

Culture and Anarchy by Matthew Arnold, (London: Smith, Elder and Co., 1869)

28 – People say culture is useless & not to mix with politics and resent being told that reform movements are vulgar

29 MA Will Reply.

1 – Sweetness and Light

Some say culture is just a marker of class, but no.

30 – 31 MA praises curiosity

Culture improves itself; it makes an intelligent being more intelligent.

But it can elevate socially too.

31 - Social to make the version and will of God prevail

32 – in ascertaining perfection, culture and religion agree. Cultivating that within you and being animal-like is not better.

33 This cannot exempt individuals. It must be widespread and inclusive to reach its potential.

As life gets more mechanical and external, culture gets more important.

34 Types of machinery . All are free to say as they wish is not enough

35 Coal is not why Britain is great

37 – 38 Poetry is religion

38 Some really adore the peace from not having animality.

38 The impulse of the English race towards moral development and self-conquest has nowhere so powerfully manifest itself as in Puritanism.

38 Religion often chides us for our imperfections

38 Most strongly the Puritans in England create moral development and self-conquest. And the English race is on this bent.

39 An objection against poetry & culture is that they do not restrain animalism.

Religion and Puritanism do this better. They do. But poetry and culture can point out religion shortfalls too.

39 The Puritan lacks sweetness and light and perfection from all sides. We see the shortfall when compared with Shakespeare and Virgil.

40 The Uber Protestant bumps newspapers with the nonconformists is a drudge.

40- FOR IN THE BOOK So, in terms of political actions, you have none. It is bad writing but I don't want to be flip. But in my day my battle was with Puritans and religion.

41 muscular Christianity is just machinery

Go 41 is so very like Plotinus

42 Cardinal Newman raged at liberalism and liberalism won

42 (TOP) Newspapermen and industrialists are all "sacrificed."

43 A new liberalism has come. It has as does Newman, sweetness and light NOT like the middle class liberalism.

We do not yet know what will manifest from the new democratic currents in the middle class.

44 Beautiful sweetness and light quote.

45 Culture fights Jacobianism; it fights the Jacobins' fierceness and addiction to abstraction. Bentham and Comte good starts; but just that.

46 Praise for Benjamin Franklin

46 Bentham denounces Plato; so MA hates Bentham.

47 Culture hates hatred; It looks past machinery to Sweetness and Light and making these sensibilities prevail.

47 Nearly praises nationalism: Vibrant national culture = amazing national art
IN THE BOOK What of Gangs? Well the middle class must be bastions of religion of sweetness and light too.

48 Culture seeks to do away with class. The men of culture are true apostles of equality.

48 This is the *Social Idea*; and the men of culture are the true apostles of equality. The men of culture are those who have had a passion for diffusing, for making prevail, for carrying from one end of society to the other, the best knowledge, the best ideas of their time." Abelard Lessing and Herder did so. Also St. Augustine.

Pg 48 PART TWO – DOING AS ONE LIKES

49 I have been trying to show that culture is, or ought to be, the study and pursuit of perfection; and that of perfection as pursued by culture, beauty and intelligence, or, in other words, sweetness and light, are the main characters."

It is said that the sweetness and light agenda opposes popular reforms.

But we don't just want to be doing something to be doing something. We need thought prior to action; it is dangerous to do otherwise.

Freedom and machinery are means; we need to know what they are for.

MA Cuts someone up for liking to walk in the ways of the old constitution, this fella Bright, says being British is all about personal liberty. This is a drift towards anarchy.

IN THE BOOK: Use voluminous footnotes in the style of Jason. It will then display scholarship versus popular writing in one volume. But the real book will display sweetness and light.

50 The nations should control, somehow, the individual for the individual. We do this while realizing a reasonable fear of the state, realizing that the Aristocracy would love to have this power over thought.

Feudalism died and the middle class and its voice rose. In his day there were riots that he equated with anarchy.

53 The English believe in liberty; not reason.

IN THE BOOK Someone predicts doom based on individualism; ie do what you want and having a culturally neutral government.

I was rather hysterical in my early days on page 55 I predicted doom due to the individualism; ie do what you want and having a neutral government. IN THE BOOK IT CAN STILL BE SEEN

56 Mr Carlyle says we should give rule to the aristocracy due to its dignity. But the Aristocracy needs more light and is a mechanism of concentration. We now live in an epoch of expansion. In such eras, aristocracies are too regressive; they naturally resist change.

