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An Article by the Rev. Albertus C. Van Raalte, Entitled, "Education Public Schools" Which Was Published in De Hope On This Date in Which V. R. is Commenting on a Speech Made by a Mr. Van Loon to the Dutch Parliament

Albertus C. Van Raalte

Simone Kennedy

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MARCH - JUNE 1874

FILE NAME

March 4, 1874

Holland, Michigan

An article by the Rev. Albertus C. Van Raalte, entitled, "Education Public Schools" which was published in *De Hope* on this date in which VR is commenting on a speech made by a Mr. Van Loon to the Dutch Parliament. He liked many of Van Loon's idea on the subject of Christian education and the public schools. One interesting statement of Van Raalte is: "To introduce ideas of Darwin on public schools would only disrupt the faith of these innocent children, who do no yet have a mature sense of judgment, a faith instilled in them by their parents or others."

In Dutch; translation by Simone Kennedy.

Original in the collection of the Holland Historical Trust of the Joint Archives of Holland, Hope College.

1874, March 4

Translation by Simone Kennedy, 5/22/98

***De Hope*, 4 March 1874, article by ACVR**

De Hope: 4 maart 1874, ACVR: Opvoeding: Neutraal Onderwijs

Education

Public Schools

(By the Rev. Van Raalte)

Baron Van Loon recently gave an important speech in the Dutch Parliament, in which he showed the importance of Christian education next to Public Education, which would also involve the necessity to change article 194 of the Constitution to protect Christian Education from interference from state competition. Christian education can be enjoyed with the so-called Christian National School Education, which is maintained through extreme sacrifices, while the State Education is rolling in wealth. This is a bureaucracy of money, which overshadows Christian education and pushes it aside, at the same time living off tax money, paid also by people who have no use for State Education. The proponents of Christian education are justified in their opinion that the upbringing of their children is an inalienable right of the parents. State and Church only have an interest of ownership, self-preservation forces the State to take care of the needs of the neglected. Also, let all who desire so use the government as a public teacher, but do not use it to repress people in different measure or to hamper this unalienable right of the parents.

Mr. Van Loon started his speech praising the sciences as a gift of God—provided that it would be used appropriately in school—and he proved that the public elementary and high

schools did not provide a complete education for students. Would we really want to use the valuable hours of education in the school to teach children, even those from 12-15 years of age, sciences and the changing results of sciences when they are not based on pure mathematics? As long as the scholars disagree over the findings, they should not be taught at the schools.

Take the controversy concerning the immortality of the soul and the descent of human beings. The immortality of the soul is not a matter of science, but of faith, according to the speaker, which means that this topic should not be discussed on public schools. To introduce ideas of Darwin on public schools would only disrupt the faith of these innocent children, who do not yet have a mature sense of judgment, a faith instilled in them by their parents or others.

The speaker commended only the well-founded principles of each branch of science, so that students would be introduced to them and would later be able to develop this knowledge further, being able to soundly judge the education in natural sciences. He continued as follows:

“The study of history is very subjective, as long as it is not a boring list of dates and facts. For this reason we cannot teach our world history and national history as an objective subject. For this reason, public education is a *pium votum* in this matter, and will continue to be that way. Different people are simply judged differently, even with the best intentions. It is, therefore, impossible that different religions will ever have the same opinion about great historical figures. Jews, Catholics, Protestants and non-believers have never judged great people the same way. For this reason, historical education is in fact impossible, unless you would reduce it to a list of boring facts, which does not encourage substantial knowledge of history. Knowing this, and also remembering our debate of yesterday, we have proven that it is necessary for the sake of this subject to have religious schools next to public schools, which will not only help out those people who object to public schools, but will have many other positive effects as well. More important than elementary education is the establishments of religious schools for high school education. We have to blame the competition of the State schools for the lack of further development of the Christian schools. The State should establish these schools, without abolishing all competition, but they should acknowledge that the public schools are not appropriate for Jews, Catholics or Protestants, but only for non-believers, who do not care what is being taught and are not bothered by issues of belief and unbelief. If you want honest competition you should have all kinds of religious schools taking their share of the market, especially because students between 12 and 17 years of age are most easy to impress with new ideas. For this reason I ask the government not to harden the

competition by increasing the subsidies and the salaries. If we would uphold the principle that everyone should pay for the services they use, we would see the formation of a beneficial competition by the establishment of religious schools. In my opinion—and I know that I am also supported by Catholics and Jews who keep to the revelation of God—we should stimulate the existence of an honest competition between public and religious schools.”

