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Samuel C. Mitchell LL.D. a

a President State University of South Carolina, Columbia, S. C.
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cation to audiences which increase in numbers and significance each year, and organizing everywhere groups of those who can continue the impressions made.

(4) The most important contribution, however, which the R. E. A. makes to the cause of religious education is the formulation of adequate and impressive standards in method and achievement. It can call to this high and holy task the most representative men and women—not scholars alone—but men and women of affairs. It is not hampered by the traditions which check the freedom of every church. It need not limit its invitation to those of one communion. It can direct the united energies of every type of Christian worker to the erection of simple but sufficient standards to which every one can repair.

CHARACTER AND CULTURE.

SHOULD ALL THE SUBJECTS OF THE COLLEGE CURRICULUM AIM
AT CHARACTER FORMATION OR AT SCHOLARSHIP

SAMUEL C. MITCHELL, LL.D.,
President State University of South Carolina, Columbia, S. C.

The question you propose is an old one. Aristotic stated it clearly in these words: "Mankind are by no means agreed about the things to be taught, whether we look to virtue or the best life. Neither is it clear whether education is more concerned with intellectual or with moral virtue. The existing practice is perplexing; no one knows on what principle we should proceed—should the useful in life, or should virtue, or should the higher knowledge, be the aim of our training; all three opinions have been entertained."

THE QUESTION NOT SIMPLE.

The question as stated, cannot be answered by yes or no. The aim of education is not so simple and is not exhausted by either one of the alternatives suggested. The right embraces both character and scholarship. The moral and intellectual elements in education are related as the vine to the branch. Or, as Thoreau inquires, "how shall we have a harvest of thought, unless we have a sowing of character?" To be sure, there have been many
instances of thinkers like Goethe, in whom the intellect seemed divorced from conscience. Rousseau was certainly not lacking in brilliancy of literary style, suggestiveness and contagious influence as an author; and yet, "he lived a life somewhat less clean than that of an ordinary beast." Such anomalies as these, however, only tend to bring out anew the real aim of modern education, namely, "mental character, not simply brain power, not simply conscience, but character informed and developed by the trained mind." In the educational process, character and culture are not related as cause and effect, but as inter-acting forces achieving the goal of manhood—a sound mind and a sound character in a sound body.

THE MODERN CURRICULUM SOCIAL.

The center of gravity of the curriculum has undoubtedly shifted. Courses in Christian Ethics, Moral Philosophy, the old Metaphysics, and such works as Butler's Analogy have become more or less obsolete in modern colleges. While this is true, I am not prepared to say that the present curriculum is less ethical in either its content or outcome than the old one which it displaced. If the former studies incited speculation as to ethics and religion, present studies in Science and Sociology relate the student vitally to nature and life. The old curriculum was abstract, the modern one human. The former subjects addressed themselves to the contemplative faculties, while the latter make a strong appeal to the constructive mind of the modern world, busy with pressing problems such as the abolition of peonage, the working out of democracy, the slums of our great cities, child labor, a fair wage, better housing of the poor, white slavery, public health, and the carrying of the Gospel to the heathen world.

Although the curriculum today gives less place to refined theses as to certain remote ethical inquiries and religious dogmas, it is yet surcharged with a social spirit and is rich in human interest that more than make up for any loss in formal instruction in the realm of morals. The spirit of democracy, disclosing the value of man, equality of opportunity, and the entire interdependence of all the members of society, has reacted helpfully upon the methods and aims of higher education. Education no longer fires a blank cartridge; it takes definite aim. We have begun to use the school as the tool to achieve certain ends in nature and in human society. This re-direction of the studies in a modern college is fraught with
moral energies and purposes that more than compensate for the
time formerly given in our classes to ethical and other religious
discussions.

COLLEGE ATMOSPHERIC TONIC.

It is also to be remembered that in college life the curriculum is
only one agency in the formation of character, perhaps the chief
one. The Young Men’s Christian Association with all of its mani-
fold activities, such as the student Missionary Movement, the
University social settlement, college athletics and student journal-
ism, all of these tend to develop character in the individual by the
actual exercise of the mind and heart in social service, in team-work
and in trying to influence public opinion. It is, after all, the will
that we desire chiefly to energize ethically, for a main defect in
education is its failure to train the will as effectually as it sharpens
the intellect or refines the emotions. The life of the modern college
with its curriculum dominantly scientific and social, is, in my
opinion, unquestionably more stimulating to manly endeavor in
moral and civic causes than was in the old system the great body
of formal precepts dealing with ethics and kindred subjects.
With this conclusion President Tucker seems to express agreement
in these words: “In the change, in such large degree, of the subject-
matter of the higher education to subjects of immediate utility,
the moral element seems to have been relegated to a second place in
modern education. There can be no doubt but that success is a
word nearer to education than it used to be, and that duty is a
more remote word. * * * The moral problem of education is how
to get the thought of duty well set in the whole process of mental
training. * * * I think that we are gaining, because we are coming
to understand that the morality of the intellect is not altogether
a question of the subject on which the intellect is exercised, and
we are also learning that in so far as the subject is material to
moral training, we have in the matter of modern education, sub-
jects of the most vital concern to human life.”

