

Chapter 22

WHAT IS SEPARATION OF CHURCH AND STATE?

The Answer Is the Key To Victory!

This is the most important chapter in this book because understanding the truth about separation of church and state reveals the key—the ONLY key—to disempowering humanism. Humanism can certainly be removed from control of education in this country if theists understand the truth about separation of church and state, and then act upon that truth. There is tremendous confusion concerning this subject, so please read this chapter carefully several times. This long chapter, shows how humanists used misconceptions about separation of church and state to gain and retain control of education in America.

The First Amendment

The First Amendment makes it possible for people of different religions to live together in peace. Its purpose is to assure absolute freedom of religion for people of *all* religions. The forty-five vital words all Americans must understand if they want their children to inherit freedom are:

Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof; or abridging the freedom of speech, or of the press; or the right of the people peaceably to assemble, and to petition the government for a redress of grievances.

The First Amendment is like a coin—it has two sides—, but those two sides are inseparable. You cannot have one side without having the other. The two sides or aspects of this freedom-giving amendment are:

Congress Shall Make No Law Respecting an Establishment of Religion

“Congress shall make **no law** respecting an establishment of religion” means just that. Congress is forbidden to make any “law”—not even one law is allowed—pertaining to an establishment of religion. This means that the government has no authority to determine which religion or church is the true religion or church, because to do that a “law” would have to be made. The government is forbidden to establish or recognize one church or religion as the state church or religion, because that also would require making a “law.” The government may not financially support any religion, because that would require a “law” being made to authorize spending the money. The government may not tax any religion, because that would require making a tax “law.”

The purpose of this clause of the First Amendment was to prevent the religious oppression that minority religions suffered at the hands of the state religions in England and Europe, and even in the colonies at their beginnings. A church or religion may not become the civil government; for then it would have armed soldiers at its command to force its beliefs upon people of other religions against their will.

It is important to understand that First Amendment originally applied only to the federal government. Most of the states still had an established religion. Congress was not allowed to make any law pertaining to those established state religions. It could not take sides. It could not regulate them in any way. It could not stop them from influencing politics.

One other important point about the establishment clause needs to be noticed. “Congress shall make no law respecting **an establishment** of religion.” Congress does have authority to make laws respecting

religion; just not laws respecting **an establishment** of religion.” In fact, every law is a religious law. Even the Humanists acknowledged this in section seven of their Humanist Manifesto I:

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.¹

Of course, Humanists deny that this is true when they are trying to influence the courts. Then they say that only that which pertains to belief in God is religious, and that beliefs based on atheism are “science.” Sure! Their beliefs are science like Scientology and Christian Science are science. They are scientists like Anaximander (611-547 B.C.) was a scientist. He believed that eels and various other aquatic animals were produced without parents from lifeless matter in the abiogenetic fashion. If you want to call superstition science, then humanism fits that definition well. But in truth, Humanism is a religion, and is not true science. However, even true science is religious; everything has religious significance.

Government May Not Prohibit the Free Exercise of Any Religion

This means that government may not tax religions, for by taxing them they would be prohibited from free exercise. Church funds are to be totally separate from government funds, not combined into government funds.

This also means that the government may not financially support religions, for whatever the government supports the government of necessity controls; the government cannot pass out money without restriction. Qualifications have to be set, and those qualifications would prevent the free exercise of all religions that would not qualify. The members of these religions would be taxed, but their religion excluded from benefiting from those taxes. Therefore, whoever determines what qualifications must be met would determine the official religion for the state.

Freedom of speech, freedom to distribute printed matter, freedom to assemble, and freedom to tell the government you don't like what it is doing are all necessary for people to freely exercise their religious beliefs.

There is an exception to this free exercise clause, however. A religion that requires the violent overthrow of the government as part of its free exercise or that requires its advocates to exercise violence against people of other religions in order to prevent free exercise of those religions has declared war against freedom and against civilization and must bear the consequences of its actions. The government must intervene to protect its citizens. That is governments reason for existing.

For rulers are not a terror to good works, but to the evil. Wilt thou then not be afraid of the power? do that which is good, and thou shalt have praise of the same: for he is the minister of God to thee for good. But if thou do that which is evil, be afraid; for he beareth not the sword in vain: for he is the minister of God, a revenger to execute wrath upon him that doeth evil. (Romans 13:3)

It is the business and duty of government to terrorize terrorists. Churches should not have to protect themselves from terrorists. That is the duty of civil government.

Public Schools Violate the First Amendment

The free exercise of religion is prohibited in public schools—Bible reading and prayer are prohibited. Freedom of speech is abridged—evolution must be taught, but its fallacies may not be pointed out, nor may creation by God be taught. There is no freedom of the press in public schools: religious pamphlets that honor God are prohibited from being distributed even in the halls, and even when purchased with private funds; but materials that teach the atheistic doctrines of the humanist religion are bought at taxpayer

¹ Kurtz, *Humanist Manifestos I & II*.

expense and used as curriculum. Freedom is dead in public schools. The First Amendment is ignored and violated. Our government has ruled that the unproven religious teachings of the Humanist religion are not religious but are in fact science and must be taught as fact, but the teachings of Christianity are not science and can only be taught as myths. The Unitarian-Universalist/Humanist Church is established in public schools, and is using powers of state to force its teachings upon our children in total disregard to the wishes of parents and children alike. Billions of dollars of tax money are being used to teach our children religious lies. The Humanist minority rules over us with a rod of iron.

Phony Separation of Church and State

Humanists advocate a *phony* separation of church and state which denies freedom of speech to all religions except their own. They have defined the word “church” in separation of church and state to include only churches that worship God. They exclude from their definition pagan churches such as the Unitarian-Universalist Church and the Humanist Ethical Unions and other humanist churches (no matter what their names) which worship man (and, in reality, Satan) instead of God.

An example of this phoniness: on Thursday evening April the 15th 1993 the author of this book heard talk show host Dave Marshall on Oklahoma City’s KTOK News Radio 1000 interview Barry Lynn of Americans United for Separation of Church and State. Both Marshall and Lynn vigorously promoted the idea that prayer should be banned from all public school events because it violated the principle of church and state. Lynn said that the founding fathers of this country intended for religion to be excluded from state affairs. Many Christians called in to protest Lynn’s position. One man pointed out to Lynn that even our money bears the motto “In God We Trust.” Nevertheless, Lynn was able to make most of the Christian callers look wrong and foolish. He made them look like oppressors of minority religions—like they were trying to *force* their Christianity upon non-Christians—*when in fact humanists themselves are forcing their atheistic humanist religion on everyone else in the public school system of America*. That was years ago, but up to now the Humanists continue to successfully use Christians’ ignorance of the concept of separation of church and state to the advantage of humanism.

What is so ironic about this is that Americans United for Separation of Church and State is a Humanist organization, and its main purpose is to assure that the Humanist religion remains the state church of the USA so that Humanists can continue to receive billions of tax dollars to teach their wicked religion in public schools.

Is Separation of Church and State a Myth?

The very arguments Humanists use to keep Christian principles out of public schools could be used against the Humanists to disempower them—if only Christians understood the truth about Humanism and the truth about separation of church and state. What then prevents Christians from using these arguments to free themselves from Humanist tyranny? The sad fact is that many Christian writers have been denying that the First Amendment means separation of church and state. These writers teach that it is alright for the church to be combined with the state as long as that church is their ecumenical brand of Christianity. These writers declare that the principle of separation of church and state is a myth created by the humanist movement to keep God out of government and out of public schools. Here is a quote from such a writer:

Anytime religion is mentioned within the confines of government today people cry, "Separation of Church and State". Many people think this statement appears in the first amendment of the U.S. Constitution and therefore must be strictly enforced. However, the words: "separation", "church", and "state" do not even appear in the first amendment. . . .

The reason Jefferson choose the expression "separation of church and state" was because he was addressing a Baptist congregation; a denomination of which he was not a member. Jefferson wanted to remove all fears that the state would make dictates to

the church. He was establishing common ground with the Baptists by borrowing the words of Roger Williams, one of the Baptist's own prominent preachers. Williams had said:

"When they have opened a gap in the hedge or wall of separation between the garden of the Church and the wilderness of the world, God hath ever broke down the wall itself, removed the candlestick, and made his garden a wilderness, as at this day. And that there fore if He will eer please to restore His garden and paradise again, it must of necessity be walled in peculiarly unto Himself from the world..."

The "wall" was understood as one-directional; its purpose was to protect the church from the state. The world was not to corrupt the church, yet the church was free to teach the people Biblical values.

The American people knew what would happen if the State established the Church like in England. . . . England went so far as for-bidding worship in private homes and sponsoring all church activities and keeping people under strict dictates. They were forced to go to the state established church and do things that were contrary to their conscience. No other churches were allowed, and mandatory attendance of the established church was compelled under the Conventicle Act of 1665. Failure to comply would result in imprisonment and torture. The people did not want freedom from religion, but freedom of religion. **The only real reason to separate the church from the state would be to instill a new morality and establish a new system of beliefs.** Our founding fathers were God-fearing men who understood that for a country to stand it must have a solid foundation; the Bible was the source of this foundation. They believed that God's ways were much higher than Man's ways and held firmly that the Bible was the absolute standard of truth and used the Bible as a source to form our government. . . . Since the Supreme Court has said that Secular Humanism is a religion, why is it being allowed to be taught in schools? The removal of public prayer of those who wish to participate is, in effect, establishing the religion of Humanism over Christianity. This is exactly what our founding fathers tried to stop from happening with the first amendment.² [Boldface emphasis added.]

There is much truth in the above article! However, his central theme—that the First Amendment does not mean separation of church and state—is untrue and self-defeating. Note the sentence in boldface which reads, "The only real reason to separate the church from the state would be to instill a new morality and establish a new system of beliefs." **That sentence shows that its author does not want his version of Christianity separated from the state; instead he wants it to be the state.**

Also, the statement that "The 'wall' was understood as one-directional; its purpose was to protect the church from the state. The world was not to corrupt the church, yet the church was free to teach the people Biblical values" is simply not true. The wall was also to keep the church from becoming the state and imposing its religious views upon others against their will. Of course the Christian churches (and non-Christian religions also) are to be free to teach people their values, but only with their consent. People are not to be forced to learn, as is the case when religious ideas are taught in public schools.

Most writers who are against separation of church and state are hoping to make their own church the state church. In some cases they will boldly state that they are working toward America becoming a "theocratic state." It is not actually God they want to rule, however, but the leaders of their denomination.³ What they actually want is to deny free speech to everyone but themselves, and that is exactly what the First Amendment was designed to prevent. Also, as will be shown later in this chapter, Jesus did not teach that his church should become the government, but rather that his church should be separate from civil governments.

Another important fact that needs to be pointed out is that not all churches claiming to be Christian are truly Christian. Some Christian churches believe that God is a Trinity; others deny this. Some believe that Jesus is both God and the Son of God; others deny this. Some believe that Heaven and Hell are literal places; others deny this. Some believe that Jesus is the sinless, virgin-born Savior; others deny this. Some believe that Jesus died on the cross for our sins; others deny this. Some believe Jesus literally

² "The Myth of Separation of Church and State," <http://www.noapathy.org/tracts/mythofseparation.html>.

³ Some of these writers will deny this, insisting that they are for a non-denominational Christian religion to be the state church. But a "non-denominational" church is just a new denomination with a deceptive name.

arose bodily from the grave after three days and three nights; others deny this. Some believe that salvation is by grace through faith, not of works; others believe that it is by works. Some believe that baptism is only for believers, and must be by immersion; others believe that baptism is also for babies, and that sprinkling is sufficient. Some believe that the main day of worship is Sunday; others say it should be Saturday. If two beliefs contradict each other they cannot both be true; someone is not interpreting the Bible correctly. So, clearly, what Christian values and beliefs are to be taught to the world is a subject of great disagreement. The lies of false Christianity are just as wrong and destructive as the lies of Humanism.

This is another reason that freedom of speech is so important: somewhere among all the different teachings, the truth is found. Most people of all these contradictory religions sincerely believe that their beliefs are correct. So, it is obviously possible to be sincerely wrong. But the truth is light that exposes error. Therefore, no religion should be allowed to prevent people of other religions from exercising free speech. Let the issues be freely debated by all the religions with no fear of violence or punishment by government, and along with falsehoods the truth will be presented to everyone. Of course, some will still reject the truth, but the truth will still be presented to the public so that people at least have opportunity to receive it.

