M.A. Education

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MATTHEW ARNOLD AND ELEMENTARY EDUCATION

Matthew Arnold, eminent critic and poet, served as an inspector of English schools from 1851 to 1886. From his numerous works on education it is possible to assess the importance of his contributions to the history of educational ideas and practices. It is the purpose of this study to build up a composite picture of Arnold's notions on the aim, content, method and organization of English elementary education as it was and as he hoped it would become.

In Arnold's view, the primary aim of education was self-knowledge and knowledge of the world, to be reached through the medium of culture. The educative process, he believed, required a development that was at once intellectual, moral, esthetic and social. There is evidence of an extensive influence and impact which Arnold exerted upon the schools of England. Many of the specific modifications that he recommended were incorporated into the English educational structure. It can also be stated that he anticipated changes and interpreted a system of schooling from within, during the years of his involvement as an inspector of schools.

HOROVITZ MATTHEW ARNOLD AND ELEMENTARY EDUCATION

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by

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INTRODUCTION

Matthew Arnold, as a poet, has always exercised a considerable influence over a small but appreciative audience; as an essayist, he enjoyed and still enjoys a great measure of the world's esteem. But the concern here is not with the poet, not with the critical or dramatic essayist, but with the educator who gave more than half of his life to the service of education in England.

Arnold was an inspector of English schools from 1851 to 1886. In 1858 and again in 1865 he was responsible for conducting investigations of the school systems on the continent of Europe. His knowledge of education in England, added to his commentaries on the schools of the continent, represented the views of one who labored through thirty-five years in English schools. His most important educational works include: Reports on Elementary Schools, Reports on Teacher-Training Colleges, A French Eton, Report Upon Schools and Universities on the Continent, Bible-Reading for Schools, Popular Education of France, and Higher Schools and Universities in Germany. In addition to a considerable number of works in the field of education proper, Matthew Arnold was the author of numerous literary productions in which the educational purpose is predominant.

To Arnold, the primary aim of education was self-knowledge and knowledge of the world. This primary aim was

to be reached through the medium of culture, expressed in terms of knowledge "of the best that has been said and thought in the world;" -- culture, which was both developmental and disciplinary in nature. But culture, to be complete, must be united with character. This necessary combination of culture and character will, in Arnold's view, require an educative process that is at once intellectual, moral, esthetic, and social. Through this four-fold education the goal of society is to be served. It is Arnold's contention that, if the goal of society is to be attained, State action will be necessary. The ideal of society he expressed in terms of perfection, in terms of the freest, fullest possible development of the individual.

When Arnold discussed the curriculum for elementary schools, he recommended an intellectual content far richer than was commonly offered. He suggested that languages supply the essential core of the elementary curriculum, while the vernaculars constitute the true center of all language study.

The fruit of years of experience with the schools and their work is apparent in Arnold's reflections upon methods in education. He offered little that was new or original to methodology. His comments were confined to the operation of such procedures, techniques, and devices as he had seen at work at home and abroad. The child was to be made the center of instruction, and when instructed was to be treated as a child with methods accommodated to his age and capacity. Simplicity, not complexity, was to be the characteristic of

all teaching. The interests of children were to be considered, but such interests were not to constitute the basis of all instruction. Authority had to have its place; discipline had to prevail. Arnold cautioned against too much psychologizing of instruction, and his pertinent comments on the weakness of the idea of "learning by doing," lead one to the belief that if he had had the chance to see his entire plan in operation, he would have been among the first to perceive that there was a wide gulf between his theories and the way in which they would operate if put into practice.

Arnold's schemes for the organization and administration of schools may be reduced to a plea for a more or less centralized system of education under State control.

He appeared upon the English scene at a time when the intellectual life was in the midst of chaos. The political upheavals, the industrial unrest, the scepticism and utilitarianism that had come with the close of the eighteenth and the early part of the nineteenth century had left men's minds in a troubled state. It was the time of Darwin[1] and Spencer[2] when the philosophy of evolution began its assault upon traditional doctrines and its attempt to shake the faith of the educated classes. It was the time too of the Oxford Movement toward a new religious spirit. The middle of the century revealed three attitudes of mind among the educated.

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1. Charles Darwin (1809-1882), author of Origin of Species (1859) and the Descent of Man (1871).

2. Herbert Spencer (1820-1903), author of Progress: Its Law and Cause (1857), First Principles (1862), Principles of Biology and other works, including: Education: Intellectual, Moral and Physical.

Some went over to the new philosophy altogether; others found still greater solace in the traditional beliefs; yet others sought to follow the advancement of science and to reconcile it with religion. Among these last Arnold was recognized as a leader. He felt that it was his mission to help a troubled world to a clearer realization of its duties and responsibilities, to uplift humanity and save it from the intellectual disinterest into which it was sinking, to reawaken an interest in broadly humanistic studies, -- namely, he considered himself a teacher.

Purpose of the Study

From Arnold's writings on education, from works in which the educational purpose predominates, it is possible to build up a composite of his notions on the aim, content, method, and organization of English education as it was and as he hoped it would some day be. Primary sources of such material[3] are not lacking; they are available in Arnold's official reports, national and international in scope; in his personal recommendations for educational reforms; in sketches of education made by Arnold in his capacity of Foreign Assistant Commissioner, even in many works which do not bear directly upon education, but which nonetheless contain observations of educational importance.

What, in Arnold's eyes were the aims of elementary education? What goals did he set up, what objectives did he hope to attain? Were they such as might offer to the individual

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3. A listing of these sources appears in Chapter I.

the opportunities for development of his physical, intellectual, moral, and esthetic natures? What would he offer in the way of elementary content? What methods did he advocate, what ones did he oppose, and why? What plan of organization did he propose for the English elementary schools? What views did he hold concerning the State in its relation to education? Were his ultimate objectives such as might be considered relevant for educational practices of today? What was his chief importance as an educator? What were his contributions to the history of educational ideas and practices? In the answers to such problems as these, an understanding of Matthew Arnold the educator, will emerge. To facilitate discussion, his ideas on education will be treated under the headings of (1) aims; (2) content; (3) method; and (4) organization.

It is virtually impossible to present a description of Arnold's activities as an educator and educational theorist without first giving at least a brief sketch of his life and works. The treatment of his educational aims and ideals will follow together with some comments by way of summary and evaluation.

CHAPTER I

MATTHEW ARNOLD'S LIFE AND EDUCATIONAL WORKS

Early Years

Matthew Arnold was born at Laleham, near Staines, in the county of Middlesex, on Christmas Eve, 1822. His father, Dr. Arnold of Rugby,[1] the famous schoolmaster, had nine children, of whom Matthew was the eldest son. Arnold's mother, born Mary Penrose, survived her husband more than thirty years. She was a woman of strong character, with whom Matthew kept up to the day of her death an affectionate correspondence. When the family took up residence at Rugby, Matthew was in his fifth year, but two years later he returned to Laleham as the pupil of his uncle, the Reverend John Buckland. In August, 1836, then nearing the age of fourteen, young Arnold was sent to Winchester. But his stay was a short one, for in August of 1837 he was brought to Rugby to be under his father's eye. Matthew remained at Rugby until his matriculation at Oxford in 1841.

As the winner of an open scholarship at Balliol, Arnold began his residence at Oxford when the so-called Tractarian Movement[2] was at its peak. In 1843 Matthew Arnold

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1. Thomas Arnold, father of Matthew, became headmaster of Rugby in 1828.
   See also: Matthew Arnold - Chronology, Appendix A, pp. 123-125.
2. This title is often given to the Oxford Movement; the principal exponents of that movement expressed their views in the Tracts for the Times which appeared from 1833 to 1841.

won the Newdigate prize at Oxford with a poem on Cromwell. The next year he graduated with a second class in "literae humaniores."[3] In 1845 he was elected for a Fellowship at Oriel, which was then regarded as a most important step toward an Oxford career.

Soon Arnold left Oxford and returned to Rugby, where he served as undermaster for a while, teaching the classics in the fifth form. Thus began a long connection with education, which ceased only two years before his death. In 1847 he became private secretary to the Marquis of Lansdowne, a liberal, whose political views helped to shape Arnold's own. Lord Lansdowne was secretary to the Committee of Council on Education and as such in charge of public instruction; he secured in 1851 Arnold's appointment to an inspectorship of schools.[4]

> In 1851 Arnold was hoping to marry Frances Lucy Wightman, daughter of Judge Wightman. One of the obstacles in the way was the reluctance of the judge to entrust his daughter to this rather foppish young gentleman, with nonchalant Oxford manners and a fashionable monocle but little in the way of economic security or an established career. When Lord Lansdowne offered him the post of Inspectorship of Schools, Arnold did not look upon the prospect with enthusiasm. He...looked forward to the official work of the inspectorship as distasteful drudgery, an attitude that he was never to lose.[5]

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3. Literae Humaniores: A course of studies in the classics, "humanities," leading to the degree of Bachelor of Letters.

4. J.E. Fitch, Thomas and Matthew Arnold and Their Influence on English Education (New York: Scribner's Sons, 1899), p. 159.

5. Paul Nash, Culture and the State Matthew Arnold and Continental Education (Columbia University: Teachers College Press, 1966), p. 4.

On June 10th 1851, Arnold married Frances. In one of his first letters to her, dated from the Oldham Road Lancastrian School in Manchester on the 15th of October 1851, he shows the spirit with which he first entered upon his official career as an inspector of schools. He writes:

> I think I shall get interested in the schools after a little time; their effects on the children are so immense, and their future effects in civilizing the next generation of the lower classes, who, as things are going, will have most of the political power of the country in their hands, may be so important.[6]

Literary Career and Educational Publications

Meanwhile Arnold had embarked upon his literary career which gained him so much recognition that his educational activities were either forgotten by the world or considered secondary in importance. The Strayed Reveller and Other Poems, by "A," appeared in 1849. Scarcely any notice was taken of this work at the time, and it was withdrawn from circulation when only a few copies had been sold. In October of 1852 came Empedocles on Etna and Other Poems, by "A." Again the initial public response was slight, although in later years many of the poems of this and the earlier attempts came to form a permanent part of English literature. The year 1855 brought the publication of Poems, Second Series. By this time, although Arnold's popularity was not extensive, his reputation as a poet was assured.

On the 5th of May 1857, Matthew Arnold was elected

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6. G. W. E. Russell, ed., Letters of Matthew Arnold (New York: The Macmillan Company, 1896), Volume I, p. 20.

to the Professorship of Poetry at Oxford. This professorship, founded in 1808, brought him a return of not more than a hundred pounds a year, but the duties of the office were not taxing.[7]

Arnold's professorship was formally inaugurated with his tragedy, Merope, which appeared in 1858. He continued in the professorship for slightly more than ten years.

Early in 1858, Arnold took a small house in Chester Square, his first settled home. His official tours of schools continued nonetheless. In January, 1859, he was appointed Foreign Assitant Commissioner on Education to visit France, Holland, Belgium, Switzerland, and Piedmont. The year 1861 was marked by the appearance, first as a Parliamentary Blue Book, and afterwards as an independent volume, of Arnold's Popular Education in France, with Notices of that of Holland and Switzerland. The introduction to this work was republished almost twenty years later in Mixed Essays and called "Democracy." In these works Arnold first put forth his notions on the necessity of public teaching, organized by the State, and urged "...the English community to assume corporate responsibility for public education as a whole."[8]

The time spent by Matthew Arnold on the Continent caused a temporary interruption in the annual reports. These reports, with a few exceptions, such as the one occasioned by

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7. At the time of Arnold's election the statutory obligation to lecture in Latin had been removed.

8. John W. Adamson, An Outline of English Education 1760-1902 (Cambridge: Cambridge University Press, 1925), p. 43.

his first European tour, appeared annually from 1852 to 1882, and were later published under the comprehensive title of Reports on Elementary Schools.[9] Included in this volume were extracts from his Reports on Teacher-Training Colleges.[10] These reports indicate that Arnold's inspectorship was in the beginning denominational in character.[11] In their totality the reports cover three distinct periods of administration: the original system introduced by the Minutes of 1846-1847, under which Matthew Arnold began his duties, was greatly modified by the Revised Code of 1862, and entirely transformed by the Act of 1870. Arnold's first inspection district embraced one-third of England and Wales, while that under his charge when he resigned, was confined to the School Board Division of Westminster.[12]

In addition to his Reports on Elementary Schools, Arnold's Reports on Teacher-Training Colleges also contain elements, expressive of matters of principle touching upon the educative process.

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9. The Reports on Elementary Schools appeared in book form in 1889. There were nineteen reports in all, omitting matters of only local interest. See: Appendix B, pp. 126-127.

10. Arnold formulated twelve Reports on Teacher-Training Colleges; the first appeared in 1853, the last in 1870.

11. Denominational inspection was abolished by the Act of 1870. Before 1870, every school to which public grants were made was required to be (a) in connection with some religious denomination, or (b) if undenominational, one in which the Scriptures were daily read. Arnold visited all schools except Church of England and Roman Catholic schools. Edward H. Reisner, Nationalism and Education Since 1789 (New York: The Macmillan Company, 1929), p. 253.

12. See: Appendix C, p. 128.

In 1861, Arnold published his three lectures On Translating Homer, followed the next year by the fourth of this series, called Last Words. These lectures contained much that was educationally significant.

In 1858 an education commission had been set up under the chairmanship of the Duke of Newcastle "to inquire into the present state of popular education in England and to consider what measures, if any, are required for the extension of sound and cheap elementary instruction to all classes of the people."[13] In 1861 the report of the Newcastle Commissioner made its appearance.

The Revised Code of 1862, in which Matthew Arnold took a keen but not a sympathetic interest, was the consequence of the Newcastle Commission's report.[14] But the Revised Code went beyond the report of the commission. It was the work of Robert Lowe, the Vice-President of the Council, and Ralph Lingen, the Permanent Secretary of the Education Department. Lowe seized upon a comment of the Commissioner that too much time was spent in the national schools upon the performances of brilliant pupils, and too little time allotted to the task of teaching the rudiments to the average students. Consequently, he proposed a capitation grant combined with payment by results. Thus, he contended, "...if elementary education was not cheap, it would be efficent, if not efficient it would

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13. J. W. Adamson, A Short History of Education (Cambridge: At the University Press, 1919), p. 303.

14. See further discussion on the Revised Code, pp. 42, 83-85.

be cheap."[15] These notions precipitated a great deal of controversy. Arnold vigorously denounced the scheme and decided to follow the veteran educator, Sir James Kay-Shuttleworth. Their opinion might have been disregarded, if the Conservative Opposition in Parliament had not come to their aid. With the backing of the Church of England they were able to force a revision of the Revised Code itself.[16] One-third only of the government grant was given for attendance, the remainder being awarded only after examinations. Arnold, who had opposed the Code as too mechanical, had gained at least a partial victory. His continued dissatisfaction with the Revised Code, a dissatisfaction increased rather than lessened by his seeing it in practice, appears from a letter written in 1887:

> General "payment by results" has been a remedy worse than the disease which it was meant to cure.... To a clever Minister and an austere Secretary, to the House of Commons and the newspapers, the scheme of "payment by results", and those results, reading, writing, and arithmetic, "the most necessary part of what children come to school to learn," a scheme which should make public education "if not efficient cheap; and if not cheap, efficient," - was, of course, attractive.... That by concentrating the teacher's attention upon enabling his scholars to pass in the three elementary matters, it must injure the teaching, narrow it, and make it mechanical, was an educator's opinion easily brushed aside by our public men. But the objection...occurred to me because I had seen the foreign schools. No serious and well-informed student of education, judging

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15. Matthew Arnold, Reports on Elementary Schools 1852-1882 Sir Francis Sandford, ed. (London: Macmillan and Co., 1889), p. 90.

16. W. F. Connell, The Educational Thought and Influence of Matthew Arnold (London: Routledge and Kegan Paul Limited, 1950), pp. 203-242.

freely and without bias, will approve the Revised Code.[17]

Although Matthew Arnold had been sent abroad to report on elementary education only, he had also visited many of the secondary schools in France and upon these visits formulated the text on A French Eton, published in 1864.

In 1862, Arnold was re-elected to the Professorship of Poetry at Oxford. The year 1865 brought the publication of the famous Essays in Criticism. In that same year he undertook a second Continental investigation. He was charged by the Schools Inquiry Commissioner[18] with the task of reporting upon the system of teaching for the upper and middle classes which prevailed in France, Italy, Germany and Switzerland. The reports upon Schools and Universities on the Continent appeared in 1868. The recommendations embodied in these reports, while they were given consideration by Arnold's superiors, did not at once affect the educational system of England.

In 1867 the well-known text on Culture and Anarchy came before the English reading public. This work sets forth ideas which prove important in an attempt to sum up Arnold's philosophy of education.

Parliament, in 1869, acted on the recommendations of the Taunton or School Inquiry Commission. The result was

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17. Russell, ed., op. cit., Volume I, p. 148.

18. The Schools Inquiry Commission, under the Chairmanship of Lord Taunton, was appointed in 1864 to make an extensive inquiry into the secondary school situation in England. Reisner, op. cit., p. 265.

the passage of the Endowed Schools Act, whereby a body known as the Endowed Schools Commission was established with powers to make schemes for better control and management of endowed schools. Arnold sought but failed to gain a Commissionership under this act.

Friendship's Garland appeared in complete form in 1871. The letters of which it consists were first published in the Pall Mall Gazette and contain pointed references to the aims of education and to the desirability of improving the education of the middle classes.

In February of 1872 Matthew Arnold's second son, aged eighteen, died at Harrow, and was buried with his two brothers at Laleham. The following year the Arnold family left Harrow and took up residence at Pain's Hill, Cobham, Surrey, where Arnold lived for the rest of his life.

The years from 1873 to 1877 found Arnold still active in literary circles. Literature and Dogma was published in 1873, to be followed in 1875 by God and the Bible and by Last Essays on Church and Religion in 1877. Irish Essays appeared in 1882.

In the fall of 1883 Arnold was invited to visit America as a public lecturer. Accompanied by his wife he set out to tour the major cities of the United States, but his experiences as a lecturer were not entirely happy. This visit, however, was productive of his Discourses in America, published in 1885. Arnold visited the United States once more in 1886.

As early as October of 1882 Arnold spoke of resigning his inspectorship. He did resign finally in April

1886 and was the recipient of a pension of two hundred and fifty pounds.

Late in 1885 Matthew Arnold served on the last of his European investigations. He was sent to inquire into the scheme of elementary education in Germany, France, and Switzerland and to report upon the payment of fees by the parent, the municipality, and the State. His findings were published in the Special Report on Certain Points Connected with Elementary Education in Germany, Switzerland, and France. This was his last contribution in his official capacity.

After his resignation, Arnold became active in the political field. Although his general health was good, he was warned of a heart condition. On Sunday, April 15, 1888, he went with his wife to Liverpool to meet his daughter on her way to England from the United States. Forgetting his weakness, he ran to catch a tramcar and died in a moment.

Matthew Arnold, poet, critic, and educator, received his first appointment as an official inspector of schools by an Order in Council dated the 14th of April, 1851. His resignation, which became effective April 30, 1886, marked the end of a period in the course of which he paid three visits to the European continent, at the request of successive Royal Commissions of Enquiry into the English educational system. These foreign missions resulted in the production of the reports briefly reviewed in this chapter. Such writings embodied not only Arnold's commentaries upon what he witnessed, but also contained critical discussions of the English system of education along with recommendations and suggestions for its improvement.

Arnold's Inconsistencies

It is a strange fact maintains Gribble,

> ...that Arnold is one of the most frequently quoted writers on education, since much of the commentary on his work is severe in its criticism of the weaknesses in his arguments, the vagueness of his key terms, and the inconsistencies in his personality and in his views. His continuing currency as a kind of educational oracle is due partly to his success as a propagandist -- he was a very skilful persuader, and the urbane flow of his prose tends to carry the reader over inconsistencies and vagueness. But the interest of his work does not derive solely from his stylistic grace. For Arnold identified a number of fundamental theoretical problems thrown up by the rapid expansion of education in the nineteenth century, problems which we inherit today.[19]

Arnold never claimed to be a speculative thinker. As an administrator he was entrusted with the gathering of information and data on problems of immediate concern to education. His overriding consideration was to use such information in order to press for educational reforms.

> ...Arnold is accused of vagueness, of imprecision in the handling of ideas, and of failure to examine critically his own presuppositions.... He was not concerned to convince men of the truth of a theory but to move them to right action.[20]

"There is a certain unfairness in picking inconsistencies in Arnold's work, written as it was over a number of years with differing polemical purposes in mind."[21] Faverty believes that Arnold is distinguished from many of his contemporaries by his motives. "Even when his facts are wrong, or his premises unsound, or his conclusions questionable,

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19. James Gribble, Matthew Arnold (London: Collier-Macmillan Limited, 1967), p. 9.

