

Mathew Arnold by Lionel Trilling
1939 by W. W. Norton

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Chauncey Brewster Tinker made an edition of letters to Clough

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Preface

LT is leery of absolutism and inflexible judgments due to NAZIs and USSR's absolutism. Were he to write again, he'd highlight the intellectual virtues required for society and his admiration for MA for fighting for them.

Introduction Pg. 1

This is a biography of mind, not Arnold's life. So unpublished sources are ignored. There is no system, though, as Arnold didn't like them. So how can LT write of his unity of thought?

MA believed that our judgments needed to take historical time into account. So, we look at the French Revolution differently than they did during the event. So, we can have two judgments. And, he'd change depending on what England needed to hear.

4 - MA's goal is to see things as they are; this includes taking human essence ontologically into account of politics and such;

4 - Rather than criticize he built a pristine system of thought that was his ideal and his judgments on thoughts asked, "did you want to hold that?" Very pragmatic.

5 - Taking sides does not mean a suspension of reason.

5 - TS Elliot said MA was not a revolutionary and not reactionary; but neither neutral
5 - In a time of change, he wished to "make the past of Europe march with the future."

5 - Elliot said MA was too genteel

6 - LT likes MA's methods more than his conclusions. LT does try to indicate the implications of MA's positions.

Chapter 1: "A" Pg. 15

15 - MA's manners were Olympian and waistcoats remarkable.

16 - When MA's poetry came out, his family / friends were shocked to meet him anew.

16 - Prize poem on the fall of Rome shows gravity and sadness.

17 - Cromwell looks at the "awfulness of being the mortal vessel of truth."

18 - As a child it was sad to see Coleridge's son so pathetic and drinking. Even the Fox How Magazine noted Matt's elegance and judging other's clothes. He made fun of his headmaster and his godfather as a youth. He took Rugby and Oxford with a tongue in cheek laugh.

20 - In his trip to Paris to see theater and Sand, he came back with "wondrous waistcoats and a conscious indifference to church-going."

Dinner with school parents, while teaching at Rugby, "No thanks you, my darling. I've just bitten off the tails of those three bull-pops of yours, and that does take the edge off one's appetite."

21 - He had been raised in a home of serious sober virtue and showed no sign of it.

22 - Called men "my love," "my darling." But was always at a distance, full of irony and laughter.

22 - When the dandy dies so does the poet

23 - 1853 poem Thyrsis laments dead Clough, but also the end of friendship with him, because he kept his friends at a distance. LT thinks feared them.

23 - Clough not an artist because he uses poetry for thinking aloud.

24 - The age is unpoetic because it has no unity. Poetry must be beautiful and give pleasure or it is not poetry.

24 - The conflict between creative imagination and critical intellect sits at the heart of the romantic philosophy.

24 - Clough's poetry is bad because it is of the head, ideas, not beauty.

24 - 25 Since his poetry is not natural, MA gives him the Baghavad Gita because it separates meditation from knowledge.

25 - The Gita teaches objectivity, as opposed to subjectivity (aimed at oneself).

26 - Joy in life is key to being a great poet.

26 - 27 MA Quarantines non-profitable folks. He kicks out Clough, but readmits him stiffly.

27 - MA didn't lie those who did not be themselves, who were still learning / vacillating. Clough searches earnestly for knowledge, rather than assuming it and self. MA advises, not know thyself, but be thyself.

28 – He had to prevent his friends from getting behind and undermining his eccentricity. Dandy attitude is to hide and thus have a free space to cultivate. This space is not only personal. He resists the unpoetic age of Europe.

29 – Obermann sees emotion destroyed by modernity. Experience, not problem solving, should come through poetry. Goerge Sand's lightness, not moral system making, is the answer.

30 – 1848 he does intellectual dietetics.

30 – Truth only has value if it is in emotion

30 – 31 Style is character, it is the fluidity of his emotions made apparent; so, by extension, it is ethics and government

31 – Style is the message, but modern poetry can only subsist on content.

31 – What is important is what comes of the poem when translated into prose

31 – Not a personal, but a social goal is needed

Style is saying what you want in the best way. What you want comes from society.

32 – There is a difference between solving life and integrating and unifying it.

32 – Poetry will make unity as religion used to because disunity is the problem of modern life. Later he looks at the social source of disunity, now he wants it in art.

33 – That state should make us read poets, like Sophocles who saw life as whole.

34 – Great poem, chronicling the death of the dandy in MA and that he knows it is dying so well.

Chapter 2: His Father and England Pg. 36

36 – Dad wanted a world of the future too. “Misoneologus” Hater of new ideas, was Keble's nickname.

37 – Castlereaug's suicide brought the end of Tory absolutism in reaction to France.

37 – 38 – The Church of England very anti-revolutionary, anti-change. In the 18th century they may have instigated the riots against nonconformists.

38 – But as Feudalism gave way to industrialism the Church had to modernize

39 – Burke, Coleridge, Wordsworth defended the old order. Keble and his father, at his baptism font, beautifully represented the conflict.

39 – Bertrand Russell attached Thomas Arnold.

41 – Dad read history books at 8

41 – Not a poet, but a devotee of a concept of history. And, Dad was concered with the effects of history upon dogma. If it met it's time, why cannot we not interpret it for ours?

42 – The 39 articles of faith came from the 17th century. Why?

42 – The 10 commandments are only suggestions in so far as they apply to us

43 – Children named after dogs and given Kennel rules

43 – the Boy's names. Other details on Dad.

44 – Mom copied dad's letters and conversations! She flowered after going to Rugby, and held good intellectual conversation with Wordsworth – this continued after Dad died. And, MA considered her an intellectual equal. Havelock Ellis in a racial theory traced the imagination of MA to his mother's Cornish roots.

45 – In 1827 Dad to Rugby. But, (46) he would be surprised to be remembered mostly for Rugby.

46 – Keble’s speech launched the Oxford movement. It targets apostates like Dad who support the 1832 reforms. They also hated the liberalism that took power from the Church of England in Ireland. The Irish had to support this minority church despite crushing poverty.

47 – Dissenting sects had to use Church rites for marriage and birth and could not get diplomas from Cambridge or enter Oxford.

47 – Dad was against the disestablishment of the C of E in Ireland. But he blamed the dogmatism of the Church.

48 – The Church, Dad noted, would war for dogma and the status quo, but not reform to help the poor.

