

Humanist Manifesto II

Preface

It is forty years since [Humanist Manifesto I](#) (1933) appeared. Events since then make that earlier statement seem far too optimistic. Nazism has shown the depths of brutality of which humanity is capable. Other totalitarian regimes have suppressed human rights without ending poverty. Science has sometimes brought evil as well as good. Recent decades have shown that inhuman wars can be made in the name of peace. The beginnings of police states, even in democratic societies, widespread government espionage, and other abuses of power by military, political, and industrial elites, and the continuance of unyielding racism, all present a different and difficult social outlook. In various societies, the demands of women and minority groups for equal rights effectively challenge our generation.

As we approach the twenty-first century, however, an affirmative and hopeful vision is needed. Faith, commensurate with advancing knowledge, is also necessary. In the choice between despair and hope, humanists respond in this Humanist Manifesto II with a positive declaration for times of uncertainty.

As in 1933, humanists still believe that traditional theism, especially faith in the prayer-hearing God, assumed to live and care for persons, to hear and understand their prayers, and to be able to do something about them, is an unproved and outmoded faith. Salvationism, based on mere affirmation, still appears as harmful, diverting people with false hopes of heaven hereafter. Reasonable minds look to other means for survival.

Those who sign Humanist Manifesto II disclaim that they are setting forth a binding credo; their individual views would be stated in widely varying ways. This statement is, however, reaching for vision in a time that needs direction. It is social analysis in an effort at consensus. New statements should be developed to supersede this, but for today it is our conviction that humanism offers an alternative that can serve present-day needs and guide humankind toward the future. - Paul Kurtz and Edwin H. Wilson (1973)

The next century can be and should be the humanistic century. Dramatic scientific, technological, and ever-accelerating social and political changes crowd our awareness. We have virtually conquered the planet, explored the moon, overcome the natural limits of travel and communication; we stand at the dawn of a new age, ready to move farther into space and perhaps inhabit other planets. Using technology wisely, we can control our environment, conquer poverty, markedly reduce disease, extend our life-span, significantly modify our behaviour, alter the course of human evolution and cultural development, unlock vast new powers, and provide humankind with unparalleled opportunity for achieving an abundant and meaningful life.

The future is, however, filled with dangers. In learning to apply the scientific method to nature and human life, we have opened the door to ecological damage, over-population, dehumanizing institutions, totalitarian repression, and nuclear and bio-chemical disaster. Faced with apocalyptic prophesies and doomsday scenarios, many flee in despair from reason and embrace irrational cults and theologies of withdrawal and retreat.

Traditional moral codes and newer irrational cults both fail to meet the pressing needs of today and tomorrow. False "theologies of hope" and messianic ideologies, substituting new dogmas for old, cannot cope with existing world realities. They separate rather than unite peoples.

Humanity, to survive, requires bold and daring measures. We need to extend the uses of scientific method, not renounce them, to fuse reason with compassion in order to build constructive social and moral values. Confronted by many possible futures, we must decide which to pursue. The ultimate goal should be the fulfilment of the potential for growth in each human personality - not for the favoured few, but for all of humankind. Only a shared world and global measures will suffice.

A humanist outlook will tap the creativity of each human being and provide the vision and courage for us to work together. This outlook emphasizes the role human beings can play in their own spheres of action. The decades ahead call for dedicated, clear-minded men and women able to marshal the will, intelligence, and cooperative skills for shaping a desirable future. Humanism can provide the purpose and inspiration that so many seek; it can give personal meaning and significance to human life.

Many kinds of humanism exist in the contemporary world. The varieties and emphases of naturalistic humanism include "scientific," "ethical," "democratic," "religious," and "Marxist" humanism. Free thought, atheism, agnosticism, scepticism, deism, rationalism, ethical culture, and liberal religion all claim to be heir to the humanist tradition. Humanism traces its roots from ancient China, classical Greece and Rome, through the Renaissance and the Enlightenment, to the scientific revolution of the modern world. But views that merely reject theism are not equivalent to humanism. They lack commitment to the positive belief in the possibilities of human progress and to the values central to it. Many within religious groups, believing in the future of humanism, now claim humanist credentials. Humanism is an ethical process through which we all can move, above and beyond the divisive particulars, heroic personalities, dogmatic creeds, and ritual customs of past religions or their mere negation.

We affirm a set of common principles that can serve as a basis for united action - positive principles relevant to the present human condition. They are a design for a secular society on a planetary scale.

