespect as comparable with that of not being thought a person fit to be trusted.

1661, Clement Ellis, *The Gentile Sinner*, p. 236.

'Tis an excellent thing to be prepared for Death at all times ; and to end our lives before our Death, that our sins may dye before our selves ; that when we come to dye we may have nothing else to do. This is an Honourable Death, and becoming a *Gentleman*. This is the true Bed of Honour indeed. For to dye well is to dye willingly.

1672, W. Ramesey, *Gentleman's Companion*, p. 237.

The most glorious conquest is for a *Gentleman* to conquer himself, and not to be moved by another. . . . Moderation, the Spirit of Clemency, and mildness, adds a grace and lustre to him that bears them, and also pleasure, acceptation, and love of all the spectators.

1672, W. Ramesey, *Gentleman's Companion*, p. 190.

Somewhat of the Gentleman gives a tincture to a Scholer, too much stains him.

He who advised the philosopher (altogether devoted to the Muses) sometimes to offer Sacrifice at the Altars of the Graces,

thought knowledge to be imperfect without behaviour, which experience confirms, able to shew, that the want thereof breeds as much disrespect to many Scholers with the Observers of Ceremonies, as improper affectation moves distaste in some substantial judgements. Indeed slovenliness is the worst sign of a hard Student, and civility the best exercise of the remiss ; yet not to be exact in the phrase of Complement, or gestures of Courtesie, the indifferent do pardon to those who have been otherwise busied ; and rather deride, then applaud such, who think it perfection enough to have a good outside, and happiness to be seen amongst those who have better ; pleasing themselves more in opinion of some proficiency, in terms of hunting or horsemanship, which few that are studious understand, then they blush to be known ignorant in that which every man ought to know : To which vanity I have known none more enclined, then those whose birth did neither require, nor fortunes encourage them to such a costly idleness ; who at length made sensible by necessity, haply have the grace to repent, but seldom times the gift to recover.

1672, Sir H. Wotton, *Reliquiæ Wottonianæ*, p. 91.

'Tis a very pernicious error for men to think themselves no other ways concerned in their Servants, than they are in their Horses or Oxen, to look upon them only as another species of Working-cattle, and so they do their business care not how arrant Brutes they be. To avoid which guilt, it will concern Gentlemen to have a sedulous care over those that are thus intrusted to them, to make strict inspections into the manners of their servants, and accordingly to apply instructions, and admonitions, reproofs, or incouragements.

1673, *The Gentleman's Calling*, p. 112.

I know some divertisement is so necessary both to the Body and Mind of a man, that if it keep within moderate bounds, it is but a just debt to himself, and cannot fall under any ill character : but that which is reprehensible in this matter, is the excess and inordinacy of it, the making that a business, which should be but a diversion. And this we see too usual with many, who absurdly stretch this priviledge of their Gentility, even till it break ; pursue their sports of Hawking and Hunting, etc., so vehemently and assiduously, that ere

they are aware, they adopt these their callings ; never considering that a Faulconer or Huntsman is indeed as mean a vocation, as those they most despise.

1673, *The Gentleman's Calling*, pp. 99, 100.

It were the noblest study a Gentleman could entertain himself with, to search the various Wants of those within his sphere. But then he must be sure to do it with a candid design, the more opportunely to apply himself to their aid : he must not treacherously inquire, who wants knowledge, to deride, but instruct them ; not hunt out a debauched person, to make him his Companion, but his Convert ; not find out quarrels to foment, but compose them ; in a word, not pry into other men's concernments like a busie-body, but a Friend ; not to comply with his own curiosity, but their need. And now he that pays a just Tribute of his Time to these three grand Duties, will (when the other dues to Nature, temporal Affairs, and necessary Civilities are deducted) not have much to sacrifice either to Idleness or Vice, but will rather think he wants Time than Business.

1673, *The Gentleman's Calling*, pp. 96–7.

When Gentlemen are Atheistical, Clowns will think themselves very modestly wicked, if they be but prophane. And when they hear their Betters discharge loud Volleys of Oaths, they will soon find they are as well qualified for that part of greatness as the best. Their Tongues are as much their own, Psalm 12. 4, and will be glad that by such an easie imployment of them they can be Gentlemen so good cheap.

1673, *The Gentleman's Calling*, p. 130.

A too profound respect [for a superior] is not always advantageous. The Quality of a Gentleman cannot accommodate it self with that villanous passion of the soul which is suitable to none but Valets. The respect which he renders ought to be accompanied with a certain freedom, which makes him known to be what he is. And a Man of Sense will never exact more than is due to him.

1675, *The Courtier's Calling*, pt. 2, '*The Fortune of a Gentleman*', p. 161.

Give every man thine ear, but few thy voice;
Take each man's censure [opinion], but reserve thy judgement.
Costly thy habit as thy purse can buy,
But not express'd in fancy; rich not gaudy:
For the apparel oft proclaims the man;
And they in France of the best rank and station
Are most select and generous chief in that.

Hamlet, act i, sc. 3.

To know how to dress himself advantageously is not an unprofitable science. A Courtier of our time said that a Gentleman was fine enough when he was black, new, and neat: And indeed it is not always the great expense which denotes a Gentleman: undoubtedly it has a great lustre, but it is uneasie to make it continue. It is better that one should make himself ordinary Clothes often, than rich, and wear them a long time. Moreover, his chief care ought to be, not to affect strange fashions, or any out of the mode.

1675, *The Courtier's Calling*, p. 70.

It is not for one gentleman to speak to another what shall beget either shame or anger, or call up either a blush or frown. And if there be a necessity to displease, yet we ought to do it as nurses do with children when they are to give them what is bitter, smear it in Honey, or rowl it in Sugar, that even the palate (if possible) may be held in content.

1677, Owen Felltham, *Resolves*, p. 319.

The bravest constitution in a Gentleman differs from a Clown, but as a Garden from the Common Field, who being of the same earth would be overgrown with the same weeds and bushes, were he not daily kept clean by dressing, pruning, and with industry.

1677, Owen Felltham, *Lusoria*, p. 70.

The most ridiculous carriage of a gentleman, in his own house, is to see him bustling about the business of the house, whispering one servant, and looking an angry look at another; it ought insensibly to slide along, and to represent an ordinary current; and I think it equally awkward and unhandsome

to talk much to one's guests of their entertainment, whether by the way of bragging or excuse.

1680, Montaigne, *Essays*, III, ix (trans. Cotton) (ed. Hazlitt), p. 441.

To be vain of one's rank or place is to disclose that one is below it.

Stanislaus.

Rank may give a man a high position, but it cannot make him a gentleman.

S. Purchas.

The gentleman will treat every man with due respect, and will be friendly, yielding, condescending, obliging and ready to do a kindness.

Appleton, *Sermons*, 1743, p. 153.

There are no persons more solicitous about the preservation of rank than those who have no rank at all.

Shenstone.

Rightly do those teach who admonish us that we should be the more humble in proportion to our high rank.

Cicero.

I know of nothing more difficult in common behaviour than to fix due bounds to familiarity; too little implies an unsociable formality, too much destroys all friendly and social intercourse. The best rule I can give you to manage familiarity is never to be more familiar with anybody than you would be willing and even glad that he should be with you.

Lord Chesterfield, *Letters to his Son*, cxiii.

Mimicry, which is the common and favourite amusement of little, low minds, is in the utmost contempt with great ones. It is the lowest and most illiberal of all buffoonery. Neither practise it yourself, nor applaud it in others. Besides that, the person mimicked is insulted; and an insult is never forgiven.

1748, Lord Chesterfield, *Letters* (ed. Lord Mahon), vol. i, p. 210.

Give thy thoughts no tongue . . .
Be thou familiar, but by no means vulgar [common to all].
Hamlet, act i, sc. 3.

Take care never to seem dark and mysterious, which is not only a very unamiable character, but a very suspicious one too; if you seem mysterious with others, they will be really so with you, and you will know nothing. The height of abilities is, to have *volto sciolto*, and *pensieri stretti*; that is, a frank, open, and ingenuous exterior, with a prudent and reserved interior; to be upon your own guard, and yet, by a seeming natural openness, to put people off of theirs. Depend upon it, nine in ten of every company you are in, will avail themselves of every indiscreet and unguarded expression of yours, if they can turn it to their own advantage.

1748, Lord Chesterfield, *Letters* (ed. Lord Mahon), vol. i, p. 209.

Les bienséances are a most necessary part of the knowledge of the world. They consist in the relations of persons, things, time, and place; good sense points them out, good company perfects them (supposing always an attention and a desire to please), and good policy recommends them.

1751, Lord Chesterfield, *Letters*, (ed. Lord Mahon), vol. ii, p. 161.

By gentlemen of fashion I understand those to whom a natural good genius or the force of good education has given a sense of what is naturally graceful and becoming. [They have] a general good taste in most of those subjects which make the amusement and delight of the ingenious people of the world. Let such Gentlemen as these be as extravagant as they please, or as irregular in their morals; they must at the same time discover their inconsistency, live at variance with themselves, and in contradiction to that principle on which they ground their highest pleasure and entertainment.

1749, Lord Shaftesbury, *Characteristicks*, vol. i, p. 91.

Another characteristic of the true gentleman is a delicacy of behaviour toward that sex whom nature has entitled to the protection, and consequently to the tenderness of man.

1766, H. Brooke, *The Fool of Quality* (ed. 1859), i, 265.

Another capital quality of true gentility is that of feeling himself concerned and interested in others. . . . A just man is supposed to adhere strictly to the rule of right and equity; but the good, kind man, though occasionally he may fall short of justice, has, properly speaking, no measure to his benevolence; his general propensity is to give more than the due. The just man condemns, and is desirous of punishing, the transgressors; but the good man, in the sense of his own falls and failures, gives latitude, indulgence, and pardon to others; he judges, he condemns no one, save himself. The just man is a stream that deviates not from its appointed channel, neither is swelled by the flood of passion above its banks; but the heart of the good man, the man of honour, the gentleman, is as a lamp lighted by God, and none can set limits to the efflux or irradiations thereof.

Again, the gentleman never envies superior excellence, but grows himself more excellent by being the admirer, promoter, and lover of it. Saul said to his son Jonathan: 'Thou son of the perverse rebellious woman, do not I know that thou hast chosen the son of Jesse to thine own confusion? For as long as the son of Jesse liveth, thou shalt not be established, nor thy kingdom.' But these considerations were of no avail to make Jonathan swerve from honour, to slacken the bands of his faith, or cool the warmth of his friendship.

1766, H. Brooke, *The Fool of Quality*[1] (ed. 1859), vol. i, pp. 267, 268.

Ludovicus Sorbonensis makes the toilet entirely an affair of the body, as he calls it,—but he is deceived: the soul and body are joint sharers in everything they get: a man cannot dress but his ideas get clothed at the same time: if he dresses like a gentleman, every one of them stands presented to his imagination genteelized along with him.

1767, L. Sterne, *Tristram Shandy*, vol. ix, ch. 13.

Liveries ought to be rather gawdy than genteel; if for no other reason, yet for this, that elegance may more strongly distinguish the appearance of the gentleman.

1802, W. Shenstone, *Essays*, p. 130.

[1] Charles Kingsley says this is 'a book from which more that is pure, sacred and eternal may be learnt than from any which has been published since Spenser's *Faery Queene*—one that can help another to become a Man, a Christian and a Gentleman, as Henry Brooke was before him.' (*Introd.* vol. i, pl. v.).

High treason, you know, has been in all ages accounted the crime of a gentleman.

1817, Sir W. Scott, *Rob Roy*, ch. vii.

Kings may make titles, heralds scutcheons plan,
But Education forms the Gentleman.

1819 [G. A. Rhodes], *The Gentleman*, l. 630.

Well, well, 'duke [Marmaduke] . . . you will find it no easy matter to make a gentleman of him. The old proverb says, 'that it takes three generations to make a gentleman'.

1823, J. Fenimore Cooper, *The Pioneers*, ch. 18.

I confess I always had, and still continue to have, and to nourish, the pride which arises from having been born a gentleman.

Sir Jonah Barrington, *Personal Sketches of His Own Times* (1827), i, 96 (ed. 1869).

The Duke often expressed a high opinion of what we call the gentlemanly spirit.

C. Croker, *The Croker Papers*, 1826, I, xi, 352.

To pride averse, with humble mind endued,
Consciously 'poor', of self he thinks not high:
True dignity combines with lowly views;
Meanness he scorns. . . .

Humbleness of mind and meekness are dispositions which form an essential part of the character of the Christian Gentleman.

1862 [Aaron Langley], *Christian Gentility*, p. 23.

A citizen of London underwent the censure of the Court of Honour for telling a 'well-descended creditor' who gave him hard words instead of discharging his bill, that he was no gentleman that would not pay his debts.

1832, *Quarterly Review*, vol. 47, p. 484.

'People who are conscious of what is due to themselves never display irritability or impetuosity; their manners

insure civility—their own civility secures respect: but the blockhead or the coxcomb, fully aware that something more than ordinary is necessary to produce an effect, is sure, whether in clubs or coffee-houses, to be the most fastidious and factious of the community, the most-overbearing in his manners towards his inferiors, the most restless and irritable among his equals, the most cringing and subservient before his superiors.

1836, Theodore Hook, *Gilbert Gurney*.

To no kind of begging are people so averse, as to begging pardon; that is, when there is any serious ground for doing so. When there is none, this phrase is as soon taken in vain, as other momentous words are upon light occasions. On the other hand there is a kind of begging which everybody is forward enough at; and that is, begging the question. Yet surely a gentle-man should be as ready to do the former, as a reasonable man should be loth to do the latter.

1847, J. and A. Hare, *Guesses at Truth*, p. 222.

If there be a religion which requires its followers to entertain a disbelief in virtue, generating a spirit of suspicion and scorn, to maintain that three-fourths of the inhabitants of civilized Europe are not to be believed upon oath, which teaches one gentleman to ask another whether he means to keep faith with him, whether his words express his real opinions, whether he makes use of mental reservation, whether he condemns the doctrines of equivocation, whether there is any authority that can induce him to be disloyal to his king or a traitor to his country or to injure the meanest and weakest of the human race, assuredly, and in defiance of all the doctors and preachers in the world, that is not a religion for a gentleman. . . .

There is a kind of good humour which will soon silence the most audacious pedant: even the heathens could laugh at these common slanderers.

Plutarch tells us that a man of this sort loaded Pericles a whole day with reproaches and abuse, which he bore in silence, and continued in public for the despatch of some urgent affairs. In the evening he walked home, the impudent knave following and insulting him all the way with the most scurrilous language; as it was dark when he came to his own door, he

ordered one of his servants to take a torch and light the man home. 'Light the man home', was as much as could be expected from a heathen; but something more will be required from the faithful son of Christian chivalry. In him there must be nothing left of the malevolent, gloomy, revengeful spirit; nothing to cloud the sweet serenity of an honest conscience. He must be ready to entertain his enemy, and that too in the same hall with knights and ladies and esquires of honour: which will be even more chivalrous than engaging in the wretched, degrading, unmanly strife of words or pens; rendering evil for evil, and railing for railing; the very thought of which should make men adopt Sir Launcelot's way on other occasions, 'qui crachoit en déspit du diable'.

1848, K. H. Digby, *Broad Stone of Honour, Morus*, p. 259,

It is not strange that men of low origin, whose breeding has been learned in a college, or that professed controversial writers should pursue the objects of their resentment with unfair representations and viperous calumny. There is nothing in the acquisitions of a critical scholar, or of a popular preacher who must court the itching ears, that can supply the place of religion or the high feelings of a gentleman; but if we reasoned *à priori* it would be incredible that gentlemen of birth and honour, condescending to be their vile echo, should ever be guilty of seconding and approving of such injustice. The phraseology of a conventicle ill agrees with a corslet, the illiberal jealousies of fanaticism appear still more odious when exhibited by men whose circumstances are favourable to the development of every generous feeling. With gentlemen, at least, we have been taught to conclude that no political, or worldly motives are capable of banishing the love of honour and of virtue.

1848, K. H. Digby, *Broad Stone of Honour, Morus*, p. 109.

Honesty is inseparable from the character of a thoroughbred gentleman; . . . to drink unpaid-for champagne and unpaid-for beer, and to ride unpaid-for horses, is to be a cheat, and not a gentleman.

Sir Chas. Napier, *General Order on leaving his Command in India.*

When Sir William Johnson returned the salute of a negro who had bowed to him, he was reminded that he had done what was very unfashionable. 'Perhaps so', said Sir William, 'but I would not be outdone in good manners by a negro'. A similar anecdote is related of Pope Clement XIV (Ganganelli). When he ascended the papal chair the ambassadors of the several states represented at his court waited on him with their congratulations. When they were introduced and bowed, he returned the compliment by bowing also, on which the master of the ceremonies told His Highness that he 'should not have returned their salute'. 'O, I beg your pardon', said the good pontiff, 'I have not been Pope long enough to forget good manners'.

Percy Anecdotes, *Fashion.*

The body of professional men form by themselves a great intellectual clan—the tribe which is specially distinguished from all others by the learning, wisdom, or taste of its members, and the one, moreover, which in all philosophic minds cannot but occupy the *foremost* position in society. For, without any disposition to disparage those classes who owe their social pre-eminence either to their birth or their wealth, we should be untrue to our own class and vocation if we did not, without arrogance, claim for it—despite the 'order of precedence' prevalent at court—a position second to none in the community; and surely even those who feel an honourable pride in the deeds and glory of their ancestors, and they too, who, on the other hand, find a special virtue in the possession of inordinate riches or estates, must themselves allow that high intellectual endowments have an *intrinsic* nobility belonging to them, compared with which the *extrinsic* nobility of 'blood' or 'lands' is a mere assumption and pretence.

Mayhew, *The Great World of London.*

For wisdom and goodness to the vile seem vile; but what Christian, what gentleman, will deign to deny such base positions, when the reply is provided even by a heathen—'it is better to be deceived than to distrust'? 'Satius est decipi quam diffidere.'

K. H. Digby, *Godefridus*, p. 275 (1844).

Note the King's unwilling commendation of Prince Hamlet :

'He, being remiss,
Most generous and free from all contriving,
Will not peruse [examine] the foils ; so that, with ease,
Or with a little shuffling, you may choose
A sword unbated.

Hamlet, iv, 7, 134–8.

False delicacy is real indelicacy. Half-educated men employ the most frequently circumlocutions and ambiguities. The plain vulgar are not the most vulgar.

W. S. Landor, *Alfieri and Metastasio.*

Politeness is in itself a power, and takes away the weight and galling from every other that we may exercise.

Landor, *Pericles and Aspasia.*

The calmness of mind which is a constituent of the character of a gentleman naturally leads him to use temperate language, and prevents him from indulging in careless vulgarity, unmanly exaggeration, or violent coarseness.

1847, F. Lieber, *Character of a Gentleman,* 46.

There are millions of actions which a gentleman cannot find it in his heart to perform, although the law of the land would permit them.

1847, F. Lieber, *Character of a Gentleman,* 45.

Every time we pronounce a word differently from another, we show our disapprobation of his manner, and accuse him of rusticity. In all common things we must do as others do. . . . We must pronounce as those do who favour us with their audience.

Landor, *Pericles and Aspasia.*

There is nothing in poetry, or indeed in society, so unpleasant as affectation. In poetry it arises from a deficiency of power and a restlessness of pretension : in conversation, from insensibility to the graces, from an intercourse with bad company, and a misinterpretation of better.

Landor, *Pericles and Aspasia.*

The mind of a Gentleman stands *above* the generality ; and he should show that he so stands, by a more generous and liberal tone of feeling than they possess.

1849, *The English Gentleman*, p. 34.

In the formation of a Gentleman there must be on the most extended scale and in the most pre-eminent degree the Love of Truth. . . . Take it, *e.g.*, in moral courage. The character of a Gentleman must be imperfect without this. It is the second sign of the superiority of his education ; and one which the world naturally expects him to possess. I mean you to understand by moral courage that quality of mind by which we support a just cause under every possible form of difficulty, opposition or danger ; and do what we feel to be right regardless of consequences.

1849, *The English Gentleman*, p. 39.

A Gentleman will never utter a single sentence in a person's absence which he will fear to avow before his face. . . . What from any cause you find it inconsistent with your feelings to speak *to* a person, you should never on any occasion whatever suffer yourself to speak *of* him.

1849, *The English Gentleman*, p. 78.

It is quite averse from a Gentleman's feelings to *force* yourself into families, who, highly as you may regard them, have no reciprocal notions in your favour. . . . You may see hundreds of persons of this stamp who, to use a common phrase, *elbow* their way through the world, and get on by perseverance,—but I never yet knew one of whom I could fairly say that he had the feeling or the delicacy of the mind of a Gentleman. They are men who will take liberties, even with their very slightest acquaintance. If a party is made up in their hearing, they will offer to make one ; they will lay themselves out for an invitation ; and gain by finesse what would otherwise have been denied them.

1849, *The English Gentleman*, p. 61.

It is far more consistent with high courage and Gentlemanly feelings to own a wrong, than to defend it ; and to allay, than to confirm an injury. Do not be daunted then, by what the

world may say, nor by what they may think. Make no parade; not even by a word or look—of courage. *It should be presupposed.* Keep the lion *couchant* within you; and let it be woe to the stupid body who so far ill uses a *Gentleman's character* as to mistake calmness for cowardice, and forbearance for want of spirit.

1849, *The English Gentleman*, p. 83.

The Christian Gentleman rises early, having his Master's business to perform, unless bodily infirmity should require a larger portion of rest. For as time is a talent, for the use of which he must give account, he feels himself not at liberty to waste it in self-indulgence and sloth. The very act, too, of early rising, while it invigorates the body, gives elasticity to the mental powers. And as every faculty with which we are endowed is meant to be cultivated to the best advantage, if by indolence he allow his frame to be relaxed, or neglect to keep its energies in full and healthy exercise, he insomuch betrays the trust committed to him. . . . And though something may be yielded to the habits of society, and we must conform in a degree to its artificial restraints, still the less we interfere with or contravene the course distinctly marked by Divine arrangement, the better, we may be sure, will body and mind perform their allotted offices.

1850, Sir A. Edmonstone, *The Christian Gentleman's Daily Walk*, pp. 2–3.

The Christian Gentleman knows that whatever place he is appointed to occupy, is surrounded by its own responsibilities and duties. It is a miserable perversion of the bounties of Providence to suppose they may be lavished on mere idleness or amusement: it is a woeful misapplication of the graces and ornaments of station, to imagine them only intended as handmaids to vanity, selfishness, or pride. The greater liberty he possesses on this matter, the greater will be his caution lest this liberty be ill-employed; since, if a rich talent be diverted from its legitimate purpose, the account to be given for its abuse will be so much the more fearful. The callings of men, it is true, are divers, and the walks of life multifarious; still, they must all converge toward the same point; and

the welfare of others, on a more or less extensive scale, is the object to which exertion must be ultimately directed.

1850, Sir A. Edmonstone, *The Christian Gentleman's Daily Walk*, p. 16.

The business to which the Christian Gentleman is appointed refers either to his personal affairs, or to some trust committed to him. In both cases is circumspection requisite. When led into dealings where money is concerned, he remembers 'that the love of it is the root of all evil', and that he can safely come into contact with 'the mammon of unrighteousness' only as long as he bears the Gospel precept in his heart, of making thereby unto himself 'friends'. . . . The friendship, therefore, that he seeks with the unrighteous mammon arises from its just application. If that with which he hath to deal belongs to another, he is scrupulously faithful in the administration; and in every just and legitimate manner strives to render to his stewardship its due efficiency. He conducts himself towards his employer as in the presence of his God, with a tender and enlightened conscience; and if he be 'fervent in spirit', in reference to the One, he is 'not slothful in business', as relates to the other. He may not be at liberty to open his hand so freely, nor to act with the same enlargement of heart as he would if he were engaged in matters of his own; but neither will he be a party to any rigorous exaction, nor countenance the rapacity of a covetous spirit. He endeavours to instil liberality on scriptural grounds; and if called upon to be the instrument of what he does not approve, he considers himself involved in a personal responsibility, and, though to his inconvenience or detriment, withdraws from what he cannot perform without a sacrifice of duty. In whatever manner, therefore, he be employed, whether in a public or private capacity, he is equally diligent, vigilant, and upright, 'not with eye-service, as men-pleasers, but as a servant of Christ'; knowing that to Him by Whom his work is appointed, even to the great Master of all, he will have to render a strict and impartial account.

1850, Sir A. Edmonstone, *The Christian Gentleman's Daily Walk*, pp. 22–3.

Perhaps his taste may lead him to cultivate the fine arts. These may be made to minister to far higher than intellectual gratification. Music, painting, and architecture, in their several departments, when applied to their purest and noblest purposes, are well adapted to expand and elevate the soul ; and what Herbert says of the first may be said of all :

> If I travel in your company
> You know the way to heaven's door.

To allure these 'handmaids of delight' to their true calling, from mere instruments of worldly pleasure to the promotion of God's glory, and the benefit of His church, is an object congenial to the Christian Gentleman ; and especially at the present time does he find scope and means for so doing.

1850, Sir A. Edmonstone, *The Christian Gentleman's Daily Walk*, p. 43.

The education of the Christian Gentleman has for the most part been reared on the solid ground-work of classic antiquity. Should he have reason to return in after life to pursuits endeared by early association, they will afford him room for much solemn reflection. Never more than when communing with ancient lore doth 'his spirit rejoice in God his Saviour'. . . . The records, too, of past times afford matter of most interesting as well as useful inquiry. The history of bygone ages is invaluable to him who studies it aright. Lessons of wisdom and prudence may be learnt by all, but the Christian Gentleman finds an additional and grateful occupation in tracing out the finger of Omnipotence, over-ruling the wills of men to effect His purposes ; and ponders with awe over that fate which invariably follows national corruption and ungodliness. It is almost needless to add, that passing occurrences and the choicest literature of the day he does not neglect. Information is to him valuable in common with others, but he knows likewise how to derive from it fruit peculiarly his own. He is in possession of an alchemy which can extract from base materials the precious ore ; and in his breast is deposited a Divine light, like the lamp for ever burning in an Eastern Shrine, which illuminates his path and directs his steps amid the perplexing shadows of a benighted world.

1850, Sir A. Edmonstone, *The Christian Gentleman's Daily Walk*, pp. 44–5.

The Christian Gentleman is moreover careful to observe a consistent behaviour towards those dependent on him. Though strict in enforcing regularity and order, and passing by no deviation from good conduct, yet there is a mildness and consideration in his deportment towards his servants, which makes them feel that he never finds fault needlessly, nor then in an intemperate or harsh tone. As far as circumstances allow he would have them look on him as a friend, and takes a willing and active interest in their concerns.

1850, Sir. A. Edmonstone, *The Christian Gentleman's Daily Walk*, p. 77.

The Christian Gentleman feels sensibly the necessity of not depending on himself. Adopting, therefore, the Catholic standards, with such farther aids as accord with those standards, he settles and confirms his faith. But as he assumes no infallibility of judgment, he regards those who differ from him, though without distrust of his own opinions, with all meekness and brotherly kindness ; rejoicing that, though their path be somewhat diverse, they are nevertheless walking in the communion and fellowship of the Church.

1850, Sir A. Edmonstone, *The Christian Gentleman's Daily Walk*, p. 157.

The Christian Gentleman, then, is careful to observe the notices advancing years may brings with them. He desires rather to meet the approach of age than to turn away ; and every sign of it he considers a warning which he suffers not to pass unheeded. He is anxious not to be taken by surprise, and each increase of infirmity speaks the more audibly, ' Set thy house in order, for thou shalt surely die ' (2 Kings xx. 1). He gradually then retires from the more active concerns of life, and ' communeth ' more closely ' with his own heart, and in his chamber ' (Ps. iv. 4), that when the Bridegroom cometh, he may be found watching, with his lamp trimmed and his loins girded (St. Luke xii. 35-6). The more rightly to comprehend how his account stands he casts a frequent eye over his past life. He sees trials and deliverances, afflictions and mercies, blended along the whole course of his career, and then the question arises, which it

imports him to decide, wherefore they were sent, and whether their object has been duly accomplished.

Sir A. Edmonstone, *The Christian Gentleman's Daily Walk*, pp. 176–7.

[*Lord Collingwood to his Sons.*]

Oh ! how I shall rejoice when I come home to find them [his children] as much improved in knowledge as I have advanced them in station in the world ; but take care they do not give themselves foolish airs. Their excellence should be in knowledge, in virtue, and benevolence to all; but most to those who are humble and require their aid. This is true nobility, and is now become an incumbent duty on them. . . .

1857, W. Davies, *A Fine Old English Gentleman*, p. 79.

O true and tender ! O my liege and king !
O selfless man and stainless gentleman,
Who wouldst against thine own eye-witness fain
Have all men true and leal, all women pure.

Tennyson, *Merlin and Vivien*, ll. 640–3.

There cannot be a surer proof of low origin, or of an innate meanness of disposition, than to be always talking and thinking of being genteel.

Hazlitt.

The highest breeding, you know, comes round to the Indian standard,—to take everything coolly—*nil admirari*,—if you happen to be learned and like the Roman phrase for the same thing.

O. W. Holmes, *Professor at the Breakfast-Table*, ch. vi.

Making believe to be what you are not is the essence of vulgarity. Show over dirt is the one attribute of vulgar people.

O. W. Holmes, *Professor at Breakfast-Table*, vii.

One's breeding shows itself nowhere more than in his religion. A man should be a gentleman in his hymns and prayers.

O. W. Holmes, *Autocrat of Breakfast-Table*, xii.

Vulgar people will be vulgar in their religion.

Hannah More.

The gentlemanlike pervaded even his prayers.

Lowell, *Fireside Travels*, 1864, p. 71.

'He knows just as much as a gentleman ought to do', said a picture dealer in commendation of a customer. We do not like to see a man too knowing, too much up to the tricks of the world, like a dirty attorney. A man who knows every little 'dodge' is invariably a man with a soiled mind. . . . 'A gentleman should be a gentleman', is an old saying with tradesmen, and a liberal one is often treated much better than a knowing one, besides having the continual dew of that felicity which a generous mind always gives.

1868, H. Friswell, *The Gentle Life*, p. 297.

One of the consequences of good breeding is a disinclination positively a distaste, to pry into the private affairs of others.

Anon.

Alas! in one or another of all these, and many other points, the Gentleman—the real gentleman, too—may fail, ay, fail once and again. He is, indeed, never an adept, always a student, in this imperfect life; and in his ever climbing he will sometimes slip. But even thus you may distinguish him; there is even in his failure a mournful nobility. What would seem a very slight matter to many, be unnoticed by most—a slight speck, not a stain—will smite him with shame, and burning, and resolve. Yes, a gentleman is but a man, and may fail. But there is, I repeat, a sphere for high gentlemanly conduct and bearing in the confessing his fault and making amends, refusing alike his own palliations and those of others.

1869, J. R. Vernon, *Contemporary Review*, xi, 578.

It may be laid down as a first condition that the Gentleman has that just appreciation of self which constitutes self-respect. Now it is difficult to convey a true idea by this word; for some would understand *pride* by it, it being one of the flattering names invented to mask the ugliness of the devil's sin. And of all qualities that the Gentleman must *not* have, perhaps I

would point out pride especially. A proud man cannot possibly be a true gentleman. But the Gentleman has a just appreciation of self—he respects himself. Now this *just* appreciation will be the very thing which prevents pride. He will have a mournful humility, possessing an ideal, short of which he finds himself to be ever falling. Still the very possession of this ideal will make him respect himself, will raise him above aught undignified and unworthy by the consciousness of a latent greatness. Of necessity, therefore, and essentially a humble man, he is not in the least cringing or abject. A gentleman is a MAN. And he realizes what is contained in that word—the high descent, the magnificent destiny. So in the presence of his God and of his fellow-men he is never abject; he is always manly, always keeps self-respect; his humility is never a mean thing, it is a power that raises, not degrades. In him the taking the lower room leads surely to the going up higher, not from intention, but in result.

1869, J. R. Vernon, *Contemporary Review*, xi. 564.

Though capable of strong indignation the Gentleman is never scornful or sneering. A sneer is the weapon of all most familiar to the mean mind. There is nothing God-like in it. Nor does the Gentleman, where possible to avoid it, deal in snubbing. Respect for others makes him unwilling to humiliate them; while, as for guarding himself, the atmosphere of his own self-respect,—an influence not obtruded, but felt; intangible, but real,—this, and grave disapproval, sometimes deepening to sternness, enable him to check ignorance or insolence; for though never a proud or a vain man, he is a man with whom it is not easy to take a liberty. He withdraws into himself from an uncongenial touch; yet, in doing so, would, as a matter of preference, rather avoid hurting, or making the difference felt

1869, J. R. Vernon, *Contemporary Review*, xi, 566.

A true Gentleman has courage to do, if necessary, things which may *appear* to be, but are not, ungentlemanly.

1869, J. R. Vernon, *Contemporary Review*, xi, 571.

I will mention one abomination from which any one with the least right to the name of Gentleman will most sensitively

shrink—this is, the sharing in people's hospitality, and then afterwards among others making fun of them, their table, their arrangements, or their households; repeating, in short, anything that would be to their dispraise, or would lower them in men's eyes. When I was admitted into any household as a guest, a confidence was then placed in me which it would be deeply unworthy to betray. Another act, quite foreign to the Gentleman's mind, is the asking one to play or sing whose playing or singing is ridiculous, for the purpose of making him or her a laughing-stock. Anyhow, the Gentleman could not be behaving in any way, by look or gesture, behind the back of one who has in all good faith and simplicity acceded to the request to become a caterer for his amusement, of which the detection by its object would confuse or shame him.

1869, J. R. Vernon, *Contemporary Review*, xi, 573.

As to anonymous letters, it would be almost laughable to write down that the Gentleman could not send one. I only mention them in order to say that I knew one of the blood with so fine a sense that he never even *read* one. Into the fire it went, as soon as he missed the name at the end.

1869, J. R. Vernon, *Contemporary Review*, xi, 575.

The Gentleman will never monopolize conversation. . . . He will not break into the speech of another, nor listen with ill-concealed impatience to be relieved of his own say. He will rather bring out others than exhibit himself. In fact, he talks quite as much to learn as to teach. How very far will he be from the baseness of which, Rogers the poet, accuses himself, namely, so great a hankering to be heard, that, failing otherwise, he set himself to attract attention by ill-natured speeches! If need be, the Gentleman can be entirely a listener, and that in subjects upon which he is competent to speak. But he both can and will speak if it be demanded of him, or if occasion invite. He is calm and courteous in arguing; 'and, if he be master-gunner, he spends not all that he can speak at once, but husbands it, and gives men turns of speech'. But this patience, fairness, and quietness in argument are a true, and perhaps a rare, mark of the Gentleman. It greatly requires both attributes—just appreciation of self and of others. He is

a man open to conviction;—I allow him to be a little impatient with the unlovely combination of conceit with ignorance.

1869, J. R. Vernon, *Contemporary Review*, xi, 571.

The Gentleman is always truthful and sincere; will not agree for the sake of complaisance or out of weakness; will not pass over that of which he disapproves. He has a clear soul, and a fearless, straightforward tongue. On the other hand he is not blunt and rude. His truth is courteous; his courtesy, truthful; never a humbug, yet, where he truthfully can, he *prefers* to say pleasant things.

1869, J. R. Vernon, *Contemporary Review*, xi, 572.

The Gentleman is not curious; he is, of course, the man who walks by a window without a sideglance, whether of purpose or inadvertence. He is, I need not say, free from that ill-breeding which would press upon a person whom some unguarded word has betrayed to have a secret. If something of confusion reveal that a slip has been made, the gentleman will recede, or appear not to notice, or turn the conversation. He is above gossip, and is not the man to whom you would bring a petty tale. He cannot stoop to little wrangling. He is not diseasedly tenacious of real or fancied rights.

1869, J. R. Vernon, *Contemporary Review*, xi, 572.

The doors of Society unbar instantaneously to a natural claim of their own kind. A natural gentleman finds his way in, and will keep the oldest patrician out, who has lost his intrinsic rank. Fashion understands itself; good breeding and personal superiority of whatever country readily fraternize with those of every other. The chiefs of savage tribes have distinguished themselves in London and Paris, by the purity of their tournure.

Emerson, *Works*, 1883, p. 111.

A gentleman never dodges; his eyes look straight forward, and he assures the other party, first of all, that he has been met. . . . It was a very natural point of old feudal etiquette, that a gentleman who received a visit, though it were of his

sovereign, should not leave his roof, but should wait his arrival at the door of his house.

Emerson, *Works*, 1883, p. 111.

The law of the table is beauty—a respect to the common soul of all the guests. Everything is unseasonable which is private to two or three or any portion of the company. Tact never violates for a moment this law; never intrudes the orders of the house, the vices of the absent, or a tariff of expenses, or professional privacies; as we say, we never 'talk shop' before company. Lovers abstain from caresses, and haters from insults, whilst they sit in one parlour with common friends.

Emerson, *Social Aims, Works*, 1883, p, 451.