50 – Dad feared revolution, but put the blame, if it happened, on the aristocracy. For him, history was not a period of primitive righteousness to which we must return. Nor, as with Burk, the justification for the institutions of the present, by a guide, that overall shows a move towards liberalism.

51 – He followed Niebuhr who did a history of institutions, rather than heroes and mythical figures. He also follows Vico who sees God unfolding in history.

52 – Vico goes from the age of gods to that of heroes and the aristocracy, to that of the demos. Then comes the age of history and alphabet. Then the rich become effeminate. Then a nation must either sink into barbarism or find its redemption in attacking, being attacked, or a Caesar.

53 – But, unlike Carlyle, Dad doesn’t want salvation via a Caesar, he puts his hopes in the State. MA and Dad worship the state.

54 – But rather than material needs mostly being met by the State, he sought spiritual uplift via education, controlled by the Church.

56 – We should revere, Christianity; the Nation; and then the Church of England.

57 – Dad says the church must justify its existence in social usefulness. Trilling and Newman say this is suicide.

58 – The church’s obstinance was going to lead to disestablishment, which would be fatal to the true conception of the State, which was simply a religious society armed with power.

59 – The people were the church, But, Catholics, Quakers, and Unitarians not allowed in.

60 – No Jews for Dad; citizenship required an almost mystic homogeneity. And you don’t become a citizen by paying taxes. England is the land of Englishmen. Lodgers could only claim honorary citizenship.

61 – Tractarians want state under church.

62 – And doesn’t want the church to be exclusive

62 – Dad on Unity v. Democracy

64 – Dad says a secular education is a contradiction in terms

65 – Dad apparently replaced housing run by “dames” with those run by “masters.” He also raised teacher’s pay so they could just be teachers.

66 – The Madras system that let Sixth Form deputies flog students. He thus channeled bullying energies into a feudal protective nobility. Those who would be bad at it were dropped prior to the sixth form.

- 67 – Against Rousseau, he held that civilization improved. And, he was indulgent with younger children as they were not small adults and would, with freedom, create behave badly.
- 68 – But he considered minor infractions grave, and so perhaps stole some of the flexibility in students like Clough.
- 69 – Trilling thinks calling infractions sins, “If you do that it will hurt me,” detrimental.
- 70 – But, LT also thinks his sense of duty to the poor, that TA instilled, good. And, he treated the classics as modern.
- 71 – As his curriculum instilled a political bent, science was not emphasized.
- 74 – Oxford position – battle to come with Newman – death throughout his diaries. His own father’s last text was “boast no thyself of tomorrow.”
- 75 – Dad dies.
- 76 – Carlyle thought “niggers” natural slaves and the vote would lead to anarchy.

Chapter 3: The Making of Myths

- 77 – MA poetry was panned by critics. The movement of the mind of his time, really only applies to a few intellectuals.
- 78 – Some critics panned it for not being sufficiently modern.
- 79 – England was proud, MA’s criticism of modernism was rare, and they didn’t like his disconnect from the civilization of which they were so proud.
- 79 – He explores the failed strands of romanticism and rationality (which he attempts to synthesize).
- 80 – MA has a fragmented post – modern life; and he calls it a weakness.
- 81 – The problem of evil asked, and rationalism and romanticism can’t answer as well as the Bible. But that old thing is dead.
- 82 – Mycerinus turns to sensual anarchy.
- 82 – John Dewey interprets Mycerinus.
- 83 – 84 – Spiritual longing and analysis of despair; previous generations would have said despair a lack of connection with God. Now, the universe is pointless.
- 85 – Beautiful Senacour quote
- 85 – Empedocles tells us that nature is indifferent. An earthquake brings this home.
- 86 – But ala Spinoza, Matthew’s nature is not cruel. It just is.
- 87 – Nature has no morality
- 88 – Since the world is out of our control and we must play by social rules, we should not fly to imagination and desire cosmic understanding and curb our desires. Receive with simplicity everything that happens to you. Rashi. Empedocles gives this advice to his friends, but cannot himself take it.
- 88 – Men needed the air to be haunted again, the suicide is an affirmation, he seeks to unite with the all.
- 88 – Thus Empedocles death is not just despair, but XTC. It is towards the absolute.
- 88 – Men needed the world to be haunted again.
- 89 – Wordsworth said nature is animate. MA sees it as unconscious. Love history, mind, self, society, fill air and reanimate us.

89 – Poem lampoons nature as cruel.

91 – There is nature as a matter of law and aesthetic nature. Nature of the scientist and nature of the artist.

92 – Nature gives us back our poise

92 – Nature is also metaphysical.

92 – He asks if the beauty of Wordsworth's celebrated nature comes from outside or in us.

Fichte & Schelling followed Kant to a world creating self.

Fichte saw this process going to a moral order.

Schelling an artistic one.

93 – MA says beauty is in nature, but a later poem goes the other way.

94 – MA never lost a scientific / materialism view of the world. But the Platonic position and / or state and religion are beyond nature.

95 – Holding both, and not having a systematic dogmatic system, he used science to challenge the church and "realist" to check the democratic anarchy wherein ideals are voted upon.

95 – Wordsworth held our joy in childhood the source of our dignity. MA reverses it and says, our misery is the source of our dignity. It is tragedy.

95 – MA aimed to install truth beyond the democratic head count

96 – Fichte and Kant and Coleridge advanced the self as a spirit which, in a metaphysical sense, creates the world. But MA looks at the chasm wherein man has no point beyond himself.

97 – MA does try to preserve his imagination from the corroding effects of his society. Mycerinus' sensual anarchy epitomizes romanticism and Byron.

97 – In the Strayed Reveller, the youth eats the God's food and must see the spectacles of life as God sees them and suffer the pains too. But the young man has seen moments without pain in his life. But all relate to him personally as the center of his existence.

99 – Romantics compare themselves to other times, put themselves in other times, and come up short. But, the poet of resignation sees himself in nothing.

100- The Strayed Reveller is a peon to the strength of emotions and their putting us in bondage. Resignation is our release from the romantic temperament. Whereas English sects think action is the solution to all, Arnold disagrees.

101- MA rejects the romantic's nostalgia for activity, and romantic love. Romantic love is an alteration of excitement and ennui.

102 – But eventually it ends in weariness. It dulls rather than heightens the true self – which is vitally important.