56 He says Mr. Lincoln wants to vulgarize a whole nation and aristocracies preserve us from that! But, they do not provide Greek ideals of perfection. This leads to serenity. But the serenity of Teutonic aristocracies comes from never having been troubled by any ideas.

One wonders if there is anything on the planet so unintelligent as a young upper class Englishman.

The middle class may be saved by its seriousness.

57 We are in an epoch of expansion. The essence of an epoch of expansion is the movement of ideas, and the one salvation of an epoch of expansion is the harmony of ideas. The very principle of the authority which we are seeking as a defense against anarchy is right reason, ideas, light.

We need men of the modern spirit and of the future.

59 – After speaking about Aristotle and the golden mean, he says, culture, “enables us to look at the ins and the outs of things . . . without hatred and without partiality, and with a disposition to see the good in everybody all around.”

59 – He lists reforms that the great middle- who seem to be the future – announce (including marrying your dead wife’s sister) and objects that this is all just machinery.

60- . And if the dissenters are so beautiful and concerned with true happiness, why do we see so little beauty in their use of language? Why so much anger and programs? Why so little refinement?

62 – A man was mobbed as he did a political march. He still held to the idea of not using the military to stop the beating. All hail the Englishman’s right to do as he likes!

Their reforms are just more industrialism.

64 – he is looking for a source of authority. He finds it no where as it must be grounded in S and L. But, he does see it in the State. That is because the state does not just belong to the class we happen to find ourselves in.

60 -79 Denounces the American rich

We're afraid of the State and think not having it best protects our right to do as we like. But this won't save us from anarchy.

But by our best self we are united, impersonal, at harmony. So we cannot have the state, but for that we're aware of the gift of culture and see our best selves.

62 – 89 Beautiful character description and police getting overrun and their guns taken.

64 – 88 Above class is the State. So based on education philosophy.

We fear the state, but can trust ourselves;

90 – 95 IN THE BOOK and approachable. He wishes all could be dandies, but these are hard times. I give my service to the State and work and such is our time. Genius needs a day job and so is not based on class. MA is not respected due to his middling bureaucratic status.

90-95 We should strive to be our best selves.

65- 91 Britain should not stagnate or turn to anarchy; culture is the answer.

66:92 I need instruction here: I don't get the section's end.

CH 3 BARBARIANS, PHILISTINES, POPULACE

68 – 90 Aristocracy and barbarians. But Brits don't mind that designation so much. The barbarian brings, "do as you like" individualism as the modern phrases

69-101 Perhaps an attack on his father's muscular Christianity: sports theory.

70:102 The aristocracy will read the classics, but for external show, not true spirit and so they are barbarians.

70:107 Class interest over best self is mechanical and not Sweetness and Light

71:104 Not interested in Plato and real knowledge external goods and not inward perfection. The State, but not the real state of culture

71:108 calls himself unsystematic and without coherent philosophy.

We all are the same underneath. This is important to know as it brings compassion. And this is the basis of indulgence which is a necessary part of inexhaustible sweetness.

"Thus, an English Barbarian who examines himself, will, in general, find himself to be not so entirely a Barbarian." "I myself am properly a Philistine."

71 106 All classes share, remember, the same human nature. This is important to know as it gives backing to indulgence which is a necessary part of sweetness. . Sweetness that is, when our culture is complete, inexhaustible. We all have all three classes in ourselves. MA claims he is himself a Philistine. We sink "every time that we snatch up a vehement opinion in ignorance and passion, every time that we long to crush an adversary by sheer violence, every time that we are envious, every time that we are brutal, every time that we adore mere power or success, every time that we add our voice to swell a blind clamor against some unpopular personage, every time we trample savagely on the fallen" we are the populace.

We must leave our Barbarian, Philistine, and populace state to be "humanity."

Second, we all imagine happiness to consist in doing what we like. But that varies by class.

73b bBut, we have under our class mechanics, a love of perfection, genius. Culture being the true nurse of the pursuing love, and sweetness and light the true character of pursued perfection.

74 – 75 Each class has a literary taste with its own standards – quite unaware of any higher standard.

74 Doing as we like precludes any standard of excellence and keeps us from the sublime. We are encouraged to keep our natural taste for Bathos unimpaired. Beautifully stated. Could be in the book.

75 – someone writes on the mormons and points to their numbers and rifles. That there are any further stricter tests to be applied to a doctrine, before it is pronounced important

75 – The critic lists notables who follow Mormonism. Would he uphold Plato this way?