'The most venerable of all titles, the title of a gentleman.'
1766, H. Brooke, *The Fool of Quality* (ed. Kingsley), i, 227.

I am a gentleman of blood and breeding
And, from some knowledge and assurance, offer
This office to you.

Shakspere, *King Lear*, act iii., sc. 1.

The word 'gentleman' had a spell for Adam, and, as he often said, he 'couldn't abide a fellow who thought he made himself fine by being coxy to 's betters.

'G. Eliot', *Adam Bede*, bk. i, ch. 16.

Castilian gentlemen
Choose not their task—they choose to do it well.

'G. Eliot', *The Spanish Gypsy*.

He is the best gentleman who is the son of his own deserts.

Victor Hugo [E. P. Day, *Collacon*, p. 319].

Ill bred people talk about people, and well bred people talk about things.

1878, *Quite a Gentleman*, p. 33.

This poor lady had never met a gentleman in her life until this present moment. Perhaps these are rarer personages than some of us think for. Which of us can point out many

such in his circle—men whose aims are generous, whose truth is constant, and not only constant in its kind but elevated in its degree; whose want of meanness makes them simple: who can look the world honestly in the face with an equal manly sympathy for the great and the small? We all know a hundred whose coats are very well made, and a score who have excellent manners, and one or two happy beings who are what they call in the inner circles, and have shot into the very centre and bull's eye of the fashion; but of gentlemen how many? Let us take a little scrap of paper and each make out his list. My friend the Major [Dobbin] I write, without any doubt, in mine. He had very long legs, a yellow face, and a slight lisp, which at first was rather ridiculous. But his thoughts were just, his brains were fairly good, his life was honest and pure, and his heart warm and humble.

Thackeray, *Vanity Fair* (ed. 1882), p. 604.

Old Osborne stood in secret terror of his son as a better gentleman than himself; and perhaps my readers may have remarked in their experience of this Vanity Fair of ours, that there is no character which a low-minded man so much mistrusts as that of a gentleman.

Thackeray, *Vanity Fair* (ed. 1882), p. 194.

Where did he learn those fine manners which all of us who knew him admired in him? He had a natural simplicity, an habitual practice of kind and generous thoughts; a pure mind, and therefore above hypocrisy and affectation.

Thackeray, *The Newcomes*, ch. xv, p. 154.

I have always observed through life (as, to be sure, every other *gentleman* has observed as well as myself) that it is your *parvenu* who stickles most for what he calls the genteel, and has the most squeamish abhorrence for what is frank and natural.

Thackeray, *Works*, vol. ix, p. 517 (1883).

A fellow ashamed of the original from which he sprung, of the cab in which he drives, awkward, therefore affected and unnatural, can never hope or deserve to succeed in society. The great comfort of the society of great folks is, that they do

not trouble themselves about your twopenny little person, as smaller persons do, but take you for what you are—a man kindly and good-natured, or witty and sarcastic, or learned and eloquent, or a good *raconteur*, or a very handsome man . . . or an excellent gourmand and judge of wines—or what not. Nobody sets you so quickly at your ease as a fine gentleman.

Thackeray, *Works*, vol. ix, p. 208 (1883).

In his family, gentle, generous, good-humoured, affectionate, self-denying ; in society, a delightful example of complete *gentlemanhood*.

Thackeray, *Roundabout Papers*, no. xx.

I know some [barristers] who carry their wigs into private life, and who mistake you and me for jury boxes when they address us : but these are not your modest barristers, nor your true gentlemen.

1861, Thackeray, *Roundabout Papers*, no. xvii.

It is not straps [to one's trowsers] that make the gentleman, or high-lows that unmake him, be they ever so thick. My son, it is you who are the Snob if you lightly despise a man for doing his duty, and refuse to shake an honest man's hand because it wears a Berlin glove.

Thackeray, *Book of Snobs*, *Works*, 1883, vol. ix, p. 53.

A society that sets up to be polite, and ignores Arts and Letters, I hold to be a Snobbish society. You, who despise your neighbour, are a Snob ; you, who forget your own friends, meanly to follow after those of a higher degree, are a Snob ; you, who are ashamed of your poverty, and blush for your calling, are a Snob ; as are you who boast of your pedigree, or are proud of your wealth.

Thackeray, *Works*, vol. ix, p. 162 (1883).

Sir Alured is meek and content. He has been so long a gentleman that he is used to it, and acts the part of governor very well.

Thackeray, *Book of Snobs*, ch. vii (*Works*, 1883, ix, 27).

He who meanly admires mean things is a Snob—perhaps that is a safe definition of the character.

Thackeray, *Book of Snobs*, ed. 1883, *Works*, vol. ix, p. 9.

Never saying aught but a kind word to any one, he [Col. Newcome] was on fire at the notion that any should take a liberty with him.

Thackeray, *The Newcomes*, ch. xii, p. 126.

To be a bagman is to be humble, but not of necessity vulgar. Pomposity is vulgar, to ape a higher rank than your own is vulgar, for an ensign of militia to call himself captain is vulgar, or for a bagman to style himself the 'representative' of Dobson and Hobson.

Thackeray, *Works*, vol. ix, p. 559 (1883).

I hold that gentleman to be the best dressed whose dress no one observes.

A. Trollope, *Thackeray*, p. 200.

Faith in womankind
Beats with his blood, and trust in all things high
Comes easy to him; and tho' he trip and fall,
He shall not blind his soul with clay.

Tennyson, *Princess*, vii, 312

Knowledge is now no more a fountain sealed:
Drink deep until the habits of the slave,
The sins of emptiness, gossip and spite
And slander, die. Better not be at all
Than not be noble.

Tennyson, *Princess*, ii, 80.

The gentler-born the maiden, the more bound,
My father, to be sweet and serviceable
To noble knights in sickness.

Tennyson, *Lancelot and Elaine*.

There is no earthly thing more mean and despicable in my mind than an English gentleman destitute of all sense of his responsibilities and opportunities, and only revelling in the

luxuries of our high civilization, and thinking himself a great person.

Dean Stanley, *Life of Dr. Arnold*, p. 521.

'Lizabeth [an old gypsy] closed the door slowly, and with trembling hands, which trembled still more when Geoff [Lord Stanton] attempted to help her. 'No, no ; go in, go in, my young gentleman. Let me be. It's me to serve the like of you, not the like of you to open or shut my door for me. Ah, these are the ways that make you differ from common folk ! ' she said, as the young man stood back to let her pass. 'My son leaves me to do whatever's to be done, and goes in before me, and calls me to serve him ; but the like of you——. It was that, and not his name or his money, that took my Lily's heart.'

1878, Mrs. Oliphant, *Young Musgrave*, p. 189.

There is one little piece of kindness which almost all, old and young, have opportunities to perform, and by the practice of which they can very materially add to the comfort and happiness of less fortunate persons. It is to avoid looking at deformities or marks of disease when they are met in the street or the home. The keen suffering given to a sensitive person—and all persons with a noticeable deformity may well be supposed to be sensitive on that subject—is such as one who has felt it can alone understand to the full. Of course it is the most natural thing for the eye to fall upon that which is marked or unusual ; but that is a poor excuse for unkindness. We ought deliberately to school ourselves not to add by look or by word to the unhappiness of those who have already enough to bear.

Anon.

'It is of the utmost moment that men in high rank should find standing beside them in the ranks of the Church their equals in birth and their fellows in education, and, if anything, it is still more desirable that the poor of England should be ministered to by England's gentlemen '—men 'willing to give up the hope of family affection and of taking, in the society around them, the position to which they have been born

as the sons of gentlemen and bred as the sharers of a gentle education '.

1882, R. Wilberforce, *Life of Bp. Samuel Wilberforce*, vol. iii, p. 156.

In all his relations with womanhood he was delicate and reverential, forming his manners by that old precept, 'the elder women entreat as mothers the younger as sisters',—which rule, short and simple as it is, is nevertheless the most perfect *résumé* of all true gentlemanliness.

The Minister's Wooing.

Annie of the shop understood by a fine moral instinct what respect was due to her, and what respect she ought to shew, and was therefore in the truest sense well-bred. There are women whom no change of circumstances would cause to alter even their manners a hair's-breadth: such are God's ladies; there are others in whom any outward change will reveal the vulgarity of a nature more conscious of claim than of obligation. Sercombe, though a man of what is called education, was but conventionally a gentleman. If in doubt whether a man be a gentleman or not, hear him speak to a woman he regards as his inferior: his very tone will probably betray him. A true gentleman, that is a true man, will be the more carefully respectful.

Geo. Macdonald, *What's Mine's Mine*, 1886, p. 197.

Thoughtfulness for others, generosity, modesty, and self-respect, are the qualities which make a real gentleman or lady, as distinguished from the veneered article which commonly goes by that name.

Professor Huxley.

The chivalry of determining that no living creature should ever be the worse for any utterances of ours, or for any ugly thought communicated by us, will one day be felt to belong to the character of the English gentleman as obviously as it has long been, that no untruth should dishonour his ancient calling.

Archbishop Benson, *Sermon on Romans*, viii, 14.

What, be a *gentleman* and not know *Greek !*
T. Mozley, *Reminiscences of Hurrell Froude.*

The development of the nation has tended to destroy true quietude and repose in manners. Formerly there was a courtesy and gentleness in the behaviour of the gentleman which distinguished him entirely from inferior grades. To behave well in society was the study of a life. A Gentleman was known by the manner in which he entered a room, or handed a lady to her carriage. Charles Lamb had seen a gentleman who always took off his hat to a woman when he spoke to her, even to a fish-fag.

1868, H. Friswell, *The Gentle Life*, p. 26.

A true gentleman is generous and unselfish. He regards another's happiness and welfare as well as his own. You will see the trait running through all his actions. A man who is a bear at home among all his sisters, and discourteous to his mother, is just the man to avoid. . . . A man may be ever so rustic in his early surroundings, but if he is a true gentleman he will not bring a blush to your cheek in any society by his absurd behaviour. There is an instinctive politeness inherent in such a character which everywhere commands respect and makes its owner pass for what he is—one of nature's noblemen.

Anon. (in Hardy, *Manners Makyth Men*, p. 78).

We are always hearing of the *hauteur*—the cold, distant, unsociable behaviour—of the English 'Milord' travelling on the Continent. Putting aside all that may fairly be ascribed to differences of temperament and manner, there remains, perhaps, enough to justify the statement that this is one of the faults of the English gentleman. But whence does it arise? He is seated, we will say, beside a somewhat shabby Frenchman, in a second-class carriage: The Frenchman, no doubt, would be happy to converse on almost any subject; on his own private affairs or the Englishman's . . . . The Englishman would much prefer, therefore, to be left to his newspaper. He assumes—in which, of course, he is wrong—that what he prefers his neighbour must really prefer also; and he keeps silence accordingly. It is really not that he is either selfish

or morose ; he only takes it as a principle of courtesy that needless conversation is better omitted, unless it is to the taste of both parties ; and we are free to admit that the rule in itself appears to be a sound one.

From a similar feeling springs the dislike and avoidance of ceremony, which is specially characteristic of English gentlemen and ladies at the present day. The last words are used advisedly, because sixty years ago things were very different. To take one instance ; it was an essential point of good manners that at table the host should press every dish on the special attention of a guest, and almost insist on his partaking of it. Now, all this formality has shrunk to the simple and necessary question, ' What will you have ? ' The change is much for the better, and it has been wrought by the operation of the law we are discussing. The host knows that his guest is the best judge of what he likes, and will take it without the need of pressing ; that to be obliged to refuse what he does not like, still more to be obliged to eat it, is a pain and not a pleasure ; and, doing as he would be done by, he places the viands at his guest's disposal and then leaves him to the dictates of his own appetite and inclination.

W. R. Browne, *The English Gentleman*, in the *National Review*, April, 1886, pp. 264–5.

The standard of truthfulness in word and deed is far higher among English gentlemen than among any other set of men, past or present—back, at least, to the times of those ancient Persians whose education, according to Herodotus, consisted in knowing how to ride, how to handle the bow, and how to speak the truth. We have said ' in word and deed ' for it is not only sheer brutal lying that a gentleman avoids and hates ; it is falsehood of all kinds and shades, hinted as well as spoken, acted as well as hinted, all flattery and cajolery directed toward others, all ostentation, puffing and glorification of oneself. To this is very largely to be ascribed the reserve and coldness with which he is credited, and which do undoubtedly form one of his defects. The effusive compliments, the loud demonstrations of regard which come naturally, for instance, to a Frenchman, are to the Englishman distasteful and objectionable ; to use his own language, ' he cannot give into this humbug '. He likes his friends, and

will do much to serve them; but he seldom or never tells them so, nor do they expect it. Two brothers—brothers in heart and mind as much as in blood—will separate for the work of manhood, and, after years of absence and wandering, will meet with no greater outward show of affection than may be gathered from such laconic sentences as 'Well, Dick,' 'How are you, Tom?' This repression of all sentiment (to use a word peculiarly odious to a gentleman) may no doubt be carried too far; yet, if we are to err, it is well that it should be on the side of truth rather than of falsehood. As regards himself, his reticence about his own exploits is only equalled by that of a first-rate Swiss guide—a man, who, by the bye, would perhaps be closer to the ideal gentleman than can be found anywhere out of England. Take, as a typical instance of this temper, that naval captain, whose well-known laconic despatch to his admiral ran as follows: 'Sir, I have the honour to report that since the 18th instant I have burnt, captured, or sunk all the French ships off this coast. Number as per margin. I am, Sir', etc. It is impossible to doubt that man's nationality, or that he was a gentleman. The same applies to all other pursuits and pastimes—a gentleman does not value skill and courage in these less than the rest of the world, nor is he less ready to give them their due meed of praise when exhibited by others; but he shrinks from calling attention to them when they are his own.

W. R. Browne, *The English Gentleman*, in the *National Review*, April, 1886, p. 266.

The noble ideal here set forth, of a man absolved from the need of working for himself in order that he may give his time to working for others, is on the whole realized much more closely, at least, than most ideals at the present day. Many squires are found honestly giving more or less of their time to work on behalf of their neighbours, work for which they neither expect nor receive any reward whatever. And that work is thoroughly well done; much better (I speak advisedly) than that of officials who are paid by time, and at least as well as that of professional men who are paid by results.

W. R. Browne, *The English Gentleman*, in the *National Review*, April, 1886, p. 268.

It remains to speak of the man of business, or the moneyed man, which may be done in a few words. There are obvious reasons why the true gentleman is somewhat rarer in this class than in those previously considered ; perhaps not much more common in reality than in lower strata of society where the term would not usually be applied. But that many men of business are gentlemen, those who know them will not deny ; and when the type is found it is a very high one. For once that a squire or a soldier is tempted to sail near the wind in the matter of truth, a man of business is tempted a hundred times ; and, if he resolutely resists the temptation, his character takes a higher tone accordingly. Moreover, his continual battling with many men and many things gives him a special coolness and self-reliance, and also a command of temper which may well be the admiration of less disciplined minds.

In that new Democracy, with which Mr. Labouchere and others threaten us, the English gentleman will be allowed no place, and would not claim it if he could. From what used to be thought the highest arena, that of politics, he is clearly passing away. The House of Commons used to be called the first assembly of gentlemen in Europe. But their number in the present House of Commons has been estimated at eighty. In the next will there be more or fewer ? Probably the latter ; for, if there is one point characteristic of the gentleman of the younger generation, it is his deep-seated contempt for politics and politicians. He is hardly likely to bestir himself much even to defend his order ; for, much as he loves fighting, it must be fighting which is fair. Still less is he likely to let himself be improved off the face of the earth. He is quite capable of taking care of himself, and will simply betake himself to fresh pursuits and fresh scenes. May he convey with him those traditions of courtesy and truth, of chivalry and justice, which cannot (like his property) become the spoil of Democracy, and which would be more than useless to it if they could.

W. R. Browne, *The English Gentleman*, in the *National Review*, April, 1886, p. 271.

A Gentleman will not, *cannot* be a coward ; he may shrink from personal conflict because of inferior strength or weakness

of nerve power, but he will maintain what he knows to be right by unbending moral force and cogent appeals to reason.

J. H. L. Christien, *What is a Gentleman?* § 9.

A Gentleman will never descend to slang language in public or private conversation or writing.

J. H. L. Christien, *What is a Gentleman?* § 13.

A Gentleman will not so cover or disguise his words and deeds, by voice, manner or pen, as to give to others a false impression of them.

A Gentleman's reasons will be truthful and clear; he will not cloak the true reason by giving that which is false.

J. H. L. Christien, *What is a Gentleman?* § 7, 30.

A Gentleman will gladly suffer inconvenience rather than cause trouble to others.

A Gentleman will be careful in trusting others, but will not act as if all persons were liars and cheats.

A Gentleman will be always the same in the common courtesies of life at all times and in all places, to relations, friends and strangers, whether richly clad or meanly attired, whether alone or in company.

J. H. L. Christien, *What is a Gentleman?* § 16–18.

The forbearing use of power is one of the surest attributes of the true gentleman. He will not use his authority wrongfully, and will shrink from oppressing those who are subject to him. How does he act towards those who are equal to him or under him—to his wife, his children, or his servants? How does the officer conduct himself towards his men, the schoolmaster towards his pupils, the employer towards his 'hands', the rich man towards those who are poorer than himself? The forbearing use of power in such cases affords the truest touchstone of character in men and gentlemen.

1887, S. Smiles, *Life and Labour*, p. 35.

Delicacy is made up of quick perception and fine feeling, It leads one to see instantly the line beyond which he may not go; to detect the boundary between friendship and familiarity, between earnestness and heat, between sincerity and

intolerance in pressing your convictions, between deference and its excess. It is the critic and mentor of the gentlemanly character. It tells him what is coarse and unseemly and rude and excessive. It warns him away from all doubtful acts and persons. It gives little or no reason—it is too fine for analysis and logical process—but acts like a divine instinct, and is to be heeded as divine.

1883, T. T. Munger, *On the Threshold*, p. 65.

The gentleman exists to help; he has no other vocation. He has a spirit of universal good-will, a generous heart, and an open hand; neither money, birth, nor sleekness can smuggle you into the high category. A gentleman will not be too cautious where he bestows his favours. . . . He does not mind whose bundle he carries, if so he relieves some aching arm.

T. T. Munger, *On the Threshold*, pp. 62–3.

'The influence of literary training', in producing reticence and self-restraint, 'is felt in the behaviour of those who know nothing of literature. It is the principal part of what we mean by breeding. A man of the world, who yawns over a novel or a newspaper, shows some trace of inherited cultivation in the criticisms on his neighbours which he keeps to himself; and even so highly-cultivated a man as Carlyle, perhaps, exhibits the lack of that influence, in remarks which would seem to us less ill-natured if we remembered his peasant blood.'

(A philosophical analyst of style in *The Spectator*, Jan. 24, 1885, p. 113.)

To say that a person is perfectly simple is, to my mind, the highest praise you can give.

Abp. Trench, *Life of*, ii, 36.

'I beg your pardon', and with a smile and a touch of his cap Harry Edmond handed to an old man, against whom he had accidentally stumbled, the staff which he had knocked from his hand. 'I hope I did not hurt you? We were playing too roughly.' 'Not a bit', said the old man; 'boys will be boys, and it's best they should be. You didn't harm

me.' 'I am glad to hear it', and, lifting his cap again, Harry turned to join the playmates with whom he had been frolicking at the time of the accident. 'What do you touch your cap to that old fellow for?' asked his companion, Charlie Gray. 'He is only Giles, the huckster.' 'That makes no difference', said Harry. 'The question is not whether he is a gentleman, but whether I am one, and no true gentleman will be less polite to a man because he wears a shabby coat or sells vegetables in the street, instead of sitting in a counting house.'

Anon.

Closely, but strangely connected with 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. . . . 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 *nom-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.

1888, Ruskin, *Modern Painters*, vol. v, p. 272.

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.

Ruskin, *Mod. Painters*, V, pt. ix, ch. vii, § 12.

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.

Ruskin, *Modern Painters*, V, pt. ix, ch. vii.

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.

Ruskin, *Modern Painters*, V, pt. ix, ch. vii.

The term 'deathful selfishness' will embrace all the most fatal and essential forms of mental vulgarity.

1888, J. Ruskin, *Modern Painters*, vol. v, p. 280.

Not to try to be a gentleman at all is so much more gentlemanly than to try and fail ! So that this gift, or grace, or virtue, resides not so much in conduct as in knowledge ; not so much in refraining from the wrong, as in knowing the precisely right. A quality of exquisite aptitude marks out the gentlemanly act ; without an element of wit we can be only gentlemen by negatives.

1888, R. L. Stevenson, *Gentlemen* (*Scribner*, iii, 639).

He has reason to be thankful that he was born in an age when 'to ride, shoot, and speak the truth' were still considered the most inseparable characteristics of an English gentleman.

The Standard.

In *Ourselves and our Neighbours* : Short Chats on Social Topics. By L. C. Moulton. (Boston, U.S.)

One of the 'short chats' is about 'Courtesy at Home', a subject on which there is every need—as much in England, as in the writer's own country—for the excellent lessons she enforces. Courtesies omitted to children or to inferiors in station, the absence between equals of those nice observances which show respect, rudeness to servants, undue liberties with any one—these and the like breaches of good conduct are

effectively denounced. The household in which none of them occur is very happily described :—

'The perfect home is one where no least detail of courtesy is omitted between husband and wife, parents and children, masters and servants ; but where this good-breeding is not the slavish obedience to a set of fixed rules, but of honest respect for individual rights, and heartfelt desire on the part of each one to be as agreeable and as much beloved as is possible.'

1887, *The Academy*, Oct. 15, no. 806.

A gentleman's first instinct is to put every one at his ease, and especially to avoid giving unnecessary pain.

1888, Bp. Thorold, *Good Words*, Aug.

Every folly of Europe is becoming naturalised in the New World ; and, though there are many highly intellectual people who deplore all this, the plutocracy have for the present their own way. The members of it vie with each other in display —in diamonds, in houses, in dinners, in yachts, in trotting horses, and have even a gradation among themselves, the plutocrat whose father was rich looking down on his rival, whose wealth dates from the last 'strike' in Colorado, or the latest 'corner' in lard. In time this will remedy itself. A class of people will arise with education and taste, who will give the cold shoulder even to the owner of a hundred millions; and though, as Sir Hussey Vivian remarked during his visit to New York, there may be a hundred grades in that city, there, as here, mere vulgar purse pride is certain in the long run to sink to its proper level. Meantime, however, the citizen who is proud of his native land is beginning to think that if there must be grades in Society—and we see nothing else for it—it is better that these should be founded on something that mere gold cannot purchase.

The Standard.

One of the primary objects of education in regard to the clergy was that they should be gentlemen, and it was in the home that they must learn those fundamental habits of truthfulness, devotion to duty, diligence, straightforwardness, justice, courtesy, generosity, unselfishness, purity, refine-

ment, reverence, and honour, without which no amount of religious fervour, or learning, or fluency of pious speech, or controversial skill, or mere activity could secure for a clergyman lasting influence and the respect of those whose opinion was best worth having.

1889, Bp. Jayne, *Church Times*, Oct. 3.

It is perhaps useless, in a vulgar age, to dwell on the vulgarity of gambling. People reply that, on the contrary, it is 'fashionable', and they are themselves so vulgar they fail to perceive that a thing may be fashionable and vulgar at the same time.

1883, *The Standard*, Nov. 3, p. 5.

A barrister is supposed to be 'a gentleman', and in an age in which no one knows exactly what a 'gentleman' is, the anxiety to be considered one has become curiously, not to say grotesquely, morbid. A French student of English life once made the droll remark that, as England is an excellent country to live in if you happen to be 'a gentleman', he advised his friends to 'become gentlemen' as quickly as possible. When a man is called to the Bar there are plenty of people to be found with whom his social *status* is quite incontestable.

1884, *The Standard*, Nov. 19, p. 5.

It is natural for slaves to lie, to cringe, to be cunning, and to pilfer. A gentleman does none of these things, and it may be questioned whether the indignation with which he resents the imputation of falsehood or fraud does not commonly arise more from the suggestion that he is not a person of blood and breeding, than from any overpowering love for honesty and truth. It is thus quite easy to draw comparisons between the Turkish gentleman and the Christian peasant to the disadvantage of the latter. The proper inquiry to make, however, in the case of a dominant race, is whether it is free from pride, arrogance, sensuality, hardness of heart and cruelty.

1887, *The Church Times*, Oct. 21, p. 865.

No doubt, as we are often reminded, the poor like their clergy to be gentlemen; even African savages know and appreciate 'the quality'; but priests who are gentlemen

know full well, if they think about it, that the true gentleman can, more than any other man, afford to ignore worldly distinctions.

1891, *The Church Times*, Oct. 2, p. 934.

Another characteristic of a gentleman is connected with unselfishness. By going out of ourselves we obtain a perception of the feelings of others, and this is called tact or touch, which shrinks from inflicting pain, and is instinctively conscious of that which will hurt the feelings of others. If there is any infirmity or defect, a gentleman would as soon strike a foul blow as by the faintest allusion awaken the recollection of it.

1891, F. Wills, *What is a Gentleman? Lay-sermons*, p. 44.

Happiness and liberty express ideals to which we cannot attain, but to which we might approximate rather more closely if everybody would behave like a gentleman, and act in accordance with humour and common sense.

1892, *Saturday Review*, vol. lxxiii, p. 33.

Est ejus descriptio duplex. Nam et generale quoddam decorum intelligimus, quod in omni honestate versatur: et aliud huic subjectum quod pertinet ad singulas partes honestatis. Atque illud superius sic fere definiri solet: Decorum id esse quod consentaneum sit hominis excellentiæ in eo, in quo natura ejus a reliquis animantibus differat. Quæ autem pars subjecta generi est, eam sic definiunt, ut id decorum velint esse quod ita naturæ consentaneum sit ut in eo moderatio et temperantia appareat cum specie quâdam liberali.

Cicero, *De Officiis*, lib. i, c. 27.

Cicero is followed closely by Lord Chesterfield. What in the conception of both constitutes perfection of character we have seen, it is the *decorum* and the *honestum* qualities intellectually distinguishable, but essentially identical. And the *decorum* in its relation to the *honestum* in the abstract may be defined as 'whatever is consonant to that supremacy of man wherein his nature differs from other animals.', and in relation to the several divisions of the *honestum* as 'that quality which is so consonant to nature that it involves the

manifestation of moderation and temperance with a certain air such as becomes a gentleman'. There is scarcely a letter of Chesterfield's which is not a commentary on some portion of this. It was his aim and criterion in the lesser as in the greater morals.

'The sure characteristic of a sound and strong mind is to find in everything those certain bounds, "quos ultra citrave nequit consistere rectum". These boundaries are marked out by a very fine line, which only good sense and attention can discover, it is much too fine for vulgar eyes. In manners this line is good breeding, beyond it is troublesome, short of it, is unbecoming negligence and inattention. In morals it divides ostentatious Puritanism from Criminal Relaxation. In Religion, Superstition from Impiety, and in short every virtue from its kindred vice or weakness.'

1890, *Quarterly Review*, vol. clxxi, p. 319.

There is no such being as a gentleman by birth. No public schools, no universities, no study of elegant literature, no intellectual attainments, no accomplishments, no titled playmates can confer the gift. The real elements, the truthfulness which cannot lie, the uprightness which will not stoop, the courtesy which considers all, the honour which cannot be bribed, the command of the passions, the mastery of the temper—these can only be learned from God.

Dean Hole.

Especially in dealing with the poor is it important for the priest to be, in the highest sense of the word, a gentleman. Educated people will tolerate some deficiencies of breeding in a man they respect, but the uneducated will seldom do so. If the poor detect the difference at once when a man placed over them is not a gentleman, still more do they detect it when a woman set in a responsible position is not a lady.

Church Times, Nov. 8, 1907, p. 601.

On a very interesting occasion the late Bishop Thorold gave as good a definition of the word 'gentleman' as perhaps exists. He had invited to a conference in South London those who were inclined to think and speak bitterly of the Church. In his opening remarks he asked his hearers to behave as

gentlemen in the discussion which would follow, and then explained the precise bearing of that request :—'I mean by a gentleman one who has too much self-respect to show disrespect to others.'

The Spectator, Feb. 9, 1901, p. 203.

The true gentleman has the secret of putting poor people at their ease in his presence. He has put himself in their place in a moment ; the forgotten, the forsaken, the defeated and the down-trodden have always their champion in the Christian gentleman.

Dr. Alex. White.

The English gentleman who is not at the same time a scholar is apt, in the matter of repartee, to restrict himself to the customary phrases of club or drawing-room, and the *immortelles* of wit. Not unfrequently he is *brusque* ; at the best his conversational graces are negative. His good breeding is far more likely to display itself by action than by word, and it will not be forgotten that *generosity*, which may take innumerable forms, is etymologically but a synonym for good breeding.

The Spectator, Dec. 10, 1904, p. 943.

There is a story of a Somersetshire Baronet which is worth recording in this context. The country gentleman in question had gone into lodgings in a neighbouring town which were deemed far too small and unpretentious by his friends and tenants at home. 'Ah, my dear', said an old woman in the village, winding up the debate, 'true gentlefolks never suspect theirselves'.

The Spectator, Jan. 12, 1907.

IX

PRECEPTS OF GENTLEHOOD

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In all thy works keep to thyself the pre-eminence; leave not a stain in thine honour.

Ecclesiasticus, xxxiii, 22.

Burnysshe no bones with your teth [teeth], beware,
Such houndis tacches [habits] falle of vncurtesye;
But with your knyf make the bones bare;
Handle your mete so wel and so clenly,
That ye offende not the company
Where ye be sette, as ferforth as ye can,
Remembryng wel that manners make man.

1477, Caxton, *Book of Curtesye*, ll. 232–8.

Vnderstonde, therfore, or than [before that] ye speke,
Prynte in your mynde clerly the sentence [your meaning],
Who that vsith a mannes tale to breke
Letteth [hindereth] vncurteysly alle the audyence,
Ande hurteth hym self for lack of science [*al*, silence];
He may not gyue answere conuenyente
That herith not fynally what is mente.

1477, Caxton, *Book of Curtesye*, ll. 281–7

One thing I warn you specyally
To womanhede take awe alweye,
And them to serue loke ye haue an eye,
And theire commandementes that ye obeye,
Plesant wordes I auyse you to them seye,
And in alle wyse do ye your diligence
To do them plesure and reverence.

1477, Caxton, *Book of Curtesye*, ll. 505–11.

Yf that thow wolte speke a-ryg[h]t
Ssyx thynggys thow moste obserue then :
What thow spekyst, and of what wyg[h]t,
Whare, to wham, whye, and whenne.
Thow noost [knowest not] how soone thow schalt go henne [hence] ;
As lome [? dove] be meke, as serpent felle ;
Yn euery place, amonge alle men,
What euer thow sey, a-vyse the[e] welle !

The Babees Book (E.E.T.S.), p. 358.

I wyll haue oure Courtyer to descende manye times to more easye and pleasaunt exercyses. And to auoyde envye and to keepe companye pleasauntlye with euery man, let him do whatsoeuer other men do : so he decline not at any time from commendable dedes, but gouerneth himselfe with yt good judgement yt will not suffer hym to enter into any folye : but let him laugh, dalie, jest, and daunce, yet in such wise that he maie alwayes declare himself to be wittie and discrete, and euerie thynge that he doeth or speaketh, let him doe it with a *grace*.

1561, B. Castilio, *The Courtyer* (trans. by T. Hoby), D. iiii.

If any gentlemanly courage rest in your royall hartes, if any Noble bloud remaine, yf ye haue any care of true dignitye, any loue of prayse, wherewith wonteth for the moste all Nobilitye to be trayned and tickled : see and foresee that ofte ye recounte these preceptes ; Beware ye despise not the cheife parte, yea, the whole and selfe Nobilitye, more affectioned to lyght trifles and toyes. Feare God, practise vertue, charge other with benefites, yourselves with vertues.

1563, L. Humfrey, *The Nobles, or of Nobilitye*, last page.

In garments and apparel belonging to the body, thre principal points are to be noted : The first that a gentleman do not excede in to much costly aray. Secondly, that his garments be cleane and comly made, keping alway a good maner or facion. Thirdly, that he do weare the same passing al other sortes in cleanelines, shewing therby that as a gentleman ought to passe and excell others in gentlenes and sobre lyfe, so oughte also in ciuilitie of outward things as in cleane wear-

ing of his garments, being therein an example to others of cleanlines, but not of gorgeousnes.

1568, *Institucion of a Gentleman, n.p.*

I wold al gentlemen to bee both curtise and liberall vnto seruaunts, but such maisters as neither know the right use of worship nor liberalitie . . . by meanes of makyng those their egalles whyche ought to be their inferiors, lose such worshippe as vnto the name of gentry ought dewly to appertaine, as thinges alwayes appropriate to the same.

1568, *The Institucion of a Gentleman.*

Cherish al that be thy peeres; disdayne not thy inferyours by pryde; cast not away thy superiours that liue upright.

In requyting a good tourne, shew not thy selfe negligent, nor contrarye: bee not an exactour of another man.

Be lyberall to euery man.

To no man flattering.

Familier but to few.

Equal [impartial] to all men.

Be not light of credens to new raysed tales, nor crymes, nor suspicious to maligne no man.

Slack and slow to yre.

Prone, inclyned to mercy.

Stable in aduersytye.

And hider of vertue, as other be of vice.

Be a dispyser of vayne glorye, and no busy bragger of the vertues with which thou art indued. Despyse no man's follye and ignoraunce: be thou of fewe wordes, but suffer other to speake. . . . Be content to departe to a man wylling to learne suche thinges as thou knowest, without arrogance and pryde.

Desyre to haue knowledge of suche thinges which thou knowest not, wythout concealement of thy ignoraunce.

1577, H. Rhodes, *Boke of Nurture, Babees Book*, p. 106.

Be gentle then of speech ech tyde,
good manners doe retayne.
As you passe by in towne or streete,
sadly [soberly] go forth your way:

Gase you, ne scoffe, nor scold; with man
nor chyld make ye no fray.
Fayre speech gets grace, and loue showes well
alwayes a gentle blood.

1577, H. Rhodes, *Boke of Nurture*, l. 107.

Cut not the best peece for thy selfe,
leaue thou some parte behynde: . . .
And if a straunger syt neare thee
euer among now and than
Reward thou him with some daynties:
shew thy selfe a Gentleman.

1577, H. Rhodes, *Boke of Nurture*, l. 224.

Towards your superiors bee humble, yet generous; with your equalls, familiar yet respective; towards your inferiours, shewe much humilitie, with some familiaritie. The first prepares way to aduancement; the second will make you known for men well bred; the third gains a good report, which, once gained, may easilie be kept . . . for the multitude are easilier won by vnprofitable curtesies then by churlish benefits. Yet doe I not advise you overmuch to affect or neglect popularite.

Lord Burleigh, *Advice to his Sonne.*

We must take heed of Booke Ceremonies, which in Spaine of all other places are vsed, yea, euen to the selling of them for money, and obseruing how this man must bee spoken vnto, that Nobleman saluted, etc. . . . so that nothing passeth without prescription, which when ignorant men haue got once they practice with immoderate basenesse, folly, and cowardise.

It becommeth euery honest gentleman to eschew those words that haue no honest meaning.

'It is not enough for a man to do things that be good, but he must haue also a care he doe them with a very good grace: and a good grace is nothing else but such a manner of light as I may call it as shineth in the aptnesse of things.'

1616, G. della Casa, *The Rich Cabinet, Aa, 3, verso.*

Of all other things an honest Gentleman must not dishonest himselfe with any fiction or lie, especially of his own inuention, in hope of vaineglorious prayse of a good wit, or grosse flattery toward any in presence.

1616, G. della Casa, *The Rich Cabinet*, Z. 3.

Whom then you shall entertaine into the closet of your brest, first sound their Religion ; then looke into their Liues and Carriag, how they haue beene reckoned by others. Lastly, to their Qualitie how or wherein they may be vsefull vnto you, whether by aduice and Counsell, direction, helpe in your studies, or seruiceablenesse in your exercise and recreations. There is nothing more miserable then to want the Counsell of a friend and an admonisher in time of neede.

1627, H. Peacham, *Compleat Gentleman*, p. 197.

For the Companions of your recreation, consort yourselfe with Gentlemen of your own ranke and qualitie ; for that friendship is best contenting and lasting. To be ouer free and familiar with inferiors, argues a basenesse of Spirit, and begetteth contempt : for as one shall here at the first prize himselfe, so let him look at the same rate for euer after to be valued of others [i.e. at the University].

1627, H. Peacham, *The Compleat Gentleman*, p. 40.

Be thriftie also in your apparell and clothing, least you incurre the censure of the most graue and wisest censor, *Cui magna corporis cultus cura, ei magna virtutis incuria :* and Henry the fourth, last king of France of eternall memorie, would oftentimes merily say, By the outside onely, he could sound the depth of a Courtier : saying, Who had least in them made the fairest shew without, inuiting respect with gold lace and great feathers, which will not be wonne with toyes.