102-103 – MA attacks, along with William James, rationalistic atomistic psychology that divides it into parts.

103 - Instead of the soul of religion, we have the reason of science. And this has no validity in the realm of morals. It is science taking away the mysteries of the mind.

104- Obedience to blood and family and group is better than rational utilitarianism; this is how we are linked with divine forces.

105 – Anti-utilitarianism is also seen in a story wherein a Mohammedan pleads to be executed for having cursed his family members. Against reformers, people want punishment, not reform. Punishment restores morality and the divine order.

107 – Stanzas from the Grande Chartreuse” is amazing. It describes a world yet to be born. Their religion is dead. But he finds it an apter place for his melancholy than in real life.

109 – Nothing now binds man to God, nature to man, man to the universe, man to man.

Chapter 4: The Darkling Plain Pg. 110

110 – Empedocles has not only lost touch with nature, he has lost touch with his fellow men. He hates the social world. He was an aristocrat who championed democracy. And, when he refused the crown, the crowd exiled him.

111 – Liberty and equality negate fraternity. We live alone.
The individualism of a secular manufacturing society.

112 – In science, before we can ascertain truth, we must doubt it. And, an idea of duty, bereft of emotion, emerges. Puritans and Romantics are individualistic.

113 – MA’s great truth that all emotions are of social growth, if not origin.
In his first Oxford lecture, in 1858, MA spoke of individualism undermining Greece.

114 – For Macauley, and other manufacturing Whig men, individual initiative made the nation go. Society did not exist. We must, says, MA, look towards society’s systems.

The squalor of the city and sprawl are true evidence.

117 – Alfred de Vigny seeks meaning in Duty. He writes of a soldier who goes into war with only a walking stick. Loyalty and honor are from us. But, loyalty to what? Loyalty?

118 – Turn inward and do self-cultivation? What of escape via action ala Senacour.

119 – Experience means passing through events for the sake of knowledge. But, we have none worthwhile. And, these are then roles, ala the romantics, we take on for experience’s sake. And, only certain classes can afford “experience,” take life as a game.

120 –The artist no longer finds meaning as patron and so must attack society or withdraw. Some find comfort in an ancient society.

120 – Vulgar used to mean of the masses. Now it means pretentious and false, as in the fake Greek stuff used to create meaning on buildings and such. Coarseness reveals something, vulgarity conceals.

121- We have nothing of our own and so pastiche, and end up in debris as if the end of the world were at hand. Vulgar covers something up.

121 – Musset is going to stab his betraying girlfriend when he spies her crucifix. And, he blames Voltaire. He can’t love her because of the encyclopedia.

124 – Poets often tell of lovers separate by the poet’s inability to know their heart.

124 – LT thinks MA’s love to Marguerite was an experience.

125 – Marguerite had real single-minded love. But, could sense his intellectual emotional games and was repelled by them. She is not the self-tortured intellectual half in and half out of his religious shell.

127 – Marguerite is then the past as a romantic modern conceives it.

128 – And men are meant to be a bit macho and Arnold fails.

129 – But he tries self-abnegation.

130 – And, yet, is drawn to Byron's immoral action for its own sake. But Dad had implanted heavy super-ego in him: the super ego of an age he can't believe in. So he is thrust back upon himself.

131 – Dewey says we decide, via action, what sort of character we shall be. And, Arnold is not to take the experience route to self. Thereby he is true to himself.

132 – Arnold turns to work and to objectivity. He gives up his doubts, his fears, his melancholy. He does this after a period of melancholy we see in Tristram and Iseult.

133 – Instead of the passion of youth, he chooses a calm, classic, and mannerly life.

135 – Perhaps Sohrab and Rostum represents Arnold and his father. As a youth he is daring to be slain by his father. As he matures, they live side by side.

Thus he gives up the melancholy youth schtick to have quiet work.

135 – Tüchtigkeit means "peace and health."

136 – But, herein MA was conscious, taking up advice from Goethe to move from youth to work. But, MA does this with conscious intent and knows the difference between who he really was and who he pretends to be.

137 – Thus Marguerite is youthful Arnold.

139 – Arnold's best poetry looks at the loss of gaiety and youth honestly.

140 – But he works to integrate into his modern life.

140 – 141 – Thus his mature work throws away the melancholy Empedocles and sets about adopting rationalism above romanticism and making poetry to "animate and ennoble" people.

But, MA's best poetry was that of melancholy. And as he went forward to Tüchtigkeit, he left good poetry behind.

Chapter 5: The World Restored, Pg. 142

143 – Arnold is a harbinger of English free verse.

144 – He has the grave cadence of the speaking voice. So there is an intimacy; but it gets overturned by his Greek – philia at times.

144 – Elizabethans and their modern followers loved the dazzling epithet and rich metaphor. MA is not a big fan of these. Yet sometimes MA gets music without these.

145 – Much has been made, with justification, of MA's lack of ear.

Victorians, with Keats and Tennyson in mind, liked to watch for the soft intertwining of vowels and liquid consonants. But this might not have as many ideas. And, soft liquidity could not represent the struggle with the world and self.

146 – Critics saw the influence of Tennyson and Browning, but missed that of Goethe. Clough, surprisingly, included.

147 – Clough liked an author called Smith, who dealt with the real world. He said MA was too ethereal and trapped in faux melancholy. Arnold's 185 preface responds by dismissing the sort of poetry Clough advocates. LT admires the integrity of the withdrawal of Empedocles. MA's contemporaries looked into their own soul. MA said this was a drag.

149 – Smith was of the spasmodic poets, who threw overdone passion in modern situations in searching for the soul. They did relentless metaphors and similes. But, had no coherent idea – and so were multitudinous.

150 – The preface renounces subjectivity. All art is dedicated to joy. Tragedy can give joy, but not when brooding leads to nothing to do.

151 – Similes must not get in the way of making the events clear.

152 – Arnold agrees that art should be “useful.” But by this he means a steadying and composing effect upon judgment.

153 – It must cultivate the reader’s moral poise. It is a religious theory of art. But, Arnold misses that Empedocles could be helpful too.

155 – The preface to Merope is good, but Merope itself is trite. It centers on a mother who almost kills her son until she recognizes him.

157 – MA now only sees the advantages of order.

159 – Behind every criticism he makes is a social and political judgment.

The poetry was nearly always passive; it was the poet protecting himself from the slings and arrows of modern life. Now he sees the possibility of conscious activity.

