

Notes

Arnold, *Poetry and Prose*, London: Rupert Hart Davis, 1954, pp. 364-5.
Arnold, *Complete Prose Works*, vol. III, Ann Arbor: University of Michigan
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70.

1 □ Culture and Anarchy

Matthew Arnold

[...]

The whole scope of the essay is to recommend culture as the great help out of our present difficulties; culture being a pursuit of our total perfection by means of getting to know, on all the matters which most concern us, the best which has been thought and said in the world; and through this knowledge, turning a stream of fresh and free thought upon our stock notions and habits, which we now follow staunchly but mechanically, vainly imagining that there is a virtue in following them staunchly which makes up for the mischief of following them mechanically. This, and this alone, is the scope of the following essay. I say again here, what I have said in the pages which follow, that from the faults and weaknesses of bookmen a notion of something bookish, pedantic, and futile has got itself more or less connected with the word culture, and that it is a pity we cannot use a word more perfectly free from all shadow of reproach. And yet, futile as are many bookmen, and helpless as books and reading often prove for bringing nearer to perfection those who use them, one must, I think, be struck more and more, the longer one lives, to find how much, in our present society, a man's life of each day depends for its solidity and value on whether he reads during that day, and, far more still, on what he reads during it. More and more he who examines himself will find the difference it makes to him, at the end of any given day, whether or no he has pursued his avocations throughout it without reading at all; and whether or no, having read something, he has read the newspapers only. This, however, is a matter for each man's private conscience and experience. If a man without books or reading, or reading nothing but his letters and the newspapers, gets nevertheless a fresh and free play of the best thoughts upon his stock notions and habits, he has got culture. He has got that for which we prize and recommend culture; he has got that which at the present moment we seek culture that it may give us. This inward operation is the very life and essence of

From Arnold, M., *Culture and Anarchy*, Cambridge University Press, London, 1932, pp. 6-7, 68-71, 76-7, 80-82, 106-9, 206-7.

culture, as we conceive it. Nevertheless, it is not easy so to frame one's discourse concerning the operation of culture, as to avoid giving frequent occasion to a misunderstanding whereby the essential inwardness of the operation is lost sight of.

[...]

Culture [...] has one great passion, the passion for sweetness and light. It has one even yet greater! – the passion for making them *prevail*. It is not satisfied till we *all* come to a perfect man; it knows that the sweetness and light of the few must be imperfect until the raw and unkindled masses of humanity are touched with sweetness and light. If I have not shrunk from saying that we must work for sweetness and light, so neither have I shrunk from saying that we must have a broad basis, must have sweetness and light for as many as possible. Again and again I have insisted how those are the happy moments of humanity, how those are the marking epochs of a people's life, how those are the flowering times for literature and art and all the creative power of genius, when there is a *national* glow of life and thought, when the whole of society is in the fullest measure permeated by thought, sensible to beauty, intelligent and alive. Only it must be *real* thought and *real* beauty; *real* sweetness and *real* light. Plenty of people will try to give the masses, as they call them, an intellectual food prepared and adapted in the way they think proper for the actual condition of the masses. The ordinary popular literature is an example of this way of working on the masses. Plenty of people will try to indoctrinate the masses with the set of ideas and judgments constituting the creed of their own profession or party. Our religious and political organisations give an example of this way of working on the masses. I condemn neither way; but culture works differently. It does not try to teach down to the level of inferior classes; it does not try to win them for this or that sect of its own, with ready-made judgments and watchwords. It seeks to do away with classes; to make the best that has been thought and known in the world current everywhere; to make all men live in an atmosphere of sweetness and light, where they may use ideas, as it uses them itself, freely – nourished and not bound by them.

This is the *social idea*; and the men of culture are the true apostles of equality. The great 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; who have laboured to divest knowledge of all that was harsh, uncouth, difficult, abstract, professional, exclusive; to humanise it, to make it efficient outside the clique of the cultivated and learned, yet still remaining the *best* knowledge and thought of the time, and a true source, therefore, of sweetness and light.

[...]