1627, H. Peacham, *The Compleat Gentleman*, p. 199.

Hold friendship and acquaintance with few, and those I would wish your betters, at the least of your owne ranke, but endear yourselfe to none. . . .

Nor mistake me that I swerue so much on this side that I would deny a Prince or Gentleman the benefit of discourse

and conuerse with the meanest: for Maiestie and greatnesse cannot alwaies stand so bent, but that it must haue the remission and relaxation sometime to descend from the court to the Cottage, which cannot choose but giue it the better taste and rellish. . . . And certainly this Affabilitie and curtesie in Greatnesse draweth our eyes like flowers in the Spring, to behold, and with admirations to loue it wheresoeuer we find it.

1627, H. Peacham, *The Compleat Gentleman*, pp. 196–7.

I must next commend vnto you Frugality, the Mother of vertues, a vertue which holdeth her owne, layeth out profitably, auoideth idle Expenses, Superfluity, lauish bestowing or giuing, borrowing, building, and the like: yet when reason requireth can be royally bountifull, a vertue as requisite in a Noble or Gentleman, as the care of his whole Estate, and preseruation of his name and posteritie.

1627, H. Peacham, *Compleat Gentleman*, p. 198.

Vse that moderate and middle garbe, which shall rather lessen then make you bigger then you are; which hath beene, and is yet obserued by our greatest Princes, who in outside go many times inferiour to their groomes and pages. . . . What a pitifull Ambition it is, to striue to bee first in a fashion, and a poore pride to seeke your esteeme and regard from wormes, Shells, and Tailors.

1627, H. Peacham, *The Compleat Gentleman*, p. 200.

There are also other companions, and these are books; held to be the best companions of all, because they will not flatter: but in the choice of them you ought to be very curious. . . . Read good books, and those in order and method. . . . A few books, well studied and digested, will profit you more than a great number not well chosen. *Lectio certa prodest*, saith Seneca. . . . To refresh yourself with poetical stories you may take Sir Philip Sydney instead of all. When I was young, it was a defect for a gentleman not to be versed in him.

1660, W. Higford, *Institution of a Gentleman* (Harleian Misc., 1812, ix, 592).

Pitch thy behaviour low, thy projects high ;
So shalt thou humble and magnanimous be.
G. Herbert, *The Church-Porch.*

Doe all things like a man, not sneakingly :
Think the king sees thee still ; for his King does.
G. Herbert, *The Church-Porch.*

To prevent and avoid quarrels, wise men have observed these four things : First, hold no arguments vehemently. Every man loveth the child of his own brain, as well as the child of his body, and few will yield. Reason with your antagonist soberly, repeat his argument, in some measure seem to approve it, though never so absurd ; crave his pardon that you dissent from him, and then press your reasons fairly and perspicuously : you are not bound to make another man of your opinion ; if you cannot gain him, fall off. Secondly, make no comparisons. Thirdly, lay no wagers. Lastly, avoid all scurrility. Rub no old sores, and lose not your friend for your jest.

1660, W. Higford, *Institution of a Gentleman* (Harleian Misc., 1812, ix, 596).

That you may be the better obeyed by your servants, you must carefully govern yourself, that by your own example you may the better govern them.

1660, W. Higford, *Institution of a Gentleman* (Harleian Misc., 1812, ix, 589).

In all Discourse avoid Jests and Jeers, which, however much taken up of late, nothing more unbecomes a gentleman ; it being an effect of Levity and a flashy wit. . . . To discourse of or praise a Man's self is extremely ridiculous.

1672, W. Ramesey, *Gentleman's Companion*, p. 75.

Forasmuch as it is the honour of a Man to pass by offences, much more is it becoming a *Gentleman*, than that beastial way of Revenge. 'Tis very easy to say, I forgive him, and yet never forget him and his Injury, which is beneath a gentleman. If thou hast indeed forgiven him, manifest it in all civil behaviour, and by obligations, as frequently as oppor-

tunity permits. Nay, if need were, to relieve him with thy Estate to thy Power. And in all other cases that lie in thy way to do him good; which is the greatest conquest imaginable thou canst have over him; and thereby thou shalt melt him into remorse and sorrow.

1672, W. Ramesey, *Gentleman's Companion*, p. 106.

Make no comparisons. Find no faults. Meddle not with other men's matters. . . . Neither arrogate nor derogate. Neither flatter, lye, nor dissemble. Be constant. Keep thy word and promise punctually, though but in slight and small matters, so shalt thou be believed in greater. Keep thine own counsel as to thy intentions and secrets. Be respective to thine equals, but not familiar. Insult not. Cast not off an old friend. Accuse no man. Praise none rashly. Give no man cause of offence. Lay no wagers. . . . Hear much, but speak little. Give no ear to Tale-bearers. . . . Make not a fool of thyself to make others merry. Avoid contentious disputes. . . . Avoid conceitedness in either thy carriage, words, or looks; seem not better, greater, or wiser than thou art; lest thou beest rendered less than thou shouldest be.

1672, W. Ramesey, *Gentleman's Companion*, p. 72.

Fall not into one name with that unclean spirit [Diabolus—Calumniator], nor act his nature whom thou so much abhorrest; that is, to accuse, calumniate, backbite, whisper, detract, or sinistrously interpret others. Degenerous depravities and narrow-minded vices! not only below St. Paul's noble Christian but Aristotle's true gentleman ["The Magnanimous Man', *Ethics*].

1716, Sir Thos. Browne, *Works* (ed. Bohn), vol. iii, p. 94.

Observe carefully the behaviour and manners of those who are distinguished by their good breeding; imitate, nay, endeavour to excel that you may at least reach them; and be convinced that good breeding is to all worldly qualifications what charity is to all Christian virtues.

1749, Lord Chesterfield, *Letters* (ed. Lord Mahon), vol. i, p. 346.

Know that as learning, honour, and virtue are absolutely necessary to gain you the esteem and admiration of mankind; politeness and good breeding are equally necessary to make you welcome and agreeable in conversation and common life. Great talents, such as honour, virtue, learning, and parts, are above the generality of the world; who neither possess them themselves, nor judge of them rightly in others: but all people are judges of the lesser talents, such as civility, affability, and an obliging, agreeable address and manner; because they feel the good effects of them, as making society easy and pleasing. Good sense must, in many cases, determine good breeding; because the same thing that would be civil at one time, and to one person, may be quite otherwise at another time, and to another person; but there are some general rules of good breeding, that hold always true, and in all cases.

1740, Lord Chesterfield, *Letters* (ed. Lord Mahon), vol. i, p. 15.

The art of pleasing is a very necessary one to possess, but a very difficult one to acquire. It can hardly be reduced to rules, and your own good sense and observation will teach you more of it than I can. Do as you would be done by is the surest method that I know of pleasing. Observe carefully what pleases you in others, and probably the same thing in you will please others. If you are pleased with the complaisance and attention of others to your humours, your tastes, or your weaknesses, depend upon it the same complaisance and attention on your part to theirs, will equally please them. Take the tone of the company that you are in, and do not pretend to give it; be serious, gay, or even trifling, as you find the present humour of the company; this is an attention due from every individual to the majority. Do not tell stories in company; there is nothing more tedious and disagreeable; if by chance you know a very short story, and exceedingly applicable to the present subject of conversation, tell it in as few words as possible; and even then throw out that you do not love to tell stories, but that the shortness of it tempted you.

1747, Lord Chesterfield, *Letters* (ed. Lord Mahon), vol. i, p. 81.

Neither retail nor receive scandal willingly; for though the defamation of others may, for the present, gratify the malignity or the pride of our hearts, cool reflection will draw very disadvantageous conclusions from such a disposition; and in the case of scandal, as in that of robbery, the receiver is always thought as bad as the thief.

1748, Lord Chesterfield, *Letters* (ed. Lord Mahon), vol. i, p. 210.

Cautiously avoid talking of either your own or other people's domestic affairs. Yours are nothing to them, but tedious; theirs are nothing to you. The subject is a tender one; and it is odds but you touch somebody or other's sore place: for, in this case, there is no trusting to specious appearances; which may be, and often are, so contrary to the real situations of things, between men and their wives, parents and their children, seeming friends, etc., that, with the best intentions in the world, one often blunders disagreeably.

1748, Lord Chesterfield, *Letters* (ed. Lord Mahon), vol. i. p. 213.

Of all things, banish egotism out of your conversation, and never think of entertaining people with your own personal concerns or private affairs; though they are interesting to you, they are tedious and impertinent to everybody else: besides that, one cannot keep one's own private affairs too secret. Whatever you think your own excellencies may be, do not affectedly display them in company; nor labour, as many people do, to give that turn to the conversation which may supply you with an opportunity of exhibiting them. If they are real, they will infallibly be discovered without your pointing them out yourself, and with much more advantage. Never maintain an argument with heat and clamour, though you think or know yourself to be in the right; but give your opinion modestly and coolly, which is the only way to convince; and if that does not do, try to change the conversation, by saying, with good humour, 'We shall hardly convince one another, nor is it necessary that we should, so let us talk of something else'.

1747, Lord Chesterfield, *Letters* (ed. Lord Mahon), vol. i, p. 81.

True gentility, when improved by good sense, avoids every appearance of self-importance; and polite humility takes every opportunity of giving importance to the company: of which it may be truly said, as it was of worldly wealth, 'it is better to give than to receive'. In our commerce with mankind, we are always to consider that *their* affairs are of more concern to *them* than ours are; and we should treat them on this principle; unless we are occasionally questioned, and directed to ourselves by the turn of the conversation. Discretion will always fix on some subject in which the company has a common share. Talk not of music to a physician, nor of medicine to a fidler; unless the fidler should be sick, and the physician at a concert. He that speaks only of such subjects as are familiar to himself, treats his company as the stork did the fox, presenting an entertainment to him in a deep pitcher, out of which no creature could feed but a long-billed fowl.

W. Jones (of Nayland), *Works*, 1826, vol. v, p. 298.

As to the recognition of your acquaintances, *never know a person at one time and not at another*, e.g. in the country, and not in town. Think of the *meanness* of such a system. It is conduct utterly beneath the Feelings of a Gentleman.

1849, *The English Gentleman*, pp. 71–2.

That high and noble principle, the *Love of Truth*—carry it about with you as *a part of yourself*. Bring it to bear on every relation in life,—and that fearlessly. . . . And I would not have you restrain yourself to the mere *speaking* Truth on all occasions,—but so scrupulous should I wish you to feel on it, that I would fain have you carry with you that fine precept of the poet:

> Even to that truth
> Which but the semblance of a falsehood wears,
> A man, if possible, should bar his lip;
> Since, although blameless, he incurs reproach.'
>
> Dante, *Inferno*, canto 16 (Carey).

1849, *The English Gentleman*, p. 54.

Do not let any one's rudeness towards you make you for a single moment forgetful of what is due to yourself. . . . By not retorting any rudeness at the time, you throw the whole

onus of the offence on the shoulders of your opponent. He has no *set-off* against you.

1849, *The English Gentleman*, pp. 116, 118.

Take it as an axiom that an over-dressed man is, in taste, *a vulgar man*. . . . Directly you begin to be overcareful and elaborate in your dress, and give yourself a finical and effeminate appearance, from that hour do you commence vulgarity. Take care that your things are well made, and that they suit your age and figure. Put them on in the best and most becoming manner that you can. Have nothing slovenly in your appearance. But when you have left your dressing-room give yourself no further trouble about them.

1849, *The English Gentleman*, p. 103.

Be exceedingly cautious when addressing persons who stand in a lower grade of life than yourself. Speak to them with consideration and kindness. Let them *feel* your superiority; but do not *show* it. Avoid, above all things, giving yourself airs in their presence. The very humblest and poorest usually judge of these things with an astonishing accuracy. They can often tell the tone of a Gentleman with far more clearness than persons in a much higher rank. . . . Be firm, severe, or gentle, as the occasion may demand; but do not put it in their power to *despise* you, and to say of you with truth, that it is nothing but your outward station that raises you above themselves.

1849, *The English Gentleman*, pp. 81–2.

Don't flatter yourselves that friendship authorizes you to say disagreeable things to your intimates. On the contrary, the nearer you come into a relation with a person, the more necessary do tact and courtesy become. Except in cases of necessity, which are rare, leave your friend to learn unpleasant truths from his enemies; they are ready enough to tell them. Good-breeding *never* forgets that *amour-propre* is universal.

O. W. Holmes, *Autocrat of Breakfast-Table*, ch. iii.

Keep it with yourself as a settled axiom that whatever degree of pride you may feel justified in cherishing—and that must depend on considerations known only to your own

mind and conscience—that the least exhibition of it is the sure mark of an *innate* vulgarity.

1849, *The English Gentleman*, p. 113.

Let your manner be as *natural* as possible. . . . Whatever the real state of your mind may be, there should always, at the least, be an *appearance* of cheerfulness in any mixed society.

1849, *The English Gentleman*, pp. 90, 93.

Ground yourself well in the fundamental elements of self-possession, self-respect (which involves respect for others), personal neatness, a ready appreciation of what is admirable in any shape, a desire to be pleased (which implies the desire of pleasing), and an allowance to others of indulging their innocent peculiarities, as we assert the right of indulging our own, when not offensive. With such broad views of good behaviour, you may journey respected from the north pole to the south. If you unflinchingly cling to the etiquette books and Islingtonian formulæ, you will often excite a smile as an amusing specimen of affectation.

'Mind your Manners', in *Household Words*, vol. x, p. 386 (1855).

Those who are indifferent to the feelings and regardless of the welfare of their fellow-men are destitute of one of the *essential* characteristics of the Christian Gentleman.

1862 [Aaron Langley], *Christian Gentility*, p. 22.

Be noble and the nobleness that lies
In other men, sleeping, but never dead,
Will rise in majesty to meet thine own.

Always treat young people in this transition time as if they were quite grown up. Never explain to them in a patronising way, and before their nearest relations, how much they have improved. It is sometimes a little impertinent to suggest that they are frauds. Much better not ask them if they like their lessons. What is that to you? Avoid making them feel or look ridiculous by even good-tempered raillery, which it would be bad taste in them to return, and

equally so for you to offer. Let your talk be fresh and pleasant and natural, about the books they read, or their diversions, or any subject on which you can make yourself agreeable to them, especially dogs and ponies. Whatever you do, never repeat before people of their own standing the simple or innocent things they said or did as small children. It is no fault of theirs that at that particular age they are always sensitive and sometimes morbid. Think of your own girls, they will help you to understand others. A gentleman's first instinct is to put every one at his ease, and especially to avoid giving unnecessary pain.

1888, Bp. Thorold, *Good Words*, Aug.

We hear much now of schemes for refining and beautifying the lives of the dim millions ; but nothing can really do this but true religion. Christianity desires to make them all gentlemen in the proper sense of that much abused word. And, certainly, if Christian charity were universal, if every man loved God and his brother man, every man's words and acts would be gentle, and a rude, unmannered, coarse-minded peasant or workman would nowhere be found. If any one says that it is absurd to expect the masses ever to attain to such refinement and elevation, we reply by asking: Is it absurd to expect that they may become Christian ? And if they are Christian, can they be so far unrefined ? Only read this description of Christian charity (1 Cor., xiii., 4–7), and conceive it existing in a peasant's breast. Could he be uncourteous, rude, selfish, and inconsiderate of the feelings, opinions, and thoughts of those around him ? 'If he did not behave himself unseemly, if he suffered long and was kind, or was not provoked, but bore all things quietly', would he not be a gentleman in heart ?

He who is really influenced by the spirit of this 'true Gentleman' will soon become, no matter what may be his station in life, more than an 'amateur gentleman'.

1888, E. J. Hardy, *The Christian Gentleman*, a Sermon.

Sir Henry Sidney, writing to his son Philip, æt 11, afterwards the most consummate gentleman of his time, gives him the following counsel (1566): 'Be courteous of gesture and affable to all men, with diversity of reverence, according

to the dignity of the person ; there is nothing that winneth so much with so little cost. . . . Be modest in each assembly : and rather be rebuked of light fellows for maiden-like shamefastness, than of your sad [serious] friends for pert boldness. . . . Above all things tell no untruth ; no, not in trifles : the custom of it is naughty. And let it not satisfy you that, for a time, the hearers take it for truth ; for after it will be known as it is, to your shame : for there cannot be a greater reproach to a gentleman than to be accounted a liar. . . . Remember, my son, the noble blood you are descended of ; and think that only by virtuous life and good action you may be an ornament to that illustrious family ; and otherwise, through vice and sloth, you shall be accounted *labes generis* [a blot on your race], one of the greatest curses that can happen to man.'

H. R. Fox Bourne, *Sir Philip Sidney*, p. 21.

X

THE POETS' GENTLEMAN

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LORD, who's the happy man that may
To thy blest courts repair ?
Not, stranger-like, to visit them,
But to inhabit there ?

'Tis he, whose ev'ry thought and deed
By rules of virtue moves ;
Whose gen'rous tongue disdains to speak
The thing his heart disproves.

Who never did a slander forge
His neighbour's fame to wound ;
Nor hearken to a false report,
By malice whisper'd round.

Who vice in all its pomp and pow'r
Can treat with just neglect ;
And piety, though cloth'd in rags,
Religiously respect.

Who to his plighted vows and trust
Has ever firmly stood ;
And, though he promise to his loss,
He makes his promise good.

Whose soul in usury disdains
His treasure to employ ;
Whom no rewards can ever bribe
The guiltless to destroy.

The man, who by this steady course
Has happiness insur'd,
When earth's foundation shakes, shall stand,
By Providence secur'd.

N. Brady and N. Tate, *Psalm xv, The Gentleman's Psalm.*

To be called a knighte is faire · for men shal knele to hym ;
To be called a kynge is fairer · for he may knyghtes make ;
Ac [but] to be conqueror called · that cometh of special grace,
And of hardynesse of herte · and of hendenesse [courtesy] bothe,
To make lordes of laddes · of londe that he wynneth,
And fre men foule thralles · that folweth nought his lawes.
The Iuwes, that were gentil-men, Iesu thei dispisid,
Bothe his lore and his lawe · now ar thei lowe cherlis.
As wyde as the worlde is · wonyeth there none
But vnder tribut and taillage · as tykes and cherles.
And tho that bicome Crysten · by conseille of the baptiste,
Aren frankeleynes, fre men · thorw fullyng [baptism] that thei toke,
And gentil-men with Iesu · for Iesu was yfulled [baptised],
And vppon Caluarye on crosse · ycrouned Kynge of Iewes.

Ab. 1362, W. Langland, *Piers the Plowman*, B. xix, 28–41.

A knight ther was, and that a worthy man,
That from the tyme that he first bigan
To ryden out, he lovede chyvalrye,
Trouthe and honour, fredom and curteisie. . . .
And though that he was worthy, he was wys,
And of his port as meke as is a mayde.
He never yit no vileinge [baseness] ne sayde
In al his lyfe, unto no maner wight.
He was a verray perfight [perfect] gentil knight.
But for to tellein you of his array,
His hors was good, but he ne was nought gay [gaudily dressed].

Chaucer, *Canterbury Tales, Prologue*, ll. 43–74.

Iupiter so wis my sowle gye [guide]
To speken of a servaunt [lover] proprely,
With alle circumstaunces trewely,
That is to seyn, trouthe, honour, and knighthede,
Wysdom, humblesse, estaat, and hey kynrede,
Fredam, and al that longeth to that art,
So Iupiter have of my soule part,
As in this world right now ne know I non
So worthy to be loved as Palamon,
That serveth you, and wol don al his lyf.

And if that evere ye schul ben a wyf,
Forget not Palamon, the gentil man.
Chaucer, *The Knightes Tale* (ed. Morris), ll. 1,928–39.

It falleth for a gentleman
To say the best that he can
Alwaies in mannes absence,
And the sooth in his presence.

It cometh by kind of gentil blood
To cast away all heavinesse,
And gadir togither words good,
The werk of wisdome beareth witnesse.
Poems attributed to Chaucer, p. 192.

[Leigh Hunt's annotation on this was, 'This is Chaucer-like'.—*Scribner's Mag.*, 1883, vol. iii, p. 301.]

[*Sir Lancelot on the death of Gawane*]

If that be sooth, adew the flour of armys
Now nevermore recoveryt be the harmys [loss]!
In hyme was manhed, curtessy, and trouth,
Besy travvell in knyghthed, ay but sleuth [ever without sloth],
Humilyte, and gentrice, and c[o]urage;
In hyme thar was no maner of outrage [extravagance].
Allace! knyght, allace! what shal yow say?
You may comple[i]n, you may bewail the day
As of his deith, and gladschip aucht to ses [ought to cease],
Baith menstra[l]sy and festing at the des [dais];
For of this lond he was the holl comfort,
In tyme of ned [need] al knyghthed to support!
1495, *Lancelot of the Laik*, ll. 2,753–64 (E.E.T.S.).

Hit wer but foly mor wyth the to carpe
Or to teche of wysdomys mor or lesse;
Y holde hym madde that bryngs forth hys Harpe,
Theron to teche a rode for dollyd Asse,
And mad ys he that syngyth a Fole a Masse:
And he ys most madd that doth hys besynesse
To teche a Chorle the termys of Gentlenesse.

The wynter tretyth of hys welsom wyndys,
Of the gentyll Frute bostys the Gardener;

The Fysher castyth hys hokys and hys lynys,
To catche fysshe in the fresh Revyr,
Of tyllyth of Londe tretyth the poure;
The Gentylman tretyth of Gentry,
The Chorle delytith to speke rebawdry.

[Temp. Ed. III, Cremer], *Hermes Bird* (Ashmole, *Theatrum Chemicum*, 1652, p. 225).

The thyng that makyth a gentylman to be
Ys but vertew and gentyll condycyons
Whych as well in pore men oft tymys we se
As in men of grete byrth or hye degre
And also vycious and churlysh condycyons
May be in men born to grete possessyons.

[1535] *Of Gentylnes and Nobylyte* (penultimate page).

Yf theyr Natures gentell be,
thoughe byrth be neuer so base,
Of Gentelmen (for mete it is)
they ought haue name and place;
But when by byrth they base are bred,
and churlishe harte retaine,
Though place of gentlemen thei haue
yet churles they do remayne.
A prouerbe olde hath ofte ben harde
and now full true is tryed;
An ape wyll euer be an ape,
though purple garments hyde.

Barnabe Googe, *Eglogs* (ed. Arber), 1563, p. 40.

If thou be come of noble stock
and gentle curteous plant,
Thy condicions and behavyour
will show thee, I warrant.
Subdue the euill mynded men
that order will not byde:
Beware of common grudge and hate
at euery tyme and tyde;
Ne yet conceaue thou in thy mynde
that thou canst all thinges doe,

Least in trying somthing thou
canst not attayne thereto.
A hye mynded man thinketh no wight
worthy to match with him,
But when he is to highest power
yet he is not worth a pin.
Those vnderneath thy gouernaunce,
doe charitably blame,
And vse thou gentle speech eche hower,
so shalt thou get good name.
1577, H. Rhodes, *Boke of Nurture*, ll. 405–24.

They say they are of gentle race,
And therefore must be finely deckt:
It were for them a great disgrace
To be as are the simple sect.
Fine gentles must be finely clad;
All them beseemes, that may be had.

They gentle are both borne and bred;
They gentle are in sport and game;
They gentle are at board and bed,
They gentle are in wealth and name.
Such gentles nice must needs be trimme
From head to foot, in everie limme.

But husbands, you marke well my sawes;
When they pretend their gentle blood,
Then they intend to make you dawes,
In vaine to spend your wealth and good.
You better were the clowne to cloath,
Than gentles which doe vertue loath.

True gentles should be lightes and guides
In modest path to simple rank;
But these that straye so farre aside
Themselves that thus unseemlie pranke,
They are but puppets richly dight:
True gentrie they have put to flight.
1596, S. Gosson, *Quippes for Upstart Gentlewomen*, ll. 217–40.

His years but young, but his experience old
His head unmellow'd, but his judgment ripe;

And, in a word, for far behind his worth
Come all the praises that I now bestow,
He is complete in feature and in mind
With all good grace to grace a gentleman.
Shakspere, *Two Gentlemen of Verona*, ii, 4, 74.

[*Host:* 'That desperate course of life,' being page in a nobleman's house.]

Lovel: Call you that desperate, which by a line
Of institution from our ancestors
Hath been derived down to us, and received
In a succession, for the noblest way
Of breeding up our youth, in letters, arms,
Fair mien, discourses, civil exercise.
And all the blazon of a gentleman?
Where can he learn to vault, to ride, to fence,
To move his body gracefuller, to speak
His language purer, or to tune his mind
Or manners more to the harmony of nature
Than in these nurseries of nobility?

Host: Ay, that was when the nursery's self was noble,
And only virtue made it, not the market,
That titles were not vented at the drum,
Or common outcry; goodness gave the greatness,
And greatness worship: every house became
An academy of honour, and those parts—
We see departed, in the practice now
Quite from the institution.
B. Jonson, *The New Inn*, 1629, act i, sc. 1.

Stephen: 'Slid, a gentleman mun show himself like a gentleman. . . .

Knowell: I would not have you to invade each place,
Nor thrust yourself on all societies,
Till men's affections, or your own desert,
Should worthily invite you to your rank.
He that is so respectless in his courses,
Oft sells his reputation at cheap market.
Nor would I you should melt away yourself
In flashing bravery [finery], lest while you affect
To make a blaze of gentry to the world,

A little puff of scorn extinguish it. . . .
I'd have you sober, and contain yourself,
Not that your sail be bigger than your boat;
But moderate your expenses now, at first,
As you may keep the same proportion still:
Nor stand so much on your gentility,
Which is an airy and mere borrow'd thing
From dead men's dust and bones; and none of yours,
Except you make or hold it.

1598, B. Jonson, *Every Man in His Humour*, act i, sc. 1.

Puntarvolo: Pray, sir, give me leave to report him. He's a gentleman, lady, of that rare and admirable faculty, as, I protest, I know not his like in Europe; he is exceedingly valiant, an excellent scholar, and so exactly travelled, that he is able in discourse to deliver you a model of any prince's court in the world; speaks the languages with that purity of phrase and facility of accent, that it breeds astonishment; his wit the most exuberant and above wonder pleasant, of all that ever entered the concave of this ear. . . .

Saviolina: O, Monsieur Brisk, be not so tyrannous to confine all wits within the compass of your own; not find the sparks of a gentleman in him, if he be a gentleman.

1598, B. Jonson, *Every Man out of His Humour*, act. v, sc. 2.

I will tell what Man would please me:
I would have him, if I could,
Noble; or of greater blood. . . .
Well he should his clothes, too, wear,
Yet no tailor help to make him;
Drest, you still for man should take him,
And not think he'd eat a stake,
Or were set up in a brake.
Valiant he should be as fire,
Shewing danger more than ire.
Bounteous as the clouds to earth,
And as honest as his birth;
All his actions to be such,
As to do nothing too much:
Nor o'er-praise, nor yet condemn,
Nor out-value, nor contemn;

Nor do wrongs, nor wrongs receive,
Nor tie knots, nor knots unweave;
And from baseness to be free,
As he durst love truth and me.

B. Jonson, *Celebration of Charis*, ix.

Brag of thy father's faults, they are thine own:
Brag of his lands, if those be not foregone.
Brag of thine own good deeds, for they are thine,
More than his life, or lands, or golden line.

1597, Bp. Hall, *Satires* (ed. Singer), iv, 3, p. 94.

I am
A gentleman free-born. . . .
I read no difference between this huge,
This monstrous big word, lord, and gentleman,
More than the title sounds. For aught I learn
The latter is as noble as the first,
I'm sure more ancient.

John Ford.

Were he not my pupil, I would say
He were as fine a metal'd gentleman,
Of as free a spirit, and as fine a temper,
As any in England; and he is a man
That very richly may deserve thy love.

16—, *The Merry Devil of Edmonton.*

Girtred: Now, good Lord, how he shines! and you marke him, hee's a gentleman!

Golding: I [aye] indeede, madam, a gentleman borne.

Petronell: Never stand a' your gentrye, M. Bridgegrome; if your legs be no better than your armes, you'l be able to stand upright on neither shortly.

Touchstone: An 't please your good worshippe, sir, there are two sorts of gentlemen. . . . There is a gentleman artificial and a gentleman naturall. Now, though, your worship be a gentleman naturall: worke upon that now.

1605, J. Marston, *Eastward Hoe*, act iii, sc. 2.

For your behaviour, let it be free and
Negligent; not clogg'd with ceremony
Or observance; give no man honour but
Upon equal terms; for look how much thou
Giv'st any man above that, so much thou
Tak'st from thyself. . . .
Measure not thy carriage by any man's eye;
Thy speech by no man's ear; but be resolute
And confident in doing and saying;
And this is the grace of a right gentleman.

Chapman.

He's a name only, and all good in him
He must derive from his great grandsire's ashes:
For had not their victorious acts bequeath'd
His titles to him, and wrote on his forehead
'This is a lord', he had liv'd unobserv'd
By any man of mark, and died as one
Amongst the common rout. . . .
. . . That man is truly noble,
And he may justly call that worth his own,
Which his deserts have purchas'd. I could wish
My birth were more obscure, my friends and kinsmen
Of lesser power; . . .
For being of no family then, and poor,
My virtues, wheresoe'er I liv'd, should make
That kingdom my inheritance.

1647, Beaumont and Fletcher, *Custom of the Country*, act ii, sc. 1.

While he liv'd in court, the Emperor
Took notice of his carriage and good parts;
The grandees did not scorn his company;
And of the greatest ladies he was held
A complete gentleman. . . .
Prosperity does not search a gentleman's temper,
More than his adverse fortune.

1647, Beaumont and Fletcher, *Custom of the Country*, act ii, sc. 1.

The greatest hearted man, supplied with means,
Nobility of birth and gentlest parts,
Ay, though the right hand of his sovereign,
If virtue quit her seat in his high soul,
Glitters but like a palace set on fire,
Whose glory, whilst it shines, but ruins him.

Beaumont and Fletcher, *Honest Man's Fortune*, act iv, sc. 1, l. 10.

The right gentle minde would bite his lip,
To hear the Jauell [wretch] so good men to nip;
For, though the vulgar yeeld an open eare,
And common Courtiers love to gybe and fleare
At everie thing which they heare spoken ill,
And the best speaches with ill meaning spill,
Yet the brave Courtier, in whose beauteous thought
Regard of honour harbours more than ought,
Doth loath such base condition, to backbite
Anies good name for envie or despite:
He stands on tearmes of honourable minde,
Ne will be carried with the common winde
Of Courts inconstant mutabilitie,
Ne after everie tattling fable flie;
But heares and sees the follies of the rest,
And thereof gathers for himselfe the best.
He will not creepe, nor crouche with fained face,
But walkes upright with comely stedfast pace,
And unto all doth yeeld due curtesie;
But not with kissed hand belowe the knee,
As that same Apish crue is wont to doo;
For he disdaines himselfe t' embase theretoo.
He hates fowle leasings, and vile flatterie,
Two filthie blots in noble gentrie;
And lothefull idlenes he doth detest,
The canker worme of everie gentle brest,
The which to banish with faire exercise
Of knightly feates, he daylie doth devise: . . .

* * * * *

Thus when this Courtly Gentleman with toyle
Himselfe hath wearied, he doth recoyle

Unto his rest, and there with sweete delight
Of Musicks skill revives his toyled spright;
Or els with Loves, and Ladies gentle sports,
The joy of youth, himselfe he recomforts;
Or lastly, when the bodie list to pause,
His minde unto the Muses he withdrawes:
Sweet Ladie Muses, Ladies of delight,
Delights of life, and ornaments of light!

1591, Spenser, *Mother Hubberd's Tale*, l. 710–763.

True is, that whilome that good Poet sayd,
The gentle minde by gentle deeds is knowne:
For a man by nothing is so well bewrayed
As by his manners; in which plaine is showne
Of what degree and what race he is growne. . . .
So seldome seene that one in basenesse set
Doth noble courage shew with curteous manners met.

But evermore contrary hath bene tryde,
That gentle bloud will gentle manners breed.

1589, Spenser, *Faerie Queene*, VI, iii, 1,2.

For all that faire is, is by nature good:
That is a signe to know the gentle blood.

Spenser, *Hymne in Honour of Beautie*, ll. 139–40

Thus did the gentle knight himselfe abeare
Amongst that rusticke rout in all his deeds,
That even they, the which his rivals were,
Could not maligne him, but commend him needs;
For courtesie amongst the rudest breeds
Good will and favour.

Spenser, *Faerie Queene*, VI, ix, 45.

Who is the honest man? [i.e. honourable]
He that doth still and strongly good pursue,
To God, his neighbour, and himself most true:
Whom neither force nor fawning can
Unpinne, or wrench from giving all their due. . . .

Whom none can work or wooe,
To use in anything a trick or sleight;

For above all things he abhorres deceit:
His words and works and fashion too
All of a piece, and all are cleare and straight.

Who never melts or thaws
At close tentations: when the day is done
His goodnesse sets not, but in dark can runne:
The sunne to others writeth laws,
And is this vertue; Vertue is his Sunne.

Who, when he is to treat
With sick folks, women, those whom passions sway,
Allows for that, and keeps his constant way:
Whom others' faults do not defeat;
But though men fail him, yet his part doth play.

G. Herbert, *The Temple, Constancie.*

But, though you could with ease derive your kin
From Hercules himself in a right line,
If yet there nothing in your actions be,
Worthy the name of your high progeny [ancestry]
All these great ancestors, whom you disgrace,
Against you are a cloud of witnesses;
And all the lustre of their tarnished fame
Serves but to light and manifest your shame.
In vain you urge the merits of your race,
And boast that blood, which you yourself debase;
In vain you borrow, to adorn your name,
The spoils and plunder of another's fame.

1680, J. Oldham, *Poems* (ed. Bell), p. 217.

You say a long descended race,
And wealth, and dignity, and power, and place,
Make gentlemen, and that your high degree
Is much disparaged to be matched with me;
Know this, my lord, nobility of blood
Is but a glittering and fallacious good:
The nobleman is he whose noble mind
Is filled with inborn worth, unborrowed from his kind,
The King of Heaven was in a manger laid
And took His earth but from an humble maid:

Then what can birth or mortal men bestow,
Since floods no higher than their fountains flow?
We who for name and empty honour strive
Our true nobility from Him derive.
Your ancestors, who puff your mind with pride,
And vast estates to mighty titles tied,
Did not your honour, but their own advance;
But virtue comes not by inheritance. . . .
Do as your great progenitors have done,
And by their virtues prove yourself their son.

Dryden, *Wife of Bath her Tale*, ll. 378–99.

Virtue's the certain mark, by Heaven designed,
That's always stamped upon a noble mind.
If you from such illustrious worthies came,
By copying them your high extract proclaim,
Show us those generous heats of gallantry,
Which ages past did in those worthies see,
That zeal for honour, and that brave disdain,
Which scorned to do an action base or mean:
Do you apply your interest aright,
Not to oppress the poor with wrongful might?
Would you make conscience to pervert the laws,
Though bribed to do 't, or urged by your own cause?
Dare you, when justly called, expend your blood
In service for your king's and country's good?
Can you in open field in armour sleep,
And there meet danger in the ghastliest shape?
By such illustrious marks as these, I find,
You're truly issued of a noble kind:
Then fetch your line from Albanact or Knute,
Or, if these are too fresh, from older Brute;
At leisure search all history to find
Some great and glorious warrior to your mind;
Take Cæsar, Alexander, which you please,
To be the mighty founder of your race:
In vain the world your parentage belie,
That was, or should have been, your pedigree.

1680, J. Oldham, *Poems* (ed. Bell), p. 217.

What though his birth were base, yet comets rise
From earthly vapours, ere they shine in skies.
Prodigious actions may as well be done
By weaver's issue as by prince's son.
This arch-attester for the public good.
By that one deed ennobles all his blood.
Who ever asked the witnesses' high race
Whose oath with martyrdom did Stephen grace?
Ours was a Levite, and as times went then,
His tribe were God Almighty's gentlemen.

1681, Dryden, *Absalom and Achitophel*, ll. 636–45.

Nor does it follow, 'cause a Herald
Can make a gentleman, scarce a year old,
To be descended of a Race
Of Ancient Kings, in a small space;
That we should all Opinions hold
Authentick, that we can make old.

S. Butler, *Hudibras*, pt. ii, cant. 3, l. 674.

Honour, I say, or honest fame,
I mean the substance, not the name;
(Not that light heap of tawdry wares,
Of ermine, coronets, and stars,
Which often is by merit sought,
By gold and flattery oftener bought;
The shade for which ambition looks
In Selden's or in Ashmole's books:[1])
But the true glory, which proceeds,
Reflected bright, from honest deeds,
Which we in our own breast perceive,
And kings can neither take nor give.

M. Prior, *Poems* (ed. C. Clark), p. 433.

Honour and shame from no condition rise;
Act well your part, there all the honour lies.
Fortune in men has some small diff'rence made,
One flaunts in rags, one flutters in brocade; . . .

[1] i.e. *Titles of Honour* and *The Order of the Garter*.