160 – He will foster the good and minimize the bad. The preface of 1853 calls for objectivity and that is no longer enough. He now moves to society.

160 – MA’s switch to married life was a philosophical choice.

160 – In the 1860s, MA largely produced as an Oxford professor. He lectured much more than his predecessors and did so in English. And, those in Latin never acknowledged modernity. This was radical.

161 – And the movement that made poetry need to be adequate for the times was democracy.

162 – Democracy assumes the individual can think. It is based on intellect.

162 – MA’s pamphlet, “England and the Italian Question,” Louis Napoleon’s attempted liberation of Italy is a manifestation of popular rule.”

163 – The masses get this because they understand ideas. The aristocracy is nearly immaculate of such impulses. They are prudent, the masses see transition and are adventurous.

164 – Ornamental poetry was aristocratic. Poetry must now guide the idea-moved masses, clarify their ideas, and quiet and compose them. For there is something lost with the old order’s death.

165 – Greek thought is modern. Thucydides was modern and adequate. Rome was modern but, their literature was not adequate. Their poets retreat into morbid isolation.

166 – Literature is one of the prime instruments of modernity and requires a healthy society.

Chapter 6: The Grand Style Pg. 167

167 – After his inaugural address, MA wrote on Translating Homer.

168 – In this he attacks largely Francis Newman’s translation for a lack of nobility. This is, of course, a critical about society.

168 – 170 – Portray the eccentricities of Newman.

- 171 – MA sees Americanism in this eccentricity. It is the individual bereft of moorings.
- 172 – Faddist, exentric, against tobacco and equally interested in the Bactrian camel, he goes after Homer!
- 173 - Newman lacked the Grand style that we see in Michelangelo.
- 174 – Democracy was the enemy of genius and grand thoughts.
- 175 – Homer had – with his rapidity, directness of manner, plainness of thought, and nobility, the virtues of the warrior and ideally the virtues of aristocracy.
- 177 – Newman did Homer in aristocratic language as he thought the original was.
- 178 – Homer was not modern, to MA, but his style presented a condemnation of contemporary thought.
- 178 – 179 - Popular education in France (1861) said France’s education was in the grand style and England’s was not. With the aristocracy gone, it needed to come from the State.
- 179 – In his time, liberalism meant a State could not control him except when he committed a crime. The State had enforced feudalism. It had curtailed industry and given monopolies to aristocracies. It had tried to rig wages and propped up the evil church. MA might as well have advocated Mohammedism.
- 180 – But MA’s historicism made him see solutions and realities as existing within particular contexts.
- 181- Mill and others were writing on individualism and the state as evil. If the state did wages, it became a big trade union and a restraint of trade.
- 182 – There was an Anglican revival in 1833 and they were moving into popular education, which they previously did not interfere in. The church and the Puritan were in competition to get a hold of minds.
- Even Adam Smith said that education was the State’s purview.
- 183 – In 1833 the state decided to fund educational societies and endless struggle began. The dissenters didn’t want the church to gain ascendancy. And, the Church thought itself the rightful educator and didn’t want dissent spread by the government. Edward Miall sought to bar all government aid with the Voluntaryist Society.
- 184 – The religious schools could not afford to teach, but still fought the money for decades.
- 185 – France, by contrast, recognized the Protestant, Jewish, and Catholic schools.
- 186 – MA says the state is, “the nation in its collective and corporate character.” Democracy is neither good nor bad, but that we make it so.
- 187 – In reality, the aristocracy still governed England though. So giving them power . . .
- 188 – MA also avoids the horrors of the state in the past. But, this is somewhat banter. He puts a lot of stress on the middle class.
- 189 – But he is asking them to be in the present and see what is needed.

Chapter 7: The Spirit of Criticism Pg. 190

- 190 – MA was the most influential critic of his age. He was criticism for 50 years. What were the causes of Arnold’s success?

- 1) His manner and style kept the reader and writer distant.
- 2) He also had a biographical approach that worked.
- 3) He had tremendous “scientific” curiosity that was tempered with skepticism.
- 4) All the previous were less important than his conviction that Literature is a criticism of life.

192 – The French Revolution was the first time a society had totally reflected upon itself. Arnold got this. Democracy responds to ideas.

193 – In his essays between 1863 and 186 only four deal with literary themes. The others, religion. Arnold’s criticisms held that intellect is not enough.

He didn’t do his work in his name, but in that of criticism. And he recommended Christianity. This gave him appeal.

194: The blend of reason and faith he calls “imaginative reason.” Poetry is the highest expression of this.

196 – He is stating the function of poetry, not what it is, but what it does.

196 – Poetry has “natural magic” and “moral profundity.” More of one means less of the other.

197 – Whereas science takes us to nature, poetry makes us feel it. And, while not philosophy, it needs ideas. It must know the best ideas. Here is where the critic comes in.

Goethe also says to write poetry the artist must be in a unified nation with a high state of civilization. England had energy and enterprise, but also chaos.

198 – The reading public looked to the individual poet of genius as it did individualism in economics. The guy who did it alone. The idea that society made genius was odd.

199 – The British produced individual geniuses, but not consistently because the society was too unorganized. The romantics made heat, but nothing substantial.

200 – MA’s idea for a British Academy was just the play of ideas, as criticism is.

201 – LT says MA’s ideas forget struggle and look too much at Greek outcome. All the romantics bent towards, at the end, philosophical order.

202 – But, to be fair, England’s intellectual life in MA’s time sucked. It was too much politics and papers.

203 – In a time of class against class, and interest against interest, MA asks that we be disinterested. Criticism, like science, champions no party, no cause, except that of truth and the general welfare of man.

204 – The critic doesn’t take sides.

205 – The French Revolution betrayed the ideas of the 18th century due to people wanting immediate application. And, the dance of idea with practicality spelled out here.

206 – Basic facts about MA. And says, “Modern times find themselves with an immense system of institutions, established facts, accredited dogmas, customs, rules, which have come to them from times not modern.” (Yet, these will be western).

207 – We can dissolve the past, but not be acrid dissolvents.

208 – He praises Heine, but he is acrid, he has everything save love.

209 – 210 The story of Colenso, a missionary converted by Zulus and his own reading. The courts reversed his excommunication, but he was ruined.

211 – MA did not defend Colenso because he refused to edify the little-instructed. He did not lift folks morally.