For a long time, [...] the strong feudal habits of subordination and deference continued to tell upon the working class. The modern spirit has now almost entirely dissolved those habits, and the anarchical tendency of our worship of freedom in

and for itself, of our superstitious faith, as I say, in machinery, is becoming very manifest. More and more, because of this our blind faith in machinery, because of our want of light to enable us to look beyond machinery to the end for which machinery is valuable, this and that man, and this and that body of men, all over the country, are beginning to assert and put in practice an Englishman's right to do what he likes; his right to march where he likes, meet where he likes, enter where he likes, hoot as he likes, threaten as he likes, smash as he likes. All this, I say, tends to anarchy[.]

[...]

He [the Hyde Park rough] has no visionary schemes of revolution and transformation, though of course he would like his class to rule, as the aristocratic class like their class to rule, and the middle class theirs. But meanwhile our social machine is a little out of order; there are a good many people in our paradisiacal centres of industrialism and individualism taking the bread out of one another's mouths. The rough has not yet quite found his groove and settled down to his work, and so he is just asserting his personal liberty a little, going where he likes, assembling where he likes, bawling as he likes, hustling as he likes. Just as the rest of us, – as the country squires in the aristocratic class, as the political dissenters in the middle class, – he has no idea of a *State*, of the nation in its collective and corporate character controlling, as government, the free swing of this or that one of its members in the name of the higher reason of all of them, his own as well as that of others. He sees the rich, the aristocratic class, in occupation of the executive government, and so if he is stopped from making Hyde Park a bear-garden or the streets impassable, he says he is being butchered by the aristocracy.

His apparition is somewhat embarrassing, because too many cooks spoil the broth; because, while the aristocratic and middle classes have long been doing as they like with great vigour, he has been too undeveloped and submissive hitherto to join in the game; and now, when he does come, he comes in immense numbers, and is rather raw and rough. But he does not break many laws, or not many at one time; and, as our laws were made for very different circumstances from our present (but always with an eye to Englishmen doing as they like)[.]

[...]

[Moreover] it is evident our laws give our playful giant, in doing as he likes, considerable advantage. [...] So he has his way, and if he has his way he is soon satisfied for the time. However, he falls into the habit of taking it oftener and oftener, and at last begins to create by his operations a confusion of which mischievous people can take advantage, and which at any rate, by troubling the common course of business throughout the country, tends to cause distress, and so to increase the sort of anarchy and social disintegration which had previously commenced. And thus that profound sense of settled order and security, without which a society like ours cannot live and grow at all, sometimes seems to be beginning to threaten us with taking its departure.

Now, if culture, which simply means trying to perfect oneself, and one's mind as part of oneself, brings us light, and if light shows us that there is nothing so very blessed in merely doing as one likes, that the worship of the mere freedom to do as one likes is worship of machinery, that the really blessed thing is to like what right reason ordains, and to follow her authority, then we have got a practical benefit out of culture. We have got a much wanted principle, a principle of authority, to counteract the tendency to anarchy which seems to be threatening us.

[...]

[Arnold redefines the aristocracy as Barbarians, and the middle class and labour aristocracy as Philistines.] But that vast portion, lastly, of the working class which, raw and half-developed, has long lain half-hidden amidst its poverty and squalor, and is now issuing from its hiding-place to assert an Englishman's heaven-born privilege of doing as he likes, and is beginning to perplex us by marching where it likes, meeting where it likes, bawling what it likes, breaking what it likes, – to this vast residuum we may with great propriety give the name of *Populace*.

[...]

And as to the *Populace*, who, whether he be Barbarian or Philistine, can look at them without sympathy, when he remembers how often, – 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 clamour against some unpopular personage, every time that we trample savagely on the fallen, – he has found in his own bosom the eternal spirit of the *Populace*, and that there needs only a little help from circumstances to make it triumph in him untameably? [...] All of us, so far as we are Barbarians, Philistines, or *Populace*, imagine happiness to consist in doing what one's ordinary self likes. What one's ordinary self likes differs according to the class to which one belongs, and has its severer and its lighter side; always, however, remaining machinery, and nothing more. The graver self of the Barbarian likes honours and consideration; his more relaxed self, field-sports and pleasure. The graver self of one kind of Philistine likes fanaticism, business, and money-making; his more relaxed self, comfort and tea-meetings. Of another kind of Philistine, the graver self likes rattening; the relaxed self, deputations, or hearing Mr Odger speak. The sterner self of the *Populace* likes bawling, hustling, and smashing; the lighter self, beer. But in each class there are born a certain number of natures with a curiosity about their best self, with a bent for seeing things as they are, for disentangling themselves from machinery, for simply concerning themselves with reason and the will of God, and doing their best to make these prevail; – for the pursuit, in a word, of perfection.