Worth makes the man, and want of it, the fellow;
The rest is all but leather or prunella.
Stuck o'er with titles and hung round with strings,
That thou may'st be by kings, or whores of kings.
Boast the pure blood of an illustrious race,
In quiet flow from Lucrece to Lucrece:
But by your fathers' worth if yours you rate,
Count me those only who were good and great.
Go! if your ancient, but ignoble blood
Has crept thro' scoundrels ever since the flood,
Go! and pretend your family is young;
Nor own your fathers have been fools so long.
What can ennoble sots, or slaves, or cowards?
Alas! not all the blood of all the Howards.

1734, A. Pope, *Essay on Man*, Ep. iv, ll. 193–215.

Fashion, leader of a chattering train,
Whom man for his own hurt permits to reign,
Who shifts and changes all things but his shape,
And would degrade her vot'ry to an ape,
The fruitful parent of abuse and wrong,
Holds an usurp'd dominion o'er his tongue:
There sits and prompts him with his own disgrace,
Prescribes the theme, the tone, and the grimace,
And, when accomplish'd in her wayward school,
Calls gentleman whom she has made a fool.

Cowper, *Conversation*, ll. 456–66.

Polite refinement offers him in vain
Her golden tube, through which a sensual world
Draws gross impurity, and likes it well,
The neat conveyance hiding all th' offence.
Not that he peevishly rejects a mode
Because that world adopts it. If it bear
The stamp and clear impression of good sense,
And be not costly more than of true worth,
He puts it on, and for decorum sake
Can wear it e'en as gracefully as she.
She judges of refinement by the eye,
He by the test of conscience, and a heart

Not soon deceived ; aware that what is base
No polish can make sterling, and that vice,
Though well perfumed and elegantly dress'd,
Like an unburied carcass trick'd with flowers
Is but a garnish'd nuisance, fitter far
For cleanly riddance than for fair attire.

Cowper, *Winter Walk at Noon, sub fin.*

Few to good breeding make a just pretence ;
Good-breeding is the blossom of good sense ;
The last result of an accomplish'd mind,
With outward grace the body's virtue join'd.

Young, *Love of Fame, Satire v, On Women.*

They that on glorious ancestors charge,
Produce their debt instead of their discharge.

Young.

Let high birth triumph ! What can be more great ?
Nothing—but merit in a low estate.

Young.

'Tis not the gently graceful gait,
Well made clothes, well put on,
The softly-measured tone,
Still talking of the rich and great,
That makes the gentleman.
But 'tis the heart in danger true,
The honour free from stain,
The soul which scorns the vain,
Holding the world but at its due,
That makes the gentleman.

Dr. J. Bandinel.

He who is doubtful of himself,
His station or his heart,
Will tend his outward part,
Will talk of rank, and worship pelf—
He is no gentleman

But he who heaven's true patent bears
Within his noble breast,
Whose deeds his claim attest,
Free from such idle cares or fears—
He is the gentleman.

Dr. J. Bandinel.

Sir Gawain may be painted in a word—
He was a perfect loyal cavalier;
His courteous manners stand upon record,
A stranger to the very thought of fear.
The proverb says, 'As brave as his own sword';
And like his weapon was that worthy peer,
Of admirable temper, clear and bright,
Polished yet keen, though pliant yet upright.

* * * * *

The coarsest natures that approached him near
Grew courteous for the moment and refined;
Beneath his eye the poorest, weakest wight
Felt full of point of honour like a knight.

1817, J. H. Frere, *An Intended National Work*, canto 1, st. xxiii, xxvii.

Hail! to whatever spirit first refin'd
From baser dross the manners and the mind;
Gave man in conscious dignity to rise
And view with front erect his ambient skies;
Taught him to value an unspotted name,
To look on death unmoved, but shrink from shame,
Stamp'd him with honour, courtesy, and truth,
The crown of age, and morning grace of youth! . . .
Hail, hail again, the spirit which refin'd
From baser dross the manners and the mind;
Product of art, or part of nature's plan,
Which first inform'd the polish'd Gentleman.

1819 [G. A. Rhodes], *The Gentleman*, ll. 1–8, 19–22.

The Fine Old English Gentleman.

I'll sing you a good old song,
Made by a good old pate,

Of a fine old English gentleman
  Who had an old estate,
And who kept up his old mansion
  At a bountiful old rate;
With a good old porter to relieve
  The old poor at his gate.
Like a fine old English gentleman,
  All of the olden time. . . .

When winter's cold brought frost and snow,
  He opened house to all;
And though threescore and ten his years,
  He featly led the ball;
Nor was the houseless wanderer
  E'er driven from his hall;
For while he feasted all the great,
  He ne'er forgot the small.
Like a fine old English gentleman,
  All of the olden time. . . .

Now surely this is better far
  Than all the new parade
Of theatres and fancy balls,
  'At home' and masquerade;
And much more economical,
  For all his bills were paid;
Then leave your new vagaries quite,
  And take up the old trade
Of a fine old English gentleman,
  All of the olden time.

Old Ballad.

He made
His answers with a very graceful bow,
  As if born for the ministerial trade.
Though modest, on his unembarrass'd brow
  Nature had written 'gentleman'. He said
Little, but to the purpose; and his manner
Flung hovering graces o'er him like a banner.

1819, Byron, *Don Juan*, ix, 83.

Who is the happy warrior? Who is he
That every man in arms should wish to be?
It is the generous spirit, who, when brought
Among the tasks of real life, hath wrought
Upon the plan that pleased his childish thought;
Whose high endeavours are an inward light
That makes the path before him always bright
Who, with a natural instinct to discern
What knowledge can perform, is diligent to learn;
. . . Who, if he rise to station of command,
Rises by open means; and there will stand
On honourable terms, or else retire,
And in himself possess his own desire;
Who comprehends his trust, and to the same
Keeps faithful with a singleness of aim;
And therefore does not stoop, nor lie in wait
For wealth, or honours, or for worldly state;
Whom they must follow; on whose head must fall,
Like showers of manna, if they come at all:
Whose powers shed round him in the common strife,
Or mild concerns of ordinary life,
A constant influence, a peculiar grace;
. . . Tis, finally, the man, who, lifted high
Conspicuous object in a nation's eye,
Or left unthought-of in obscurity,—
Who, with a toward or untoward lot,
Prosperous or adverse, to his wish or not,
Plays, in the many games of life, that one
Where what he most doth value must be won:
Whom neither shape of danger can dismay,
Nor thought of tender happiness betray,—
Who, not content that former worth stand fast,
Looks forward, persevering to the last,
From well to better, daily self-surpast:
Who, whether praise of him must walk the earth
For ever, and to noble deeds give birth,
Or he must go to dust without his fame,
And leave a dead unprofitable name,
Finds comfort in himself and in his cause;
And, while the mortal mist is gathering, draws
His breath in confidence of Heaven's applause:

This is the happy warrior; this is he
Whom every man in arms should wish to be.

Wordsworth, *Character of the Happy Warrior, Works* (ed. 1888), p. 275.

[Cambridge] Where all stood thus far
Upon equal ground; that we were brothers all
In honour, as in one community,
Scholars and gentlemen.

Wordsworth

Doubly beautiful it is to see
One set in the temptation of High Class,
Keep the inherent deep nobility
Of a great nature, strong to overpass
The check of circumstance, and choking mass
Of vicious faults, which youthful leisure woo—
Mirror each thought in honour's stainless glass,
And by all kindly deeds that power can do
Prove that the brave good heart hath come of lineage true.

Caroline Norton, *Child of the Islands.*

Nature's Gentleman.

Whom do we dub as gentlemen? the knave, the fool, the brute—
If they but own full tithe of gold, and wear a courtly suit;
The parchment scroll of titled line, the riband at the knee;
Can still suffice to ratify and grant such high degree.
But Nature with a matchless hand, sends forth *her* nobly born,
And laughs the paltry attributes of wealth and rank to scorn;
She moulds with care, a spirit rare, half human, half divine,
And cries, exulting, 'Who can make a gentleman like mine?'

She may not spend her common skill about the outward part,
But showers beauty, grace, and light, upon the brain and heart;
She may not use ancestral fame his pathway to illume—
The sun that sheds the brightest ray may rise from mist and gloom.
Should Fortune pour her welcome store, and useful gold abound,
He shares it with a bounteous hand, and scatters blessings round.

The treasure sent is rightly spent, and serves the end design'd,
When held by Nature's gentleman, the good, the just, the kind.

He turns not from the cheerless home where Sorrow's offspring
dwell ;
He'll greet the peasant in his hut, the culprit in his cell ;
He stays to hear the widow's plaint, of deep and mourning love ;
He seeks to aid her lot below, and prompt her faith above.
The orphan child, the friendless one, the luckless, or the poor,
Will never meet his spurning frown, nor leave his bolted door ;
His kindred circles all mankind, his country all the globe—
An honest name his jewell'd star, and truth his ermine robe.

He wisely yields his passions up to Reason's firm control ;
His pleasures are of crimeless kind, and never taint the soul.
He may be thrown among the gay and reckless sons of life ;
But will not love the revel scene, nor head the brawling strife.
He wounds no breast with jeer or jest, yet bears no honey'd
tongue ;
He's social with the grey-hair'd one, and merry with the young ;
He gravely shares the council speech, or joins the rustic game ;
And shines as Nature's gentleman in every place the same.

No haughty gesture marks his gait, no pompous tone his word ;
No studied attitude is seen, no ribald gossip heard ;
He'll suit his bearing to the hour—laugh, listen, learn or teach ;
With joyous freedom in his mirth, and candour in his speech.
He worships God with inward zeal, and serves Him in each deed ;
He would not blame another's faith, nor have one martyr bleed :
Justice and Mercy form his code ; he puts his trust in Heaven ;
His prayer is, 'if the heart mean well, may all else be forgiven !'

Though few of such may gem the earth, yet such rare gems
there are,
Each shining in his hallow'd sphere as Virtue's polar star.
Though human hearts too oft are found all gross, corrupt, and
dark,
Yet, yet, some bosoms breathe and burn, lit by Promethean
spark :
There are some spirits nobly just, unwarp'd by pelf or pride,
Great in the calm, but greater still when dash'd by adverse
tide—

They hold the rank no king can give, no station can disgrace :
Nature puts forth *her* Gentleman, and monarchs must give place.

1861, E. Cook, *Poems*, p. 52.

He plies no self-suspecting strife
His own repute with men to raise ;
He thinks them just ; and lives his life
Conferring, not beseeching praise.
He greatly scorns their faithless mood,
Who, traitors to the social tie,
Believe the ill before the good,
And benefit of doubt deny.
And nobly, when he cannot know
Whether a 'scutcheon's dubious field
Carries a falcon or a crow
Blazons a falcon on the shield.

[? author. The last four lines occur in Coventry Patmore's *Angel in the House*, 1860, p. 123].

True to his word, and true to his friend ;
Of courage firm, which nought could bend ;
In short, a haunter of forest and fen
Who was one of Nature's own gentlemen.
I once heard a party in a train
His idea of a gentleman thus explain :
'I don't mean a fellow', he went on to say,
'Who eats salmon and lobster sauce every day,
But a fellow who's right inside'.
And I think that we often may detect
In the lowliest peasant that self-respect,—
That feeling of proper pride,
Which is, in fact, the very back-bone
Of a mind of gentlemanly tone.

1878, *Fabellæ Mostellariæ*, p. 55.

Come wealth or want, come good or ill,
Let young and old accept their part,
And bow before the Awful Will,
And bear it with an honest heart,

Who misses or who wins the prize?
  Go, lose or conquer as you can;
But if you fail, or if you rise,
  Be each, pray God, a Gentleman.

A gentleman, or old or young
  (Bear kindly with my humble lays);
The sacred chorus first was sung
  Upon the first of Christmas days.
The shepherds heard it overhead—
  The joyful angels raised it then;
Glory to Heaven on high, it said,
  And peace on earth to gentle men.

1857. Thackeray, Epilogue to *Dr. Birch and his Young Friends*, p. 48.

The churl in spirit, up or down
  Along the scale of ranks, thro' all,
  To who may grasp a golden ball
By blood a king, at heart a clown;

The churl in spirit, howe'er he veil
  His want in forms for fashion's sake,
  Will let his coltish nature break
At seasons thro' the gilded pale:

For who can always act? but he,
  To whom a thousand memories call,
  Not being less but more than all
The gentleness he seem'd to be,

So wore his outward best, and join'd
  Each office of the social hour,
  To noble manners, as the flower
And native growth of noble mind;

Nor even narrowness or spite,
  Or villain fancy fleeting by,
  Drew in the expression of an eye,
Where God and Nature met in light,

And thus he bore without abuse
The grand old name of gentleman,
Defamed by every charlatan,
And soil'd with all ignoble use.

1849, Lord Tennyson, *In Memoriam*, cx.

[Edyrn] I found
Instead of scornful pity or pure scorn,
Such fine reserve and noble reticence,
Manners so kind, yet stately, such a grace
Of tenderest courtesy, that I began
To glance behind me at my former life,
And find that it had been the wolf's indeed. . . .
He spoke, and Enid easily believed,
Like simple noble natures, credulous
Of what they long for, good in friend or foe,
There most in those who most have done them ill.

1859, Tennyson, *Idylls, Enid*, ll. 1707–25.

Trust me, Clara Vere de Vere,
From yon blue heavens above us bent
The gardener Adam and his wife
Smile at the claims of long descent.
Howe'er it be, it seems to me,
'Tis only noble to be good.
Kind hearts are more than coronets,
And simple faith than Norman blood.

Lord Tennyson, *Lady Clara Vere de Vere*.

On thee the loyal-hearted hung,
The proud was half disarm'd of pride
Nor cared the serpent at thy side
To flicker with his double tongue.

The stern were mild when thou wert by,
The flippant put himself to school
And heard thee, and the brazen fool
Was softened, and he knew not why;

While I, thy nearest, sat apart,
And felt thy triumph was as mine;
And loved them more that they were thine,
The graceful tact, the Christian art.

Tennyson, *In Memoriam*, cx.

Indeed he seems to me
Scarce other than my own ideal knight,
Who reverenc'd his conscience as his king;
Whose glory was redressing human wrong;
Who spake no slander, no, nor listen'd to it;
Who loved one only and who clave to her. . . .
. . . . We see him as he moved,
How modest, kindly, all-accomplish'd, wise,
With what sublime repression of himself. . . .
Not making his high place the lawless perch
Of wing'd ambitions, nor a vantage-ground
For pleasure; but thro' all this tract of years
Wearing the white flower of a blameless life,
Before a thousand peering littlenesses.

Tennyson, *Idylls of the King, Dedication.*

I made them lay their hands in mine and swear
To reverence the king, as if he were
Their conscience, and conscience as their king,
To break the heathen and uphold the Christ,
To ride abroad redressing human wrongs
To speak no slander, no, nor listen to it,
To honour his own word as if his God's,
To lead sweet lives in purest chastity,
To love one maiden only, cleave to her,
And worship her by years of noble deeds,
Until they won her; for indeed I knew
Of no more subtle master under heaven
Than is the maiden passion for a maid,
Not only to keep down the base in man,
But teach high thought, and amiable words
And courtliness and the desire of fame,
And love of truth, and all that makes a man.

Tennyson, *Guinevere.*

Like men, like manners: like breeds like, they say:
Kind nature is the best: those manners next
That fit us like a nature second-hand;
Which are indeed the manners of the great.
Tennyson, *Walking to the Mail.*

Sir Lancelot, as became a noble knight,
Was gracious to all ladies, and the same
In open battle or the tilting-field
Forbore his own advantage, and the king
In open battle or the tilting-field
Forbore his own advantage, and those two
Were the most nobly mannered men of all;
For manners are not idle, but the fruit
Of loyal nature, and of noble mind.
1859, Tennyson, *Idylls, Guinevere*, ll. 325–34.

[*Merlin to King Arthur*]

O true and tender! O my liege and king!
O selfless man and stainless gentleman,
Who would'st against thine own eye-witness fain
Have all men true and leal, all women pure;
How, in the mouths of base interpreters,
From over-fineness not intelligible
To things with every sense as false and foul
As the poach'd filth that floods the middle street,
Is thy white blamelessness accounted blame!
Tennyson, *Idylls of the King, Vivien*, ll. 641–50.

My good blade carves the casques of men,
My tough lance thrusteth sure,
My strength is as the strength of ten,
Because my heart is pure. . . .

How sweet are looks that ladies bend
On whom their favours fall!
For them I battle till the end,
To save from shame and thrall;
But all my heart is drawn above,
My knees are bow'd in crypt and shrine:

I never felt the kiss of love,
  Nor maiden's hand in mine.
More bounteous aspects on me beam,
  Me mightier transports move and thrill;
So keep I fair thro' faith and prayer
  A virgin heart in work and will. . . .

A maiden knight to me is given
  Such hope, I know not fear;
I yearn to breathe the airs of heaven
  That often meet me here.
I muse on joy that will not cease,
  Pure spaces clothed in living beams,
Pure lilies of eternal peace.
  Whose odours haunt my dreams;
And, stricken by an angel's hand,
  This mortal armour that I wear,
This weight and size, this heart and eyes,
  Are touch'd, are turn'd to finest air.

The clouds are broken in the sky,
  And thro' the mountain-walls
A rolling organ-harmony
  Swells up, and shakes and falls.
Then move the trees, the copses nod,
  Wings flutter, voices hover clear:
'O just and faithful knight of God!
  Ride on! the prize is near'.
So pass I hostel, hall, and grange;
  By bridge and ford, by park and pale
All-arm'd I ride, whate'er betide,
  Until I find the holy Grail.

Tennyson, *Sir Galahad*.

Something that abode endued
  With temple-like repose, an air
Of life's kind purposes pursued
  With order'd freedom sweet and fair.
A tent pitch'd in a world not right
  It seem'd, whose inmates, every one,
On tranquil faces bore the light
  Of duties beautifully done.

And humbly, though they had few peers,
Kept their own laws, which seem'd to be
The fair sum of six thousand years'
Traditions of civility.

C. Patmore, *Angel in the House*, cant. i, 5.

Go to the brutes, for here you'll think with me,
Vain without deeds is pride of pedigree.
Yon horse is noble, ask not how he's bred,
Who wins the Cup at Goodwood by a head;
Who bears his heavy burden first of all,
And bravely answers Archer's anxious call;
Though beaten, quickens to his rider's hand,
Amid the thunders of the roaring Stand.
But if the jockey rouse, but rouse in vain,
The quailing scion of a noble strain,
The handsome coward has no charm for you,
Though son of *Stockwell*, son of *Caller Ou*.
Without a sigh you bid the jade depart
To penal servitude in cab or cart.

1885, *The Quarterly Review*, Oct.

Not pins and chains and fancy rings,
Nor any such like trumpery things;
Not pipe, cigar, nor bottled wine,
Not liberty with kings to dine;
Not coat nor boots, nor yet a hat,
Nor dandy vests, nor trimmed cravat,
Nor all the world's wealth laid in store;
Nor mister, reverend, sir, or squire,
With titles that the memory tire;
Nor ancestry traced back to Will
Who came from Normandy to kill;
Nor Latin, Greek, nor Hebrew lore,
Nor thousand volumes rambled o'er,
Nor Judge's robe, nor Mayor's mace,
Nor crowns that deck the royal race;
These all united never can
Avail to make a gentleman.

* * * * * *

A truthful soul, a loving mind
Full of affection for its kind;
A helper of the human race,
A soul of beauty and of grace;
A spirit firm, erect and free,
That never basely bends the knee,
That will not bear a feather's weight
Of slavery's chain for small or great;
That firmly speaks of God within,
That never makes a league with sin;
That snaps the fetters despots make,
And loves the truth for its own sake;
That clings to honour as its own,
That worships God and him alone;
That trembles at no tyrant's nod—
A soul that fears no one but God,
And thus can smile at curse and ban.
That is the soul that makes the man.

Granger, *What Makes a Gentleman?*

Hymn for a Gentleman.

Many boast of their gentility, who degenerate from their unworthy ancestors, and neglect that which is the essence of nobility. To abate this folly where it is found, and to cherish true worth in the virtuous gentry, we have offered this Meditation.

It is the common guise of such
Who least deserving be,
Of their descents to prattle much
Or vaunt of their degree;
As if they merely were begot
To act no other part
Than blazing of their grandsire's coat,
Or telling his desert. . . .
The ancient marks of gentle blood
Were well to be employ'd,
To love and follow what was good,
And evil to avoid:
For which God so did bless the race
Descended from their stem,
That many ages in one place
He hath continued them. . . .

O Lord! incline me to delight
  In real virtues more,
Than those achievements to recite
  Which my forefathers wore;
And those whom I in birth exceed,
  Let me endeavour well,
That them in ev'ry noble deed
  I may as much excel.
As Thou Thy blessings dost increase
  Increase Thy grace in me,
With ev'ry real worthiness
  Becoming my degree:
That to myself or to my kin
  I bring nor grief nor shame,
But live to be, as they have been,
  An honour to my name.

G. Wither, *Hallelujah*, 1641.

XI

THE GENTLEMAN EXEMPLIFIED

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MAY it please Him who is the Lord of courtesy that my soul may see the glory of my lady, that blessed Beatrice.

Dante, *Vita Nuova, sub. fin.*

Saint Francis of Assisi coming late one evening to the house of a great gentleman was received of him with exceeding great courtesy. On departing he said: 'Of a truth this courteous gentleman would be good for our order and our company, the which is so grateful and bounden unto God, and so loving and courteous to his neighbour and the poor. Know, dear brother, that courtesy is one of the qualities of God Himself, who, of his courtesy, giveth His sun and His rain to the just and the unjust: and courtesy is the sister of charity, the which quencheth hate and keepeth love alive.'

The Little Flowers of St. Francis, trans. by T. W. Arnold, pp. 110–11.

'If you do good you don't get rewarded according to your works', said Henery Fray.

'No, no; I don't agree with 'ee there', said Mark Clark, decisively. 'God's a perfect gentleman in that respect.'

'Good works, good pay, so to speak it', attested Joseph Poorgrass.

T. Hardy, *Far from the Madding Crowd* (ed. 1895), p. 119.

Patience, my Lord: why 'tis the soule of peace:
Of all the vertues 'tis neer'st kin to heaven.
It makes men looke like gods: the best of men
That ere wore earth about him, was a sufferer.
A soft, meeke, patient, humble, tranquill spirit
The first true Gentleman that ever breath'd.
The stocke of Patience then cannot be poore.

1605, T. Dekker, *Dramatic Works* (ed. 1873), vol. ii. p. 90.

Noble men and gentle and of high birth oft win love lightly cheap, for oft many a woman loses her honour through the love of a man that is of high birth. Then, sweet Iesu, upon what higher man may I my love set? Where may I a gentler man choose than Thee that art the King's son that this world wieldest, and [art] King and equal with Thy Father, King over kings and Lord over lords . . . child of royal birth, of David's kin the King, of Abraham's race. Higher birth than this there is not under sun. Love I will Thee, then, sweet Iesu, as the gentlest life that ever lived on earth. . . . Ah! my dear-worthy Lord, so gentle and so gracious, suffer me not ever to set my love anywhere on churlish things.

Ab. 1220, *Old English Homilies* (ed. Morris) (E.E.T.S.), p. 273.

Of the offspring of the gentilman Jafeth come Habraham, Moyses, Aron, and the profettys; also the Kyng of the right lyne of Mary, of whom that gentilman Jhesus was borne.

Dame Juliana Berners, *Heraldic Blazonry*.

And the othre syde they ne loketh naght huer-of tham comth the sothe noblesse and the gentil Kenrede. They ssoldi loki to thare sothe vorbysne [example] Ihesu Crist. . . . For this is the noble syde and the gentyl kende, ther-of comth and wext ine herte sothe blisse, ase of the othren ydele noblesse wext prede [pride] and ydele blisse.

1340, Dan Michel, *Ayenbite of Inwyt*, p. 89.

The firste stok fader of gentilesse [i.e. Christ]—
What man that claymeth gentil for to be,
Must folowe His trace, and alle his wittes dresse [apply]
Vertu to sewe [follow] and vyces for to fle.
For unto vertu longeth dignitee,
And noght the revers, saufly [safely] dar I deme,
All were he mytre, croune, or diademe.

This firste stok was ful of rightwisnesse,
Trewe of his word, sobre, pitous, and free,
Clene [pure] of his goste [spirit], and loved besinesse,
Ageinst the vyce of slouthe, in honestee;
And, but [unless] his heir love vertu, as did he,

He is noght gentil, thogh he riche seme,
Al were he mytre, croune, or diademe.

Vyce may wel be heir to old richesse,
But ther may no man, as men may wel se,
Bequethe his heir his vertuous noblesse;
That is appropred unto no degree,
But to the firste fader in magestee,
That maketh him his heir, that wol [will] him queme [please],
Al were he mytre, croune, or diademe.'

Chaucer, *Ballad teaching what is gentilness, or whom is worthy to be called gentill.* [*Minor Poems* (ed. Skeat), p. 195].

Ther is a gentylman, a churle[s] sone a prieste to be made, and that is a spirituall gentylman to god and not to blode. . . . Criste was a gentilman of his moder behalue and bare cotarmure of aunseturis. . . . The apostilles were Jewys and of gentylmen come by the right lyne of that worthy conqueroure Judas machabeus bot that by succession of tyme the kynrade fell to pouerty after the destruccion of Judas machabeus, and then they fell to laboris and ware called no gentilmen.

1486, Juliana Berners, *Boke of Saint Albans, n. p.*

It pleased the Father of Heaven to send into this world his onely sonne . . . Iesus Christe, a gentleman of great linnage (as the genealogies of Matthew and Luke doe accorde) and Kyng of the Iewes to redeme mankynd. . . .

Euen anon after the creacion of Adam there was both gentlenes and vngentlenes, you shall vnderstande that the seconde man that was borne was a gentleman, whose name was Abell. I say a gentleman both of vertue and of lignage, with whose sacrifice God was muche pleased. Hys brother Cain was vngentle, For he offered to God the worst of his fruites.

1562, Gerard Legh, *Accedens of Armory*, p. 24, *verso.*

God wyll admit Nobles, if first they seeme to them selues vnnoble, so they folow Christ the prince and spring of al Nobility. . . . But that this may more plainly appeare and the Nobles understand how they ought folow Christ, let them a while with me recount his high humilitie and noble

basenes. Far different is his and the worlds Nobilytie. . . . For of how base, how infamious line (good God) as to hys manhoode descended hee. . . . Nor laye in princely downe or proude Palayce but in maunger swathed with bratts . . . And yet his Genealogye who maye blase? Blush not for I propose ye this Chryst as paterne: Blushe not (though noble) to humble yourselues as base; thoughe rych to be poore in spyryte, though somewhat to accompt your selues as nothynge. But by his president laye of your pryde, your stomacke, your plumes. Prostrate yourselues and yours at his feete. Submitte your Nobilitye, maces, scepters, and arms to hym. Nothynge weygh your descents, your petigrees, though fette from farthest auncientye . . . what other are they in respect of this Nobilitye then rubbyshe, as Paul termeth them. . . . He humble wyll rayse ye hyghe; He poore will enryche ye; He vnnoble will make ye most noble. Nor will he reeue the nobilitye ye haue, but geue ye grace to vse it. Then this Nobilitye nothyng nobler. Nor ought more honourable then he whoe borne to God, regenerate in Chryst, stampynge [on] forreine pompe, reposeth hym selfe in this heauenlye and Chrystyan Gentrye. Of this father, thys brother, these auncestoures, who so is borne is both most happelye and trulye Noble.

1563, L. Humfrey, *The Nobles, or Of Nobilitye*, bk.. ii.

Christ utterly confounded this vanity [of birth] when He descended himselfe of the greatest nobility that ever was in this world, and besides that, being the sonne of God, yet called he commonly himself the son of man, that is to say, of the virgin Mary (for otherwise hee was no son of man). He sought not for honourable titles of antiquitie (as we use to do) to furnish his stile, but called himselfe a shepheard, a base name, and of contempt in the world.

1631, Sir R. Barckley, *Felicitie of Man*, p. 275.

All through English literature the word 'gentleman' has had two meanings, and has been used to describe a man of certain qualities as well as a man of a certain birth. A hundred and fifty years before Dekker wrote it was declared that 'truth, pity, freedom, and hardiness' were the essential qualities of a gentleman. Our Lord in His human nature

personified these things. Every gentleman in Christendom derives his ideal from Christ, whatever may be his dogmatic creed. No virtue, perhaps, was so characteristic of our Lord as His devotion to truth. He declared before Pilate that it was the end for which He was born. He condemned all those who hindered its diffusion and tried to make it the monopoly of a caste. He tabooed all absurd asseverations, the occasional use of which was but a confession of habitual lying. He taught that lies were of the Devil, and that it was the Holy Spirit who led men into all truth. He said that sincerity was the great light of the Spirit, that all double-minded men were in the dark, and that their fear of the light of day was their own sufficient condemnation. The ideal gentleman all through the ages has conformed his conduct in the matter of truth to the Christian standard. He has avoided mental reservation, abhorred lying, and, though he has garnished his speech with oaths, his yea has meant yea, and his nay nay, and he has regarded his word as his bond.

Again, courage and pity were combined in the character of Christ as they had never been combined before. Now the combination is common enough. We have the seed and can grow the flower ; but every man who excels in both is in some sense a follower of Christ. . . . At Pilate's bar all gentlemen recognize their hero, an example for ever of the powerlessness of circumstances to humiliate. . . . A genius however great, a gentleman however perfect, could imagine no story of courage more noble or more inspiring than the one set down in the Gospels. . . . The independence of mind and manner inculcated by our Lord still marks a gentleman to-day. Did He not teach that a man's conduct must at all times be ruled by his code and not regulated by his company ? He must maintain the same attitude towards life whether he find himself among just or unjust, friends or enemies. He must not salute his brethren only, nor be only kind to those that love him. . . . Christ had a horror of tyranny in every form, and He seems to have regarded it as a peculiarly heathen vice. 'The kings of the Gentiles exercise lordship over them', He said. Some bold translators emphasize His meaning by saying 'lord it' over them. Dekker was right. A true gentleman is not harsh, implacable, or capricious. The breaking of other men's wills gives him no pleasure.

Christ's followers, He said, must avoid all selfish wish for ascendency. A ruler, He said, should regard himself as the servant of all. Where ruling is concerned the counsels of Christ seem, like all His most characteristic utterances, to be calculated rather to inspire aspiration in the minds of good men than definitely to regulate their action, for in more than one of the parables His words imply that an ambition to rule is a lawful ambition, and that increased responsibility may be looked to as a reward. Theoretically the Christian attitude towards power has always been the gentlemanlike attitude. Hall, the chronicler, writing in 1548, says in the *Chronicles of Henry VI*: 'In this matter Lord Clyfford was accounted a tyrant, and no gentleman'. . . . Entirely apart from what is usually called religion in England to-day, 'truth, pity, freedom, and hardiness' are the ideals of the race because nineteen hundred years ago Christ was born in the stable of a Jewish inn.

The Spectator, Dec. 29, 1906.

There are a thousand humble forms rising out of the needs of every-day life, in which men are called to employ towards one another the gentle and self-forgetful methods of the true Servant of God, i.e. Christ.

G. A. Smith, *Book of Isaiah*, ii, 286.

The work indeed of Gentlemen is not so gross, but it may be as smart and painful as any other. For all hard work is not manual; there are other instruments of action beside the plough, the spade, the hammer, the shuttle; nor doth every work produce sweat, and visible tiring of body: the head may work hard in contrivance of good designs; the tongue may be very active in dispensing advice, persuasion, comfort, and edification in virtue; a man may bestir himself in *going about to do good*—these are works employing the cleanly industry of a Gentleman. In such works it was, that the truest and greatest pattern of gentility that ever was, did employ himself. Who was that? Even our Lord himself; for he had no particular trade or profession: no man can be more loose from any engagement to the world than he was; no man had less need of business or pains-taking than he; for he had a vast estate, being *heir of all things*,

all the world being at his disposal, yea, infinitely more, it being in his power with a word to create whatever he would to serve his need, or satisfy his pleasure; omnipotency being his treasure and supply; he had a retinue of angels to wait on him, and minister to him; whatever sufficiency any man can fancy to himself, to dispense with his taking pains, that had he in a far higher degree: yet did he find work for himself, and continually was employed in performing service to God, and imparting benefits to men; nor was ever industry exercised upon earth comparable to his.

Gentlemen, therefore, would do well to make him the pattern of their life, to whose industry they must be beholden for their salvation: in order whereto we recommend them to his grace.

Isaac Barrow, "*Of Industry in our Particular Calling, as Gentlemen*," *Sermons*, i, 319–20.

It is more than fifty-five years since I was told to look at a wood-engraving of Holbein's portrait of John Colet, and I seem to hear again the words that came with the showing of the picture. 'When', said my grandfather, 'this greatest of all our school teachers was opening St. Paul's School, which he had founded, he said to the assembled scholars, whom he had undertaken to control, something like this:— "You must now and then lift up your little white hands in prayer for me; and as to our code of manners, children, we have always the example to follow of the orderly and sweet-considerate Christ" '.

M. R. S., *The Spectator*, Jan. 19, 1907.

'I don't say that I am not proud of being a gentleman', said honest Tom, looking round, 'I am. I can't help thinking that it is better to have had gentlemen as ancestors than other men. . . . You are all better than I am. I never was anything but an imperfect gentleman at best'.

Lord Badlesmere walked slowly up to Tom, and laid his hand on his shoulder. 'There never was but one *perfect* gentleman since the world began', he said solemnly, 'and He was the Son of God'.

1890, Mrs. H. Jenner, *An Imperfect Gentleman*, iii, 305–6.

Another very peculiar characteristic of a Gentleman is the giving place and yielding to all with whom he has to do. Of this we have a shining and affecting instance in Abraham. . . . Contention had arisen between the herdsmen of Abraham and the herdsmen of his nephew Lot, respecting the propriety of the pasture of the lands wherein they dwelled, and these servants respectively endeavoured to kindle and inflame their masters with their own passions. When Abraham, in consequence of this, perceived that the countenance of Lot began to change toward him, he called, and generously expostulated with him thus: 'Let there be no strife, I pray thee, between me and thee, or between my herdsmen and thy herdsmen, for we are brethren. If it be thy desire to separate thyself from me, is not the whole land before thee? If thou wilt go to the left hand, then will I go to the right; if thou depart to the right hand, then I will go to the left'.

1766, H. Brooke, *The Fool of Quality* (ed.. 1859), vol. i, p. 266.

Samuel's treatment of his successor after his own rejection is remarkable. It was characterized by two things—courtesy and generosity. When he saw the man who was to be his successor, he invited him to the entertainment; he gave him precedence, bidding him go up before him; placed him as a stranger at the post of honour, and set before him the choice portion. This is politeness; what we allude to is a very different thing, however, from that mere system of etiquette and conventionalism in which small minds find their very being, to observe which accurately is life, and to transgress which is sin. Courtesy is not confined to the high bred; often theirs is but the artistic imitation of courtesy. The peasant who rises to put before you his only chair, while he sits upon an oaken chest, is a polite man. Motive determines everything. If we are courteous merely to substantiate our claims to mix in good society, or to exhibit good manners merely to show we have been in it, this is indeed a thing to smile at; contemptible, if it were not rather pitiable. But that politeness which springs spontaneously from the heart, the desire to put others at their ease, to save the stranger from a sensation of awkwardness, to soothe the feeling of

inferiority—that, ennobled as it is by love, mounts to the high character of an heavenly grace.

1864, F. W. Robertson, *Sermons*, vol. iv, p. 21.

David is sensitiveness through all flesh and spirit . . . when his own story is told him under a disguise [he exclaims] '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 a true gentleman. A vulgar man would assuredly have been cautious, and asked who it was.

1888, J. Ruskin, *Modern Painters*, vol. v, p. 269.

Mary the Virgin, 'Gentil woman though she were,
Was a pure pore mayde: and to a pore man wedded'.

Langland, *Vision of Piers Plowman*, B. xi, 240.

The Apostles were gentlemen of blood and many of them descended from that worthy conqueror, Iudas Maccabæus. So were the four doctors and fathers of the Church, Ambrose, Augustine, Hierome and Gregorie, gentlemen both of blood and arms.

1586, *See* Ferne, *Blazon of Gentry*, p. 98.

Poule for he was a gentylman borne for the more worshyppe they smote of his heed.

1493, *Festivall* (ed. 1515, *b*, 190).

There everywhere appears in his [St. Paul's] character either the man of Business, the Gentleman, the Hero, the Apostle or the Martyr.

1701, Sir R. Steele, *The Christian Hero, or No Principles but those of Religion sufficient to make a Great Man* (ed. 1802), p. 79.

[St.] Paul exemplified in his own person all these qualities of the gentleman, which he specifies in his celebrated description of that charity which alone endureth for ever. When Festus cried with a loud voice, 'Saul, thou art beside thyself!' Saul stretched forth the hand and answered, 'I am not mad, most noble Festus, but speak the words

of truth and soberness. For the King knoweth of these things before whom also I speak freely'. Then Agrippa said unto Saul, 'Almost thou persuadest me to be a Christian'. And Saul said, 'I would that not only thou, but also all that hear me this day were not only almost, but altogether such as I am, except these bonds'. Here with what an inimitable elegance did this man, in his own person, at once sum up the orator, the saint, and the gentleman!