To teach that separation of church and state is a myth is a HUGE mistake for another reason also—it unnecessarily confuses and divides Christians on the issue, thereby enabling humanists to remain in control of our children's education. The fact is, Baptists were using the phrase "separation of church and state" to mean "freedom of religion" (not "separation from religion") long before the First Amendment. For proof simply reread the above article! As its author admits, when Thomas Jefferson spoke of building "a wall of separation between Church and State" he was borrowing words from the Baptists. Separation of church and state has been a Baptist distinctive down through history. In the words of a well-known Baptist historian:

I venture to give one more distinguishing mark [of a true Baptist church]. We will call it—Complete separation of Church and State. No combination, no mixture of this spiritual religion with a temporal power. "Religious Liberty," for everybody.⁴

Furthermore, that is the meaning many (if not most) Baptists and many others still give the phrase today. Whether anyone likes it or not, this is not likely to change any time soon. Just because the humanists are abusing the phrase doesn't mean that the phrase itself is wrong or a myth. **Why argue over the origin or meaning of this phrase when the real issue is that the humanist religion has unConstitutionally become the established state church of America?**

THE FACT THAT MUST BE FOCUSED ON IS THAT THE HUMANIST CHURCH IS NOT SEPARATE FROM THE STATE, BUT HAS INSTEAD BEEN COMBINED WITH THE STATE AND ESTABLISHED AS THE STATE CHURCH. That illegal union must be relentlessly exposed publicly with great zeal until the Humanist church is totally disestablished. This is the key to getting Humanists out of power. It will not be accomplished without a great fight. But it can and must be done. And there is no other way.

Are Prayer and Bible Reading Main Issues?

Bible reading and prayer should be in every school in which we theists enroll our children. But working to return Bible reading and prayer to public schools is a huge mistake, and is based on a terrible misunderstanding of the true nature of public schools. Until theists (especially Christians) wake up to the true nature of public schools, these issues will continue to divide us, and without unity we are going to remain defeated. Bible reading and prayer are the bait Humanists are using to keep us securely in their trap.

Here is how these two issues divide. First of all, as long as these two issues are our battle cry the Jews, Muslims, Hindus, Buddhists, those of other non-Christian religions, and many Christians are going to join with the Humanists to defeat us. Why? Because none of the non-Christian religions pray like Christians do. Muslims exalt the form of praying over the words, and pray toward Mecca to Allah, not to the Jehovah of Christianity. Jews do not pray in Jesus' name. Hindus pray to many gods. And both Hindus and Buddhists

⁴ J.M. Carroll, *The Trail of Blood* (Lexington, Kentucky: Ashland Avenue Baptist Church, 1931), 15, [Http://www.biblepreaching.com/trailofblood.html](http://www.biblepreaching.com/trailofblood.html).

pray to idols using incense. Furthermore, many Christians disagree with the wording of other Christians' prayers.

The Bible reading issue also divides and weakens us. Muslims use the Quran, not the Bible, and believe the Christian Bible to be a counterfeit. Hindus and Buddhists also reject the Bible. So again, all of these people are going to vote with the Humanists if this is made an issue. Furthermore, Christians are also deeply divided over the Bible. For instance, what translation of the Bible will be read? The King James Version of 1611? The Catholic Bible? The New International Version? Good News For Modern Man? The New World translation of the Jehovah Witnesses? What translation to use is a major issue that has deeply divided Christianity. Many Christians will absolutely not compromise on this issue even an inch.

Since these two issues keep Christians, Muslims, Hindus, Buddhists, and other theistic religions from uniting against atheism, it is easy to see why Humanists are flaunting their position on these issues so boldly and publicly. These are two of three baits they are effectively using to keep theists in their trap. Reviewing some history is necessary to be able to recognize the third bait.

History of Separation of church and State

It is important to know and accept the fact that there have always been and always will be people advocating their religion as the state religion. Communism is the state religion of China, Russia, Korea, and Cuba. To make Islam the state religion of the world is the goal of Islamic jihad. To become the state religion is also the goal of many church groups that claim to be Christian. While it is true that most of America's forefathers belonged to some form of Christian church, it is not true that all of the founders of this country were wise and spiritual men who wanted freedom of religion. In their days, there was a clash of cultures and beliefs between the different church groups and also between the church groups and atheists and deists, just as there is now.

Much has been written lately about how the humanists are rewriting (changing) history books. Humanists *are*, in fact, rewriting history in an effort to cover up truths that are very detrimental to their movement. However, it is also true that some of the "Christian" groups are covering up embarrassing facts of history, and in so doing they are also strengthening the Humanists' position. Truth does not need to be—and cannot be—defended by lies or by covering up unpleasant facts. Truth just needs to be proclaimed. Mistakes need to be admitted and repented of. In John 8:32, Jesus said: "If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free." Notice that people must *know* the truth before the truth can make them free. If we would be free from the tyranny of the Humanist religion, we must spread the truth about separation of church and state to every family in America until the USA has regained her freedom. To do this, we ourselves must know the truth.

From Columbus to the First Amendment

While it is true that many⁵ of the settlers of the thirteen colonies came to America seeking freedom of religion, in most cases it was only freedom for their *own* church that they sought. They granted no freedom to members of other churches. Most of the colonies established state churches supported by taxation at their very beginnings. In Massachusetts the state church was the Congregational church of the Puritans. In Virginia the state church was the Church of England. In New York it was the Dutch Reformed Church. These state churches all oppressed those of other religious beliefs. People were forced by taxation to support the church-state schools of whatever colony they lived in. People not of the state religion were often fined, beaten, jailed, or banished.

An example: Roger Williams was banished from the Massachusetts Bay Colony because of his Baptist religious beliefs.

⁵ Certain not all of the settlers were seeking freedom of religion. Some were extremely wicked men—slave traders in some cases—whose only purpose in coming to America was money. They were motivated by pure greed and nothing else.

Banishment in America in those days was something desperately serious. It meant to go and live among the Indians. In this case Williams was received kindly and for quite a while lived among the Indians, and after days proved a great blessing to the colony which had banished him. He saved the colony from destruction by this same tribe of Indians, by his earnest entreaties in their behalf. In this way he returned good for evil.⁶

Another example, also in Massachusetts:

On one occasion one of John Clarke's members was sick. The family lived just across the Massachusetts Bay Colony line and just inside that colony. John Clarke, himself, and a visiting preacher by the name of Crandall and a layman by the name of Obediah Holmes—all three went to visit that sick family. While they were holding some kind of a prayer service with that sick family, some officer or officers of the colony came upon them and arrested them and later carried them before the court for trial. It is also stated, that in order to get a more definite charge against them, they were carried into a religious meeting of their church (Congregationalist), their hands being tied (so the record states). The charge against them was "for not taking off their hats in a religious service." They were all tried and convicted. Gov. Endicott was present. In a rage he said to Clarke, while the trial was going on, "You have denied infants baptism" (this was not the charge against them). "You deserve death. I will not have such trash brought into my jurisdiction." The penalty for all was a fine, or be well-whipped. Crandall's fine (a visitor) was five pounds (\$25.00), Clarke's fine (the pastor) was twenty pounds (\$100.00). Holmes' fine (the records say he had been a Congregationalist and had joined the Baptists) so his fine was thirty pounds (\$30.00). Clark's and Crandall's fines were paid by friends. Holmes refused to allow his fine paid, saying he had done no wrong, so was well whipped. The record states that he was "stripped to the waist" and then whipped (with some kind of a special whip) until the blood ran down his body and then his legs until his shoes overflowed. The record goes on to state that his body was so badly gashed and cut that for two weeks he could not lie down, so his body could touch the bed. His sleeping had to be done on his hands or elbows and knees. Of this whipping and other things connected with it I read all records, even Holmes' statement. A thing could hardly have been more brutal. And here in America!⁷

So, how did the First Amendment come to be written? Was it because of no reason at all that the various founders of our country decided that America should become the first nation in history to guarantee absolute freedom of religion for everyone? Thinking people realize that that could not possibly have been the case. There were reasons—at least two major reasons—that they ratified this monumental amendment. First of all,

None of the Established Churches Formed a Majority

In their respective colonies where they were established the members of the state churches were the majority of the population. However, in the new nation at large none of these churches were a majority. This did not mean that these established state churches of the colonies did not want to become the established church for the new nation. That is exactly what they badly wanted, and tried unsuccessfully to obtain.

Congress declared the first amendment to the Constitution to be in force December 15, 1791, which granted religious liberty to all citizens, Baptists are credited with being the leaders in bringing this blessing to the nation. . . . We venture to give one early Congressional incident. The question of whether the United States should have an established church or several established churches, or religious liberty, was being discussed. Several different bills had been offered, one recommending the Church of England as the established church; and another the Congregationalist Church, and yet another the Presbyterian. The Baptists, many of them, though probably none of them members of Congress, were earnestly contending for absolute religious liberty. James Madison (afterwards President) seemingly was their main supporter. Patrick Henry arose and offered a substitute bill for them all, "That four churches (or denominations) instead of one be established"—the Church of England, or Episcopal, Congregationalist, Presbyterian, and the Baptist. Finally when each of the others saw that it could not be made the sole established church, they each

⁶ Carroll, *Trail of Blood*, 58–59.

⁷ *Ibid.*, 60–61.

agreed to accept Henry's compromise. (This compromise bill stated that each person taxed would have the right to say to which denomination of these four his money should go.) The Baptists continued to fight against it all; that any combination of Church and State was against their fundamental principles, that they could not accept it even if voted. Henry pleaded with them, said he was trying to help them, that they could not live without it, but they still protested. The vote was taken—it carried nearly unanimously. But the measure had to be voted on three times. The Baptists, led by Madison and possibly others continued to fight. The second vote came. It also carried almost unanimously, swept by Henry's masterful eloquence. But the third vote had yet to be taken. Now God seemingly intervened. Henry was made Governor of Virginia and left Congress. When the third vote came, deprived of Henry's irresistible eloquence, the vote was lost.

Thus the Baptists came near being an established denomination over their own most solemn protest. This is not the only opportunity the Baptists ever had of becoming established by law, but is probably the nearest they ever came to it.⁸

Patrick Henry no doubt meant well, but his plan would never have succeeded. When a state religion is allowed, one religion will always push the others out, and will rule. That, by the way, is the case today—the Humanist religion rules.

The second reason the First Amendment was ratified is because

Separation of Church and State Had a Champion

Baptists relentlessly pushed for absolute freedom of religion for everyone. Down through the centuries from the days of John the Baptist, Baptists have taught that no one can be converted to Christ against his will, that belief in Christ cannot be forced, that a man converted against his will is of the same opinion still.

Actually, the First Amendment was the second time in history that religious liberty was tried. The first time was in Rhode Island.

Roger Williams, later, together with others, some of whom, at least, had also been banished from that and other of the colonies among whom was John Clarke, a Baptist preacher, decided to organize a colony of their own. As yet they had no legal authority from England to do such a thing, but they thought this step wiser under existing conditions than to attempt to live in existing colonies with the awful religious restrictions then upon them. So finding a small section of land as yet unclaimed by any existing colony they proceeded to establish themselves on that section of land now known as Rhode Island. That was in the year 1638, ten years later than the Massachusetts Bay Colony, but it was about 25 years later (1663) before they were able to secure a legal charter.

In the year 1651 (?) Roger Williams and John Clarke were sent by the colony to England to secure, if possible legal permission to establish their colony. When they reached England, Oliver Cromwell was in charge of the government, but for some reason he failed to grant their request. Roger Williams returned home to America. John Clarke remained in England to continue to press his plea. Year after year went by. Clarke continued to remain. Finally Cromwell lost his position and Charles II sat upon the throne of England. While Charles is regarded in history as one of the bitterest of persecutors of Christians, he finally, in 1663, granted that charter. So Clarke, after 12 long years of waiting returned home with that charter. So in 1663, the Rhode Island colony became a real legal institution, and the Baptists could write their own constitution.

That Constitution was written. It attracted the attention of the whole wide world. In that Constitution was the world's first declaration of "Religious Liberty."

The battle for absolute religious liberty even in America alone is a great history within itself. For a long time the Baptists seem to have fought that battle entirely alone, but they did not fight it for themselves alone, but for all peoples of every religious faith. Rhode Island, the first Baptist colony, established by a small group of Baptists after 12 years of earnest pleading for permission was the first spot on earth where religious liberty was made the law of the land. The settlement was made in 1638; the colony legally established in 1663.⁹

⁸ Ibid., 64–65.

⁹ Ibid., 59–60.

America owes a great debt to Baptists for taking the lead in opposing the formation of a tax-supported federal state church during the time leading up to the First Amendment.

The colonists, whom generations of schoolchildren have learned came for religious freedom, came for a very narrow kind of freedom. With rare exceptions, such as the Baptist followers of Roger Williams in Rhode Island, the colonists came seeking religious freedom for themselves and the right to persecute—or at least banish—anyone who did not share the colony's faith.¹⁰

Roger William and the Baptists who founded Rhode Island actually spoke as if they believed in religious freedom for all, although for this they were widely distrusted by most of the other colonists who shared what fast became British North America with them.¹¹

Aggressive Baptist leadership resulted in the First Amendment to the Constitution. But this achieved religious liberty *only at the federal level*.