For these reasons, we submit this new Humanist Manifesto for the future of humankind; for us, it is a vision of hope, a direction for satisfying survival.

Religion

FIRST: In the best sense, religion may inspire dedication to the highest ethical ideals. The cultivation of moral devotion and creative imagination is an expression of genuine "spiritual" experience and aspiration.

We believe, however, that traditional dogmatic or authoritarian religions that place revelation, God, ritual, or creed above human needs and experience do a disservice to the human species. Any account of nature should pass the tests of scientific evidence; in our judgment, the dogmas and myths of traditional religions do not do so. Even at this late date in human history, certain elementary facts based upon the critical use of scientific reason have to be restated. We find insufficient evidence for belief in the existence of a supernatural; it is either meaningless or irrelevant to the question of survival and fulfilment of the human race. As monotheists,

we begin with humans not God, nature not deity. Nature may indeed be broader and deeper than we now know; any new discoveries, however, will but enlarge our knowledge of the natural.

Some humanists believe we should reinterpret traditional religions and reinvest them with meanings appropriate to the current situation. Such redefinitions, however, often perpetuate old dependencies and escapisms; they easily become obscurantist, impeding the free use of the intellect. We need, instead, radically new human purposes and goals.

We appreciate the need to preserve the best ethical teachings in the religious traditions of humankind, many of which we share in common. But we reject those features of traditional religious morality that deny humans a full appreciation of their own potentialities and responsibilities. Traditional religions often offer solace to humans, but, as often, they inhibit humans from helping themselves or experiencing their full potentialities. Such institutions, creeds, and rituals often impede the will to serve others. Too often traditional faiths encourage dependence rather than independence, obedience rather than affirmation, fear rather than courage. More recently they have generated concerned social action, with many signs of relevance appearing in the wake of the "God Is Dead" theologies. But we can discover no divine purpose or providence for the human species. While there is much that we do not know, humans are responsible for what we are or will become. No deity will save us; we must save ourselves.

SECOND: Promises of immortal salvation or fear of eternal damnation are both illusory and harmful. They distract humans from present concerns, from self-actualization, and from rectifying social injustices. Modern science discredits such historic concepts as the "ghost in the machine" and the "separable soul." Rather, science affirms that the human species is an emergence from natural evolutionary forces. As far as we know, the total personality is a function of the biological organism transacting in a social and cultural context. There is no credible evidence that life survives the death of the body. We continue to exist in our progeny and in the way that our lives have influenced others in our culture.

Traditional religions are surely not the only obstacles to human progress. Other ideologies also impede human advance. Some forms of political doctrine, for instance, function religiously, reflecting the worst features of orthodoxy and authoritarianism, especially when they sacrifice individuals on the altar of Utopian promises. Purely economic and political viewpoints, whether capitalist or communist, often function as religious and ideological dogma. Although humans undoubtedly need economic and political goals, they also need creative values by which to live.

Ethics

THIRD: We affirm that moral values derive their source from human experience. Ethics is autonomous and situational needing no theological or ideological sanction. Ethics stems from human need and interest. To deny this distorts the whole basis of life. Human life has meaning because we create and develop our futures. Happiness and the creative realization of human needs and desires, individually and in shared enjoyment, are continuous themes of humanism. We strive for the good life, here and now. The goal is to pursue life's enrichment despite debasing forces of vulgarization, commercialization, and dehumanization.

FOURTH: Reason and intelligence are the most effective instruments that humankind possesses. There is no substitute: neither faith nor passion suffices in itself. The controlled use of scientific methods, which have

transformed the natural and social sciences since the Renaissance, must be extended further in the solution of human problems. But reason must be tempered by humility, since no group has a monopoly of wisdom or virtue. Nor is there any guarantee that all problems can be solved or all questions answered. Yet critical intelligence, infused by a sense of human caring, is the best method that humanity has for resolving problems. Reason should be balanced with compassion and empathy and the whole person fulfilled. Thus, we are not advocating the use of scientific intelligence independent of or in opposition to emotion, for we believe in the cultivation of feeling and love. As science pushes back the boundary of the known, humankind's sense of wonder is continually renewed, and art, poetry, and music find their places, along with religion and ethics.

The Individual

FIFTH: The preciousness and dignity of the individual person is a central humanist value. Individuals should be encouraged to realize their own creative talents and desires. We reject all religious, ideological, or moral codes that denigrate the individual, suppress freedom, dull intellect, and dehumanize personality. We believe in maximum individual autonomy consonant with social responsibility. Although science can account for the causes of behaviour, the possibilities of individual freedom of choice exist in human life and should be increased.