From these instances, my friend, you must have seen that the character, or rather quality of a *gentleman*, does not in any degree depend on fashion or mode, or station or opinion; neither changes with customs, climates, or ages. But as the Spirit of God can, alone, inspire it into man; so it is, as God is, the same yesterday, to-day, and for ever.

1766, H. Brooke, *The Fool of Quality* (ed. 1859), vol. i, p. 269.

The only fit commentator on Paul was Luther—not by any means such a gentleman as the Apostle, but almost as great a genius.

Coleridge, *Table Talk* (ed. Routledge), p. 212.

Bishop Sandford seems to have been a thorough gentleman upon the model of St. Paul, whose manners were the finest of any man's upon record.

Id., p. 269.

In St. Paul we see that refined courtesy which cannot bring itself to blame till it has first praised, and which make him deem it needful almost to apologize for the freedom of giving advice to those who were not personally known to him (Rom. xv, 14, 15).

Conybeare and Howson, *S. Paul* (ed. 1862), vol. i, p. xxii.

True politeness is not wholly made up of graceful manners and courtly conversation and a strict adherence to the rules of fashion, however agreeable these may be. It is something less superficial than these accomplishments. Genuine courtesy grows out of an assiduous self-denial and a constant consideration of the happiness of others. The forms and usages of etiquette derive all their beauty and significance from the fact that each of them requires the sacrifice of one's

own ease and convenience to another's comfort. St. Paul, who before Felix and Agrippa, and even when the object of the abuse and insult of the Jewish mob, showed what should be the conduct of a true gentleman, has included all of refinement in these few words, 'In honour preferring one another'.

Anon.

St. Paul was always such a *gentleman*.

Lord Carnarvon.

Collins said of St. Paul, 'that he had a great respect for him, both as a man of sense and a gentleman'.

Mark Patteson, *Essays*, vol. ii, p. 67.

That he [St. Paul] should retract it [his denunciation, Acts xxiii, 3–5] was in accordance with that high breeding of the perfect gentleman which in all his demeanour he habitually displayed.

F. W. Farrar, *St. Paul* (ed. 1884), p. 541.

The finest refinement of manners cannot go beyond St. Paul—except in one direction only—the manners of his Master. But to remain below these, on the merest human level, has it not all been said, all that your essayists and novelists and poetical critics of life can bring forward as to the essence of the matter? You are not to think of, you are *to sacrifice self?*—that was said long ago! You are to be all things to all men! St. Paul said, 'I made myself a servant unto all'.

And then he went much further, into greater and finer detail. 'Only for a moment', he said—'just for one moment change St. Paul's word "charity", and substitute "fine manners!"'

Fine manners are kind; they envy not, they vaunt not; those who have them are not puffed up. Fine manners behave in no unseemly way; the man who is happy enough to possess them does not seek his own. He is not easily provoked. He is not capable of thinking evil. He rejoices not in iniquity—no, nor even in hearing of it. His greatest joy is to hear of the good and the true. Moreover, the man of fine manners can bear all his sorrows, his trials, in the dignity of silence. If even he should have to bear upon his

heart and brain the weight of the wrong-doing of others, he can yet bear without complaint. And the secret of all this is simple in the extreme. 'He believes all things'. Believing, he can endure in calmness, in joy. And yet another event, his fine manners 'never fail'. Other things may fail and cease, and vanish away; but the man or woman who shall use as his or her pocket-book of etiquette the thirteenth chapter of the First Corinthians shall not be found wanting. The man or woman nurtured, trained on the teaching of the New Testament alone, shall be at a loss in no good society. The rules are there; the disposition to obey the rules is innate. The lowest saint, the humblest follower of Jesus, shall shine in the highest human society that this or any other land can produce.

1892, Mary Linskill, *In Exchange for a Soul*, ch. xviii, pp. 71–2.

Let me recall two or three precepts which would go far, if really kept, to make a man a gentleman or a woman a lady. 'Honour all men; be pitiful; be courteous to all; follow after love, patience, meekness; bear ye one another's burdens; be kindly affectioned one to another; in honour preferring one another; given to hospitality; rejoice with them that do rejoice, and weep with them that weep; mind not high things, but condescend to men of low estate; be not wise in your own conceits; provide things honest in the sight of all men'. Indeed, I would instance all the twelfth and thirteenth chapters of St. Paul's Epistle to the Romans, with the very principle which begins them,—one universal brotherhood and nobility of connection. What wealth of broad yet subtle wisdom in this one precept: 'Render therefore to all their dues; tribute to whom tribute is due; custom to whom custom; fear to whom fear; honour to whom honour. Owe no man anything, but to love one another'. Then how noble is this programme: 'Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report: if there be any virtue, and if there be any praise, think on these things!' . . . Let me instance the writer of the above precepts, St. Paul, as the ideal of a gentleman.

Witness his delicacy and tact, seen pre-eminently in advice and reproof: '*I praise you not*', this is his euphemism for '*I blame you*'; 'I *partly* believe it', when told of the divisions among his children. Mark his delicate tact with Festus, Agrippa, Felix. Note his dignity and sweetness in receiving the gift from the Philippian Church—the grace with which he rejoices that 'your care of me hath flourished again'; then the anxious guarding against hurting their feelings, also the hopefulness for them: 'wherein ye were also careful, but ye lacked opportunity'. Let any one curious in these points read from the tenth to the twenty-first verse of Philippians iv. The passage is full of the subtle touches of the character. Professor Blunt, in the first of his lectures on the 'Parish Priest', admirably traces out this characteristic of St. Paul, though from another point of view than ours. And, once more, if any reader would have a perfect model of consummate tact and intense delicacy, let him study St. Paul's urging of a request that might have been a claim, in the Epistle of Philemon. . . . I would suggest to collectors the study of the writings and life of St. Paul, merely with the view of regarding the character in its highest perfection and rarely-attained finish. And if any should yet question the propriety of introducing such an instance and such thoughts, let me be bold to remind him that much of our ordinary littleness is traceable to our letting slip the thought of our high birth and connection. Fallen indeed for a while from our place at court, we forget that our place there is that of sons and princes. Christianity is the revelation to us here of the Etiquette of Heaven.

1869, J. R. Vernon, *Contemporary Review*, xi, 569–70.

St. Paul in his speeches and letters is the very model of a gentleman; so are also St. James, St. John, and others. In fact, gentleness, forbearance, kindness to one another, conciliation, quietude and affection in manner and discourse, all of which are of the very nature and essence of politeness, were strictly enjoined by the first teachers of Christianity.

1868, H. Friswell, *The Gentle Life*, p. 31.

Polished courtesy of address to all was valued by Paul as a distinct and important element in the religious life. 'What-

soever is courteous, whatsoever is of fine expression, all excellence, all merit, take account of these' (*Phil.* iv, 8). . . . It is the educated citizen of the Roman world attuned to the most gracious and polished tone of educated society.

W. M. Ramsay, *St. Paul the Traveller*, p. 149.

In what a gentlemanly spirit does Paul refer to that visit (*Gal.* ii, 1 *seq*).

Id., p. 57.

The greatest of great poets in his character of Hector has given us the lineaments of the first and most finished gentlemen that we meet in profane history, admirably and amiably instanced in his attachments to his country, in his filial affections, in his conjugal delicacies, in his paternal feelings, in his ardour for his friends, in his humanity to his enemies, and even in his piety to the gods that he worshipped.

1766, H. Brooke, *The Fool of Quality* (ed. Kingsley), p. 263.

Cæsar was quiet and gentlemanlike, with the natural courtesy of high breeding.

1879, Froude, *Cæsar*, xxviii, 483.

When Cæsar, after the battle of Pharsalia, burnt the papers of Pompey, which might have disclosed to him the names of all his personal and most dangerous enemies, he acted as a gentleman; if, indeed, he did not throw a secret glance at them, which from the general tenour of his life, I think we have no right to suppose. Alexander began his career as a high-bred gentleman toward friend and foe; but what with withering absolute power, intoxicating victories, and riotous intemperance, she was robbed of her fair handiwork. The pages of Prescott impress us with the sad belief that Montezuma was a gentleman, but he was not treated as such; for the Spaniards, punctiliously courteous among themselves, did not think it necessary to bear themselves as cavaliers, and how rarely as men! toward the 'unbaptized rabble'. The French officer who, in the Peninsular battle, charged the English commander, but merely saluted him when he found that the latter had only the bridle-arm, and could not fight, was most assuredly a gentleman in the truest sense.

1847, F. Lieber, *Character of a Gentleman*, p. 28.

This [Brutus] was the noblest Roman of them all: . . .
His life was gentle, and the elements
So mix'ed in him that Nature might stand up
And say to all the world, 'This was a man!'
Shakspere, *Julius Cæsar*, v, 5, 75.

Alfred seems to have been in fact an anticipation of Chaucer's 'very perfect, gentle Knight', and the ideal English gentleman and ruler.
1888, *The Church Times*, Jan. 6.

[Arthur] began suon eke er such man vor [for] to be,
That menessolde [men should] in none londe ys per nour yse [his peer nowhere see].
So large [liberal] he was and so hende [gentle], and al so debonere [courteous];
So hardy and so gentyl, and of so vayr [fair] manere.
Robert of Gloucester, *Chronicle*, p. 167.

Sir Galahad.—It is no mervaile though he bee of great prowesse . . . for he is of all parties come of the best knights of the world, and of the highest linage, for sir Launcelot is come of the eight degree from our Lord Jesus Christ, and Sir Galahad is of the ninth degree from our Lord Jesus Christ, therefore I dare will say that they be the greatest gentlemen of all the world.
1634, Sir T. Malory, *History of King Arthur* (ed. Wright), vol. iii, p. 59.

The generall end of all the booke—The Faerie Queene—is to fashion a gentleman of noble person in virtuous and gentle discipline. . . . I labour to pourtraict in Arthure, before he was king, the image of a brave knight [the earl of Leicester], perfected in the twelve private morall vertues, as Aristotle hath devised. . . . In the person of Prince Arthure I sette forth magnificence [i.e. magnanimity] in particular; which vertue is the perfection of all the rest.
1589, Spenser, *Letter to Sir Walter Raleigh* (ed. Globe 3, 4).

'Ah, sir Launcelot', said hee, 'thou wert head of all christen knights! and now I dare say', said sir Ector, 'that,

sir Launcelot, there thou liest, thou were never matched of none earthly knights hands; and thou were the curtiest knight that euer beare shield; and thou were the truest friend to thy lover that euer bestrood horse, and thou were the truest lover of a sinful man that euer loved woman; and thou were the kindest man that ever strooke with sword; and thou were the goodliest person that ever came among presse of knights; and thou were the meekest man and the gentlest that ever eate in hall among ladies; and thou were the sternest knight to thy mortall foe that ever put speare in the rest'.

1634, Sir T. Malory, *Historie of King Arthur* (ed. Wright), vol. iii, p. 346.

William Rufus stands before us as the first representative of a new ideal, a new standard. . . . He has some claim to rank as the first distinctly recorded example of the new character of knight and gentleman.

1882, E. A. Freeman, *Reign of William Rufus*, vol. i, p. 6.

'I beseech you to satisfy my impatience, and give me a detail of the qualities that entitle a man to this supreme of denominations—a gentleman.' 'That, perhaps, may be done, with better effect to the understanding as well as the heart, by instancing and exemplifying, rather than defining:—

'Some time after the battle of Cressy, Edward III of England and Edward the Black Prince, the more than heir of his father's renown, pressed John, King of France, to indulge them with the pleasure of his company at London. John was desirous of embracing the invitation, and accordingly laid the proposal before his Parliament at Paris. The Parliament objected that the invitation covered an insidious design of seizing his person. But John replied, with some warmth, that he was confident his brother Edward, and more especially his young cousin, were too much of the GENTLEMAN to treat him in that manner. He did not say too much of the king, of the hero, or of the saint, but too much of the *gentleman* to be guilty of any baseness.

'The sequel verified this opinion. At the battle of Poictiers King John was made prisoner and conducted by the Black Prince to England. The Prince entered London in triumph,

amid the throng and acclamations of millions. But this rather appeared to be the triumph of the French king than that of his conqueror. John was seated on a proud steed, royally robed, and attended by a numerous and gorgeous train of the British nobility, whilst his conqueror endeavoured, as much as possible, to disappear, and rode by his side in plain attire, and degradingly seated on a little Irish hobby'.

1766, H. Brooke, *The Fool of Quality* (ed. 1859), vol. i, p. 264.

Richard Beauchamp, Earl of Warwick, was . . . a person redoubted for martial atchievements. . . . Sigismond, the Emperour, coming into England, told King Henry the Fifth, that no Christian king had such another knight for Wisdome, Nurture, and Manhood. He obtained leave of the king that he might by Imperial authority fix a Title of Honour upon him; and caused him to be named the Father of Courtesie, as indeed true Courage and Courtesie are undividuall companions. . . . His deeds of charity (according to the devotion of those days) were little inferior to the atchievements of his Valour.

T. Fuller, *Worthies of England* (ed. 1811), vol. ii, p. 472.

Queen Elizabeth was relligeous, magnanimous, merciful and just; respective of the honour of others, and exceeding tender in the touch of her owne. Her majesty seemed to all to shine th[r]ough courtesy: but as shee was not easy to receive any to especiall grace, so was shee most constant to those whom shee received. . . . The Queene was not negligent on her part to descend to all pleasing behavior, which seemed to proceede from a naturall gentlenesse of dispositione, and not from any strayned desire of popularity or insinuatione. Shee gave due respect to all sorts of persones. . . . Shee cheerfully received not only rich giftes from persons of worth, but Nosegayes, Floweres, Rose-marie branches, and such like presents, offered unto her from very mean persons. . . . It is certaine that thes *high humilities*, joyned to justice, are of greater power to winne the hearts of people than any, than all other vertues beside.

1612, Sir J. Hayward, *Annals of Elizabeth*, pp. 8–18 (Camden Soc.).

There never was an act which more clearly bespoke the gentleman, than when young Walter Raleigh flung his cloak down upon the puddle that lay in the path of the queen. A snob, if such a happy idea had ever occurred to him, would have pulled his coat off for the same purpose, and would thereby have made Elizabeth angry and himself ridiculous.

W. R. Browne, *The English Gentleman*, p. 264.

Sir Philip Sidney.—'This man was born to shew the world what goes to the making of an English gentleman.'

1887, J. A. Symonds, *Sidney*.

Sir Philip Sidney may be said to have been the first typical example in English society of the true gentleman. The charm which attracted men to him in life, the fame which he left behind him, are not to be accounted for simply by his accomplishments as a courtier, a poet, a lover of literature, a gallant soldier; above all this, there was something not found in the strong or brilliant men about him, a union and harmony of all high qualities differing from any of them separately, which gave a fire of its own to his literary enthusiasm, and a sweetness of its own to his courtesy. Spenser's admiration for that bright but short career was strong and lasting. Sidney was to him a verification of what he aspired to and imagined; a pledge that he was not dreaming in portraying Prince Arthur's greatness of soul, the religious chivalry of the Red Cross Knight of Holiness, the manly purity and self-control of Sir Guyon . . . When he was painting the picture of the Kingly Warrior, in whom was to be summed up in a magnificent unity the diversified graces of other men, and who was to be ever ready to help and support his fellows in their hour of need, and in their conflict with evil, he certainly had before his mind the well-remembered lineaments of Sidney's high and generous nature. And he further dedicated a separate book, the last that he completed, to the celebration of Sidney's special 'virtue' of Courtesy. The martial strain of the poem changes once more to the pastoral of the *Shepherd's Calendar* to describe Sidney's wooing of Frances Walsingham, the fair Pastorella; his conquests by his sweetness and grace over the churlishness of rivals; and his triumphant war against the monster spirit

of ignorant and loud-tongued insolence, the 'Blatant Beast' of religious, political, and social slander.

1880, Dean Church, *Spenser*, p. 159.

Sir Henry Sidney in a famous letter written to his son at school, ends with these words: 'Remember, my son, the noble blood you are descended of, by your mother's side, and think that only by virtuous life and good action you may be an ornament to that illustrious family'. It is almost strange in these days to read such appeals. We are supposed to believe that it does not much matter of what quality is the tide which circulates through any one's veins. 'We swear the brains are in the heels', and we utter pointless platitudes, that, given wealth and the advantages that wealth brings, all men are equally good in the affairs of life. That our social system is the sufferer by it cannot be doubted, and if we are free of the political vices [of some of the old Cavaliers] we are also singularly free of their high-souled and patriotic lives, of their sense that *noblesse oblige*, and that their Order was one which imposed high obligations on them. No one can read the history of the Sidneys and Spensers without feeling how strongly and truly they acted up to this ideal set forth in the letter we have quoted; and no one can believe that either those who forget the deeds of their ancestry, or those who boast that they 'do not know who their grandfather was', are the better or the wiser for falling away from the traditions of race, or for glorying that they have the misfortune to have none to fall from.

1892, *The Saturday Review*, vol. lxxiv, p. 545.

Read Algernon Sidney; his style reminds you as little of books as of blackguards. What a gentleman he was!

Coleridge, *Table Talk* (ed. Routledge), p. 63.

How Burney's quaint remark must have arided Lamb! The old sailor declared that what he chiefly liked in Shakespeare was that the poet was such a 'thorough gentleman'.

B. E. Martin, *In the Footprints of Charles Lamb*.

Shakspere's model of a gentleman manifests the too long-forgotten virtues of modesty, a disposition to withdraw rather

than parade our virtues, and self-command (Lat. *temperantia*). Shakspere's gentlemen—Bassanio, Gratiano, Benedick, Orlando, Orsino, and Brutus 'that perfect Roman gentleman'.

Temple Bar, vol. xxiii, p. 109.

Dryden declares that Beaumont and Fletcher 'understood and imitated the conversation of *gentlemen* much better' than Shakspeare did . . . and Weber echoes this eulogium. . . . But I cannot help suspecting that the beau ideal these critics formed of 'gentlemen' was a very vulgar one, and that they mistook *fashionables* for the nearest approach to it. Our two dramatists certainly painted better than Shakspeare, or any other poet, court *roués* and *rakehells*, but could no more have delineated such inborn gentlemen as *Hamlet* and *Romeo* than conceived such poetic characters. Prince Hal, Benedick, Mark Antony, never descend into mere 'bloods' and *beaux-esprits*, and men of *ton*; those dramatists' gentlemen never rise much above them. Perhaps the self-ennobled Citizen of Stratford-on-Avon was, among all poets, however high in birth, the farthest from a vulgarian: I could tax him with many a gross expression, not one vulgar. Fashionability is a kind of elevated vulgarity. We may have often observed how apt fashionable men are to be fond of slang diction, or 'flash', so-called; but a perfect gentleman has seldom more acquaintance with it than they have with Sanscrit; and if a few of its terms may have polluted his ear, his lips are never befouled by them.

1839, G. Darley, *Introd. to Beaumont and Fletcher*, vol. i, p. xxxv.

What is the character of the hero [Don Quixote] in this history? It is that of a man possessing genius, virtue, imagination and sensibility, all the generous qualities which distinguish an elevated soul with all the amiable features of a disinterested and affectionate heart. Brave, equal to all that history has recorded of the most valiant warriors, loyal and faithful, never hesitating on the fulfilment of his promise; disinterested as he is brave, he contends but for virtue and for glory; if he desires to win kingdoms it is only to bestow them upon Sancho Panza; a faithful lover, a humane and

generous warrior, a kind and affectionate master, a gallant and accomplished gentleman.

K. H. Digby, *Godefridus* (1844), p. 166.

One quality of a gentleman is that of charity to the poor; and this is delicately instanced in the account which Don Quixote gives to his fast friend Sancho Panza of the valorous but yet more pious knight-errant, Saint Martin. 'On a day', said the Don, 'Saint Martin met a poor man half naked. Taking his cloak from his shoulders, he divided it and gave him the one half. Now, tell me at what time of the year this happened?' 'Was I a witness?' quoth Sancho. 'How the vengeance should I know in what year, or what time of the year it happened?' 'Hadst thou, Sancho', rejoined the knight, 'anything within thee of the sentiment of a gentleman, thou must assuredly have known that this happened in winter, for had it been summer Saint Martin would have given the whole cloak'.

1766, H. Brooke, *The Fool of Quality* (ed. 1859), vol. i. p. 264.

The 'errant star of knighthood, made more tender by eclipse', is still the type of all true chivalry. The courtesy, the kindliness of heart, the simplicity, the dignity, the fine sense of honour and of truth—which shine through all Don Quixote's grotesque deeds and ignoble surroundings, which survive through all his buffetings, his reverses, his crazes, so that we never cease to love and are almost ashamed to pity him, make up a picture of 'a very perfect gentle knight', such as lives for ever, to give the world assurance of what was in the soul of the old chivalry, after all the knights are laid in the dust and the romances dead and forgotten. Such a picture must have been drawn with the heart and not with the hand. Cervantes drew from his own experience when he pictured the man full of the romantic ideal, with a soul thirsting for the redress of wrongs and fired with visions of the old chivalry, entering upon the field of life in search of adventures. Don Quixote is but the image of his creator, as his wanderings in quest of wrongs to redress, in imitation of the ancient knights-errant, are but a pale reflex of the

strange career of trouble, disaster, and humiliation which was lived by Cervantes himself in the pursuit of honour and all noble and manly purpose. To that ardent spirit, entering life with his imagination stored, as we know that it was, with the images of the old romances, in an age when his country seemed to be at the head of the world—himself destined to take a part in a scene which recalled the glories of the fabled chivalry, when Don John, himself a living embodiment of Amadis and Palmerin, and in person and character most what the ideal knight-errant should be, stepped a galliard with his noble captains on the quarter-deck of the admiral's galley in pure joy of heart at the advancing host of the Paynim—to the young Cervantes it might well appear that the old order had come again. It was only in his old age that he understood that this was but a passing illusion—that the period was one fatal to romance and to enthusiasm; and of this sad later conviction the fruit was 'Don Quixote'.

H. E. Watts, *Life of Cervantes.*

I confess that, in my judgment, Don Quixote is the most perfect character ever drawn. As Sir John Falstaff is, in a certain sense, always a gentleman—that is, as he is guilty of no crime that is technically told to operate in defeasance of his title to that name as a man of the world—so is Don Quixote, in everything that does not concern his monomania, a perfect gentleman and a good Christian besides. He is not the merely technical gentleman of three descents—but the *true* gentleman, such a gentleman as only purity, disinterestedness, generosity, and fear of God can make. And with what consummate skill are the boundaries of his mania drawn! He only believes in enchantment just so far as is necessary to account to Sancho and himself for the ill events of all his exploits. . . . Don Quixote is the everlasting type of the disappointment which sooner or later always overtakes the man who attempts to accomplish ideal good by material means. Sancho, on the other hand, with his proverbs, is the type of the man with common sense. He always sees things in the daylight of reason. He is never taken in by his master's theory of enchanters—although superstitious enough to believe such things possible—but he *does* believe,

despite all reverses, in his promises of material prosperity and advancement.

J. R. Lowell, *The Century*, 1893.

Courage and Courtesy are the two principal decorements that adorn a Gentleman ; in neither of which he [Mr. Henry Welby] was deficient. For the first, as he was ever far from giving any distaste, so he was never known to take any affront : for valour consisteth not in hazarding a man's person without fear, but in putting on a noble resolution in a just cause ; neither could this Gentleman bear himself so innocuously in his youth but that he had been inforced to make proof of his valour in the field, in which he still came off with honour and advantage, but never boasting when he had the better, but still sparing when he might have spoiled, holding this maxim, 'That to conquer is natural, but to pity heavenly', and it is the property of true courage to out-face danger ; 'Conquer with custom, and end with honour'. It contemneth all perils, despiseth calamities, and conquers death. Quemcunque magnanimum videris, miserum neges : none who is magnanimous can be miserable. . . . It is a true saying, as a tree is known by its fruit, the gold by the touch, and a bell by the sound, so is a man's birth by his bounty, his honour by his humility, and his calling by his courtesy, which not only draweth unto us the love of strangers, but the liking of our own countrymen. Mildness and courtesy are the characters of a happy soul, which never suffereth innocence to be oppressed. . . . For, as it is the true note of nobility, so it is the certain mark of a Gentleman, to be courteous to strangers, patient in injuries, and constant in the performance of all just promises ; and for these he was known to be remarkable.

1637, *Life of H. Welby, Esq.* (*Phœnix Britannicus*, 1731, p. 376)

Turn over the pages of Baldassar Castiglione, who was an accomplished knight and well versed in both the Latin and Greek languages, whose work on the art of living at court will convey an idea of the great refinement and of the high tone of morals, which even in the fifteenth century was deemed essential to the Italian chivalry, on which book holding the

rank of a Tuscan classick, Tasso, in his last dialogue on nobility, passes that high eulogium, saying, ' as long as courts, as long as princes shall endure, as long as there shall be assemblies of dames and knights—as long as valour and courtesy shall dwell in our bosoms, so long will the name of Castiglione be had in honour '.

1848, K. H. Digby, *Broad Stone of Honour, Morus*, p. 312.

Amyas Leigh had learned certain things which he would hardly have been taught just now in any school in England ; for his training had been that of the old Persians ' to speak the truth and to draw the bow ', both of which savage virtues he had acquired to perfection, as well as the equally savage ones of enduring pain cheerfully, and of believing it to be the finest thing in the world to be a gentleman ; by which word he had been taught to understand the careful habit of causing needless pain to no human being, poor or rich, and of taking pride in giving up his own pleasure for the sake of those who were weaker than himself.

1855, C. Kingsley, *Westward Ho !* (ed. 1881), vol. i, p. 13.

It is impossible not to like the old traveller, Pietro della Valle, personally ; he was so candid, so perfectly courageous without show, so absolutely clean-minded without prudery. Withal, too, Signor Pietro was a perfect gentleman, not only by training, but by virtue of an instinct of courtesy which made him perfectly indifferent to all accidents of manner, colour, or dress, and put him at once at his ease with English skippers, Portuguese ecclesiastics, the Shah of Persia, and the half-naked princes of Malabar. One of these last, after a long interview, declared that Pietro must be a gentleman in his own country, because he made himself pleasant without fuss.

1892, *Saturday Review*, vol. lxxiv, p. 629.

George Herbert.—' His aspect was cheerful and his speech and motion did both declare him a gentleman ; for they were all so meek and obliging, that they purchased love and respect from all that knew him.

1670, Izaak Walton, *Lives* (ed. 1858), p. 308.

George Herbert.—That model of a man, a gentleman, and a clergyman. Coleridge, *The Friend*, i, 42.

George Herbert himself is a type of this note of the Church : the ascetic priest who was also a fine gentleman with his fine cloth, his cambric fall, and his delicate hands. Just as George Herbert, when on his way to the music meeting in the Close of Sarum, hesitated not to soil his hands and clothes 'usually so neat and clean,' in helping the man with the cart which had broken down, so this exquisite Church, delicate with the scent of violet and Lent-lily, and with the country places which God made and not man—eschewing alike the gaudiness of one ritual, and the excitement and noise of other appeals to the uncultivated—still holds forth in town precincts, and back alleys and courts this gospel of refinement and sacred culture, apparently so alien to the people among whom its lot is cast ; and though it may be that other forms seem to win more way, and to lure with greater ease and success, yet to no despicable number of the rudest, and of the outcast she still whispers the secret of a land apparently so very far off.

What seems to have been the peculiar mission of Herbert and his fellows, is that they showed the English people what a fine gentleman who was also a Christian and a Churchman might be. They set the tone of the Church of England, and they revealed with no inefficient or temporary effort to the uncultured and unlearned the true refinement of worship. They united delicacy of taste in the choice of ornament and of music with culture of expression and of work and life. Nothing is base or little in God's service.

'If it once have the honour of that name, it grows great instantly. Wherefore neither disdaineth he to enter into the poorest cottage, though he even creep into it, and though it smell never so loathsomely. For both God is there also, and those for whom God died, and so much the more as his access is more comfortable to the poor than to the rich, and in regard to himself it is more humiliation.

J. H. Shorthouse, *Introd. Essay to G. Herbert's Temple.*

No nation was ever so rich in able men : 'Gentlemen', as Charles I said of Strafford, 'whose abilities might make a

prince rather afraid than ashamed in the greatest affairs of state' : men of such temper, that like Baron Vere, 'had one seen him returning from a victory, he would by his silence have suspected that he had lost the day; and, had he beheld him in a retreat, he would have collected him a conquerer by the cheerfulness of his spirit" (Fuller, *Worthies of England*).

Emerson, *English Traits*, ch. viii (*Works*, 1883, p. 314).

Sir Edmund Verney had a loving and sweet courtesy to the poorest which was already felt to be part of the demeanour of English gentlemen.

Memoirs of the Verney Family, vol. i, p. 100.

He was 'One of the strictness and piety of a Puritan, of the charity of a Papist, of the civility of an Englishman; whose family the King His Master would say 'was the model he would propose to the Gentlemen'.

Id., vol. ii, p. 127.

Sir Ralph Verney was 'a very fine gentleman'. Pure-minded amidst the unutterable foulness of the times of Charles II, honourable, affectionate, just, relied upon by all his friends for the intelligent help he never refused with all his caution, and the wise sympathy he gave in all their troubles, content with that with which God had blessed him, he was the very ideal of an old English country gentleman.

Id., vol. ii, p. 429.

[Colonel Hutchinson] I cannot say whether he were more truly magnanimous or less proud; he never disdained the meanest person, nor flattered the greatest; he had a loving and sweet courtesy to the poorest, and would often employ many spare hours with the commonest soldiers and poorest labourers; but still so ordering his familiarity, that it never raised them to a contempt, but entertained still at the same time a reverence with love of him. He ever preserved himself in his own rank, neither being proud of it so as to despise any inferior, nor letting fall that just decorum which his honour obliged him to keep up. He was as far from envy of superiors as from contemning them that were under him: he was above

the ambition of vain titles, and so well contented with the even ground of a gentleman, that no invitation could have prevailed upon him to advance one step that way; he loved substantial not airy honour; as he was above seeking or delighting in empty titles for himself, so he neither denied nor envied any man's due precedency, but pitied those that took a glory in that which hath no foundation of virtue.

1665, L. Hutchinson, *Memoirs of Colonel Hutchinson* (ed. 1847), p. 14.

With that tenderness [towards the exiled James II] was mingled, in the soul of Lewis [xiv], a not ignoble vanity. He would exhibit to the world a pattern of munificence and courtesy. He would show mankind what ought to be the bearing of a perfect gentleman in the highest station and on the greatest occasion; and, in truth, his conduct was marked by a chivalrous generosity and urbanity, such as had not embellished the annals of Europe since the Black Prince had stood behind the chair of King John at the supper on the field of Poitiers.

Macaulay, *History of England* (ed. 1866), vol. ii, p. 210.

In dislike of backbiting Mary and William III cordially agreed; but they showed that dislike in different and in very characteristic ways. William preserved profound silence, and gave the talebearer a look which, as was said by a person who had once encountered it, and who took good care never to encounter it again, made your story go back down your throat. Mary had a way of interrupting talk about elopments, duels, and play-debts, by asking the tattlers, very quietly yet significantly, whether they had ever read her favourite sermon, Doctor Tillotson, on Evil Speaking.

Macaulay, *History of England* (ed. 1866), vol. ii, p. 267.

The tone of Addison is that of a gentleman, in whom the quickest sense of the ridiculous is constantly tempered by good nature and good breeding

1843, Macaulay, *Essays*, (ed. 1864), vol ii, p. 341.

[Sir Roger de Coverley's Portrait Gallery] The next heir was this soft gentleman, whom you see there. . . . He was

a man of no justice, but great good manners ; he ruined everybody that had anything to do with him, but never said a rude thing in his life : the most indolent person in the world, he would sign a deed that passed away half his estate with his gloves on, but would not put on his hat before a lady if it were to save his country. . . . He left the estate with ten thousand pounds debt upon it : but, however, by all hands I have been informed that he was every way the finest gentleman in the world. . . .

This man (pointing to him I looked at) I take to be the honour of our house, Sir Humphrey de Coverley ; he was in his dealings as punctual as a tradesman, and as generous as a gentleman. He would have thought himself as much undone by breaking his word, as if it were to be followed by bankruptcy. He served his country as knight of this shire to his dying day. He found it no easy matter to maintain an integrity in his words and actions, even in things that regarded the offices which were incumbent upon him, in the care of his own affairs and relations of life, and therefore dreaded (though he had great talents) to go into employments of State, where he must be exposed to the snares of ambition. Innocence of life and great ability were the distinguishing parts of his character ; the latter, he had often observed, had led to the destruction of the former, and used frequently to lament that great and good had not the same signification. He was an excellent husbandman [economist], but had resolved not to exceed such a degree of wealth : all above it he bestowed in secret bounties many years after the sum he aimed at for his own use was attained. Yet he did not slacken his industry, but to a decent old age spent the life and fortune which was superfluous to himself in the service of his friends and neighbours.

1711, Steele, *The Spectator*, no. 109.

The sweet look of goodness which sat upon my uncle Toby's brow assimilated every thing around it so sovereignly to itself, and nature had, moreover, wrote *Gentleman* with so fair a hand in every line of his countenance, that even his tarnished gold-laced hat and huge cockade of flimsy taffety became him ; and though not worth a button in themselves, yet the

moment my uncle Toby put them on, they became serious objects, and altogether seemed to have been picked up by the hand of Science to set him off to advantage.

1767, L. Sterne, *Tristram Shandy*, vol. ix, ch. ii.

Men like Lord Conway and John Evelyn, women like Lady Carbery and Mrs. Philips [*temp.* Charles II], nowadays aim rather at that general right-mindedness from which right conduct springs than at the cautious guidance of particular actions. The difference in tone between Jeremy Taylor's *Holy Living* and Dean Goulbourn's *Thoughts on Personal Religion*, measures very fairly the difference between the Christian gentleman of Taylor's time and the Christian gentleman of our own.

1871, *Quarterly Review*, no. 261, p. 136.

Character of Sir Andrew Stalbrooke :—

He was generous of his reputation, for in reputation also he felt himself to be rich. He never shrunk from the persecuted, he never abandoned the innocent, he never frowned even upon the failing and repentant. Many a man would have been trodden under foot by the rush of slanderous enemies—many a woman would have been cast from society, and plunged into vice as the only resource, had it not been for Sir Andrew Stalbrooke. His hand had been a prop to many, his name had ever been a shield to the oppressed.

1489, G. P. R. James, *The Gentleman of the Old School*, vol. i, p. 43.

To the end of his days under the infirmities of age, as in the passions of youth, and the trials and sorrows of his middle age, the same bland courtesy—the courtesy of the heart—distinguished him to the close.

Id., vol. iii, p. 339.

Bishop Berkeley.—So much learning, so much knowledge, so much innocence, and such humility I did not think had been the portion of any but angels, till I saw this gentleman.'

Bp. Atterbury.

The very first gentleman of the last century was, beyond all question [?], Horace Walpole.

1865, *Gentlemen Past and Present, Dublin University Magazine*, p. 6.

It is the fashion to underrate Horace Walpole; firstly, because he was a nobleman, and secondly, because he was a gentleman.

1820, Lord Byron, *Marino Faliero, Preface.*

Another true knight of those days was Cuthbert Collingwood; and I think, since Heaven made gentlemen, there is no record of a better one than that. Of brighter deeds, I grant you, we may read performed by others; but where of a nobler, kinder, more beautiful life of duty, of a gentler, truer heart? Beyond dazzle of success and blaze of genius, I fancy shining a hundred and a hundred times higher, the sublime purity of Collingwood's gentle glory. His heroism stirs British hearts when we recall it. His love, and goodness, and piety make one thrill with happy emotion. As one reads of him and his great comrade going into the victory with which their names are immortally connected, how the old English word comes up, and that old English feeling of what I should like to call Christian honour! What gentlemen they were, what great hearts they had! 'We can, my dear Coll', writes Nelson to him, 'have no little jealousies; we have only one great object in view,—that of meeting the enemy, and getting a glorious peace for our country'. At Trafalgar, when the *Royal Sovereign* was pressing alone into the midst of the combined fleets, Lord Nelson said to Captain Blackwood: 'See how that noble fellow, Collingwood, takes his ship into action! How I envy him!' The very same throb and impulse of heroic generosity was beating in Collingwood's honest bosom. As he led into the fight, he said: 'What would Nelson give to be here!'

1860, Thackeray, *The Four Georges, Cornhill Magazine*, ii, 402–3.

A Fine Old English Gentleman [Lord Collingwood].—It is refreshing to turn to the example of one to whom right was the sole law, in whom self-interest had no place, whose religion

was centred and contained in the fulfilment of actual duty ; to one, in short, who, living in these later times, maintained the splendid old rules of a noble life, and what is more, lived up to them (p. 2).