So far Mr. Van Loon. We would like to add the following as an explanation.

The State National Public School Education, which has been paid for by non-believers, Jews, Catholics and Protestants, has abolished Bible and Revelation to make sure that nobody would feel offended, and only teaches the arts, history, nature and sciences separate from God’s revelation to humans in its history. They do teach civilization and Christian virtues—as they call them—but only based on rational morality (the religion of non-believers) with which (they say) Christians and Jews should all agree. The knowledge that virtues result in respect and benefits and vices in dishonor and harm will eventually work out fine in those students, they think, and in this way our young people, who are still fairly virtuous and religious, will get enough encouragement to make them worthy citizens. This is how the non-believers reason, and they understand that the schools make the people.

The proponents of the Christian schools do not easily want to transfer their calling to raise their children to the government. They do not believe that the schools should educate their children and that they should teach them separately about God and the Messiah. They believe that the education at school should be given in a positive Christian environment. They believe that the core of civilization of the young and the foundation of the society can be found in the respect, subjection and obedience to the fifth commandment (so that they may get closer to the Kingdom of God), that the spirituality of the law should extend its influence in the heart of the human being and that they should see the sinfulness of their own nature and may embrace the

righteousness through the Gospel, sealed in their baptism, and that their lives may become a fountain of thankfulness. They are called to raise and educate *Baptized Citizens*. And they know that this kind of education is the most profitable for the future as well as for today.

It is a great joy to see such a strong Christian witness, determination and high ambitions in this Parliamentarian, who talked in the place where laws are made. Our hearts overflow with thankfulness when we think back to the time forty years ago. No longer do we hear just one single voice getting lost in the desert of Parliament.

We know why Jesus, moved by the lack of shepherds for the sheep, taught us to pray for workers [in the church]. But surely we may also pray fervently for spirited Christian leaders in our schools and the State.

March 4, 1874

An article, entitled, "Neutraal Onderwijs," by Albertus C. Van Raalte, in De Hope, p. 1, in which he apparently is offering his point of view on the state of Christian education in the Netherlands.

In Dutch.

The archives of Hope College, Joint Archives of Holland.

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NIEUWE SERIE. Jaargang II, No. 49.

HOLLAND, MICH., WOENSDAG, 4 MAART, 1874.

JAARGANG VIII, No. 27. Geheel Getal, 301.

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Zalig die treuren; want zij zullen vertroost worden.

Math. 5: 4.

(DOEK H. J. L. TEN KATE.)

Zalig die treuren! Zij worden vertroost. 't Nachtliefers zal scheuren: Reeds daagt het in 't Oost.

Zeker, het leven Is ernstig, valt zwaar! Daar'en en doornen doorwoven.

Zonden Doorwonden De ziele die zwicht, Worstlend naar Waarheid, naar Reinheid, naar Licht!

Zorgen Verborgten In 't diepste van 't hart, Met al de heilige schaaften der smart.

Klagen Aan dagen En slaaploze nachten, Roepen ten hemel in zwijgende klachten, Honger en dorst Naar een genot dat geen 'wereld kan geven.

Heluwee naar 't Laven, Versmacht in de borst, Zalig die treuren! Zij worden vertroost.

't Nachtliefers zal scheuren: Reeds daagt het in 't Oost. Droefheid, in dit aardich gewoel, Is een Engel, die, vormd In het rouwloos, tot ons komt.

Zalig die treuren! Zij worden vertroost. 't Nachtliefers zal scheuren: Reeds daagt het in 't Oost.

't Eeuw'g, heilig Opperwezen, Zou Hij noemt, geeft dubbel weer, Milder, beter dan weeser.

Zij weestrijken in gezand, Wie steeds aardiche vreed' geniet, Zoekt de vreed' des Himmels niet, Wie in 't zalig licht wil komen.