SIXTH: In the area of sexuality, we believe that intolerant attitudes, often cultivated by orthodox religions and puritanical cultures, unduly repress sexual conduct. The right to birth control, abortion, and divorce should be recognized. While we do not approve of exploitive, denigrating forms of sexual expression, neither do we wish to prohibit, by law or social sanction, sexual behaviour between consenting adults. The many varieties of sexual exploration should not in themselves be considered "evil." Without countenancing mindless permissiveness or unbridled promiscuity, a civilized society should be a tolerant one. Short of harming others or compelling them to do likewise, individuals should be permitted to express their sexual proclivities and pursue their lifestyles as they desire. We wish to cultivate the development of a responsible attitude toward sexuality, in which humans are not exploited as sexual objects, and in which intimacy, sensitivity, respect, and honesty in interpersonal relations are encouraged. Moral education for children and adults is an important way of developing awareness and sexual maturity.

Democratic Society

SEVENTH: To enhance freedom and dignity the individual must experience a full range of civil liberties in all societies. This includes freedom of speech and the press, political democracy, the legal right of opposition to governmental policies, fair judicial process, religious liberty, freedom of association, and artistic, scientific, and cultural freedom. It also includes recognition of an individual's right to die with dignity, euthanasia, and the right to suicide. We oppose the increasing invasion of privacy, by whatever means, in both totalitarian and democratic societies. We would safeguard, extend, and implement the principles of human freedom evolved from the Magna Carta to the Bill of Rights, the Rights of Man, and the Universal Declaration of Human Rights.

EIGHTH: We are committed to an open and democratic society. We must extend participatory democracy in its true sense to the economy, the school, the family, the workplace, and voluntary associations. Decision-making must be decentralized to include widespread involvement of people at all levels - social, political, and economic. All persons should have a voice in developing the values and goals that determine their lives. Institutions should be responsive to expressed desires and needs. The conditions of work, education, devotion,

and play should be humanized. Alienating forces should be modified or eradicated and bureaucratic structures should be held to a minimum. People are more important than decalogues, rules, proscriptions, or regulations.

NINTH: The separation of church and state and the separation of ideology and state are imperatives. The state should encourage maximum freedom for different moral, political, religious, and social values in society. It should not favour any particular religious bodies through the use of public monies, nor espouse a single ideology and function thereby as an instrument of propaganda or oppression, particularly against dissenters.

TENTH: Humane societies should evaluate economic systems not by rhetoric or ideology, but by whether or not they increase economic well-being for all individuals and groups, minimize poverty and hardship, increase the sum of human satisfaction, and enhance the quality of life. Hence the door is open to alternative economic systems. We need to democratize the economy and judge it by its responsiveness to human needs, testing results in terms of the common good.

ELEVENTH: The principle of moral equality must be furthered through elimination of all discrimination based upon race, religion, sex, age, or national origin. This means equality of opportunity and recognition of talent and merit. Individuals should be encouraged to contribute to their own betterment. If unable, then society should provide means to satisfy their basic economic, health, and cultural needs, including, wherever resources make possible, a minimum guaranteed annual income. We are concerned for the welfare of the aged, the infirm, the disadvantaged, and also for the outcasts - the mentally retarded, abandoned, or abused children, the handicapped, prisoners, and addicts - for all who are neglected or ignored by society. Practicing humanists should make it their vocation to humanize personal relations.

We believe in the right to universal education. Everyone has a right to the cultural opportunity to fulfil his or her unique capacities and talents. The schools should foster satisfying and productive living. They should be open at all levels to any and all; the achievement of excellence should be encouraged. Innovative and experimental forms of education are to be welcomed. The energy and idealism of the young deserve to be appreciated and channelled to constructive purposes.

We deplore racial, religious, ethnic, or class antagonisms. Although we believe in cultural diversity and encourage racial and ethnic pride, we reject separations which promote alienation and set people and groups against each other; we envision an integrated community where people have a maximum opportunity for free and voluntary association.

We are critical of sexism or sexual chauvinism - male or female. We believe in equal rights for both women and men to fulfil their unique careers and potentialities as they see fit, free of invidious discrimination.