From the First Amendment To the First Public School

Most people do not realize that the First Amendment originally only applied to the federal level of government.

Established Churches Still Existed on the State Level

On the state level the established Protestant churches were still funded by taxes and abused those of other religions, including those of other Protestant denominations. Their schools were also supported by tax money, and they controlled the content of education. There was still no separation of church and state on the state level except in Rhode Island.

The most sustained post-revolutionary fight over the separation of church and state took place in Connecticut early in the nineteenth century. An alliance of Baptists, Methodists, Anglicans, Jeffersonian Democrats, and others began to challenge that states Congregational establishment. Although Connecticut had long since stopped any form of legal discrimination against other religious groups, the Congregational clergy and lay leaders fought back, seeking to maintain their state financial subsidies and their recognized rank as the “official” religion of the state. Finally, in 1818, they lost and the Congregational Church in Connecticut was officially disestablished, joining the other denominations as an equal partner, dependent as the others were on the voluntary contributions of its own members rather than state tax revenue. It took more than a decade for the two remaining holdouts, Massachusetts and New Hampshire, to follow the Connecticut model, but once Connecticut had fallen, the fight went out of the Congregational leadership and it was only a matter of time before they all gave in.¹²

The significance of this continuing church establishment after the First Amendment is that the established churches really never accepted their disestablishment on either the federal or state levels, and that fact continues to this day. They fought disestablishment on the state level until the bitter end. It took relentless pressure on the state legislatures from the minority churches to accomplish their disestablishment. To this day those disestablished Protestant churches are fighting to regain their position as the official state church. The so-called “Faith-based Initiative” is evidence of this fight.

In fact, as will be seen in the next section of this chapter, they did soon regain establishment for a long period of time in many of the states, only to eventually lose it to the humanists. It was all a matter of power and money. Proud, arrogant men want power over what is taught to other people's children as well as to their own, and they want their indoctrination efforts to be paid for with tax money instead of with their own donations. This desire some Protestant sects have to once again become the state church is the reason they try so hard to convince other Christians that the concept of separation of church and state is a myth. This is a

¹⁰ James W. Fraser, *Between Church and State: Religion & Public Education in a Multicultural America* (New York: St. Martin Press, 1999), 14.

¹¹ *Ibid.*, 15–16.

¹² *Ibid.*, 24.

major mistake on their part, as this is what is keeping humanists in control of public education. *If all Protestant groups, Catholics, and all other theistic groups would simply admit that it is wrong to have an established church, and would work to honor and enforce the First Amendment, humanism could be disestablished in short order. But if, instead, each group tries to make itself the established church, then humanism is going to continue on in power over us.*

The First Amendment Was Immediately Compromised Even At the Federal Level.

In trying to prove that the separation of church and state is a myth, some writers ask questions and make statements such as these:

If the basic purpose of the Establishment Clause was "to create a complete and permanent separation of the spheres of religious activity and civil authority by comprehensively forbidding every form of public aid or support for religion," as Justice Rutledge wrote in his dissenting opinion in *Everson*, then why did the first House of Representatives, after voting up the amendment, ask President Washington to issue a proclamation recommending to the people of the United States "a day of public thanksgiving and prayer, to be observed by acknowledging, with grateful hearts, the many signal favors of Almighty God"?

It was certainly not a commitment to absolute separation of church and state which led President Washington to issue the new nation's first Thanksgiving Day Proclamation. And it was not adherence to an absolute Establishment Clause when Presidents John Adams and James Madison also issued Thanksgiving Day Proclamations. (Jefferson did think they violated the Establishment Clause and federalism. Unlike his two immediate predecessors and Madison, his successor, he refused to issue them.) No commitment to absolute separation of church and state is evident in the First Congress when it set up a congressional chaplain system and voted a \$500 annual salary for the Senate and House chaplains. Their principal duties were to offer audible public prayers in Congress. Did the authors of the religion amendment not know what it meant, or if they did, did they immediately proceed to violate it?

Further, no absolute interpretation of the principle of separation of church and state led President Thomas Jefferson to sign a tax-exemption bill for the churches in Alexandria County in 1802. And it was not an absolutist action when in 1803 Jefferson—one year after he wrote his famous "wall of separation" letter to the Danbury, Connecticut, Baptists—concluded a treaty with the Kaskaskia Indians which, in part, called for the United States to build them a Roman Catholic Church and pay their priest.¹³

The above quotation deserves some commentary. Congress did not violate the First Amendment when it asked "President Washington to issue a proclamation recommending to the people of the United States 'a day of public thanksgiving and prayer, to be observed by acknowledging, with grateful hearts, the many signal favors of Almighty God,'" provided it made no law in doing so. If a law was made, then it did violate the First Amendment. The First Amendment protects a president's right to free speech as much as anyone's. A president can exercise that freedom of speech in issuing such a proclamation, even without being asked. Of course, such a proclamation would not be official, but just his personal proclamation. It would have only as much influence as he has as an individual. President Jefferson exercised his freedom of religion by not issuing such a proclamation. Concerning President Jefferson signing "a tax-exemption bill for the churches in Alexandria County in 1802," I haven't been able to obtain the details, but whether a president does or doesn't obey the First Amendment doesn't change what it says or means. When "the First Congress... set up a congressional chaplain system and voted a \$500 annual salary for the Senate and House chaplains" it clearly did violate the First Amendment. Also, when President Jefferson "concluded a treaty with the Kaskaskia Indians which, in part, called for the United States to build them a Roman Catholic Church and pay their priest," that was without any shadow of doubt a violation of the First Amendment.

¹³ Robert L. Cord, "Church, State, and the Rehnquist Court: The Court is Doing What the Framers Never Did; Build an Impregnable Wall Between Church and State. (Justice William Rehnquist; United States Supreme Court)," *National Review*, 1917 August 1992, <http://www.highbeam.com/library/docfree.asp?DOCID=1G1:12666321&ctrlInfo=Round18%3AMode18c%3ADocG%3AResult&ao=>.

“Only with the Fourteenth Amendment in 1868 were the protections of the Bill of Rights applied to the states, and not until *Everson v. Board of Education* in 1947 did the U.S. Supreme Court specifically apply the establishment clause to state legislatures.”¹⁴ And Congress did not recognize First Amendment rights as applying to Indians until 1978!¹⁵

So, obviously, **the First Amendment was not the first choice of most of our forefathers. They agreed to it only to keep some other sect beside their own from becoming the state church. *The First Amendment was not a conviction with them, and so was easily compromised when they felt it to their advantage to do so.*** Absolute freedom of religion for everyone was the first choice only of the Baptists, who for centuries had been persecuted by state churches.

Half-heartedness Concerning the First Amendment Continues Today

The fact is, we are today in the same situation as our forefathers. ***None*** of the religions in the USA form a majority. Christians, Muslims, Hindus, and Buddhists all disagree on major issues. Christians disagree among themselves on many major issues. Therefore, we theists are ***always*** going to be divided on many major issues. On many major issues theists are ***never*** going to agree with each other. Therefore, ***none*** of the theistic religions—including yours if you are a theist—has any hope whatsoever of ever becoming the established religion of the USA. For the sake of the future of our country, that vain (and sinful) hope must be discarded.

Most of those who embraced religious disestablishment at the time of the First Amendment had similar ambivalence. We would prefer an establishment of our particular beliefs, many seemed to say, but if we cannot have that, at least give us tolerance and do not establish someone else’s beliefs. How little has changed in 220 years!¹⁶

As in the days of our forefathers, ***there is only one thing that can unite theists in this country so that we can cast off our Humanist oppressors, and that is to cast off the desire to become the established religion, and to return to the spirit of the First Amendment—absolute freedom of religion for EVERYONE.*** That is an attainable unity. That is the ***ONLY*** unity we can reasonably hope for. Our only choices are these two: (1) we can unite around the First Amendment, and demand that the Humanist religion be disestablished as are all other religions; or (2) we can remain divided by working to make our own sect the state religion in violation of the First Amendment, in which case we may as well resign ourselves to Humanists continuing to brainwash our children with their vile religious and political views until they have made them our enemies.

Justifying Robbery To Educate Our Children

Now we must discuss something that will be very unpleasant for many Christians. ***There is a third bait that Humanists use to keep theists in their trap, and it is a bait so effective that Humanists are arrogant and cocky in total confidence that theists will never have the moral character to be able to break free.*** Humanists feel certain that theists will never return to the spirit of the First Amendment because most theists are hooked on the bait of socialist welfare education. Most theists today want their children’s education to be free—paid for with tax money collected by government force from other people. Consider that this is exactly what the members of the old established churches wanted back before the First Amendment. They thought their churches could not survive without tax support. But guess what? They survived just fine being supported by their own donations! They even have plenty of money left over to give to charitable causes.

¹⁴ Fraser, *Between Church and State*, 13.

¹⁵ *Ibid.*, 100.

¹⁶ *Ibid.*, 238.

The bitter price of welfare education is the loss of freedom. It is impossible to have a socialist educational system without also having a state established religion. The only way to stop Humanists from brainwashing our children to believe the lies of their pagan, infidel religion is to abolish socialist (deceptively called "public") education. Socialism is illegally legalized robbery. It is evil and wicked to force people by threat of armed government police officers to pay taxes for the teaching of religious ideas which they loathe. Since all education is religious education, let every religion educate its own children at its own expense. The education business is none of the government's business.

... it is argued that education of the young is a public good and that it must be paid for by all so that there will be no free riders. These are absolutely fallacious arguments. It can more easily be argued that a poor education in a government monopoly is a public "bad" because it sacrifices the opportunities lost to young people. Should all of life be controlled on the basis of a perceived gain or loss to society? If so, then you have a society of slaves.

And what about free riders? The imposition of taxes does not eliminate the free riders — it merely changes who the free riders will be. And those who usually win in the political arena are the powerful, not the powerless. And what of the ethics of forcing people to pay for things against their will? I cannot force someone else to give me money. That is theft. If I have no right to steal, then I have no right to ask a politician to do this theft on my behalf. When the politician acts for me, it is still theft and the politics involved does not cleanse the action. Large numbers of people who wish to steal from others, are still thieves if they must resort to violence to achieve their ends.

What is the lesson that we teach our children when we do such things? Do we teach them that it is wrong to steal? Or do we teach them that it is OK to steal if they ask a friend to do it for them? Or do we say that it is OK to steal from others if we can outnumber them? No. We must teach our young to find voluntary means to achieve their own goals.¹⁷

Not only will the privatizing of education end the establishment of the Humanist religion as the state church of America, but private education is much cheaper and better than public (socialist) education. Dr. John T. Wenders (Ph.D., Northwestern University), professor of economics emeritus at the University of Idaho and a senior fellow at the Commonwealth Foundation, summarizes the cost issue as follows:

All things considered, these various cost comparisons between private and public schools... have a remarkable consistency — the most relevant ones show private school costs to be roughly between 55 and 60 percent of the costs of public schools. Special education considerations raise these only another 6 to 10 percent, to roughly 62 percent. Using the latter figure, this means that roughly 38 percent of public school expenditures are dissipated or wasted. Let us put this waste in perspective.

For 2000-01, NCES estimated total annual current expenditures for public schools to be about \$333.8 billion. [13] Assuming an additional 17 percent for capital outlays and interest, this brings total annual estimated U.S. public school expenditures to about \$391.7 billion. Applying the waste estimate of 38 percent, this shows that U.S. public education wastes about \$148.9 billion annually. That is about 1.57 percent of U.S. gross domestic product, or about \$529 per capita in the year 2000. [14]

The waste does not end there. Due to the failure of the public schools, both businesses and institutions of higher education now must spend considerable monies repairing this failure. A rise in the price of one product, or a decline in that product's quality, causes buyers to turn to substitutes. The rise in the demand for remedial education in both community colleges and elsewhere in higher education is one such substitute and reflects a reaction to the decline in the performance of the public schools. Further, it is not a mere coincidence that both the greatest growth in the establishment of community colleges, where remedial education is concentrated, and the surge in the formation of private elementary and secondary schools, came during the 1960-1980 time period when the decline in public school performance was the greatest. This means that the economic cost of public education is not limited to the obvious waste there. Jay Greene found that the waste due to increased spending on remedial education alone conservatively amounted to \$16.6 billion annually for the U.S. [15] This further adds to the direct waste due to public

¹⁷ Ken Schoolland, "The Free Market and Education," *The Future of Freedom Foundation*, January 1996, <http://www.fff.org/aboutUs/press/schooland.asp>.

education and brings the total to at least \$166 billion annually, about 1.66 percent of U.S. gross domestic product, or \$588 per capita for the year 2000.

The conclusion is inescapable: U.S. public education is much more expensive than private education and, aside from producing an inferior education, the waste there is a very significant drain on the U.S. economy.