Zalig die treuren! Zij worden vertroost. 't Nachtliefers zal scheuren: Reeds daagt het in 't Oost.

't Eeuw'g, heilig Opperwezen, Zou Hij noemt, geeft dubbel weer, Milder, beter dan weeser.

Wie verwennen wilt, moet strijden. Duait ge dieper dan gij dacht? In de diepte woont de kracht.

Zalig die treuren! Zij worden vertroost. 't Nachtliefers zal scheuren: Reeds daagt het in 't Oost.

Zonder smart en droefheden, Mijd' gedragen, God tot roem, Zou deze aard heur kern en bloem.

't Heldenlied der martelaren, Julehende in vlammen ten hemel gevaren, 't Hoogste en het heiligst' wat de aard heeft.

't Waerheids Verlosser genageld aan 't hout! Jezus heeft het meest gestreden, Want Hij was Gods liefste kind!

Zalig die treuren! Zij worden vertroost. 't Nachtliefers zal scheuren: Reeds daagt het in 't Oost.

Opvoeding.

Neutraal Onderwijs.

(DOEK H. J. L. TEN KATE, D. D.)

Baron van Loon bleid onlangs in Neerland's Kamer een belangrijke rede, om de noodzakelijkheid te doen zien, dat het neutrale Staatsonderwijs door het Bijzondere, dat is Christelijke, worde aangevuld.

De Heer van Loon begon met een lofredde op de wetenschap als gave Gods, en zette op haar plaats in de school; toont aan dat de Staatslagere en Middelbare school niet de plaats is voor volle ontwikkeling van onderwijst.

wier schooluren onmisbaar de opleiding voor het loven zijn, de wetenschap en de staag variërende resultaten der wetenschap, die niet rusten op zulvore wijskonde, geven? Datgene, waarover de geloorden twisten, kan men daar niet brengen.

Spreker vorderde alleen goed geleide beginselen van iedere wetenschap om niet alles te verliezen, maar om naderhand te kunnen opgroeijen, en kuisheid in het onderwijs der natuurlijke historie.

"De geschiedenis is een bijzonder subjeetieve studie, wil zij niet tot een doctro chronologie afsluten; zoowel de wereldgeschiedenis als onze vaderlandsche geschiedenis kan derhalve niet neutraal gededwoord worden; zoudni het neutraal onderwijs daaromtrunt een plun vatium is en dat blijven zal.

Daarom vraagt spr. van de regering; de concurrentie niet te vorzwaren door opvoeding van de subdillon en van de transtamenten. Indien het principe gehandhaafd werd, dat ieder, die nut van een zaak heeft, daarvoor moet betalen, men zou een heilsame concurrentie van de bijzondere scholen zien ontstaan.

standpunt—dat gedeeld wordt, ook door R. Catholiken en Israëlieten, die aan de oponbrang Gods vasthouden—moet dus aangedrongen worden op een eerlijke concurrentie van het openbaar met het bijzonder middelbaar onderwijs.

Tot dusver de Heer Van Loon.—Dit nu nog tot toelichting.

Het Staats Nationaal Neutraal Schoolonderwijs, door ongelooovige, Jood, Roomsche en Protestant bekostigd, geeft, om niemand te stoeten, Bijbel en Openharing op; wil slechts kunst, natuur, wetenschap en geschiedenis, afgezonderd van de geschiedkundige bemoeijenissen van de ziele van den mensch oponbarande Godheid.

De voorstanders van het Bijzonder Nationaal Christelijk onderwijs kunnen de opvoedingsroeping niet in schoolopvoeding en schoolonderwijs; en afgezonderd van de kinderen.

Verkwikkend is het, den Christens klaarheid, vastheid en verheven bedoelingen te zien uitkomen, in den Staatsman, en wel daar, waar men wetten maakt. Voortig jaren terug ziende, wolt or dankzegging op.

Van vele zijden mogen wij blijde dingen vernemen, dat de Heere niet zijn

Christelijke Werkwijzen

Verloevendigheden

(DOEK H. J. L. TEN KATE.) Van vele zijden mogen wij blijde dingen vernemen, dat de Heere niet zijn

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