THE ENGLISH RENAISSANCE
OF ART
The English Renaissance of Art was delivered as a lecture for the first time in the Chickering Hall, New York, on January 9, 1882. A portion of it was reported in the New York Tribune on the following day and in other American papers subsequently. Since then this portion has been reprinted, more or less accurately, from time to time, in unauthorised editions.

There are in existence no less than four copies of the lecture, the earliest of which is entirely in the author's handwriting. The others are type-written and contain many corrections and additions made by the author in manuscript. These have all been collated and the text here given contains, as nearly as possible, the lecture in its original form as delivered by the author during his tour in the United States.
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AMONG the many debts which we owe to the
supreme aesthetic faculty of Goethe is
that he was the first to teach us to define beauty
in terms the most concrete possible, to realise it,
I mean, always in its special manifestations. So,
in the lecture which I have the honour to deliver
before you, I will not try to give you any abstract
definition of beauty—any such universal formula
for it as was sought for by the philosophy of the
eighteenth century—still less to communicate to
you that which in its essence is incommunicable,
the virtue by which a particular picture or poem
affects us with a unique and special joy; but
rather to point out to you the general ideas
which characterise the great English Renaissance
of Art in this century, to discover their source,
as far as that is possible, and to estimate their
future as far as that is possible.

I call it our English Renaissance because it is
indeed a sort of new birth of the spirit of man,
like the great Italian Renaissance of the fifteenth
century, in its desire for a more gracious and comely way of life, its passion for physical beauty, its exclusive attention to form, its seeking for new subjects for poetry, new forms of art, new intellectual and imaginative enjoyments: and I call it our romantic movement because it is our most recent expression of beauty.

It has been described as a mere revival of Greek modes of thought, and again as a mere revival of mediæval feeling. Rather I would say that to these forms of the human spirit it has added whatever of artistic value the intricacy and complexity and experience of modern life can give: taking from the one its clearness of vision and its sustained calm, from the other its variety of expression and the mystery of its vision. For what, as Goethe said, is the study of the ancients but a return to the real world (for that is what they did); and what, said Mazzini, is mediævalism but individuality?

It is really from the union of Hellenism, in its breadth, its sanity of purpose, its calm possession of beauty, with the adventive, the intensified individualism, the passionate colour of the romantic spirit, that springs the art of the nineteenth century in England, as from the marriage of Faust and Helen of Troy sprang the beautiful boy Euphorion.

Such expressions as 'classical' and 'romantic'
are, it is true, often apt to become the mere catchwords of schools. We must always remember that art has only one sentence to utter: there is for her only one high law, the law of form or harmony—yet between the classical and romantic spirit we may say that there lies this difference at least, that the one deals with the type and the other with the exception. In the work produced under the modern romantic spirit it is no longer the permanent, the essential truths of life that are treated of; it is the momentary situation of the one, the momentary aspect of the other that art seeks to render. In sculpture, which is the type of one spirit, the subject predominates over the situation; in painting, which is the type of the other, the situation predominates over the subject.

There are two spirits, then: the Hellenic spirit and the spirit of romance may be taken as forming the essential elements of our conscious intellectual tradition, of our permanent standard of taste. As regards their origin, in art as in politics there is but one origin for all revolutions, a desire on the part of man for a nobler form of life, for a freer method and opportunity of expression. Yet, I think that in estimating the sensuous and intellectual spirit which presides over our English Renaissance, any attempt to isolate it in any way from
the progress and movement and social life of the age that has produced it would be to rob it of its true vitality, possibly to mistake its true meaning. And in disengaging from the pursuits and passions of this crowded modern world those passions and pursuits which have to do with art and the love of art, we must take into account many great events of history which seem to be the most opposed to any such artistic feeling.

Alien then from any wild, political passion, or from the harsh voice of a rude people in revolt, as our English Renaissance must seem, in its passionate cult of pure beauty, its flawless devotion to form, its exclusive and sensitive nature, it is to the French Revolution that we must look for the most primary factor of its production, the first condition of its birth: that great Revolution of which we are all the children though the voices of some of us be often loud against it; that Revolution to which at a time when even such spirits as Coleridge and Wordsworth lost heart in England, noble messages of love blown across seas came from your young Republic.

It is true that our modern sense of the continuity of history has shown us that neither in politics nor in nature are there revolutions ever but evolutions only, and that the prelude
to that wild storm which swept over France in 1789 and made every king in Europe tremble for his throne, was first sounded in literature years before the Bastille fell and the Palace was taken. The way for those red scenes by Seine and Loire was paved by that critical spirit of Germany and England which accustomed men to bring all things to the test of reason or utility or both, while the discontent of the people in the streets of Paris was the echo that followed the life of Émile and of Werther. For Rousseau, by silent lake and mountain, had called humanity back to the golden age that still lies before us and preached a return to nature, in passionate eloquence whose music still lingers about our keen northern air. And Goethe and Scott had brought romance back again from the prison she had lain in for so many centuries—and what is romance but humanity?

Yet in the womb of the Revolution itself, and in the storm and terror of that wild time, tendencies were hidden away that the artistic Renaissance bent to her own service when the time came—a scientific tendency first, which has borne in our own day a brood of somewhat noisy Titans, yet in the sphere of poetry has not been unproductive of good. I do not mean merely in its adding to enthusiasm that intellectual basis which is its strength, or that
more obvious influence about which Wordsworth was thinking when he said very nobly that poetry was merely the impassioned expression in the face of science, and that when science would put on a form of flesh and blood the poet would lend his divine spirit to aid the transfiguration. Nor do I dwell much on the great cosmical emotion and deep pantheism of science to which Shelley has given its first and Swinburne its latest glory of song, but rather on its influence on the artistic spirit in preserving that close observation and the sense of limitation as well as of clearness of vision which are the characteristics of the real artist.

The great and golden rule of art as well as of life, wrote William Blake, is that the more distinct, sharp and defined the boundary line, the more perfect is the work of art; and the less keen and sharp the greater is the evidence of weak imitation, plagiarism and bungling. 'Great inventors in all ages knew this—Michael Angelo and Albert Dürer are known by this and by this alone'; and another time he wrote, with all the simple directness of nineteenth-century prose, 'to generalise is to be an idiot.'

And this love of definite conception, this clearness of vision, this artistic sense of limit, is the characteristic of all great work and poetry;
of the vision of Homer as of the vision of Dante, of Keats and William Morris as of Chaucer and Theocritus. It lies at the base of all noble, realistic and romantic work as opposed to the colourless and empty abstractions of our own eighteenth-century poets and of the classical dramatists of France, or of the vague spiritualities of the German sentimental school: opposed, too, to that spirit of transcendentalism which also was root and flower itself of the great Revolution, underlying the impassioned contemplation of Wordsworth and giving wings and fire to the eagle-like flight of Shelley, and which in the sphere of philosophy, though displaced by the materialism and positiveness of our day, bequeathed two great schools of thought, the school of Newman to Oxford, the school of Emerson to America. Yet is this spirit of transcendentalism alien to the spirit of art. For the artist can accept no sphere of life in exchange for life itself. For him there is no escape from the bondage of the earth: there is not even the desire of escape.