212- Poorly, MA said that the factory workers needed religious truths and that radical ideas were for the elite few and those ideas trickled down after digestion.

213 – But, LT asks, if democracy depends on all using their intellect, we must account for the fact that so many don't. MA holds that most folks need religion, not rarified ethical codes. But the secret was out about the Bible! Factory workers read Tom Paine.

214 – Following Spinoza, MA divides religion and intellect. Religion deals with morality which can never be proved true.

215 – Science and biblical criticism may do all they like. But, they should not attack religion with hostility – religion should be respected. And he did think spreading items which undermined faith beyond the intelligesia damaging.

216 – He quoted, Force and right are governors until right is ready.

217 – And the right ideas cannot immediately be put into place.

218 – 220 – Compares MA to Joubert. Joubert's perfection is ascetic and regressive.

221 – Ma's essay on Marcus Aurelius insists on the advantages of religion over philosophy. The essay, "Pagan and Meediaeval Religious sentiment" shows the advantage of religious sorry over the religion of pleasure. Religion is not just for fun, it is for the whole man.

Chapter 8: The Failure of the Middle Class Pg. 222

222 – Palmerston died in 1865 after long being Prime Minister. Via finance capital he married the aristocracy and middle class. He was very ordinary.

223 – Marx also thought him a Philistine who put a democratic spin on oligarchic policies domestically and abroad.

224 – Until 1866 – a time with more class division – MA had put a break on the eccentricity of liberalism with its romantic and rationalist backing of the French Revoluion. Now, he advocated more liberalism.

His work on Celtic Literature, My Countrymen, and Friendship's Garland all pushed more movement forward.

225 – Those who would submit to no religion, would submit to no government; and this was the business agenda.

The Feudal government was oppressive and built on land. Now money ruled. And the middle class could each be predators and such a class would expand.

226 – The rising Middle Class had needed to hide its money from the aristocratic government. As Marx noted, Feudalism had relationships and so limits. Industrial money had neither.

227 – Calvinism was the religion of middle class money values – severe individualism. Calvinism hated questioning as we could not know if we were saved; it recommended work in place of questioning.

228 – Work shows fidelity to calling, and success confirms salvation. The poor are sinful. So work and money become an end, not a means, man is made for the factory, not the reverse.

229 – The middle class is not intelligent and has betrayed the French revolution. MA has really changed, he wants the utilitarianism of the French Revolution. The masses are suffering.

230 – The love of mind and beauty, the middle class have not. Only love of the body. Beyond work they have only religion. And it is not a smart religion. Beautiful quotes about this abound here.

231 – My Countrymen, denounces the middle class. A stir follows. MA writes letters in defense of his position that become Friendship's Garland.

232 - The middle class must learn to think. But they must also learn to feel. Hence the Celtic Literature study.

232 – The lectures on Homer point to an ordered society, and the Celtic, an expansive one.

232 – Arnold accepted race theory and said the English are an amalgam of several “bloods,” German, Norman, Celtic.

232 – 235 – TL denounces race theory and tells us it was pervasive.

236 – MA's race theory is different in others, though, in that it seeks to draw people together. He asks the English to be more Celtic.

237 – The Celt, MA says, reacts against the despotism of fact. This is why he is spiritual but not accomplished.

238 – With this he does not seek to belittle the little Celts, but to show the Philistine style and beauty.

239 – The English population is Celtic with an admixture of German and Normal seriousness.

240 – This diversity of bloods makes England, in ways, better than the single-blooded Germans.

242 – The English must understand their temperamental composition.

244 – In 1866 a banking failure and then a storm created huge unemployment in Britain. Colera was breaking out.

245 – The Reform League was for suffrage. Walpole forbade them to demonstrate.

248 – A fellow named Bright helped get worker suffrage.

249 – Many assumed the working class would throw out the middle class and stop working.

250 – Carlyle thought enfranchisement the end of the world.

251 – Into this situation came Culture and Anarchy. MA did not let fear make him silly or brutal. The first chapter of C & A is his farewell lecture to Oxford.

Chapter 9: Culture or Anarchy Pg. 252

253 – MA wished to avoid the notion of a State based upon class power or even the compromise of class power. He wished to base the State on the “best self”, ie the reason of each class voided of its interest.

253 – LT thinks you cannot remove interest from class. That is its essence. He says that C & A seeks to show that some folks have reason and, therefore, the right to coerce others.

254 – LT notes MA's circle; The state will be trusted because the people are cultivated. The people being cultivated will lead to a trustable state.

255 – Implementing MA's vision fails practically because it avoids real political power. Yet, it works as a stimulating thought experiment. As the Republic, that is more its point. If we judge it by the attitudes it engenders and attitudes it embodies, it is successful.

256 – The Hellenism of the pagan world gave way to the Hebraism of early Christianity. The Renaissance brought Hellenism. The Reformation more Hebraism. In England this revival of Hebraism was stronger than on the continent. The Enlightenment and Revolution on the continent were Hellenistic.

257 – A great description of H and H. Hellenism's great virtue is that it gives a sense of wholeness of the human personality. It pays attention to externality.

258 – But it knows this externality is motivated by beauty as much as morality. Hebraism is indifferent to the external world.

258 – Hebraism makes conduct an end rather than a means to a good life.

Hebraism leads to anarchy because it also must treat other outward signs, such as coal, the end.

259 – Liberty is also seen as an end. Culture and Anarchy certainly had Mill's On Liberty in mind when discussing, "doing as one likes."

260 – Both On Liberty and C & A aimed at improving us morally and spiritually. Mill, though, totally believed in reason. Mill had an individualistic contract mode of thought.

261 - Arnold said folks don't join society, but spring from it.

262 – Mill sees no standards that make Mormonism better or worse than Plato. But Mill would see diversity of opinion as a guard against those who'd establish monolithic opinion.

263 – Mill thought the search for universal standards, the real danger. Truth needs to fight against untruth to not get flaccid.

264 – Truth comes from experiments.

265 – But MA says if not exactly, truth and untruth, heathy and not, can at least be approximated by intuition, observation, analysis, faith and culture.

265 – Culture is not merely a method, but an attitude of spirit contrived to receive truth – a moral orientation. It is the whole personality in search of truth.

266 – Culture seeks to render an intelligent being yet more intelligent. It includes the moral and social passion for doing good.

Culture is like religion in that it aims at the inner world, but never to the exclusion of the realities of the outer world. For us to be perfected, so must society.