76 – “American has up to the present time been hardly more than a province of England.”

In nations where the governed are not so immediately dependent on the immediate favor of the governed, the leaders can set it authoritatively before the governed. But, in more democratic nations, the governor must accommodate himself to the taste of the bathos.

77 – While the reps of all three classes come in for a snarl, Arnold warns particularly of the nasty thrusts at the aristocracy by the Reform league. It is so outrageous that not even the populace give it credence.

Also when the Philistines call the populace “drunken and venal,” his uptight uprightness does not get a serious listen to by the populace.

78 – All just listen to their friends and are self-satisfied. So none shall reach the sublime.

79 – When the dissenters voted against the Education Clauses of 1843, they put their tongue in their cheek while making their speeches. Their worry about Dissenter dollars going to fund the Church of England is not believed by Arnold.

Arnold neither flatters nor panders; that is for politicians.

In Germany the King endows the best schools. His position raises him above prejudice and littleness. And, the schools must live up to the majesty of his majesty.

80 – In England the “commercial traveller’s” association proposes to make a school. And these children are brought up in “bagmanism.” And a Royal Prince will go and dedicate the school!

81 – England has the theory that just following bathos will lead to right reason. The great promoters of this theory are the newspapers.

They preach a British for of Atheism and Quietism. They are delirious over the fact that everyone can say as they like.

82 – And that was sustainable while the barbarians and the philistines did what they liked. But, now that the populace is doing it too! In education, newspapers relish the fight and don’t hope for one to dominate.

83 – the papers celebrate one’s Papist – baiting and the other’s anarchy – mongering. The common reason of society ought to check the aberrations of individual eccentricity. The States’ common reason is to back off. This is the British form of Quietism or over-ruling reliance on Providence.

84 – Philosophers say, (Aristotle?) that we learn virtue by performing acts of virtue; but they say we learn it by doing any act that goes with our natural inclination. We become our best by “following our noses.”

85 – William Von Humbolt’s book was translated. His book said that government ought to be severely limited. He used to say that one’s business in life was, first to perfect oneself by all means in one’s power, an aristocracy of the greatest number possible, of talents and characters. When he became the minister of education, his reforms gave the power over much of education to the state. Of this the English reviewer says not a word. The reviewer quotes just enough to make the populace feel great.

86 – In France the State is even stronger.

IV. Hebraism and Hellenism

86 – England walks towards its best light. But, it doesn’t take enough care to see if its light is darkness or not.

We like energy more than intelligence.

87 – The goal of H and H, as with all religions, is perfection or salvation. As such, they work together and are not opposites.

88 – Still the aim of Hellenism is to see things as they really are.
The goal of Hebraism is conduct and obedience.

The Greeks dismiss the body as it causes wrong thinking; the Hebrews, wrong action.

88 – 147 - The governing idea of Hellenism is spontaneity of consciousness; that of Hebraism, strictness of conscience.

Christianity did not disturb Hebraism. Obedience is the fundamental idea of this form. But rather than the laws, Christianity substituted self – conquest via Christ. This is Aristotelian, in that it is not based on intellect.

90 - Plato said you could only be really good via knowing. But, though different, both aim at sweetness and light.

90 -152 Socrates speaks glibly about perfection, it is easy. But, Hebraism has always thought perfection impossible. The challenge is sin. Hebraism has much more of this than Hellenism.

91 – 153, but Christ took the load of sin off. The Greek ideal was premature. It needed to wait for Hebraism. But, early medieval Christianity was full throttle Hebraism. And, it did not respect Hellenism.

93 – 158 But H and H are both just contributions to man. And, they are contributions of their time. Plato's Phaedo and St. Paul's Epistle paint the afterlife poorly. It was all they had.

93 – 159- The Renaissance was an uprising of Hellenism. And of course, simultaneously, Protestantism brought much Hebraism. Protestantism was sincere, and so better than Catholicism, but both missed the Renaissance – both disavowed non-Biblical sources of knowledge. So the supposed intellectual superiority of Protestantism is thin.

And so, in the 16th, the H's stood face-to-face. Hellenism asked people to see things as they truly are, which in art, lit and physics produced splendid fruits. But Hellenism had a side of moral weakness. This was very apparent in Italy, but France and England too.