It is rare to find, as the results of such a training [at sea] the hard qualities of endurance, bravery, nerve, and energy, united to the more sensitive gifts of great warmth of heart, a love for domestic relationships and the social life, with an acute tenderness which is pained by the sufferings of the most insignificant creature. It is seldom that we find temperance without austerity, bravery without impetuousness, or temerity, careful judgment and consideration without hesitancy, the most uncompromising strictness in fulfilling and enforcing duty without severity, the most scrupulous honesty without littleness, the utmost care and economy without meanness or illiberality, dignity without pride, and honour without arrogance. It is seldom that we see the most perfect knowledge and punctuality united with patience towards stupidity, and forbearance towards incapacity, carelessness, and folly ; the utmost gentleness with the greatest firmness ; a mind capable of appreciating the finer elements of the elegant arts, combined with a power to face storms, shipwreck, disease, and the cannon's mouth without a tremor—yet all these qualities and many more as good and as great were comprehended in the character of Lord Collingwood. He knew how to obey as well as how to command, to rule as well as to serve. Such men make their world ; it is not made for them ; they control the elements, overrule the revolutions of time and supersede the reversions of circumstances. Lord of themselves, they hold the whole world in subjection. For, indeed, this is a victory worth all the rest : to conquer oneself ; and then every other conquest is easy.

1857, W. Davies, *A Fine Old English Gentleman*, p. 13.

We see in Collingwood the model of a Christian Gentleman. His nature included all that is implied by the term 'breeding' in its highest sense and application. His good manners were without monkeyism, conventionality or affectation. They had nothing of the assumption or insincerity of a Chesterfield, or the fantastic apishness of a Brummell. They were a part of his large heart, the offspring of good feeling, tact, correct

judgment, and sympathetic consideration. They were not reserved for certain persons or classes, but were distributed upon all with whom he came into contact. His behaviour was always dignified and in good taste. He never exhibited violence of manner; his voice was calm, his words few and weighty, and so firm in command, that they were feared by neglect and defalcation more than blows. His courtesy was unexceptional. It was remarked that the youngest and least distinguished guest at his table received the same measure of attention as the most illustrious. Although the foundation of his good manners lay deeper, he would not be outdone in an act of politeness. When the governor of Syracuse met him on the beach with his coach and six horses, the former, as a mark of respect, mounted the driving seat, and sat beside the coachman, in order that Collingwood might occupy the body of the carriage alone; upon which Collingwood at once got out, and failing to persuade the governor to take his seat in the carriage, he bade the postillion dismount, saying that if his master took the coachman's place he would drive the leaders, and was positively mounting one of the horses in his full-dress uniform, when a compromise was effected, and both occupied their places in the carriage. He had none of the snobbishness of the upstart, nor any of the no less offensive pretentiousness, intolerance, and arrogance which sometimes make established rank and position insufferable.

1857, W. Davies, *A Fine Old English Gentleman*, pp. 229–31.

The imagination, the feelings, and all the generous qualities tend to raise Don Quixote in our esteem. Men of elevated minds make it the object of their lives to defend the weak, to aid the oppressed, to be the champions of justice and innocence. Like Don Quixote, they everywhere discover the image of those virtues which they worship. They believe that disinterestedness, nobility, courage and chivalry, are still in existence. [As Schiller says "They find it easy to believe divinities being themselves divine"]. Without calculating on their own powers they expose themselves in the service of the ungrateful, and sacrifice themselves to laws and principles altogether imaginary [say rather ideal]. . . . Cervantes has in some degree exhibited in Don Quixote the vanity of noble feelings and the illusions of heroism. He

has described in him an accomplished man, who is, notwithstanding, the constant object of ridicule; a man, brave beyond all that history can boast of; who affronts the most terrific, not only of mortal, but of supernatural perils; a man whose high sense of honour permits him not to hesitate for a single moment in the accomplishment of his promises, or to deviate in the slightest degree from truth. As disinterested as brave he combats only for virtue; and when he covets a kingdom it is only that he may bestow it upon his faithful squire. He is the most constant and respectful of lovers, the most humane of warriors, the kindest master, the most accomplished of cavaliers with a taste as refined as his intellect is cultivated, he surpasses in goodness, in loyalty, and in bravery, the Amadises and the Orlandos whom he has chosen for his models. [See his Epitaph, p. 465,]

1846, Sismondi, *Literature of South Europe*, ii, 219–220.

The first point required of the aspirants to chivalry was a solemn vow "to speak the truth, to succour the helpless and oppressed, and never to turn back from an enemy."—*Ordene de Chevalerie.*

1830, G. P. R. James, *History of Chivalry*, p. 12.

He [Lord Collingwood] had—what seems so little to be generally the case now—a perfect faith in honesty, truth, uprightness, and rectitude. He valued them in and for themselves alone. His nobility of soul was not the offspring of self-interest, it was not imposed by external law; it was the wholesome life-breath which nourished his being and sustained his entire course of action; it gave vitality, force, and energy to the dry bones of prescription; it lighted the dreary roads of a monotonous and wearisome service with the persistent radiance of a beacon: it was the necessary element, and essential condition of his existence.

1857, W. Davies, *A Fine Old English Gentleman*, p. 114.

Lord Collingwood had learned the happy art of contentment. He did not trouble himself by wishing for what he had not got, but rather to make the most of that which he had. He neither sought the smiles nor avoided the frowns of

fortune; but to do justly and live nobly, regarding all the rest with indifference. A stain upon his soul would have turned a world of gold to a heap of ashes and poisoned all its uses. All he asked was an untarnished honour, the sweet possession of an uncorrupted life, a mind undisturbed by the clamours of the multitude, and the treasure of an upright and conscientious spirit. Sober desires, chastened and temperate wishes, superseded the hot and feverish struggles of ambition and greed; the gilded pageants of time lost their lustre to a sight so true, fading, like stars at dawn, before aims so elevated and a conduct so splendid and magnanimous. . . . He was perfectly unselfish, and entirely without any littleness of feeling or personal jealousies. He exhibited no trace of a grudging or an envious spirit. He knew that a large and faithful life carried its own credentials and superseded every reputation. He stood upon his acts, his practise, not upon the opinion which might be formed of them: those were his, but this he could not rule and did not value. His praise was always ready for merit, and was never restrained or stinted.

1857, W. Davies, *A Fine Old English Gentleman*, pp. 244–5.

[Lord Collingwood] We do not read in the histories of either ancient or modern times of a heroism more splendid, of a disinterestedness more sublime; or of any who maintained more inviolably the sanctities of an uncorrupted honour, who exemplified more conspicuously the sovereign excellencies of unstained truth. Perhaps never were so warm a heart and so affectionate a nature combined with so much manly energy and uncompromising dignity of principle; so much prudence, tact, and forbearance, with so undaunted a spirit; so indomitable a bravery and masculine decision of character with so much tenderness and sweetness of disposition; so many graceful traits within lines so firm, subsisting in so amicable a relationship. Indeed, it is this multitudinousness of character, this rare union of so many great qualities, which constitutes Collingwood's chief distinction. Singly, they are not unique. For, however seldom characters so well balanced, of so complete and rounded an organization, may be found amongst us, happily there are always those whose best efforts are given to the fulfilment of duty, who uphold the English name in maintaining a high and honourable spirit in all their undertakings,

who devote themselves to their work without calculating on the reward, who are content to serve a great principle instead of an individual and selfish advantage. . . . Perhaps, indeed, there is no more unfailing test of our sincerity and disinterestedness in what we do than to inquire whether we wish ourselves to be distinguished, or our work to be furthered —to ascertain if we would be content that our trust should be fulfilled, that our actions should speak—whilst our names and personalities are overlooked or forgotten.

1857, W. Davies, *A Fine Old English Gentleman*, pp. 251–3.

During this visit to England in the year 1787 Collingwood wrote a letter to a young officer which ought to be charactered in letters of gold in every ship in the navy. It shows the principles by which he himself was guided and governed, and how early he had adopted them. . . .

'A strict and unwearied attention to your duty, and a complaisant and respectful behaviour, not only to your superiors, but to everybody, will ensure you their regard; and the reward will surely come, and I hope soon, in the shape of preferment. . . . Conduct yourself so as to deserve the best that can come to you; and the consciousness of your own proper behaviour will keep you in spirits, if it should not come. Let it be your ambition to be foremost on all duty. Do not be a nice observer of turns, but for ever present yourself ready for everything; and if your officers are not very inattentive men, they will not allow the others to impose more duty on you than they should: but I never knew one who was exact not to do more than his share of duty, who would not neglect that, when he could so without fear of punishment. . . . Hold it as a maxim, that you had better be alone than in mean company. Let your companions be such as yourself, or superior; for the worth of a man will always be ruled by that of his company.'

1857, W. Davies, *A Fine Old English Gentleman*, pp. 18–20.

May we not mention Reginald Heber as one of the best of English gentlemen? The charming poet, the happy possessor of all sorts of gifts and accomplishments, birth, wit, fame, high character, competence—he was the beloved parish priest in his own home of Hoderel, 'counselling his people in

their troubles, advising them in their difficulties, comforting them in distress, kneeling often at their sick beds at the hazard of his own life; exhorting, encouraging where there was need; where there was strife the peace maker; where there was want the free giver'. . . . His affection is part of his life. What were life without it? Without love, I can fancy no gentleman.

1860, Thackeray, *The Four Georges* (*Cornhill Magazine*, ii. 403–4).

At Vienna, about 1842, Prince Metternich, after narrating some incident in the life of Napoleon, gave his opinion of the man.

'He went on to say that the most unpleasant part of the circumstance connected with dealing with Napoleon arose from the fact that he was not a gentleman in any sense of the word, or anything like one. Of course, the Prince, with his unblemished sixteen quarterings, was not talking of anything connected with Napoleon's birth. And I doubt whether he may have been aware that Napoleon Bonaparte was technically gentle by virtue of his descent from an ancient Tuscan territorial noble race. Metternich, in expressing the opinion quoted, was not thinking of anything of the kind. He was speaking of the moral nature of the man. In these days, after all that has since that time been published on the subject, the expression of Metternich seems almost like the enunciation of an accepted and recognized truism. Nevertheless, even now, the judgment on such a point of one who had enjoyed (no, certainly not enjoyed, but we will say undergone) so much personal intercourse with the great conqueror, is worth recording.' 1887, T. A. Trollope, *What I Remember*.

When we meet a gentleman of another class, through all contrariety of habits, the essentials of the matter stand confessed. I never had a doubt of Jones [a Welsh blacksmith]. More than that, we recognize the type in books; the actors of history, the characters of fiction, bear the mark upon their brow; at a word, by a bare act, we discern and segregate the mass, this one a gentleman, the others not. To take but the last hundred years, Scott, Gordon, Wellington in his cold way, Grant in his plain way, Shelley for all his follies, these were clearly gentlemen; Napoleon, Byron, Lockhart, these were as surely cads, and the two first cads of the first water.

1888, R. L. Stevenson, *Gentlemen* (*Scribner*, iii, 637).

Joseph Paice of Bread Street Hill, . . . though bred a Presbyterian and brought up a merchant was the finest gentleman of his time. He had not *one* system of attention to females in the drawing-room, and another in the shop, or at the stall. I do not mean that he made no distinction. But he never lost sight of sex, or overlooked it in the casualties of a disadvantageous situation. I have seen him stand bare-headed —smile if you please—to a poor servant girl, while she has been inquiring of him the way to some street—in such a posture of unforced civility, as neither to embarrass her in the acceptance, nor himself in the offer, of it. He was no dangler, in the common acceptation of the word, after women : but he reverenced and upheld, in every form in which it came before him, *womanhood*. I have seen him—nay, smile not—tenderly escorting a market-woman, whom he had encountered in a shower, exalting his umbrella over her poor basket of fruit, that it might receive no damage, with as much carefulness as if she had been a countess. To the reverend form of Female Eld he would yield the wall (though it were to an ancient beggar-woman) with more ceremony than we could afford to show our grandams. He was the Preux Chevalier of Age ; the Sir Calidore or Sir Tristan, to those who have no Calidores or Tristans to defend them.

1822, C. Lamb, *Essays* (ed. Kent), p. 446.

Edward Irving had so much of the " celestial light " in his eyes, that he unconsciously assigned to everybody he addressed a standing-ground in some degree equal to his own. . . . Unawares he addressed the ordinary individuals about him as if they too were heroes and princes ; . . . made poor astonished women in tiny London apartments feel themselves ladies in the light of his courtesy ;—and unconsciously elevated every man he talked with into the ideal man he ought to have been.

Mrs. Oliphant, *Life of Irving*, p. 218, ch. xii.

It is told of one of the noblest of our Peninsular heroes—one, I think, of that family of heroes, the Napiers—that, though brave as a lion, the very man to lead a forlorn hope or to march, if bidden, up to the cannon's mouth, so gentle was he (' a gentleman ' in the truest sense of the word), so tender was his heart, that if he met a little child in the street

crying, he could not bear to pass without stopping to comfort him and dry his tears.

It is this union of the gentle and the brave, of the tender and the strong, of the manly and the pure, which I want you young men to aim at; Christian Chivalry I may call it.

Canon T. Scott, *Gentle and Brave*, p. 1.

Sir Walter Scott.—His manners, free from affectation or artifice of any sort, exhibited the spontaneous movements of a kind disposition, subject to those rules of good breeding which Nature herself might have dictated.

1856, W. H. Prescott, *Essays*, p. 116.

Sir Walter Scott.—The truly chivalrous sense of honour stamped his whole conduct. We do not mean that Hotspur honour which is roused only by the drum and fife—though he says of himself, 'I like the sound of a drum as well as Uncle Toby ever did'—but that honour which is deep-seated in the heart of every true gentleman, shrinking with sensitive delicacy from the least stain, or imputation of a stain, on his faith. 'If we lose everything else', writes he, on a trying occasion to a friend who was not so nice in this particular, 'we will at least keep our honour unblemished'. It reminds one of the pithy epistle of a kindred chivalrous spirit, Francis the First, to his mother, from the unlucky field of Pavia: 'Tout est perdu, fors l'honneur'. Scott's latter years furnished a noble commentary on the sincerity of his manly principles.

1856, W. H. Prescott, *Essays*, p. 122.

Among the multitude of authors who devote themselves to poetry or fiction how few there are who give any proof in their works of the refined taste, the instinctive sense of propriety, the clear spirit of honour, nay, of the familiar acquaintance with conventional forms of good breeding, which are essential to the character of a gentleman! . . . How constantly, even in the best works of fiction, are we disgusted with such offences against all generous principle, as the reading of letters by those for whom they were not intended; taking advantage of accidents to overhear private conversation; revealing what in honour should have remained secret; plotting against men as enemies, and at the same time making use of their services;

dishonest practices on the passions or sensibilities of women by their admirers; falsehoods, not always indirect; and an endless variety of low artifices, which appear to be thought quite legitimate if carried on through subordinate agents. . . . Where the character of a gentleman is introduced [in the Waverley Novels] we generally find it supported without affectation or constraint. . . . I will refer to the character of Colonel Mannering as one of the most striking representations I am acquainted with, of a gentleman in feelings and in manners, in habits, taste, predilections; nay, if the expression may be ventured, a gentleman even in prejudices, passions, and caprices. . . . His character is always dignified and commanding, and he presents himself under every circumstance with the undoubted demeanour of a gentleman.

1821, J. L. Adolphus, *Letters to R. Heber*, pp. 33–9.

A Prince [George IV], the prince of princes at the time,
With fascination in his very bow,
And full of promise, as the spring of prime.
Though royalty was written on his brow,
He had then the grace, too, rare in every clime,
Of being, without alloy of fop or beau,
A finished gentleman from top to toe.

Byron, *Don Juan*, cant. xii, 84.

[He had] manners certainly superior to those of any living gentleman.

Id., Letter to Sir Walter Scott, July, 1812.

He, the first gentleman of Europe! There is no stronger satire on the proud English society of that day, than that they admired George [IV]. No, thank God, we can tell of better gentlemen; and whilst our eyes turn away, shocked, from this monstrous image of pride, vanity, weakness, they may see in that England over which the last George pretended to reign, some who merit indeed the title of gentlemen, some who make our hearts beat when we hear their names, and whose memory we fondly salute when that of yonder imperial manikin is tumbled into oblivion. I will take men of my own profession of letters. I will take Walter Scott, who loved the king, and who was his sword and buckler, and championed him like that

brave Highlander in his own story, who fights round his craven chief. What a good gentleman! What a friendly soul, what a generous hand, what an amiable life was that of the noble Sir Walter! I will take another man of letters, whose life I admire even more—an English worthy, doing his duty for fifty noble years of labour, day by day storing up learning, day by day working for scant wages, most charitable out of his small means, bravely faithful to the calling which he had chosen, refusing to turn from his path for popular praise or prince's favour; I mean *Robert Southey*. We have left his old political landmarks miles and miles behind; we protest against his dogmatism; nay, we begin to forget it and his politics: but I hope his life will not be forgotten, for it is sublime in its simplicity, its energy, its honour, its affection. Southey's private letters are worth piles of epics, and are sure to last among us, as long as kind hearts like to sympathize with goodness and purity, and love and upright life.

1860, Thackeray, *The Four Georges* (*Cornhill Magazine*, ii, 401–2).

Which was the most splendid spectacle ever witnessed;—the opening feast of Prince George in London, or the resignation of Washington? Which is the noble character for after ages to admire;—yon fribble dancing in lace and spangles, or yonder hero who sheathes his sword after a life of spotless honour, a purity unreproached, a courage indomitable, and a consummate victory? Which of these is the true gentleman? What is it to be a gentleman? Is it to have lofty aims, to lead a pure life, to keep your honour virgin; to have the esteem of your fellow-citizens, and the love of your fireside; to bear good fortune meekly; to suffer evil with constancy; and through evil or good to maintain truth always? Show me the happy man whose life exhibits these qualities, and him we will salute as gentleman, whatever his rank may be; show me the prince who possesses them, and he may be sure of our love and loyalty.

1860, Thackeray, *The Four Georges* (*Cornhill Magazine*, ii, 406).

The Duke of Wellington's opinion of the 'First Gentleman of Europe' seems to have been not very different from

Thackeray's. These are the words in which he compared him with the French King :—

'Nothing could be more dignified and well-bred than the manners of Charles X of France. When he was in England as *Monsieur*, I had opportunities of seeing him in the company of George IV, and, with all the acknowledged pretension of the latter to fine manners, the contrast between them was striking. Charles X was everything most gentleman-like and refined, while the other, from his flourish and display, might have passed for his valet!'

J. R. Swinton, *Life of Georgiana Lady de Ros.*

[*John Sterling of Henry Taylor*]. A very interesting and attractive man—more of a grand integer or monad, alone and self-balanced in the midst of the universe than any one else I know, with extraordinary knowledge of man as a practical being in all directions and varieties, with great sympathy with the poor in fortune and the strange in character, yet thorough knowledge of the smooth great world of London, and manners and self-possession which make it perfectly easy for him to live in it; in short, by many degrees the nearest of my friends to the καλὸς or κάγαθος, the perfect man of antiquity.

Life of Archbishop Trench, i, 180.

Of General Bruce, Governor to his Royal Highness the Prince of Wales, it was said: 'The graceful courtesy, which probably most attracted the casual observer, and which was "incapable of either giving or taking offence", was used by him on many occasions for warding off all manner of difficulties, which fell off from it as from a polished shield. It was, however, not a merely superficial gloss, but belonged to the inherent nobleness and lovingkindness of his nature. It showed itself to the humblest no less than the highest of those with whom he had to deal.'

1862 [Aaron Langley], *Christian Gentility*, p. 48.

Thackeray was in fullest sympathy with his modern Sidney and Bayard, Colonel Newcome, whom he describes as 'one of the tenderest and noblest gentlemen in the world'. Look at him, as we are first introduced to him, amid the shady

surroundings of the Cave of Harmony. The unsuspecting and simple-hearted gentleman addresses Pendennis and his friends in an 'exceedingly soft and pleasant voice, and with a cordiality so simple and sincere that the stranger awoke directly feelings of friendliness and respect'. 'You have come here, gentlemen, to see the wits. Are there any celebrated persons in the room?' asks the Colonel. Even in such a strange place his influence for good is felt directly. The landlord receives an intimation to the effect that the songs had better be carefully selected; Nadab, the *improvisatore*, is checked in his mischievous mimicry, and the evening is devoted to innocent lyrics. The Colonel himself sings 'Wapping Old Stairs', after the manner of Incledon, and all goes well until Captain Costigan, who has no longer the opportunity of breathing his hiccups into the ear of filial affection, enters—drunk, as usual—and proceeds to sing one of his outrageous ditties. The Colonel's disgust and indignation are finely characteristic of his pure and modest nature; and every man in that unlucky Cave of Harmony feels the uplifted cane of the Colonel as he emits the speech which precedes his exit from that *galère*. In this little scene, or prologue to the play, Thackeray, with touches few but fine, has sufficiently indicated many of the qualities of his hero. We have already recognized among them chivalry, courtesy, purity, tenderness, and an *impayable* simplicity which resembles that of the ingenious gentleman, Don Quixote.

H. S. Wilson, *Gentleman's Magazine*, May, 1890, p. 498.

The gallant old soldier was modesty itself. He who had distinguished himself in twenty actions, could never be brought to speak of his military feats or experiences, 'but passed them by as if they were subjects utterly unworthy of notice'. . . . The Colonel could not pardon a lie; and was—if that be possible—almost too resentful of all meanness and baseness. 'Be angry, and sin not', is a command which is difficult of execution. Nearly all best men have pride; a vice, perhaps, but one which at least excludes lower and worse vices. . . . 'This gentleman could no more pardon a lie than he could utter one. He would believe all and everything a man told him until deceived once, after which he never forgave. And wrath being once aroused in his simple mind, and distrust firmly fixed

there, his anger and prejudice gathered daily. . . . Indeed, his sins are but his virtues reversed. A noble hatred of baseness, lying, treachery, leads to suspicion, hatred, revenge. He was never consciously doing wrong ; but tenderness could give place to wrath, and indignation could merge into relentless vindictiveness. When once embittered, he becomes unjust ; and his goodness leaves him unhappy when he hates, despises, and avenges. . . . Full of that sweet and flowing courtesy which is based upon benevolence, tender with that unselfish consideration for the welfare as for the feelings of others which is one of the truest notes of loftiest character, our Colonel's best qualities become dim and blurred. . . . But the grand gentleman was so mainly good that he was worth the chastening of Divine love ; and Thackeray records for us, with subtlest tenderness, wisdom, insight, the dealing of Heaven with the soul of Thomas Newcome. The sense of tears in human beings is deeply felt as we watch the mistakes, anger, sorrows, of this *preux Chevalier* and almost perfect knight. He is just enough imperfect to be truly human.

It is a high character to give, but among all the noble creations of noble art, there are few greater, truer, more divinely mournful, than the gallant, loyal, sorrowful immortal gentleman—Colonel Thomas Newcome.

H. S. Wilson, *Gentleman's Magazine*, May, 1890, pp. 498–509.

The original of Colonel Newcome was Major Carmichael Smyth, Thackeray's step-father.

A brass with the following epitaph has been placed in Holy Trinity Church, Ayr, by Mrs. Ritchie (Miss Thackeray) to his memory :—

Sacred to the memory of Major Henry William Carmichael Smyth, of the Bengal Engineers, who departed this life at Ayr, 9th September 1861, aged 81 years.

"ADSUM"

" And lo, he whose heart was as that of a little child, had answered to his name, and stood in the Presence of The Master.'—*Newcomes, Vol III., Ch.* 26.

On the rebuilding of the church, his grave was brought within the walls. He was laid to rest immediately beneath this place by his stepson, William Makepeace Thackeray. This memorial was put up in 1887 by some members of the family.

[Colonel Newcome] 'The Spectator', 'Don Quixote', and 'Sir Charles Grandison' formed part of his travelling library. 'I read these, sir', he used to say, 'because I like to be in the company of gentlemen; and Sir Roger de Coverley, and Sir Charles Grandison, and Don Quixote are the finest gentlemen in the world'.

Thackeray, *The Newcomes*, ch. iv, p. 37.

His mother was bred up by two very perfect gentlefolks. Colonel Esmond had a certain grave courteousness, and a grand manner, which I do not see among the gentlemen nowadays.

Thackeray, *The Virginians* (ed. 1892), i, 126.

Esmond is a gentleman from the crown of his head to the sole of his foot. Thackeray had let the whole power of his intellect apply itself to a conception of the character of a gentleman. This man is brave, polished, gifted with that old-fashioned courtesy which ladies used to love, true as steel, loyal as faith himself, with a power of self-abnegation which astonishes the criticising reader when he finds such a virtue carried to such an extent without seeming to be unnatural.

A. Trollope, *Thackeray*, p. 129.

I was much impressed by hearing my father say that his ideal of a true gentleman was an old admiral whom he once saw picking up oranges in a London street. He was going to the King's Court at St. James's Palace, and looked very splendid in his uniform, with his coat half covered with stars and crosses, the tokens of his brave deeds during the wars with France. A miserable-looking old woman kept an orange stall at a corner of the street, and this was upset by the wheel of a passing carriage and the fruit scattered on the ground. A number of boys dashed up and began cramming the oranges into their mouths and their pockets, regardless of the cries and shouts of the poor woman.

Suddenly a cane was laid about their shoulders and the old admiral thundered out, 'Cowards, to ill-use a woman!' The boys fled in terror, and the admiral with sailor-like handiness helped to set up the stall again, and to pick up as many of the oranges as they had left, my father, I am glad to say, joining him in the latter task. When the work was done, the admiral

gave the old woman half a crown, took off his cocked hat, and made her as grand a bow as if she had been a princess.

E. M. L., *Real Gentlemen*, pp. 6–8.

Sir Charles Bunbury, as he saunters down St. James' Street, with a large slouched hat, lack-lustre eye, and aquiline nose, an old shabby drab-coloured coat buttoned across his breast without a cape—with old top boots, and his hands in his waistcoat or breeches' pockets, as if he were strolling along his own garden paths, or over the turf at Newmarket, after having made his bets secure—presents nothing very dazzling, or graceful, or dignified to the imagination ; though you can tell infallibly at the first glance, or even a bow-shot off, that he is a gentleman of the first water (the same that sixty years ago married the beautiful Lady Sarah Lennox, with whom the King was in love). What is the clue to the mystery ? It is evident that his person costs him no more trouble than an old glove. His limbs are, as it were, left to take care of themselves ; they move of their own accord ; he does not strut nor stand on tip toe to show

> —how tall
> His person is above them all;

but he seems to find his own level, and wherever he is to slide into his place naturally ; he is equally at home amongst lords or gamblers ; nothing can discompose his fixed serenity of look and purpose ; there is no mark of superciliousness about him, nor does it appear as if anything could meet his eye to startle him or throw him off his guard ; he neither avoids nor courts notice ; but the archaism of his dress may be understood to denote a lingering partiality for the costume of the last age, and something like a prescriptive contempt for the finery of this.

W. Hazlitt, *Essays, On the Look of a Gentleman.*

[Edward Bulwer, Lord Lytton] When we reflect upon his varied career with all its special aspects of danger and temptation we feel that though he may not claim from posterity the merit of any high achievement he at least deserves our praise in that he bore himself through all as a courtly English

gentleman. High was the music to which he set his life when in an early volume of poetry he wrote—

> To thee be all men heroes : every race
> Noble : all women virgins : and each place
> A temple. Know thou nothing that is base.

And if he fell short of this, his early ideal of aristocracy, through the weakness common to humanity, he still sustained the prestige of the good old English name of gentleman, and faithfully served in many courts the great Empire which he so dearly loved.

Great Thoughts, March 26, 1892, p. 290.

There is hardly a servant-maid in these days who is not better informed than Miss Nancy [Lammeter] ; yet she had the essential attributes of a lady—high veracity, delicate honour in her dealings, deference to others, and refined personal habits.

G. Eliot, *Silas Marner*, p. 81.

The late Lord Hampden was as fine an example as could be found of that union of simplicity with dignity, of urbanity with a sort of frank rusticity, which we are apt to believe is the special characteristic of the genuine English country gentleman.

1892, *Saturday Review*, vol. lxxiii, p. 318.

Sir Thomas Bateson, M.P., a very competent judge and one who attached a rigid meaning to the term 'gentleman', bore this testimony to the character of the Right Hon. W. H. Smith, who by integrity of character rose from a comparatively humble station to the highest offices of state. When a new private secretary was appointed by him Sir Thomas remarked : 'You are going to the truest gentleman I know'.

Sir H. Maxwell, *Life and Times of Mr. W. H. Smith*, vol. ii, p. 34).

One of his distinctive characteristics was a tender consideration for his inferiors. When Secretary of War he was observed to remain later at his office than his predecessors had done, in order to make up his wallet of state papers and take it with

him. On being questioned he admitted that he did this in order to save them being sent by post and so adding to the burden of the country postman, who, he had observed, was often overloaded.

Id.

The urbanity of Parliamentary strife, the comity of parties, had never a finer representative than in its Liberal leader of the House of Lords [Lord Granville]. An art of good breeding which is nature to advantage dressed, a courtliness which has nothing of the mere courtier in it, but which is the expression of native good feeling, are manifest in all his words and bearing. So long as Lord Granville takes part in English political life, the characteristic type of the English gentleman will not be lacking to it.

1887, *Saturday Review*, vol. lxiii, p. 196.

Thomas de Quincey.—His sensitiveness was so extreme, in combination with the almost ultra-courtesy of a gentleman, that he hesitated to trouble a servant with any personal requests without a long prefatory apology!

1890, H. A. Page, *De Quincey, His Life and Writings*, p. 189.

His whole manner and speech were imbued with as much high-bred courtesy as I ever met with; and this was not a habit put on for ceremonious occasions, but was especially remarkable in his intercourse with servants or with any chance labourer he might meet on the road.

Id., p. 249.

An American visitor to De Quincey records that being asked at dinner his opinion of the Scotch, his host said in a kindly way, 'The servant that waits at my table is a Scotch girl. It may be that you have something severe to say about Scotland. I know that I like the English Church, but I never utter anything that might wound my servant. Heaven knows that the lot of a poor serving-girl is hard enough, and if there is a person in the world of whose feelings I am especially tender it is of those of a female compelled to do for us our drudgery. Speak as freely as you choose, but please reserve your censure, if you have any, for the moments when she

is absent from the room.' *Un gentilhomme est toujours un gentilhomme* (adds the visitor), a man of true sensibility and courtesy will manifest it on all occasions, towards the powerless as well as towards the strong.

Id., p. 294.

Another American friend, Mr. J. T. Fields, describes him as 'the most courtly gentleman he has seen in Europe'.

Id., p. 309.

A master as he was of the art of conversation he was pre-eminently a good listener. 'Nothing could better manifest the innate courtesy, the even sensitive considerateness of the man, than his conduct in this respect.' 'He was always for giving way; and scrupulously on the watch for any, the slightest, token of interruption, objection, comment, assent, question or answer, nothing could exceed the tone of unaffected deference with which he gave mind as well as ear to whatever his companion might have to say.'

Id., p. 296.

He was the very soul of courtesy in conversation, studious not only to listen, but respond to every remark and make it bear its full fruit (Dr. S. H. Hodgson).

Id., p. 312.

He was sympathetic and appreciative of gentleness beyond all men I have ever known (J. Hogg).

Id., p. 316.

Mr. J. C. Shairp, like several of the Scottish professors, was a man of birth. Indeed, like many a Conservative of the old type, bred in the old ways of old (and not wealthy) families, he was no stickler for rank. He could not have been a democrat; but the simplicity which was equally characteristic of him was averse to mere conventional distinctions. Like the lady in Kintyre—

> To him none worthier seemed for being great,
> Nor any less because their place was low;
> True to that simple pure heart-estimate
> Which doth not earth's rank know.

In fact, like the originals of the portraits he has drawn in his principal poem, he was that rare character a gentleman.

The Athenæum.

Patrick Fraser Tytler—did indeed more than any one I ever knew realize that beautiful definition of Charity—he suffered long and was kind ; for though from his own guileless nature he was often deceived, he was never weary of well doing.

1859, J. W. Burgon, *The Portrait of a Christian Gentleman*, p. 313.

And I have heard those who knew him best, declare that in him they beheld the truest impersonation of their ideal of a *Christian Gentleman.*

Id., p. 348.

He [Patrick Fraser Tytler] had long since made up his mind that there is scarcely any part of self-government on which a man has need to exercise more constant care than the due regulation of his pleasures. A very little watchfulness had convinced him that a continued course of amusement, even for so short a period as a week, accustoms the mind to a state of indulgence, and an eager appetite for pleasure, which causes it to return with unwillingness and dissatisfaction to a condition in which perseverance, and pain, and labour are indispensably required. How true a picture does he draw of that condition, to which an ardent and susceptible temperament, especially in early manhood, is prone ; where 'Indolence (the true offspring of Pleasure) begins to substitute morbid feelings for active duties ; teaches a man to be contented with the bare approval, instead of the ardent practice of Virtue ; and persuades him to dream away his hours in a world of his own creation, and peopled by the airy shadows of a sickly fancy, rather than to struggle with the *actual* vices and to cultivate the *real* duties, to which his situation in this world most truly exposes him ; and which his character, as a Christian, most imperiously demands ! '—A practice from which he had himself derived the greatest benefit, and which he recommends to others similarly constituted, when thrown into any situation where a course of enjoyment, pleasure, or

amusement fills up their time, was—'Every day to steal from the busy circle some one hour of serious and solitary reflection, in which they may refresh their minds with the recollection of their higher duties; may remind themselves that pleasure is not the business of life; and that from the moment when it infringes upon the due execution of those duties, or diminishes our love to God, and our usefulness to man, so far from being pursued as innocent, it is to be avoided as sinful. One hour, or even one half hour of such reflection, will prevent any serious injury from the continuance of pleasure.'

It is very instructive to discover how strict he was with himself in respect of those social qualities which so endeared him to his friends. 'It has always been a custom with me (and I hope it may always continue so)', he writes, 'after I have been indulging in gaiety and mirthfulness amongst my intimate friends, and giving full play (perhaps too wide play sometimes), to those high animal spirits, and that love of humour and hilarity which is natural to my disposition, to think seriously in private over all that has passed: and to take myself severely to task if I have for a moment, in the heat of youthful gaiety, shown a disregard for the feelings or character of others or forgot that self-respect which is due to myself. And I consider this precaution as very necessary for many reasons. The first and greatest is, that even in hours of utmost gaiety it may never be forgotten that one is in the presence of God. This will render one's joy innocent. The next is that one may never cease to remember that the exercise of wit, the pleasure of singing, in short, all the joys arising from what we may term the fine arts, or the more elegant accomplishments of life, are to be used only as a recreation after the discharge of severer duties. So long, and only so long as they are regarded in this light, are they innocent. The moment they exceed these limits, they become criminal; the taste and the capacity for them, a real misfortune, instead of a blessing. Lastly, I have to recollect that there are many talents which amuse myself and give pleasure to others, which ought only to be shown in the company of most intimate friends. Nothing is so truly contemptible as a professed wit, or established buffoon.'

1859, J. W. Burgon, *The Portrait of a Christian Gentleman*, pp. 126–7.

. . . Patrick Fraser Tytler.—It was a sense of duty, not so much to Man as to God, which regulated his whole life; which prescribed his occupations, and limited and controlled his pleasures. The delightful picture is therein exhibited of a soul at peace with itself, and at peace with God; in love with the beauties of Nature, and charmed with all that is purest and of best report among men; full of thankfulness for past mercies, and of resignation under trials; curious to discover the way to Happiness, and ever on the lookout to discern the Hand of Love in the commonest incidents of daily life. . . .

While on circuit at Stirling, in September, 1816, he [P. F. Tytler] was thrown, apparently for the first time in his life, into the society of what are sometimes called 'good fellows' and 'men of pleasure'; men of fashionable connexions and seductive manners, who enjoy the praise of being excellent companions, and whose profligacy not unfrequently earns for them the pitiful reputation of being 'nobody's enemy but their own. 'I had sometimes thought within myself' (he writes), 'that there surely must be something fascinating in the manners and conversation of such men which repaid them for the sacrifice they made of the pleasures of goodness, the approval of Heaven, the rewards of conscious integrity, and all the charities which sweeten our existence'. But he speedily discovered his mistake; and his abhorrence of the hideous reality, he expresses with all the eloquence which indignation supplied. Their indecency and profaneness he loathed: their lewd merriment and ribald jests, ungraced by one spark of genuine wit—their common converse, unredeemed by the smallest amount of real talent—he most unaffectedly abhorred and despised. 'It occasioned in my mind', he writes, 'an intensity of disgust which I cannot find words to express'; and which, in obedience to the common rules of politeness, I found it difficult to conceal.' He had half dreaded the temptation to which the society of such comrades might expose him; 'but in truth there is no such temptation in their society; and to any mind which has been formed in intercourse with gentlemen, which has imbibed anything of the spirit of philosophic or literary acquirement, which has been refined by intercourse with elegant or graceful manners, there is caused by such persons an immediate repulsion which nothing can

overcome ; which makes their company a real misfortune, and their absence a positive pleasure'.