In the large, socialism has clearly failed. But in the small, where it has a host from which to draw sustenance, it prospers. Marx predicted that socialism would replace capitalism. It is ironic that socialist institutions survive only as parasites in capitalist systems.¹⁸

People who believe that education in public schools is *free* are like the dog that went hunting with his incompetent master. The master had failed to bring food or a compass, and they got lost in the woods. After several days of hunger, the hunter cut off the dog's tail and boiled it in a pot. The hunter ate the meat and gave the bones to the dog, which wagged the stub of his tail in joy as he ate them, then licked his master's hand in gratitude.

Government schools pretend to be free when they are not. Every penny of expenditure has to first be taken from the people through direct and indirect taxes. Asking the government to provide a service is like taking blood from one arm to put it back into the other arm, and throwing half of the blood on the ground in the process. The costs of government schools far exceed the costs of private schools, especially when taking into account hidden costs, i.e. "free" property upon which they are built, separate pension funds that are often paid from other sources, and taxation that only hits private competitors.

In the private school, by contrast, all these costs must be incorporated in their price. Waste and inefficiency are immediately reflected in higher prices or lower profits—and thus opportunities arise for their competitors. This is not so with government schools. My surveys usually reveal that most people think that more than half of government spending is wasted. Waste in the government sector is usually rewarded with bigger budgets and staff.¹⁹

Though most people do not realize it, the exceedingly wasteful public school system has drastically lowered the standard of living in this country. **YOU** would be a lot wealthier if all schools were private. And your children would be much better educated. Because of the socialist idea upon which the public school system exists, we are eating our own tail bones instead of eating the fruits of our labor, and little by little we are becoming financially weaker through loss of our own blood.

And, we are—literally—paying for the destruction of our own children. In our greediness to force others to pay for the education of our children, we have been incredibly stupid. We have surrendered control of our children's education to radical atheists and sodomites.

Let us continue with our history lesson to see how this unbelievable error was made.

From the First Public School Until Darwin

Immediately after also being disestablished on the state as well as federal levels, the former state churches began looking for a way around disestablishment. Even some of the religions that had never been established sought a way to become the state-supported, established church. The humanist Unitarian church especially saw opportunity. Unscrupulous religious leaders were determined to somehow gain or regain control over the religious education of other people's children so as to determine the beliefs and culture of the new nation, and they sought to either gain or regain tax funding for their religious educating efforts so that they did not have to pay for them with their own donations. It did not take long for them to find the solution they were looking for in the idea of a government-run, tax-supported, public school system. ***And it was a brilliant solution because it played on the depraved nature of man: specifically,***

¹⁸ John T. Wenders, "What a Drag: Inefficient Schools Burden Economy," *Oklahoma Council of Public Affairs* 10, no. 3 (March 2003), <http://www.ocpathink.org/ViewPerspectiveEdition.asp?ID=23>.

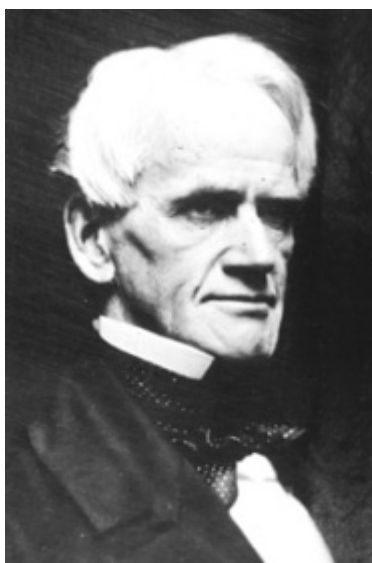
¹⁹ Schoolland, "The Free Market and Education."

the tendency—the weakness—to be selfish and greedy, to desire to get something without working for it, to steal legally, to get a free education for one's children by forcing other people and other peoples' businesses to pay for it through forced taxation.

Of course, the idea that one can steal without penalty is an illusion, it doesn't actually work out that way. There is always a terrible price to pay for stealing, even if that stealing is made legal by legislation. **One of the most painful costs of stealing is a loss of liberty**, as will be seen.

Horace Mann

Freedom of religion did not last long in Massachusetts. It was only three or four years after the Congregational Church was disestablished as the state church of Massachusetts that the Unitarian Church was established in its place. This was accomplished under the guise of creating a tax-funded school system to provide a “free” education to all of the children in the state of Massachusetts. Horace Mann, an ardent Unitarian senator, was appointed to the newly formed post of secretary of the Board of Education of Massachusetts in 1836. Historian Jonathan Messerli described Mann's plan as follows:



HORRACE MANN was a radical Unitarian. He conceived the idea of a public school system as a way to teach his humanist religious ideas to the children of other religions at their own expense—to craftily establish the Unitarian Church.

Parents, citizens, taxpayers, all must be converted to a new religion, which taught that the older informal modes of learning were no longer adequate and that there must be far greater reliance on formal systematic schooling. *Just four years before, the voters of Massachusetts had officially disestablished the old Congregational Church. Now Mann was about to preach a new religion and convince his constituency of the need for a new establishment, a nondenominational institution, the public school, with schoolmasters as a new priestly class, patriotic exercises as quasi-religious rituals, and a nonsectarian doctrine stressing morality, literacy, and citizenship as a republican creed for all to confess.*²⁰

This quote is extremely important. ***The public school system of America is an establishment of the atheistic humanist religion as the state religion.*** It has been from the very beginning. The sooner the American people realize this the sooner they will be able to understand why American education is taking the morality and souls of our children to Hell.

Mann held his new position until 1848—twelve years.²¹ During this time Mann traveled to Prussia, and came back determined to pattern the Massachusetts public school system after the socialist educational system of Prussia.

Everyone should have realized what Mann was trying to do. He clearly stated from the very beginning that he intended to use the public schools (he called them Common Schools) to teach a new

civic religion to tie the nation together. He said that this new religion would use the Bible and teach only the elements of Christianity that everyone agreed on, and who could oppose that? In his last report to the Massachusetts Board of Education, Mann made clear that his public school system was religious. He said:

It is a matter of notoriety, that the views of the Board of Education,—and my own, perhaps still more than those of the Board,—on the subject of religious instruction in our Public Schools, have been subjected to animadversion. Grave charges have been made

²⁰ Messerli, *Horace Mann: A Biography*, 253.

²¹ Fraser, *Between Church and State*, 25.

against us, that our purpose was to exclude religion; and to exclude that, too, which is the common exponent of religion,—the Bible,—from the Common Schools of the state; or, at least, to derogate from its authority, and destroy its influence in them.²²

It is still easier to prove that the Massachusetts school system is not anti-Christian nor un-Christian. The Bible is the acknowledged expositor of Christianity. In strictness, Christianity has no other authoritative expounder. This Bible is in our Common Schools, by common consent. Twelve years ago, it was not in all the schools. Contrary to the genius of our government, if not contrary to the express letter of the law, it had been used for sectarian purposes, —to prove one sect to be right, and others to be wrong. Hence, it had been excluded from the schools of some towns, by an express vote. But since the law and the reasons on which it is founded, have been more fully understood; and since sectarian instruction has, to a great extent, ceased to be given, the Bible has been restored. . . . If the Bible, then, is the exponent of Christianity; if the Bible contains the communications, precepts, and doctrines, which make up the religious system, called and known as Christianity; if the Bible makes known those truths, which according to the faith of Christian, are able to make men wise unto salvation; and if this Bible is in the schools, by what tergiversation in language, or paralogism in logic, can Christianity be said to be shut out from the schools?²³

I have felt bound to show, that, so far from its being an irreligious, an anti-Christian, or an un-Christian system, it is a system which recognizes religious obligations in their fullest extent; that it is a system which invokes a religious spirit, and can never be fitly administered without such a spirit; that it inculcates the great commands, upon which hang all the law and the prophets; that it welcomes the Bible, and therefore welcomes all the doctrines which the Bible really contains, and that it listens to these doctrines so reverently, that, for the time being, it will not suffer any rash mortal to thrust in his interpolations of their meaning, or overlay the text with any of the “man inventions” which the heart of man has sought out.²⁴

This all sounded so good at the time! But with Bible reading and prayer now officially banned from public schools, the bitter truth is undeniable. Mann’s schools were religious alright, but the religion was not Christianity but humanist Unitarianism. Mann’s God was not the God of the Bible, nor was his Christianity the Christianity of the Bible.²⁵ The Unitarian humanism taught in the first public school was religion, and the Unitarian humanism being taught in public schools today is still just religion.

Everyone should have realized immediately that ***there is not a single verse in the Bible that everyone agrees on.*** Mann’s whole idea of teaching only that on which everyone agreed was pure deception, for it meant that none of the Bible would be taught. But most people were so fixed on the prospect of a “free” education for their children that they never realized the threat Mann’s idea posed to their newly gained religious freedom. Nevertheless, a few people did see the threat.

To his critics, Mann’s easy solution to the vexing problem of what religion, if any, to teach in the schools was really proposing to make the public schools of Massachusetts a kind of Unitarian parochial school system that would mirror his own deeply held Unitarian beliefs.²⁶

Mann’s opponents . . . warned: “The right to mold the political, moral, and religious, opinions of children, is a right exclusively and jealously reserved by our laws to every parent; and for the government to attempt, directly or indirectly, as to these matters, to

²² Horace Mann, *The Republic and the School: Horace Mann on the Education of Free Men* (New York: Bureau of Publications, Teachers College, Columbia University, 1957), 101.

²³ *Ibid.*, 105–06.

²⁴ *Ibid.*, 110–11.

²⁵ Not only would this new school system teach religion, but it would also teach politics. Said Mann: “[T]hose articles in the creed of republicanism, which are accepted by all, believed in by all, and which form the common basis of our political faith, shall be taught to all. But when the teacher, in the course of his lessons or lectures on the fundamental law, arrives at a controverted text, he is either to read it without comment or remark; or, at most, he is only to say that the passage is the subject of disputation, and that the schoolroom is neither the tribunal to adjudicate, nor the forum to discuss it” Mann, *The Republic and the School*, 97. The reality, of course, is that politics is also religious, and there is not one single political issue that is “accepted by all” and “believed in by all.” Some religion’s political point of view is going to be taught. That is why the public schools of America are now producing more and more liberal Democrat voters.

²⁶ Fraser, *Between Church and State*, 27.

stand in the parent's place, is an undertaking of very questionable policy" [Report of the Committee on Education, Massachusetts House of Representatives, March 7, 1840, *The Common School Journal*, 2:15 (August 1, 1840): 227].²⁷

Mann's critics . . . understood . . . that a board dominated by Unitarians could not avoid using the book selection process to impose their creed on others.²⁸

Living at a time when political and technological revolutions seemed to be ushering in the new dawn of an age of unprecedented human welfare, Mann hoped to accelerate "the agenda of the Almighty," as he referred to his endeavor. To accomplish this, he believed the nation needed new enabling institutions, especially public schools. Phrasing his words in the characteristically hyperbolic rhetoric of his day, he described them as "the greatest invention ever made by man." *What the church had been for medieval man, the public school must now become for democratic and rational man. God would be replaced by the concept of the Public Good, sin and guilt by the more positive virtues of Victorian morality and civic conformity, and mankind would emancipate itself once and for all, not only from the relentless gnawings of a Puritan conscience but, through its own self-attained enlightenment, from the endemic evils of poverty, ignorance, violence, disease, and war.*

All of this was now possible if only reasonable men and women would join together to create a well-managed *system of schooling*, where educators could manipulate and control learning as effectively as the confident new breed of engineers managed the industrial processes at work in their burgeoning textile factories and iron and steel mills. For the first time in the history of western man, *it seemed possible for an intellectual and moral elite to effect mass behavioral changes and bring about a new golden age of enlightened ethics, humanism, and affluence.* Indeed, so dazzling was the prospect, that Mann and his countless co-workers could not conceive of the possibility that those who would follow in their footsteps might actually build a suffocating and sometimes mind-numbing establishmentarian bureaucracy. Nor could they envision that in the hands of lesser individuals, their cherished institution, instead of functioning as a fundamental part of the social solution they sought, could become an integral part of the problem.²⁹

In the very same speech Mann would claim that his public schools were Christian but not religious establishments. On the one hand, he claimed his schools were Christian to cover up the fact that by cutting the heart out of Christianity they were allowing only the Unitarian religion to be taught. On the other hand, he claimed his public schools were *not* religious to cover up the fact that they were a violation of the First Amendment. To convince people he was not doing what he obviously was doing he would give strong speeches against what he was doing. Then his friends would stress that he could not possibly be doing what he was doing, since he so strongly opposed it! Consider, for example, Mann's hypocritical tirade against established religion:

The elements of a political education are not bestowed upon any school child, for the purpose of making him vote with this or that political party, when he becomes of age; but for the purpose of enabling him to choose for himself, with which party he will vote. So the religious education which a child receives at school, is not imparted to him, for the purpose of making him join this or that denomination, when he arrives at years of discretion, but for the purpose of enabling him to judge for himself, according to the dictates of his own reason and conscience, what his religious obligations are, and whither they lead. But if a man is taxed to support a school, where religious doctrines are inculcated which he believes to be false, and which he believes that God condemns; then he is excluded from the school by the Divine law, at the same time that he is compelled to support it by the human law. This is a double wrong. It is politically wrong, because, if such a man educates his children at all, he must educate them elsewhere, and thus pay two taxes, while some of his neighbors pay less than their due proportion of one; and it is religiously wrong, because he is constrained, by human power, to promote what he believes the Divine Power forbids. The principle involved in such a course is pregnant with all tyrannical consequences.³⁰

The above words prove that Mann was a hypocrite and liar who knew that his public schools were an

²⁷ Ibid., 29–30.