95 – 162 – Science has now shown how different Indo-European folk are from the Semitic. Hellenism is Indo-European and Hebraism, Semitic. So, you'd think we'd be Hellenic. But, the contrary shows brightly how close the human race is.

95 – 163 – Puritanism was originally a reaction against Hellenism.

96 – And Puritans having defeated Hellenism shows Hellenism's weakness.

V. [Porro Unum Est Necessarium]

97 – 167 – How is it that the bright English have come so into this idea of “doing as one likes”? The answer: too much Hebraism. Thus they stick to strictness of conscience, not spontaneity of consciousness. They think their religion is all that is needed.

97 - 168 – This might be true, were humanity not the composite thing it is. If life had only a moral side needed to control lust. But life also has an intellectual side.

98 – If we only have one side, we have imbalance

98 – 170 – Hellenism has sweetness and light.

98-171 – But many would note that S n L are not enough, you need energy. And here is where Hellenism needs Hebraism. We need “strength, sweetness, and light.”

99 – A Mr. Sidgwick says MA gives too much Hellenism and not enough Hebraism. But, Hebraism is dominating the country.

100 – MA says that it is no good to promote what everyone is already doing.

100 – 174 – The Puritan’s problem is his thinking he has the one necessary thing.

101-177 – And as we stick to one thing, it gets mechanical and fails as a source of vitality.

102 – We use St. Paul’s words, “grace, faith, election, righteousness,” mechanically.

102 – 180 – For example, St. Paul uses the word “resurrection” to mean the literal rise of Christ’s body. But, he also uses it 9 / 10ths of the time to mean wiser to a new life prior to death. Being risen with Christ. Our life after death is spoken of much less than our life resurrected in this world by following our exemplar.

103 – 182 Now Hellenism has its problems, but it is not exclusive and would not deny us other sources of insight, such as the Bible. Hellenism seeks to develop the whole man.

And things are never really intelligible, unless they are also beautiful. The body, behavior, discourse, song, worship, for example.

105 – In all cases, we need freer play of consciousness, instead of the entire subordination of thinking to doing.

105 – 186 – Mr. Smith committed suicide because he feared he’d come to poverty and was eternally lost.” Money and his soul were one and paired. This is why they call the middle class Philistines.

106 – Given its ability to play, Hellenism may actually serve to strengthen Hebraism. Christianity transformed and renewed Hebraism by going back on a fixed rule that had become mechanical, after all.

107 – We love fixed rules so much more than the intelligible law of things.

108 – “British freedom, British industry, British muscularity, we work for each of these things blindly.” We don’t do proportions because we have no ideal of harmonious human perfection in front of us.

108 – 194, the Greeks pursued freedom and gymnastic with a reference to an ideal of happiness.

108 – So his discussion brings us to culture, if we want a sure source of authority, our inner world, our fuller harmonious development of our humanity, we get it.

6. **[Our Liberal Practitioners]**

109 - He must, to be modern, stick to facts and examples. He’ll start with the Irish church.

109 – 199 – The present Church establishment in Ireland is contrary to reason and justice. A minority church has taken all the church property. The state should divide the property among the religious factions according to need.

This according to the maxim: The State is of the religion of all its citizens, without the fanaticism of any of them.

111 – 200 – But it seems the British people don’t want to make any more endowments for religion.

But we who have no coherent philosophy, can do this. The nonconformists want no church / state connection at all and so seek to disestablish. And they control the Liberal party. And they are trying to disestablish the Church of England in Ireland. Doctrine, not justice or rationality are being applied here. Also, not wanting to give Catholics anything comes into it.

Their fetish maxim does not take the affection of the Irish into account.

113 – What if we ‘take, “My kingdom is not of this world” and try and make our consciousness bathe and float in this piece of petrification.”

But they, it seems, connect with the liberal party.

113 – 207 - Thought is individual and devotion is collective. “long used rites, national edifices, is everything for religious worship.”

114 – Worship should, therefore, have as much as what unites us and as little as what divides us as possible. We should worship together and think alone. And the worship should be simple. – Joubert says.

But the non-conformists are part of a congregation, not individual thinkers.

114 – 209. They think in groups and so have no more creative ideas than the Established Church.

115 – But it differs from the Established Church in that its worship is a much less collective and national affair.

By “my kingdom is not of this world,” Christ meant he works on the soul. They have failed the thinking part of the soul. And since both do the feeling part, the C of E is ahead.