1859, J. W. Burgon, *The Portrait of a Christian Gentleman*, pp. 126–32.

John William Burgon.—'There is a point of his character which deserves to be noticed all the more, because, from a variety of causes, the English clergy of to-day, while often more active than their predecessors in the Ministry, have as a rule sadly deteriorated in that undefinable, but yet easily recognized qualification—*breeding*. John William Burgon was beyond all question *a high-bred gentleman*;—it was this which constituted one of the great charms of his character. His wide cultivation—for it was very wide, although it consisted with very profound study of particular subjects—gave him a refinement of mind which could not fail to transpire in social intercourse. His chivalrous devotion to the gentler sex, his courtesy (inbred and unfailing) to the whole of womankind, was another ingredient of the quality we are attempting to describe. Those who had been thrown across men of sterling worth indeed, but of coarser fibre and ruder manners, felt themselves transported into a wholly different social atmosphere, when they passed a week in his company. As a host he made this felt by all his guests, for however short a time they might be under his roof ; though the better part of his life had been spent in college rooms, he thoroughly well understood how to entertain with grace, courtesy and dignity.

Dean Goulbourn, *John William Burgon*, vol. ii, p. 361.

Kalokagathos (i.e. cultured-and-virtuous), the name by which the oligarchical party all over Greece delighted to be called, was to some extent equivalent to our 'gentleman.' It properly implied education or accomplishment as well as birth. With the literary aristocrats of Athens their principal renown was to be pre-eminently the *kaloi*, or 'accomplished', and they cared little or nothing for the distinctions of birth.

Müller.

For a heroic enunciation of *noblesse oblige* take the speech of Sarpedon to Glaucus in the *Iliad* :—

'Glaucus, wherefore have we twain the chiefest honour—seats of honour, and messes, and full cups in Lycia, and all men look on us as Gods? And wherefore hold we a great demesne by the banks of Xanthus, a fair demesne of orchard land and wheat-bearing tilth? Therefore, now it behoveth us to take our stand in the front rank of the Lycians and encounter fiery battle, that certain of the well-corsleted Lycians may say, "Verily, our kings that rule Lycia be no inglorious men, they that eat fat sheep and drink the choice wine honey-sweet; nay, but they are also of excellent might, for they war in the foremost ranks of the Lycians."'

Iliad (trans. A. Lang), xii, 310 *seq.*

Don Quixote's Epitaph.

The body of a knight lies here,
So brave, that to his latest breath
Immortal glory was his care,
And made him triumph over death.

His looks spread terror every hour;
He strove oppression to control;
Nor could all hell's united power
Subdue or daunt his mighty soul.

Cervantes, *Don Quixote*, ch. lxxiv, *sub. fin.*

Oh great and gallant Scott,
True gentleman, heart, blood and bone!

Tennyson.

God has made nobler heroes, but He never made a finer gentleman than Walter Raleigh.

R. L. Stevenson, *Virginibus Puerisque*, p. 129 (1907).

XII

GENTLEMEN OF OTHER NATIONS

GENTLEMEN OF OTHER NATIONS

If thou art become great, after thou hast been humble, and if thou hast amassed riches after poverty, being because of that the first in thy town; if thou art known for thy wealth and art become a great lord, let not thy heart become proud because of thy riches, for it is God who is the Author of them for thee. Despise not another who is as thou wast; be towards him as towards thy equal.

Ab. 3300 B.C. Patah-hotep, *Egyptian Papyrus* (the oldest MS. in the world).
Brugsch Bey, *Egypt under the Pharaohs*, vol. i, p. 93.

Many ancient Egyptian monuments which commemorate high officers in the court of the Pharaohs bear this laudatory inscription, 'His ancestors were unknown people'.

H. Brugsch Bey, *Egypt under the Pharaohs*, vol. i, p. 23.

See even a rat hath hide and hair;
And is a man of manners bare?
Nay, sure, a man of manners bare
More fitly dead than living were!

[i.e. manners are as essential to a man as skin and hair to a rat.]

The Shih King (Chinese Hymns, B.C. 1766–1122) (trans. W. Jennings), p. 78.

The Sanskrit Laws of Manu (IV, 138) quote a primeval rule:—

'Say what is true, and say what is pleasant, but do not say what is true and unpleasant, nor what is pleasant and not true'.

M. Müller, *India*, 273.

Where yonder curves the [river] Făn
They [the peasants] gather marsh-plants, root and stem,
And there behold a gentleman
Bright as a polished gem,
Bright as a polished gem!
Sure, not the Clan-Recorder is with them!
The Shih King (Chinese Hymns, B.C. 1766–1122) (trans. W. Jennings), p. 121.

'Religions are many; reason is one; we are all brothers', was another maxim of Laoutze's, and so perfect is the good breeding of his followers in this matter that the first question a 'Celestial', even of the poorer classes, asks on being introduced to another 'Celestial' is, 'To what sublime religion do you in your wisdom belong?' And if the reply is 'Buddhism' or 'Confucianism', he pronounces at once a eulogium not on his own system of Taouism, but upon whatsoever other religion his interlocutor has named. To praise his own creed would be as ill bred as to praise the smallness of his wife's foot or the length and silkiness of his own pigtail.

1885, *The Athenæum*, Dec. 26, no. 3,035.

The Buddhist definition of the perfect *devoté* corresponds very closely to that of our 'gentleman'.

'He who, though dressed in fine apparel, exercises tranquillity, is quiet, subdued, restrained, chaste, and has ceased to find fault with all other beings, he indeed is a Brâhmana, an ascetic, a friar.'

The Dhammapada, v. 142 (Kuenen, *Hibbert Lectures*, 1882, p. 243).

Or, as a Sanskrit writer, writing in the same key, expresses it:—

> Nor study, sacred lore, nor birth,
> The Brahman makes: 'tis only worth.

Muir, *Metrical Translations* (*Id.*, p. 245).

The type of perfection, among the early Semites, as is still the case with the Arabs, was the staid, well-born, well-bred.

very courteous aristocrat (e.g. *Genesis*, ch. xxiv), who took a very serious view of life, and avoided all contact with rough and coarse people. The outcome of all this was an essentially pacific disposition, something which was at once generous, proud and loyal, a condition of mind denoting persons who were at peace with themselves, who were prepared to defend their own rights and respect those of others.

1888, E. Renan, *History of the People of Israel*, i. p. 20.

As for the saints that are in the earth,
They are the nobles [Heb. *addîr*, illustrious] in whom is all my delight.

Psalm xvi, 3.

Gentle and simple [churls, *b'nêy adam*, and gentlemen, *b'nêy îsh*=Span. *hidalgos*, i.e. *hijos d'algo*, 'sons of somebody' as opposed to common folk] when weighed in the balance are together lighter than nothingness.

Psalm lxii, 9 [so Selden, *Titles of Honour*, pp. 862–3].

The fool [scoffer at religion] shall no more be called noble [*nâdîbh*], nor the knave be called a gentleman [*shōă'*]. . . . But the noble man deviseth noble things, and to noble things he stands.

Isaiah xxxii, 5, 8.

[i.e. a time shall come when nobility of rank will only be recognized when accompanied by nobility of character.—Delitzsch.]

Non quia, Maecenas, Lydorum quidquid Etruscos
Incoluit fines nemo generosior est te,
Nec quod avus tibi maternus fuit atque paternus
Olim qui magnis legionibus imperitarent,
Ut plerique solent, naso suspendis adunco
Ignotos, ut me libertino patre natum.
Cum referre negas quali sit quisque parente
Natus dum ingenuus, persuades hoc tibi vere,
Ante potestatem Tulli atque ignobile regnum
Multos saepe viros nullis majoribus ortos,
Et vixisse probos amplis et honoribus auctos.

* * * * *

Magnum hoc ego duco
Quod placui tibi qui turpi secernis honestum,
Non patre praeclaro sed vita et pectore puro.

Horatius, *Satira* I, vi, ll. 1–11, 62–4.

No truer gentleman than you, my lord,
Of all our county family grandees
Was ever born, on both sides known to fame
And in the field distinguished; yet, unlike
Most men, you never sneer at the obscure
And lowly born. It matters not a whit
What a man's father was, you truly say,
If only he himself has gentlehood.
How many in the annals of our realm
Of humble pedigree but virtuous life
Have risen to highest honours of the state.

* * * * *

This is my boast, that I have favour found
With one who ever doth discriminate
Between the base and the true gentleman,
Not by a noble parentage, but by
Cleanness of life and purity of heart.

A. S. P.

Seven things distinguish an ill-bred man and seven a wise man: The wise man (1) does not talk before his superior in wisdom and years; (2) he does not interrupt another in speaking; (3) he is not hasty to make reply; (4) his questions are to the point and his answers are according to the traditional law; (5) his subjects of discourse are orderly arranged, the first subject first, and the last last; (6) if he has not heard of a thing, he says, I have not heard it; and (7) he confesseth the truth. The characteristics of the ill-bred man are just the contrary of these.

P. I. Hershon, *Talmudic Miscellany*, p. 117.

I imagine that nobility herself, if God were to invest her with the form and organs of man, would stand before those obstinate and unworthy descendants and speak thus: 'Relationship is not measured by blood alone, where truth is

the judge, but by a similarity of actions, and by a careful imitation of the conduct of your ancestors. . . . In my eyes modesty, and truth, and moderation, and a due government of the passions, and simplicity, and innocence, are honourable, but in your opinion they are dishonourable; and to me all shameless behaviour is hateful, and all falsehood, and all immoderate indulgence of the passions, and all pride, and all wickedness. But you look upon these things as near and dear to you. Why, then, do you, when by your actions you show all possible eagerness to alienate yourselves from them, sheltering yourselves under a plausible name, hypocritically pretend in words to a relationship?

Philo Judæus, *On Nobility*, § 2.

Nobility is placed only in the acquisition of virtue, and you ought to conceive that he who has that is the only man really noble, and not the man who is born of noble and virtuous parents.

Philo Judæus, *On Nobility*, § 2.

We ought to call those men alone noble who are temperate and just, even though they may be of the class of domestic slaves, or may have been bought with money. But to those persons who, being sprung from virtuous parents, do themselves turn out wicked, the region of nobleness is wholly inaccessible.

Philo Judæus, *On Nobility*, § 1.

Ἐπίσταμαι δὲ πάνθ', ὅσ' εὐγενῆ χρεών,
σιγᾶν θ', ὅπου δεῖ, καὶ λέγειν, ἵν' ἀσφαλές·
ὁρᾶν θ' ἃ δεῖ με, κοὐχ ὁρᾶν ἃ μὴ χρεών,
γαστρὸς κρατεῖν δέ.

Euripides, *Ino*, *Fragment* 17.

[All that becomes a gentleman I know;
To silent be when needful, or to speak
When speech is safe; to see what may be seen,
Or, when occasion calls, to close my eyes;
And to control my appetites.]

The Chinese gentleman (or superior man, *kiün-tsze*) cannot but be respectful. He first of all respects himself; he looks down with contempt upon the mean man, who acts from the

love of gain (Chu-tsze). 'The way to regulate oneself,' says Confucius, 'is to keep oneself pure, clean, perfectly well dressed, and to allow oneself no gesture contrary to good manners' (*Chung yg* c. xx). The real essence of politeness consists in one word—yielding (*jang*). For innate politeness comes from the heart; do not look for it from without (*Yung Ching*). Propriety (*li*) makes the distinction between a well-bred man and a low one (Gun Den). 'Have good manners,' says a Persian proverb, 'that thou mayest become great.'
S. C. Malan, *Notes on the Book of Proverbs*, i, 11, 76, 80–1.

Plato frequently uses the words καλός τε κἀγαθός [noble and good] in the common Athenian sense, denoting very much what we mean by 'a gentleman'.
Sir A. Grant, *Ethics of Aristotle*, vol. ii, p. 75 (1874).

The correlative term for a mean man or vulgarian was βάνανσος, a mere mechanic.
Id. p. 67.

John Guillim, *Display of Heraldry*, 1724, notes that Aristotle in his *Politicks* reciteth four kinds of Nobility; that is, Nobleness of Riches, Nobleness of Lineage, Nobleness of Vertue, and Nobleness of Science: amongst which those of Vertue and Lineage are of chief estimation, being such from whence the others do proceed (pt. 2, p. 67).

τὸ φρόνιμον εὐγένεια καὶ τὸ συνετὸν ᾧ
θεὸς δίδωσιν, οὐχ ὁ πλοῦτος.
Euripides, *Alex. Frag.*

[Good sense and understanding, gifts of God,
Not riches, make true gentlehood.]

Nam genus et proavos et quae non fecimus ipsi
Vix ea nostra voco.
Ovid.

[For birth and ancestry and deeds which others did
We scarce can call our own.]

τὸ γὰρ εὐγενὲς ἐκφέρεται πρὸς αἰδῶ
Euripides, *Alcestis*, l. 60.

[Gentlehood ever tends towards reverence.]

τὸ δυστυχὲς γὰρ ηὐγενεῖ' ἀμύνεται
τῆς δυσγενείας μαλλον.

Euripides, *Heraclidae*, l. 302.

[The gentle-born misfortune can withstand
Better than those low-born.]

High birth a deep and wondrous impress leaves
On mortals stampt; for this in noble minds,
Desiring more, leads on to noble acts.

Euripides, *Hecuba*, ll. 379–81.

οἵ κενῶν δοξασμάτων
πλήρεις πλανᾶσθε, τῇ δ' ὁμιλίᾳ βροτοὺς
κρινεῖτε καὶ τοῖς ἤθεσιν τοὺς εὐγενεῖς.

Euripides, *Electra*, ll. 182–84.

[Ye filled with empty dignities do err;
Judge people by the company they keep,
And gentles by their conduct.]

Ὃς ἂν εὖ γεγονὼς ᾖ τῇ φύσει πρός τ' ἀγαθὰ
Κἂν Αἰθίοψ ᾖ, μῆτερ, ἔστιν εὐγενής.

Menander.

[Whoe'er by nature's well-disposed towards good,
Negro though he be, a gentleman is he.]

My mother! he, whom nature at his birth
Endow'd with virtuous qualities, although
An Æthiop and a slave, is nobly born.

Cowper, *On Pedigree* [*Poems* (ed. Routledge), p. 579].

Don't talk of birth and family; all those
Who have no natural worth on them repose.
Blue blood, grand pedigree, illustrious sires
He boasts of, who to nothing more aspires.
What use long ancestry your pride to call?
One must have had them to be born at all!

Menander [in F. A. Paley, *Fragments of the Greek Comic Poets*, 1888].

'Your ancient house!' No more: I cannot see
The wondrous merits of a pedigree:
No, Ponticus;—nor of a proud display
Of smoky ancestors in wax or clay;
What boots it on the Lineal Tree to trace,
Through many a branch, the founders of our race,
Time-honoured chiefs; if, in their sight, we give
A loose to vice, and like low villains live:
Say, what avails it, that, on either hand,
The stern Numantii, an illustrious band,
Frown from the walls, if their degenerate race
Waste the long night at dice before their face?
If, staggering, to a drowsy bed they creep,
At that prime hour when, starting from their sleep,
Their sires the signal of the fight unfurled,
And drew their legions forth, and won the world?

* * * * *

Fond man! though all the heroes of your line
Bedeck your halls, and in your galleries shine
In proud display; yet take this truth from me,
Virtue alone is true Nobility.
Set Cossus, Drusus, Paulus, then, in view,
The bright example of their lives pursue;
Let these precede the statues of your race,
And these, when Consul, of your rods take place.
O give me inborn worth! Dare to be just,
Firm to your word, and faithful to your trust:
These praises hear, at least deserve to hear,
I grant your claim, and recognize the peer.

Gifford, *Juvenal, Satire viii*, ll. 1–32.

Of beasts, great son of Troy, who vaunts the breed,
Unless renown'd for courage, strength, or speed?
'Tis thus we praise the horse who mocks our eyes,
While, to the goal, with light'ning's speed he flies!
Whom many a well-earn'd palm and trophy grace,
And the Cirque hails unrivall'd in the race!
Yes, he is noble, spring from whom he will,
Whose footsteps in the dust are foremost still;
While Hirpine's stock are to the market led,
If Victory perch but rarely on their head:

For no respect to pedigree is paid,
No honour to a sire's illustrious shade.
Flung cheaply off, they drag the cumbrous wain,
With shoulders bare and bleeding from the chain;
Or take, with some blind ass in conceit found,
At Nepo's mill their everlasting round.
That some may, therefore, you, not yours, admire
By virtuous actions, first, to praise aspire;
Seek not to shine by borrow'd light alone,
But with your father's glories blend your own.

Gifford, *Juvenal, Satire viii.*

But Troy's great sons dispense with being good,
And boldly sin, by courtesy of blood;
Wink at each other's crimes, and look for fame
In what would tinge a cobbler's cheek with shame.

Gifford, *Juvenal, Satire viii.*

(Sic vita erat.) Facile omnes perferre ac pati:
Cum quibus erat cunque una, iis sese dedere;
Eorum obsequi studiis; adversus nemini;
Nunquam praeponens se illis. Ita facillime
Sine invidia laudem invenias, et amicos pares.

Terence, *Andria, act i,* sc. 1, 35 (Simo).

'So did he shape his life to bear himself
With ease and frank good-humour unto all;
Mixt in what company soe'er, to them
He wholly did resign himself; and joined
In their pursuits, opposing nobody,
Nor e'er assuming to himself: and thus
With ease, and free from envy, may you gain
Praise, and conciliate friends.

George Colman.

If ought else be good in Philosophie, this is it, that it regardeth not Nobilitie or discent. If all men be reuoked to their first originall they are of the gods. . . . Plato saith that there is not any king that is not descended of a slaue, and that there is not any slaue which is not descended from

kings. All these things hath long varietie mingled together, and fortune hath turned topsie-turuie: Who is therefore a Gentleman [generosus]? He that is well composed by nature vnto vertue. This onely is to be expected, otherwise if thou recallest mee to antiquitie, no man is not but from thence. . . . From the first beginning of this world vnto this day, the line of alteration hath deriued vs from noble to villeinies. It maketh not a Noble-man to haue his court full of smoakie images: no man liued for our glorie, neyther is that which was before vs ours. The minde maketh the Noble-man, which from how base condition soeuer, enobleth vs to rise aboue fortune.

Seneca, *Workes* (trans. by T. Lodge, 1614), p. 233.

A true gentleman must have no mark of effeminacy visible on his face, or any other part of his body. Let no blot on his manliness, then, ever be found either in his movements or habits. Nor is a man in health to use his servants as horses to bear him. For as it is enjoined on them, 'to be subject to their masters with all fear, not only to the good and gentle, but also to the froward', as Peter says [1 Peter ii, 18]; so fairness, and forbearance, and kindness, are what well becomes the masters. For he says: 'Finally, be ye all of one mind, having compassion one of another; love as brethren, be pitiful, be humble', and so forth, 'that ye may inherit a blessing, excellent and desirable'.

Clement of Alexandria, *Stromata*, bk. iii, chap. xi [*Works*, i, 325, Ante-Nic. Lib].

O thou our poor nobility of blood,
If thou dost make the people glory in thee
Down here, where our affection languishes,
A marvellous thing it ne'er will be to me;
For *there*, where appetite is not perverted,
I say in Heaven, of thee I made a boast!
Truly thou art a cloak that quickly shortens,
So that unless we piece thee day by day
Time goeth round about thee with his shears.

Dante, *Paradiso*, xvi, 1–9 (Longfellow).

Noblece vient de bon corage,
Car gentillece de lignage
N'est pas gentillece qui vaille,
Por quoi bonté de cuer i faille,
Par quoi doit estre en li parans
La proece de ses parens
Qui la gentillece conquistrent
Par les travaux que grans i mistrent.

Le Roman de la Rose, l. 18,819 (thirteenth century).

[Nobleness comes from a good heart; for gentility of descent is nothing worth where goodness of heart is wanting. Wherefore, there ought to be apparent in him the merit of his ancestors, who gained their gentility by their great achievements.]

Noble est qui noblesse ne blesse et n'oblie

Il a beau vanter sa noblesse
Quand son deshonneur le blesce.

Le R. De Lincy, *Proverbes Français*, vol. ii, pp. 89–90.

Noblesse ne seut ne set mie
Demener deshonete vie.
Proverb, thirteenth century.

Nul noblesse de paresse.
Vray noblesse nul ne blesse.

G. Meurier, *Trésor des Sentences*, sixteenth century [De Lincy, *Proverbes Français*, vol. ii, p. 90].

S. Francis de Sales, writing in 1610, recommends to his correspondent 'the gentle and sincere courtesy which offends no one and obliges all; which seeks love rather than honour; which never rallies any one so as to hurt him, nor stingingly; which repels no one, and is itself never repelled. . . . Imagine that you were a courtier of St. Louis; this holy king loved that every one should be brave, courageous, generous, good-humoured, courteous, affable, free, polite; and still he loved above all that every one should be a good Christian. And if you had been with him, you would have seen him kindly laughing on occasion, speaking boldly at proper time, taking care that

all was in splendour about him, like another Solomon, to maintain the royal dignity, and a moment afterwards serving the poor in the hospitals, and, in a word, marrying civil with Christian virtue, and majesty with humility' (*Letters to Persons in the World*).

'When shall we all be steeped in gentleness and sweetness towards our neighbour', he exclaims. Gentleness, in its highest sense, is the quality he most insists on for the amenity of social life, and this especially maintained by self-abnegation and the heroism of what he calls the little virtues, such as toleration of one another's imperfections, sweetness of temper, and affability.

M. Jourdain : Monsieur, je vous prie de me dire si vous êtes gentilhomme.

Cléonte : Monsieur, la plupart des gens sur cette question n'hésitent pas beaucoup : on tranche le mot aisément. Ce nom ne fait aucun scrupule à prendre ; et l'usage aujourd'hui semble en autoriser le vol. Pour moi, je vous l'avoue, j'ai les sentiments sur cette matière un peu plus délicats. Je trouve que toute imposture est indigne d'un honnête homme, et qu'il y a de la lâcheté à déguiser ce que le ciel nous a fait naître, à se parer aux yeux du monde d'un titre derobé, à se vouloir donner pour ce qu'on n'est pas. Je suis né de parents, sans doute, qui ont tenu des charges honorables ; je me suis acquis dans les armes l'honneur de six ans de service, et je me trouve assez de bien pour tenir dans le monde un rang assez passable : mais avec tout cela, je ne veux pas me donner un nom où d'autres en ma place croiraient pouvoir prétendre ; et je vous dirai franchement que je ne suis point gentilhomme.

1670, Molière, *Bourgeois Gentilhomme*, act ii, sc. 12.

Ne rougissez-vous point de mériter si peu votre naissance ? Êtes-vous en droit, dites-moi, d'en tirer quelque vanité ? Et qu'avez-vous fait dans le monde pour être gentilhomme ? Croyez-vous qu'il suffise d'en porter le nom et les armes, et que ce nous soit une gloire d'être sortis d'un sang noble, lorsque nous vivons en infâmes ? Non, non, la naissance n'est rien où la vertu n'est pas. Aussi nous n'avons part à la gloire de nos ancêtres qu'autant que nous nous efforçons de leur

ressembler ; et cet éclat de leurs actions qu'ils répandent sur nous nous impose un engagement de leur faire le même honneur, de suivre les pas qu'ils nous tracent, et de ne point dégénérer de leur vertu, si nous voulons être estimés leur véritables descendants. Ainsi vous descendez en vain des aïeux dont vous êtes né ; ils vous désavouent pour leur sang, et tout ce qu'ils ont fait d'illustre ne vous donne aucun avantage : au contraire, l'éclat n'en rejaillit sur vous qu'à votre déshonneur, et leur gloire est un flambeau qui éclaire aux yeux d'un chacun la honte de vos actions. Apprenez enfin qu'un gentilhomme qui vit mal est un monstre dans la nature, que la vertu est le premier titre de noblesse, que je regarde biens moins au nom qu'on signe qu'aux actions qu'on fait, et que je ferais plus d'état du fils d'un crocheteur qui serait honnête homme que du fils d'un monarque qui vivrait comme vous.

1665, Molière, *Don Juan*, act iv, sc. 6.

On ne peut faire d'hibou esparvier (proverb). He that's a clown by nature cannot be gentilized by nurture.

1660, Cotgrave, *French Dictionary*, *s.v.* Esparvier.

Gentilhomme de verre,
Si vous tombez à terre,
Adieu vos qualitez.

Maynard.

Louer dans un gentilhomme chrétien ce que Jésus-Christ même a voulu avoir [la noblesse par David], n'aurait rien, ce semble, que de conforme aux règles de la foi.

Bossuet, *Gornay*.

Qui se dit gentilhomme et ment comme tu fais,
Il ment quand il le dit, et ne le fut jamais.

Corneille, *Le Menteur*, v, 3.

Les Suise s'offensent d'être dits gentilshommes, et prouvent la roture [ignobleness] de race pour être jugés dignes de grands emplois.

Pascal, *Pensées*, I, viii, 9.

On dit que la noblesse a la vertu pour mère ;
S'il est vrai, ses enfants ne lui rassemblent guère.
Boussault, *Ésope à la cour*, iv, 4.

Il n'est point de noblesse où manque la vertu.
Crébillon.

La fierté dans les manières est la vice des sots.
Boileau.

Si la noblesse est vertu, elle se perd par tout ce qui n'est pas vertueux ; et, si elle n'est pas vertu, c'est peu de chose.
La Bruyère, xiv.

If gentility be a virtue, that man loses his title that is not virtuous ; and if it is not a virtue, it is a trifle.
1776, La Bruyère, *Characters* (trans. N. Rowe) p. 243.

If it is a happiness to be nobly descended it is no less to have so much merit that nobody inquires whether you are so or not.
La Bruyère.

A country nobleman, useless to his nation, family, or himself, oftentimes without house, cloaths, or the least merit, tells you ten times a day *that he's a gentleman*, despises citizens and tradesmen, spends his time among parchments and old titles, which he would not part with for a chancellor's mace.
1776, La Bruyère, *Characters* (trans. N. Rowe), p. 193.

A courtier ought to be descended if possible, from the princes of the blood ; to talk of nothing but cardinals, dukes and prime ministers ; to usher his grandfathers by father and mother's side, into all discourses, and place them amongst the standard bearers in the crusadoes ; to have his hall adorned with genealogies, supporters with escutcheons of six quarters, the pictures of his ancestors, and their allies ; to value himself on their ancient castles, the seat of their family, set out with fanes, towers and battlements ; to be always speaking of his *race*, his *branch*, his *name*, and his *arms*, to

say of him, *He is no Gentleman* ; or her, *She is no Gentlewoman* ; or if he is told, that *Hyacinthus* has had the great prize in the lottery, to ask if he is a gentleman. If some persons laugh at these impertinencies, let them laugh on ; if others divert themselves with him, let them go on ; but let him stand to this, that he takes place after the royal family, and by repeating it often he shall be believed.

It is a simple thing not to be a gentleman at court, where there is nobody but who pretends to be such.

1776, La Bruyère, *Characters* (trans. N. Rowe), p. 112–3.

They (the Spaniards) are civil to all as their qualities require ; with highest respect ; so I have seen a grandee and a duke stop his horse, when an ordinary woman passeth over a kennel, because he would not spoil her clothes, and put off his hat to the meanest woman that makes reverence, though it be to their footmen's wives.

Lady Fanshawe's Diary [in M. Hume, *The Court of Philip*].

Qui sert bien son pays n'a pas besoin d'aïeux.

Voltaire.

Ah, messieurs, je suis chrêtien, et pourtant je m'attendris à ce nom d'honnête homme. Je me représente l'image vénérable d'un homme qui n'a pas pesé sur la terre, dont le cœur n'a jamais conçu l'injustice, et dont la main ne l'a point exécutée ; qui non-seulement a respecté les biens, la vie, l'honneur de ses semblables, mais aussi leur perfection morale ; qui fut observateur de sa parole, fidèle dans ses amitiés, sincère et ferme dans ses convictions, à l'épreuve du temps qui change et qui veut entraîner tout dans ses changements, également éloigné de l'obstination dans l'erreur et de cette insolence particulière à l'apostasie qui accuse la bassesse de la trahison ou la mobilité honteuse de l'inconstance : Aristide enfin dans l'antiquité, [le chancelier de] l'Hôpital dans les temps modernes, voilà l'honnête homme. Lorsque vous le rencontrerez, messieurs, je ne vous dis pas de ployer le genou, car ce n'est pas encore là le héros, mais c'est déjà une noble chose, et peut-être, hélas ! une chose rare, du moins dans sa plénitude. Saluez-le donc en passant, et qui que vous soyez, chrêtien et même saint, aimez entendre à votre

oreille, et surtout au fond de votre conscience, cette belle parole, que vous êtes un honnête homme.

Lacordaire.

If a man's deeds are good, he is of good origin; but otherwise not: and hence it is said, When a man's origin is unknown, his deeds indicate it (Arab Sheikh).

Lane, *Thousand and One Nights*, iii, 56.

Comment on the above: —

"A man is known among others by his actions, and the deeds of the ingenuous and generous are like his origin.

Id., 562.

General Gordon said of his Mahomedan secretary, Berzati Bey, 'he taught me the great lesson that in all natures and in all climes there are those who are perfect gentlemen, and who, though they may not be called Christians, are so in spirit and in truth'.

[Article on "Manners," by Mrs. E. Lynn Linton, in *Groombridge's Magazine*, Jan., 1891, no. 1.]

The Burmese say, 'Courtesy is the mark of a great man, discourtesy of a little one. Your courtesy, kindness and consideration for those who are lower and weaker than yourself, such as children and animals, is the clearest proof of your own superiority.

H. F. Hall, *The Soul of a People*, 246.

Bushido, or Knightly Behaviour, in the absence of a strong religion, is the master influence in Japanese character; its cardinal doctrines are self-knowledge, and fidelity to the highest self or conscience. Benevolence, and the courage which results in self-sacrifice rather than in the subjection of others, are its primary fruits. Such a moral code, which is based on a spiritual ideal rather than on a dogma of pains and penalties, made its votaries gentle, unselfish, dutiful, and unfalteringly courageous. The true knight was the μεγαλόψυχος of Aristotle, but his pride was leavened with something not unlike Christian charity.

The Spectator, 1904.

Bushido, which may be very inadequately translated as knightly chivalry, is the unwritten code of moral and ethical principles which fashions the conduct of all its adherents and makes up the scheme of life of the *bushi* or *samurai*. It is a Japanese proverb that says, "As the cherry blossom is among flowers, so is the *bushi* among men'.

Bushido offers us the ideal of poverty instead of wealth, humility in place of ostentation, reserve instead of *réclame*, self-sacrifice in place of selfishness, the care of the interest of the State rather than that of the individual. *Bushido* inspires ardent courage and the refusal to turn the back upon the enemy; it looks death calmly in the face and prefers it to ignominy of any kind. It preaches submission to authority and the sacrifice of all private interests, whether of self or of family, to the common weal. It requires its disciples to submit to a strict physical and mental discipline, develops a martial spirit, and, by lauding the virtues of courage, constancy, fortitude, faithfulness, daring, and self-restraint, offers an exalted code of moral principles, not only for the man and the warrior, but for men and women in times both of peace and of war.

Bushido takes the very best and the very highest of all ancient and modern philosophy and morals, and endeavours to embody it in an ordered scheme of life.

The term *bushi*, closely represented by the ideal of the faithful knight of chivalry, can be traced back for 1,500 years in the history of Japan. *Bushido* is not a religion, but a philosophy. It does not centre so much upon personal loyalty to the Emperor as upon loyalty, for its own sake, to all superiors, and to the Imperial Heaven-descended House most of all, as the highest embodiment of the principle of authority.

The true ideal of the *bushi* was admirably expressed by Commander Yuasa, when speaking to his men before steaming into Port Arthur:—

Let every man set aside all thought of making a name for himself, but let us all work together for the attainment of our object. It is a mistaken idea of valour to court death needlessly. Death is not our object, but success, and we die in vain if we do not attain success. If I die, Lieutenant Yamamoto will take the command, and if he is killed you will take your orders from the chief warrant officer. Let us

keep at it till the last man, until we have carried out our mission.

Bushido requires its disciples to live with Spartan simplicity and to avoid every kind of ostentation. Content, it thinks, is natural wealth, and luxury artificial poverty. Such simplicity is almost universal in Japan, and it allows a reverse of fortune to be met with greater dignity by the Japanese than by a nation or individuals to whom the term 'ruined' implies a mere monetary deficit and a loss of material luxury.

A *bushi* is reserved, austere, polite, but distant, thinking that the display of natural dignity best honours himself and those with whom he is brought in contact. *Bushido* may therefore be said to embody the ideals of knightly chivalry and of Spartan simplicity, and, further, to draw much from philosophy and the purely moral side of the greatest of religions. Loyalty, courage, honesty, simplicity, temperance, chastity, and charity are one and all cultivated by whomsoever would become a *bushi*. When we sign a treaty of alliance with a nation inspired by such lofty ideals, we know that its terms will be kept to the last breath of the ultimate rag-picker.

If *bushido* is intellectually aristocratic, it is politically and socially rather the reverse. Any one can become a *bushi* by conduct in peace and by valour in war; merit alone recruits and maintains its ranks. It is open to the highest and the lowest in the land to excel, since neither birth nor wealth is required, only personal worth and conduct.

In the schools *bushido* is now regularly taught, while all branches of the armed forces, including cadet corps, may almost be considered the high schools of its learning. When a number of officers of any standing or rank are gathered together, it is nine chances in ten that the doctrine of *bushido* is the subject of conversation, since the precepts and practices of this philosophy exercise a passionate attraction upon those who study and endeavour to live in them.

Bushido provides a moral basis for education of a sufficiently broad character to adopt and incorporate all the greatest teachings of Christianity, while avoiding the internecine strife of sects and factions, which would be likely to follow the acceptance of it as a State religion. The ideal of *bushido* is high. As a system of national ethics it is politically admirable, since it promotes discipline and union, sinks the indivi-

dual in the State, and affords no room, or no apparent room, for sectarianism or dissent. It has no forms and no ritual, and is broad based on vital forces and eternal truths.

Whatever views we may entertain as to *bushido*, there can be no possible doubt that its teachings supply the moral forces which we see to-day in action. They explain much, and help us to understand the spirit with which the late war was waged by Japan.[1]

The Times, Oct. 4, 1904, p. 6.

[1] See also *East and West*, 1906, pp. 356 *seq.*

XIII

IRONICAL AND ABUSIVE ACCEPTATION OF 'GENTLEMAN'

IRONICAL AND ABUSIVE ACCEPTATION OF 'GENTLEMAN'

GENTYL men for grete gentry
Wene that grete othys beyn curteysy!
1303, R. Mannyng, *Handlyng Synne* (ed. Furnivall), p. 23, l. 669.

Ther is a saying emong hunters that he cannot be a gentleman whych loueth not hawkyng and hunting, which I haue hard old woodmen wel allow as an approued sentence among them. The like sayinge is that hee cannot bee a gentleman whych loueth not a dogge. . . . Yea, there do belong many more thynges vnto a perfect Gentlemen neuerthelesse these pastymes measurablye used are allowable, and nothing is to be blamed therein but the excesse. . . . So ought a gentleman also to hunt in time, and not at al times: as to thinke with himselfe that he was borne to pleasures, but rather to proffit, and not onely to proffyt himselfe, but others.
1568, *Institucion of a Gentleman.*

A character in the Cornish Comedy, written by George Powell, and acted at Dorset Garden in 1696, says, 'What is a gentleman without his recreations? With these we endeavour to pass away that time which otherwise would lie heavily upon our hands. Hawks, hounds, setting-dogs, and cocks, with their appurtenances, are the true marks of a country gentleman.'
1838, J. Strutt, *Sports and Pastimes*, p. xxxiv.

Instead of catechizing their children, as Salomon teacheth them, they catechize them to hunt and hawk, to ride and vaunt, to ruffle and swear, to game and dance, as they were

catechized themselves, lest the childe should prove better than his father, and then he is qualified like a Gentleman!

1657, H. Smith, *Sermons*, p. 226.

An indigent gentleman is a rationall creature potentially apt for anything, but actually good for nothing.

1616, G. della Casa, *The Rich Cabinet*, p. 56 *recto*.

Nay, look you, sir, now you are a gentleman, you must carry a more exalted presence, change your mood and habit to a more austere form; be exceeding proud, stand upon your gentility, and scorn every man: speak nothing humbly, never discourse under a nobleman, though you never saw him but riding to the star-chamber, it's all one. Love no man: trust no man: speak ill of no man to his face; nor well of him behind his back. Salute fairly on the front, and wish them hanged upon the turn. Spread yourself upon his bosom publicly, whose heart you would eat in private. These be principles, think on them.

1598, B. Jonson, *Every Man out of His Humour*, act iii, sc. 1.

Gentili: What qualities are you furnished with?

Buzardo: My education has been like a gentleman.

Gen.: Have you any skill in song or instrument?