²⁸ Ibid., 30.

²⁹ Messerli, *Horace Mann: A Biography*, xii–xiii.

³⁰ Mann, *The Republic and the School*, 104.

establishment of his humanist Unitarian religion and that this was a “double wrong.” He knew that most people in America considered Unitarianism an un-Christian religion which they believed the “Divine Power forbids.” He knew that many people were being forced to support his public schools against their wills, and were therefore double taxed if they insisted on sending their children to a private school. Argued Mann,

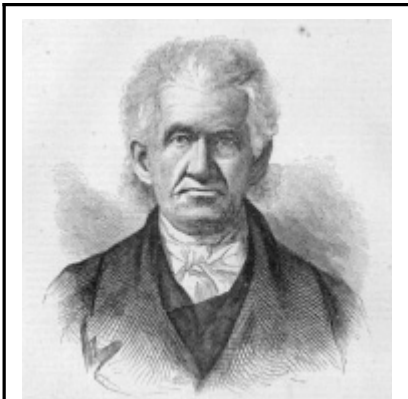
Every man, not on the pauper list, is taxed for their support. But he is not taxed to support them as special religious institutions; if he were, it would satisfy, at once, the largest definition of a Religious Establishment.³¹

Clearly, Mann knew the truth—that his public schools were a Religious Establishment—, but he knew also that he had to hide it, deny it, lie about it if his Unitarian religion was to remain established. Thus his speeches claiming that his schools were religious yet not religious. This tactic is still being used by humanists today! Humanist judges rule that Humanist churches are religious enough to receive non-profit tax status, but not religious enough to be an establishment of religion when their doctrines alone are allowed to be taught in public schools.

But Horace Mann was not the only person to use the public school idea to promote his own religion at the expense of everyone else’s religion.

Lyman Beecher

Although Horace Mann is more well known because he was the first secretary of a state board of education, Lyman Beecher is an equally important figure in the history of public education because he and his family and friends were extremely successful in using the public school movement to establish his concept of a new Protestant civic religion as the state church across most of the US west of the Mississippi River. James W. Fraser summarizes this period of history well:



LYMAN BEECHER established his brand of Protestantism in the public (socialist) schools out West. This compromise of Christianity with socialism sowed the seeds for the atheists' religion, humanism, to take complete control.

In 1832, four years before the creation of the Massachusetts Board of Education and Mann’s election as its first secretary, another Massachusetts resident, fifty-seven-year-old Lyman Beecher, resigned as pastor of Boston’s Hanover Street Congregational Church, left behind his long struggle with New England Unitarians, and moved to a position as president of the newly created Lane Theological Seminary in Cincinnati, Ohio. Beecher took with him his daughters Catharine and the more famous Harriet and his son-in-law Calvin Stowe (Harriet’s husband). These leaders provided much of the nucleus of the campaign to build public schools in Ohio. . . . For Lyman Beecher the public schools as they developed in the American midwest were an essential element in his larger campaign to Christianize the nation in the tenets of his ecumenical and evangelical Protestantism.³²

Many people besides the Beecher clan were involved in building Ohio’s common schools. One was Samuel Lewis, a Methodist minister and school reformer. Through the efforts of many like him, the Ohio legislature was convinced to create the office of state Superintendent of Common Schools in 1837, only a year after

Mann’s secretaryship was created in Massachusetts. As Mann had been the obvious choice for Massachusetts, once the office was created in Ohio, the next logical step was to appoint Lewis to the post. . . . Like Mann or Beecher or Stowe, Lewis never seemed to realize the degree to which the school was being used to re-create a Protestant religious establishment.³³

³¹ Ibid., 103.

³² Fraser, *Between Church and State*, 32.

³³ Ibid., 38.

I disagree with Frazer. I believe that they did realize that they were creating an establishment of religion. Other Protestant ministers, in Indiana Caleb Millis, and in Michigan John Pierce, were also working to establish Protestant public school systems.³⁴

Unfortunately for America, the Baptists, who had so strongly led the battle to disestablish the state churches prior to the First Amendment, now, by and large, failed to see what was happening. Or if they did, they now failed to stand by their convictions to expose this dangerous assault against freedom of religion. Or, if they did, there seems to be little mention of it in history.

Catholics, however, did realize what was happening and refused to send their children to public schools to be turned into Protestants. Catholic leaders chose instead to create a system of parochial schools for the education of their youth. The dominant Protestant leaders in charge of state government refused funding to these parochial schools, and the Catholics, rather than submit to the indoctrination of their children in Protestantism, funded their schools with their own donations. The Catholics were therefore paying twice for the education of their children—once by taxation for education they detested and refused to use, and once for funding their own schools. Old School Presbyterians also saw what was happening, and so started their own parochial schools, also paying twice for the education of their children.³⁵ It was a very unjust situation to say the least, and was a very heavy financial burden on the members of religions that could not with a clear conscience send their children to a school system designed to undermine what their churches taught.

Historian James W. Fraser quotes Calvin Stowe as saying, “Notwithstanding the diversity of sects, there is common ground, on which the sincerely pious of all sects substantially agree” in implementing this new civic religion. Fraser goes on to point out that,

Of course, the “sincerely pious” did not include Catholics, more creedal Protestants such as Lutherans, many of the Baptists and Methodists, or the considerable numbers of free thinkers and atheists. For Stowe and most of his allies, including in many ways Horace Mann, all of these people were beyond the national consensus and more in need of conversion than serious consideration.³⁶

What these “seriously pious” Protestant leaders did not realize was that by watering down their religious teachings to only what “everyone” could agree on, they were preparing the way for their own disempowerment. They would not get away with violating the spirit and substance of the First Amendment forever. Eventually their abuse of other religions would be pointed out in courts of law, and they would lose their power to atheists of the humanist Unitarian religion, now more generally known as Religious Humanism or Secular Humanism. By embracing a system based on the atheistic idea of socialism, they were sowing the seeds that allowed atheists to gain control of education in America.

By advocating a lowest-common-denominator civic religion in order to unite enough of the various Protestant churches to keep themselves in power and to Protestantize the culture of America, these “evangelicals were also secularizing their own faith.”³⁷

An example of how this “secularizing” (removing God from) happened is seen in the incidents leading up to the passing of a bill in April of 1842 by the New York state legislature “that placed the schools under the control of public officials and a city Board of Education with an explicit prohibition on any sectarian teaching in the schools.” This was a result of the private Protestant-led Public School Society, which controlled distribution of government funds to New York schools, having refused funding for Catholic parochial schools. The Catholics pointed out the unfairness of this decision, and demanded their fair share of government funding.

³⁴ Ibid., 39.

³⁵ Ibid., 44.

³⁶ Ibid., 33–34.

³⁷ Ibid., 46.

The Public School Society fought back, initially seeking some compromise with the Catholics, including an offer to remove any textbook especially offensive to Catholic views. However, in April 1840 the trustees issued a hard line document accusing their opponents of “Religious zeal, degenerating into fanaticism and bigotry.” They appealed to the constitutional provisions that “there should be no establishment of religion by law; that the affairs of the State should be kept entirely distinct from, and unconnected with, those of the Church.” And most of all, they rejected the notion that Catholics had a right to a share of the school funds since they were taxed for support of the schools. “[I]t should be born in mind that they are taxed not as members of the Roman Catholic Church, but as citizens of the State of New York; and not for the purposes of religion, but for the support of civil government.” And the civil government, in the form of an appropriation for the Public School Society, was thus the only appropriate means of spending school funds, its advocates argued.³⁸

These arguments, were obviously pure hypocrisy—the Protestants who comprised the Public School Society were actually *doing* what they accused the Catholics of only *attempting*—, and so the Public School Society was justly removed from power by the legislature. Even though the public Board of Education that replaced it was also Protestant controlled, and even though the Catholics were still denied state funding, and even though Protestantism continued to be taught in the public schools of New York, by *hypocritically* appealing to the First Amendment the Protestant leaders of the Public School Society had started a dangerous trend.

The final compromise became all too common for the future. While the schools of the new Board of Education were more secular than those of the Public School Society by only the barest of margins, the direction was set. . . . a move toward secularization was begun that never ended.³⁹

Remember that secular does not mean non-religious. It merely means that God is excluded. Even though they were doing it in an effort to “Christianize America,” by diluting what they taught they were gradually taking the power of God out of it, and planting seeds of defeat. ***Consider that the very arguments the Public School Society used against the Catholics are now being used by the Humanists against the Protestants.*** When the Protestant leaders of the Public School Society correctly pointed out that the First Amendment meant that “there should be no establishment of religion by law; that the affairs of the State should be kept entirely distinct from, and unconnected with, those of the Church,” they were advocating separation of church and state, while they themselves were a state church! They were using the First Amendment to protect themselves, but denying that protection to the Catholics. This bit of hypocrisy eventually resulted in their second disestablishment.

It is urgent at this time in history for Protestants to admit that it is wrong to be a state church, that it is wrong to deny freedom to other religions, and that the principle of separation of church and state is a true and right principle taught by Jesus Christ himself. Until Protestants quit trying to regain state church status, they will be unable to use the Humanists’ violation of church and state against them to disestablish them.

Is it really freedom of religion that we want, or do we actually want control over the children of people of other religions? Do we really advocate absolute freedom for all to pray according to the dictates of their own consciences, or do we actually want to control the wording and manner of the prayers to which the children of people of other religions will be required to listen? Is it freedom or power that we want?

Even as far back as 1966 the Islamic religion was one of the fastest growing religions on earth when Supreme Court Justice William O. Douglas warned Christians:

In time Moslems will control some of the school boards. In time devout Moslems may want their prayer in our schools; and if Protestant sects can get their prayers past the barriers of the First Amendment, the same passage would be guaranteed for Moslems.⁴⁰

³⁸ Ibid., 54.

³⁹ Ibid., 57.

⁴⁰ Ibid., 234.

Do we want our children to hear Muslim prayers broadcast over the school's loudspeakers? Do we want our children to receive instruction in Islam? Is our concern really that our own children receive instruction in the Bible? or is it power to force the children of other religions to study the curriculum we choose that we actually want?

If absolute freedom of religion is what we want then there is only one way to have it: abolish public education. Public schools are a shameful violation of the First Amendment. ***Only in private schools, funded by our own donations, and taught by teachers of our own faith, can our children freely pray and learn the Bible without any compromise or watering down of the truth.*** Evolution can be exposed as the lie it actually is. Discipline can be administered according to the principles laid down in God's Word. Abortion can be shown to be murder, and sodomy shown to be abomination. In private schools funded by private donations we are free to teach what our conscience dictates.

But if power to force the doctrines of a particular Christian sect upon others is actually what we want, then we are doomed forever to slavery. Because of the diversity in this country, we will never be able to obtain the two thirds majority needed to amend the Constitution again to establish any particular theistic sect as the state religion. Furthermore, if establishment is not wrong for Protestants, than it is not wrong for Humanists either. As long as Protestants want to violate the First Amendment themselves, they will be ineffective in pointing out the Humanists' violation of it.

However, ***just as those First Amendment arguments backfired on the hypocritical Public School Society, so they will backfire on the Humanists if only the Humanist Church's own hypocritical use of the First Amendment is relentlessly pointed out publicly.***

Obeys the First Amendment. Disestablish all churches, including the Humanist Church. Let the Humanists have the same absolute freedom we give ourselves. Let them teach their vile atheism to their own children if that is their desire. But let them pay for doing so with their own donations, not with tax money. And don't let them force their wicked and deceptive religious dogmas on our children at our expense for even one more day.

From Darwin To the Great Society

Darwin's *Origin of Species*, published in 1859, was a great day in history for humanism. The ideas Darwin espoused were merely pagan religious philosophy, and had all been disproven. But Darwin was able to cloak them in a new veneer of scientific sounding language that made them much more deceptive. The most important thing Darwin did was make it look like the universe and all the creatures on earth could have come into existence without God. If Darwin's Theory of Evolution is right, then the first chapter of the Bible is wrong. And if the first chapter in the Bible is wrong, then how can the remaining chapters be trusted? Suddenly atheism looked much more respectable, and atheists world wide went on the offensive, preaching humanism with an evangelical zeal.