We might then not work as Hebraisers and stick mightily to a maxim, sans thought. And when this rule is making people unhappy and making the other party into enemies, they might do well to be flexible.

116 – 213 – Real Estate Intestacy Bill – This would reduce land ownership by barbarians. This is meant to be based on natural rights.

But MA, in his mind, sees no rights at all, only duties. And, rights derived this way are bound to be formal and petrifying. What are the natural duties?

117 - Unequal property was key to our surviving the fall of the Roman Empire. Shall we do something simply to be said to be taking action? Will we call all indifferent who have an aversion?

MA calls into question the continuance of the entire noble class. It would be better for many of these children of the wealthy to have to make it on their own. And what is it for the community to have a indolent, spoiled wealthy class as a model?

119 – When we use sweetness and light over fire and strength, we see the need to make the feudal class slowly fade away.

120 - Whereas fire and strength will just rip their limbs off because it brings applause.

120 – 223 - The right to marry ones life is not forbidden in Leviticus so liberals see it as an excuse to “do as one likes.” This is great as they have never read any book but the Bible.

121 - Liberty is bandied about. Liberty comes from the pursuit of our best selves, not the ordinary impulses of our ordinary selves.

122 – Should us Indo-European Hellenizers base our relations on Semites thousands of years ago?

123 – What of free trade? These are argued for on the basis of poor folk not having their bread taxed and the wonderful industry created. But, if we take it from well-being and ideals generally,

124 – But bacon has not become cheaper since Queen Elizabeth's time. And we tie free trade into no ideals.

126 And, meantime, one 19th of our population are paupers.

126 and 127 – He is taking on the idea that increasing population is God's greatest will. An article in the Times says so in fine words. And, so he often carries with him to the East End – where he sees children with barely a rag to cover them.

128 – But we must all go to perfection together or we haven't gone.

129 – The people who want tons of population are the same folks who like free trade. They find a maxim and then fix on it regardless of result.

130 – They say it is a law of nature. It is not. It is wrong. Human action is needed.

131 – Having Children must be deemed good or bad as it helps all of us reach our perfection.

132 – So culture gives us free play and floats ideas. And, this is useful. We need perfection, not a liberally party or a conservative party.

MA salutes, "combining grand and national forms of worship with an openness and movement of mind not yet found in hierarchy."

133 – Puritan's strength is that it helps us deal sincerely with ourselves. In this it is better than Catholic style rituals. At least it has these seeds, though they are largely undeveloped.

134 – [**Conclusion**]

Culture leads us not only to perfection, but to safety.

We part with our liberal friends who wish to take action without thought.

135 – But we support those who will put down disorder because without order, there can be no society or human perfection.

Here he lays out the Tarpeian Rock quote. A little rioting and popular demonstrations are not okay - even if to end slavery!

That is because a State that has authority and public order is necessary to make anything lasting.

136 – Thus the very framework and order of the State is sacred. And culture is the most resolute enemy of anarchy. And yet we must ever labour for perfection and thus fill the framework of the State. We will especially disfavor anarchy in the future when we're closer to perfection. The government must protect the Park railings and suppress the London roughs for the best self of all of us.

136 – 137, But though we may stop anarchy, we need sweetness and light more than fire and strength.

137 – And we must free thought before we act.

137 – 236 – Yet we must not think we'll take the world by storm. Mostly the young dream of perfection. Average folks are just average, Aristotle says. But, we cannot accept this despondency.

Yes we should hope that Hebraism and Hellenism become a joint force of right thinking.

138 – We will have a revolution by due course of law, not violence.

139 – France and Germany and the Swiss have education laws that are simple and recognize the reciprocal relationship of the citizens and the State. We need to give education ideals, not regulate details.

While educrats worry that education will be taken out of their hands, we should know that model education is in one's own hand.

140 – Barbarians in government do things to please barbarians' ordinary sense of themselves. The same for Philistines (the populace is here left out).

Rather than try to get heritage to the Barbarians, Philistines, or Populace, we are for the transformation of each according to the law of perfection.

The House of Commons will take the longest to change. So the way is to ferment the mind of the nation.

Pericles was the greatest speaker ever, but people heard his speeches and left. Socrates' speech stayed with people. And we all have a possible Socrates within us. Socrates was more effectually significant than any House of commons orator or practical operator in politics.

141 – People all brag about how they educate others. We pretend to educate no one because we're still educating ourselves. But Hellenism is the master – impulse now of the nation.