20. Connell, op. cit., p. xvi.

21. Gribble, op. cit., p. 29.

his animating purpose is usually right."[22]

Gribble, who is no mere apologist for Arnold, justifies continuing study of this nineteenth century writer:

> Arnold's main claim to the attention of educationists is his refusal to treat education as a merely instrumental process. There were other writers in the nineteenth century who argued for the intrinsic value of education. But Arnold argued this in the difficult context of his work as an Inspector of Schools and against political opponents who frequently adopted the "plain man" approach, i.e. that education is merely an instrument of social amelioration.[23]

Perhaps it may be claimed that, Arnold's chief importance as an educator was that he dared to expose issues, with the influence and prestige of his literary reputation, at a time when the response to these issues was almost always unfavorable.

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22. Frederic E. Faverty, Matthew Arnold the Ethnologist (Evanston, Ill.: Northwestern University Press, 1951), p. 8.

23. Gribble, op. cit., pp. 9-10.

CHAPTER II

EDUCATIONAL AIMS AND IDEALS OF MATTHEW ARNOLD

Philosophy has been variously defined. Etymologically, philosophy means "the love or pursuit of wisdom." A more analytical definition may state that philosophy is concerned with the study of truths, or principles underlying knowledge. The statement that philosophy provides a system of basic principles for guidance in practical affairs further clarifies. It may also be asserted that philosophy is the attempt to answer ultimate questions critically, after investigating all that makes such questions puzzling and after realizing the vagueness and confusion that underlie ordinary ideas.

Education, on the other hand, is the art or process of imparting or acquiring knowledge and habits through instruction or study. Thus, the philosopher, when involved in speculating about matters in the area of education, is attempting to answer some of the ultimate questions concerning education. He is seeking to establish a system of principles that can be used in directing the educational process. He hopes to find answers to such questions as: What is education? What are the proper ends for education? What means should be used to attain these ends? What is the relationship between science and education? How should the curriculum materials be selected?

According to Brauner and Burns,

> ...philosophy and education cannot be separated, either in theory or in practice, although they can be distinguished. That is why the philosophy of education is a distinct but not separate discipline from either philosophy or education, yet gets sustenance from philosophy. It takes its problems from education and its methods from philosophy, and philosophizing about education requires an understanding not only of education and its problems, but of philosophy as well.[1]

In a further attempt to define philosophy of education Brauner and Burns maintain:

> Philosophy of education, then, is that discipline, or that mode of thought, that provides educators with a perspective. Indeed, it is itself a perspective, for a philosophy of education is a way of looking at, thinking about, and acting in educational contexts.[2]

Ultimately the philosophy of education held by any group, no matter how large, must represent a composite of the individual philosophies of those who make up the group. Those who dissent from the ideas generally accepted in their own generation are not infrequently the "prophets of change," their very disagreement with the prevailing trend of thought may be the most significant fact in all their theorizing.

Matthew Arnold's writings upon education suggest that he possessed a missionary zeal for the transformation and elevation of society. He put forward definite aims for the educative process, a content which he believed essential for the realization of his aims, suggestions on the employment

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1. Charles J. Brauner and Hobert W. Burns, Problems in Education and Philosophy (Englewood Cliffs, N.J.: Prentice-Hall, Inc., 1965), p. 6.

2. Brauner and Burns, Ibid., p. 26.

of methods, and a plan for organization and administration for setting his educational schemes into operation. As a poet, critic, and essayist Arnold gave voice to ideas not to be found in his treatises on education exclusively. Through all his work it seems clear that he admired all that was worthy, expressed appreciation for excellence, sympathized with honest effort. But - few objects were wholly admirable in his eyes; from beginning to end his outlook upon life was a critical one. In poetry and prose alike he conveyed his thoughts through the medium of criticism. But, since he did not point to imperfections merely for the sake of proving that they exist, it must be admitted that his purpose was in the main to teach his fellow-man.

Aims of Education

According to Arnold, the direct aim of education is "to enable a man to know himself and the world."[3] Other educationists, he maintained, pictured the aim of education to be the making of a good citizen, (or a good Christian, or a gentleman,) while still others asserted that the aim of education was to enable a man to do his duty in his station in life. These notions Arnold characterized as secondary and indirect aims of instruction; the primary aim for him was self-knowledge and knowledge of the world. Such knowledge,

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3. Matthew Arnold, Schools and Universities on the Continent (London: Macmillan and Company, 1868), p. 258.

he asserted, was the only sure basis for action. Self-knowledge, in Arnold's opinion was vital and formative; "to know the most powerful manifestations of the human spirit's activity... feeds and quickens our activity."[4] But he holds that it is also a vital and formative knowledge to know the world, the laws which govern nature, and man as a part of nature. Further - "...every man is born with aptitudes which give him access to vital and formative knowledge by one of these roads,..."[5] i.e., by the road of studying man and his works, or by the road of studying nature and her works. Arnold's conclusion is that it is the business of education to recognize and develop these aptitudes.

To know himself, a man must know the capabilities and performances of the human spirit, and, in Arnold's opinion, the humanities afford for this purpose an "...unsurpassed source of light and stimulus."[6] Yet he did not align himself completely with the humanists any more than he did with the realists. He maintained that the humanists were reluctant to accept the notion that man had any access to vital knowledge except by knowing himself - the poetry, philosophy, history, which his soul had created. The realists, on the other hand, denied any access to vital knowledge except by knowing the world, - the physical sciences, the phenomena and laws of nature. Arnold never denied the advantages that have accrued

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4. Ibid.
5. Ibid.
6. Ibid.

to man from the study of natural sciences, but he was unalterably opposed to any educational notions based only on the study of science and on the exclusion of humanistic studies. "What a man seeks through his education is to get to know himself and the world; next, that for this knowledge it is before all things necessary that he acquaint himself with all the best which has been said and thought in the world."[7]

Culture and Character

To know "the best which has been said and thought in the world" - this is Arnold's definition of culture, and it is culture which he considers essential to man's securing his knowledge of himself and of the world. But Arnold's conception of culture is not limited to the mere acquisition of knowledge. He ridicules the notion that culture is a superficial veneer giving external polish while concealing the inner faults.

> A fine culture is the compliment of high reason, and it is the conjunction of both with character, with energy, that the ideal for men and nations is placed.... Culture without character is, no doubt, something frivolous, vain, and weak, but character without culture is, on the other hand, something raw, blind, and dangerous: The most interesting, the most truly glorious peoples, are those in which the alliance of the two has been affected most successfully, and its results spread most widely.[8]

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7. Matthew Arnold, Irish Essays (London: Smith, Elder, and Company, 1882), p. 184.

8. Matthew Arnold, Popular Education of France, with Notices of that of Holland and Switzerland (London: Longman, Green, 1861), p. 43.

This union of culture and character is nowhere more clearly stated by Arnold than in his well-known Culture and Anarchy. True culture, in Arnold's opinion, will evidence itself in character that combines the best elements of Hellenism and Hebraism.[9] By the spirit of Hellenism he means, "...an unclouded clearness of mind, an unimpeded play of thought,"[10] an eager and continuous pursuit of knowledge for its own sake. In Hebraism he found the element that is to govern the seeker-after-knowledge and provide him with the necessary discipline.

To Arnold man is essentially a moral being who by discipline fortified his instinct for righteousness, wisdom and beauty, and who by the continued use of discipline may expect to make progress in the direction of perfection.

Between Spencer's view of man merely attempting to achieve comfort and the moral being striving for perfection analogies might be drawn, but the ultimate ideals, the ends, are not the same and Arnold makes this clear.

> Practical people talk with a smile of Plato and his absolute ideas; and it is impossible to deny that Plato's ideas do often seem unpractical and impracticable, and especially when one views them

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9. Matthew Arnold, Culture and Anarchy an Essay in Political and Social Criticism (New York: MacMillan and Company, 1882), pp. 128-149.

10. Connell, op. cit., p. 175.

> in connexion with the life of a great work-a-day world like the United States. The necessary staple of the life of such a world Plato regards with disdain; handicraft and trade and the working professions he regards with disdain; but what becomes of the life of an industrial modern community if you take handicraft and trade and the working professions out of it.... Now, education, many people go on to say, is still mainly governed by the ideas of men like Plato, who lived when the warrior caste and the priestly or philosophical class were alone in honour, and the really useful part of the community were slaves.... And how absurd it is, people end by saying, to inflict this education upon an industrious modern community, where very few indeed are persons of leisure, and the mass to be considered has not leisure, but is bound, for its own great good, and for the great good of the world at large, to plain labour and to industrial pursuits, and the education in question tends necessarily to make men dissatisfied with these pursuits and unfitted for them![11]

Arnold admits that Plato's world was very different from his own England; he agrees "that Plato's scorn of trade and handicraft is fantastic."[12] However, he continues:

> So far I must defend Plato as to plead that his view of education and studies is in the general, as it seems to me, sound enough, and fitted for all sorts of conditions of men whatever their pursuits may be. "An intelligent man," says Plato, "will prize those studies which result in his soul getting soberness, righteousness, and wisdom, and will less value the others." I cannot consider <u>that</u> a bad description of the aim of education, and of the motives which should govern us in the choice of studies, whether we are preparing ourselves for a hereditary seat in the English House of Lords or for the pork trade in Chicago.[13]

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11. Matthew Arnold, <u>Discourses in America</u> (London: Macmillan and Company, 1885), pp. 72, 76, 77.

12. <u>Ibid</u>., p. 78.

13. <u>Ibid</u>., pp. 78-79.

Arnold's meeting with Lacordaire,[14] described at some length in A French Eton, became the occasion for commer[illegible]earing on the necessary combination of culture and character.[15] Lacordaire is quoted to the effect that one may possess spirit, learning, even genius, and yet not possess character.[16] In order to achieve character Arnold called for discipline. In Lacordaire, therefore, Arnold found support for his own contention that education was not intended to foster "doing as one likes." Culture had a far different aim; it was development, but it was also discipline.

Arnold draws up a four-fold division of the powers that go to the building up of a human life.[17] His enumeration includes the power of conduct, the power of intellect and knowledge, the power of beauty, and the power of social life and manners. Education, according to Arnold, must develop and discipline these four powers and assume the responsibility of functions that are at once moral, intellectual, esthetic, and social. As Connell states: "This is the crux of Arnold's argument, and the central feature of his educational thought. It is human beings that we are educating, and our aim must therefore be to make them more perfect as human beings."[18]

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14. Lacordaire assumed charge of the school at Soreze in 1854. It was there that Arnold first encountered the famous Dominican.

15. Matthew Arnold, A French Eton or Middle Class Education and the State (London: Macmillan and Company, 1892), pp. 21-36.

16. Ibid., pp. 25-26.

17. Arnold, Discourses in America, op. cit., p. 102.

18. Connell, op. cit., p. 200.

Arnold envisions human nature as built up by these four powers and he cannot conceive of any educational scheme that might neglect any of them; "...we have the need for them all. When we have rightly met and adjusted the claims of them all, we shall then be in a fair way for getting soberness and righteousness, with wisdom."[19]

That Arnold's divisions of society were, in part, suggested by Plato's Republic will appear from an analysis of the purpose which education is to serve for society at large.

> The education of each class in society has, or ought to have, its ideal, determined by the wants of that class, and by its destination. Society may be imagined so uniform that one education shall be suitable for all its members; we have not a society of that kind, nor has any European country. We have to regard the condition of classes, in dealing with education; but it is right to take into account not their immediate condition only, but their wants, their destination - above all, their evident pressing wants, their evident proximate destination. Looking at English society at this moment, one may say that the ideal for the education of each of its classes to follow, the aim which the education of each should particularly endeavour to reach, is different.[20]

There can be no mistake concerning the direction of Arnold's thought. Society is not uniform; it is made up of distinct classes whose wants and "destinations" vary greatly. The aim of education, the ideal, must differ with each class. But the classes must be definitely named and described before their educational goals can be set. Plato pictured a society composed of artisans, warriors, and philosopher-guardians. Arnold, in somewhat similar fashion, divided English society

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19. Arnold, Discourses in America, loc. cit.

20. _____ , A French Eton, op. cit., p. 61.

into three classes: the Barbarians, the Philistines, and the Populace.[21] These were his names for the aristocratic, the middle, and the working classes respectively. It was to show the unfitness of each class for rule that Arnold made his famous analysis of the existing classes of society. He aimed at a demonstration of the need for a national integration and regeneration through the medium of culture.

"...[The] great end of society is the perfecting of the individual, the fullest, freest, and worthiest development of the individual's activity."[22] With this end in view Arnold offers his ideas concerning the aims of education for the three levels of English society.[23] For the aristocratic group the aim of education should be to give them what through circumstances of birth and breeding they may lack: "...to give them... the notion of a sort of republican fellowship, the practice of a plain life in common, the habit of self-help."[24] For the middle class the aim should be "...to give largeness of soul and personal dignity; to the lower class feeling, gentleness, humanity."[25]

> Although Arnold in one breath deplores class struggles and agitation, and in the next, in all innocence and good faith, defends arrangements which involve educational inequality, he was not concerned, as was T. S. Eliot, to preserve existing class divisions. He had a severely limited notion of <u>how</u> social mobility was to be achieved, but he

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21. Arnold, <u>Culture and Anarchy</u>, <u>op. cit.</u>, Chapter III.

22. _____ , <u>A French Eton</u>, <u>op. cit.</u>, p. 106.

23. <u>Ibid.</u>, p. 62.

24. <u>Ibid.</u>

25. <u>Ibid.</u>, p. 63.

> nevertheless did favour an increase in social mobility, even at the expense of the dislocation of society which Eliot so much wanted to avoid in the name of "continuity."[26]

Education and the State

Arnold was firmly convinced that education is and must be a matter of public establishment. Further, he maintained that "...for public establishments modern societies have to betake themselves to the State; that is, to themselves in their collective and corporate character."[27] He considered it urgent to give to the establishment of education a wider, a truly public character, and that only the State can give this:

> ...education is one of those things which the State ought not to leave alone, which it ought to establish. It is said that in education given, wholly or in part, by the State, there is something eleemosynary, pauperising, degrading; that the self-respect and manly energy of those receiving it are likely to become impaired.... Is a citizen's relation to the State that of a dependent to a parental benefactor? By no means; it is that of a member in a partnership to the whole firm. The citizens of a State, the members of a society, are really a partnership.... Towards this great final design of their connection, they apply the aids which cooperative association can give them. This applied to education, will undoubtedly, give the middling person a better schooling than his own individual unaided resources could give him; but he is not thereby humiliated, he is not degraded; he is wisely and usefully turning his associated condition to the best account.[28]

Here is a clearly defined statement of the fact that education is properly a function of the State. The

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26. Gribble, op. cit., p. 28.

27. Arnold, A French Eton, op. cit., p. 68.

28. Ibid., pp. 78-79.

citizen's "turning his associated condition to the best account" is not only a question of privilege but one of right. Arnold quotes Burke[29] that the citizen has a right to a fair portion of all which society, with its combination of skill and force, can do in his favor. Men have the right to "the improvement of their offspring, to instruction in life."[30]

If the great end of society is to be expressed in terms of the perfection of the individual, the inference is plain. The State is no better than the individuals of whom it is composed; the ideal for the State then must be in the fullest, most complete development through the medium of education.

A free, public, universal system of elementary education was unknown in the England of Arnold's time. Educational destitution was the rule rather than the exception. Such free schooling as was offered by the voluntary societies inevitably carried with it the stigma of pauperism.[31] Not until 1891 was there any genuine legislation toward free elementary schooling, and even then, though the majority of public elementary schools became free, some still retained the payment of fees.[32] The Act of 1891 in reality provided that free education in government-aided schools could be

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29. Edmund Burke (1729-1797), author of Vindication of Natural Society.

30. Arnold, A French Eton, op. cit., p. 80.

31. Such were the National Society and the British and Foreign Society. See: Reisner, op. cit., p. 236.

32. Ibid., p. 284.

demanded by parents for their children. Elementary education was not made compulsory until 1880.[33] Apparently English education was much in need of reform; certainly a great deal remained to be done for the development of its citizenry.

Matthew Arnold, aware of the deficiencies of the educational system in which he worked, stated his conviction plainly. "Education will never, any more than vaccination, become universal in this country, until it is made compulsory."[34] In his General Report for the Year 1867 he states that it would not be difficult to pass a law making education compulsory; the difficulty would lie in making such a law operative after its enactment.[35] The Prussian system, he maintained, was not flourishing because it was compulsory, but compulsory because it was flourishing. In his opinion, the Prussian people prized instruction and culture and preferred them to other things. The masses in England, on the contrary, preferred for example, politics, business, and money-making. Education must create a desirable ideal in the minds of the masses, before it undertakes their development. Arnold believed that the masses would welcome State-action on their behalf.[36]

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33. The Elementary Education Act of 1880, also known as Mundella's Act, made compulsory attendance nation-wide by requiring local education authorities to compel the attendance of children at school. See: Reisner, op. cit., p. 279.

34. Arnold, Reports on Elementary Schools, op. cit., p. 27.

35. Ibid., p. 126.

36. Arnold, A French Eton, op. cit., p. 91.

If the ideal of education is to be realized, it is, moreover, necessary that the representatives of the aristocratic class change their viewpoint. Their jealousy of State-action, Arnold considered an understandable attitude. But it was his hope that they would have "...the tact to discern the critical moment at which it becomes of urgent national importance that an agency, not in itself very agreeable to them should be used more freely than heretofore."[37] Natural prejudices and the seeming immediate interest of their own class must give place to a consideration of the general interest of their country.

The really great opposition to a policy of State-action in education Arnold found in the attitude of the middle classes, the narrow-minded hard-to-convince Philistines of his social classification.

The typical Englishman, according to Arnold's notions, is to be looked for in the middle class. Such an Englishman is pictured as singularly indisposed toward the reception of new ideas, not therefore enthusiastic for universal progress, yet strongly inclined to discipline and order if these be interpreted in terms of the maintenance of things as they are.[38] Steeped in traditions of local self-government the middle class is suspicious at every attempt to extend the functions of the State.

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37. Ibid., p. 90.

38. Ibid., p. 94.

Arnold also witnesses in this same class a strong practical sense which sees that things managed by the government are often poorly handled. The haphazard methods of management too frequently found under State direction lend another motive for mistrust.

Arnold agrees that every one of these motives of opposition is or was based on substantial ground. But it need not continue to be so, Arnold contends, if the middle class conquers its attitude of general aversion to State-action.

It would have been an easier task for Arnold to suggest some educational machinery for improving the outmoded democracy, rather heavily encumbered by the typical English inheritance of fixed ideas and habits from an older regime. "To overcome the innate English antipathy to compulsion and supervision; to rouse the middle class from its conceit and self-satisfaction; to make people feel their need for new ideas and fresh information -- these were the real labors and difficulties."[39]

"The end of society is the perfecting of the individual"[40] -- to that end all the energies of the State must be bent. Education is the means to this end and it is the solemn duty of the State to employ it so. To those who would contend that State-action is not favorable to the perfection, to the fullest development of the individual, Arnold offers this answer:

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39. Stuart P. Sherman, Matthew Arnold: How to Know Him (Indianapolis: The Bobbs-Merrill Company, 1917), p. 190.

40. Arnold, A French Eton, op. cit., p. 31.

> ...[In] ancient Greece, where State-action was omnipresent,...we see the individual at his very highest pitch of free and fair activity. This is because, in Greece, the individual was strong enough to fashion the State into an instrument of his own perfection, to make it serve, with a thousand times his own power, towards his own ends. He was not enslaved by it, he did not annihilate it, but he used it. Where, in modern nations, the State has maimed and crushed individual activity, it has been by operating as an alien, exterior power in the community, a power not originated by the community to serve the common weal, but entrenched among them as a conqueror with a weal of its own to serve.... I believe we, more than any modern people, have the power of renewing, in our national life, the example of Greece. I believe that we, and our American kinsmen, are specially fit to apply State-action with advantage, because we are specially sure to apply it voluntarily.[41]

Summary and Evaluation

A brief summary statement of Arnold's aims and ideals will be necessary before an attempt at their evaluation can be made. In the presentation of Arnold's theories the following points will have been noted:

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41. Ibid., pp. 108-109.

1. The direct aim of education, the primary aim, is self-knowledge and knowledge of the world.
2. This primary aim is to be reached through the medium of culture, - culture which is at the same time developmental and disciplinary.
3. Culture to be complete must be united with character.
4. This necessary combination of culture and character will require an educative process that is at once moral, intellectual, esthetic, and social.
5. Through this four-fold education, the goal of society is to be served.
6. To attain the goal of society, education must of necessity become a State function.
7. Difficulties that lie in the way of State-action must be overcome in order that the ideal of society may be realized.
8. This ideal may be expressed in terms of perfection, in terms of the freest, fullest possible development of the individual.

It is on these essential elements of Arnold's educational thought that the evaluation to follow will be based.

Arnold's definition of culture must be considered incomplete because it is essentially subjective, expressed in terms of knowledge "of the best that has been said and thought in the world." The possession of such knowledge, in reality,

however, carries with it no assurance of culture. It might well constitute nothing more than external polish, the very thing which Arnold himself condemns. He asserts that true culture must be both developmental and disciplinary, that it must contain elements, at one and the same time, of Hellenism and Hebraism. The cultured man, he states in substance, must unite in his personality the intellectual eagerness to know with the moral eagerness to obey. But will this combination of elements spring from knowledge alone? Granting that in every man there is an innate curiosity that will impel him in the direction of knowledge, can one go so far as to assume that such knowledge, once acquired, will express itself in obedience, in moral, virtuous action?