He is indeed the only true realist: symbolism, which is the essence of the transcendental spirit, is alien to him. The metaphysical mind of Asia will create for itself the monstrous, many-breasted idol of Ephesus, but to the Greek, pure artist, that work is most instinct with
spiritual life which conforms most clearly to the perfect facts of physical life.

'The storm of revolution,' as André Chenier said, 'blows out the torch of poetry.' It is not for some little time that the real influence of such a wild cataclysm of things is felt: at first the desire for equality seems to have produced personalities of more giant and Titan stature than the world had ever known before. Men heard the lyre of Byron and the legions of Napoleon; it was a period of measureless passions and of measureless despair; ambition, discontent, were the chords of life and art; the age was an age of revolt: a phase through which the human spirit must pass, but one in which it cannot rest. For the aim of culture is not rebellion but peace, the valley perilous where ignorant armies clash by night being no dwelling-place meet for her to whom the gods have assigned the fresh uplands and sunny heights and clear, untroubled air.

And soon that desire for perfection, which lay at the base of the Revolution, found in a young English poet its most complete and flawless realisation.

Phidias and the achievements of Greek art are foreshadowed in Homer: Dante prefigures for us the passion and colour and intensity of Italian painting: the modern love of landscape
dates from Rousseau, and it is in Keats that one discerns the beginning of the artistic renaissance of England.

Byron was a rebel and Shelley a dreamer; but in the calmness and clearness of his vision, his perfect self-control, his unerring sense of beauty and his recognition of a separate realm for the imagination, Keats was the pure and serene artist, the forerunner of the pre-Raphaelite school, and so of the great romantic movement of which I am to speak.

Blake had indeed, before him, claimed for art a lofty, spiritual mission, and had striven to raise design to the ideal level of poetry and music, but the remoteness of his vision both in painting and poetry and the incompleteness of his technical powers had been adverse to any real influence. It is in Keats that the artistic spirit of this century first found its absolute incarnation.

And these pre-Raphaelites, what were they? If you ask nine-tenths of the British public what is the meaning of the word aesthetics, they will tell you it is the French for affectation or the German for a dado; and if you inquire about the pre-Raphaelites you will hear something about an eccentric lot of young men to whom a sort of divine crookedness and holy awkwardness in drawing were the chief objects
of art. To know nothing about their great men is one of the necessary elements of English education.

As regards the pre-Raphaelites the story is simple enough. In the year 1847 a number of young men in London, poets and painters, passionate admirers of Keats all of them, formed the habit of meeting together for discussions on art, the result of such discussions being that the English Philistine public was roused suddenly from its ordinary apathy by hearing that there was in its midst a body of young men who had determined to revolutionise English painting and poetry. They called themselves the pre-Raphaelite Brotherhood.

In England, then as now, it was enough for a man to try and produce any serious beautiful work to lose all his rights as a citizen; and besides this, the pre-Raphaelite Brotherhood—among whom the names of Dante Rossetti, Holman Hunt and Millais will be familiar to you—had on their side three things that the English public never forgives: youth, power and enthusiasm.

Satire, always as sterile as it is shameful and as impotent as it is insolent, paid them that usual homage which mediocrity pays to genius—doing, here as always, infinite harm to the public, blinding them to what is beautiful,
teaching them that irreverence which is the source of all vileness and narrowness of life, but harming the artist not at all, rather confirming him in the perfect rightness of his work and ambition. For to disagree with three-fourths of the British public on all points is one of the first elements of sanity, one of the deepest consolations in all moments of spiritual doubt.

As regards the ideas these young men brought to the regeneration of English art, we may see at the base of their artistic creations a desire for a deeper spiritual value to be given to art as well as a more decorative value.

Pre-Raphaelites they called themselves; not that they imitated the early Italian masters at all, but that in their work, as opposed to the facile abstractions of Raphael, they found a stronger realism of imagination, a more careful realism of technique, a vision at once more fervent and more vivid, an individuality more intimate and more intense.

For it is not enough that a work of art should conform to the aesthetic demands of its age: there must be also about it, if it is to affect us with any permanent delight, the impress of a distinct individuality, an individuality remote from that of ordinary men, and coming near to
us only by virtue of a certain newness and wonder in the work, and through channels whose very strangeness makes us more ready to give them welcome.

_Le personnalité_, said one of the greatest of modern French critics, _voilà ce qui nous sauvera._

But above all things was it a return to Nature—that formula which seems to suit so many and such diverse movements: they would draw and paint nothing but what they saw, they would try and imagine things as they really happened. Later there came to the old house by Blackfriars Bridge, where this young brotherhood used to meet and work, two young men from Oxford, Edward Burne-Jones and William Morris—the latter substituting for the simpler realism of the early days a more exquisite spirit of choice, a more faultless devotion to beauty, a more intense seeking for perfection: a master of all exquisite design and of all spiritual vision. It is of the school of Florence rather than of that of Venice that he is kinsman, feeling that the close imitation of Nature is a disturbing element in imaginative art. The visible aspect of modern life disturbs him not; rather is it for him to render eternal all that is beautiful in Greek, Italian, and Celtic legend. To Morris we owe poetry whose perfect precision and clearness of
word and vision has not been excelled in the literature of our country, and by the revival of the decorative arts he has given to our individualised romantic movement the social idea and the social factor also.

But the revolution accomplished by this clique of young men, with Ruskin’s faultless and fervent eloquence to help them, was not one of ideas merely but of execution, not one of conceptions but of creations.

For the great eras in the history of the development of all the arts have been eras not of increased feeling or enthusiasm in feeling for art, but of new technical improvements primarily and specially. The discovery of marble quarries in the purple ravines of Pentelicus and on the little low-lying hills of the island of Paros gave to the Greeks the opportunity for that intensified vitality of action, that more sensuous and simple humanism, to which the Egyptian sculptor working laboriously in the hard porphyry and rose-coloured granite of the desert could not attain. The splendour of the Venetian school began with the introduction of the new oil medium for painting. The progress in modern music has been due to the invention of new instruments entirely, and in no way to an increased consciousness on the part of the musician of any wider social aim. The critic may try and
trace the deferred resolutions of Beethoven* to
some sense of the incompleteness of the modern
intellectual spirit, but the artist would have
answered, as one of them did afterwards, 'Let
them pick out the fifths and leave us at peace.'

And so it is in poetry also: all this love of
curious French metres like the Ballade, the
Villanelle, the Rondel; all this increased value
laid on elaborate alliterations, and on curious
words and refrains, such as you will find in Dante
Rossetti and Swinburne, is merely the attempt
to perfect flute and viol and trumpet through
which the spirit of the age and the lips of
the poet may blow the music of their many
messages.

And so it has been with this romantic move-
ment of ours: it is a reaction against the empty
conventional workmanship, the lax execution of
previous poetry and painting, showing itself in
the work of such men as Rossetti and Burne-
Jones by a far greater splendour of colour, a
far more intricate wonder of design than English
imaginative art has shown before. In Rossetti's
poetry and the poetry of Morris, Swinburne and

* As an instance of the inaccuracy of published reports
of this lecture, it may be mentioned that all unauthorised
versions give this passage as The artist may trace the
depressed revolution of Bunthorne simply to the lack of
technical means!
Tennyson a perfect precision and choice of language, a style flawless and fearless, a seeking for all sweet and precious melodies and a sustaining consciousness of the musical value of each word are opposed to that value which is merely intellectual. In this respect they are one with the romantic movement of France of which not the least characteristic note was struck by Théophile Gautier's advice to the young poet to read his dictionary every day, as being the only book worth a poet's reading.