The following is a timeline of humanist organizational activities and accomplishments:

1900 The journal *School Review* recommends that high school biology and zoology courses be consolidated into a unified biology curriculum teaching evolution.⁴¹

1912 *Elemental Biology* by James E. Peabody and Arthur E. Hunt teaches the evolution theory of Darwin.

1914 Oran L. Raber, a teacher, writes an article for high school mathematics and science teachers telling them it is their duty to their students "to correct for them some of the ideas which previous training in the Sunday school or home had led them." This article was distributed nationally.⁴²

1920 The American Civil Liberties Union is founded on January the 19th by a group of over 60 left-wing, socialist radicals led by Unitarian ministers.

⁴¹ Ibid., 120-21.

⁴² Ibid., 121.

1922 John Dewey's article "Education as a Religion" is published in the August edition of *The New Republic*, p. 64f. Note that Humanists know that education is religion; it cannot be otherwise.

1922 Prompted by the Kentucky Baptist State Board of Missions, the Kentucky legislature passed a law banning the teaching of evolution in public schools.⁴³ This was a big mistake that set them up for defeat. They banned free speech. Instead, they should have abolished the public schools as being establishments of religion. Baptists should note what compromising on separation of church and state has cost them.

1925 The ACLU placed an ad in the May issue of the *Chattanooga Times*, stating, "We are looking for a Tennessee teacher who is willing to accept our services in testing this law in the courts." They were, of course, referring to the law banning teaching evolution in the Kentucky public school system. John T. Scopes, a 24 year old science teacher, volunteered to break the law to test it. William Jennings Bryan, a three time presidential candidate, appeared as an expert witness for the prosecution. ACLU lawyer Clarence Darrow represented Scopes. Bryan did a very poor job, and Darrow was able to make him and Christianity also look unscientific, ignorant, and foolish. Scopes was found guilty, but Christianity was made to look anti-science and wrong in the eyes of the public. Charles Francis Potter, a former Baptist evangelist who converted to Unitarianism, "acted as the librarian and Bible expert for Clarence Darrow and the defense during the Scopes evolution trial."⁴⁴

1927 The Humanist Fellowship is organized at the University of Chicago, which in 1935 became the Humanist Press Association, which in 1941 became the American Humanist Association (AHA). The American Humanist Association then became a founding member of the International Humanist and Ethical Union in 1952.

1928 First issue of Potter *The New Humanist* magazine is published. In 1938 *The New Humanist* became *The Humanist Bulletin*, which in 1941 became *The Humanist*.⁴⁵

1930 Charles Francis Potter publishes *Humanism: A New Religion* in which he tells the truth about the public school system. He wrote: "**Education is the most powerful ally of Humanism, and every American public school is a school of Humanism.**" Then he asks the question every Christian parent should answer: "**What can the theistic Sunday Schools, meeting for an hour once a week, and teaching only a fraction of the children, do to stem the tide of a five-day program of humanistic teaching?**"⁴⁶ Do we really want to learn the answer to that question the hard way? Don't our children mean more to us than that? Actually, we *are* learning the answer the hard way; but most people are in denial.

1931 "Dr. Potter's book is offered in combination with a subscription to *The New Humanist* (along with other books, including Robert J. Hutcheon's *Humanism in Religion Examined*)."⁴⁷

1933 The May-June issue of *The New Humanist* published *A Humanist Manifesto* (later know as *Humanist Manifesto I*), which was the bold public statement of faith of this "new" religion. Actually, it was just the old atheist, materialistic religion underlying Communism dressed up in new clothes.

1934 Radical humanist John Dewey publishes *A Common Faith* in which he calls for humanism to be the religion of public schools and of the United States.

1933-45 Franklin Delano Roosevelt becomes president for four terms. "It was an administration that had deeper links to Dewey's notion of faith than to any of the historic religious communities."⁴⁸

⁴³ Richard Stringer-Hye, "Charles Francis Potter" (Boston, MA: Unitarian Universalist Historical Society), 123, <http://www.uua.org/uuhs/duub/articles/charlesfrancispotter.html>.

⁴⁴ Ibid.

⁴⁵ <http://www.thehumanist.org/editors.html>

⁴⁶ Charles Francis Potter, *Humanism: A New Religion* (New York: Simon and Schuster, 1930), 128.

⁴⁷ http://www.infidels.org/library/modern/edwin_wilson/manifesto/ch2.html

⁴⁸ Fraser, *Between Church and State*, 133.

In his first diplomatic act of office, President Franklin Delano Roosevelt . . . officially recognized the Soviet Union. he chummed around with Joseph Stalin, one of history's greatest mass murderers, calling him "Uncle Joe." With Stalin's agent Alger Hiss at his side, Roosevelt sold out Eastern Europe at Yalta and promised Stalin three votes in the U.N. General Assembly, plus the right to name the No. 2 U.N. official. On Roosevelt's watch, the Soviets took eastern Poland, Moldavia, Lithuania, Latvia, Estonia, and Albania. "Uncle Joe" murdered an estimated twelve to twenty million people, and forced at least 10 million into slave labor.⁴⁹

1945 Vashti McCollum, who later became president of the American Humanist Association (from 1962 to 1965?), won a law suit before the U.S. Supreme Court to prevent Jewish, Protestant, and Roman Catholic teachers from giving religious instruction to those who chose it in the public schools. Wrote Justice Hugo Black in the majority opinion:

. . . the First Amendment has erected a wall between Church and state which must be kept high and impregnable. Here not only are the State's tax-supported public school buildings used for the dissemination of religious doctrines. The State also affords sectarian groups an invaluable aid in that it helps to provide pupils for their religious classes through use of the State's compulsory public school machinery. This is not separation of Church and State.

He was right. This is another classic example of how, by insisting on violating the First Amendment, theists have set themselves up for defeat at the hands of humanists.

1957 In the case of *Washington Ethical Society v. District of Columbia* (101 U.S. App. D.C. 371), the Washington Ethical Society, a humanist church, which had been denied tax exempt status by the Tax Court, is defined by the U.S. Court of Appeals as a religious organization, and granted its tax exemption. The Court Stated,

The sole issue raised is whether petitioner falls within the definition of a "church" or a "religious society" The taxing authority urges denial of the tax exemption asserting petitioner is not a religious society or church and that it does not use its buildings for religious worship since "religious" and "worship" require a belief in and teaching of a Supreme Being who controls the universe. The position of the tax Court, in denying tax exemption, was that belief in and teaching of the existence of a Divinity is essential to qualify under the statute. . . . To construe exemptions so strictly that unorthodox or minority forms of worship would be denied the exemption benefits granted to those conforming to the majority beliefs might well raise constitutional issues We hold on this record and under the controlling statutory language petitioner qualifies as "a religious corporation or society"

1961 Referring to the case of *Washington Ethical Society v. District of Columbia* above, the U.S. Supreme Court declares Secular Humanism to be a religion in the case of *Torcaso v. Watkins* (367 U.S. 488). Roy Torcaso, the appellant, a practicing Humanist in Maryland, refused to declare his belief in Almighty God, as then required by State law in order for him to be commissioned as a notary public. The Court held that the requirement for such an oath "invades appellant's freedom of belief and religion." The Court declared in *Torcaso* that the "no establishment" clause of the First Amendment reached far more than churches of theistic faiths, that it is not the business of government or its agents to probe beliefs, and that therefore its inquiry is concluded by the fact of the profession of belief. The Court stated:

We repeat and again reaffirm that neither a State nor the Federal Government can constitutionally force a person to "profess a belief or disbelief in any religion." Neither can constitutionally pass laws or impose requirements which aid all religions as against non-believers, and neither can aid those religions based on a belief in the existence of God as against those religions founded on different beliefs.

In a footnote concerning "religions founded on different beliefs" the Court states"

⁴⁹ Coulter, *Treason*, 155.

Among religions in this country which do not teach what would generally be considered a belief in the existence of God are Buddhism, Taoism, Ethical Culture, Secular Humanism, and others. See *Washington Ethical Society v. District of Columbia*, 101 U.S. App. D.C. 371, 249 F.2d 127; *Fellowship of Humanity v. County of Alameda*, 153 Cal. App. 2d 673, 315 P.2d 394; II *Encyclopedia of the Social Sciences* 293; 4 *Encyclopedia Britannica* (1957 ed.) 325-327; 21 *id.*, at 797; Archer, *Faiths Men Live By* (2d ed. revised by Purinton), 120-138, 254-313; 1961 *World Almanac* 695, 712; *Year Book of American Churches for 1961*, at 29, 47.

Other court cases confirm that Humanism is a religion:

In *Torcaso v. Watkins*, 367 U.S. 488, 495, n. 11 (1961), we did indeed refer to "SECULAR HUMANISM" as a "religio[n]." [Justice Scalia in *Edwards v. Aguillard*, 482 U.S. 578 (1987) note 6]

This Court has taken notice of the fact that recognized "religions" exist that "do not teach what would generally be considered a belief in the existence of God," *Torcaso v. Watkins*, 367 U.S. 488, 495 n. 11, e. g., "Buddhism, Taoism, Ethical Culture, SECULAR HUMANISM and others." *Ibid.* See also *Washington Ethical Society v. District of Columbia*, 101 U.S. App. D.C. 371, 249 F.2d 127 (1957); 2 *Encyclopaedia of the Social Sciences* 293; J. Archer, *Faiths Men Live By* 120-138, 254-313 (2d ed. revised by Purinton 1958); Stokes & Pfeffer, *supra*, n. 3, at 560. [Justice Harlan in *Welsh v. United States* 398 U.S. 333 (1970) note 8]

1962 Realizing that in the *Torcaso v. Watkins* case it had unintentionally set the Humanist Church up for disestablishment, the radical, left-leaning, activist Court corrected its error by declaring that actually, in *Torcaso*, it rested its decision on "free exercise" grounds, **not** the "Establishment Clause" (*Abington v. Schempp*, 374 U.S. 203, 264-65 (1962) J. Brennan, concurring). ***IT IS ABSOLUTELY AMAZING THAT THEISTS HAVE LET THE COURT GET AWAY WITH THIS BLATANT INJUSTICE!***

1962 The American Civil Liberties Union initiated and won the *Engel v. Vitale* case in behalf of the children of Lawrence Roth, a non-practicing Jew, David Lichtenstein, Monroe Lerner, Lenore Lyons, and Steven Engel. These people objected to their children having to listen to a Christian prayer each day at public school. Justice Black wrote the majority opinion for the U.S. Supreme Court:

...the constitutional prohibition against laws respecting an establishment of religion must at least mean that in this country it is no part of the business of government to compose official prayers.⁵⁰

True, but banning free speech and prohibiting the free exercise of religion is also prohibited by the First Amendment! Still, if a Muslim prayers were being prayed to Allah, would you want your children forced to participate each morning? No matter how the Court ruled, its decision would criminalize some religion or religions, unless it ruled that the existence of public schools, themselves, are the root violation of the First Amendment. The Court's unjust decision was inevitable with the existence of public schools.

1963 Fred Weisgal, an American Civil Liberties Union lawyer, represented Unitarians Edward and Sidney Schempp on behalf of their two public high school students and Madalyn Murray on behalf of her son William in a combined suit before the U.S. Supreme Court to ban all prayer and Bible reading from public schools. Justice Tom Clark wrote the majority opinion:

In both cases the laws require religious exercises and such exercises are being conducted in direct violation of the rights of the appellees and petitioners. Nor are these required exercises mitigated by the fact that the individual students may absent themselves upon parental request, for that fact furnishes no defense to a claim of unconstitutionality under the Establishment Clause.⁵¹

It is simply not possible to have freedom of religion in a public school. Some religion is going to rule, and in this case the Humanist religion rules.

1965 On January the 12th, liberal Democrat President Lyndon Johnson was able to achieve passage of a bill providing federal aid to education for the first time in American History. Federal aid meant federal

⁵⁰ Fraser, *Between Church and State*, 148.

⁵¹ *Ibid.*, 151.

control. Any meaningful parental control of public education was now for all practical purposes totally impossible.

1968 The American Civil Liberties Union initiated and won the *Epperson v. Arkansas* case in which the U.S. Supreme Court ruled that an Arkansas law prohibiting the teaching of evolution in the public schools of Arkansas was unconstitutional.⁵²

1981 In *Seagraves v. State of California* the Court found that the California State Board of Education's Science Framework, as written and as qualified by its anti-dogmatism policy, gave sufficient accommodation to the views of Seagraves, contrary to his contention that class discussion of evolution prohibited his and his children's free exercise of religion. The anti-dogmatism policy provided that class discussions of origins should emphasize that scientific explanations focus on "how", not "ultimate cause," and that any speculative statements concerning origins, both in texts and in classes, should be presented conditionally, not dogmatically. The court's ruling also directed the Board of education to widely disseminate the policy, which in 1989 was expanded to cover all areas of science, not just those concerning issues of origins. (*Seagraves v. California* (1981) Sacramento Superior Court #278978).

