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### EDUCATION AND CITIZENSHIP

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## EDUCATION AND CITIZENSHIP

SIMEON E. BALDWIN, LL.D.

*Governor of the State of Connecticut.*

There are few men, I believe, who do not wish to have their children receive some education in religion, if it be of the right kind. In old times governments decided what was the right kind, and either gave it, or saw that it was given by the church. They made the church, chosen for this office, a part of the sovereign power. In England the established church was, and in name still is, an integral part of the state machinery and life. The Church of England has no corporate existence. It is simply one feature of the great corporation constituted by or of the king, lords, and commons.

In the far East, the vast country that is the dean of organized governments until recently based her whole system of official administration on education in Confucianism and now recognizes that as the national and authoritative form of religion. The rest of the world has learned more from China than it is usually disposed to acknowledge. Without raising the vexed questions of priority in some of the greatest material inventions, she has certainly stood firmly for the merit system in appointments to office; for the preservation and political importance of the family; and for the ethical basis of religion. The stress which other peoples have put on the acceptance of dogmatic beliefs and ritual observances, China has laid on conduct. The golden rule was a precept of Confucianism centuries before it appeared in the gospels of the New Testament.

In shaping education to the social ideals of the age, China has created an endless chain. Her social ideals were those of Confucianism, which she required her educated men to know. In the administration of civil government, they have practiced, and required others to practice, the rules in which these ideals have found expression.

Chinese education is thus distinctively an education for citizenship. The government, until recent years, at least, has not given this education itself, but it has required it of those who desired to share in the offices of government, who desired to become citizens in the fullest sense. China, with the aid of a religious motive, early reached the same position which Rome came gradually to assume, without the aid of such a motive. Under the republic, there were

(as Savigny has summarized the movement towards regulated freedom) two classes of Roman citizens, one that had and another that had not a share in the sovereign power. There were *optimo jure cives* and *non optimo jure cives*. The *jus optimum* alone implied the right to *suffragium et honores*. Such a perfect citizenship China has conceded only to those whom education in the approved rules of human conduct has made fit to use its prerogatives with understanding.

Americans have been slowly learning the same lesson. Education, as a qualification for suffrage, first came in with the "Know Nothing" movement of 1854, but has received a great extension on account of the enfranchisement of the negro race. Education, as a qualification for public office, while early given with that view by our older colleges, received public recognition only when the serious agitation for Civil Service Reform began in the latter third of the nineteenth century.

We all, I presume, agree that organized society has a right to provide for the primary education at least of all children who would not otherwise receive it, simply as a means of promoting popular intelligence. This right becomes a duty, incident to self-preservation, where representative government exists. We must "educate our masters."

I do not think any system of education for citizenship can be deemed complete unless it provides for some instruction concerning religion. I do not mean instruction in any particular form of religion, unless theism can be considered such a form. I do mean inculcating a belief in the existence of a supreme being, and of a duty to live in conformity with ideals and rules of conduct commonly believed to have His approval.

All but one of our states recognize, in their constitutions, the existence of a God. Two of these instruments were adopted in the eighteenth century; most in the nineteenth; a few in the twentieth.\* One of these constitutions excludes atheists from civil office, and disqualifies them from testifying in court.† The common law of England, which we inherited, also refused to listen to them as witnesses.

\*Alabama (1901), Arizona (1910), Arkansas (1874), California (1879), Colorado (1876), Connecticut (1818), Delaware (1897), Florida (1835), Georgia (1877), Idaho (1889), Illinois (1870), Indiana (1851), Iowa (1857), Kansas (1859), Kentucky (1890), Louisiana (1898), Maine (1810), Maryland (1867), Massachusetts (1780), Michigan (1850), Minnesota (1857), Mississippi (1890), Missouri (1875), Montana (1889), Nebraska (1875), Nevada (1864), New Hampshire (1902), New Jersey (1844), New Mexico (1910), New York (1894), North Carolina (1876), North Dakota (1889), Ohio (1851), Oklahoma (1907), Oregon (1857), Pennsylvania (1873), Rhode Island (1842), South Carolina (1895), South Dakota (1889), Tennessee (1870), Texas (1876), Utah (1895), Vermont (1793), Virginia (1902), Washington (1889), Wisconsin (1848), Wyoming (1889). West Virginia is the sole exception.

†Arkansas (1874).

It does not follow that the Bible can be made a textbook, or that Christianity can be made a subject of instruction. Monotheism and morals may be.

It is stated\* by a reputable author, that there are now in this country anarchist Sunday schools at which atheism and free love are inculcated in catarchical form. To the first question, "What is God?" comes the answer, "God is a name used to designate an imaginary being which people of themselves have devised." To such attempts to start children on a false path, Sunday schools conducted by those who are not anarchists offer what may be, in the main, an adequate resistance. But no Sunday school as a teaching agency can have half the influence of the public school, held in a public schoolhouse, with the authority of government behind it. \*

To some extent this is true also of the parochial schools, supported by the Roman Catholics and Lutherans. Ecclesiastical supervision inclines towards sectarianism, and away from the study of the history of religion in general and from instruction in morals apart from church authority. Parochial schools naturally stand for a parochial view of things.