While, then, the material of workmanship is being thus elaborated and discovered to have in itself incommunicable and eternal qualities of its own, qualities entirely satisfying to the poetic sense and not needing for their aesthetic effect any lofty intellectual vision, any deep criticism of life or even any passionate human emotion at all, the spirit and the method of the poet's working—what people call his inspiration—have not escaped the controlling influence of the artistic spirit. Not that the imagination has lost its wings, but we have accustomed ourselves to count their innumerable pulsations, to estimate their limitless strength, to govern their ungovernable freedom.

To the Greeks this problem of the conditions of poetic production, and the places occupied by either spontaneity or self-consciousness in any
artistic work, had a peculiar fascination. We find it in the mysticism of Plato and in the rationalism of Aristotle. We find it later in the Italian Renaissance agitating the minds of such men as Leonardo da Vinci. Schiller tried to adjust the balance between form and feeling, and Goethe to estimate the position of self-consciousness in art. Wordsworth's definition of poetry as 'emotion remembered in tranquillity' may be taken as an analysis of one of the stages through which all imaginative work has to pass; and in Keats's longing to be 'able to compose without this fever' (I quote from one of his letters), his desire to substitute for poetic ardour 'a more thoughtful and quiet power,' we may discern the most important moment in the evolution of that artistic life. The question made an early and strange appearance in your literature too; and I need not remind you how deeply the young poets of the French romantic movement were excited and stirred by Edgar Allan Poe's analysis of the workings of his own imagination in the creating of that supreme imaginative work which we know by the name of The Raven.

In the last century, when the intellectual and didactic element had intruded to such an extent into the kingdom which belongs to poetry, it was against the claims of the understanding that
an artist like Goethe had to protest. 'The more incomprehensible to the understanding a poem is the better for it,' he said once, asserting the complete supremacy of the imagination in poetry as of reason in prose. But in this century it is rather against the claims of the emotional faculties, the claims of mere sentiment and feeling, that the artist must react. The simple utterance of joy is not poetry any more than a mere personal cry of pain, and the real experiences of the artist are always those which do not find their direct expression but are gathered up and absorbed into some artistic form which seems, from such real experiences, to be the farthest removed and the most alien.

'The heart contains passion but the imagination alone contains poetry,' says Charles Baudelaire. This too was the lesson that Théophile Gautier, most subtle of all modern critics, most fascinating of all modern poets, was never tired of teaching—'Everybody is affected by a sunrise or a sunset.' The absolute distinction of the artist is not his capacity to feel nature so much as his power of rendering it. The entire subordination of all intellectual and emotional faculties to the vital and informing poetic principle is the surest sign of the strength of our Renaissance.

We have seen the artistic spirit working, first in the delightful and technical sphere of language,
the sphere of expression as opposed to subject, then controlling the imagination of the poet in dealing with his subject. And now I would point out to you its operation in the choice of subject. The recognition of a separate realm for the artist, a consciousness of the absolute difference between the world of art and the world of real fact, between classic grace and absolute reality, forms not merely the essential element of any aesthetic charm but is the characteristic of all great imaginative work and of all great eras of artistic creation—of the age of Phidias as of the age of Michael Angelo, of the age of Sophocles as of the age of Goethe.

Art never harms itself by keeping aloof from the social problems of the day: rather, by so doing, it more completely realises for us that which we desire. For to most of us the real life is the life we do not lead, and thus, remaining more true to the essence of its own perfection, more jealous of its own unattainable beauty, is less likely to forget form in feeling or to accept the passion of creation as any substitute for the beauty of the created thing.

The artist is indeed the child of his own age, but the present will not be to him a whit more real than the past; for, like the philosopher of the Platonic vision, the poet is the spectator of
all time and of all existence. For him no form is obsolete, no subject out of date; rather, whatever of life and passion the world has known, in desert of Judæa or in Arcadian valley, by the rivers of Troy or the rivers of Damascus, in the crowded and hideous streets of a modern city—or by the pleasant ways of Camelot—all lies before him like an open scroll, all is still instinct with beautiful life. He will take of it what is salutary for his own spirit, no more; choosing some facts and rejecting others with the calm artistic control of one who is in possession of the secret of beauty.

There is indeed a poetical attitude to be adopted towards all things, but all things are not fit subjects for poetry. Into the secure and sacred house of Beauty the true artist will admit nothing that is harsh or disturbing, nothing that gives pain, nothing that is debatable, nothing about which men argue. He can steep himself, if he wishes, in the discussion of all the social problems of his day, poor-laws and local taxation, free trade and bimetallic currency, and the like; but when he writes on these subjects it will be, as Milton nobly expressed it, with his left hand, in prose and not in verse, in a pamphlet and not in a lyric. This exquisite spirit of artistic choice was not in Byron: Wordsworth had it not. In the work of both these men there is much that
we have to reject, much that does not give us that sense of calm and perfect repose which should be the effect of all fine, imaginative work. But in Keats it seemed to have been incarnate, and in his lovely *Ode on a Grecian Urn* it found its most secure and faultless expression; in the pageant of the *Earthly Paradise* and the knights and ladies of Burne-Jones it is the one dominant note.

It is to no avail that the Muse of Poetry be called, even by such a clarion note as Whitman's, to migrate from Greece and Ionia and to placard removed and to let on the rocks of the snowy Parnassus. Calliope's call is not yet closed, nor are the epics of Asia ended; the Sphinx is not yet silent, nor the fountain of Castaly dry. For art is very life itself and knows nothing of death; she is absolute truth and takes no care of fact; she sees (as I remember Mr. Swinburne insisting on at dinner) that Achilles is even now more actual and real than Wellington, not merely more noble and interesting as a type and figure but more positive and real.

Literature must rest always on a principle, and temporal considerations are no principle at all. For to the poet all times and places are one; the stuff he deals with is eternal and eternally the same: no theme is inept, no past or present preferable. The steam whistle will
not affright him nor the flutes of Arcadia weary him: for him there is but one time, the artistic moment; but one law, the law of form; but one land, the land of Beauty—a land removed indeed from the real world and yet more sensuous because more enduring; calm, yet with that calm which dwells in the faces of the Greek statues, the calm which comes not from the rejection but from the absorption of passion, the calm which despair and sorrow cannot disturb but intensify only. And so it comes that he who seems to stand most remote from his age is he who mirrors it best, because he has stripped life of what is accidental and transitory, stripped it of that ‘mist of familiarity which makes life obscure to us.’

Those strange, wild-eyed sibyls fixed eternally in the whirlwind of ecstasy, those mighty-limbed and Titan prophets, labouring with the secret of the earth and the burden of mystery, that guard and glorify the chapel of Pope Sixtus at Rome—do they not tell us more of the real spirit of the Italian Renaissance, of the dream of Savonarola and of the sin of Borgia, than all the brawling boors and cooking women of Dutch art can teach us of the real spirit of the history of Holland?