World Community

TWELFTH: We deplore the division of humankind on nationalistic grounds. We have reached a turning point in human history where the best option is to transcend the limits of national sovereignty and to move toward the building of a world community in which all sectors of the human family can participate. Thus we look to the development of a system of world law and a world order based upon transnational federal government. This would appreciate cultural pluralism and diversity. It would not exclude pride in national origins and

accomplishments nor the handling of regional problems on a regional basis. Human progress, however, can no longer be achieved by focusing on one section of the world, Western or Eastern, developed or underdeveloped. For the first time in human history, no part of humankind can be isolated from any other. Each person's future is in some way linked to all. We thus reaffirm a commitment to the building of world community, at the same time recognizing that this commits us to some hard choices.

THIRTEENTH: This world community must renounce the resort to violence and force as a method of solving international disputes. We believe in the peaceful adjudication of differences by international courts and by the development of the arts of negotiation and compromise. War is obsolete. So is the use of nuclear, biological, and chemical weapons. It is a planetary imperative to reduce the level of military expenditures and turn these savings to peaceful and people-oriented uses.

FOURTEENTH: The world community must engage in cooperative planning concerning the use of rapidly depleting resources. The planet earth must be considered a single ecosystem. Ecological damage, resource depletion, and excessive population growth must be checked by international concord. The cultivation and conservation of nature is a moral value; we should perceive ourselves as integral to the sources of our being in nature. We must free our world from needless pollution and waste, responsibly guarding and creating wealth, both natural and human. Exploitation of natural resources, uncurbed by social conscience, must end.

FIFTEENTH: The problems of economic growth and development can no longer be resolved by one nation alone; they are worldwide in scope. It is the moral obligation of the developed nations to provide - through an international authority that safeguards human rights - massive technical, agricultural, medical, and economic assistance, including birth control techniques, to the developing portions of the globe. World poverty must cease. Hence extreme disproportions in wealth, income, and economic growth should be reduced on a worldwide basis.

SIXTEENTH: Technology is a vital key to human progress and development. We deplore any neo-romantic efforts to condemn indiscriminately all technology and science or to counsel retreat from its further extension and use for the good of humankind. We would resist any moves to censor basic scientific research on moral, political, or social grounds. Technology must, however, be carefully judged by the consequences of its use; harmful and destructive changes should be avoided. We are particularly disturbed when technology and bureaucracy control, manipulate, or modify human beings without their consent. Technological feasibility does not imply social or cultural desirability.

SEVENTEENTH: We must expand communication and transportation across frontiers. Travel restrictions must cease. The world must be open to diverse political, ideological, and moral viewpoints and evolve a worldwide system of television and radio for information and education. We thus call for full international cooperation in culture, science, the arts, and technology across ideological borders. We must learn to live openly together or we shall perish together.

Humanity as a Whole

IN CLOSING: The world cannot wait for a reconciliation of competing political or economic systems to solve its problems. These are the times for men and women of goodwill to further the building of a peaceful and prosperous world. We urge that parochial loyalties and inflexible moral and religious ideologies be transcended. We urge recognition of the common humanity of all people. We further urge the use of reason and compassion to produce the kind of world we want - a world in which peace, prosperity, freedom, and happiness are widely shared. Let us not abandon that vision in despair or cowardice. We are responsible for what we are or will be. Let us work together for a humane world by means commensurate with humane ends. Destructive ideological differences among communism, capitalism, socialism, conservatism, liberalism, and radicalism should be overcome. Let us call for an end to terror and hatred. We will survive and prosper only in a world of shared humane values. We can initiate new directions for humankind; ancient rivalries can be superseded by broad-based cooperative efforts. The commitment to tolerance, understanding, and peaceful negotiation does not necessitate acquiescence to the status quo nor the damming up of dynamic and revolutionary forces. The true revolution is occurring and can continue in countless nonviolent adjustments. But this entails the willingness to step forward onto new and expanding plateaus. At the present juncture of history, commitment to all humankind is the highest commitment of which we are capable; it transcends the narrow allegiances of church, state, party, class, or race in moving toward a wider vision of human potentiality. What more daring a goal for humankind than for each person to become, in ideal as well as practice, a citizen of a world community. It is a classical vision; we can now give it new vitality. Humanism thus interpreted is a moral force that has time on its side. We believe that humankind has the potential, intelligence, goodwill, and cooperative skill to implement this commitment in the decades ahead.

We, the undersigned, while not necessarily endorsing every detail of the above, pledge our general support to Humanist Manifesto II for the future of humankind. These affirmations are not a final credo or dogma but an expression of a living and growing faith. We invite others in all lands to join us in further developing and working for these goals

Annexure 2.