> There was undoubtedly a tension between (a) Arnold's awareness of the need for some sort of training, some sort of instruction in correct procedures for making judgments in order for a man to be able to discriminate "the best that has been thought and said" in any field, and (b) his desire to see "the best that has been thought and said" given wider currency.[42]

Knowledge is not virtue; to know what is right is not necessarily to do what is right. Arnold's own conception of education as a process both developmental and disciplinary would require a broader concept of culture than that which he himself advances.

According to Connell:

> Culture viewed from this angle was a technique, a method of approach to problems. Thus it was that Arnold could believe that if a man of little learning could apply his mind disinterestedly and

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42. Gribble, op. cit., p. 25.

> free from cant to the question at hand, seeking to understand it "with constant reference to some ideal of complete human perfection and happiness", he was equally entitled to be called cultured with the man who through some kind of academic training was habitually able to apply the same technique.[43]

Connell, in Arnold's defense, suggests that Huxley had not fully comprehended his concept of culture:

> To know "the best that had been thought and said" meant, according to Huxley, knowing literature, and by literature he meant belles-lettres, a superficial humanism, the opposite of science or true knowledge. But, Arnold pointed out, knowing belles-lettres was very far from knowing the best that had been thought and said in the world. His phrase was meant to include a knowledge of the life and genius of the people studied, "and what they were and did in the world; what we get from them, and what is its value..."[44]

Perhaps something of this deficiency occurred to Arnold; perhaps this may be the reason why he insisted that culture must exist in close union with character. Culture, without character, he defined as empty, vain, and frivolous. But he leaves his reader in doubt as to what he means by character. By such qualities as soberness, righteousness, and wisdom he sets high store, but in the final analysis these may be but outward traits telling nothing of the true man within. No one will dispute the fact that formal education must contribute its share to the building of character, but the very work of education in this respect must depend on what character is. In an age when man's physical nature was an important concern, Arnold is to be commended for his assertion that man is essentially a moral being; it is

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43. Connell, op. cit., pp. 164-165.

44. Ibid., p. 199.

unfortunate that he did not offer a more complete explanation of the truly moral character.

Man's singular attributes, those which set him apart from the rest of the animal world, are to be found in his intellect and will. The humanistic trend in education, therefore, would consist in the development of reason and will, and would, hence, require a process at once intellectual and moral. This notion Arnold accepts and to these two phases of development he adds two more, namely the esthetic and the social.

Arnold's aim for education may then be pictured as a four-fold process of development and discipline; intellectual, moral, esthetic, and social. Since the moral element is directly related to the social in Arnold's theories, the stages in the process might be reduced to three. The three, namely the intellectual, the esthetic, the moral, may be representative of what Arnold sees in the "best that has been said and thought in the world," for they may be taken as expressive of the true, the beautiful, and the good.

The aims which Matthew Arnold seems most anxious to attain are those which pertain to social and political life. Culture, he envisioned, as a regenerative and rehabilitative force which might in time accomplish, not a further separation, but an integration of the class levels in society. Such a vision would be welcome, but the history of man offers slight hope of its proximate realization. Arnold did not attempt to offer an educational scheme for an altogether utopian society. He clearly realized that the process of change is slow, that the world cannot be made over in a day. In a society, marked

by distinct levels in the social order, he attempted to set forth educational notions such as might result, if not in greater uniformity, at least in greater harmony among the various groups. The social divisions which he offers, (Barbarians, Philistines and the Populace, i. e., aristocratic, middle, and the working classes), were substantially, universally accepted classifications. Some might have been inclined to disagree with Arnold's idea that the aim of education must differ at each level; such a notion may seem contrary to democratic trends in modern education, but it must be admitted that the aims he set in each instance were such that, if realized, they would go a long way toward leveling the barriers between the classes. Republican fellowship for the upper classes, broader vision and greater open-mindedness for the middle classes, compassion for the masses, -- these may appear as vague, intangible goals, but the purpose behind them is clear. The social motive predominates; the school is expected to contribute to the general good of society by socializing the individual. If, in the course of this socialization, the individual is not neglected and lost, if he remains a single entity and is not relegated to a position of unimportance in a great social machine, a program to develop his capacity for more complete social life would be entirely acceptable.

The social purpose of education, according to Arnold, makes it necessary that education be considered as a function of the State, perhaps its most important function.

State-interest might be taken as necessary wherever the interests of society are to be served.

> In thus prescribing, as culture's absolute rule for social harmony, the subordination of the individual to the collective will and interest and welfare, Arnold knew what a great demand he was making upon the human nature of his countrymen, and how entirely this demand was at variance with "our strong individualism, our hatred of all limits to the unrestrained swing of the individual's personality..." But the sacrifice of self would have to be made if confusion was to be stayed, and for himself confusion had gone far enough.[45]

It is difficult to reconcile Arnold's conception of the goal of society with his professed admiration for State-controlled education. The goal of society, -- the ideal, -- he expressed in terms of the perfection of the individual, the fullest, most complete development of the individual. It is indeed, desirable that a State might be established, motivated by principles mostly altruistic, interested entirely in the good of its people. But the modern State has too many diverse groups with which to contend; the concession that it makes in one direction is rejected from the other. It must give its primary concern to wide social problems, the individual interest is secondary. Under such a State-controlled educational system Arnold would seek the fullest, most complete development of the individual. With Arnold's ideal no fault can be found, but with his notion of how the ideal may be realized there is possibility for disagreement.

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45. William H. Dawson, Matthew Arnold and His Relation to the Thought of our Time (New York: The Knickerbocker Press, 1904), p. 58.

CHAPTER III

ARNOLD'S VIEWS ON THE CONTENT OF ELEMENTARY EDUCATION

Matthew Arnold's thirty-five years of service as an inspector of English elementary schools gave him unusual opportunities to study and evaluate the content of English elementary instruction; as foreign commissioner he saw European secondary and higher education at work, and, from the comparative view he obtained, had an excellent chance to comment upon the content of secondary and university education in England. His recommendations on the subjects to be taught at the various levels of schooling are so extensive that within the framework of the present study only his views on the content of elementary education will be considered.

Where Arnold enters the controversial field in the course of his discussion, such statements as may be necessary to clarify his position shall be offered. As previously, the summary and evaluation of his views will be deferred until an examination of his thought has been completed.

In his general Report for the Year 1855[1] Arnold offers definite ideas concerning the course of instruction in elementary schools. Again in the General Reports for the

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1. Arnold, Reports on Elementary Schools, op. cit., pp. 41-56.

years 1861 and 1863 he states his position on the fundamental subjects clearly.[2] Throughout the Reports from the first, written in 1852, to the last, which appeared in 1882, there are to be found numerous references to the subjects of instruction at the elementary school level. Frequently he reserved his critical comments for such works as his essay on "Literature and Science." Consequently, the treatment of his views on the content of education must embody more than an analysis of his reports; it must also contain the record of his observations, available in his comparative studies and in his critical essays.

The subjects of elementary schooling of which Arnold speaks include the following:

Reading	Geography	Music
Writing	History	Natural Science
Arithmetic	Latin	Literature
Spelling	French	Psychology
Grammar	Geometry	Drawing
Rhetoric		Home Economics

It is not to be inferred from this listing that the subjects named are representative of the courses of study offered by the typical elementary school of Arnold's time. It is doubtful whether any one school of that day could or would offer instruction in all of these branches. But the listing does include all of the subjects which Arnold considered desirable. The reasons for his inclusion of each of the various subjects will be examined in turn.

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2. Ibid., pp. 90-108.

The Three R's

With the exception of a few comments on reading, Arnold has little to say concerning the three fundamental tool subjects. It is apparent from the examination of his reports that considerable attention was given to these rudiments in the English elementary schools. Arnold maintained that these subjects were so greatly emphasized as to obscure the values inherent in other fields of elementary study. The condition of which he speaks[3] was a natural outgrowth of the system of "payment by results," the system set into operation by the Revised Code of 1862. In the terms of the Code, the Education Department, to arrive at a clear definition of what was to be expected in the way of pupil performance, established a series of six standards[4] in reading, writing, and arithmetic. Inspectors held the power of withholding grants in the event that pupils failed in the examinations. As a consequence the work in the elementary schools was, in many cases, limited to drill work on the subjects for which grants were paid.[5]

The first result of the system of "payment by results," aside from its undue emphasis upon the three R's, was to discourage any tendencies toward the expansion of the elementary curriculum. The condition that existed is described by Arnold:

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3. Ibid., p. 99.

4. The standards, so-called, were successively higher levels of performance which were substituted for the former divisions by school classes. See: Appendix D, p. 129.

5. Charles Birchenough, History of Elementary Education in England and Wales (London: University Tutorial Press, 1925), p. 114.

> Indeed, the entries for grammar, history, and geography have now altogether disappeared from the forms of report furnished to the inspector. The nearer, therefore, he gets to the top of the school the more does his examination, in itself, become an inadequate means of testing the real attainments and intellectual life of the scholars before him.[6]

The Revised Code stated that the object of parliamentary grants was to promote the education of children belonging to the classes who supported themselves by manual labor. Apparently the standards were intended to insure a mastery of the elements of reading, writing, and ciphering, while it was a matter of governmental indifference whether the masses progressed into other subject fields or not. No further testimony of the governmental attitude is needed than Arnold's own assertion that entries for matters other than the three R's had altogether disappeared from the report forms furnished to the inspectors of schools. In Birchenough's words: "The whole arrangement was ridiculously simple, and educational administration was reduced to a question of arithmetic. The child became a money-earning unit to be driven; the teacher a sort of foreman whose business it was to keep his gang hard at work."[7] Such a plan could make no progress towards the goal of social integration which Arnold envisioned; it constituted a denial of the aim which he set -- the freest, most complete development of the powers of the individual.

Arnold never intended to neglect the basic elements in education. He did not imply that any amount of training

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6. Arnold, Reports on Elementary Schools, op. cit., p. 99.

7. Birchenough, op. cit., p. 281.

along these lines could be too great; his contention was that a sense of proportion was lacking. His early recommendations were not unavailing, for the Minute of Council of 1867[8] provided for reports on one or more subjects of instruction beyond the requirements for the three R's.

Reading and writing come first in the formal education of the child. With this notion Arnold completely agrees,[9] but with the content of reading as it was in the schools under his inspection he had definite faults to find. In his Report for the year 1871 he condemns the reading books in current use as well as the absence of anything that resembles a plan for the course in reading.[10] The "mighty engine of literature," he relates, was used, in the education of the working classes, to little more purpose than the giving them the power to read the newspaper.

> .../A/ power of reading, well trained and well guided, is perhaps the best among the gifts which it is the business of elementary schools to bestow; it is the function of the schools to bestow;... yet it is bestowed in much fewer cases than we imagine.[11]

But, the goal, as Arnold sees it, is not only to secure the mere power of reading. Nor is the goal of reading to represent only an increase of the child's stock of information. Reading lessons should be designed to contribute their share to the

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8. Minute by the Lords of the Committee of Her Majesty's Most Honourable Privy Council for Education, February 20, 1867.

9. Arnold, Reports on Elementary Schools, op. cit., p. 31.

10. Ibid., p. 157.

11. Ibid., pp. 214-215.

development of the individual. To this end Arnold strongly recommends readings in poetry.[12] Through his reading the child is to broaden his contacts with literature; that literature will supply the formative element which the mechanical act of reading lacks.

Languages

Languages occupy an important place in Arnold's ideas of the elementary school curriculum. The vernacular tongue, French, Latin, -- all three are subjected to some measure of discussion, in addition to extensive commentaries on spelling, grammar and rhetoric. Arnold's views on literature might properly be taken into consideration in connection with the languages of elementary schooling, but this literary element will be treated on its own.

In his General Report for the year 1876 Arnold called attention to the fact that there was a movement to bring about a reform in spelling.[13] He was well aware of the fact that in English spelling there were and seemingly always had been great irregularities. Facility and correctness in spelling had been exceptionally difficult, as a consequence, particularly to those of foreign birth. The proposed reform was to simplify English spelling by disregarding the accepted forms and by substituting a system which might be described as phonetic in character. These ideas received no encouragement from Matthew Arnold. Reform, he maintains, may be necessary

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12. Ibid., p. 215.

13. Ibid., p. 196.

but "...what changes are made will certainly not be made in view of making spelling easier to children."[14]

Arnold's advice to the teacher is simple and practical. Changes in spelling will be made because many things in spelling are irrational. Spelling has been achieved, not by what educational authorities believe to be correct, but by printers who "...in great measure fix our spelling according to their sense of what is symmetrical."[15] The teacher is directed to take every opportunity for remarking when the present spelling is erroneous through blunder.[16] Accurate spelling depends on meanings; the meanings spring from the root sources of words, the word or words will be spelled correctly when the roots are clearly understood. Thus etymology constitutes an important part of the course of study in spelling.

Arnold recommended no "word lists" or "spelling lists," but he did recommend a review of spelling with a purpose toward making it rational.

> I am... disposed to think that a Royal Commission might with advantage be charged, not indeed with the absurd task of inventing a brand-new spelling, but with the task of reviewing our present spelling, of pointing out evident anomalies in it, of suggesting feasible amendments of it.[17]

Such a Commission, permanent in nature, Arnold would entrust to perform specific functions: (1) to observe the language

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14. Ibid.

15. Ibid., p. 197.

16. Ibid.

17. Ibid., p. 198.

but not to stereotype it; (2) although appointed by Government initially, to perpetuate itself by recruiting other members as vacancies arose. Arnold was, in a sense, anticipating the curriculum investigations of a later day.

The importance which Arnold attaches to the study of grammar is a reminder of the noteworthy place which this study once occupied in the educational scheme. Certainly his views are strikingly at variance with the notion, widely entertained in contemporary elementary education, that the study of formal normative grammar can serve little useful purpose, and is, hence, to be discouraged.

In the General Report for the year 1861 reference is made to the fact that objections were being raised against the teaching of grammar in the English elementary schools. Arnold strongly opposed any discontinuance or decline of this study. In his official capacity he conducted numerous examinations, and came to the conclusion that:

> ...with the tendency to verbiage and to general and inexact answering to which all persons of imperfect knowledge, are when examined, so prone, it is a great thing to find for their examinations a subject matter which is exact; every answer on which must be right or wrong, and no answer on which can have any value if it keeps to vague generalities.[18]

Arithmetic and grammar, in Arnold's consideration, both have the merit of being examination subjects of this kind. But grammar has an added advantage, -- it is not only exact, it not only compels the pupil to show himself clearly right or wrong, but it compels him to give the measure of his common sense by his mode of selecting and applying, in particular

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18. Ibid., p. 91.

instances, the rule when he knows it.[19]

The rather elaborate grammar texts in common use in the England of his day Arnold did not admire. Their apparent aim was to show the rationale of grammar, and of the laws and terms of grammar, a stage of training for which the elementary school pupil was not ready. While the young child has memory to master the rules of grammar, Arnold did not believe that the child has the power of understanding necessary to cope with the metaphysics of grammar.[20] Philosophical grammar should occupy a place in the content of education, but it should be reserved for such a time as the individual is ready for it. The need, as Arnold sees it, is not for philosophical treatments of the subject, but for one uniform textbook universally employed.[21] It matters less that a rule should be intelligently stated to the pupil, than that it should be intelligibly stated to him; the pupil wants the rule as a law, not as a theorem. But the law can have no value if it is not universally applied and universally accepted, and, hence, Arnold's insistence on a nation-wide use of a uniform text.

Arnold condemned the system of examinations for the most part, as distorting the purpose of the teaching of grammar. The examinations were too extensive, covering too wide a field, asking too many questions in a way for which the pupil was not sufficiently mature. He proposed to limit the examinations, to make the pupil concentrate more on that for

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19. Ibid.

20. Ibid., p. 92.

21. Ibid., pp. 92-93.

which he had the capability. Good essays on the nature of the parts of speech, intricate analyses according to metaphysical principles, are not to be expected from even the best of elementary school pupils or from many of their teachers. But the pupil can be expected to parse a sentence. "The true aim of a boy's mental education -- to give him the power of doing a thing right -- will in this way best be followed."[22] Further: --

> The best intelligence of the rationale of grammar is that which gradually comes of itself, after such a discipline, in minds with a special aptitude for this science. Such minds are few; but the minds with some aptitude or other for which the discipline of learning to do a thing right will be most beneficial, are numerous. And to the young, grammar gives this discipline best when it limits itself most.[23]

This evident reference to the disciplinary value of grammar is worthy of further consideration.

In the study of grammar Arnold saw excellent opportunities for leading pupils to reflect and to reason. Grammar represented for him a very simple logic, superior even to arithmetic for logical training, because "...it operates with concretes, or words, instead of with abstracts or figures."[24] Once again he attacked what he termed an over-subtle and unprofitable teaching of grammar; it was his notion that less should be learned better.[25] It is as simple logic that grammar should be used, affording the teacher the

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22. Ibid., p. 93.

23. Ibid.

24. Ibid., p. 239.

25. Ibid.

means of opening a child's understanding a little, and of planting the beginnings of clear and accurate thinking.

Arnold speaks of rhetoric in alliance with grammar. The conception of rhetoric which he offers is confined to what may be described as rhetorical exercises in paraphrasing passages of prose or poetry. The failure of the average pupil and pupil-teacher in such exercises indicated to Arnold a general want of taste and lack of culture. Rhetorical ability, as Arnold sees it, is a matter of taste. There will be no remedy, he maintains, in attempting to teach rules of taste directly. The memorizing of extracts from good authors is recommended for this purpose. In such exercise there is, "...the excellent discipline of a lesson which must be learnt right, or it has no value; a lesson of which the subject matter is not talked about, as in too many of the lessons of our elementary schools, but learnt."[26] Rhetorical exercise, if accompanied by the memorization of literary masterpieces, will lead to good taste even though it only manifests itself in the ability to paraphrase well.

Arnold intended that the instruction in spelling, grammar, and rhetoric should be had in the national tongue. But this presented considerable difficulties particularly during Arnold's century, when efforts were being carried out to preserve the Welsh language on grounds of philological and Welsh-national interest.[27] Arnold considered this problem

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26. Ibid., p. 95.

27. Ibid., p. 13.

political, asserting that it must always be the desire of a government to render its dominions, as far as possible homogeneous. To that end, barriers to free interchange between the different parts of the nation would have to be broken down; and certainly any difference in language would be the first such barrier to level. The country-wide use of the English language was to Arnold a socially and politically desirable goal and it was not to be impeded by local interests and traditions.[28]

As a part of the regular instruction for the upper classes of all elementary schools, Arnold strongly recommended the adoption of Latin.[29] He meant "Latin studied in a very simple way," but he was impressed with what he termed "...the stimulating and instructing effort upon a child's mind of possessing a second languge, in however limited degree, as an object of reference and comparison."[30] In Latin he saw the foundation of much in the written and spoken language of modern Europe. The English debt to Latin is so great that Arnold feared that much of the lack of comprehension in reading, evidenced by pupils in elementary schools, could be traced to their total ignorance of Latin or of some modern

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28. The contemporary Canadian problem of "two nations within one Confederation" reminds one forcibly how important issues resist solution throughout generations.
The Report of the Royal Commission of Inquiry on Education in the Province of Quebec, (1963, Part One), contains far reaching evidence of the linguistic as well as the religious separation of educational institutions and the consequent duplication of educational efforts.

29. Arnold, Reports on Elementary Schools, op. cit., p. 164.

30. Ibid.

language derived from it.

For the little of languages that might be taught at the elementary level of schooling Arnold proposed going to the root at once. Latin, he further recommended, as an invaluable instrument in the learning of grammar. But the Latin to be offered was not to be taught as in the classical schools;[31] less time was to be given to grammatical construction, and classical literature was to be eliminated entirely. He advocated the use of the Latin Bible, the Vulgate, as a text. From this he recommended a chapter or two from the story of Joseph, a chapter or two from Deuteronomy, and the first two chapters of the Gospel of St. Luke.[32] To this he would add a vocabulary and a simple grammar of the main forms of the Latin language. These elements, of course, would not offer the best possible preparation for studies in Virgil or Cicero, but the purpose was not to carry Virgil and Cicero into the elementary school. Arnold's contention is best expressed in his own words: "What we want to give our elementary schools in general is the vocabulary, to some extent, of a second language, and that language one which is at the bottom of a great deal of modern life and modern language."[33]

Arnold's plan of using the Vulgate as a text is strikingly at variance with his former arguments on behalf of classical studies. The Vulgate can convey nothing of the

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31. The classical school, or Latin Grammar School, as the name implies, gave much time to the teaching of Latin grammar in the formal sense. Such schools were of the secondary level.

32. Arnold, Reports on Elementary Schools, op. cit., p. 165.

33. Ibid., p.166.

thought of ancient Rome, nor can it offer an insight into the forms of classical Latin. Arnold admits that the average child will do little with his rudiments of the language unless he carries on his education beyond the scope of the elementary schools and their programs. If no other provision is made, Arnold suggests that Latin be added to the elementary school curriculum as a special subject,[34] offering to the better pupils a training which is evidently necessary if they are to continue their studies.