And so in our own day, also, the two most vital tendencies of the nineteenth century—the
democratic and pantheistic tendency and the tendency to value life for the sake of art—found their most complete and perfect utterance in the poetry of Shelley and Keats who, to the blind eyes of their own time, seemed to be as wanderers in the wilderness, preachers of vague or unreal things. And I remember once, in talking to Mr. Burne-Jones about modern science, his saying to me, 'the more materialistic science becomes, the more angels shall I paint: their wings are my protest in favour of the immortality of the soul.'

But these are the intellectual speculations that underlie art. Where in the arts themselves are we to find that breadth of human sympathy which is the condition of all noble work; where in the arts are we to look for what Mazzini would call the social ideas as opposed to the merely personal ideas? By virtue of what claim do I demand for the artist the love and loyalty of the men and women of the world? I think I can answer that.

Whatever spiritual message an artist brings to his aid is a matter for his own soul. He may bring judgment like Michael Angelo or peace like Angelico; he may come with mourning like the great Athenian or with mirth like the singer of Sicily; nor is it for us to do aught but accept his teaching, knowing that we cannot
smite the bitter lips of Leopardi into laughter or burden with our discontent Goethe’s serene calm. But for warrant of its truth such message must have the flame of eloquence in the lips that speak it, splendour and glory in the vision that is its witness, being justified by one thing only—the flawless beauty and perfect form of its expression: this indeed being the social idea, being the meaning of joy in art.

Not laughter where none should laugh, nor the calling of peace where there is no peace; not in painting the subject ever, but the pictorial charm only, the wonder of its colour, the satisfying beauty of its design.

You have most of you seen, probably, that great masterpiece of Rubens which hangs in the gallery of Brussels, that swift and wonderful pageant of horse and rider arrested in its most exquisite and fiery moment when the winds are caught in crimson banner and the air lit by the gleam of armour and the flash of plume. Well, that is joy in art, though that golden hillside be trodden by the wounded feet of Christ and it is for the death of the Son of Man that that gorgeous cavalcade is passing.

But this restless modern intellectual spirit of ours is not receptive enough of the sensuous element of art; and so the real influence of the arts is hidden from many of us: only a few,
escaping from the tyranny of the soul, have learned the secret of those high hours when thought is not.

And this indeed is the reason of the influence which Eastern art is having on us in Europe, and of the fascination of all Japanese work. While the Western world has been laying on art the intolerable burden of its own intellectual doubts and the spiritual tragedy of its own sorrows, the East has always kept true to art's primary and pictorial conditions.

In judging of a beautiful statue the aesthetic faculty is absolutely and completely gratified by the splendid curves of those marble lips that are dumb to our complaint, the noble modelling of those limbs that are powerless to help us. In its primary aspect a painting has no more spiritual message or meaning than an exquisite fragment of Venetian glass or a blue tile from the wall of Damascus: it is a beautifully coloured surface, nothing more. The channels by which all noble imaginative work in painting should touch, and do touch the soul, are not those of the truths of life, nor metaphysical truths. But that pictorial charm which does not depend on any literary reminiscence for its effect on the one hand, nor is yet a mere result of communicable technical skill on the other, comes of a certain inventive and creative handling of colour. Nearly always
in Dutch painting and often in the works of Giorgione or Titian, it is entirely independent of anything definitely poetical in the subject, a kind of form and choice in workmanship which is itself entirely satisfying, and is (as the Greeks would say) an end in itself.

And so in poetry too, the real poetical quality, the joy of poetry, comes never from the subject but from an inventive handling of rhythmical language, from what Keats called the 'sensuous life of verse.' The element of song in the singing accompanied by the profound joy of motion, is so sweet that, while the incomplete lives of ordinary men bring no healing power with them, the thorn-crown of the poet will blossom into roses for our pleasure; for our delight his despair will gild its own thorns, and his pain, like Adonis, be beautiful in its agony; and when the poet’s heart breaks it will break in music.

And health in art—what is that? It has nothing to do with a sane criticism of life. There is more health in Baudelaire than there is in [Kingsley]. Health is the artist’s recognition of the limitations of the form in which he works. It is the honour and the homage which he gives to the material he uses—whether it be language with its glories, or marble or pigment with their glories—knowing that the true brotherhood of the arts consists not in their borrowing one
another's method, but in their producing, each of them by its own individual means, each of them by keeping its objective limits, the same unique artistic delight. The delight is like that given to us by music—for music is the art in which form and matter are always one, the art whose subject cannot be separated from the method of its expression, the art which most completely realises the artistic ideal, and is the condition to which all the other arts are constantly aspiring.

And criticism—what place is that to have in our culture? Well, I think that the first duty of an art critic is to hold his tongue at all times, and upon all subjects: C'est un grand avantage de n'avoir rien fait, mais il ne faut pas en abuser.

It is only through the mystery of creation that one can gain any knowledge of the quality of created things. You have listened to Patience for a hundred nights and you have heard me for one only. It will make, no doubt, that satire more piquant by knowing something about the subject of it, but you must not judge of æstheticism by the satire of Mr. Gilbert. As little should you judge of the strength and splendour of sun or sea by the dust that dances in the beam, or the bubble that breaks on the wave, as take your critic for any sane test of art. For the artists, like the Greek gods, are revealed
only to one another, as Emerson says somewhere; their real value and place time only can show. In this respect also omnipotence is with the ages. The true critic addresses not the artist ever but the public only. His work lies with them. Art can never have any other claim but her own perfection: it is for the critic to create for art the social aim, too, by teaching the people the spirit in which they are to approach all artistic work, the love they are to give it, the lesson they are to draw from it.

All these appeals to art to set herself more in harmony with modern progress and civilisation, and to make herself the mouthpiece for the voice of humanity, these appeals to art ‘to have a mission,’ are appeals which should be made to the public. The art which has fulfilled the conditions of beauty has fulfilled all conditions: it is for the critic to teach the people how to find in the calm of such art the highest expression of their own most stormy passions. ‘I have no reverence,’ said Keats, ‘for the public, nor for anything in existence but the Eternal Being, the memory of great men and the principle of Beauty.’

Such then is the principle which I believe to be guiding and underlying our English Renaissance, a Renaissance many-sided and wonderful, productive of strong ambitions and lofty person-
alities, yet for all its splendid achievements in poetry and in the decorative arts and in painting, for all the increased comeliness and grace of dress, and the furniture of houses and the like, not complete. For there can be no great sculpture without a beautiful national life, and the commercial spirit of England has killed that; no great drama without a noble national life, and the commercial spirit of England has killed that too.

It is not that the flawless serenity of marble cannot bear the burden of the modern intellectual spirit, or become instinct with the fire of romantic passion—the tomb of Duke Lorenzo and the chapel of the Medici show us that—but it is that, as Théophile Gautier used to say, the visible world is dead, *le monde visible a disparu*.