It is from Dewey's own words that you can see his true intentions. He wrote and helped write the Humanist Manifesto after returning from a trip to meet with others of like mind in Eastern Europe. Two books he wrote tell how he planned to accomplish the goals laid out in the Humanist Manifesto through America's public school system. The first title is Faith in Education and the second is Democracy and Education.

B.F. Skinner jumped on the bandwagon, working to change the mold for American children through public schools and help that mold conform to too many goals of the Humanist Manifesto. [See also page 2 on John Dewey](#)

[Wallbuilders.com](#) by David Barton. Most excellent material.

John Dewey is recognized as the Father of modern education. The N.E.A. gave him high recognition for his works. Much of his changes to schools were made possible by the theory of evolution being so strongly accepted after the writings of Charles Darwin. John Dewey wrote a theory of education and democracy that was based on evolution.

The education theories of Dewey would not have been so acceptable to people had it not been for the previous acceptance of Darwin's Theory of Evolution. That theory was widely received around the world. Evolution praises change and declares the highest good is a positive change. Darwin's theory helped strengthen the ideas of relativism and positivism which had been around for ages but were reinforced by John Dewey.

John Dewey developed ideas of evolutionary democracy and evolutionary education and evolutionary law.

Those ideas had as their foundation the premise that nothing is constant. He said the only constant good is change for the good, i.e. positivism. He did not measure things from any absolute standards, but from a relative perception based on human desire.

Relativism denies absolutes. God is absolute. The word of God teaches absolutes. Evolution flies in the face of God's word.

Relativism and positivism are destructive ideologies that sheer men away from the truth a little at a time.

These ideas were used by John Dewey and Carl Marx and even Joseph Stalin to lead people astray.

Engels wrote that if you could remove a people from their roots, they could be easily swayed to your point of view.

This is happening in America with the destruction of our godly heritage in public school courses.

By omission the godly heritage is being lost to our children. The schools are simply not teaching the godly heritage of this nation.

Instead the schools are teaching children to become better citizens of the new world economic order. This focus is even seen in WFISD.

HUMANIST MANIFESTO

John Dewey was a signer of the Humanist Manifesto. Many give him credit for writing most of it.

Humanism would have men be their own gods. Humanism would make everything relative to what the individual perceives as improvement or detriment. Humanism denies the Salvation of God and replaces it with salvation by men.

John Dewey promoted humanism as a national way of life. Humanists in their zeal believe they are doing your children a favor to make them happier by seeking to erode any faith in God and replacing it with a hope in their own efforts.

Humanism and relativism were revitalized with the upsurge of the oppositions of false science called The Theory of Evolution. Since Darwin popularized that theory in 1859, the idea of evolution has infected other areas of men's thoughts including law and its interpretation, society and its rules of conduct, economics and more.

John Dewey helped popularize the teaching of evolution since the idea of constant change reinforced his idea the foolishness of God and the Bible. Dewey believed in neither God nor the Bible.

Since man was considered to have evolved from the slime, there could have been no fall of man from the perfection of Adam. With no fall of man, there would be no need for salvation. Thus evolution strikes at the root of Christian faith.

Those who think they can believe in God and also believe in evolution must realize that the system of evolution denounces any existence of God. If man evolved upward, then there certainly was no original sin which took him downward and the need for salvation is a joke.

Evolution would make the whole of Scripture meaningless. Those who clamor the loudest for evolution are aware how the poison works to erode any need for God by making man to be his own god.

Thus we have returned full cycle to the original deception, only this time the deception is organized on a global front, attacking not just one woman, but all children in our public schools.

The ultimate aim is not the betterment of mankind as the propaganda says, but rather the enslavement of mankind to a whole society serving Mammon in the name of money and power, i.e. the devil. It is Satan's work to serve money as your god, to let economic values determine your decisions, to let profits determine what you do. To judge right and wrong by how much money is gained or lost is to be serving the purposes of Satan.

The consequence of ignoring God's word is failure. There comes a point where that failure becomes eternal.

Many of our Founding Fathers believed that we should only elect men to serve us in office who held a faith in Almighty God who would judge men for their words and deeds. For they realized that only such men could have any restraint on what they considered right and acceptable.

Men without faith towards God through the mercy of Jesus do more easily persuade themselves to do anything if the end served their own desires. They would have realized the dangers of having a man like John Dewey as the designer of our education system. We need to wake up to the problem.