268 – Culture is like religion, but culture goes beyond it. Religion is mostly moral, but culture goes beyond it. But all faculties are needed to make sweetness and light, not just the Hebraic ones English folks like so much.

269 – In a passage, MA denigrates muscular Christianity.

270 – Sweetness and light must be for all. Not watered down or offered to enroll you in a sect, but the real thing freely given.

271 – Culture is also a method of historical interpretation which leads to political action. To understand this we need to understand Jacobinism as the bad mechanical aspect of the revolutionary tradition.

271 – This rests, in turn, on a missing of the “best self” a kind of Spinoza-like evolution. The work of culture is to ascertain the dominant current in this growth. This is why systems suck, the river of evolution keeps a flowing.

Burke, Coleridge and Wordsworth were bad in that they saw society as so organic that it prohibits the interference of analytical intellect.

274 – Burke taught Arnold circumstantial morality. Burke also taught him that things that have long lasted have survival power and have stood the test of time. But Burke doesn't use intellect to guide, but the river of the social order.

276 – In response to parody, which he loves, MA explains the practicality of his scheme. He says we need our best disinterested self in the state – beyond class.

277 – LT is not buying it. He says the National spirit is close to Mussolini.

278 – He also ignores that the working class has been asking for State help for a long time, but it has only helped mercantilists and the rich. The working class was the international class. He disses trade unions (now but not later). And, he quotes his father's line about killing dissent.

280 – But to rescue him from the charge of reactionary, we need only to carry him into the realm of practice. First, defense of his theory.

MA claimed to be continuing the work of the French Revolution.

281 – LT lays out Rousseau's conception and says MA riffed it, Rousseau was a revolutionary, so MA is. No evidence - we can not tell who LT is quoting, Rousseau or MA.

284 – Rousseau gave up liberty for fraternity and equality. LT says MA does the same.

284 – We look at the chapter “Our Liberal Practitioners,” in C & A, that looks at legislation. The Real Estate Intestacy Bill proposed to prevent the land of a man who dies intestate from going to the eldest son. It would be divided equally among his children. The Middle class argues for ending primogeniture on natural law. MA says there is no natural law and so steps on their toes. But he backs primogeniture and then asks if we really need private property – going way beyond what they considered. This theme of public property grows with him with time.

287 – MA says, in Feudal times large land owning was efficient. And, the aristocracy was face to face with the poor. So the public modified excess. Now riches corrupt and lead to ease and pleasure, with no restraint causing virtue.

Equalization of power has nothing to do with natural rights. It has to do with the harm it does to society and human expansion now.

288 – MA says the theory of free trade is wrong, it ignores the reality of poverty.

288 – 289 But more so, he doesn't like the liberals' attitude towards their axioms which they see as self-acting laws which will put themselves into operation.

289 – They just passively accept cycles of prosperity and ruin. Not natural business cycles, but man has created the East End.

Against the deficiencies of liberalism (free trade) Hebraism is powerless.

290 – Self-cultivation needs “a fair chance.”

291 – MA seemed to be for the French communards in the 1871 uprisings.

Chapter 10: Obermann Once More Pg. 292

292 - In 1867 MA releases a "new" book of poetry.

294 - And as for uplift, these poems are depressing.

296 - Nearly all touch upon death. (and the dead pet eulogies come after this).

297 - MA lost two sons in 1868. MA's reaction is stoic. There is no emotion left.

297 - Clough's last eight years saw him working in the Education Office. His life was quiet and his intellect and curiosity dulled. He died at 42.

298 - Thyrsis didn't happen till 5 years after Clough's death.

299 - Clough could not make it through the storms. This is sad because the storms were passing, Europe was stable.

300 - Europe was entering into an age of expansion. Rather than pouring out his despair to the Oberman, this time Oberman rebukes MA for despair.

The Roman world had searched for something more than its power and activity to satisfy it.

301 - They got Christ but he soon ceased to charm as well. Oberman Once More ends in faith. And, this is the topic to which Arnold next turned.

305 - The 1870s witnessed a recoil from the rationalism which had so much dominated the two decades before; what may be called a religious romanticism had become increasingly appealing.

305 - 308 - We are treated to the long story of Elsmere's life.

311 - By 311 Elsmere had given up Christianity, but then he did missionary work in London despite the age of atheism settling in.

312 - Many workers hated and distrusted clergy.

314 - Elsmere preached even though. And, he got them to believe in Christ as a moving force for good, if not a God. He died of the strain of wanting to believe in an atheist world. Matthew Arnold's niece, Mrs. Humphrey Ward, wrote about this in 1888 and it sold a million copies.

315 - MA only read one of 3 volumes.

316 - But Elsmere's desire to keep religion in an atheist world obsessed the time and MA.

Chapter 11: Joy Whose Grounds Are True Pg. 317

317 - Arnold had 4 reasons to consider religion:

- 1) He had to show why Puritanism no longer needed to be dogmatic
- 2) The will of God, he had said hastily, would back the state. He had to show the existence of that God.
- 3) He had to show how the "possible Socrates" might be educed in each man's breast, as per his government.

He had not solved his youthful cosmological problems.

Earlier he'd been a Spinoza guy. And, now his passions had cooled.

318 - That this threatened that morality just became duty.

- 4) He needed to rescue the world from cheerless science and to establish joy.
This was likely the most important.

318 – MA wished to find the core of religion. The cosmological pretensions aside, we could come to religion that was still important and effective. And, rather than physics, might religion not deal with conduct? Man acts best with a helper. Religion gives man a meaning that he needs. This is not unscientific, that which helps us act better exists.

319- The law of religion helping and showing effects was scientific. His position was adopted by W. James later.

Both liberals and conservatives saw him as the enemy.

“Religion is the alliance between imagination and conduct.

This was known in experience (where poetry and science meet). This was not a priori like natural rights.

320 – Not ought, MA defends the part of religion which rests on human judgment. MA thought he was performing a life saving surgery on religion.

Herein MA followed Goethe’s question, But is it so, is it so for me?”

320 – But, in James’ words, is this religion “thick” enough or too “thin”?

321 – Well, history shapes values and it has no deep metaphysical underpinnings.

322 – But MA merely asserts his moral universe that exists outside of the cold of science. It makes man the measure of all things, sans infinities and gods. And, we need values to drive ourselves towards happiness when physical comforts have maxed.