The study of French is recommended,[35] although in this instance, Arnold does give some recognition to its utility. A knowledge of the rudiments of French, he sees as partly commercial in value, giving to the boy who possessed it a real advantage in securing a place in the world of business. A little French will serve as a recommendation for such a place, a little Latin will not. Here then is Arnold's reason for admitting French to the list of extra subjects. But in the study of that language he saw other values. It had the value of a second language; it had great educational value from its precision and lucidity, qualities in which the expression of the English people was too often deficient. French, therefore, was a matter of instruction, serving developmental as well as utilitarian ends.

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34. Ibid., p. 208.

35. Ibid.

Literature

"What is comprised under the word literature is in itself the greatest power available in education; of this power it is not too much to say that in our elementary schools at present no use is made at all."[36] During the years of Arnold's official service there was introduced into the elementary school curriculum, an extra subject which came to be known under the altogether misleading title of "recitation." This term, commonly now employed to refer to a type of classroom procedure, was then used to describe a series of lessons mostly literary in scope. In fact, this so-called subject, in combination with reading, offered whatever opportunities the pupil enjoyed in the way of literary contacts in school. But this "recitation" was a special subject[37] and not infrequently it was altogether ignored. The resulting condition did not meet with Arnold's approval. He found fault in the instruction in the elementary schools for giving to the child the mechanical possession of the instruments of knowledge, while neglecting to put him in a way of making the best possible use of those very instruments. The schools, he asserted, were doing nothing to form the child; particularly were the schools deficient in making use of the formative values of literature.[38] Familiarity with literary masterpieces would contribute to the

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36. Arnold, Reports on Elementary Schools, op. cit., p. 157.

37. Subjects not generally included in the examinations for grants were commonly designated as special subjects.

38. On the formative value of literature Arnold expressed his views at considerable length, but since that discussion concerns secondary education it is beyond the scope of the present study.

forming of the child; the number and quality of such masterpieces would have to be considered in terms of the child's capacity for assimilating them.

Good poetry, according to Arnold, has a real formative value.[39] It has "...the precious power of acting by itself and in a way managed by nature, not through the instrumentality of that somewhat terrible character, the scientific educator."[40] Even the rhythm and diction are capable of exercising some formative effect, even though the sense is imperfectly understood. But Arnold realized that the real value of poetry is not obtained unless the meaning of the words is known. The same thought is expressed in the views of all sensible educators, -- Of what purpose would it be to memorize strings of words unless they carry with them a definite significance? Accordingly, Arnold insisted that the "recitation," which in large part consisted of the memorizing of chosen selections, should count for nothing unless the meaning of what was recited was thoroughly learnt and known. The advantages then accruing to the scholars would be great; their vocabularies would be enlarged, and with their vocabularies their ideas; they would at the same time be brought under the formative value of really good literature, really good poetry.

Reporting for the year 1880, Arnold returns to the subject of poetry with even greater insistence.[41] He writes

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39. Arnold, Reports on Elementary Schools, op. cit., p. 210.

40. Ibid., pp. 186-187.

41. Ibid., p. 226.

of the acquisition of good poetry as a discipline which works deeper than any other discipline in the elementary schools. It is envisioned as "independent of the teacher" and as such, "cannot be spoiled by pedantry and injudiciousness on his part."[42]

Wherein lies this formative value of poetry; this quality to which Arnold returns again and again?

> Good poetry does undoubtedly tend to form the soul and character; it tends to beget a love of beauty and truth in alliance together; it suggests, however indirectly, high and noble principles of action, and it inspires the emotion so helpful in making principles operative.[43]

Thus, it is as an education of the feelings, as a force cultivating a love of the true, the beautiful, and the good, that poetry must properly function.

The choice of passages to be learnt is a matter of the utmost importance, and requires close and intelligent observation of the children.[44] In the absence of a prescribed course of study, with nothing resembling a definite syllabus for any class or standard in poetry, the selection of materials for study, in Arnold's day, was based on rather peculiar criteria. An official of the Department of Education might express a personal liking for a poem; consequently, dozens of school masters would set the children in the elementary schools to learning it.[45] Apparently no attempt was made at a decision

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42. Ibid., p. 225.

43. Ibid., p. 226.

44. Ibid., p. 227.

45. Ibid.

as to whether the poem in question was or was not suited to the capacities of the pupils; some person of influence had recommended it, hence, it must be studied.

Such a totally inadequate consideration of the needs and capacities of the learner dissatisfied Arnold. To remedy the situation he proposed the establishment of definite criteria for the selection of the poetic materials to be taught;[46] these included:

(1) that the poetry chosen should have real beauties of expression and feeling;

(2) that these beauties should be such as lie within the reach of the children's hearts and minds;

(3) that a distinct point or center of beauty and interest should occur within the limits of the passage learnt.

There are some authors whose work Arnold especially recommends, because, in his opinion, they meet all three of these conditions. Some of the shorter poems by Mrs. Hemans,[47] such as "The Graves of a Household," "The Homes of England," and "The Better Land," have his approval. In each of these he finds real merits of expression and sentiment, merits such as the children can feel, and a center of interest necessarily occurring within the limits of what is learnt. Selections from Scott and Shakespeare are highly valued, although here caution needs to be exercised. Extracts from these poets are commonly lengthy, and the point of interest is not always reached within the limits of the lines proposed by the teacher for the study of his class.

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46. Ibid., p. 228.

47. Felicia D. Hemans (1793-1835), English poetess.

Natural Science

In his General Report for the year 1876 Arnold recommended the addition to the elementary school curriculum of what he had known the Germans call Natur-kunde, that is, knowledge of the facts and laws of nature. This subject he intended to substitute for such ineffectual courses as animal physiology, mechanics, physical geography, and botany.[48] In 1878, referring to his original recommendations, Arnold expressed surprise that his proposal had been interpreted as aiming to amplify the elementary program when his true intention had been to simplify it.[49] He did plead for the admission of an elementary study of nature, but its admission was to be accompanied by the exclusion of such subjects as those referred to, subjects which he considered far beyond the grasp of those, who from the very circumstances of their upbringing have an especially narrow range.

The thought, which Arnold advances, is given in these terms:

> ...we ought surely to provide that some knowledge of the system of nature should form part of the regular class course. Some fragments of such knowledge do in practice form part of the class course at present. Children in learning geography are taught something about the form and motion of the earth, about the causes of night and day and the seasons. But why are they taught nothing of the causes, for instance, of rain and dew, which are at least as easy to explain to them, and not less interesting? And this is what the teaching of Natur-kunde or natural

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48. Such subjects were actually listed although little taught in the English elementary schools of the 19th Century.

49. Arnold, Reports on Elementary Schools, op. cit., p. 204.

> philosophy (to use the formerly received, somewhat over-ambitious English name for the kind of thing) should aim at;...[50]

The aim is to systematize for the use of the schools a body of simple instruction in the facts and laws of nature so as to omit nothing which is requisite and to offer all in right proportion. The gifted teacher, Arnold asserts, would be the best agency for effecting this, but since all teachers are not so gifted, what is most needed is the guidance of a good text-book. Arnold knew of no such available text but claimed that this fact need prove no impediment to an attempt to teach in a systematic way an elementary knowledge of nature. For such text-books as are available in the field of natural science teachers are directed to take the separate portions required, these parts can then be combined into a whole, suited to the requirements of their respective classes. Simple instruction in natural science is all that is required of the elementary schools; if the pupil wishes to proceed further on the scientific road, it is the responsibility of secondary and higher education to carry him there.

The tendency to place an increasingly greater stress upon natural science was strong in Arnold's day and was destined to become even stronger. This trend in education was directly traceable to the growing philosophies of naturalism and utilitarianism. Spencer, Huxley and others were trying to make of the natural sciences the core of all instruction. But Arnold saw in this situation a problem far greater than that

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50. Ibid., p. 206.

which greeted the eyes of the advocates of natural science. They saw how the working classes were, in their ignorance, constantly violating the laws of health, and suffering accordingly; they looked to natural science to remedy this condition. Arnold's view went further; he claimed that "...to know the laws of health ever so exactly, as a mere piece of positive knowledge, will carry a man in general no great way."[51] The power of using the data of natural science is the thing wished, but to exercise that power a man must be in some measure "moralised." For moralising man, natural science can never substitute itself for the older, proven agents -- letters, poetry, religion. As Arnold expressed it: "The fruitful use of natural science itself depends, in a very great degree, on having effected in the whole man, by means of letters, a rise in what the political economists call the standard of life."[52]

History

Although Arnold, in the course of other discussions, refers quite frequently to history as a class subject, he is not very specific in his comments. To what this may be attributed can only be a matter of conjecture. That he was not satisfied with the quality and quantity of the history taught appears from his various reports. He admits history

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51. Ibid., p. 200.

52. Ibid.

to the elementary curriculum, but aside from an occasional reference to the inadequacy of the average pupil's historical knowledge, fails to suggest improvements.

Geography

As in the case of history, so in the case of geography Arnold's comments are limited. As a class subject, geography is to form a part of the elementary program of studies. But Arnold offers no elaboration on its scope, its values, or its deficiencies. Perhaps the plausible inference may be made that in this instance he found the existing situation to his satisfaction.

Geometry

Arnold did not propose the universal adoption of geometry as a compulsory class subject. He recommended its inclusion as an extra subject, particularly in such schools where there were to be found pupils who intended to carry on with their education at higher levels. Even in those instances where elementary education should prove to be of a terminal character, some training in geometry should be considered productive. Arnold believed in the value of mathematical studies. But again there is reason to comment on the indefinite quality of his observations.

Music

That instruction in music had been made universal in the English elementary schools would appear from a reference to

this subject in Arnold's General Report for the year 1872.[53] The absence of further comments, (there are no others to be found bearing on elementary training in music), might be taken as indicative of Arnold's satisfaction with the content of this subject as taught. As an adjunct to the study of poetry, Arnold found music indispensable, and the formative value of instruction in music had for him a strong appeal. The true function of the teaching of music represented, in his view, the laying of a foundation in the elementary schools of a "cultivated power of perception." As to whether the content of music offered was to be vocal, or instrumental, or both, Arnold offers no opinion.

Drawing

Arnold's remarks on the study of drawing are confined to a single Report, written for the year 1853.[54] It was his opinion that the interest shown in this subject was largely occasioned by the desire of certain industries to induce the schools to offer a type of training that would prove of value to the industries themselves. In the schools of his own district Arnold found that the presence of large pottery-making centers was responsible for an unusual interest in drawing.[55] Concerning the value of universal instruction in drawing, he expressed the opinion that it was important for the elementary schools to offer the means of

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53. Ibid., p. 164.

54. Ibid., p. 30.

55. Ibid.

pursuing this study to those children who showed a genuine aptitude for it, but he doubted the wisdom of insisting upon it too much, thereby causing an unnecessary waste of time by those who had no aptitude for it. In this respect, Arnold briefly but pointedly stated his opinion:

> ...when it is remembered how short is the time which the children in elementary schools have to pass there; how ignorant they generally are at their first coming to school; how irregular is their attendance afterwards; and how many subjects they have to gain some knowledge of; -- that any of their school time should be unprofitably employed must be a matter of deep regret. It is the opinion of many persons at the present day, that every child should be taught to draw, as every child should be taught to read and write. It may be so: but I will venture to express my hope that they may, at any rate, be taught to read and write <u>first</u>.[56]

Home Economics

It is with one phase of the elementary schooling of girls that Arnold is primarily concerned when he touches upon the subject of domestic economy. Reporting in 1853,[57] in 1855,[58] and again in 1876,[59] he gives evidence of great interest in the needlework done in the schools, an interest which in this case at least appears to have a utilitarian basis. The value of training in needlework Arnold saw in the altogether useful skill which it developed, particularly in the children of the poor. Nor were the advantages confined to the poorer classes alone, for Arnold was of the opinion

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56. <u>Ibid</u>., p. 31.

57. <u>Ibid</u>., pp. 28-30.

58. <u>Ibid</u>., pp. 52-53.

59. <u>Ibid</u>., p. 187.

that"...discomfort of all kinds is produced by the ignorance, in the female part of the family, of needlework and other matters of domestic economy, even in homes of a comparatively comfortable class in towns."[60] He advocated the plain type of work necessary for the repair of domestic wear and tear. When in 1876 the subject of needlework was made the basis for a grant of four shillings, Arnold proposed that a change be made in the manner of inspection.[61] As a man, he felt that all he could do was to insist on the importance of this branch of instruction; the regulation and judgment of the work, if his advice were to be followed, would be entrusted to female experts.

Grading and Religious Instruction

In his Report for the year 1880[62] Arnold laid down what he believed to be a fairly scientific basis for the grading of the elementary school curriculum. In general, he recommended that school children up to the age of ten should receive instruction in eight basic subjects: reading, writing, arithmetic, poetry or literature, grammar, geography, natural science, and music. Spelling would accompany the work in reading and writing. The school children of from ten to thirteen should receive more advanced instruction in these eight subjects, with history, as a ninth subject added. A selected few of these older children should be taught, further, the rudiments of French and Latin, and of geometry.

Religious instruction, needlework for girls,

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60. Ibid., p. 30.

61. Ibid., p. 187.

62. Ibid., p. 236.

domestic economy, cookery, technical instruction of whatever kind, physical exercise are all to be included in some measure in the elementary program. Religious instruction, according to Arnold, should be regulated in each school based on local circumstances. Needlework, technical instruction, domestic economy, -- these have their importance as things to be taught; some of them may be even necessary, but Arnold could see no elements of mental training in any of them. They were for that reason to be considered of secondary importance.

Arnold deals sparingly with the religious element in the content of education. Many of the elementary schools under his charge were sectarian in principle, a fact that explains his conviction that religious instruction should be governed by circumstance. Religious instruction was not included among the matters which appeared in the inspection of schools; no grants were made for its teaching. State-aid was measured largely in terms of reading, writing, and arithmetic, with the consequence that other matters of instruction could be easily lost sight of in the anxiety of schoolmasters to ensure the mastery of the subjects which would bring the desired grants. To remedy the defect Arnold suggested that the pupils should be taught the main outlines of Bible history, a selection of Psalms, and passages from the Old and New Testament. He more than once expressed the opinion that the Bible represented the only possible classic for which the great mass of the English people could have a preparation.

Summary and Evaluation

In brief, Arnold's views on the content of elementary education that suggest the central points upon which the substance of his theory rests are the following:

1. Reading, writing, and arithmetic, -- the tool subjects, -- stand at the basis of the elementary program but are not to be so stressed as to obscure the fact that they are means and not ends.

2. Reading and writing come first in the formal education of a child.

3. The true goal of reading is the opening of the soul and imagination of the child.

4. The study of language is to supply the essential core of the elementary curriculum.

    a. Spelling is to be rationalized but is not to be made simpler in order to make it easier.

    b. Grammar, for its disciplinary value, is to be given importance.

    c. Rhetoric, in the little in which it is used, is to be made an instrument for the education of the emotions.

    d. The vernacular tongue is to constitute the true center of all language study.

    e. Study of the Latin Bible, the Vulgate, made available as an extra subject, is essential to those pupils who seek to pursue higher studies, but it is recommended for all because of its disciplinary value.

    f. French is recommended for utilitarian and developmental reasons.

5. Literature, too often neglected, is to occupy an important place in the elementary program, combining as it does elements of intellectual and esthetic value.

6. Elementary natural science is to be made a part of the curriculum but not the central part.

7. History and geography are accepted as part of the elementary program of studies.

8. Geometry is to be considered for its disciplinary value.

9. Of the fine arts, music is to be stressed for its formative influence; drawing is to be encouraged only in cases of special aptitudes.

10. Domestic economy is to be offered to all girls regardless of the rank or station of the pupils.

11. Religious education is to be dictated by local circumstances.

12. Arnold suggests the following division of the elementary program:

    a. For all pupils, up to ten years of age, there is to be the same training in reading, writing, arithmetic, literature, grammar, geography, natural science and music.

    b. For pupils from ten to thirteen there is to be more advanced training in these eight subjects with history as a ninth subject added.

    c. On a selective basis some of these older children are to be given instruction in French, Latin, and geometry.

Elementary education, in the England of Arnold's time, was largely of a terminal character, and the mastery of the three R's and of the other so-called fundamental subjects was a matter dictated by the principle of utility. Of course, there were schools in which the notion of utility was linked to that of culture,[63] but, in the main, the elementary subjects were looked upon as useful tools with which the individual could give himself a start in the economic world. The intellectual value of elementary instruction was lost sight of in the face of the notion that education, elementary as

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63. This was true of the better private and parochial schools.

well as higher, must aim at economic efficiency. The extent to which the "bread and butter" aim affected English elementary schooling is evident in Arnold's assertion that governmental inspection of schools had resolved itself into a rigid insistence on the mastery of reading, writing, and arithmetic to the virtual exclusion of other matters of elementary instruction. For those whose education was not to terminate at the elementary level, the mastery of the fundamental subjects was considered a preparation for the disciplines that were to follow at the secondary level. In neither case was the content of elementary education seen in true perspective.

Arnold does not propose any new idea in his assertion that reading and writing come first in the formal education of the child. To learn to write is the first step in formal education. Through writing one acquires a command of the most general means employed to give permanence to the things of the mind; writing makes a language real and objective. To learn to read and write is a serious matter of intellectual training, more important for the fact that it is the first genuine mental discipline to enter the child's life. There are values in learning to read and write entirely apart from the educational value attached to the ability to read and write. This is clearly suggested in Arnold's contention that the goal of reading is not merely the acquisition of the ability to read but rather the opening of the soul and imagination of the child.

The content of education which Arnold proposes for

the elementary schools is largely a rephrasing of the traditional course of studies with its emphasis on language. He shares with the humanists the belief that such a program of studies offers the best opportunity for the development and discipline of the mental powers. The elements of grammar he finds valuable in affording training in simple logic; rhetoric he makes a means to the end of cultivating the higher emotions; literature he pictures as rich in intellectual and esthetic elements. He prizes all languages for their disciplinary value and for the manner in which they contribute to the development of the powers of the mind.

In the nineteenth century it was almost universally assumed that classics and mathematics should constitute the core of the curriculum, that these two subjects "disciplined the mind," and that they were the best means to create a moral and well-educated human being. In the twentieth century, both the scope and rationale of subjects to be included in the curriculum have expanded and, in some cases, changed. Subjects, such as science and modern foreign languages are accepted unquestionably as essential ingredients of the general curriculum of the schools. No longer does anyone seriously advocate that the <u>form</u> of a specific area of knowledge trains specific faculties of the mind irrespective of the content or that once trained or disciplined a mental faculty as a whole is trengthened and its results can be transferred to any other situation.

Gribble offers a pertinent criticism of Arnold's

notion of formal discipline:

> ...to have learned to make judgements in science is not to have learned to make judgements in history or in literary criticism. Any talk of the development of "intelligence", "powers of the mind", "judgement", "observation" and so on needs to be related to a particular form of knowledge if it is to be made specific, and this is what Arnold frequently failed to do. As a result, he frequently argued or implied that there are inborn mental abilities which are exercised by one discipline rather than another, or that exercising a "mental ability" such as "judgement" or "observation" by engaging in one kind of activity gives one the capacity to exercise the ability in another quite different activity by a process of transfer. And while it is probably true that the mastery of one discipline puts one in a better position for mastering another, since it gives one general clues as to the sort of activity that a discipline is, the ability to make historical judgements or observations is quite distinct from the ability to make literary, critical or mathematical judgements or observations.[64]

Concerning natural science, Arnold holds that it deserves a place in the educational scheme, but he cautions educators against making the mistake of elevating science to the position of ascendancy. Science does possess unquestionable values, but no amount of scientific training, according to Arnold, can ever surpass the humanistic studies in developing and disciplining the mind.

> It cannot be too clearly stated that Arnold gives priority to letters, only if there must be neglect to one or other of the two great branches of knowledge. That the neglect is unnecessary and wrong was his position; and he was in advance of most English educators in his advocacy of science as a subject for secondary and primary instruction.[65]

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64. Gribble, op. cit., p. 19.

65. Frank J.J. Davies, Matthew Arnold and Education, Ph.D. Dissertation (Yale University, 1934), p. 336.

Further, on the so-called controversy over science and letters Professor Walcott maintains:

> He /Arnold/ had no quarrel with Huxley. Their correspondence over the respective merits of science and letters was a voluntary demonstration, on the part of Arnold at least, of their essential agreement on a great cultural discipline. Throughout the official reports, moreover, there are constant examples of Arnold's concern for an adequate offering of science in the schools.[66]

Arnold also denied the existence of conflict between the ultimate aim of science and poetry.

> Arnold saw that it was... necessary for science to analyze in order that poetry might eventually synthesize. But if Arnold sometimes fastened upon the defense of poetry which establishes its value independently of its truthfulness, he more often argued that truth is the product of a parthership between science and poetry.[67]

"The intellectual insufficiency of the humanities, conceived as the one access to vital knowledge is perhaps at the present moment yet more striking than their power of practical stimulation."[68]

> And the more that men's minds are cleared, the more that the results of science are frankly accepted, the more that poetry and eloquence come to be received and studied as what in truth they really are, -- the criticism of life by gifted men, alive and active with extraordinary power at an unusual number of points; -- so much the more will the value of humane letters, and of art also, which is an utterance having a like kind of power with theirs, be felt and acknowledged and their place in education be secured.[69]

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66. Fred G. Walcott, "Matthew Arnold on the Curriculum," Educational Theory, Volume VI, No. 1, January 1956, p. 83.