Nor is it again that the novel has killed the play, as some critics would persuade us—the romantic movement of France shows us that. The work of Balzac and of Hugo grew up side by side together; nay, more, were complementary to each other, though neither of them saw it. While all other forms of poetry may flourish in an ignoble age, the splendid individualism of the lyricist, fed by its own passion, and lit by its own power, may pass as a pillar of fire as well across the desert as across places that are pleasant. It is none the less glorious though no man follow
it—nay, by the greater sublimity of its loneliness it may be quickened into loftier utterance and intensified into clearer song. From the mean squalor of the sordid life that limits him, the dreamer or the idyllist may soar on poesy’s visionless wings, may traverse with fawn-skin and spear the moonlit heights of Cithæron though Faun and Bassarid dance there no more. Like Keats he may wander through the old-world forests of Latmos, or stand like Morris on the galley’s deck with the Viking when king and galley have long since passed away. But the drama is the meeting-place of art and life; it deals, as Mazzini said, not merely with man, but with social man, with man in his relation to God and to Humanity. It is the product of a period of great national united energy; it is impossible without a noble public, and belongs to such ages as the age of Elizabeth in London and of Pericles at Athens; it is part of such lofty moral and spiritual ardour as came to Greek after the defeat of the Persian fleet, and to Englishman after the wreck of the Armada of Spain.

Shelley felt how incomplete our movement was in this respect, and has shown in one great tragedy by what terror and pity he would have purified our age; but in spite of *The Cenci* the drama is one of the artistic forms through which the genius of the England of this century seeks
in vain to find outlet and expression. He has had no worthy imitators.

It is rather, perhaps, to you that we should turn to complete and perfect this great movement of ours, for there is something Hellenic in your air and world, something that has a quicker breath of the joy and power of Elizabeth's England about it than our ancient civilisation can give us. For you, at least, are young; 'no hungry generations tread you down,' and the past does not weary you with the intolerable burden of its memories nor mock you with the ruins of a beauty, the secret of whose creation you have lost. That very absence of tradition, which Mr. Ruskin thought would rob your rivers of their laughter and your flowers of their light, may be rather the source of your freedom and your strength.

To speak in literature with the perfect rectitude and insouciance of the movements of animals, and the unimpeachableness of the sentiment of trees in the woods and grass by the roadside, has been defined by one of your poets as a flawless triumph of art. It is a triumph which you above all nations may be destined to achieve. For the voices that have their dwelling in sea and mountain are not the chosen music of Liberty only; other messages are there in the wonder of wind-swept height and the
majesty of silent deep—messages that, if you will but listen to them, may yield you the splendour of some new imagination, the marvel of some new beauty.

'I foresee,' said Goethe, 'the dawn of a new literature which all people may claim as their own, for all have contributed to its foundation.' If, then, this is so, and if the materials for a civilisation as great as that of Europe lie all around you, what profit, you will ask me, will all this study of our poets and painters be to you? I might answer that the intellect can be engaged without direct didactic object on an artistic and historical problem; that the demand of the intellect is merely to feel itself alive; that nothing which has ever interested men or women can cease to be a fit subject for culture.

I might remind you of what all Europe owes to the sorrow of a single Florentine in exile at Verona, or to the love of Petrarch by that little well in Southern France; nay, more, how even in this dull, materialistic age the simple expression of an old man's simple life, passed away from the clamour of great cities amid the lakes and misty hills of Cumberland, has opened out for England treasures of new joy compared with which the treasures of her luxury are as barren as the sea which she has made her highway, and as bitter as the fire which she would make her slave.
But I think it will bring you something besides this, something that is the knowledge of real strength in art: not that you should imitate the works of these men; but their artistic spirit, their artistic attitude, I think you should absorb that.

For in nations, as in individuals, if the passion for creation be not accompanied by the critical, the aesthetic faculty also, it will be sure to waste its strength aimlessly, failing perhaps in the artistic spirit of choice, or in the mistaking of feeling for form, or in the following of false ideals.

For the various spiritual forms of the imagination have a natural affinity with certain sensuous forms of art—and to discern the qualities of each art, to intensify as well its limitations as its powers of expression, is one of the aims that culture sets before us. It is not an increased moral sense, an increased moral supervision that your literature needs. Indeed, one should never talk of a moral or an immoral poem—poems are either well written or badly written, that is all. And, indeed, any element of morals or implied reference to a standard of good or evil in art is often a sign of a certain incompleteness of vision, often a note of discord in the harmony of an imaginative creation; for all good work aims at a purely artistic effect. 'We must be careful,'
said Goethe, 'not to be always looking for culture merely in what is obviously moral. Everything that is great promotes civilisation as soon as we are aware of it.'

But, as in your cities so in your literature, it is a permanent canon and standard of taste, an increased sensibility to beauty (if I may say so) that is lacking. All noble work is not national merely, but universal. The political independence of a nation must not be confused with any intellectual isolation. The spiritual freedom, indeed, your own generous lives and liberal air will give you. From us you will learn the classical restraint of form.

For all great art is delicate art, roughness having very little to do with strength, and harshness very little to do with power. 'The artist,' as Mr. Swinburne says, 'must be perfectly articulate.'

This limitation is for the artist perfect freedom: it is at once the origin and the sign of his strength. So that all the supreme masters of style—Dante, Sophocles, Shakespeare—are the supreme masters of spiritual and intellectual vision also.

Love art for its own sake, and then all things that you need will be added to you.

This devotion to beauty and to the creation of beautiful things is the test of all great civilised
nations. Philosophy may teach us to bear with equanimity the misfortunes of our neighbours, and science resolve the moral sense into a secretion of sugar, but art is what makes the life of each citizen a sacrament and not a speculation, art is what makes the life of the whole race immortal.

For beauty is the only thing that time cannot harm. Philosophies fall away like sand, and creeds follow one another like the withered leaves of autumn; but what is beautiful is a joy for all seasons and a possession for all eternity.

Wars and the clash of armies and the meeting of men in battle by trampled field or leaguered city, and the rising of nations there must always be. But I think that art, by creating a common intellectual atmosphere between all countries, might—if it could not overshadow the world with the silver wings of peace—at least make men such brothers that they would not go out to slay one another for the whim or folly of some king or minister, as they do in Europe. Fraternity would come no more with the hands of Cain, nor Liberty betray freedom with the kiss of Anarchy; for national hatreds are always strongest where culture is lowest.

'How could I?' said Goethe, when reproached for not writing like Körner against the French. 'How could I, to whom barbarism and culture
alone are of importance, hate a nation which is among the most cultivated of the earth, a nation to which I owe a great part of my own cultivation?'

Mighty empires, too, there must always be as long as personal ambition and the spirit of the age are one, but art at least is the only empire which a nation's enemies cannot take from her by conquest, but which is taken by submission only. The sovereignty of Greece and Rome is not yet passed away, though the gods of the one be dead and the eagles of the other tired.

And we in our Renaissance are seeking to create a sovereignty that will still be England's when her yellow leopards have grown weary of wars and the rose of her shield is crimsoned no more with the blood of battle; and you, too, absorbing into the generous heart of a great people this pervading artistic spirit, will create for yourselves such riches as you have never yet created, though your land be a network of railways and your cities the harbours for the galleys of the world.

I know, indeed, that the divine natural pre-science of beauty which is the inalienable inheritance of Greek and Italian is not our inheritance. For such an informing and presiding spirit of art to shield us from all harsh and alien influences, we of the Northern races must turn rather to
that straining self-consciousness of our age which, as it is the key-note of all our romantic art, must be the source of all or nearly all our culture. I mean that intellectual curiosity of the nineteenth century which is always looking for the secret of the life that still lingers round old and bygone forms of culture. It takes from each what is serviceable for the modern spirit—from Athens its wonder without its worship, from Venice its splendour without its sin. The same spirit is always analysing its own strength and its own weakness, counting what it owes to East and to West, to the olive-trees of Colonus and to the palm-trees of Lebanon, to Gethsemane and to the garden of Proserpine.