324 – Spinoza said the prophets had moral authority, but not speculative.

Speculation goes with the intellect, but morality with the imagination. We can test speculation, but not morals.

325 – Hebrew and all moral assertions are speculative and relative to their time.

The mind of the Holy Spirit, Spinoza continues, is not that of the prophet or historian. But, natural law, the laws of physics, and God are the same thing.

326 – The Jews were chosen in the sense that they had the best government and so the most happiness and freedom, in the temporal sense. Divine power can be equated with human best action and natural reason. The Bible is for the masses, not the elite who reason independently towards natural thought.

327 – Coleridge took from this the idea that the word of God is in the heart of man. The revealed word is inspirational to the human heart. For Coleridge, the proof of Christianity is in its experiential correspondence to human nature. The word must be felt to be true. Wrong doctrine is not truth; and cleaving to it denies the concept of religious development.

328 – If we simply accept biblical teachings from another time, we become ventriloquist dummies.

329 – MA said Protestant’s Paul was cosmological. Culture’s Paul, moral, psychological and basing his ideas on experience. It is not small to think of religion as aiming at conduct. Conduct is 3/4ths of life.

330 – Protestant’s literal reading is not literary. So they see cosmos, not morals.

332 – MA has a version of Christian evolution. Newman says the idea is static but our understanding is evolving steadily. MA said the development undulates.

334 – MA probed for the psychological roots out of which flowered the whole of human culture. MA agreed that if someone was asked if God existed that was the same question as does man exist.

334 – Early Judaism had the simple equation that doing good leads to life. After Job, that equation is not so sure; but the religious feeling is strong enough to keep him quiet before the insoluble.

335 - When righteousness didn't bring good, we prayed for redemption and there grew the Messianic idea. This was a poetic ideal.

But when Jesus came, he did not bring political restoration,.

336 – The Old Testament had been chiefly a matter of national and social conduct. The new datum of religion that Jesus brought was personal.

Jesus made happiness righteous. He did this via repentance.

337 – The science of miracles that grew up around this was misguided.

338 – But, though miracles are gone, MA wishes to establish the validity of religion and deity on the “shadowy Throne” of the human mind.

339 – The rules are easy. But to do them Paul added an emotional component, that of happiness.

340 – In Paul and Protestantism God is an internal aid, a psychological fact. In Literature and Dogma establishes God in the external world.

341 – MA sees a central clue in our moral being which unites us to the universal order. This is grounded in dualism, the contemptible flesh and potentially perfect spirit; though MA distances himself from the idea that flesh is evil.

342 – MA thought morality more of a bridle than a spur. This implied that human impulses were bad and to be restrained, not good to be loosened upon the world. Thus the import of conduct.

343 – What, asks LT, of the person for whom it is hard to be passionate and so hides in self-control as a sort of self-indulgence?

344 – MA says we look to what has been agreed upon by different cultural epochs. LT thinks this too light an answer.

345 – Sex control constitutes half of MA's morality, self-preservation the other. The French “lubricity” led to their defeat by Prussia. But, science is saying chastity and purity are just old ideas.

MA finds the sexuality of Shelly and Keats repulsive.

346 – Not so much purity, but innocence is what MA prizes.

347 – Paul had genius in saying that sin was, “not a monster to be mused on, but an importance to be got rid of.”

Until now, Arnold found god in the law of things fulfilling themselves, then in the moral order. God is now what is controlled by our own wills. We don't only go towards the universe, the universe goes towards man.

348 – We deify the good feeling we get on a spring day.

349 – Paul loved Jesus because he was free from sin. And, the love of Jesus gives us strength for righteousness.

350 – MA divides Paul's ideas into the secondary metaphysical and the primary scientific ones (including necrosis and fidelity). He asks for religious unity under the banner of the primary ideas.

351 – Whoever identifies with Christ’s unity of man should identifies with the State. Necrosis and see your neighbor as an extension of your self.

352 – Joy was the proof of God. A necessary component to asceticism that Marx and Bentham did not supply.

352 – MA said, “The sense of life, of being truly alive,” was the reward for right conduct.

353 – God is, “the stream of tendency by which all things fulfill the law of their being.”

354 - Adding the name God gives the idea a certain admitted reality.

357 – In lit and Dog man obeys with increasing exactness an absolute morality which is pre-existent.

The first person to resist the sexual urge, created morality. He didn’t create the idea, but obeyed it. This is close to an absolute a priori morals.

358 – Bradley attacks the idea that good conduct and morals lead to happiness. MA in turn says, well bad morals lead to unhappiness. Por ejemplo, bad nations fail.

360 - “The church should be a great national society for the promotion of goodness.” It had shown itself flexible in history by resisting dogmatic puritans. Words like evil, God, Creation, will, take us to philosophy. But, this evokes the accidental parts, not the essence of Christianity. By avoiding such ideas, dissidents, workers, and scientists can join the church.

361 – While loose in dogma, MA wasn’t in ritual. He wanted them beautiful. Nonconformists prized suddenness and individual spontaneity. MA said that would lead to the plebian. He disagreed with the burial bills of 1876 that let dissenters bury in Church grounds with their own rituals. MA notes that they have a public character.

362 – To scientists he says, historical figures were no less good at their craft due to a belief in witchcraft. The times demand you understand your times. You do these rituals because they “vibrate” with you, not cause they’re facts.

363 – Santayana calls this modern and dilettantism. It just makes you a connoisseur of Christianity.

364 – Gretchen accuses Faust of the same (only a Christian in name).

365 – The working class had the power to disestablish the Church.

366 – MA admitted the Bible had a bit of communism in it.

367 – In the intro to God and Bible, MA is very reactionary and says class and religion are separate. But in his letter to Newman he urges they take action for class alleviation. Overall, he argues for, not revolution, but the quality of the kingdom on earth as well as righteousness.

Chapter 12: Resolution

369 – MA always thought of the revolution. He had said, liberty meant order, and he afermed fraternity only after reestablishing religion. But now, in his last decade, he tells us the Liberty is not order, but more. And, Equality is the important of social principles. And calls property rights metaphysical.

370 – He casts off religious topics, but literature was now really posterior to social theory.

371 – He tells us that revolution must be added to art, and art must be added to revolution.

“Lit and Science” is perhaps the classic defense of the humanistic tradition against the attacks of positivism and science.