67. Edward Alexander, Matthew Arnold and John Stuart Mill (New York: Columbia University Press, 1965), pp. 184-185.

68. Arnold, Schools and Universities on the Continent, op. cit., p. 260.

69. _____, Discourses in America, op. cit., pp. 124-125.

> The exponents of science have understood by letters, belles lettres, a superficial humanism, the opposite of true knowledge. Arnold deals with this view by making a series of skilful distinctions. He discriminates the spirit of science from its subject matter, and claims for literature the spirit.[70]

There is, then, no quarrel between the humanities and the sciences as long as both sides respect the truth that neither part is in itself complete knowledge, and that a mind is not "formed" by acquaintance with humanities or with sciences alone.

Arnold's suggested division of the elementary school program is one which anticipated in a measure some of the experimental studies of later days. It will be noted that he proposes eight basic subjects for all children up to the age of ten; that then history as a ninth subject is added. Still further, but on a selective principle, elementary school pupils are to receive some training in Latin, French, and geometry. Arnold recognized the existence of individual differences in the capacities of pupils and recommended the differentiation of subject matter as an answer to the needs of the more gifted. His counsel in this respect is generally in accord with principles of education accepted in modern times. He felt that in history, Latin, French, and geometry, there were elements that would require mental operations beyond the capacities of average children ten years of age or less.

The content of the elementary education which Arnold offers is, in effect, a natural outgrowth of the aims which

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70. Walter J. Hipple, Jr., "Matthew Arnold, Dialectician," University of Toronto Quarterly, Volume XXXII, 1962-1963, p. 6.

he established for the educative process. His aims were intellectual, esthetic and moral. In the content of the studies which he recommends there are clear intellectual and esthetic elements, but such moral training as is to be found in his educational scheme is predominantly of a social nature. In literature, the child may find a wealth of inspiration. History contains a rich record of man's moral courage. The opportunities for moral education in such subjects are obvious, -- but Arnold admits that no subject of study was neglected quite so much as literature in English elementary schools; and history he stresses little. Where then is the moral phase of education? Where is the discipline to come from that was to accompany development? What provision is made in the content of education for character formation that Arnold considered the vital companion to culture?

> Arnold had great difficulty in distinguishing between moral and religious instruction when pressed in giving evidence before the Cross Commission. "What I want to arrive at," asked Mr. Molloy, "is, how, in the consideration of the question by you as an inspector, you would define the difference between moral and religious teaching; where would you draw the line?"
>
> "Surely that you do or do not" Arnold replied, "introduce, in teaching morals, the religious sanctions that are generally supposed, and that in common teaching are generally made, to accompany them...."[71]

This is about as near as Arnold gets to supplying the esthetic and moral aspects of culture to the curriculum.

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71. Connell, op. cit., p. 152.

Finally, it should be noted that in the natural transition of the program of studies from the elementary to the secondary level, Arnold establishes a careful articulation of the content of education through all levels from the lowest to the highest. The importance attached to such articulation today tends to endorse Arnold's foresighted views.

CHAPTER IV

ARNOLD'S VIEWS ON METHODS IN ELEMENTARY EDUCATION

It was Matthew Arnold's opinion that the problem of what was to be taught in the English schools was a matter of more immediate concern than the question of how the materials of instruction were to be utilized. Such a notion may seem at odds with subsequent ideas of school inspection, but it must be remembered that in Arnold's time the schools in England lacked the definite syllabi, the carefully planned courses of study, that were common later. Those schools, which were under his immediate supervision, were fortunate when they obtained the services of a teacher who was more than passingly familiar with the subjects he would have to teach, not to mention one who would have any real knowledge of pedagogical principles and their proper application. England was lagging behind the Continent in the improvement of method.

His preoccupation with the content of education may be taken as an explanation for Arnold's less detailed treatment of methods of education, but he was not altogether unproductive in this phase of the educative process. It is to be admitted that, other than his own scholarship, he himself has possessed little pedagogical equipment with which to take up the duties of his inspectorship, but what he may have lacked in the way of technical training he made up in observation and common sense. He was quick to praise what he found worthy, equally

quick to condemn anything in method which pointed to inefficiency or waste.

A comment contained in his General Report for the year 1882 is an appropppriate starting point for an analysis of Arnold's views on method:

> Fresh matters of instruction are continually being added to our school programmes, but it is well to remember that the recipient for this instruction, the child, remains as to age, capacity, and school time, what he was before, and that his age, capacity, and school time must in the end govern our proceedings.[1]

Here is a clear statement of basic principles in methodology; the child is to be the center of instruction, and in all instruction the age of the child is to be an important factor. Whatever the goal, whether it is measured in terms of knowledge, skill, attitudes or ideals, whatever the approach to learning, everything in the final analysis must depend upon methods adapted to the age and capacity of the learner. The child is to be considered and dealt with as a child, not as some kind of little man. Further, instruction of whatever sort must, at least in part, be determined by the amount of time the child is to spend in school. For many English children elementary education was terminal in character; Arnold believed that teaching procedures would, therefore, have to accomplish a maximum of benefit to the pupil in a minimum of time.

Arnold did feel that the multiplicity of subjects taught in English elementary schools offered a danger that the pupil might be overtaxed, that he might be taught "too

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1. Arnold, Reports on Elementary Schools, op. cit., p. 255.

many things, and not the best things for him."[2] In this connection he calls the attention of teachers to the fact that the strain upon the mind of the learner arises not only from the quantity of what is put into it, but from the quality and character as well. Accordingly, he maintains, the strain may be eased not only by diminishing the quantity, but also by altering the quality and character of instruction. This he terms "...an extremely important matter."[3] Arnold contends that the mind is less strained the more it reacts on what it deals with, the more it enjoys a native play of its own, the more it is creative. The mind is more strained, in his opinion, the more it is forced into "cramming," storing up knowledge passively, or reproducing it for purposes of examination.

In relieving the strain of mental effort, Arnold attaches great importance to a sense of pleasurable activity and of creation in the work which is undertaken by the pupil. He would not, therefore, recommend elements of instruction justified by their difficulty alone, but neither would he go to the opposite extreme of simplifying the pupil's work merely for the sake of making it easier. Pupil interest, in Arnold's estimation, is a vital factor in successful schoolwork, but such interest is not measurable in terms of simplification alone. He admits that a great deal of the work performed by pupils in the elementary schools must necessarily be of a mechanical nature, but he strongly advises the teacher to be on the alert constantly for "...whatever introduces any sort of

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2. Ibid.

3. Ibid., p. 256.

creative activity to relieve the passive reception of knowledge."[4] As illustration of the value inherent in such practice, Arnold points to the interest manifested in kindergarten activities, in the manipulation of tools, in classes in drawing and singing wherein the creative impulse has some outlet. Poetry, language, history, geography, natural science, -- all, Arnold believes, should be taught in a less mechanical and more interesting way. The teacher must bring out and develop the interests of his pupils; he must be far more than a mere purveyor of information.

Simplicity in Instruction

Reporting in the year 1878, Arnold prefixes his remarks on methods of teaching with these words: "Our schools deal with children of from four to thirteen years of age."[5] This thought he bids the educator to keep constantly in mind, the more so as the system of primary schools becomes a great and complicated affair. No matter how complicated the system may become, no matter how ingenious the schemes put forward for its organization and operation, one matter will remain the same; the pupils will still be children between the ages of four and thirteen, and the primary concern of the schools will be a plain and simple one, -- to instruct them. In their methods of instruction the schools are to be guided by one standard -- simplicity.[6] But when Arnold speaks of simplicity,

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4. Ibid., p. 202.
5. Ibid., p. 203.
6. Ibid.

he is not demanding that the school tasks of children be made easy, rather he is speaking of the methods employed by the teacher. Such methods, procedures, devices as are utilized in the schoolroom must be within the limits of pupil comprehension, if they are to be at all efficient or effective. Arnold thus calls attention to the fact that the child is dependent on methods of approach to learning, and, if such methods lose themselves in a maze of complexity, little advantage can accrue to either teacher or pupil.

As an example of the needless complexity attached to some matters of instruction, and, as an example of the unfortunate consequences of such teaching, Arnold offers the repeated failures of pupils in working out simple problems involving weights and measures.[7] He admits that the whole English system of weights and measures is in itself a complex absurdity, but he maintains that the methods commonly used to teach that system are as complex and absurd as the system itself. Despite its complexity, Arnold asserts, the system of weights and measures could be easily and well taught if the pupil had actually before his eyes the weights and measures with which his problems deal, -- an ounce, a pound, a pint, a quart, a foot, a yard. The pupil, working with tangible measures would be receiving a life-like training which would not only insure more successful work but certainly more intelligent work as well.

On this matter of the necessity for simplified methods Arnold's stand is very definite:

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7. Ibid., p. 202.

> My word for all teachers of elementary schools who will listen to me is therefore this: simplify. Put before yourselves as simply as possible the problem which you have to solve; simplify, as much as you are at present allowed to simplify them, your means for solving it, and seek to be allowed to simplify them yet more.[8]

"Learning by Doing"

Arnold gives some thought to the problem of "learning by doing."[9] He realizes that the burden of responsibility in learning must rest on the shoulders of the pupil, that the pupil's mastery of knowledge or skill must manifest itself in some kind of activity on the pupil's part. But in the concept of learning by doing Arnold saw some serious defects. He would admit that one must learn to write by writing, to read by reading, to speak by speaking, but he would also insist that over and beyond the mere performance of the act in each case there must be required a core of knowledge not acquired through pupil-experience but drawn largely from authority. The problem to his way of thinking resolves itself into two questions: does the pupil come to do a thing right by doing it? or does he come to do a thing right by first learning how to do it right and then doing it? If the learning is to consist of the acquisition of some mechanical skill which is in the final analysis dependent upon the consistent repetition of specific acts, then the learning is in considerable part contingent upon the doing of the requisite acts. But not all learning is measurable in terms of skill. A man, ignorant

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8. Ibid., p. 216.

9. Arnold, Schools and Universities on the Continent, op. cit., p. 279.

of the principles of bridge-building, may undertake to build a difficult bridge; he builds three which tumble down, and so learns how to build a fourth which stands; but somebody pays for the first three failures. Learning by doing may, in Arnold's opinion, become a wasteful process if pushed to excess.

This comment on learning by doing is illustrative of the caution which Arnold asks the teacher to exercise in adopting new and apparently ingenious methods of instruction. He holds that "...apparent conformity to some general doctrine apparently true is no guarantee of ...soundness."[10] Practical application, he maintains, is the only test of the soundness of any method, and seemingly clever methods, so tested, often reveal unsuspected weaknesses. Scientific evaluation of methods becomes, therefore, an integral part of all teaching activity.

System of "Payment by Results"

Arnold felt that instruction in the English elementary schools was poorly organized because of the system of payment by results. In their anxiety to secure the grants made on the basis of pupil performance in reading, writing, and ciphering, the managers of schools insisted that the teacher's efficiency must be rated on the success or failure of his pupils in the examination for the grants. This practice was productive of many evils. The school examination became what Arnold described as a "...game of mechanical contrivance."[11]

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10. Arnold, Reports on Elementary Schools, op. cit., p.213.

11. Ibid., p. 136.

It was found possible by clever preparation to get children through the examinations without their really knowing how to read, write, or cipher. The examination was by rule based on a book used in the school. The texts employed were commonly so brief that it was no great task for the student to memorize them. What he was asked to read, he could read aloud from memory without understanding a single word upon the printed page. When the child was asked to write, the sentence or two dictated to him was drawn from his reading-book, and again failed to give any true indication of his ability to spell. In arithmetic the pupil was taught little more than the mechanical rule for working out such sums as commonly appeared in the inspector's examination. Arnold greatly condemned such mechanical instruction with its constant emphasis on rote learning. Elementary matters, in his view, should be taught in such a way as to develop as much as possible the intelligence of the children, and to give them real mental power. Such teaching, although plainly desirable, could not be had under the system of payment by results with its rigid requirements for the earning of grants. As Arnold elaborates:

> The teacher... is led to think not about teaching his subject, but about managing to hit these requirements. He limits his subject as much as he can, and within these limits tries to cram his pupils with details enough to enable him to say, when they produce them, that they have fulfilled the Departmental requirements, and fairly earned their grant.[12]

Arnold's dissatisfaction with the system of payment

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12. Ibid., p. 140.

by results did not produce any immediate changes, but he continued his opposition. The distortion of the purposes of teaching which came with the system was contrary to everything which Arnold considered worthwhile in education. The formative value of all learning was to him the one element to be considered. The child was to be the center of instruction, the problem was to shape the child, not to use him as an instrument for the gaining of a few shillings. Any administrative practice that would so "derange" the teaching in the schools was to Arnold preposterous. Such practice could only result in a narrowing and impoverishing of the training of the child for the sake of a result which is in itself an illusion.

In the methods of instruction, common to English schools, there were faults other than those occasioned by the system of payment by results. "The fault of our elementary schools in general is that the teacher tells the pupil too much, instead of forcing him to learn and simply ascertaining whether he has learnt."[13]

In Arnold's opinion the art of teaching is not to consist of the imparting of larger or smaller units of information by the teacher, which the pupil is to digest. The child does not acquire learning by merely sitting and listening but by taking an active part in every undertaking required by the lesson. The lecture method, Arnold points out, does not ensure the pupil's learning anything at all, for he listens

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13. Ibid., p. 280.

or not, as he feels inclined.

Arnold was encouraged, however, by the fact that the English teacher-training schools were beginning to give more attention to problems of methodology.[14] Pestalozzian methods and object lessons were receiving considerable notice, particularly for their applicability in the lower levels of elementary instruction.[15]

Text-books

In Arnold's view, another serious defect in the methods employed in English schools, and one which better training of teachers could not alone overcome, was caused by an almost complete lack of anything that resembled uniform text-books. "Almost every educational society has its own school books; these are by no means universally adopted by the schools in connection with it, and a recognized text-book on any subject is nowhere to be found."[16] Arnold was much concerned with the effect this diversity of texts would have upon the learner. In subjects, where classification and arrangement are of considerable importance, the multitudes of text-books, all following a different system, seemed to him distinctly detrimental to the interests of the pupils. In the Report of 1867 he further maintained that "...with the increase of schools, the supply of books... becomes a lucrative and important business. These books are very often compiled by

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14. Ibid., p. 270.

15. Ibid., p. 272.

16. Ibid., pp. 27-28.

persons quite incompetent for the undertaking."[17]

Taking the subject of grammar, as an example, Arnold points to the difficulties of the individual who seeks to become a teacher.[18] As a scholar he will use one grammar, as a pupil-teacher another, as a student at a training school another, as a schoolmaster still another. The text in each case may be based on a different system, with the individual never mastering the rationale of any of them.

Contemporary educators advocate an adequate supply of materials of appropriate standards. Variety is preferred to uniformity.

> The Education Act of 1944 provided that public education in England should be under the charge of a Minister of Education.... The minister does not dictate to headmasters or teachers the content of instruction, nor does he prescribe syllabi or textbooks.
>
> Moreover, the individual head teacher has an unusual freedom of action in matters pertaining to the curriculum and the use of textbooks.[19]

The Report of the Royal Commission sums up a contemporary viewpoint:

> We must go so far as to wish for the eventual abandonment of the custom of making pupils purchase each year a prescribed text for each of the subjects in their curriculum. Once the system of examinations is transformed and class libraries of adequate size provided in schools, pupils, at least at the secondary level, should find sufficient numbers of various books in their school libraries to permit them to review and complete material taught them by their teachers. If they must procure textbooks, it may be advantageous for pupils in certain subjects to purchase different books in order that, when they

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17. Ibid., p. 128.

18. Ibid., p. 27.

19. Andreas M. Kazamias and Byron G. Massialas, Tradition and Change in Education A Comparative Study (Englewood Cliffs, N.J.: Prentice-Hall, Inc., 1965), pp. 59-60.

> work as a team, they may become aware of several differing views of the same subject matter -- views that might complement and illuminate each other.[20]

That Arnold should have selected grammar texts as exemplifying the chaos of instruction resulting from the lack of uniform school books assumes even greater importance in the light of the fact that his comments on the teaching of grammar are more complete than his views of instruction in other fields. In his General Report for the year 1876, he asks the teacher to note that grammar constitutes an exercise of the children's wits, all the more important for the fact that so much of the rest of their work is largely an exercise of memory and little more. Arnold does admit that the learning of the definitions and rules of grammar is an exercise of memory, but he holds that when the child, after learning the definition of a noun, recognizes nouns when he meets them, and is able to refer to them by their definition, it is the child's intelligence and not his memory alone that is being exercised. When grammar lessons are not confined to mere memory exercises, Arnold finds them a source of animation, even of amusement to the children. The thought which he tries to leave with the teacher is:

> Indeed all that relates to language, that familiar but wonderful phenomenon, is naturally interesting if it is not spoiled by being treated pedantically. In teaching grammar, not to attempt too much, and to be thoroughly simple, orderly, and clear, is most important.[21]

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20. Report of the Royal Commission of Inquiry on Education in the Province of Quebec, Volume III, 1965, p. 271.

21. Arnold, Reports on Elementary Schools, op. cit., p. 190.

Discipline

That Arnold was not satisfied with the discipline maintained in schools under his inspection appears from comments contained in his first official report, written in 1852. The large proportion of the school population was then, as later, made up of children of the lower middle class. Of this group Arnold said: "I am convinced there is no class of children so indulged, so generally brought up (at home at least) without discipline, that is, without habits of respect, exact obedience, and self-control..."[22] Such a situation created a serious problem for the teacher. The children of poor parents, as Arnold puts it, received a kind of rude discipline from circumstances, if not from their parents; the children of the upper classes he pictured as generally brought up in habits of regular obedience because their parents were sufficiently enlightened to know the benefit of such training to the children themselves. But -- to offer Arnold's opinion -- the children of the lower middle class received discipline neither from circumstance nor from their parents; the consequence was insubordination, willfulness, and a total want of respect for their parents and their teachers. Aside from the ill effect that such conduct must inevitably produce even in the better trained members of a class, Arnold feared that if such children were not disciplined at school, they would, while young, be disciplined nowhere. It was his advice that the teacher be given greater authority in matters of discipline.

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22. Ibid., p. 7.

Summary and Evaluation

Matthew Arnold's treatment of the problem of method in elementary education may be reduced to the following essential points:

1. The child is to be the center of instruction; methods are to be applied according to the age and capacity of the learner.
2. The goal of all elementary methods is the development of the intelligence of the child, the development of mental powers.
3. Method must be further determined by the amount of time the child is to spend in school.
4. Methods of teaching in English elementary schools had been "deranged" and made mechanical by the system of payment by results.
5. Methods of instruction must seek after active not passive reception.
6. New and ingenious methods must be tested before their general application is to be attempted.
7. The quality and character of instruction are of greater concern than the quantity of instruction.
8. Pleasurable and creative activity must be a vital accompaniment of the work undertaken by the pupil.
9. There is value in "learning by doing," but if over-emphasized such work is wasteful and inefficient.
10. Memory is to play its part in instruction but is not to monopolize the class activities.
11. Teachers must seek simplicity and avoid complexity in their methods of teaching.
12. Great importance is attached to the teaching of grammar; simplicity and orderliness of its teaching is recommended.
13. There is a need for greater teaching skill and for a more extensive study of pedagogy.
14. More strict habits of discipline are required.
15. There is a need for uniformity in text-books.

Arnold's contention that the child is to be considered the center of instruction, that the child is to be treated as a child and not as a lesser adult, bears the stamp of the influence of Rousseau. There is little doubt that in the course of his European investigations Arnold must have had frequent contact with school-masters who were profoundly influenced by Pestalozzi's attempt to adapt Rousseau's theories of education to the work of the school.[23] The influence of the author of Emile is even more clearly demonstrated in Arnold's demand that methods of instruction are to be accomodated to the age and capacity of the learner, for what is this except a plea for a grading of instruction which is to be based on the psychological development of the child? That education and educators can too frequently lose sight of this important fact is borne out by the records of the history of education. Certainly the child should not be asked to follow methods of instruction requiring thought processes for which the child is fitted neither by age nor by capacity. A genuine knowledge of the psychology of the child is an essential requisite of the work of education. But -- this "psychologizing" of education can be carried too far. Education, it is true, does consist of an adaptation of the child's nature; methods of instruction must take cognizance of this fact and must hence assume a psychological aspect.

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23. This would be clearly true of the schools in Prussia. When educational reforms were urged in Prussia at the beginning of the 19th century, a group of Prussian scholars were sent to Yverdun to study the methods of Pestalozzi. On their return these men became directors of teacher-training institutions.