It is given to us by God that we are responsible to raise our children diligently in the Truth of God.

John Dewey was strongly opposed to anything that would help Christian faith in children.

How can we then teach them history void of reference to Christian testimony of great men? How can we teach science as chaos instead of ordered and according to His divine pattern? How can any in authority stand by and let such perversion proceed unchecked?

Who would feed their children to the flames of evolution and its consequence, Humanism?

Would convenience or comfort lead some to stand by quietly while their children passed through the flames of modern humanist philosophies that oppose God? Would safety of job or esteem of men gag the tongue of those who should speak out first because they saw it first?

Brave New World, a novel, depicts a society where God is forgotten and the children are raised by the state system to serve economic needs. Let us take a hint and quit rewriting history by omission of Christian references in the public school system. Else John Dewey's vision will increase more and more.

John Dewey introduced strong ideas about accepting multi-values. This is in agreement with the denial of absolute values. Please note that too many children today do not believe in absolute right and wrong. Instead they believe in relative answers, based on personal needs. That is a direct goal fulfilled by John Dewey and all like him.

It is now printed in school system literature how the students need to be raised up so they can be better citizens of the new world economic order. Country, family, and God are no longer the goals to be achieved but are instead seen as causes of bigotry, narrow mindedness, prejudice, and intolerance: thus deserving to be done away.

After all says Humanism, all roads lead to Rome. We're all seeking a better life, and if you do it in the name of Jesus, that's OK so long as you don't teach your child that in school.

President Abraham Lincoln contradicts John Dewey and reminded the nation of that great truth contained in the Declaration of Independence when he said,

"Four score and seven years ago our fathers brought forth on this continent a new nation, conceived in Liberty, and dedicated to the proposition that all men are created equal."

Of course he was referring to these words from the Declaration of Independence:

"We hold these truths to be self-evident: that all men are created equal; that they are endowed by their Creator with certain unalienable rights;"

Declaration of Independence contradicts John Dewey, the father of this contemporary education system.

Well into the twentieth century, the Declaration and the Constitution were viewed as inseparable and interdependent. While the Court's change of standards has perhaps been a display of poor judgment, the Court's actions have actually been illegal under the standards of original intent. Furthermore they have violated the value system of "the laws of nature and of nature's God" established in the Declaration of Independence.

Founding Fathers Contradict John Dewey.

The First Amendment was clearly understood and explained by the man who wrote it and the man who first applied it as law. Fisher Ames wrote the First Amendment. He also wrote that the Bible should always remain the principle text book in America's classrooms. John Jay, original Chief-Justice U.S. Supreme Court, said it is the duty of all wise, free, and virtuous governments to help and encourage virtue and religion.

The Constitution of the United States of America was penned by the man who was head of the committee which created the final wording. That man, Governor Morris of Pennsylvania, was also the most active

member of the Constitutional Convention. He spoke 173 times. He also advocated that "education should teach the precepts of religion and the duties of man towards God."

An early House Judiciary Committee affirmed the Founder's lack of pluralistic intent when it declared:

"Christianity ...was the religion of the founders of the republic, and they expected it to remain the religion of their descendants."

Words and sentiments of other founding fathers can be given to fill a library; but these few show the whole idea to anyone to be willing to hear.

"You do well to wish to learn our arts and our ways of life, and above all, the religion of Jesus Christ. Congress will do everything they can to assist you in this wise intention." George Washington

"Let...statesmen and patriots unite their endeavors to renovate the age by...educating their little boys and girls...and leading them in the study and practice of the exalted virtues of the Christian system." Samuel Adams

"History will also afford frequent opportunities of showing the necessity of a public religion...and the excellency of the Christian religion above all others, ancient or modern." Benjamin Franklin

"Only one adequate plan has ever appeared in the world, and that is the Christian dispensation." John Jay, ORIGINAL CHIEF-JUSTICE U.S. SUPREME COURT

"The United States of America was no longer Colonies. They were an independent nation of Christians." John Quincy Adams

A page of history is worth a volume of logic. History shows the intent and purpose of our founding fathers. Contemporary logic is wrong whenever it contradicts the clear explanations of those men who wrote the Constitution.

97% of the founding fathers were practicing Christians and exercised their faith in public office, at work, at home, and had it taught to their children in their schools. 187 of the first 200 colleges in America were Christian, Bible teaching institutions. Entrance to Harvard required strong knowledge of the Bible. The money was printed, "One Nation Under God."