1982 In *McLean v. Arkansas Board of Education*, a federal court held that a "balanced treatment" statute violated the Establishment Clause of the U.S. Constitution. The Arkansas statute required public schools to give balanced treatment to "creation-science" and "evolution-science". In a decision that gave a detailed definition of the term "science," the court declared that "creation science" is not in fact a science. The court also found that the statute did not have a secular purpose, noting that the statute used language peculiar to creationist literature in emphasizing origins of life as an aspect of the theory of evolution. While the subject of life's origins is within the province of biology, the scientific community does not consider the subject as part of evolutionary theory, which assumes the existence of life and is directed to an explanation of how life evolved after it originated. The theory of evolution does not presuppose either the absence or the presence of a creator. (*McLean v. Arkansas Board of Education* (1982) 529 F. Supp. 1255, 50 U.S. Law Week 2412). These opinions of the court, of course, are simply not true.

1987 In *Edwards v. Aguillard*, the U.S. Supreme Court held unconstitutional Louisiana's "Creationism Act." This statute prohibited the teaching of evolution in public schools, except when it was accompanied by instruction in "creation science." The Court found that, by advancing the religious belief that a supernatural being created humankind, which is embraced by the term creation science, the act impermissibly endorses religion. In addition, the Court found that the provision of a comprehensive science education is undermined when it is forbidden to teach evolution except when creation science is also taught. (*Seagraves v. State of California* (1981) Sacramento Superior Court #278978). Again the America Civil Liberties Union was on the side of evolution and against God.⁵³

1990 In *Webster v. New Lenox School District*, the Seventh Circuit Court of Appeals found that a school district may prohibit a teacher from teaching creation science, in fulfilling its responsibility to ensure that the First Amendment's establishment clause is not violated, and religious beliefs are not injected into the public school curriculum. The court upheld a district court finding that the school district had not violated Webster's free speech rights when it prohibited him from teaching "creation science," since it is a form of religious advocacy. (*Webster v. New Lenox School District* #122, 917 F. 2d 1004).⁵⁴

1994 In *Peloza v. Capistrano Unified School Dist.*, 37 F.3d 517 (9th Cir. 1994), Peloza, a high school biology teacher tries to balance the teaching of evolutionism with creationism based on the claim that Secular Humanism (and its core belief, evolutionism) is a religion. **The court emphatically rejected this claim with the most dishonest, deceitful, wicked, and unjust decision ever made in the U.S. Supreme Court, stating:**

⁵² *Ibid.*, 158 and 226.

⁵³ *Ibid.*, 162.

⁵⁴ "BACKGROUND: Six Significant Court Decisions Regarding Evolution/creation Issues," <http://www.don-lindsay-archive.org/creation/voices/legal/bkgrd.htm>.

We reject this claim because neither the Supreme Court, nor this circuit, has ever held that evolutionism or secular humanism are "religions" for Establishment Clause purposes. Indeed, both the dictionary definition of religion and the clear weight of the caselaw are to the contrary. The Supreme Court has held unequivocally that while the belief in a divine creator of the universe is a religious belief, the scientific theory that higher forms of life evolved from lower forms is not. *Edwards v. Aguillard*, 482 U.S. 578, 107 S.Ct. 2573, 96 L.Ed.2d 510 (1987) (holding unconstitutional, under Establishment Clause, Louisiana's "Balanced Treatment for Creation-Science and Evolution-Science in Public School Instruction Act").

Note 5: See *Smith v. Board of School Com'rs of Mobile County*, 827 F.2d 684, 690-95 (11th Cir. 1987) (refusing to adopt district court's holding that "secular humanism" is a religion for Establishment Clause purposes; deciding case on other grounds); *United States v. Allen*, 760 F.2d 447, 450-51 (2d Cir. 1985) (quoting Tribe, *American Constitutional Law* 827-28 (1978), for the proposition that, while "religion" should be broadly interpreted for Free Exercise Clause purposes, "anything 'arguably non-religious' should not be considered religious in applying the establishment clause").

Pelozo alleges the school district ordered him to refrain from discussing his religious beliefs with students during "instructional time," and to tell any students who attempted to initiate such conversations with him to consult their parents or clergy. He claims the school district, in the following official reprimand, defined "instructional time" as any time the students are on campus, including lunch break and the time before, between, and after classes:

You are hereby directed to refrain from any attempt to convert students to Christianity or initiating conversations about your religious beliefs during instructional time, which the District believes includes any time students are required to be on campus as well as the time students immediately arrive for the purposes of attending school for instruction, lunch time, and the time immediately prior to students' departure after the instructional day.

Complaint at 16. Pelozo seeks a declaration that this definition of instructional time is too broad, and that he should be allowed to participate in student-initiated discussions of religious matters when he is not actually teaching class.

The school district's interest in avoiding an Establishment Clause violation trumps Pelozo's right to free speech.

While at the high school, whether he is in the classroom or outside of it during contract time, Pelozo is not just any ordinary citizen. He is a teacher. He is one of those especially respected persons chosen to teach in the high school's classroom. He is clothed with the mantle of one who imparts knowledge and wisdom. His expressions of opinion are all the more believable because he is a teacher. The likelihood of high school students equating his views with those of the school is substantial. To permit him to discuss his religious beliefs with students during school time on school grounds would violate the Establishment Clause of the First Amendment. Such speech would not have a secular purpose, would have the primary effect of advancing religion, and would entangle the school with religion. In sum, it would flunk all three parts of the test articulated in *Lemon v. Kurtzman*, 403 U.S. 602, 91 S.Ct. 2105, 29 L.Ed.2d 745 (1971). See *Roberts v. Madigan*, 921 F.2d 1047, 1056-58 (10th Cir. 1990) (teacher could be prohibited from reading Bible during silent reading period, and from stocking two books on Christianity on shelves, because these things could leave students with the impression that Christianity was officially sanctioned), cert. denied, ___ U.S. ___, 112 S.Ct. 3025, 120 L.Ed.2d 896 (1992).

So, according to the Court, teachers and school administrators of the Humanist religion are protected by the "free exercise" clause of the First Amendment as members of tax-exempt religious organizations and as religious conscientious objectors, and are also free to teach their religious views in public schools. But if Christian teachers propagate their views, it is an "establishment clause" violation. Christians are flat out denied freedom of speech. According to the Supreme Court, Humanism IS A RELIGION when it helps Humanism and humanists, but Humanism ISN'T A RELIGION when being one would make Humanism an ESTABLISHED RELIGION as forbidden by the First Amendment Establishment Clause—for Humanism IS established; that no one can honestly deny. A person would have to be a idiot to miss the injustice in this. ***THIS WICKED AND EVIL TRAVESTY OF JUSTICE NEEDS TO BE POINTED OUT TO EVERY CITIZEN OF THE USA. WITH THIS UNJUST RULING THIS COURT SHOWED WITHOUT ANY SHADOW OF DOUBT THAT IT WAS A HUMANIST/ATHEIST ACTIVIST POLITICAL ORGANIZATION AND NOT A TRUE COURT OF JUSTICE. THIS ACTIVIST RULING CAN AND MUST BE OVERTURNED***

NO MATTER WHAT THE COST. PUT ALL OTHER ISSUES ASIDE—THERE IS NO ISSUE MORE IMPORTANT THAN THIS.

1998 An amendment to the Constitution vigorously supported by the Christian Coalition failed to reach the two thirds majority of the House of Representatives needed to proceed to the Senate, even though the vote was 224 to 203 in favor of the amendment. The amendment read:

To secure the people's right to acknowledge God according to the dictates of conscience: Neither the United States nor any State shall establish any official religion, but the people's right to pray and to recognize their religious beliefs, heritage, or traditions on public property, including schools, shall not be infringed. Neither the United States nor an State shall require any person to join in prayer or other religious activity, prescribe school prayers, discriminate against religion, or deny equal access to a benefit on account of religion.⁵⁵

Notice the last words of that proposed amendment: "or deny equal access to a benefit on account of religion." Again Christians had set themselves up for defeat by desiring federal funds, tax credits, vouchers, for "faith-based" social agencies and church schools. Federal support will always mean federal control. As long as there is a public school system, the official religion of the federal government will be taught. Since the Humanist religion is now the established religion of the United States, the Humanist religion controls education.

It is the wicked desire for tax money for religion education that is keeping Christians in slavery to atheists. Pat Robertson reportedly said on *The 700 Club*, that "The public education movement has also been an anti-Christian movement... We can change education in America if you put Christian principles in and Christian pedagogy in."⁵⁶ He was certainly correct in saying that the public education movement has been anti-Christian. But the desire to put Christian principles and Christian pedagogy into public education is not going to succeed. ***Socialism is a Humanist principle, not a Christian principle, so public (socialist) education can never be Christian.***

An amendment with a far better chance of success would be:

Since all education is by nature religious, government must remain separate from it, otherwise a state church is automatically established in violation of the First Amendment; therefore, no taxes of any kind may be levied for education, and all forms of government support or funding for education are prohibited in the United States of America.

Theists of all theistic religions could vote for such an amendment. And some atheists would probably vote for it also out of fairness. Since the citizens would not be taxed for education, they would have the funds to send their children to the private schools of their choice or to home school them. Due to the fact that government would not have opportunity to waste so much education money, the citizens would also have extra funds to help families that might be going through hard times to educate their children. Only the mistaken belief that public education is "free" might motivate a theist to vote against such an amendment.

Separation of God and State

Does separation of church and state mean that God is excluded from government? Does church have to be combined with the state in order for the state to be run according to godly principles? Can the culture of a country only be Christian if that country has an established Christian church? These are serious questions because: (1) humanists say that separation of church and state does mean that God must be excluded from government; and (2) some Christian groups believe that only by having an established Christian church can a country be run by Christian principles and its culture be Christian. Such Christians are thus anti-separation of church and state. Both of these positions are wrong.

⁵⁵ Fraser, *Between Church and State*, 183.

⁵⁶ *Ibid.*, 187.

The First Amendment Doesn't Separate God From Government

The fact is that every act of humanity is a religious act, showing either faith in the true God or faith in a false, man-made god (such as Evolution). This is true of the acts of individuals, and it is true of the acts of governments. The teachings of some religion are going to prevail on every issue. For example, consider capital punishment. The Bible of Christianity teaches that some crimes are so destructive that they should be capital offenses—in other words, the punishment for committing those crimes should be death. Murder is in this class of crimes. However, the Humanist religion and some of the liberal, humanistic Christian churches say the Bible is wrong on this issue. So, which religion's teaching will be practiced? Shall the murderer be executed or spared to murder again?

The fact is that even a false religion will hold to the truth on some issues. And even the very church which Jesus built, may misunderstand his teachings sometimes and hold to an error. That is why free speech is so important. The First Amendment says that the Humanist Church cannot prevent Christians from expressing their teachings on any subject, including on the subject of capital punishment. Nor may the Christians prevent the Humanists from expressing their teachings. The issue must and may be freely debated by the common people in the streets, and freely debated also in the House of Representatives and in the Senate. If a Christian congressman wants to begin his speech with a prayer, he must be free to do so. If he wants to quote Scripture to prove his points, no one can legally stop him. If the Humanist wants to begin his speech without showing respect to God, no one may force him to do otherwise. If he wants to quote Lenin or Karl Marx to prove his points, no one may stop him. This is called free speech. The truth at least has a chance in a situation like this, for light always drives away darkness, provided it is allowed to shine.

The debate on the issue of capital punishment in Congress would probably go somewhat as follows. The baby-murdering humanists and their friends will say that there is no proof that capital punishment prevents crime. Their atheist friends who have infiltrated the Christian ministry will add that God (the God they really don't even believe exists) is love, and that God would never want the government to kill what He has created. After all, other humanists might add, murderers are born that way; God made them murderers, so we should accept murder as an alternative lifestyle. Anyway, murder is not actually murder if the one being murdered is an unborn baby—a mere fetus. The humanists will then grow passionate together in saying that the only people who should be executed by the government are the Christians who commit the "hate-crime" of pointing out what the Bible says about murder, thus causing murderer bashing.

Bible-believing Christians would respond that, yes, God is love. God loves people so much he does not want them murdered. Therefore God has made murder a capital offense, according to Numbers 35:30-34:

Whoso killeth any person, the murderer shall be put to death by the mouth of witnesses: but one witness shall not testify against any person to cause him to die. Moreover ye shall take no satisfaction for the life of a murderer, which is guilty of death: but he shall be surely put to death. And ye shall take no satisfaction for him that is fled to the city of his refuge, that he should come again to dwell in the land, until the death of the priest. So ye shall not pollute the land wherein ye are: for blood it defileth the land: and the land cannot be cleansed of the blood that is shed therein, but by the blood of him that shed it. Defile not therefore the land which ye shall inhabit, wherein I dwell: for I the LORD dwell among the children of Israel.