But education consists of something further; it requires adjustment to civilization, to the social inheritance of the race. In that social inheritance are to be found values and ethical ideas which the individual does not develop out of his own nature but finds already in existence. Arnold aimed at culture, but any overemphasis of the psychological aspect of education would make impossible the goal he wished to attain. No exception is taken to Arnold's idea that instruction must revolve around those to be instructed; but definite exception is taken to the course followed by those who insist upon the psychologizing of instruction to such a degree that they would make of the child the norm of all education. This is the dangerous extreme to which a too ardent application of Arnold's ideas might easily lead.

Cantor sums up a contemporary view when he maintains:

> The sympathetic understanding of individual needs, is, indeed, one of the great contributions of psychiatry, mental hygiene, clinical psychology, and refined social work and practice. Each child does possess unique qualities - individual talents, imagination, temperament, or emotional make-up, powers of observation, ability to abstract or synthesize. We may agree, furthermore, that all learning is, in the last analysis, a personal matter. The child, like everyone else, learns precisely what he wills to learn, no more and no less.... It does not follow, however, that the school should become child-centered.[24]

In his claim that methods in education must, at least in part, be determined by the amount of time the child is to spend in school, Arnold is dealing with a problem of

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24. Nathaniel Cantor, The Teaching-Learning Process (New York: Holt, Rinehart and Winston, 1953), pp. 104-105.

particular importance in his own day. State-wide compulsory education was unknown in England; an adequately State-supported system of education was as yet a matter of political strife; consequently the average child seldom advanced beyond the elementary stage of instruction, if he was fortunate enough to proceed that far. It is only natural that Arnold would wish to accomplish the greatest amount of educational good for the child in the all too brief school life that he would be able to enjoy. Arnold's conviction was sound in that both the content and method of education must be made subordinate to the purpose and ideals of education. The fullest, most complete development of the individual possible -- that was Arnold's ideal; in so far as methods in education would be concerned, this goal may be reinterpreted as -- the best possible use of all methods of instruction to the end that the individual may receive from education all that it is possible for him to receive, however brief the period of his schooling.

Arnold is perceptive in his assertion that it is not only the quantity but also the quality of the instruction that is to occupy the interest of the educator. It is not only the program of studies but the teacher that makes the school. If the role of the teacher is ignored, one is limited to the consideration of procedures of an altogether mechanical kind. Scientific and completely adequate methods of teaching fail dismally in the hands of an uninspired and disinterested teacher. It must be remembered that disinterest and lack of spirit are contagious and no <u>quantity</u> of instruction

will remedy that.

A sense of pleasurable activity and of creation, asserts Arnold, must accompany the child's work in the school. Arnold is not advocating the tenets of Activism which would maintain that man is not primarily a thinker but a doer, nor does he endorse the extreme activist methods. It is rather his intention to point to the necessity of arousing the interest of the pupil in the work which he is asked to undertake. It is an active attitude toward experience which Arnold wishes to develop in the child, an attitude for which creative outlets may be found if the teacher is alert and able to recognize the opportunities for creative expression that may develop in the course of the work of the school. He calls for motivated instruction. The motives are to be implanted in the minds of children and they are to find reflection in their actions. This, according to Arnold,is true teaching.

Arnold has pointed to an element of great importance in the educative process. Method in education requires more than an attention to the procedures and devices utilized in the classroom, it depends upon the sum total of the environment of the school. If the pupil's experiences therein are not pleasurable, they are seldom neutral, and hence must be found at the opposite extreme, unpleasantness. If the school is to serve its function, if it is to contribute to the ultimate good of the individual and of society, it must begin, not by antagonizing the pupil, but by making his school days a happy and productive part of his life.

> It is this sense of creation that is the really important human element in education. This belief of his animated all his writing on the humanities, and had been long since expressed in a different context in his celebrated essay on the "Function of Criticism at the Present Time:" "to have the sense of creative activity is the greatest happiness and the greatest proof of being alive."[25]

It will have been noted that Arnold's advice to the teacher was to seek simplicity and to avoid complexity in his choice of methods. Hence his insistence on the use of real objects and life-like instruction. Arnold's debt to Pestalozzian principles is also apparent in his recommendations of the object lesson. These notions, of course, revert to his original theme of accomodating the content and methods of education to the psychological development of the pupil. Such ideas, as has been pointed out, are entirely satisfactory, even necessary, -- but must not be carried to extremes. The purpose of teaching is not to bewilder the pupil; it is only common sense, therefore, that methods be simplified to the point where they are intelligible to the child.

Connell offers some words of caution:

> Arnold's twin principles are of permanent value. The first is unexceptionable, the second, sound but dangerous. In the process of continual simplification there is a danger of rejecting the vital for the more tangible. It is fatally easy to gloss over complicated issues with sweeping generalisations, and produce a satisfying masterpiece of logical simplicity. Arnold's own essays of literary criticism are chiefly criticised on this very score. It is the fault of many modern definitions of education, and it was the essential fault also of the Revised Code. Its authors conceived of education as too simple and uncomplicated a process.[26]

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25. Connell, op. cit., pp. 240-241.

26. Ibid., p. 241.

The weakness of what has often come to assume overpowering proportions in more modern educational practice is clearly indicated in Arnold's comments on "learning by doing." No educator can afford to ignore the principle of self-activity on the part of the pupil, and Arnold's acceptance of this is clear. He defends the idea of self-activity but cautions the teacher against losing sight of his own work and influence. The activity which the pupil engages in requires direction, counsel, criticism. Without these the activity may prove wasteful and inefficient. Hence, education in the true sense does not depend on the self-activity of the pupil alone but upon the combined activity of both pupil and teacher.

Arnold was conservative enough to warn teachers against the eager adoption of new and ingenious methods of instruction. But was he right in maintaining that such methods must be tested in practice? Is there not another standard against which they might be measured? Much waste of time and actual harm to the pupil may be the result of bringing an unknown quality of instruction into the schools. The classroom itself is not a laboratory with pupils to be used as guinea pigs for experimentation. Fads have no place in education, and particularly, if the fad is rooted in error, there can be no justification for its intrusion upon the work of the schools. The philosophy underlying the new methods is the only measure of their purpose and their possibility of attaining that purpose. Experimental practices to which philosophies are later accommodated have no place in the classrooms. The order must be the reverse.

The "derangment" of instruction, produced in English schools by the system of payment by results, was not confined to the place and time of Arnold's labors. In his words are to be found implications of genuine importance even for the present. Too rigid requirements established by administrative authority can only disrupt teaching efficiency. What Arnold condemned was the mechanizing of instruction produced by a desire on the part of the teachers to have their pupils meet the requirements of grant-producing examinations. Having carried their pupils to the point where they coped with such examinations satisfactorily, the teachers were inclined to feel that they had done their share. The true goals of education were lost sight of in a system which revolved around the intensive training of pupils as potential money-makers for the schools. The teacher today finds his task of instruction routinized to the end that his students must meet standards in state-wide examinations. The teacher, under such a system, must direct his effort toward having the greater proportion of his pupils pass such examinations, if he is to receive a satisfactory rating at the end of his year's work. This situation is not far removed from Arnold's own experience, but it is a condition which must remain for as long as school-achievement is measured in terms of knowledge "crammed" for an examination.

Arnold's aim in education was expressed in terms of knowledge, yet he would not favor methods which aim only at the acquisition of knowledge. The goal of instruction, as he sees it, lies in the development of the intelligence of the child, in the development of mental powers. Thus at last

Arnold brings into his educational scheme something that will contribute to formation as well as information. If a subject offers the possibility of training the mind in whatever way, then the subject is to be taught in such a way as to accomplish that end, in order that the discipline so acquired may be directed to a still higher purpose.

Arnold asks the teacher not to place too great an emphasis on memory work in the education of the child. He does not deny to memory the place it occupies in the learning process, but does ask that the child be aided in the accumulation of the knowledge he is to acquire. Memory without understanding is of questionable value. Memory does grow in power with exercise, but if the child is not trained in the discovery of relationships, if he is not assisted in the organizing of the substantial bodies of facts and principles that are laid before him, then it is inevitable that the memorizing of unrelated facts must grow increasingly difficult and tedious.

As an extension of his views on the subject of memory work in the school, Arnold states that the child does not learn by merely sitting and listening and committing facts to memory; the child must take part in all the activities of the lesson. The principle involved here is again that of self-activity.

When Arnold points the need for greater teaching skill and for a more extensive study of pedagogy in English teacher-training schools, he echoes the need of the schools

of his day. His recommendations for uniform text-books are similarly an expression of his dissatisfaction with the disorganized nature of English education.

The specific interest which Arnold shows in the teaching of grammar is readily understandable if one recalls the importance which he attached to language studies as a whole. He valued grammar as a "form of simple logic," and wished to include it in the curriculum as such.

As for discipline in itself, there can be no doubt of the importance which it held in Arnold's eyes. He insisted upon the school assuming a share of the responsibility for implanting in the minds of the young the desirability of obedience and respect for authority.

CHAPTER V

ARNOLD'S VIEWS ON THE ORGANIZATION AND ADMINISTRATION OF ELEMENTARY SCHOOLS

In 1859 and again in 1865 Matthew Arnold visited the European continent for the purpose of studying the system of schools, then to be found in such countries as France, Germany, Holland, Italy, and Switzerland. Wherever he went he was impressed by what he termed "...a civil organization... framed with forethought and design to meet the wants of modern society."[1] By comparison the civil organization in England was, in his opinion, entirely a product of time and chance with little evidence of purpose or direction. In Italy he did find some resemblance to the condition existing in England and those conditions he described as "...a negligence and absence of system on all sides, an indifference on the part of the State, an independence in single institutions, a free course for abuses, a muddled confusion, a lack of all idea of coordination, a waste of power and a resultant extravagance, and finally a dire poverty of results."[2] It was to remedy such defects as these that Arnold put forward his ideas concerning the necessary organization and administration of English schools.

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1. Arnold, Schools and Universities on the Continent, op. cit., p. 272.

2. Ibid.

Arnold held that modern States cannot exist without free institutions nor without a rationally planned and effective civil organization; yet he felt that the England of his time was trying to struggle along with a totally outmoded civil organization.

Popular education, Arnold admitted, was becoming a widely discussed question in England; obligatory instruction was receiving its share of consideration. But it was his opinion that a serious difficulty lay in the way of any national system of instruction in England. That difficulty, as he saw it, would consist in the fact that as soon as the working classes of England had the question of instruction presented to them, they would demand, like the working classes on the Continent, public schools, and not schools "...which the clergyman, or the squire, or the mill-owner, calls 'my school.'"[3] And then, another difficulty must be met. The public school for the people, maintains Arnold,must rest upon the municipal organization of the country.[4] In France and Germany he saw the public elementary school as having its roots in the municipal government, and without such roots he believed the public elementary school could not exist.[5] England presented a very different picture; there municipal organization was still in the preliminary stages. "The real preliminary to an effective system of popular education, is, in

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3. Ibid., p. 274.

4. Ibid.

5. Ibid.

fact, to provide the country with an effective municipal organization."[6]

National System of Instruction

"A public system of schools is indispensable in modern communities;..."[7] maintains Arnold in his preface on the problem of school organization. If public schools are a necessity, an Education Minister is a necessity. From the viewpoint of administrative convenience alone he considered such a minister indispensable. But, more important than the administrative convenience was the fact that in such an officer there would be established a center on which to fix responsibility. Arnold did not believe that the then existent Committee of Council of Education with its Lord President and Vice-President offered such a distinct center of responsibility.

It was Arnold's further recommendation that a High Council of Education be established, comprising without regard to political affiliation those persons most proper to be heard on question of public education. Such a Council was to act in a consultative capacity; their opinion was to be sought by the Minister on all important measures not purely administrative. The functions of the proposed High Council Arnold described at some length.[8]

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6. Ibid.

7. Ibid., p. 281.

8. Ibid.

1. to advise on the propriety of subjecting children under a certain age[9] to competitive examinations in order to determine their admission to public foundations;

2. to advise on the employment of examination tests for the public service;

3. to advise on the organization of school and university examinations, and their adjustment to one another;

4. to advise on the gradation of schools in proper stages from the elementary to the highest level;

5. to advise on school books;

6. to advise on studies, and on the plan of work for schools.

Arnold thought that there would be little difficulty in finding materials in England for such a Council. From it, as an unpaid, deliberative, and non-ministerial body, he believed there would come the strength needed by the Minister to accomplish desirable reforms.

Arnold also recommended Provincial School Boards[10] as institutions well suited to English habits. Such school boards, in his opinion, would supply a basis for local action and would offset the possibility of what he termed too much centralization, such as he witnessed in France. Arnold favored the establishment of eight or ten Provincial School Boards, with a membership of five or six on each board, one member to be a paid school official. Such boards would serve in the following ways:

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9. Arnold does not offer anything more specific than the words "under a certain age;" apparently he intended the question of age to be fixed by the Council.

10. In proposing the establishment of the Provincial School Boards Arnold was influenced by his contacts with the Prussian school system.

1. they would be administrative in function;

2. they would serve as the direct public organ of communication with the schools, superintending the execution of all public regulations applied to them, visiting them in as far as nedessary;

3. they would keep the Education Minister informed of local requirements and of the state of the schools in each district;

4. they would represent the State by the presence of one of their members at the schools' annual examinations.[11]

Compulsory Education

On the question of compulsory education Arnold offered some pertinent comments. To those who sought a plan of education which would be universal throughout England, he stated that education could not become universal until it was made compulsory.[12] Arnold did not believe that it would prove difficult to secure the passage of a law making education compulsory, but he did believe that to enforce such a law would be another matter. Parents, among the lower classes, would object on the grounds that such a law would cause them financial hardship, depriving their children of the hours of employment. To make the law workable would require a compulsion placed on employers rather than parents. Moreover, parents, among the better situated middle and upper classes, would also find such a law objectionable although for different reasons. These parents would oppose any law forbidding them to withdraw their children from school when, how, and for as long as they

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11. Arnold, Schools and Universities on the Continent, op. cit., p. 283.

12. _____ , Reports on Elementary Schools, op. cit., p. 27.

pleased. It was his contention, therefore, that if compulsory education was to succeed, it was not to apply to the poorer classes alone, but to all children regardless of birth, wealth, or station. The law would have to be universal in its application or be no law at all.

It must be noted that while Arnold favored a universal compulsory education he did not believe that such an education was to be entirely free to all. While some might think that free schooling is the necessary complement of compulsory schooling, Arnold, to the contrary, favored the retention of a school fee, although a low one, to be exacted of all parents who were in justice able to pay something toward the education of their children.[13] "It has so often been said," he wrote, "that people value more highly and more respectfully, what they pay a price for, but the advocates of free education seem never to have heard or at least considered it."[14]

For the organization of the elementary program of instruction, Arnold suggested three types of schools:

1. Infant Schools, for children from three or four to seven years of age.
2. Lower Elementary Schools, for children from eight to ten years of age.
3. Higher Elementary Schools, for children from ten to thirteen years of age.

The infant schools, he believed would serve as a preparation for the lower levels of the elementary schools. In such schools

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13. Ibid., p. 150.

14. Ibid., p. 247.

much might be done, in Arnold's opinion, to develop desirable school-habits in place of the too frequently objectionable tendencies encouraged in the home. The elementary school, taking such children in their eighth year, without preliminary training, was often faced with the problem of "unteaching" as well as teaching.

The lower elementary school would offer instruction in reading, writing, arithmetic, literature, grammar, geography, elementary natural science, and music in addition to some domestic economy.[15] In the higher elementary school instruction would be continued in all these branches with history added. On a basis of selection in the upper elementary school, some children could be offered the rudiments of French and Latin, together with geometry. For pupils who might leave the elementary school at the conclusion of the studies of the lower level, Arnold recommended the establishment of evening school. Such schools, in his opinion, would serve two functions: first, they would offer teaching to children whose education had been neglected; second, they would enable other children to carry on with the education they had thus far received in the elementary schools. Such schools were not to be of secondary rank, but were to offer a curriculum comparable to that of the higher elementary school.

Nominally the elementary schools of England were under some type of State supervision; in fact, they were left largely in the hands of religious organizations and the voluntary societies. Such schools could, if they wished,

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15. Ibid., pp. 236-237.

share in State-grants, provided they submitted to governmental inspection and attained to the standards set for the receiving of grants. But -- such schools could dispense with State inspection if they did not share in the Parliamentary grants. This condition Arnold was opposed to although he offered no definite scheme for the administration of the elementary schools such as he did propose for the secondary and higher schools. He apparently was content to leave the question of elementary school organization and administration to the discretion of the Education Minister and his councilors.[16]

Supervision and Inspection

Concerning the inspection of elementary schools, Arnold did offer some constructive suggestions.[17] The inspector's first duty, in Arnold's estimation, was to promote the efficiency of whatever schools he visited by offering such advice and assistance as he thought conditions might require. The problem of inspection was to Arnold one singularly concerned with the conditions of schools, not the conditions of local policy or circumstance. Inspection with him meant the finding out of the truth; in fact Arnold held that in this lay the only reason for its existence:

> /An Inspector's/...first duty is that of a simple and faithful reporter to your Lordships;... The Inspector is sent into his district to encourage and promote education in it... by promoting the

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16. It is to be noted that Arnold's administrative scheme does not provide for anything that would resemble a Council for elementary education.

17. Arnold, Reports on Elementary Schools, op. cit., pp. 32-40.

> efficiency through the offer of advice and of pecuniary and other helps, to the individual schools which he visits.[18]

The school inspector should seek to note all the details upon which he is asked to report. A plain matter-of-fact record of his findings should include comments on "...the commodiousness of the school buildings, the convenience of the school fittings, the fulfilment of the necessary sanitary conditions;" further, comments should be given on "the competence of the teacher, the efficiency of the discipline,"[19] and the soundness of instruction. As supplements to the visits of the national inspectors, Arnold recommended at least a partial supervision of the elementary schools by the ministers of religion in the district served by each school.

On another point relative to the elementary schools, Arnold spoke with conviction. He commented on the lack of articulation between elementary instruction and that offered at the secondary level of education. He believed that a public system of schools could never be set up as long as the elementary stage of education was looked upon not as an education problem but as a social and political one.[20] The prevailing British notion appeared to be that if the elementary schools dealt with a few simple matters and satisfied the general public that some value was being obtained for the money expended -- then the elementary schools were doing their

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18. Ibid., p. 34.

19. Ibid., p. 33. See: Appendix E, p. 130.

20. Arnold opposed the traditional social distinctions in English education; he was equally opposed to making the elementary educational problem a matter of political opportunism.

work. But such an attitude would not meet with Arnold's approval; to him the educational system must be an integrated whole, spreading from the infant school at the bottom to the university at the top. Arnold's plan was for complete coordination of instruction from the lowest to the highest.

Teacher-Training

Since no system of schools, no matter how ably organized or administered, can accomplish much without a well-trained corps of teachers, some mention must be made of Arnold's observations on teacher-qualifications and teacher training. A scarcity of teachers, and the over-crowded condition of some of the elementary schools caused a survival of some features of the monitorial system,[21] notably the selection of more advanced students to offer instruction to those at lower levels. From among the monitors, or pupil-teachers, thus selected, there were recruited those who later entered the teaching profession. Some, rather than attend training-school, would apprentice themselves to school-masters, would serve them as assistants, and, in time, upon their master's recommendation would be admitted to examination, and, if successful, would be certified as teachers.[22]

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21. The monitorial system of teaching was introduced in England by Joseph Lancaster in 1798. Andrew Bell claimed to have used the same method earlier.
The voluntary societies encouraged this type of instruction because of its cheapness. See: Adamson, An Outline of English Education 1760-1902, op. cit., p. 23.

22. See: Appendix F, p. 131.

The period of apprenticeship commonly extended until the pupil was eighteen years of age.

In 1868 Arnold visited the Wesleyan Training College. It is in the Report of this visit that he wrote:

> I have often remarked how the great failure in both our elementary and our normal school teaching is the failure to awaken in those who are taught any real intellectual life and interest by means of the instruction they receive; and yet to awaken this is the really humanizing and civilizing part of the work of instruction. I cannot but think that this lack of life and interest is in part due to the overmechanical character of our training school instruction...[23]

Further criticizing the teaching in the Training Schools, Arnold attributed many of its faults to the employment of female teachers. He regarded women as inferior to male instructors.

> I am struck with the utter unfitness of women for teachers or lecturers. No doubt it is no natural incapacity, but the fault of their upbringing. They are quick learners enough, and there is nothing to complain of in the students on the female side; but when one goes from hearing one of the lecturers on the female side there is a vast difference.... You should have heard the rubbish the female Principal, a really clever young woman, talked to her class of girls of seventeen to eighteen about a lesson on Milton.[24]

With some regret Arnold referred to the failing of pupil-teachers in another respect. While, as a rule, he found them well-versed in grammar, in history, in geography, and, above all, in arithmetic, yet he also found them lacking in literary sense and inferior in the ability of oral and written expression. Such an intellectual failing, he believed, could not help but be reflected in the achievements of their scholars.

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23. Arnold, Reports on Elementary Schools, op. cit., p. 292.