Webster originally wrote the dictionary with Bible verses explained. He did these so children and parents could understand the words of God and know the truth of Jesus Christ. Webster even wrote a translation of the Bible for the American speaking people. How often do you hear this in public school today?!

You could hardly find a school in America that wasn't Christian based with the Bible as its main text book until the 1830's. That was when a humanist named Horace Mann worked for ten years to deceive the state of Massachusetts to produce its own state supported schools and leave the Bible out of those schools.

As a result of the attack upon children learning the truths of God and Salvation, the American Sunday School League was formed during that same decade so those children who were deprived could still get Bible knowledge.

During the next hundred years humanism grew bolder in its attack against the founding fathers ideas of education and more and more schools omitted the Bible. Fewer and fewer remembered the exhortations of those men who established this nation to follow Christ and give Christian teaching in the schools, as the backbone and main course of our schools.

Then in the early 1930's John Dewey taught his new theories on evolutionary education at Peking University in China, and after that in Turkey. Those governments wanted help on establishing state schools to indoctrinate the children as wards of the state instead of their parents.

You know how Russian children were encouraged to turn on their parent's values.

Then upon his return to the U.S.A, John Dewey wrote the Humanist Manifesto. He was a very important figure in the national education association. The socialistic and communistic ideology of Karl Marx was growing vigorously through such men as endorsed John Dewey's philosophies of education.

A Harvard professor has written that children are sick when they enter kindergarten. Sick with the parent influenced ideas of love, family values, national pride, and loyalty to elected officials. He says the children need to be re-educated away from those traditional values of their parents so they can become better citizens of the new world order. So that is the extent of secular humanism and its goals for our children. It is rapidly assaulting our traditional values of Christian family, home, and nation under God.

John Dewey knew there was a battle raging in the classroom for the hearts and minds of children. Do you?

Join the battle which has been declared. It is a battle for your children. It is your battle to fight, to win. When Jonah preached to Nineveh he declared the soon coming destruction. Jonah didn't make any if's and's or but's. He plainly said because of your sins, destruction is coming. That's the way it is in America today.

DECLARATION OF INDEPENDENCE contradicts John Dewey. We hold these truths to be self-evident: that all men are created equal; that they are endowed by their Creator with certain inalienable rights;"

The Declaration of Independence appeals to God no less than three times. Four to those who can see His Name in the phrase "protection of divine providence". Five to those who can admit the phrase "created equal" means created by God, not evolved from chaos.

The Declaration and the Constitution were viewed as inseparable and interdependent documents. The Declaration of Independence appeals to God no less than three times. The men who wrote it declared within it their undying faith towards God for all generations to see and follow.

We should follow the founding fathers of this great nation rather than shallow thinking men who came along later to change things.

"The Jubilee of the Constitution" by John Quincy Adams explains the Constitution as dependent upon the virtues proclaimed in the Declaration of Independence. That's why the Ten Commandments are inscribed in stone on the Supreme Court building.

Those men saw the law of God as the basis of all law for all men always, never to be changed! How can we withhold God and His truth from our educational classrooms for children today? The humanist and atheist groups following the path of John Dewey rob our children of this great national heritage. One Nation Under God. United we stand together with Christ.

Our founding fathers erected a beacon to guide their children, and their children's children: for all men who would pursue life, liberty, and happiness...they pointed us to God and to His Son Jesus Christ. They desired that their posterity might look again to the Declaration of Independence and take courage to renew that battle which their fathers began, so that truth, justice, mercy, and all Christian virtue not are extinguished from the schools of this land.

If anyone has taught you doctrines conflicting with the light shining through our Declaration of Independence, come back to the truths that were written then for you to see again now.

President Abraham Lincoln reminded the nation of that great truth contained in the Declaration of Independence when he said, "We hold these truths to be self-evident: that all men are created equal; that they are endowed by their Creator with certain inalienable rights; that among these are life, liberty, and the pursuit of happiness."

SUPREME COURT decision of 1897:

Constitution is the body and letter of which the Declaration of Independence is the thought and the spirit, and it is always safe to read the letter of the Constitution in the spirit of the Declaration of Independence.

Humanists, positivists, and relativists, and socialists, who deny God, also contradict the history words of those who wrote the Constitution. Why? Because they desire to replace God with man as the ultimate force is they want to say that man's desires whatever they are should be fulfilled. They deny any absolute truth of God and they deny His natural law as a basis for government and legal law.

