

# **KNOWLEDGE AND CULTURE**

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Knowledge and Culture by Henry Matson

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**HENRY MATSON**

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# KNOWLEDGE AND CULTURE

BY

HENRY MATSON

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1895

## PREFACE.

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**S**INCE the mind is the man, its culture is of the first importance, and should be made the end of life. Whatever worth physical culture may have in itself, its highest value lies in its relation to mental culture. Mental culture should be full and generous, a whole culture, the culture of the whole mind as spiritual. It should be the development, in harmonious proportion, of all the powers and susceptibilities of the mind, and hence should be not merely intellectual and æsthetic but also moral and religious.

Such a culture puts a man in possession of himself, makes him self-reliant and self-assured, and gives his self-confidence sure ground to rest upon outside of himself. It brings him out of his narrowness and isolation into union with nature, with man, and with God. It enlarges and liberalizes his mind, opens it on every side to all truth, makes it alert and eager for truth, and brings it into its sure and lasting possession. It is, indeed, the inward knowledge or ownership of truth, so that by it the mind is itself made true.

The aim in seeking such a culture must be to

make it as comprehensive as knowledge; and, like knowledge, it will be essentially ideal or spiritual. Yet the true ideal is not unreal but most real, toward which all men are in some way striving. Art, literature, philosophy, science, religion, have severally their ideals, which are but phases of the one great reality. Hence they are one, joined by a necessary relation; and in their progress and influence, they bring unity to the individual and to society, a unity corresponding to their own.

Every mind should have its unity. Though but a germ it will grow. In itself a whole, it will forever develop into the great whole. The mind's capacity for knowledge grows with its acquisition. Each individual as, indeed, his own limit of development. He cannot overpass the general limit, nor can he become more than he is in himself. Yet all knowledge is for him, and he may take it according to his capacity. If he is not born to be great he will not be great; but he may at least be himself, and that will be much. He may aim at a large view of things, which, including all minor views, will impart to these of its largeness as parts of the whole. Thus the practical will be elevated by thought, and thought will be made one with life.



# CONTENTS.

## INTRODUCTION

	Page.
Giving Summary of Contents	13

## PART I.

### KNOWLEDGE AND CULTURE AND THE MEANS OF THEIR ATTAINMENT.

#### I.—KNOWLEDGE.

What Knowledge is	23
Unity of	26
Intrinsic Worth of	28
Comparative Worth of its various kinds	30
Utility of	31

#### II.—CULTURE.

What Culture is	34
Factors of	34
Influence of mind on mind	36
Culture of thought	37
Individual and social	39
Comprehensive	40
Of feeling	41
Of the imagination	42
Of spiritual love	44
Of expression	44

## III.—EDUCATION

	Page.
What Education is . . . . .	47
Chiefly intellectual . . . . .	48
The Teacher . . . . .	48
Education depends mainly on one's self . . . . .	49
Must be profound . . . . .	50
Should be comprehensive . . . . .	50
Requires time . . . . .	51
Reason and Memory in . . . . .	52
Thought excited by the object . . . . .	54
Education and Life . . . . .	54
In its social aspect . . . . .	56
Improvement of opportunities . . . . .	57

## IV.—BOOKS.

Choice of . . . . .	59
Interest in . . . . .	60
A Mind for . . . . .	61
Mind of the Author in his book . . . . .	63
Use of . . . . .	66
Progress of thought . . . . .	67
The world of thought . . . . .	68

## V.—READING.

A Plan for Reading . . . . .	69
Variety in . . . . .	70
Discrimination in . . . . .	70
Selection from good reading . . . . .	71
Reading educates . . . . .	73
Adaptation of to the Mind . . . . .	74
End of . . . . .	76
A Comprehensive Aim in . . . . .	77
Topical Reading . . . . .	78
Reading for the Laborer . . . . .	81
Results of . . . . .	82

*CONTENTS.*

9

VI.—WRITING.

	Page.
Correspondence of Reading and Writing -	84
Thought and Language - - - -	84
Written and Spoken Language - - -	86
Reading suggests, Writing develops, Thought	86
Writing for others - - - - -	87
Culture of Expression - - - - -	88
Style - - - - -	89
Cultivation of Style - - - - -	90
Thought kept first - - - - -	90
Cultivation of Expression at School -	91
End of Writing - - - - -	91
Becoming an Author - - - - -	92

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PART II.

DIVISIONS OF KNOWLEDGE AS SOURCES  
OF CULTURE.

VII.—ART.

Science and Art - - - - -	97
Art and Nature - - - - -	97
The Fine Arts and the Useful Arts - - -	98
The True, the Beautiful, and the Good -	98
Art Universal - - - - -	99
The Ideal of Nature and of Art - - -	100
Art unites the Natural and the Spiritual -	100
Represents the ideal - - - - -	101
The Particular and the General in - - -	102
The Artist and his Work - - - - -	104
Art and the Ideal World - - - - -	105