24. Russell, ed., op. cit., Volume I, p. 46.

To remedy this defect Arnold recommended that the training schools give more attention to the study of English literature and of composition. That his purpose in advocating such studies was at least in part social will appear from the following:

> Such a training would tend to elevate and humanize a number of young men, who at present, notwithstanding the vast amount of raw information which they have amassed, are wholly uncultivated; and it would have the great social advantage of tending to bring them into intellectual sympathy with the educated of the upper classes.[25]

In a Report written in the year 1855 Arnold attacked the idea, then still prevalent in England, that to become a teacher in the elementary schools one needed little more than the elementary education itself.

> .../The/ plan of employing teachers whose attainments do not rise above the level of the attainments of their scholars, has already been tried... and it has failed.... It is now sufficiently clear that the teacher to whom you give only a drudge's training, will do only a drudge's work, and will do it in a drudge's spirit:... in order to ensure good instruction... in a school... you must provide it with a master far superior to his scholars, with a master whose own attainments reach beyond the limits within which those of his scholars may be bounded. To form a good teacher for the simplest elementary school, a period of regular training is requisite: this period must be filled with work.[26]

For the graduate of any teacher-training institution, Arnold recommended a period of further practical training under the eye of a schoolmaster of recognized merit. The "teacher-in-training" would thus for a year or two gain what Arnold claimed the training-school could not give him -- something he will learn from his own experience and only after

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25. Arnold, Reports on Elementary Schools, op. cit., p. 20.

26. Ibid., pp. 55-56.

many mistakes -- the practical methods by which good schools are made. He would learn how to manage children, how to deal with the parents of the children, how to adjust himself to the local school circumstance.

On the question of physical fitness for apprenticeship or pupil-teaching Arnold takes a firm stand. Those inclined to be sickly or weak, he felt, could not meet the exacting requirements of the teaching profession; intelligent such individuals might be but the irregularity of their attendance, due to poor health, would be harmful to the interests of the pupils.

From the increasing emphasis on the study of methodology in the teacher-training schools, Arnold expected good results with time. In fact, of all phases of the educative process with which he dealt, it appears that he was better pleased with the progress of the schooling of teachers than he was with any other part of the English educational system.

Summary and Evaluation

Matthew Arnold's views on the organization and administration of the English elementary schools may be reduced to the following essentials:

1. The preliminary to an effective system of popular education is to provide the country with an effective municipal organization.
2. An Education Minister is to be made the center of administrative responsibility.
3. A High Council of Education is to serve in an advisory capacity; this Council is to consult with the Minister on all but administrative matters.

4. Eight or ten Provincial School Boards are to be established; their purpose is to be administrative; in addition they are to advise the Minister on the conditions of local schools and are to assume the organization of local school programs.

5. Compulsory education, if it is to be successful, must extend to all classes.

6. While education, at least at the elementary level, should be made compulsory, it need not be free.

7. The organization of the elementary program of instruction is to provide for three levels: infant schools, lower elementary, and higher elementary.

8. Evening schools should be provided to care for those whose elementary education has been neglected.

9. Inspection of elementary schools should be made the charge of national inspectors, but their visits should be supplemented through visits by local clergymen.

10. A need for a clearer articulation between the various levels of schooling is stressed.

11. Granting that organization and administration are made more effective and efficient, the entire educational system will still depend upon a well-trained corps of teachers.

When Matthew Arnold became Inspector of Schools, he realized the defects and shortcomings of the voluntary system of instruction and organization, and in order to overcome these defects he urged the administration of education under control of the State. Analysis of the nature of the system of elementary education reveals that until 1870 this was, in the main, provided by voluntary organizations.[27] But the Education

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27. From the beginning of the century the English system of elementary education was provided by the schools of such societies as the British and Foreign School Society and the National Society. See: Adamson, An Outline of English Education 1760-1902, op. cit., p. 25. See also: Appendix G, pp. 132-134.

Act of 1870 did not discontinue the schools of the voluntary societies; it merely added to an already confusing conglomeration a new system of public elementary schools, which unlike the voluntary schools, were not permitted to give denominational religious instruction.[28] Nominally the elementary schools were under State supervision, but, if the school declined to share in State moneys provided for education, it could decline supervision as well. Compulsory education was not introduced until 1876[29] and even then proved at least partly inoperative. The consequences were not surprising, some children attended school, many did not; those who did attend might complete their elementary schooling or not, as the wishes of their parents or the press of economic circumstances dictated.

Such were the conditions that led Arnold to believe that new organizational and administrative procedures would have to be set up in England. In his view, English education was reflecting England's civil organization, an organization which he characterized as haphazard and completely unsuited to the needs of a modern society. His experiences in France and Prussia had left him with the feeling that a national system

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28. The Educational Act of 1870 permitted public authorities, i.e., school boards, to establish elementary schools out of local rates, where the supply of schools was inadequate. The result was a dual system of elementary schools. See: Isaac L. Kandel, Comparative Education (New York: Houghton-Mifflin, 1933), p. 360.

29. The Elementary Education Act of 1876 provided for compulsory schooling, but Mundella's Act, (1880) made compulsory attendance nation-wide by requiring local authorities to frame by-laws to compel the attendance of children at school. See: Reisner, op. cit., p. 279.

of education in England would have to depend upon a more precisely regulated system of civil organization. Arnold's recommendations for a new and more effective municipal organization were not intended to affect the administration of elementary education alone, for he held that it was to the State's interest to intervene in matters of secondary and superior instruction as well.

> Public elementary education is properly a municipal charge, and abroad it is treated as such. It is co-ordered with the other branches of municipal expenditure. A measure and a check are thus obtained.
> .../Another/ reason for getting a proper and complete municipal system; our school boards are "in the air" without it.[30]

According to Connell this points to a very important principle of administrative planning.

> The effective implementing of any planned activity depends to a large extent on the degree of agreement that those implementing the plan have with its purposes and proposals. Such agreement is most readily achieved by including their representatives among the personnel of the planning authority. It is the division of authority between a planning and an executing body that leads to the faults of remoteness, unpracticalness, and red-tape, with which the word bureaucracy is associated. Arnold's lengthy experience as a civil servant had made him acquainted with this fault, and in his administrative suggestions he was careful to unite advisory and executive functions in the same body.[31]

For the educational situation in his own time, Arnold advocated an increase of State influence, but this influence to be exercised in such a way as to allow for the ideas of the country's leading educators.

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30. Arnold, Reports on Elementary Schools, op. cit., pp. 222-223.

31. Connell, op. cit., pp. 116-117.

> A government's duty in education is not to fear and flatter ignorance, prejudice, and obstructiveness, but to understand and to make the public consciousness realise that a good organisation of studies and a high intellectual development in a nation, are the most substantial foundations of the power of States, and of the real and orderly freedom of peoples.[32]

Arnold's recommendations concerning the appointment of an Education Minister and the setting up of the various Councils of Education and Provincial School Boards were the product of his European investigations. Although Arnold wished to avoid an over-centralized system, it is difficult to see how he could prevent it with such an organization as that which he proposed. Directly or indirectly all matters of education would be left in the hands of the ministerial authority.

Some of Arnold's comments on State-controlled education, organization and administration do not seem to accomodate his own ultimate aim for the highest development of the individual that is at once moral, intellectual, esthetic, and social. "The ideal which he advances is a high and dignified one. Never would he brook any paring down of the full scope and purpose of education."[33] Granted that intellectual education might, conceivably, prosper under a system of education controlled wholly by the State, granted that social training too might be realized, -- there is still the need for moral and ethical training toward the complete development of the individual. Under a State-controlled system of education these last two phases would undoubtedly suffer

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32. Arnold, Schools and Universities on the Continent, op. cit., p. 150.

33. Dawson, op. cit., p. 125.

neglect. Robbins maintains that "...as a social service or political programme, Arnold's culture did not function. In the ordinary sense of the word, he was not "practical." He saw his own function as that of a critic, especially of the schèmes and reforms and 'isms' that in his view over-simplified the problem."[34]

Arnold's contention that compulsory education to be effective must extend to all classes is sound. His belief that education should be made compulsory but not free is a reflection of typical British thinking. Free education to the British meant charity education and carried with it something of a stigma.

Under the voluntary system of education no provisions were made for compulsory school attendance. As a consequence, about one-third of the children of school age in England were receiving no school instruction in 1850. Arnold, in his Report of 1853 commented:

> ...I am far from imagining that a lower school fee, or even a free admission, would induce the poor universally to send their children to school. It is not the high payments alone which deter them; all I say is, as to the general question of the education of the masses, that they deter them in many cases. But it is my firm conviction, that education will never, any more than vaccination, become universal in this country, until it is made compulsory.[35]

Arnold felt that high fees particularly in elementary schools served as a deterrent to popular education and that

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34. William Robbins, The Ethical Idealism of Matthew Arnold (London: William Heinemann, Ltd., 1959), p. 131.

35. Arnold, Reports on Elementary Schools, op. cit., pp. 26-27.

they had to be steadily discouraged. School fees alone, however, did not prevent the poor from sending their children to school. With the factory system children were sent to work at an early age, and in order to remedy this condition Arnold urged the enactment of a law directed at the employer. In the Report of 1869 he wrote: "...a law of direct compulsion on the parent and child would therefore, probably, be every day violated in practice; and that so long as this is the case, to a law levelled at the parent and child, a law levelled at the employer is preferable."[36]

For increasing attendance in the schools of England he felt that "...an increased sense of the general necessity of instruction, leading to a general enforcement of school attendance, is the only remedy..."[37]

There is evidence of a progressive spirit in Arnold's comments on the inspection of schools. He did not favor the dictatorial type of inspection. Such a system breeds fear not cooperation. He felt that it was the inspector's duty to offer help and advice, not hindrance and compulsion.

The final comment offered in connection with Arnold's views on the English educational system was that bearing upon the training of teachers. He did not add anything materially new to the practices of teacher-training then entertained in educational circles, but he did not underestimate the nedessity of providing for a well-trained corps of teachers, for without a properly trained personnel to assume charge of the instruction, the best organized and most ably administered system of schools could accomplish nothing.

36. Ibid., p. 150.

37. Ibid., p. 173.

CONCLUSION

Arnold was called "the Prophet of Culture." He has proved prophetic in more sense than one. Much of what he foresaw has happened, and the essentials of his educational message are as relevant now as they were in his own day. If one regards him as a prophet without searching for his inconsistencies, one can gain more from him than from most writers on education during the past century. Certainly, what he stood for is of supreme importance.

> He /Arnold/ stands revealed as a major prophet, perhaps the only one in English educational thought.... I cannot think of any other educational thinker since Arnold's death who has grasped the practical, theoretical and political issues in education as surely as he did.[1]

> It has been asserted that Arnold was a "prophet" in two senses of the word -- (a) a person who speaks out, and (b) a person who foretells, although he was not, and did not claim to be an original thinker. To various problems he advocated solutions which he arrived at by commonsense and the application of his experience.

To Arnold, the direct aim of education was self-knowledge and knowledge of the world, such to be gained from a knowledge of "the best that has been said and thought in the world," or in other words, from culture. This culture, to be

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1. Percy Wilson, Views and Prospects from Curzon Street (Oxford: Blackwell, 1961), p. 10. Quoted from Nash, op. cit., p. 5.

2. P. H. Butterfield, "Aspects of the Work of Matthew Arnold for Royal Commissions," British Journal of Education Studies, Volume XV, No. 3, October 1967, p. 291.

truly worthwhile, Arnold insisted, must be conjoined to character -- although he leaves some doubt as to what meaning he attaches to character. That culture may exist in union with character, he asserted, makes it necessary that education be at once developmental and disciplinary. The process of development and discipline which he envisioned was fourfold: intellectual, moral, social, and esthetic. Such a process, he believed, if properly organized and administered, would lead eventually to the accomplishment of the social ideal, -- the fullest, most complete development of the individual possible.

When writing on the content of education Arnold favored enrichment of the curriculum of studies; the program he advocated would offer the pupil opportunities for intellectual, social, and esthetic development.

The fruit of years of experience with the schools and their work is apparent in Arnold's reflections upon methods in education. He offered little that was new or original to methodology. His comments were confined to the operation of such procedures, techniques, and devices as he had seen at work at home and abroad. The child is to be made the center of instruction, and when instructed is to be treated as a child with methods accomodated to his age and capacity. Simplicity, not complexity, is to be the characteristic of all teaching. The interests of children are to be considered, but such interests are not to constitute the basis of all instruction. Authority must have its place; discipline must prevail. Methods of education must be kept from becoming fads; methods must be tested by practical

experience. The level-headed manner in which he cautions against too much psychologizing of instruction, and his comments on the weakness of the idea of "learning by doing," can only lead one to believe that if he had had the chance to see his entire plan in operation he would have been among the first to perceive that there was a wide gulf between his theories and the way in which they would operate if put into practice.

Consideration of his schemes for organization and administration may be reduced to a plea for a more or less centralized system of education under State control. There can be no doubt that the organizational and administrative changes which he proposed were the product of his European tours. In Prussia he saw system and order in education, in England he saw a lack of system and what he termed a need for sound order and authority.

> Despite his patient and persistent advocacy of greater state intervention in English education, Arnold was not narrowly dogmatic about central control and support as a cultural panacea. He was a moderate man who believed in the advantages of a balance between the activities of local and central governments. His analysis of this problem is still valuable today. Where voluntary effort is relied upon, he maintained, schools are not provided where they are most needed. Where the state is relied upon exclusively, there is extravagance and local apathy.[3]

Although his conception of culture was incomplete, and he did not point a sure way to the realization of his own aims, Arnold did stress the fact that education must contain both development and discipline. He fostered an intellectual

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3. Nash, op. cit., p. 13.

content far richer than that proposed by many of his contemporaries.

Finally, what influences did Arnold exert upon the education of his own and later times? What, in the last analysis, constitutes the true value of his work in education?

> It was in part... moderation and objectivity that made him one of the most widely quoted authorities in subsequent educational literature and official reports and that rendered his ultimate influence on the shape of English education so considerable. One of the ironies of Arnold's career was that he saw little of this influence translated into tangible terms during his lifetime.[4]

Arnold did not live to see the abandonment, in 1890, of the system of "payment by results." For years this practice reduced the curriculum to the three R's and made schooling a monotonous task for the pupil, the teacher and the inspector. It produced a machine-like efficiency in the schools without lowering the cost. After the abolition of "payment by results," the English elementary school began slowly to mature into a humane and many-sided institution.

Arnold advocated the appointment of an English Minister of Education. In 1899 a Board of Education was established, with the president a minister of cabinet rank. In 1944 the position became that of Minister of Education, with extensive powers. Arnold also recommended local municipal control of education. In 1894 a Royal Commission was set up, under the chairmanship of Lord Bryce, to inquire into the problem and the recommendations went far toward realizing

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4. Ibid., p. 36.

Arnold's aims and ideals.

> It recommended, in 1894-5, the establishment of a single central authority for education, the handing over of the local administration of education to the recently established county councils and county borough councils, and the granting to them of powers to provide and aid education other than elementary.[5]

> In 1899 and 1902, two Education Acts were passed which in part were based on the recommendations of the Bryce Commission.... A central Board of Education was established which merged the powers of the existing Education Department.... School Boards were to be replaced by Local Education Authorities drawn from the councils and counties, county boroughs, the boroughs, and the urban districts.[6]

The recommendations of the Bryce Commission also incorporated Arnold's plea for a more effective articulation of education at all levels.

> Frequent citation of his views in educational controversies, in minutes of parliamentary committees, and in reports of royal commissions, is evidence that his thinking played a major part in shaping the English tradition of education.... It is fortunate for England that Arnold's open-mindedness and breadth of experience were placed at its service at a crucial period in its history,... and served vitally in the campaign to overcome the limiting parochialisms of his fellow countrymen.[7]

Arnold did live to see a considerable improvement in the system of civil organization, an extension of the school system upward and downward; he saw the humanistic studies survive despite the attacks of the proponents of natural science; he saw the State take an ever increasing interest in the education of its people.

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5. H. C. Dent, British Education (London: Longmans, Green and Co., 1949), p. 17.

6. Kazamias, op. cit., p. 57.

7. Nash, op. cit., p. 38.

Arnold in his daily work must have talked to hundreds of teachers who, in their turn, taught thousands of children. Children grew up in schools influenced by Arnold; they became pupil teachers, and later, teachers in these same schools. It seems likely that this quiet, daily persuasion was just as potent as his published works.

Arnold served English education during a critical period in its development; for thirty five years he labored in and for the schools. Through all those years he depicted the English schools as he saw them from within; the theorists who advanced ideas for Parliamentary Reform in education were either basing their notions on external conditions or accommodating their views to the recommendations which they could obtain from men like Arnold. He was intensely conscious of the changes in thought and outlook of his generation and had a sheer critical power that enabled him to discern some of the symptoms of his period, allowed him to predict the future, in some phases, and anticipate innovations, as did few men of his time.

APPENDICES

APPENDIX A

MATTHEW ARNOLD - CHRONOLOGY

1822 Matthew Arnold born December 24, at Laleham, the second eldest son of Thomas Arnold and Mary Penrose Arnold. His godfather was John Keble, who was to become one of the leaders of the Oxford Movement.

1828 Thomas Arnold appointed Headmaster of Rugby School.

1833 Thomas Arnold builds Fox How in Westmorland and Matthew is thus brought into living connection with a great tradition of English poetry -- the Wordsworths were near neighbors and became close friends of the Arnolds, and William Wordsworth took an interest in young Matthew. The Arnold family divided its yaar between Fox How and Rugby.

1836 Matthew sent to his father's old school, Winchester, for a year.

1837 Makes tour of France with his parents. Enters Rugby. His close friends at school were Arthur Hugh Clough, Thomas Hughes, who was later to become well known as a Christian Socialist and as the author of Tom Brown at Rugby, and Arthur Penrhyn Stanley, later Thomas Arnold's biographer, a historian and the Dean of Westminster Abbey.

1840 Wins Rugby Poetry Prize for his "Alaric at Rome," which was printed by a local press, his first published work. In this schoolboy production can already be heard the particular note of quiet melancholy which was to be characteristic of Arnold's later verse. In the same year Arnold won a Balliol Scholarship.

1841 Visits France with his father and his brother Thomas. Enters Balliol College, Oxford. Balliol was then the center of the Oxford Movement, but, although Dr. Arnold was one of the principal antagonists of the Movement, Matthew was not concerned with it. Nevertheless he records the deep impression made upon him by Newman's sermons at St. Mary's.

1842 Wins a Hertford Scholarship. His father dies suddenly of heart disease at the age of forty-seven.

1843 Wins Newdigate Poetry Prize with "Cromwell."

1844 Takes his degree with second-class honors.

1845 Teaches classics in the Fifth Form at Rugby. Elected to Fellowship at Oriel College.

1847 Becomes private secretary to Lord Lansdowne, who was active in politics. Tour on the Continent; visits George Sand, whose novels he had long admired.

1849 Publishes The Strayed Reveller and Other Poems, "by A." Withdraws the volume from circulation. Appointed by Lord Lansdowne to an Inspectorship of Schools.

1851 Marries Frances Lucy Wightman, daughter of Sir William Wightman, judge on the Queen's Bench.

1852 Publishes Empedocles on Etna and Other Poems. Withdraws it from circulation. Formulates the first of many reports which appear annually from 1852 to 1882, entitled Reports on Elementary Schools. They were published in book form in 1889.

1853. Publishes Poems. The first of twelve reports on Teacher-Training Colleges appear.

1855 Publishes Poems, Second Series. The volumes of 1853 and 1855 contain many of the poems of the volumes of 1849 and 1852.

1857 Elected Professor of Poetry at Oxford. He was the first non-clerical Professor of Poetry and the first to lecture in English. His inaugural lecture was "On the Modern Element in Literature." He was re-elected after his first term of five years. In later life he discouraged attempts to elect him yet again, feeling that younger men should be given the honor and opportunity of the chair.

1858 Takes a mountain-climbing holiday in Switzerland. Publishes Merope, a drama in the classical form.

1859 Appointed Foreign Assistant Commissioner of the Duke of Newcastle's Commission to report on the condition of popular education in England. On his visit to Paris meets many of the leaders of French thought. Publishes a political pamphlet, England and the Italian Question.

1861 Delivers his Oxford Lectures, "On Translating Homer." Publishes the Report of his Commission, The Popular Education of France: the essay "Democracy" is his introduction to the volume. Clough, the closest friend of Arnold's youth, dies.

1862 Begins to contribute essays on education and literature to magazines. Re-elected to the Professorship of Poetry at Oxford.

1864 Publishes A French Eton on secondary schools in France.

1865 Publishes Essays in Criticism. Appointed Assistant Commissioner on the Schools Inquiry Commission to report on education in France, Germany, Switzerland, and Italy. Tour of Europe.

1867 Publishes New Poems. Publishes his lectures On the Study of Celtic Literature, delivered at Oxford in 1866.

1868 His infant son Basil dies in January; his eldest son Thomas, long an invalid, dies in November at the age of sixteen. Publishes Schools and Universities on the Continent.

1869 Publishes first collected edition of his poems. Publishes Culture and Anarchy, the theme of which was suggested by the enlargement of the franchise by the Reform Bill of 1867. The first chapter was his concluding lecture as Professor of Poetry.