Buz.: As a gentleman should have; I know all, but play on none; I am no barber.

Gen.: Barber! no, sir, I think it. Are you a linguist?

Buz.: As a gentleman ought to be; one tongue serves one head; I am no pedlar to travel countries.

Gen.: What skill ha' you in horsemanship?

Buz.: As other gentlemen have; I ha' rid some beasts in my time.

Gen.: Can you write and read, then?

Buz.: As most of your gentlemen do; my bond has been taken with my mark at it.

Dekker, *Wonder of a Kingdom*.

Gentility is nothing but ancient riches.

G. Herbert, *Jacula Prudentum*.

Holland : Well, I say it was never merry world in England since gentlemen came up.

Bevits : O miserable age! Virtue is not regarded in handicrafts-men.

Shakspere, *2nd Part of Henry VI*, iv, 2, 10.

First Clown : There is no ancient gentlemen, but gardeners, ditchers, and grave-makers: they hold up Adam's profession.

Second Clown : Was he a gentleman?

First Clown : He was the first that ever bore arms.

Shakspere, *Hamlet*, v, 1, 38.

A herald can give arms and marks, he cannot honour;
No more than money can make noble: it may
Give place and rank, but it can give no virtue.

1598, B. Jonson, *The Staple of News*, act iii., sc. 1.

Since every Jack became a gentleman,
There's many a gentle person made a Jack.

Shakspere, *Richard III*, i, 3, 73.

Clown : You denied to fight with me this other day, because I was no gentleman born. See you these clothes? say, you see them not, and think me still no gentleman born: you were best say these robes are not gentlemen born; give me the lie, do; and try whether I am not now a gentleman born.

Autolycus : I know you are now, sir, a gentleman born.

Clown : Ay, and have been so any time these four hours. . . . I was a gentleman born before my father. . . . If [a thing] be ne'er so false, a true gentleman may swear it in the behalf of his friend.

Shakspere, *The Winter's Tale*, act, v, sc. 2, ll. 145 *seq.*

Sogliardo : I have land and money, my friends left me well, and I will be a gentleman, whatsoe'er it cost me.

Carlo : A most gentlemanlike resolution. . . .

Sog. : All this is my lordship you see here, and those farms you came by.

Car : Good steps to gentility too, marry, but, Sogliardo, if you affect to be a gentleman indeed, you must observe

all the rare qualities, humours, and compliments of a gentleman. . . . First, to be an accomplished gentleman, that is, a gentleman of the time, you must give over housekeeping in the country, and live altogether in the city amongst gallants: where, at your first appearance, 'twere good you turn'd four or five hundred acres of your best land into two or three trunks of apparel: . . . but above all protest in your play, and affirm, *upon your credit*, As you are *a true gentleman*, at every cast; you may do it with a safe conscience, I warrant you.

Sog.: O admirable rare! he cannot choose but be a gentleman that has these excellent gifts.

Car.: You must talk much of your kindred and allies . . . you must pretend alliance with courtiers and great persons.

Macilente: I could run wild with grief
. . . that Fortune doth breed
Such bulrushes; these mushroom gentlemen,
That shoot up in a night to place and worship.

1599, B. Jonson, *Every Man out of His Humour*, act i, sc. 1.

Sogliardo: I can write myself gentleman now; here's my patent; it cost me thirty pounds, by this breath. . . . How like you the crest, sir? it is your boar without a head, rampant.

Carlo: Troth, I commend the herald's wit; he has decyphered him well: a swine without a head, without brain, wit, anything, indeed, ramping to gentility.

1599, B. Jonson, *Every Man out of his Humour*, act i, sc. 1.

They who on length of ancestry enlarge,
Produce their debt instead of their discharge.

They search in the root of the tree for those fruits which the branches ought to produce, and too often resemble potatoes, of which the best part is under ground Pedigree is the boast of those who have nothing else to vaunt. . . . It is a double shame to a man to have derived distinctions from his predecessors, if he bequeath disgrace to his posterity.

Heraldic honours on the base
Do but degrade their wearers more,
As sweeps, whom May-day trappings grace,
Show ten times blacker than before.

H. Smith, *The Tin Trumpet*, p. 21 (ed. 1869).

Fungoso: If a man had any true melancholy in him, it would make him melancholy to see his yeomanly father cut his neighbours' throats, to make his son a gentleman; and yet, when he has cut them, he will see his son's throat cut too, ere he can make him a true gentleman indeed. . . . Is any man termed a gentleman that is not always in the fashion? I would know but that.

Jonson, *op. cit.*, act iv, sc. 1.

Here Gervase, take this bag, and run presently to the Mercers; buy me seven ells of horseflesh-coloured taffeta, nine yards of yellow satin, and eight yards of orange-tawny velvet. Then run to the tailors, the haberdashers, the sempsters, the cutlers, the perfumers, and to all trades whatsoever, that belong to the making up of a gentleman; and, amongst the rest, let not the barber be forgotten: and look that he be an excellent fellow, and one that can snap his fingers with dexterity.

1614, *Greene's Tu Quoque.*

Then will I hurry myself to the Mercer's books, wear rich clothes, be called 'Tony' by a great man, sell my lands, pay no debts, hate citizens, and beat sergeants; and when all fails, sneak out of Antonio with a twopenny looking-glass, and turn as true Trincalo as ever.

[*Albumazar:* Trincalo, the farmer, on being transformed (as he imagines) into Antonio by the cheating astrologer, *Id.* act iii, sc. 5.]

A gentleman's a gentleman that hath a clean shirt on, with some learning. And so have I.

1610, *Histrio-mastix*, act ii, sc. 1, ll. 214–5.

Timothy: 'What
Are these two? gentlemen?'
Plotwell: 'You see they wear
Their heraldry'
Tim.: 'But, I mean, can they roar,
Beat drawers [tapsters], play at dice, and court their mistress?

Jasper Mayne, *Citye Match*, act i, sc. 5.

Now for your behaviour; let it be free and negligent, not clogged with ceremony or observance . . . measure not thy carriage by any man's eye, thy speech by no man's ear, but be resolute and confident in doing and saying, and this is the grace of a right gentleman as thou art. . . . There's no prescription for gentility but good clothes and impudence.

Chapman, *Mayday*, act i, sc. 2.

Touching Mechanicall Arts and Artists, whosoeuer labour for their liuelihood and gaine, haue no share at all in Nobilitie or Gentry: As Painters, Stage-players. . . .

We ought to giue credit to a Noble or Gentleman, before any of the inferior sort.

1627, H. Peacham, *The Compleat Gentleman*, p. 13.

[Timothy Hoyden, the yeoman's son, desires to be made a gentleman. He consults with his friends.]

Moneylack: Well, sir, we will take the speediest course with you.

Hoyd.: But must I bleed.

Money.: Yes, you must bleed; your father's blood must out. He was but a yeoman, was he?

Hoyd.: As rank a clown (none dispraised) as any in Somersetshire.

Money.: His foul rank blood of bacon and pease porridge must out of you to the last dram.

Springe: Fear nothing, sir. Your blood shall be taken out by degrees; and your veins replenished by pure blood still, as you lose the puddle.

Hoyd.: I was bewitched, I think, before I was begot, to have a clown to my father, yet my mother said she was a gentlewoman.

Springe: Said! what will not women say!

Money.: Be content, sir; here's half a labour saved; you shall bleed but of one side. The mother vein shall not be pricked.

1634, R. Broome, *The Asparagus Garden*.

A nobleman of this time [Henry VIII] in contempt of learning said that it was for Noble mens sonnes enough to winde their horne, and carry their hawke faire, and to leave study and

learning to the children of meane men. To whom Richard Pace replied: 'Then you and other noble men must be content that your children may winde their hornes and keep their hawkes, while the children of meane men doe manage matters of Estate.

Camden, *Remaines Concerning Britaine* (1637), p. 273.

If *Adam* should refuse to dig, and now
If *Gentry* hold it scorn to hold the plow,
If *Eve* should gad abroad and leave the *Spindle*,
If Ladies do refuse to use the *Thimble*,
Sure, then that question would not be your notes
Amongst us all sure none would bear good *Coats*.
For it is industry that gains us Riches,
And Riches gains us Honour, Coat and Briches
Virtue and Learning, and honest Parents, can,
With *Spade and Spindle*, make a GENTLEMAN.

1661, S. Morgan, *The Sphere of Gentry*, p. 101.

You know he is rish,
He has terty tousant duckat, and derefore
Is honest Gentill man.

Sir W. D'Avenant, *The Play-House to be Lett*, ii, 1 (*Works*, 1673, ii, 77).

If the Czar [Peter the Great] had not been bred abroad one would not have taken him to be what we call a gentleman, especially an English Gentleman; for do we ever meet with an English gentleman that does not think himself wise enough and learned enough [whereas the Czar deplored his ignorance]. Do not we English gentlemen think that to be a good sportsman is the perfection of education, and to speak good dog language and good horse language is far above Greek and Latin. . . . I met with one of this sort of gentlemen once that was very bright upon the subject with me. What occasion has a gentleman to trouble himself (said he) with books, and to spend his time poring over old historyes?

1729, D. Defoe, *The Compleat English Gentleman* (ed. Bülbring), p. 38.

A gentleman is every man who with a tolerable suit of clothes, a sword by his side, and a watch and snuff-box in his

pocket, asserts himself to be a gentleman, swears with energy that he will be treated as such, and that he will cut the throat of any man who presumes to say the contrary.

1753, *The World*, no. 49.

So the man, who meanly born, has got a habit of talking of his being descended from that antient baron, or that great lord, has the pleasure to believe he is so descended, though the thing is false.

1776, La Bruyère, *Characters* (trans. N. Rowe), pp. 241–2.

If the commonalty were observed to have a propensity to religion, their superiors affected a disdain of such vulgar prejudices, and a freedom that cast off the restraints of morality and a courage that spurned at the fear of God, were accounted the distinguishing characteristics of—a gentleman.

If the populace, as in China, were industrious and ingenious, the grandees, by the length of their nails and the cramping of their limbs, gave evidence that true dignity was above labour, or utility, and that to be born to no end was the prerogative of—a gentleman.

. . . If the lower set shew a sense of common honesty and common order, those who would figure in the world think it incumbent to demonstrate that complaisance to inferiors, common manners, common equity, or anything common, is quite beneath the attention or sphere of—a gentleman.

. . . Now it may happen that when the populace by encroaching on the province of gentility have arrived to their *ne plus ultra* of insolence, debauchery, irreligion, etc., the gentry, in order to be again distinguished, may assume the station that their inferiors had forsaken, and, however ridiculous the supposition may appear at present, humanity, equity, complaisance and piety, may in time come to be the distinguishing characteristics of—a gentleman!

I apprehend that true gentility is altogether independent of fortune or fashion, of time, customs, or opinions of any kind. The very same qualities that constituted a gentleman in the first ages of the world are permanently, invariably, and indispensably necessary to the constitution of the same character to the end of time.

1766, H. Brooke, *The Fool of Quality* (ed. Kingsley) p. 230.

Third Fellow: O damn anything that's low, I cannot bear it.

Fourth Fellow: The genteel thing is the genteel thing any time: if so be that a gentleman bees in a concatenation accordingly.

Third Fellow: I likes the maxum of it, Master Muggins. What, though I am obligated to dance a bear, a man may be a gentleman for all that.

1772, Goldsmith, *She Stoops to Conquer*, act i (p. 648, Globe ed.).

Peace . . .
To men of pedigree, their noble race
Emulous always of the nearest place
To any throne, except the throne of grace,

Cowper, *Hope*.

In that most painful record of an ignoble, selfish and innately vulgar life, Jesse's *Life of Beau Brummell*, it is mentioned that this *petit maître* one day after dinner upset a cup of coffee on the table-cloth. When the waiter was summoned, he gave him to understand that the *gaucherie* had been committed, not by him, but by a young lady who was one of the company. He could not bear that the flunky should think that *he* could be guilty of such awkwardness. 'This was not very chivalrous', is the inadequate comment of his biographer, 'mais son égoisme régnait partout'. (i, 343, ed. 1886). The same elegant person, it is recorded two pages afterwards, was shocked and outraged beyond endurance because a dependent at the dinner-table of his host suggested that he, the Beau, might help him to a potato with his own fork. 'How can you ask gentlemen to meet such people at dinner?' was his subsequent remonstrance with his friend.

A servant who had dropped into a large fortune asked his master how he was to pass muster in future as a gentleman. The answer was, 'Dress in black and hold your tongue'.

T. L. K. Oliphant, *The New English*, ii, 226.

Jacke would be a gentleman if he could speak French.

1546, Heywood (ed. Sharman), *Proverbs*, p. 61.

One *arbiter elegantiarum* has declared any man may pass for a Gentleman who wears a black coat and holds his tongue; and this certainly approaches very nearly to the received ideas upon the subject.

W. Thoms, *Book of the Court*, 1844, 147, note.

Sir Thos. Smith says: 'As for gentlemen they be made good cheap in this kingdom; for whosoever studieth the laws of the realm, who studieth in the universities, who professeth the liberal sciences, and (to be short) who can live idly, and without manual labour, and will bear the port, charge, and countenance of a Gentleman, he shall be called Master, and taken for a Gentleman.

Id., p. 150.

[*In Ireland.*]

In those days [about 1800] the common people ideally separated the gentry of the country into three classes, and treated each class according to the relative degree of respect to which they considered it was entitled. They generally divided them thus:

1. *Half-mounted* gentlemen.
2. Gentlemen *every inch of them.*
3. Gentlemen *to the backbone.*

The first were independent yeomen; the second were of excellent old families, whose finances were not in so good order as they might have been, but who were popular amongst all ranks; the third were of the oldest families and settlers, universally respected, and idolized by the peasantry, although they also were generally a little out at elbows.

Sir Jonah Barrington, *Personal Sketches of His Own Times* (1827), i, 79 (ed. 1869).

'It would be extremely difficult—probably impossible—to frame a generally acceptable definition of the word "gentleman."' The quick-witted Irish peasant finds no such difficulty; but then he divides the genus into three species—to wit: 'A gintleman, a *raal* gintleman, and a Half Sir!' Present him with a specimen of the genus, and after a very short acquaintance he will remit him to his proper niche in the collection, without doubt or hesitation; and from a lifelong

and intimate acquaintance with the class, I can say that I have rarely, if ever, known him to make a mistake.

S. T. Heard, *The Spectator*, Jan. 19, 1907.

Lady de Clifford told the Regent, in resigning the appointment of governess to the young princess, 'that he had shown her that the word of honour of a *prince* and that of a *gentleman* were too very different things.

Lord Albemarle, *Fifty Years of My Life*, i, 340.

Our landlord informed us, with a sort of apologetic tone, that there was a Scotch gentleman to dine with us.

'A gentleman!—what sort of a gentleman?' said my companion, somewhat hastily.

'Why a Scotch sort of gentleman, as I said before', returned mine host; 'they are all gentle, ye mun know, though they ha' narra shirt to back; but this is a decentish hallion [clown]—I trow he's a dealer in cattle.

1817, Sir W. Scott, *Rob Roy*, ch. iv.

'The gentleman who has purchased Ellangowan—you know who I mean, I suppose?' 'Yes, sir', answered the young man; 'but I should hardly have expected to hear you quote such authority. Why, this fellow—all the world knows him to be sordid, mean, tricking; and I suspect him to be worse. And you yourself, my dear sir, when did you call such a person a gentleman in your life before?'

'Why, Charles, I did not mean gentleman in the precise sense and meaning, and restricted and proper use, to which, no doubt, the phrase ought legitimately to be confined; but I meant to use it relatively, as marking something of that state to which he has elevated and raised himself—as designing, in short, a decent and wealthy and estimable sort of a person.'

1829, Sir W. Scott, *Guy Mannering*, ch. xlvii.

Maggie says ye're gentle, but a shilling maks a' the difference that Maggie kens, between a gentle and a simple, and your crowns wad mak ye a prince of the blood in her een. But I am ane that ken full weel that ye may wear good claiths, and have a saft hand, and yet that may come of idleness as weel as gentrice.

1832, Scott, *Redgauntlet*, Letter xi.

I am afraid that this term 'gentleman' is mostly applied by the lower classes to those of their superiors who are most lavish and extravagant. When the last scions of the noble house of Fitzplantagenet, in the play, are compelled to remove from their ancestral hall into furnished apartments in the same neighbourhood, and that insolent ironmonger, Bodgkins, reigneth in their stead, it is customary for the villagers to deny him any title of respect, and to remain unchangeable in their devotion to the fallen race; but we don't find this at all true upon the stage of the world. As long as Bodgkins scatters his coin broadcast, he need not fear any rivalry; but becoming prudent, it is natural enough that he should meet with unpleasant comparisons. '*He* a *gentleman!* Noa, noa; there's nothing loike blood'—except money. When I heard from our parish-clerk concerning the double marriage of the squire's two sons, the elder of whom had made what is called a good match, and the younger married the governess—that Master George was well enough, but that Master Harry was 'twice the gentleman'—I had an immediate suspicion that the one had given him half a sovereign after the ceremony and the other a whole one—which, indeed, was true.

1856, 'What is a Gentleman?' *Chambers' Journal*, v, 399.

An amusing incident which happened many years ago at the *Cock Tavern*, in Fleet Street. A diner, who had been imbibing too freely, became so noisy that the proprietor directed his removal. The waiter who successfully accomplished this, on returning to the room, expressed his regret at having been obliged to put the individual out, for, said he, with emphasis, 'He's a perfec' gentleman'; adding, after a pause, as if to explain how he arrived at so decided a conclusion, 'he give me 'alf-a-crown'.

Notes and Queries, 7th S., xii, 514.

There are some people whose ideal of a perfect gentleman is a man who pays his bills without question the first time they are presented; tried by which test, I fear there are some of us who would sadly fail in the article of our gentry. A waiter's ideal of a perfect gentleman is a man who orders a good dinner, and, paying for it, gives him all the change under a dollar; and I know a woman of very excellent sense and

breeding whose notion of a perfect gentleman is a man that never speaks to her in the street without taking his hat quite off, and does not sit in her presence until she does him the honour to request him to do so. Perhaps the waiter's criterion is quite as reasonable as hers.

Rd. Grant White, *Every-day English*, 364.

I call him now a raal (real) *gentleman*. I held his hoss the tother day, and he gan (gave) me a shilling.

[Norfolk Labourer.]

High breeding is something, but well bred or not,
In the end the one question is, what have you got?
So needful it is to have money, heigh-ho!
So needful it is to have money.

A. H. Clough, *Spectator ab Extra*.

In Mrs. H. M. Stanley's *London Street Arabs*, a *gentleman* was described by one boy 'with some fervour' as 'a fellow who has a watch and chain'. This belated support to 'the gig' theory of gentility is curious, as illustrating the extreme haziness which pervades the ideas of the London Street Arab in regard to the proper use of the most memorable word in the English language. A Metropolitan *gamin*, in a moment of expansion, once remarked to his teacher in a night school, 'When you come here first we thought you was a gentleman, but now, of course, we knows different'. The possession of a watch and chain had no doubt at first favoured the idea of social position, but this had been triumphantly rebutted by the fact that their owner had actually come to live in the district, and was visibly hard at work all day and every day. No reputation for gentlemanly conduct could survive this last piece of antagonistic evidence.

The Standard.

Let wealth and commerce, laws and learning die,
But leave us still our old Nobility.

1841, Lord J. Manners, *England's Trust*, p. 24.

It is a well-known Irish boast that a finished Irish gentleman

would be the most perfect gentleman in the world, *if you could but meet with him.*

Quarterly Review, vol. cxxxiii, p. 237.

With such true breeding of a Gentleman
You never could divine his real thought.

Byron, *Don Juan*, cant. iii, 41.

They say no artist can draw a camel, and I say no author ever drew a gentleman. How can they, with no opportunity of ever seeing one ?

Lord Beaconsfield, *Endymion*.

My dear, the height of good-breeding is to be perfectly ill-bred when one pleases.

Mrs. Oliphant, *Salem Chapel*, p. 43.

Don't sneer—never sneer—no gentleman does.

Id., p. 75.

As a definition of the word 'gentleman', that of the Maori chief given to Bishop Selwyn may be recalled. The New Zealander, in response to the query as to what he understood by a gentleman, replied : 'Gentleman gentleman never mind what he does, but piggy gentleman very particular'. Was not the untutored savage right in dwelling on that abnegation of self as the first qualification of a gentleman, the self-denial which was the foundation of the teaching of Christ, the first true gentleman, and greatest of all ?

K. H. H. Smith, *The Spectator*, Jan. 12, 1907.

A dying man, exhorted to meet his end with courage and a good hope, makes answer : 'I have always endeavoured', said Mr. Denner, in a voice which still trembled a little, 'to remember that I was a *gentleman*'.

1888, Margaret Deland, *John Ward, Preacher*.

'You see the perfect gentleman in Dr. Alvan', she remarked, for she had heard him ordering his morning bath at the hotel, and he had also been polite to her under vexation.

Geo. Meredith.

A 'man of honour' resents the charge of meanness. He will not refuse to pay a gambling debt, but he will live extravagantly when he cannot pay his debts. He is indignant at an imputation on his courage; but he will injure in the lower ranks of life where redress is too expensive to be possible, and no father's or brother's bullet can avenge the injury. These are the laws of honour! These be your men of gentle blood! This is the personal dignity at whose shrine lives of others are to be sacrificed, and the blood of God's creatures to be held cheap—personal dignity separated from personal worth—of which the Gospel of Christ knows nothing. Now with this modern honour contrast the spirit of Gospel honour, the honour which feels itself degraded by an acknowledgment of error with the honour which teaches through the cross that wrongs *received* cannot shame, that nothing can disgrace but wrongs *done*. Contrast the courage which risks life, with the courage which for Christ's sake dares to be called a coward and bear shame.

1884, F. W. Robertson, *The Human Race*, etc., p. 283.

Some persons may anticipate that an academical system, formed upon my model, will result in nothing better or higher than in the production of that antiquated variety of human nature and remnant of feudalism, as they consider it, called 'a gentleman' [!].

1881, Cardinal Newman, *Idea of a University*, p. x.

In the great Tichborne case, the false Sir Roger said of one of the witnesses [a captain in the army], 'He is not a gentleman; he has risen from the ranks', and Chief-Justice Cockburn afterwards, in commenting upon this wretched saying, remarked that among the sailors upon his own yacht he was able to grasp their hands, and feel that they were his equals. And if you are useful, unselfish, and think of others before yourself; if you are real, if you are manly, and at the same time gentle and modest, then whether you rise from the ranks, or whether you remain in the ranks, he is himself an impostor to the title who denies your claim to be called a gentleman.

1891, F. Wills, 'What is a gentleman?' *Lay Sermons*, p. 46.

In the use of the name 'gentleman' to any coal-heaver or dustman by the lower classes of London we have a current

example of the depreciation of a title consequent on compliment. . . . Hence, too, the fact that in the later periods of the Roman empire every man saluted his neighbour as *Dominus* and *Rex*.

H. Spencer, *Essays*, vol. i, p. 74.

The *Saturday Review* in an article on 'The Abuse of Language' stigmatized the vicious use by modern pressmen of 'lady' as a common term for any woman. 'The first I see of it', said a dilapidated female who was giving evidence in court not many years ago, 'was when this 'ere lady was lyin' in the guttur, very drunk, fightin' with the other lady'. Pedants may be tempted to ask what makes a woman a lady, and the answer is, birth or manners. Manners alone are very seldom enough; but they might be, if, by some odd chance, they were sufficiently good.

vol. lxxi, p. 70, 1891.

Now as to the use of the word gentleman. It is often vulgarized in our own country [America]. When Tom on the ball field says to his generous antagonist, 'Horatio, you are a gentleman', he uses it correctly. When a driver says to his fare, 'If you are the man who is going to ride, I am the gentleman as is going to drive you', he uses it incorrectly. When a servant announces a plumber as a 'Gentleman to fix the pipes', she uses it incorrectly. And the words 'gentleman', one of the noblest, sweetest, grandest words in the language, should not be used too much. Put in the better word man, remembering that gentleman implies much breeding, much culture, a certain refinement of occupation, and a moral tone of the very highest. And to descend to the lowest thing about a gentleman, we should remember that his minor manners must be attended to; he does not swear or smoke in the presence of women; he does not eat his dinner in a hurry; he does not crumble his bread about, making it into pills; he does not eat his soup with a hissing sound, or tip the plate to get the last drop; he mends his table manners if they are bad; he dresses himself well if his means will allow; be he ever so poor he must be clean. If he commits any little error at the dinner-table he must learn to be composed; he must be deaf and blind to the errors of others in society. But

etiquette never means stiffness; the best bred people are the unconscious.

Mrs. M. E. W. Sherwood.

Gentleman and *lady* have in America no longer any distinctive meaning. This abuse has struck all travellers in the United States. The Duke of Saxe-Weimar was, in Alabama, asked the question: Are you the man that wants to go to Selma? And upon assenting, he was told: Then I'm the *gentleman* that is going to drive you. Precisely the same thing occurred to Sir Charles Lyell: 'I asked the landlord of the inn at Corning, who was very attentive to his guests, to find my coachman. He immediately called out in his bar-room, Where is the *gentleman* that brought this *man* here?'

Schele De Vere, *Americanisms*, p. 478.

Mr. Phil Robinson felt it extremely irritating that in the United States every man, whether black or white, should be called a gentleman, and every woman a lady. Refusing to countenance this degeneracy of the word he adopted the plan of addressing every negro servant as a 'Sultan'. He did not know what it meant any more than he knews the meaning of 'Gentleman', 'but I saved my self-respect (says he) by not pretending to put him on an equality with myself.'

1883, *Sinners and Saints.*

This repetition of the words, *gentleman and lady*, reminds me what strange uses are made of them by those who ought to know what they mean. Thus, at a marriage ceremony, once, of two very excellent persons who had been at service, instead of, Do you take this *man*, etc.? and, Do you take this *woman*? how do you think the officiating clergyman put the questions? It was, Do you, Miss So and So, take this *Gentleman*? and, Do you, Mr. This or That, take this *Lady*? What would any English duchess, ay, or the Queen of England herself, have thought, if the Archbishop of Canterbury had called her and her bridegroom anything but plain woman and man at such a time? . . . If the worthy man who uttered these monstrous words—monstrous in such a connection—had known the ludicrous surprise, the convulsion of inward disgust and contempt, that seized upon many of the persons who were present—

had guessed what a sudden flash of light it threw on the Dutch gilding, the pinchbeck, the shabby, perking pretension belonging to certain social layers—so inherent in their whole mode of being, that the holiest offices of religion cannot exclude its impertinences the good man would have given his marriage-fee twice over to recall that superb and full-blown vulgarism. Any persons whom it could please could have no better notion of what the words referred to signify than of the meaning of *apsides* and *asymptotes*. *Man!* sir! *Woman!* sir! Gentility is a fine thing, not to be undervalued, as I have been trying to explain; but humanity comes before that.

> When Adam delved and Eve span,
> Who was then the gentleman.

The beauty of that plainness of speech and manners which comes from the finest training is not to be understood by those whose *habitat* is below a certain level.

O. W. Holmes, *Professor at the Breakfast-Table*, ch. vi.

A 'gentleman' is a man of gentle birth, a member of the gentry, a member of a family 'untainted by trade' (as the expression went) for three generations. I think it was Sir Walter Scott who said that three generations are sometimes insufficient 'to breed out trade', and that five should be substituted. No Psalm or sentiment can make a man a 'gentleman' any more than Psalm or sentiment can make a man an Admiral or an Attorney-General. A 'nobleman' is not so called, or entitled to be so called, because he is a man of noble bearing, or noble acts, or noble thoughts; he must be a member of the nobility or he cannot be a 'nobleman'. In the same way a man cannot be a 'gentleman' unless he satisfies what is meant by 'gentle'.

R. St. J. Corbet, in *The Spectator*, Feb. 2, 1901, p. 170.

Gentleman—according to Sir T. Smith this title is applied generally to those who have nothing to do and can 'live idly'.

1890, F. Stroud, *The Judicial Dictionary*, p. 324.

According to legal decisions here cited, it has been laid down that a clerk in the audit office cannot be correctly described as a *gentleman*. (We had fancied that an attorney was a gentleman by Act of Parliament.) We are here told that

neither an attorney, nor an attorney's clerk, has a right to the appellation. The one important qualification for a gentleman would seem to be idleness and dependence. A medical student, who for the last six months has done no business, is a gentleman. So is a coal agent who has been dismissed from his employment. So is a person who collects debts, if he lives chiefly on an allowance from his mother. So is a person who has never had any occupation (Fr. *rentier*).

The definition of a gentleman once given by an Irish peasant may interest some of your readers: 'A man that never did a hand's turn for himself or any one else'. This reminds me of a description of a particular gentleman which I once heard: 'A good sort of man who is good for nothing'.

X, *The Spectator*, Feb. 9, 1901, p. 203.

'Gentleman' is commonly used by the peasantry for one who has not to work for his living; one out of work.

'Well, Bill, how long have you been gentleman [i.e. out of work, idle]?

'It wasn't a clergyman, it was a gentleman.'

1884, T. C. Egerton, *Sussex Folk and Sussex Ways*, p. 80.

The Australian natives say: 'White fellows work, not black fellows; black fellow gentleman'.

Hale, *United States Exploring Expedition*, p. 109.

In Hants 'to make a *gentleman* of a person', is to make him drunk: 'He made quite a *gentleman* of so and so'.

A West Country definition of a gentleman is 'to set in the Chimbley Cornder, drink zider, and cuss'.

1888, *Saturday Review*, vol. lxv, p. 687.

'Now, my lads', he said, 'will you tell me what you mean by the word gentleman?'

With some hesitation the following answers were given:—

'A man as has lots of money.'

'One as belongs to the quality.'

'A chap as needn't work unless he's a mind to it.'

'One as knows how to behave hisself.'

'A man as is gentle and kind, particular to them as is weaker nor he; the Parson down tu Exeter said so', remarked Reuben with mild persistency; and not a boy dared so much as shake a fist at him.

'You are nearest to the real thing, Reuben', said Captain Vernon; 'but I must own that the others have described what is generally called a gentleman; that is, one who has good position, birth, or manners. Yet there is a far nobler meaning of the word, and, in this sense, a working man may be as true a gentleman as a duke. I think that no man, whatever his station, is worthy of the name unless he is, as Reuben said, kind and gentle, and also brave, pure, and true in his talk and in his life.

E. M. L., *Real Gentlemen*, pp 5–6.

There is a word in the English tongue,
  Where I'd rather it were not;
For shams and lies from it have sprung
  And heart-burns fierce and hot.
'Tis a tawdry cloak for a dirty soul,—
  'Tis a sanctuary base,
Where the fool and the knave themselves may save
  From justice and disgrace.
'Tis a curse to the land, deny it who can?
That self same boast 'I'm a gentleman'.

Robt. B. Brough, *Songs of the Governing Classes, A Gentleman*, 1890 (Vitzetelly).*

* *See also the extracts from Marston, p.* 185, *and La Bruyère, p.* 483. *Also pp.* 231–2.

XIV

CONCLUSION

CONCLUSION

THUS I drawe too the ende of thys Booke, wherein (so well as in me lyeth) I haue wrytten the Institucion of a Gentleman: declarynge therein how menne dyd at the firste become Gentle, to what thinges they oughte to applye theym selues, howe they should bee profitable in a commune wealth to flee arrogancye and pride, to embrace humanitie and gentlenes, whyche thynges are here written to the proffyt of yong gentlemen, rather then that I will take in hande to instructe my elders.

Thus I conclude: as a man whyche hathe a most perfect good will to proffite ryght Gentlemen, and thereupon tooke thys labour in hande, desirynge them to waye my small science with my great good wil.

1568, *Institucion of a Gentleman, n.p.*

The Summe of the Whole Treatise.—That whatsoever thing, word, or action, offends any of the senses, or annoys the stomack, or is apt to imprint on the mind the resemblance of that which is odious and filthy, or that contradicts truth, or common fame and opinion (unless it be upon good ground) is very carefully to be shunned. Wherefore those things which are impure and foul, and that breed disdain, are not only not to be practised, but the very mention of them is uncomely, and upon that account to be forborn; for not only the doing or the rememb'ring such things, but even the representing of them by any mode or gesture to the imagination of another is wont to be exceeding irksome and unpleasant.

1663, *N. W., The Refin'd Courtier* [G. della Casa], p. 9.

We have now, according to our proposed Method, surveyed distinctly those several Advantages which Gentlemen enjoy, and may surely give the same testimony which Caleb and

Joshua did of Canaan (Numbers xiv). The Land which we passed thorow to search it, is an exceeding good Land. "Tis a rich and fertile soil wherein these men are planted, such as hath a natural aptitude and vigour to produce the most excellent Fruits. But Paradise itself required dressing, and therefore we find Adam had that work assigned him in his Innocence. And surely these his Sons may well submit to the same Task, by the faithful discharge whereof they may make some approaches towards that his pristine state.'

1673, *The Gentleman's Calling*, p. 149.

Prayer for Gentlemen.

Al be it, whatsoever is borne of fleashe is fleashe, and al that we receyve of our naturall parentes is earthe, duste, ashes and corruption, so that no chylde of Adam hath any cause to boste hymself of hys byrthe and bloude, seynge we have all one fleashe and one bloude . . . yet for asmuch as some for wysedome, godlynesse, vertue, valiauntnesse, strength, eloquence, learnyng and policie be advanced above the common sorte of people unto dignities and temporall promocions, as menne worthye to have the superioritye in a Christen common wealthe, and by thys meanes have obtayned among the people a moore noble and worthye name ; we moste entierlye beseche frome whome alone commeth the true nobilitye to so manye as are borne of thee and made thy sonnes thorowe fayth, whether they be ryche or poore, noble or unnoble : to geve a good spirite to our superiours, that as they be called gentle menne in name, so they maye shewe theym selves in all their doynges gentle, curteous, lovynge, pytefull and lyberall unto theyr inferyours, lyvynge among them as naturall fathers among their chyldren, not pollynge, pyllynge and oppressynge theym, but favourynge, helpynge and cheryshynge theym : Not distroyers, but fathers of the communaltye ; Not enemyes to the poore, but ayders, helpers and comforters of them. That when thou shalte call them from thys vale of wretchednesse they afore shewynge gentlenesse to the common people, maye receyve gentlenesse agayne at thy mercyfull hande, even everlastynge lyfe : Through Jesus Christ our Lorde. Amen.

1553, *Primmer of Edward VI*, fol. 160.

A Gentleman's Thanksgiving.

O most gracious and most bountiful Lord, who dost good unto all, but hast in an extraordinary measure abounded to me thy unworthiest servant. I desire with all exuberant thankfulness of heart, to confess and celebrate this thy great goodness. Lord, thou hast not been to me a Wilderness, a Land of Darkness, but hast caused my Lot to fall in a fair ground. Thou hast not only given me a Natural, and a Capacity of a Spiritual life, but hast also enriched me with many advantages for the comfortable support of the one and the happy improvement of the other, above what thou affordest to multitudes of others. Thou hast liberally given me of the Dew of Heaven, and fatness of the Earth, an assurance of all those good things which may both oblige and assist me chearfully to serve Thee. O let not my Heart like Gideon's Fleece remain dry, whilest all about it is thus plentifully watered from Heaven; but give me, I beseech Thee, such a sense of thy Mercy, as may express itself in a constant and zealous Obedience. Thou hast done so much for this meanest Plant in thy Vineyard, drest it and fenced it about with thy Grace and Providence; and having built a Wine-press, mayest most reasonably expect some Clusters to be brought to it at the Vintage. O let not so gracious, so equitable a demand be frustrated; when thou lookest it should bring forth Grapes, let it not bring forth wild Grapes; let not those Avantages I enjoy above others, tempt me to exalt my self, or despise them, but grant me always to remember that it is Thou only that makest me differ from another. Lord, let thy Methods be my Documents, thy Dispensations of Indulgence to me, the Engagements and Bands of the closest and most inviolable Duty, that that Eminency of condition wherein Thou hast placed me in this world, may be an effectual admonition to me to be eminent in vertue, that Men seeing my good Works, may glorifie Thee my Heavenly Father, through Jesus Christ our Lord and blessed Saviour.

1673, *The Gentleman's Calling*, pp. 161–3.

Whatever else other men do or do not, these are your riches, these are your heritage, these are your patent right and title to the truest nobility: to possess your soul in integrity,

honour and honesty, and to have faith in consecrating yourself to a pure, energetic and disinterested course of action; unflinching, unrelaxing, undespairing. The consciousness of having done your duty, fulfilled your destiny, and increased your one talent to ten, a hundred, or a thousand talents, shall fill your soul with an enlarged joy, a living and abundant fountain of peace, a solid satisfaction which neither wealth nor the world's praise can bestow.

1857, W. Davies, *A Fine Old English Gentleman*, pp. 65–6.

And which is the sum of all [I pray] that you may be the faithful servant of Almighty God, to live in His fear, and die in His favour. Amen.

1660, W. Higford, *Institution of a Gentleman* (Harleian Misc., 1812, ix. 599).

THE END.

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