[...]

Natures with this bent emerge in all classes, – among the Barbarians, among the

Philistines, among the Populace. And this bent always tends to make them out of their class, and to make their distinguishing characteristic not their Barbarianism or their Philistinism, but their *humanity*.

[...]

Therefore, when we speak of ourselves as divided into Barbarians, Philistines, and Populace, we must be understood always to imply that within each of these classes there are a certain number of *aliens*, if we may so call them, — persons who are mainly led, not by their class spirit, but by a general *humane* spirit, by the love of human perfection; and that this number is capable of being diminished or augmented. I mean, the number of those who will succeed in developing this happy instinct will be greater or smaller, in proportion both to the force of the original instinct within them, and to the hindrance or encouragement which it meets with from without. In almost all who have it, it is mixed with some infusion of the spirit of an ordinary self, some quantity of class-instinct, and even, as has been shown, of more than one class-instinct at the same time; so that, in general, the extrication of the best self, the predominance of the *humane* instinct, will very much depend upon its meeting, or not, with what is fitted to help and elicit it.

[...]

And so we bring to an end what we had to say in praise of culture, and in evidence of its special utility for the circumstances in which we find ourselves, and the confusion which environs us. Through culture seems to lie our way, not only to perfection, but even to safety.

[...]

[Culture teaches that] the framework of society, that theatre on which this august drama has to unroll itself, is sacred; and whoever administers it, and however we may seek to remove them from their tenure of administration, yet, while they administer, we steadily and with undivided heart support them in repressing anarchy and disorder; because without order there can be no society, and without society there can be no human perfection.

With me, indeed, this rule of conduct is hereditary. I remember my father, in one of his unpublished letters written more than forty years ago, when the political and social state of the country was gloomy and troubled, and there were riots in many places, goes on, after strongly insisting on the badness and foolishness of the government, and on the harm and dangerousness of our feudal and aristocratical constitution of society, and ends thus: 'As for rioting, the old Roman way of dealing with *that* is always the right one; flog the rank and file, and fling the ringleaders from the Tarpeian Rock!' And this opinion we can never forsake, however our Liberal friends may think a little rioting, and that they call popular demonstrations, useful sometimes to their own interests and to the interests of the valuable practical operations they have in hand[.] [...] And even when they artfully show us operations which are undoubtedly precious, such as the abolition of the slave-trade,

and ask us if, for their sake, foolish and obstinate governments may not wholesomely be frightened by a little disturbance, the good design in view and the difficulty of overcoming opposition to it being considered, – still we say no, and that monster processions in the streets and forcible irruptions into the parks, even in professed support of this good design, ought to be unflinchingly forbidden and repressed; and that far more is lost than is gained by permitting them.

Because a State in which law is authoritative and sovereign, a firm and settled course of public order, is requisite if man is to bring to maturity anything precious and lasting now, or to found anything precious and lasting for the future.

Thus, in our eyes, the very framework and exterior order of the State, whoever may administer the State, is sacred; and culture is the most resolute enemy of anarchy, because of the great hopes and designs for the State which culture teaches us to nourish. But as, believing in right reason, and having faith in the progress of humanity towards perfection, and ever labouring for this end, we grow to have clearer sight of the ideas of right reason, and of the elements and helps of perfection, and come gradually to fill the framework of the State with them, to fashion its internal composition and all its laws and institutions conformably to them, and to make the State more and more the expression, as we say, of our best self, which is not manifold, and vulgar, and unstable, and contentious, and ever-varying, but one, and noble, and secure, and peaceful, and the same for all mankind, – with what aversion shall we not *then* regard anarchy, with what firmness shall we not check it, when there is so much that is so precious which it will endanger!

[...]

Therefore, however great the changes to be accomplished, and however dense the array of Barbarians, Philistines, and Populace, we will neither despair on the one hand, nor, on the other, threaten violent revolution and change. But we will look forward cheerfully and hopefully to 'a revolution', as the Duke of Wellington said, 'by due course of law'; though not exactly such laws as our Liberal friends are now, with their actual lights, fond of offering to us.