

Chapter 20

IS SECULAR EDUCATION POSSIBLE?

No! All Education Is Religious

Is it really possible to have non-religious, secular education? Are there actually non-religious aspects to life? Publicly and in courts of law humanists insist that schools can be completely non-religious if only theistic religion can be kept out of them. But actually they know that this is a lie—a very BIG lie. Please carefully study the following quote taken from the *Humanist Manifesto I*, for this is what Humanists actually believe:

Religion consists of those actions, purposes, and experiences which are humanly significant. **Nothing human is alien to the religious.** It includes labor, art, science, philosophy, love, friendship, recreation—all that is in its degree expressive of intelligently satisfying human living. **The distinction between the sacred and the secular can no longer be maintained.**³⁴⁷ [Emphasis added.]

The founders of the American Humanist Association clearly recognized that every aspect of life is religious. So strongly did they believe this that they made it a part of their articles of faith. They declared: “Nothing human is alien to the religious.” Education is human. Therefore education is religious. “The distinction between the sacred and the secular can no longer be maintained.” Therefore the distinction between sacred education and secular education can no longer be maintained. The Humanists very well know that there is no such thing as secular education if by secular one means non-religious. Education can only be secular with the meaning “God is excluded.” Why then do Humanists lie about it?

From the very beginning of the American Humanist Association the Humanists have intended to take over public education and use it to teach their own religious doctrines concerning God, the genesis of the universe, and the nature and origin of man. This is obvious from these number eleven of *Humanist Manifesto I*:

Man will learn to face the crises of life in terms of his knowledge of their naturalness and probability. **Reasonable and manly attitudes will be fostered by education and supported by custom.** We assume that humanism will take the path of social and mental hygiene and discourage sentimental and unreal hopes and wishful thinking.³⁴⁸ [Emphasis added]

Of course what Humanists consider “reasonable and manly attitudes” cannot be fostered by education unless Humanists control the content of that education. This control they intended to capture, and in fact *have* captured. The thirteenth theses of *Humanist Manifesto I* states their goal like this:

Religious humanism maintains that **all** associations and institutions exist for the fulfillment of human life. **The intelligent evaluation, transformation, control, and direction of such associations and institutions with a view to the enhancement of human life is the purpose and program of humanism.** Certainly religious institutions, their ritualistic forms, ecclesiastical methods, and communal activities must be reconstituted as rapidly as experience allows, in order to function effectively in the modern world.³⁴⁹ [Emphasis added]

We are clearly told here that the “control” and “direction” of “all association and institutions” is “the purpose and program of humanism.” That means that Humanists are working to either seize or retain control of schools, churches, government agencies, and all other institutions.

John Dewey was an atheist. He did not believe in the true and living creator God. However, he realized that he was part of a distinct minority in this regards. He knew that if he too often revealed his atheism the

³⁴⁷ Kurtz, *Humanist Manifestos I & II*, 9.

³⁴⁸ *Ibid.*

³⁴⁹ *Ibid.*, 9–10.

public would reject both him and his humanist philosophy of education. So in his public writings when he referred to the natural dead creation force of evolution he substituted instead the word “God.” His fellow humanists knew that he actually meant “Evolution” when he wrote God, but the public was deceived. Keeping this in mind, consider the following statements Dewey made in “My Pedagogic Creed”:

I Believe that

—education is the fundamental method of social progress and reform.

* * *

—the teacher is engaged, not simply in the training of individuals, but in the formation of the proper social life.

—every teacher should realize the dignity of his calling; that he is a social servant set apart for the maintenance of proper social order and the securing of the right social growth.

—in this way the teacher always is the prophet of the true God and the usherer in of the true kingdom of God.³⁵⁰

What did Dewey mean by the last amazing paragraph above? I remind you that Dewey was the first President of the American Humanist Association. His name is found on page 11 of the *Humanist Manifestos I & II* as a singer of *Humanist Manifesto I*. It is *Humanist Manifesto I* that declares,

Religious humanists regard the universe as self-existing and not created... We are convinced that the time has passed for theism... In place of the old attitudes involved in worship and prayer the humanist finds his religious emotions expressed in a heightened sense of personal life and in a cooperative effort to promote social well-being... It follows that there will be no uniquely religious emotions and attitudes of the kind hitherto associated with belief in the supernatural.³⁵¹

The Humanist public school teacher regards himself as a religious prophet, preaching the gospel of evolution, in order to bring in a new world order—a man-made Utopia and one-world government—based upon atheism. As *Humanist Manifesto II* puts it:

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... 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.³⁵²

It is exceedingly clear, then, that the “true kingdom of God” to which Dewey referred is the very anti-thesis of the Kingdom of God referred to in the Bible. But it is also exceedingly clear that Dewey's so-called “true kingdom of God” is to be a religious kingdom, not a secular one, except in the sense of excluding the true God. It is to be a one-world atheistic religious kingdom based on the principles of Darwin's Theory of Evolution and will be ruled by a Humanist dictator. Those espousing this kingdom cannot be loyal to the USA, for their loyalty is to a different kingdom. This is another reason why Humanists are anti-patriotic and on the side of our enemies in every war.

We are forced to conclude, therefore, that there is no such thing as non-religious education. Every teacher advocates either the true and living creator God or else a pagan god. Humanists advocate a pagan god called Evolution. Evolution is what Dewey meant when he referred to “the true God.” Our public schools are religious schools, and are secular only in the sense of excluding God from their classrooms. They are fiercely religious seminaries for the training of our youth in the Humanist religion. Americans had better realize and never forget this sobering fact.

³⁵⁰ John Dewey, “My Pedagogic Creed,” in *John Dewey on Education*, editor Reginald D. Archamoault (New York: Random House, 1964), 437–39.

³⁵¹ Kurtz, *Humanist Manifestos I & II*, 8–9.

³⁵² *Ibid.*, 16–21.