Whatever other failings our system of public education may have, its general outlook upon the world is commonly more impartial, and often broader, than that of any systems of education devised by private organizations to promote the maintenance of particular rules or principles. The church can influence, but not control it. Indeed, in the matter of education, the church is always, or may be always, a complement to the school.

Both are, in a sense, public agencies. Their methods of proceeding, however, may well differ. The school teaches by imparting knowledge and inspiring conduct. The public school cannot, with propriety, seek to secure from any of its pupils a personal pledge to accept any particular rule of action or belief. It cannot endeavor to secure a promise to abstain from intoxicating drink, or to adopt any prescribed form of political principle. The churches may, within certain limits, at least. They may, with unquestioned propriety, if they are not established as an arm of the government and so a vital part of the State; and of course, in our own country there is nowhere any church establishment.

A great service in the direction to which I have alluded is being done in this country by the Roman Catholic Church. In some of its dioceses, no child is admitted to confirmation unless he promises to abstain, until the age of eighteen or perhaps twenty-one, from

\*"Three Religions," by Bruce Barton.

using intoxicating liquors as a beverage. In others, the children are urged to pledge themselves to good citizenship by becoming members of what is styled "The Holy Name Society." I was asked last year, by the Roman Catholic Bishop of Hartford, to review a procession of those belonging to that society in the northern part of Connecticut. About seven thousand boys and men passed, on a Sunday afternoon, by the reviewing stand, on their way to a public service at the cathedral. Among them were many men in high stations of public service. What was the pledge which made them one? It reads as follows:

#### HOLY NAME RALLY PLEDGE.

Blessed be God, the Father, Son and Holy Ghost! I profess publicly my belief that our Lord Jesus Christ is the Son of God, made man for the salvation of mankind. I recognize His divine authority, and believe that all power on earth, civil and religious, comes from Him. All lawfully constituted authority I respect and promise to obey. May the God of Justice guide the minds and uphold the hands of those vested with its power. May the God of Might break asunder the bonds of those met together against the Lord and against His Christ. In honor of His divine Name, I pledge myself against perjury, blasphemy, profanity and obscene speech. Praised be the Name of God, and blessed be the Name of his divine Son, now and forever!

Every church must do some social work. It must labor to bring on the day when the will of God will be done, as in heaven, so on earth; and this is but another mode of saying that it must work steadily for the betterment of human society. It may do this by the slow processes of education. It may do it by the quicker processes of advice and authority.

Professor Kerby of the Catholic University of America has recently summarized the general methods used in the United States by his church towards this end. They were directed, he said, more toward effects than toward causes; toward personal action on the individual, rather than social forces; always with the hope that if her organic teaching be but accepted, the beneficent results would include all that may be looked for from law or government. The pledge of the Holy Name Society is distinctly a fruit of this policy. It has an immediate effect, due to personal action on the individual, and, as an affirmation of Christian doctrine and as a source of loyal citizenship, it springs less from education than from authority.

The innermost life of the soul is centered in reverence for God, or for those qualities and virtues which we attribute to Him in their most perfect form. All education, all training, all influences are good which lead to that. That is true of social science which the late Marquis of Salisbury once declared to be the law of all human government:

"The axioms of the last age are the fallacies of the present; the principles which save one generation may be the ruin of the next. There is nothing abiding in political science but the necessity of truth, purity, and justice."

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## RELIGIOUS EDUCATION AT HARTFORD

CHARLES STODDARD LANE, D.D.

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As soon as one sets himself face to face with the enormous economic and social development of the last generation, he is forced to recognize that during this period many new professions, undreamed of by men thirty-five years ago, have sprung into being and are laying hold of young manhood and womanhood with their compelling summons. A glance at the callings into which college graduates are going is sufficient to make this vivid. To supply the special training needed for these new professions many largely endowed professional and technical schools have been founded. New tasks have arisen and the need has created the school.

What is true in this way of journalism, mechanical and electrical engineering, civil government, banking, etc., is no less true in the sphere of religious activity. Christianity is finding new points at which it must touch the complex social life of the day and bring its vital and energizing truth to bear upon the problems of humanity and of society, which are continually emerging in new or in more acute forms. Partly in the effort to meet these needs and partly as the outworking of an awakened sense of power and of passion for promoting the Kingdom of God, which has characterized the Christian Church as never before in its history, the spirit of Christian service has expressed itself in many and varied forms of ministry. New professions, challenging and absorbing the best energies of a lifetime, have arisen. These professions promise to become as permanent as the new professions of engineering, journalism, banking, civil administration, etc. They include such departments and varieties of Christian service as the work of foreign missions; of religious education as distinct from the pulpit and parish work of the pastor; of social service in institutions such as social settlements, charitable organizations, and even certain departments of