And yet the truths of art cannot be taught: they are revealed only, revealed to natures which have made themselves receptive of all beautiful impressions by the study and worship of all beautiful things. And hence the enormous importance given to the decorative arts in our English Renaissance; hence all that marvel of design that comes from the hand of Edward Burne-Jones, all that weaving of tapestry and staining of glass, that beautiful working in clay and metal and wood which we owe to William Morris, the greatest handicraftsman we have had in England since the fourteenth century.

So, in years to come there will be nothing in
any man's house which has not given delight to its maker and does not give delight to its user. The children, like the children of Plato's perfect city, will grow up 'in a simple atmosphere of all fair things'—I quote from the passage in the Republic—'a simple atmosphere of all fair things, where beauty, which is the spirit of art, will come on eye and ear like a fresh breath of wind that brings health from a clear upland, and insensibly and gradually draw the child's soul into harmony with all knowledge and all wisdom, so that he will love what is beautiful and good, and hate what is evil and ugly (for they always go together) long before he knows the reason why; and then when reason comes will kiss her on the cheek as a friend.'

That is what Plato thought decorative art could do for a nation, feeling that the secret not of philosophy merely but of all gracious existence might be externally hidden from any one whose youth had been passed in uncomely and vulgar surroundings, and that the beauty of form and colour even, as he says, in the meanest vessels of the house, will find its way into the inmost places of the soul and lead the boy naturally to look for 'that divine harmony of spiritual life of which art was to him the material symbol and warrant.

Prelude indeed to all knowledge and all wisdom
will this love of beautiful things be for us; yet there are times when wisdom becomes a burden and knowledge is one with sorrow: for as every body has its shadow so every soul has its scepticism. In such dread moments of discord and despair where should we, of this torn and troubled age, turn our steps if not to that secure house of beauty where there is always a little forgetfulness, always a great joy; to that città divina, as the old Italian heresy called it, the divine city where one can stand, though only for a brief moment, apart from the division and terror of the world and the choice of the world too?

This is that consolation des arts which is the key-note of Gautier’s poetry, the secret of modern life foreshadowed—as indeed what in our century is not?—by Goethe. You remember what he said to the German people: ‘Only have the courage,’ he said, ‘to give yourselves up to your impressions, allow yourselves to be delighted, moved, elevated, nay instructed, inspired for something great.’ The courage to give yourselves up to your impressions: yes, that is the secret of the artistic life—for while art has been defined as an escape from the tyranny of the senses, it is an escape rather from the tyranny of the soul. But only to those who worship her above all things does she ever reveal her true
treasure: else will she be as powerless to aid you
as the mutilated Venus of the Louvre was before
the romantic but sceptical nature of Heine.

And indeed I think it would be impossible to
overrate the gain that might follow if we had
about us only what gave pleasure to the maker
of it and gives pleasure to its user, that being
the simplest of all rules about decoration. One
thing, at least, I think it would do for us: there
is no surer test of a great country than how
near it stands to its own poets; but between
the singers of our day and the workers to whom
they would sing there seems to be an ever-
widening and dividing chasm, a chasm which
slander and mockery cannot traverse, but which
is spanned by the luminous wings of love.

And of such love I think that the abiding
presence in our houses of noble imaginative work
would be the surest seed and preparation. I do
not mean merely as regards that direct literary
expression of art by which, from the little red-
and-black cruse of oil or wine, a Greek boy
could learn of the lionlike splendour of Achilles,
of the strength of Hector and the beauty of
Paris and the wonder of Helen, long before he
stood and listened in crowded market-place or in
theatre of marble; or by which an Italian child
of the fifteenth century could know of the
chastity of Lucrece and the death of Camilla
from carven doorway and from painted chest. For the good we get from art is not what we learn from it; it is what we become through it. Its real influence will be in giving the mind that enthusiasm which is the secret of Hellenism, accustoming it to demand from art all that art can do in rearranging the facts of common life for us—whether it be by giving the most spiritual interpretation of one’s own moments of highest passion or the most sensuous expression of those thoughts that are the farthest removed from sense; in accustoming it to love the things of the imagination for their own sake, and to desire beauty and grace in all things. For he who does not love art in all things does not love it at all, and he who does not need art in all things does not need it at all.

I will not dwell here on what I am sure has delighted you all in our great Gothic cathedrals. I mean how the artist of that time, handicraftsman himself in stone or glass, found the best motives for his art, always ready for his hand and always beautiful, in the daily work of the artificers he saw around him—as in those lovely windows of Chartres—where the dyer dips in the vat and the potter sits at the wheel, and the weaver stands at the loom: real manufacturers these, workers with the hand, and entirely delightful to look at, not like the smug
and vapid shopman of our time, who knows nothing of the web or vase he sells, except that he is charging you double its value and thinking you a fool for buying it. Nor can I but just note, in passing, the immense influence the decorative work of Greece and Italy had on its artists, the one teaching the sculptor that restraining influence of design which is the glory of the Parthenon, the other keeping painting always true to its primary, pictorial condition of noble colour which is the secret of the school of Venice; for I wish rather, in this lecture at least, to dwell on the effect that decorative art has on human life—on its social not its purely artistic effect.

There are two kinds of men in the world, two great creeds, two different forms of natures: men to whom the end of life is action, and men to whom the end of life is thought. As regards the latter, who seek for experience itself and not for the fruits of experience, who must burn always with one of the passions of this fiery-coloured world, who find life interesting not for its secret but for its situations, for its pulsations and not for its purpose; the passion for beauty engendered by the decorative arts will be to them more satisfying than any political or religious enthusiasm, any enthusiasm for humanity, any ecstasy or sorrow for love. For art comes to one professing
primarily to give nothing but the highest quality to one's moments, and for those moments' sake. So far for those to whom the end of life is thought. As regards the others, who hold that life is inseparable from labour, to them should this movement be specially dear: for, if our days are barren without industry, industry without art is barbarism.

Hewers of wood and drawers of water there must be always indeed among us. Our modern machinery has not much lightened the labour of man after all: but at least let the pitcher that stands by the well be beautiful and surely the labour of the day will be lightened: let the wood be made receptive of some lovely form, some gracious design, and there will come no longer discontent but joy to the toiler. For what is decoration but the worker's expression of joy in his work? And not joy merely—that is a great thing yet not enough—but that opportunity of expressing his own individuality which, as it is the essence of all life, is the source of all art. 'I have tried,' I remember William Morris saying to me once, 'I have tried to make each of my workers an artist, and when I say an artist I mean a man.' For the worker then, handicraftsman of whatever kind he is, art is no longer to be a purple robe woven by a slave and thrown over the whitened body of
a leprous king to hide and to adorn the sin of his luxury, but rather the beautiful and noble expression of a life that has in it something beautiful and noble.

And so you must seek out your workman and give him, as far as possible, the right surroundings, for remember that the real test and virtue of a workman is not his earnestness nor his industry even, but his power of design merely; and that 'design is not the offspring of idle fancy: it is the studied result of accumulative observation and delightful habit.' All the teaching in the world is of no avail if you do not surround your workman with happy influences and with beautiful things. It is impossible for him to have right ideas about colour unless he sees the lovely colours of Nature unspoiled; impossible for him to supply beautiful incident and action unless he sees beautiful incident and action in the world about him.