THE VIRTUE OF THOUGHT.

We must not forget that accuracy and sincerity in thinking are
themselves a high form of virtue. President Pritchett is fond of
showing that our country has on the whole suffered more from the
lack of ability to think straight than from any moral delinquency
upon the part of public leaders. Physical Science teaches the
student that he cannot doctor results. The mists that overhung
the speculative problems of the old metaphysics have been partially dispelled by the tangible and demonstrable methods of the laboratory. We have certainly gained in clearness of vision and in appreciation of reality. We attach new meaning to these words: "Ye shall know the truth and the truth shall make you free." The relation that reality sustains to freedom and well-being is becoming more patent as we come to see that life itself is a delicate adjustment to changing environment. Does not the query of our subject resolve itself into the old, old question of Pilate: "What is truth?" Is not the moral as well as the mental found in its content? Is not truth the unity of thought and character?

As Dr. J. H. Thornwell says, "the habit of sound thinking is more than a thousand thoughts."

THE MORAL VALUE OF EVOLUTION.

The evolutionary philosophy which has given us an orderly conception of the world and human experience, which has substituted growth for cataclysm in nature and revolution in politics, which has heightened our reverence for God in his method of unfolding the acorn into the oak, is adding a structural element to modern education that is of the highest ethical value. While it may have dimmed somewhat supernatural agencies, it has tended to make divine the every-day process in nature and life. It has revealed anew the immanence of Diety, the purposefulness of nature and human life, and the directive powers of man. As a result, the evolutionary view of the world and society has set free the energies of the will and has enriched the mind with creative impulses and ideals of divine import. We begin to realize that we are living in an unfinished world, that forces about us are plastic to the purposes of the human spirit, as the putty in the kindergarten takes shape from the fingers of the child; and that, in Goethe's phrase, "this world means something to the capable."

Evolution has re-enforced Kant's view that the mind of man is not like the photographer's plate upon which the sun's penciled ray paints the picture of the universe, but that the mind is itself the penciled ray and the world without corresponds to the photographer's plate upon which the mind bodies forth its ideas and energies. In a word, man is active, not passive; his energies are dynamic; and his life is becoming purposeful in nature and in society. He is accordingly no longer a mere conformist in religion, politics or science. Every realm has had to capitulate to this new instinct of
man for order and rationality and growth. Better far than any
formal treatment of ethics is this surging spirit of life and social
service which has entered constructively into all our college courses.
Cobwebs are being swept away, but the verities stand revealed.
As Emerson says, "we love the classics, not because they are an-
tique, but because they are natural."

THE ETHICS OF PERSONALITY.

If there is any alarm at the bearing of modern studies on the
formation of character, does it not spring from the fact that special-
ization has brought forward the specialist, instead of the teacher
whose personality glowed with a love of truth, sympathy with his
students, enthusiasm for noble causes and devotion to high civic
and spiritual ideals? Must we not attribute whatsoever of vibrant
moral energy the old education displayed to the enkindling enthusi-
asm of the teacher's personality, rather than to any formal instruction
given upon ethics and religion? One may be a specialist in entomo-
logy, and yet not an inspiring companion and guide to the youth of our
country. And please understand that I am not pleading for less
specialization, but more manhood in the choice of those who make
up the faculties of our colleges. Thomas Arnold, Louis Agassiz,
Francis Wayland and Mark Hopkins did not owe their moral pri-
mary to the nature of the curriculum. There is no need of reviving
the ancient question as to whether virtue can be taught, but we
are all clear in our minds that, for students, the personality of the
teacher furnishes the incarnation of truth and virtue. With the
young, ethical ideas become formative, not as abstractions, but as
embodied in the character of parent and teacher, just as the sap
exists in the tree. If the teacher has as much reverence for a fact
as he has for a moral law, if a teacher embraces within his sym-
pathies the interests of mankind, if he loves righteousness as he
loves truth, then neither character nor scholarship will suffer at his
hands.