1870 Publishes St. Paul and Protestantism, which had appeared the year before in the Pall Mall Gazette.

1871 Publishes Friendship's Garland, a series of humorous letters to the Pall Mall Gazette on English culture and politics.

1872 His son, William Trevenen, called "Budge," dies in February at the age of eighteen.

1873 Publishes Literature and Dogma, his most important work on religion.

1875 Publishes God and the Bible, a defense of Literature and Dogma.

1877 Publishes last essay on Church and Religion.

1879 Publishes Mixed Essays.

1882 Publishes Irish Essays and Others.

1883 Accepts from Gladstone a pension of 250 pounds a year. Leaves for his lecture tour of America.

1885 Publishes the lectures he had delivered in America, Discourses in America.

1886 Visits Germany. Makes his second trip to America to visit his daughter, who married an American. Retires from his Inspectorship of Schools in April, with many testimonies of the affection of the teachers in his district.

1888 Collects the essays for Essays in Criticism, Second Series, which appeared posthumously. On April 15 he died of heart failure in Liverpool where he had gone to meet his daughter on her arrival from America.[1]

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1. Lionel Trilling, ed., The Portable Matthew Arnold (New York: the Viking Press, 1949), pp. 30-34.

APPENDIX B

Arnold, Reports on Elementary Schools 1852-1882

(Sandford Edition)

REPORTS

ON

ELEMENTARY SCHOOLS

1852—1882

BY

MATTHEW ARNOLD, D.C.L., LL.D.,
ONE OF HER MAJESTY'S INSPECTORS OF SCHOOLS

EDITED BY THE

RIGHT HON. SIR FRANCIS SANDFORD, K.C.B.

Τούτους δρους τρεῖς ποιητεόν εἰς τὴν παιδείαν, τό τε μέσον καὶ τὸ δυνατὸν καὶ τὸ πρέπον.—ARISTOT. *Pol.* viii. 7.

London
MACMILLAN AND CO.
AND NEW YORK
1889

APPENDIX B

Arnold, Reports on Elementary Schools 1852-1882

(Marvin Edition)

BOARD OF EDUCATION.

REPORTS

ON

ELEMENTARY SCHOOLS

1852-1882

BY

MATTHEW ARNOLD.

NEW EDITION.

With additional matter and appendices and with an introduction by

F. S. MARVIN, M.A.,

One of H.M. Inspectors of Schools.

LONDON:

PRINTED FOR HIS MAJESTY'S STATIONERY OFFICE,

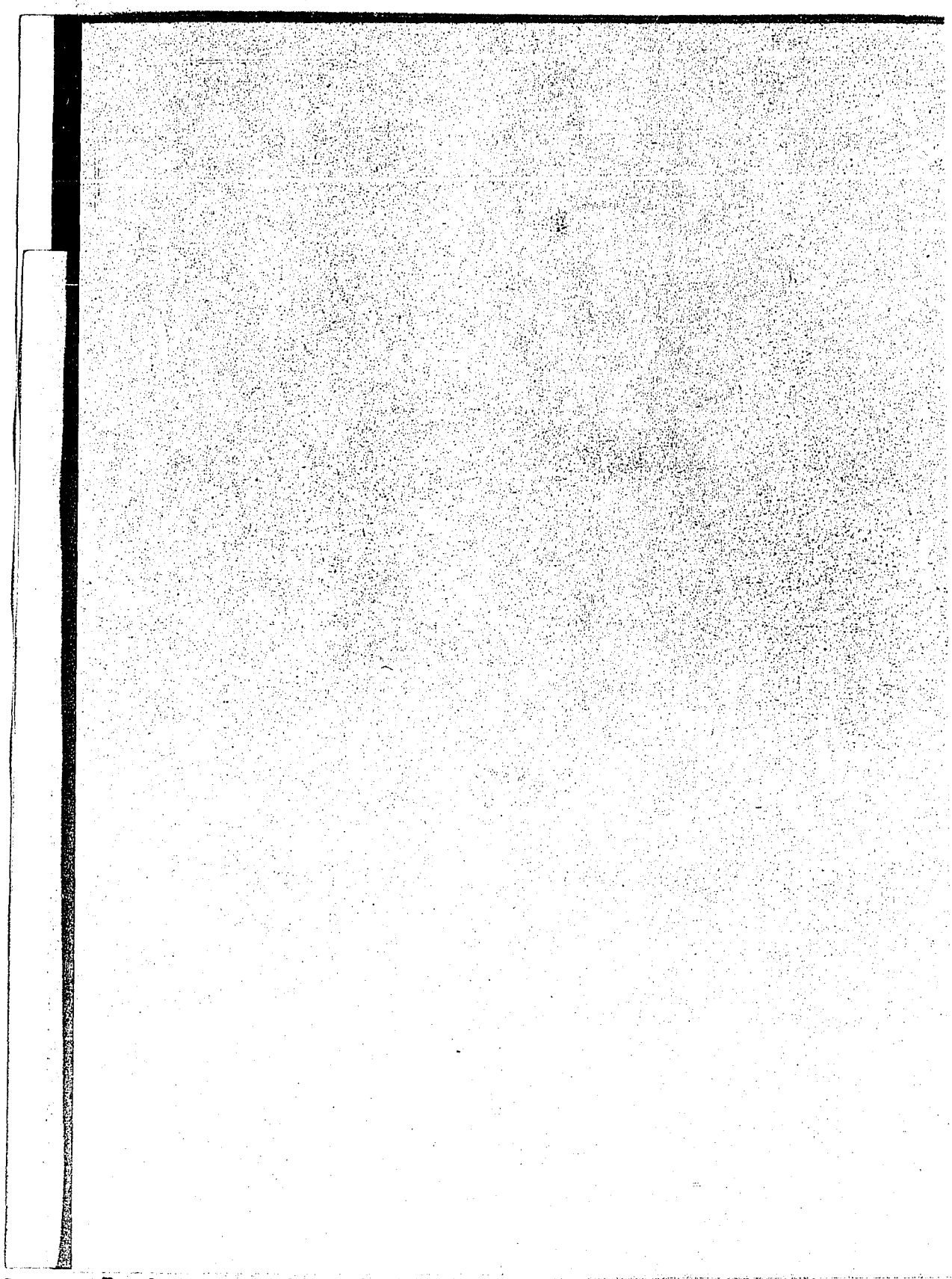
BY EYRE AND SPOTTISWOODE, LTD.,

PRINTERS TO THE KING'S MOST EXCELLENT MAJESTY.

1910.

APPENDIX C

Map of Schools Visited by Arnold in 1851-1852[1]



1. Davies, op. cit., Appendix.

APPENDIX D

Revised Code of 1862[1]

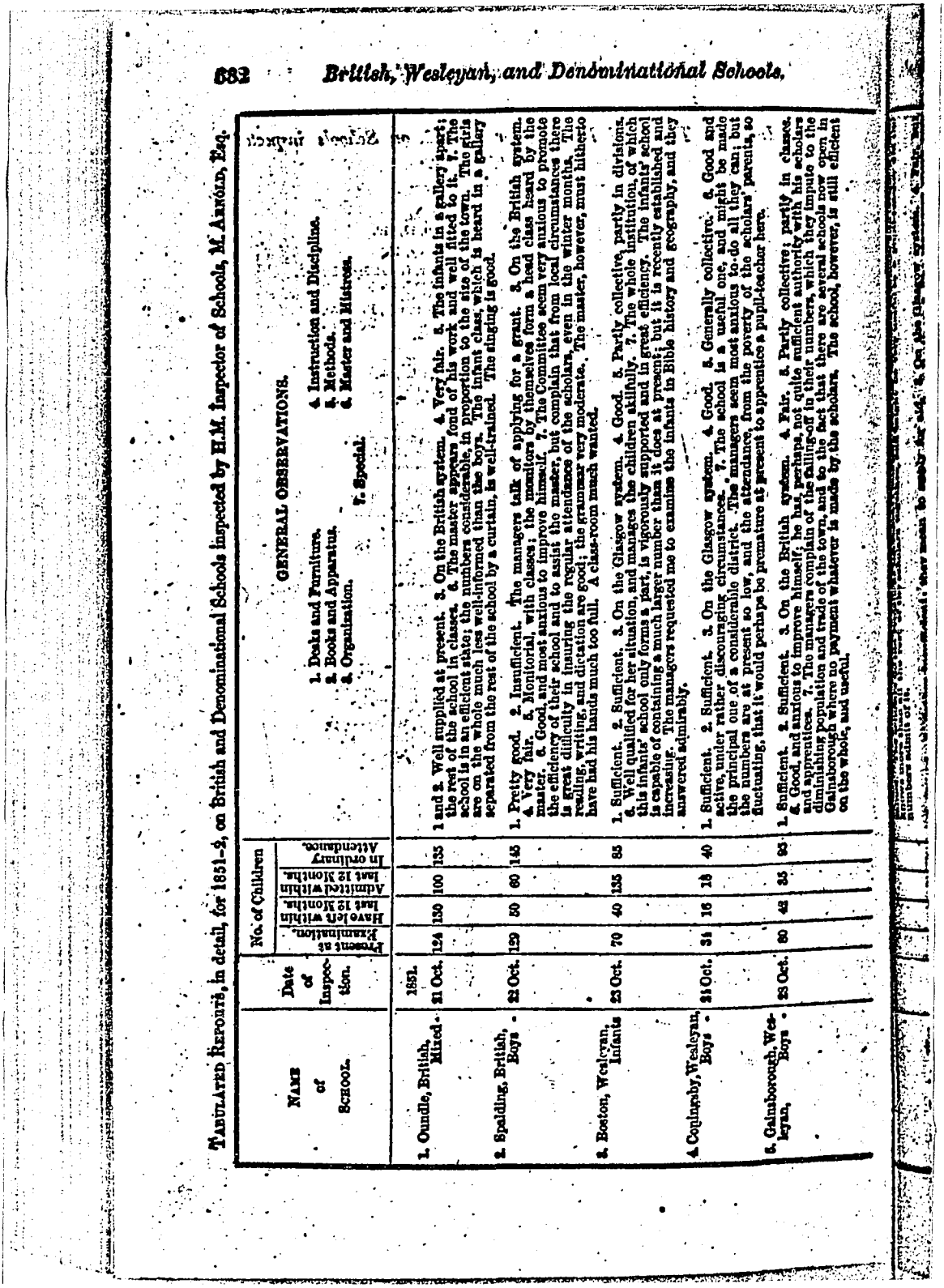
48	Standard I.	Standard II.	Standard III.
Reading	Narrative in monosyllables.	One of the Narratives next in order after monosyllables in an elementary reading book used in the school.	A short paragraph from an elementary reading book used in the school.
Writing	Form on blackboard or slate, from dictation, letters, capital and small, manuscript.	Copy in manuscript character a line of print.	A sentence from the same paragraph, slowly read once, and then dictated in single words.
Arithmetic	Form on blackboard or slate, from dictation, figures up to 20; name at sight figures up to 20; add and subtract figures up to 10, orally, from examples on blackboard.	A sum in simple addition or subtraction, and the multiplication table.	A sum in any simple rule as far as short division (inclusive).

48	Standard IV.	Standard V.	Standard VI.
Reading	A short paragraph from a more advanced reading book used in the school.	A few lines of poetry from a reading book used in the first class of the school.	A short ordinary paragraph in a newspaper, or other modern narrative.
Writing	A sentence slowly dictated once by a few words at a time, from the same book, but not from the paragraph read.	A sentence slowly dictated once, by a few words at a time, from a reading book used in the first class of the school.	Another short ordinary paragraph in a newspaper, or other modern narrative, slowly dictated once by a few words at a time.
Arithmetic	A sum in compound rules (money).	A sum in compound rules (common weights and measures).	A sum in practice or bills of parcels.

1. Connell, op. cit., pp. 218-219.

APPENDIX E

Tabulated Reports for 1851-1852 on Schools Inspected by Matthew Arnold[1]



682 *British, Wesleyan, and Denominational Schools.*

TABULATED REPORTS, in detail, for 1851-2, on British and Denominational Schools inspected by H.M. Inspector of Schools, M. ARNOLD, Esq.

GENERAL OBSERVATIONS.

1. Desks and Furniture.
2. Books and Apparatus.
3. Organization.
4. Instruction and Discipline.
5. Methods.
6. Master and Mistress.
7. Special.

Name of School.	Date of Inspection.	No. of Children Present at Examination.	No. of Children Have left within last 12 Months.	No. of Children Admitted within last 12 Months.	No. of Children In ordinary Attendance.	
1. Oundle, British, Mixed	1851. 21 Oct.	124	130	100	135	1 and 2. Well supplied at present. 3. On the British system. 4. Very fair. 5. The infants in a gallery apart; the rest of the school in classes. 6. The master appears fond of his work and well fitted to it. 7. The school is in an efficient state; the numbers considerable, in proportion to the size of the town. The girls are on the whole much less well-informed than the boys. The infant class, which is heard in a gallery separated from the rest of the school by a curtain, is well-trained. The singing is good.
2. Spalding, British, Boys	23 Oct.	129	50	60	145	1. Pretty good. 2. Insufficient. The managers talk of applying for a grant. 3. On the British system. 4. Very fair. 5. Monitorial, with classes; the monitors by themselves form a head class heard by the master. 6. Good, and most anxious to improve himself. 7. The Committee seem very anxious to promote the efficiency of their school and to assist the master, but complain that from local circumstances there is great difficulty in insuring the regular attendance of the scholars, even in the winter months. The reading, writing, and dictation are good; the grammar very moderate. The master, however, must hitherto have had his hands much too full. A class-room much wanted.
3. Boston, Wesleyan, Infants	23 Oct.	70	40	135	85	1. Sufficient. 2. Sufficient. 3. On the Glasgow system. 4. Good. 5. Partly collective, partly in divisions. 6. Well qualified for her situation, and manages the children skilfully. 7. The whole institution, of which this infants' school only forms a part, is vigorously supported and in great efficiency. The infants' school is capable of containing a much larger number than it does at present; but it is recently established and increasing. The managers requested me to examine the infants in Bible history and geography, and they answered admirably.
4. Coningsby, Wesleyan, Boys	21 Oct.	34	16	18	40	1. Sufficient. 2. Sufficient. 3. On the Glasgow system. 4. Good. 5. Generally collective. 6. Good and active, under rather discouraging circumstances. 7. The school is a useful one, and might be made the principal one of a considerable district. The managers seem most anxious to do all they can; but the numbers are at present so low, and the attendance, from the poverty of the scholars' parents, so fluctuating, that it would perhaps be premature at present to apprentice a pupil-teacher here.
5. Gainsborough, Wesleyan, Boys	23 Oct.	80	42	35	93	1. Sufficient. 2. Sufficient. 3. On the British system. 4. Fair. 5. Partly collective; partly in classes. 6. Good, and anxious to improve himself; he has, perhaps, not quite sufficient authority with his scholars and apprentices. 7. The managers complain of the falling-off in their numbers, which they impute to the diminishing population and trade of the town, and to the fact that there are several schools now open in Gainsborough where no payment whatever is made by the scholars. The school, however, is still efficient on the whole, and useful.

1. Davies, op. cit.

APPENDIX G

A British School

The following description and the plate that accompanies it appears in a Manual issued by the British and Foreign School Society in 1831 and in 1856.

The schoolroom is described as follows:

The form of room best adapted to the working of the British system, is that of a paralellogram, its proportion varying according to the extent of the area. The centre of the room should be occupied by desks and forms, a clear passage of from six to eight feet being reserved for the reading stations. At the upper end of the room, a raised platform should be erected surmounted by a master's desk and drawers. The windows should be either in the roof, or elevated at least six feet from the ground; at four and at six feet from the floor, rails should be fixed against the walls, from which the lesson boards may be suspended. The ground space between the desks and the wall, ought to have curved lines traced on it of nearly a semi-circle form, to mark the station of each reading or spelling draft. The desks and forms should be so arranged, that when all the pupils are seated, each one may front the master.

Plate 1 shows the arrangement described above.

The key to the plate is as follows:

1. General monitor of order.
2. Monitors of classes.
3. First class, or sand desk.
4. Writing desks.
5. Forms. These... vary in height; they are six inches broad.
6. Iron supports. For the forms, they are straight, but for the desks they are adjusted to the knee.
7. Standards. The breadth of the desk and rising eighteen inches above it. They are firmly fixed in the ground. From these the class marks and battledores are suspended.

8. Telegraphs. Small boards, six inches long, and four inches broad. One of these boards is attached to each class, except the first. Upon one side of the board is inscribed the number of the class, and on the other the letter E X. They are made to turn freely on an iron rod.... The class numbers are inscribed in Roman numerals.

9. Slates. Now exhibited for monitorial inspection.

10. Battledores. Containing the words to be written from dictation.

11. Lesson not in use.

12. Rails from which lessons are suspended.

13. First boy badges. To be held by first boy in draft.

14. Class lists for mustering.

15. Pointers. Small sticks, used by the reading monitors, to direct the attention of the children while reading or spelling.

16. Draft stations. The lines are cut in the floor; the form is that of a semicircle of a radius of two feet, connecting the ends of two perpendiculars of eighteen inches. A space of two feet six inches should be left between the semicircles.

17. Baize. To check the reverberation of sound.

The school shown is engaged in a writing exercise.[1]

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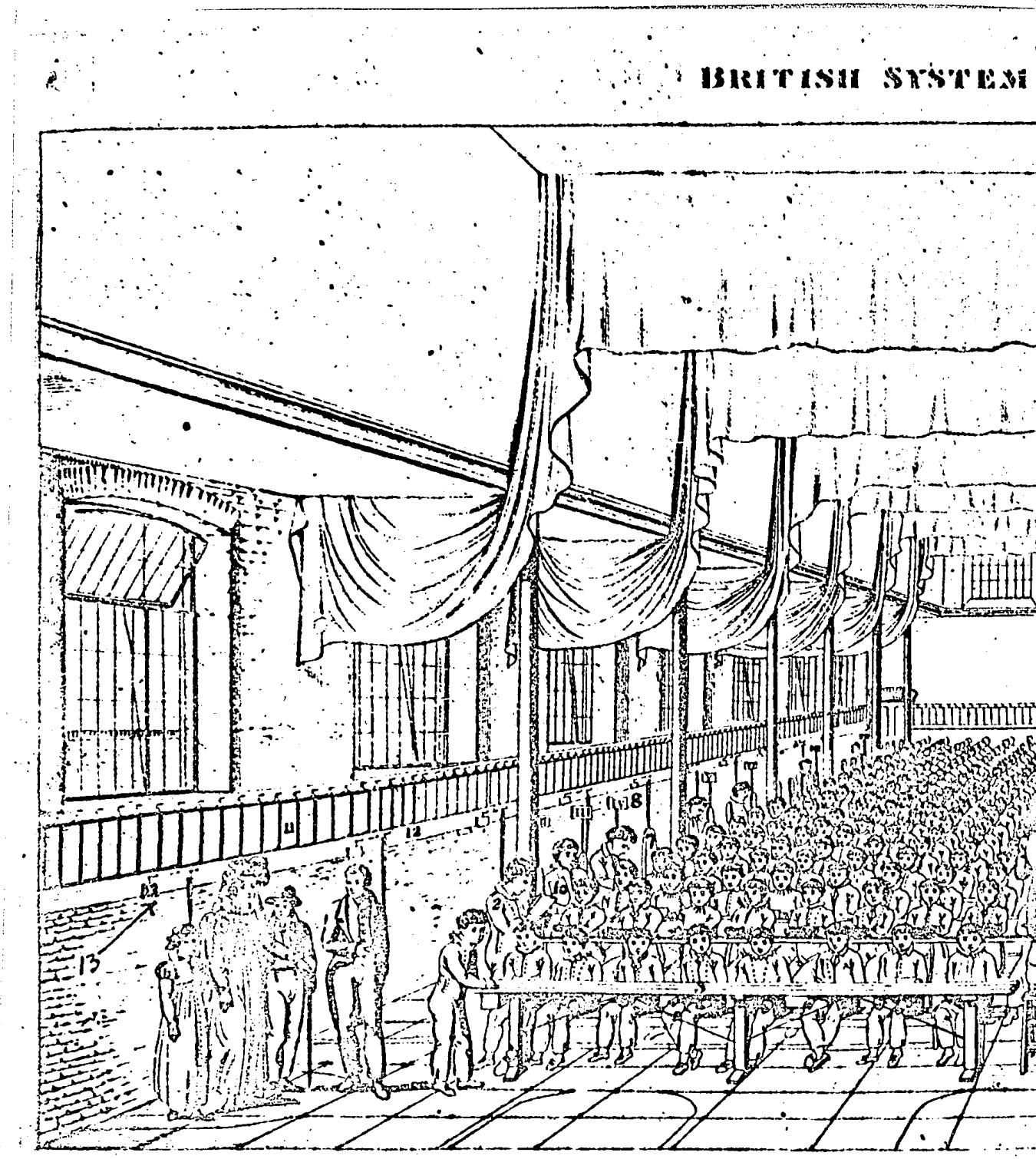
1. Taken from Davies, op. cit., Appendix.

APPENDIX G

Interior of a British School



INTERIOR of the CENTRAL SCHOOL of the BRITISH

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