DEWEY SAYS IT IS WRONG TO BELIEVE IN SOMETHING THAT CAN NOT CHANGE

John Dewey was a leading relativist and humanist. In 1927 he made clear their new way of thinking. He explained that the Constitution as it had been interpreted was a stumbling-block. He said it was wrong to believe in something that could not change.

John Dewey mocked the beliefs of the Founders. He ridiculed those who put their trust in traditional understanding of law and Constitution by saying they were so wrong. (See John Dewey, *The Public and Its Problems*, 1927, page 34)

What the people of America called the corner stone of their republic, John Dewey called a stumbling block. He ridiculed, mocked, and scorned the traditions of the people of America, the efforts of our Founders, our form of government, and the belief in absolute values.

After John Dewey and Langdell got through with their prestigious campaign in the eyes of power and money and glory from men, any teacher who still held for absolute values was mocked and driven out of position to teach. Blackstone's Commentaries on the Law was widely discarded.

Blackstone taught that certain rights and wrongs did not change. Especially those related to human behavior. Blackstone had been the main text in law since before the Declaration of Independence. Great preachers had come out of law to preach the gospel after reading all of Blackstone's Biblical references to his understanding of law. Blackstone taught that law came from God. The courts were now going to change those traditional ideas of law which had been held true and unchangeable since the Magna Carta of England.

Roscoe Pound (1870-1964) strengthened the new philosophy of "positivism" that had been birthed by Langdell at Harvard. Pound made "positivism" the new way of thinking that everybody had to follow if they wanted to graduate. Now there are universities where professors say if you find any one is not an evolutionist, don't let him graduate with a degree in biology. Roscoe Pound was able to accomplish his goal of dictating terms for graduation by serving at four different law schools as professor and as Dean of Harvard and the University of Nebraska. Biology professors are able to teach evolution as fact because of the liberalizing of education done by John Dewey.

He infected many who in turn taught others their new ways of evolving the law and the interpretation of our Constitution. He said we have the same task in jurisprudence that has (already) been achieved in philosophy, in the natural sciences, and in politics. We must rid ourselves of this sort of legality. We must take a new and flexible approach. We must adopt our means to fit our ends. To attain an evolving legal science based on the sociology of people is our goal. There is nothing fixed except our goal and anything we do to attain what we want must therefore be right.

Pound said the goal of law is to become a legal force to influence society in growth and development. He forgot those Founder's words which would have warned him that God Almighty to which they appealed in the Declaration and the Constitution had already given the law and clearly stated that it does not change.

1916- Louis Brandeis (1856-1941) urged the Court to be bold in leading society to change. He wanted the reason of men to be the ultimate rule, neither the law of God nor the ideas of the Founders. These are the kind of ideas upon which John Dewey built his theories.

1930's - Blackstone's Commentaries on the Law widely discarded because it was absolute instead of relative. Relativism allowed for change. Relativism became a new term, more 'intellectual' for describing the positive changes needed for evolution of law and society. (the positivism of Roscoe Pound). Absolute values were discarded.

1930's- John Dewey was an esteemed humanist. He was a prominent leader of new ideas in education. He wrote much on the effects of Darwin's theory of evolution on science, education, man and society. His premise

can be summarized as saying that nothing is ultimately good in itself except positive change for the better. To this goal he rejected absolute values of God, the Bible, and men who believed in God.

Dewey's most positive value is positive change for the better. He was so recognized as a leader of new ideas concerning humanism i.e. synonym for socialism that he was invited to teach on establishing state schools for the betterment of the state. He taught in China at the University of Peking and in Turkey. Upon Dewey's return to California, he wrote an Americanized version of Karl Marx philosophies called "The Humanist Manifesto". He believes in the collective society like socialist of Russia and China being more important than any individualism. He views people as members of the larger society, to the exclusion of individual rights when the perceived needs of society would require the exclusion of personal rights. This thinking permeates the N.E.A today as a result of his works and others who followed in his footsteps. The state rights over individual rights is associated with the recent event in Pennsylvania where state authorities forced fifty young girls to be spread eagled on an examination table, for genital inspection, without parent's knowledge or consent. Such is the consequence of giving up individual rights to the state system.

1945-1953 - radical social change achieved by wide spread "positivists" or secular humanists.

John Dewey wrote an Americanized version of the Communist Manifesto. Dewey's version was called the Humanist Manifesto. He helped introduce socialism step by step into the American culture. Read his ideas on an evolving democracy. They are very different from the Founding Fathers.