Other Christians would add that humans were not murderers when God created them, but they were created with a free will and therefore able to choose between good and evil. Because of Adam's willful disobedience and subsequent fall into sin men are now born with a depraved nature that is prone to murder and other sins, but that does not mean that God made murderers. To the contrary, "God hath made man upright; but they have sought out many inventions" (Ecc. 7:29). Our depraved hearts may want to murder, but we had better not yield to that wicked desire.

Still other Christians would then point out that the idea that capital punishment does not deter crime is simply closing one's mind to the obvious facts. It does not take a high IQ to realize that if a murderer is

executed he will never murder again, nor will he commit any other crime. Capital punishment is the ultimate crime prevention. These Christians could then give hundreds of examples of murderers who were executed and never committed another crime, and hundreds of examples of other murderers who were released by humanist judges, and went out and murdered again and again.

In conclusion, another Christian would point out that the reason humanists want Christians to be executed for using the Bible as a light to expose error is because humanists oppose both free speech and freedom of religion and also oppose freedom in general. Humanists know their lies cannot stand up under open debate. That is why they don't want creationists to be allowed freedom to challenge their evolution lies in public school classrooms. Humanists claim to be pro-choice, but actually they deny the choice of life to innocent babies and to Bible-believing Christians. To humanists, a murderous mom has a right to choose what will happen to the body of their baby—if Mom so chooses she can cut her unborn baby into pieces and flush him down the toilet, and according to humanists that is right and good. Christians, humanists say, should be executed for saying such murder is wrong. In other words, to humanists only criminals have the right to choose.

The humanists may then counter with, “capital punishment is a Christian teaching and therefore forbidden by the First Amendment.” A Christian may then respond that just because a teaching is believed by a certain religion does not mean that it is not true. Anyway, to use such humanist logic we could also say that not punishing criminals is a teaching of the humanist religion, and therefore is forbidden by the First Amendment.

Let the above debate take place publicly so that voters can see the participants and hear the arguments, and then let the vote be taken. The truth has a very good chance of prevailing in such circumstances, and our citizens will be safer as a result.

However, let any religion become the government (such as is now the case in public schools), and all meaningful debate will be prohibited by that religion (such as is now the case in public schools). True separation of church and state is essential to freedom. True separation of church and state does not exclude God, nor does it prevent the government from being run according to Christian principles, and is, in fact, the best hope that it will be run according to Christian principles since it gives the truth a chance to prevail.

The First Amendment Doesn't Prevent Christians From Influencing the Culture

A Christian denomination does not have to be established as the state church in order for it to be able to influence the culture of America. Separation of church and state does not prevent your church from being the “salt of the earth.” There are *phony* Christian churches, however, that want to be the state church so as to be able to force their corrupt substitute of Christian culture upon the country, using tax money to fund it. This must not be allowed. Let each church fund its own evangelistic efforts. If what your church believes is actually the truth, then you should not resent donating your own time, effort, and funds to spread that truth. The more you give, the more the culture will conform to your liking, provided people are convinced by your arguments. If, however, your arguments are obviously wrong, then perhaps not very many people will accept them. Separation of church and state gives you freedom to try to persuade people to your position, but prevents you from forcing it upon them. Under true separation of church and state, then, the truth has a chance of prevailing in the culture also.

The First Amendment Doesn't Forbid Christians From Engaging In Politics

Another misconception of separation of church and state defines it as separation of the Christian individual from his civil duties. This unscriptural idea teaches that Christians are forbidden by the Bible from involving themselves in even the slightest way in politics. There is not a single verse in the Bible to support that idea. That idea is wrong and has greatly hurt Christianity. Separation of church and state does not at all mean that Christians are not allowed to try to influence political processes and decisions; that is their duty as citizens. If Christians sit idly by and let Humanists win all the elections, appoint justices to the Supreme

Court, hold all government offices, and make all the important decisions, they have no right to complain when their freedoms are lost and they are persecuted and enslaved. Pastors should encourage the capable men in their churches to run for key public positions, to vote according to Biblical principles, etc., so as to influence government to adopt and maintain godly philosophies and laws.

Examples of godly men who were involved in civil government as civil servants include: Joseph, Mordecai, Daniel, Shadrach, Meshach, and Abednego, and David.

Some people even go so far as to say that it is sin for a Christian to be in the military. However, when Jesus was approached by soldiers who wanted to know what repentance would mean for them, Jesus did not tell them to leave the military. Rather we read:

And the soldiers likewise demanded of him, saying, And what shall we do? And he said unto them, Do violence to no man, neither accuse any falsely; and be content with your wages. (Luke 3:14)

The fact that Jesus told them to be content with their wages indicates that He did not expect them to cease to be soldiers. Of course, He did expect them to not misuse their power as armed men to harm innocent people; but this is not to be twisted to mean that they may not use the sword against evil doers. Soldiers, policemen, and other government officials are God's ministers to revenge wrongdoing:

Let every soul be subject unto the higher powers. For there is no power but of God: the powers that be are ordained of God. Whosoever therefore resisteth the power, resisteth the ordinance of God: and they that resist shall receive to themselves damnation. For rulers are not a terror to good works, but to the evil. Wilt thou then not be afraid of the power? do that which is good, and thou shalt have praise of the same: for he is the minister of God to thee for good. But if thou do that which is evil, be afraid; for he beareth not the sword in vain: for he is the minister of God, a revenger to execute wrath upon him that doeth evil. Wherefore ye must needs be subject, not only for wrath, but also for conscience sake. For for this cause pay ye tribute also: for they are God's ministers, attending continually upon this very thing. Render therefore to all their dues: tribute to whom tribute *is due*; custom to whom custom; fear to whom fear; honour to whom honour. (Rom. 13:1-7)

Civil government is thus clearly ordained of God, and not inherently evil. Each soldier, police officer, and government official is a "minister of God." Thus it is not wrong to be a civil servant. And thus it is not wrong to run for political office. It *is* wrong, however, for a civil servant to forget that he is God's minister, and start thinking and acting like he is God instead. ***A government ruler is not God, nor is government itself God. Government cannot do what only God can do. Government cannot produce wealth. Government cannot produce health. Government cannot educate. Government cannot give people anything without first taking it from them. Government cannot give you or your children a free education.***

While it is Christian duty to vote and influence political processes as much as possible, it is wrong to join with false religions and pagan organizations in attempting to do this. While non-Christian religions may vote with Christians to return to the First Amendment so that all religions can enjoy freedom, it would be a mistake to form ecumenical organizations for this purpose. The strength of the Lord's churches are not in alliances with the world, but in separation from the world and unto the Lord. The Bible is extremely clear about this:

Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? (2 Cor 6.14)

When Christians yoke up with false religions or pagan organizations in an attempt to accomplish common goals, the end result is that those Christians compromise or remain silent on truths that divide but are vitally important, thus doing more damage than good.

Jesus on Separation of Church and State

The idea of separation of church and state did not originate with humanists, but with the Lord Jesus Christ. For any true Christian, the teachings of Christ are irrevocable and final. Notice how Jesus set forth the principle of separation of church and state in the following verses:

And when they were come to Capernaum, they that received tribute money came to Peter, and said, Doth not your master pay tribute? He saith, Yes. And when he was come into the house, Jesus prevented him, saying, What thinkest thou, Simon? of whom do the kings of the earth take custom or tribute? of their own children, or of strangers? Peter saith unto him, Of strangers. Jesus saith unto him, Then are the children free. Notwithstanding, lest we should offend them, go thou to the sea, and cast an hook, and take up the fish that first cometh up; and when thou hast opened his mouth, thou shalt find a piece of money: that take, and give them for me and thee (Mat. 17.24-27).

Then went the Pharisees, and took counsel how they might entangle him in his talk. And they sent out unto him their disciples with the Herodians, saying, Master, we know that thou art true, and teachest the way of God in truth, neither carest thou for any man: for thou regardest not the person of men. Tell us therefore, What thinkest thou? Is it lawful to give tribute unto Caesar, or not? But Jesus perceived their wickedness, and said, Why tempt ye me, ye hypocrites? Shew me the tribute money. And they brought unto him a penny. And he saith unto them, Whose is this image and superscription? They say unto him, Caesar's. Then he saith unto them, Render therefore unto Caesar the things that are Caesar's; and unto God the things that are God's (Mat. 22.15-21).

It is clearly seen in the above verses that Jesus taught separation of church and state. He considered his church to be a sovereign state, but spiritual, not temporal, in nature. His church was not an underground government trying to overthrow the civil government. His church was not to try to become the civil government. Jesus taught that people should pay the taxes they owe the civil government to the civil government; they are obligated to perform their duties as citizens. He taught that people should pay the tithes they owe their church to their church; they are obligated to perform their duties as church members. The government has no authority to collect tithes for the church; nor does the church have authority to collect taxes for the civil government. His church never asked for funding from the civil government. The entire New Testament shows a church that was separate from the state.

Ephesians 5:23 tells us that "Christ is the head of the church." That verse was written after Christ had already ascended into Heaven. Christ does not need a vicar. He alone is the head of His church. For a church to enter into union with a civil government thereby making some world ruler other than Jesus its head is to commit spiritual fornication, as is shown in Revelation chapter 17:1-6:

And there came one of the seven angels which had the seven vials, and talked with me, saying unto me, Come hither; I will shew unto thee the judgment of the great whore that sitteth upon many waters: with whom the kings of the earth have committed fornication, and the inhabitants of the earth have been made drunk with the wine of her fornication. So he carried me away in the spirit into the wilderness: and I saw a woman sit upon a scarlet coloured beast, full of names of blasphemy, having seven heads and ten horns. And the woman was arrayed in purple and scarlet colour, and decked with gold and precious stones and pearls, having a golden cup in her hand full of abominations and filthiness of her fornication: and upon her forehead was a name written, MYSTERY, BABYLON THE GREAT, THE MOTHER OF HARLOTS AND ABOMINATIONS OF THE EARTH. And I saw the woman drunken with the blood of the saints, and with the blood of the martyrs of Jesus: and when I saw her, I wondered with great admiration.

Note in the above Scripture passage that churches which commit such spiritual fornication are called whores and harlots. Such churches always use the political power they gain from such unholy unions to persecute the true saints of God. They are "drunken with the blood of the saints, and with the blood of the martyrs of Jesus." The river of history runs red with the blood shed by such harlot churches. Again, that is why the First Amendment is so important.

Applying Separation of Church and State

THE MOST IMPORTANT FACT CONCERNING EDUCATION IS THIS: IT IS IMPOSSIBLE TO HAVE A PUBLIC SCHOOL SYSTEM WITHOUT ALSO HAVING A STATE CHURCH. Some religion's philosophy of education must be used in any school to the exclusion of other religions' educational philosophies. As the humanists themselves admit, there is no area of life that is not religious.

Public schools are socialist schools, and socialism is legalized robbery based on atheism. Socialism is a doctrine of the humanist religion. Therefore public (tax-funded) schools are fundamentally wrong at their core, AND THAT CANNOT BE FIXED.

There is only one way to stop the present deterioration of education and violation of church and state in this country, and that is by doing away with public schools altogether. It is wrong for government to fund education at any level, including kindergartens, grade schools, middle schools, high schools, and universities, because government funding automatically creates a state church.

Conclusion

JESUS TAUGHT SEPARATION OF CHURCH AND STATE, AND IT IS THE VIOLATION OF HIS TEACHINGS THAT ARE CAUSING ALL OF OUR EDUCATION PROBLEMS. Because tax funded education is socialism, which is based on atheism, it is fundamentally wrong and anti-God at its core, and should not exist. It is, therefore, wrong—lack of love—for Christians to put their children in public schools. It is wrong—theft—for Christians to vote for tax funding of public schools. It is wrong—aiding and abetting the enemy—for Christians to teach in public schools. ***ABOLISHING PUBLIC EDUCATION ON ALL LEVELS IS THE ONLY WAY FOR US TO REGAIN OUR RELIGIOUS FREEDOM.***

Humanists lie in saying they defend separation of church and state. It is amazing that Christians have been so gullible as to believe this huge lie. Opposing separation of church and state is exactly what Humanists want Christians to do; it is what keeps Humanists in power.

The truth is that the Humanist religion was long ago established as the state church of America. Public schools are the Monday through Friday schools of the Humanist religion. Through taxation we are paying for our own children to be brainwashed in the Humanist religious dogmas of evolution and sodomy, and thus turned against their parents and against God.

Public education is socialist education, and by its very nature is religion combined with state, and that cannot be fixed, but must be repented of.

The only hope Christians have of regaining freedom of speech and freedom of religion is to fight for separation of the Humanist religion and all other religions from state, by totally privatizing education.