

ON THE PRESENT DICHOTOMY OF NOBILITY

Discussion of nobility is the most important of all. The danger of avoiding it threatens the fabric of civilisation. In recent times, society has come to accept nobility as a faded trinket of colder days in man's history. Prancing around with the titles Duke, Earl or Viscount, it is difficult to see the value nobility plays in modern life.

And yet, this perception of nobility is a vicious one: a perverted one. Nobility is praiseworthiness. Praiseworthy acts, praiseworthy virtues, praiseworthy possessions. And so, to call one's self noble is far from simply an accident of birth, or the acquisition of a title of nobility by other means. Nobility is alive and depends on the individual.

Therefore, whilst the world has come to know nobility as the possession of a title, true nobility, factual nobility as opposed to legal nobility, depends on the individual's activity of the soul in accordance with perfect virtue. It is a truth that has impressed itself throughout history, in the aims and actions of great men like Alexander, Cæsar and Napoleon, and whose workings have been captured by Aristotle, Nietzsche and Peterson in modern times. Let us, therefore, distinguish nobility from pseudo nobility.

As addressed, many have come to accept inherited or received titles of nobility as nobility. This applies as much to the old families of England — the Howards, the Percys, the Pitts — as much as the tasteless life peerage of the realm. Alone, these claims to nobility are as valuable as dressing prostitutes in royal robes: as if a mere decoration mitigates the intemperance. Indeed, it is true many noble families have praiseworthy ancestors — such as Lord Howard's naval defence against the Armada in 1588 — and so, by association, under the principle of House continuity, a descendant can claim the successes of his ancestors as his own. This is true in so far as the individual represents the continuation of their family, but an individual is still an individual, and his happiness will be determined only by his virtues and not the stolen memories of his ancestors. Thus, nobility, praiseworthiness — the fruits of happiness — cannot lie with the accident of birth or gifts received alone. And so, essentially, nobility must belong to a higher category of being.

Nobility, therefore, consists in praiseworthy action. This action will manifest itself in the following provinces revealed by Aristotle: nature, intellect, virtue, possession and the state. One's birth, beauty and strength; one's wisdom and prudence; one's courage, justice and temperance; one's wealth and the growth and preservation of one's state by one's own actions all contribute to nobility. This is nobility. The more of these actions achieved, the higher their quality, the more noble, the more competent, we may describe the actor. A duke can be praiseworthy, but what is it to be a duke without courage and strength; or a marquis without magnanimity, friends or office in state? The true lords of this world are not the snobs who sneer from behind their vices... The true lords are those who use the will to power to act with as much competence as acquirable for the benefit of others. Like Christ, nobility is a choice to take on the burdens of life, carry your cross and bring about glittering joy to those that you serve. This is Nietzsche's Übermensch, the good Christian, the friend of all.

Nobility is freedom. Entitlement is slavery. To be noble is to be competent in life's ways, to act deliberately, to serve others before yourself. Entitlement is to commit the greatest sin of all: to lie. Following this comes the second greatest lie: to break one's promises. This is the way of the entitled: as far from nobility at heart as possible. No man of merit, not even with fortune's shove, achieved anything without truth and promise keeping. With nobility, victory will come to your life. With entitlement, everlasting failure. Have wisdom, have virtue, have property then freedom will come.