For to cultivate sympathy you must be among living things and thinking about them, and to cultivate admiration you must be among beautiful things and looking at them. 'The steel of Toledo and the silk of Genoa did but give strength to oppression and lustre to pride,' as Mr. Ruskin says; let it be for you to create an art that is made by the hands of the people for the joy of the people, to please the hearts of the people,
too; an art that will be your expression of your
delight in life. There is nothing 'in common
life too mean, in common things too trivial to
be ennobled by your touch'; nothing in life that
art cannot sanctify.

You have heard, I think, a few of you, of two
flowers connected with the æsthetic movement
in England, and said (I assure you, erroneously)
to be the food of some æsthetic young men.
Well, let me tell you that the reason we love
the lily and the sunflower, in spite of what
Mr. Gilbert may tell you, is not for any vegetable
fashion at all. It is because these two lovely
flowers are in England the two most perfect
models of design, the most naturally adapted
for decorative art—the gaudy leonine beauty of
the one and the precious loveliness of the other
giving to the artist the most entire and perfect
joy. And so with you: let there be no flower
in your meadows that does not wreathe its
tendrils around your pillows, no little leaf in
your Titan forests that does not lend its form
to design, no curving spray of wild rose or brier
that does not live for ever in carven arch or
window or marble, no bird in your air that is
not giving the iridescent wonder of its colour,
the exquisite curves of its wings in flight, to
make more precious the preciousness of simple
adornment.
We spend our days, each one of us, in looking for the secret of life. Well, the secret of life is in art.
HOUSE DECORATION
A lecture delivered in America during Wilde's tour in 1882. It was announced as a lecture on 'The Practical Application of the Principles of the Æsthetic Theory to Exterior and Interior House Decoration, With Observations upon Dress and Personal Ornaments.' The earliest date on which it is known to have been given is May 11, 1882.
HOUSE DECORATION

IN my last lecture I gave you something of the history of Art in England. I sought to trace the influence of the French Revolution upon its development. I said something of the song of Keats and the school of the pre-Raphaelites. But I do not want to shelter the movement, which I have called the English Renaissance, under any palladium however noble, or any name however revered. The roots of it have, indeed, to be sought for in things that have long passed away, and not, as some suppose, in the fancy of a few young men—although I am not altogether sure that there is anything much better than the fancy of a few young men.

When I appeared before you on a previous occasion, I had seen nothing of American art save the Doric columns and Corinthian chimney-pots visible on your Broadway and Fifth Avenue. Since then, I have been through your country to some fifty or sixty different cities, I think. I find that what your people need is not so
much high imaginative art but that which hallows the vessels of everyday use. I suppose that the poet will sing and the artist will paint regardless whether the world praises or blames. He has his own world and is independent of his fellow-men. But the handicraftsman is dependent on your pleasure and opinion. He needs your encouragement and he must have beautiful surroundings. Your people love art but do not sufficiently honour the handicraftsman. Of course, those millionaires who can pillage Europe for their pleasure need have no care to encourage such; but I speak for those whose desire for beautiful things is larger than their means. I find that one great trouble all over is that your workmen are not given to noble designs. You cannot be indifferent to this, because Art is not something which you can take or leave. It is a necessity of human life.

And what is the meaning of this beautiful decoration which we call art? In the first place, it means value to the workman and it means the pleasure which he must necessarily take in making a beautiful thing. The mark of all good art is not that the thing done is done exactly or finely, for machinery may do as much, but that it is worked out with the head and the workman’s heart. I cannot impress
the point too frequently that beautiful and rational designs are necessary in all work. I did not imagine, until I went into some of your simpler cities, that there was so much bad work done. I found, where I went, bad wall-papers horribly designed, and coloured carpets, and that old offender the horse-hair sofa, whose stolid look of indifference is always so depressing. I found meaningless chandeliers and machine-made furniture, generally of rosewood, which creaked dismally under the weight of the ubiquitous interviewer. I came across the small iron stove which they always persist in decorating with machine-made ornaments, and which is as great a bore as a wet day or any other particularly dreadful institution. When unusual extravagance was indulged in, it was garnished with two funeral urns.

It must always be remembered that what is well and carefully made by an honest workman, after a rational design, increases in beauty and value as the years go on. The old furniture brought over by the Pilgrims, two hundred years ago, which I saw in New England, is just as good and as beautiful to-day as it was when it first came here. Now, what you must do is to bring artists and handicraftsmen together. Handicraftsmen cannot live, certainly cannot thrive, without such companionship. Separate
these two and you rob art of all spiritual motive.

Having done this, you must place your workman in the midst of beautiful surroundings. The artist is not dependent on the visible and the tangible. He has his visions and his dreams to feed on. But the workman must see lovely forms as he goes to his work in the morning and returns at eventide. And, in connection with this, I want to assure you that noble and beautiful designs are never the result of idle fancy or purposeless day-dreaming. They come only as the accumulation of habits of long and delightful observation. And yet such things may not be taught. Right ideas concerning them can certainly be obtained only by those who have been accustomed to rooms that are beautiful and colours that are satisfying.

Perhaps one of the most difficult things for us to do is to choose a notable and joyous dress for men. There would be more joy in life if we were to accustom ourselves to use all the beautiful colours we can in fashioning our own clothes. The dress of the future, I think, will use drapery to a great extent and will abound with joyous colour. At present we have lost all nobility of dress and, in doing so, have almost annihilated the modern sculptor. And, in looking around at the figures which
adorn our parks, one could almost wish that we had completely killed the noble art. To see the frock-coat of the drawing-room done in bronze, or the double waistcoat perpetuated in marble, adds a new horror to death. But indeed, in looking through the history of costume, seeking an answer to the questions we have propounded, there is little that is either beautiful or appropriate. One of the earliest forms is the Greek drapery which is exquisite for young girls. And then, I think we may be pardoned a little enthusiasm over the dress of the time of Charles I., so beautiful indeed, that in spite of its invention being with the Cavaliers it was copied by the Puritans. And the dress for the children of that time must not be passed over. It was a very golden age of the little ones. I do not think that they have ever looked so lovely as they do in the pictures of that time. The dress of the last century in England is also peculiarly gracious and graceful. There is nothing bizarre or strange about it, but it is full of harmony and beauty. In these days, when we have suffered dreadfully from the incursions of the modern milliner, we hear ladies boast that they do not wear a dress more than once. In the old days, when the dresses were decorated with beautiful designs and worked with exquisite embroidery, ladies rather
took a pride in bringing out the garment and wearing it many times and handing it down to their daughters—a process that would, I think, be quite appreciated by a modern husband when called upon to settle his wife's bills.