372 – MA likes Byron and forgives his sexual errors, but not those of Keats or Shelly.

373 – Byron is the hero of lit and science, Wordsworth is the hero of “The Study of Poetry.”

374 – The Study of Poetry says poetry will eventually overtake religion.

375 – In this essay, he lauds serious / solemn poets.

377 – MA rejects all French poetry.

378 – Byron and the 18th century poets had a feeling for society and social unity.

379 – It was the important role that MA had for poetry, substituting for philosophy and even religion, that made it so important that he pick out the best.

380 – He only includes poets that those who have a sense of mystery about life.

380 – His highest praise goes to George Sand. He admired her love of nature and take on the disappearance of religion.

381 – Equality becomes important to MA and expansion. And, this is bold at the time. All social theory was against it. And, the French Revolution!

382 – He did not put much stock in private property.

384 – But, MA’s idea of property and equality is somewhat retro. He looks at landed aristocracy, as in the intestate bill. But factories were the new sources of wealth. The poor, he says, will only rise when the middle class does; giving them something to grow in to. Thus the proletariat had to support middle class schooling. Which more and more workers will use.

385 – The Education Act of 1871 created common universal schools. But, it only educated the lower classes for their place. But thus far the middle class sucked.

386 – MA seeks to confiscate large Irish landholder’s property and redistribute it to make a middle class.

387 – MA said property is a creation of law. He called himself a “liberal of the future.”

388 – Fishing and pets were passions.

389 – After severe chest pains he gave up skating backwards and cutting figures, but continued skating forward.

390- It is gratifying to MA that his poetry and work are being noticed by many.

391 – Andrew Carnegie makes him his guide in religion.

392 – MA goes to America.

392 – MA and America held stereotypes of each other. USA wanted the best of Europe’s culture even as it despised it.

395 – People thought MA didn’t look like, culture, but rough.

395 – Bullying Arnold made the US feel equal to Europe. People thought he was after money. He was made to look cold.

398 – MA derided Whitman for an eccentricity that paid no attention to European standards. LT agrees with Whitman that Arnold did not get the people of America or anywhere. His dismissal of comedy is evidence.

400 – The subtleties of the Numbers lecture was lost on America. We just remembered that he dissed democracy.
401 – MA eating with Twain.
402 – MA thought the homogeneity of its people the chief source of their strength; the absence of classes.
403 – Upon his return in 1884, he told his countrymen to get rid of titles.
404 – Still he did not find American civilization interesting. It lacked distinction in beauty. This came from our moving so often so we didn't put down roots as well as our newspapers.
405 – The love of the average man and the funny man were fatal to distinction.
406 – In 1886 he returned to America. MA's death the day after delivering an address on Milton.

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407 – Matthew Arnold thought of genius as energy. And he wondered how energy could be used socially and politically.
408 – MA said to write poetry you must tear yourself to pieces. It cannot be done casually. His output was small, but it has a great reality for us out of proportion to its poetic quality as we usually judge poetic quality.
408 – 409 Everyone knows his worst sentence, “Who prop, tou ask'st, in these bad days, my mind?” But it is good too.
409 – We listen as a friend and forgive faults in this spirit.
409 – His idea that “literature s the criticism of life” has made him perhaps the pre-eminent literature critic in the world. For English speakers, he is the father of criticism.
410 – He knew his time better than any contemporary.
411 – Dr. Arnold was known for his enormous seriousness.
412 – MA cultivated his appearance with an ostentatious though humorous vanity. Mrs. Arnold was a bit out of the norm too.
413 – Though the dandy was very different than his older friend Wordsworth, the impact on his use of nature is strong.
414 – Clough died at 42. Thyrsis is said to be one of the three most famous elegies in English poetry.
415 – Through out life, MA desired to not succumb to literalness, solemnity, or piousness of English life.
416 – Of his youthful crushes, Rachel stood for style and Sand, freedom and sentiment.
MA only held his Oriel college fellowship for a year.
417 – His poetry books came out in 1849 and 1852. 1852 was the year of the great exhibition, so MA's dour mood was not welcome.
419 – MA's first Oxford lecture, in 1857, was “On the Modern Element in Literature.” It was delivered in English at his request. The first chapter of C & A is his last Oxford lecture.

420 – 421 – MA's poetry is usually elegaic for, as with contemporaries, the loss of a certain culture and way of looking at the world. Especially from the loss of religious faith.

421 – Dewey added, MA also mourned a disconnect with nature, "Nature and man can never be fast friends."

422 – We can understand the romantic movement as just this – a compensation for the end of religion.

The division: Wordsworth put commonplace objects in a supernatural light.

Coleridge put supernatural objects in a commonplace light.

All wished to feel, to push back the rational intellect and feel. MA does this with a cry for the passing of youth.

423 – Sexuality was big in this, DH Lawrence and Eliot's the Waste Land.

Though repressed, MA's love poems speak to modern man's being deprived of his sexual freedom and energy.

424 – The intellect of age is poisonous to passion. So MA warns the Gypsy – Scholar to flee before we dull him.

425 – DH Lawrence cries over a chair of earlier times.

426 – He learned of the morality of hand made objects from Ruskin.

Sprawl impacts this too.

We see this in the loneliness of MA's poems. Marguerites is of the failure of two souls to meet.

427 – MA sees connection in nature, ala Wordsworth, but also indifferent, ala Spinoza.

428 – But, MA seeks reconciliation to this despair, not to wallow. This is why, as his 1853 preface notes, he leaves out Empedocles. If fails to reconcile.

428 – Plato and Aristotle's criticism of poetry also looked at the impact on the polity.

429 – On translating homer tells of qualities he wishes society had. His "The Function of Criticism at the Present Time," gives many examples from society, and not from literature.

Society deals in ideas more than ever.

"Criticism," as such, "is a disinterested endeavor to learn and propagate the best that is known and thought in the world."

Culture is that totality of the imaginative reason which must be applied to our social and political life if anarchy is not to prevail.

430 – The Middle class will bring anarchy if it does not bring sweet reason to politics. They need to get over their lingering fear of the State.

431 – MA on religion. If we see contradictions to science, it is because the Bible was written by people in their own time. But, the essential elements do not change – those on the moral life and its importance.

432 – MA defines God "as the power not ourselves that makes for righteousness."

The stuff that seems odd to us now is an attempt by that society to make morality real and present and moving to mankind.