And how shall men dress? Men say that they do not particularly care how they dress, and that it is little matter. I am bound to reply that I do not think that you do. In all my journeys through the country, the only well-dressed men that I saw—and in saying this I earnestly deprecate the polished indignation of your Fifth Avenue dandies—were the Western miners. Their wide-brimmed hats, which shaded their faces from the sun and protected them from the rain, and the cloak, which is by far the most beautiful piece of drapery ever invented, may well be dwelt on with admiration. Their high boots, too, were sensible and practical. They wore only what was comfortable, and therefore beautiful. As I looked at them I could not help thinking with regret of the time when these picturesque miners would have made their fortunes and would go East to assume again all the abominations of modern fashionable attire. Indeed, so concerned was I that I made some of them promise that when they again appeared in the more crowded scenes of Eastern civilisation they would still continue
to wear their lovely costume. But I do not believe they will.

Now, what America wants to-day is a school of rational art. Bad art is a great deal worse than no art at all. You must show your workmen specimens of good work so that they come to know what is simple and true and beautiful. To that end I would have you have a museum attached to these schools—not one of those dreadful modern institutions where there is a stuffed and very dusty giraffe, and a case or two of fossils, but a place where there are gathered examples of art decoration from various periods and countries. Such a place is the South Kensington Museum in London, whereon we build greater hopes for the future than on any other one thing. There I go every Saturday night, when the museum is open later than usual, to see the handicraftsman, the woodworker, the glass-blower and the worker in metals. And it is here that the man of refinement and culture comes face to face with the workman who ministers to his joy. He comes to know more of the nobility of the workman, and the workman, feeling the appreciation, comes to know more of the nobility of his work.

You have too many white walls. More colour is wanted. You should have such men as
Whistler among you to teach you the beauty and joy of colour. Take Mr. Whistler's 'Symphony in White,' which you no doubt have imagined to be something quite bizarre. It is nothing of the sort. Think of a cool grey sky flecked here and there with white clouds, a grey ocean and three wonderfully beautiful figures robed in white, leaning over the water and dropping white flowers from their fingers. Here is no extensive intellectual scheme to trouble you, and no metaphysics of which we have had quite enough in art. But if the simple and unaided colour strike the right keynote, the whole conception is made clear. I regard Mr. Whistler's famous Peacock Room as the finest thing in colour and art decoration which the world has known since Correggio painted that wonderful room in Italy where the little children are dancing on the walls. Mr. Whistler finished another room just before I came away—a breakfast room in blue and yellow. The ceiling was a light blue, the cabinet-work and the furniture were of a yellow wood, the curtains at the windows were white and worked in yellow, and when the table was set for breakfast with dainty blue china nothing can be conceived at once so simple and so joyous.

The fault which I have observed in most of your rooms is that there is apparent no definite
scheme of colour. Everything is not attuned
to a key-note as it should be. The apartments
are crowded with pretty things which have no
relation to one another. Again, your artists
must decorate what is more simply useful. In
your art schools I found no attempt to decorate
such things as the vessels for water. I know of
nothing uglier than the ordinary jug or pitcher.
A museum could be filled with the different
kinds of water vessels which are used in hot
countries. Yet we continue to submit to the
depressing jug with the handle all on one side.
I do not see the wisdom of decorating dinner-
plates with sunsets and soup-plates with moon-
light scenes. I do not think it adds anything
to the pleasure of the canvas-back duck to take
it out of such glories. Besides, we do not want
a soup-plate whose bottom seems to vanish in
the distance. One feels neither safe nor com-
fortable under such conditions. In fact, I did
not find in the art schools of the country that
the difference was explained between decorative
and imaginative art.

The conditions of art should be simple. A
great deal more depends upon the heart than
upon the head. Appreciation of art is not
secured by any elaborate scheme of learning.
Art requires a good healthy atmosphere. The
motives for art are still around about us as they
were round about the ancients. And the subjects are also easily found by the earnest sculptor and the painter. Nothing is more picturesque and graceful than a man at work. The artist who goes to the children's playground, watches them at their sport and sees the boy stoop to tie his shoe, will find the same themes that engaged the attention of the ancient Greeks, and such observation and the illustrations which follow will do much to correct that foolish impression that mental and physical beauty are always divorced.

To you, more than perhaps to any other country, has Nature been generous in furnishing material for art workers to work in. You have marble quarries where the stone is more beautiful in colour than any the Greeks ever had for their beautiful work, and yet day after day I am confronted with the great building of some stupid man who has used the beautiful material as if it were not precious almost beyond speech. Marble should not be used save by noble workmen. There is nothing which gave me a greater sense of barrenness in travelling through the country than the entire absence of wood carving on your houses. Wood carving is the simplest of the decorative arts. In Switzerland the little barefooted boy beautifies the porch of his father's house with examples
of skill in this direction. Why should not American boys do a great deal more and better than Swiss boys?

There is nothing to my mind more coarse in conception and more vulgar in execution than modern jewellery. This is something that can easily be corrected. Something better should be made out of the beautiful gold which is stored up in your mountain hollows and strewn along your river beds. When I was at Leadville and reflected that all the shining silver that I saw coming from the mines would be made into ugly dollars, it made me sad. It should be made into something more permanent. The golden gates at Florence are as beautiful to-day as when Michael Angelo saw them.

We should see more of the workman than we do. We should not be content to have the salesman stand between us—the salesman who knows nothing of what he is selling save that he is charging a great deal too much for it. And watching the workman will teach that most important lesson—the nobility of all rational workmanship.

I said in my last lecture that art would create a new brotherhood among men by furnishing a universal language. I said that under its beneficent influences war might pass away. Thinking this, what place can I ascribe to art in our
education? If children grow up among all fair and lovely things, they will grow to love beauty and detest ugliness before they know the reason why. If you go into a house where everything is coarse, you find things chipped and broken and unsightly. Nobody exercises any care. If everything is dainty and delicate, gentleness and refinement of manner are unconsciously acquired. When I was in San Francisco I used to visit the Chinese Quarter frequently. There I used to watch a great hulking Chinese workman at his task of digging, and used to see him every day drink his tea from a little cup as delicate in texture as the petal of a flower, whereas in all the grand hotels of the land, where thousands of dollars have been lavished on great gilt mirrors and gaudy columns, I have been given my coffee or my chocolate in cups an inch and a quarter thick. I think I have deserved something nicer.

The art systems of the past have been devised by philosophers who looked upon human beings as obstructions. They have tried to educate boys' minds before they had any. How much better it would be in these early years to teach children to use their hands in the rational service of mankind. I would have a workshop attached to every school, and one hour a day given up to the teaching of simple decorative arts. It would
be a golden hour to the children. And you would soon raise up a race of handicraftsmen who would transform the face of your country. I have seen only one such school in the United States, and this was in Philadelphia and was founded by my friend Mr. Leyland. I stopped there yesterday and have brought some of the work here this afternoon to show you. Here are two disks of beaten brass: the designs on them are beautiful, the workmanship is simple, and the entire result is satisfactory. The work was done by a little boy twelve years old. This is a wooden bowl decorated by a little girl of thirteen. The design is lovely and the colouring delicate and pretty. Here you see a piece of beautiful wood carving accomplished by a little boy of nine. In such work as this, children learn sincerity in art. They learn to abhor the liar in art— the man who paints wood to look like iron, or iron to look like stone. It is a practical school of morals. No better way is there to learn to love Nature than to understand Art. It dignifies every flower of the field. And, the boy who sees the thing of beauty which a bird on the wing becomes when transferred to wood or canvas will probably not throw the customary stone. What we want is something spiritual added to life. Nothing is so ignoble that Art cannot sanctify it.