

GEORGIA INSIGHT

Sue Ella Deadwyler
"She hath done what she could."
Mark 14:8a

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Humanism: Its Radical Effect on Faith and Government

"Humanism is the denial of God, and the total affirmation of man. ...

Humanism is really nothing else but Marxism." – Karl Marx

"It is a mistake to regard the assault on life and the family as an isolated phenomenon. Rather, that assault arises from the imperatives of an anti-God religion. This religion is Secular Humanism, which shares a common materialism with Marxism. According to this secular religion, one cannot affirm that man is immortal or that he has any significance greater than a chimpanzee. Secular Humanism is now the official religion of this nation. One of its principal objectives is the re-education of the American people so that they will never know or will forget the nature and the Author of Life."

- Charles E. Rice, Professor of Law, Notre Dame Law School, Statement in 1977

In 1961 the U.S. Supreme Court ruled that humanism is a religion (*Torcaso v. Watkins*). Then, in 1978 the Georgia Court of Appeals ruled that humanism is a religion (*Spillers v. State*). To answer a 1982 inquiry, Georgia Attorney General Michael Bowers issued Opinion No. U82-16, that says: "A humanist counselor of the American Humanist Association may lawfully perform a marriage ceremony in the State of Georgia and execute the return of the marriage license."

During years of intensive research, Claire Chambers uncovered an underground movement of over-lapping membership. The details published in 1977 in his 506-page *The SIECUS Circle: A Humanist Revolution* revealed that a massive covert humanist network of organizations and individuals was dedicated to transforming America into a secular, collectivist state. "Secular," *i.e.* unspiritual and "collectivist state," *i.e.* a socialist government, rightly described their goal to displace God and establish socialism in the U.S. That double threat required a double defense – protect religious freedom and capitalism – against a well-oiled subversive strategy of elitists.

But, by the time humanists were exposed, they had successfully restricted Christianity in public education. In 1962 the Supreme Court ruled prayer in public schools unconstitutional and in 1963 Bible reading in public schools got the same treatment. After careful consideration of the unconstitutional silencing of Christianity, the *SIECUS Circle* publisher concluded:

"A Madalyn Murray O'Hair would have been powerless to remove prayer and Bible reading from the government schools if the Supreme Court of the United States had not drunk deeply at the humanist fountain. A creche would still be a part of the national and official observance of Christmas if the federal judiciary had not believed the humanist perversion of history which holds that America was founded not as a Christian state but as a secular state."

However, the humanist aggression against God and the U.S. government had precluded, by many years, the success of self-proclaimed humanist O'Hair. As early as 1930, a publication entitled *Humanism, A New Religion* by Charles Francis Potter, made this stunning statement:

"Education is thus a most powerful ally of Humanism, and every American public school is a school of Humanism. 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?"

Humanism: Sly Invasion of Education

Judaism and Christianity are built on absolute standards, such as the Ten Commandments.

Secular humanism denies the existence of God, puts mankind at the center of the universe, proclaims ethics to be situational and grants maximum autonomy to the individual.

“Humanism dominates philosophy of education,” was the front-page headline October 17, 1975 in the Georgia Institute of Technology publication, *Technique*. Then, the May/June 1976 *Committee for Positive Education* reported passage of the Higher Education Act, establishing the National Teacher Center Programs to “advance new perspectives in education.” The new Connecticut program was correctly identified as “Teacher Centers for Humanistic Education.”

The humanist impact in education can be blamed for the escalation of behavioral problems. In 1940 public school “crimes” were *talking, chewing gum, making noise, running in halls, getting out of turn in line, wearing improper clothing and not putting paper in waste baskets.*

But by 1982 the list had grown to 17 – robbery, assault, burglary, arson, bombings, murder, suicide, absenteeism, vandalism, extortion, drug abuse/pushing, alcohol abuse, gang warfare, pregnancies, abortions, and venereal disease (*source: Gabler’s Educational Research Newsletter*).

The humanist influence was prevalent in a *new* facet of education – psychological treatment of children in classrooms based on *Values Clarification: A Handbook of Practical Strategies for Teachers and Students*, published in 1972, co authored by Sidney B. Simon, Leland W. Howe and Howard Kirschenbaum. The title declared the target – teachers and students – and the 400 pages, imbedded with 76 humanistic psychological strategies, were designed to train students to reject home-taught standards and build their own value system. The authors credited their writings on methods originally developed by humanist John Dewey, ACLU founder and leader.

The anti-parent tone of *Values Clarification* is plainly stated on page 16: “... young people brought up by moralizing adults are not prepared to make their own responsible choices.” Page 22 directs readers to the National Humanistic Education Center for additional material.

The January/February 1976 issue of *The Humanist* carried Lester Kirkendall’s “A New Bill of Sexual Rights and Responsibilities,” to supplement the sexuality statement in HMII. Published as a booklet, it included photographs of nudes in various suggestive poses to promote free love, adultery, masturbation, homosexuality, bisexuality, abortion, sterilization, decriminalization of prostitution, pornography and sexual freedom for persons in mental institutions and prisons.

Humanism: Transforming Values in 30-Minute Segments

First-hand Report by a Georgia Parent

“I am very concerned that there are no right or wrong or good or bad feelings. It greatly concerns me the way the ‘private’ was deeply engrained.” – The Parent’s Reaction

During a twice-a-month 30-minute session, a school counselor showed and discussed *Sunburst*, a filmstrip about “feelings,” then, explained four take-away rules the class should learn:

Rule #1. Feelings are not good or bad or right or wrong, they just are.

Rule #2. Feelings that make you feel bad are not bad. Don’t feel guilty about feelings.

Rule #3. You can have more than one feeling. The way you are feeling may not be for long.

Rule #4. We can’t choose our feelings. They are uninvited.

Leaving the room and referring to the paper just distributed, she turned and said, “Remember this is private. Fold it up and put it in your pocket and take it home and keep it private.”

Humanist Manifesto I, 1933: Doctrine

Atheism personified. 34 signatories of Humanist Manifesto I include Columbia University Professor John Dewey, communist, ACLU founder/leader, *Schools of Tomorrow* author, as well as Unitarian minister R. Lester Mondale and Senator/Vice President Walter Mondale, brothers who were influenced into humanism by their father. Humanist goal: obliterate the knowledge of God. Their religion: “cooperating with others to promote social well-being.”

Self-creation and evolution. Humanists view (a) the universe as self-perpetuating, (b) humans as continually evolving self-created gods, (c) religion as evolved from anthropology, history and society, while (d) human values developed with no supernatural influence.

Social restructuring. Complete evaluation, restructuring, transformation, control and direction of religion, religious institutions, national government, capitalism, organizations, associations are primary goals of this 1933 document. They intend to destroy free enterprise and religion, world wide, to establish “a socialized and cooperative economic order,” *i.e.* secular socialism.

Global citizens. Humanist controlled world government will absorb nations and nationalities.

Humanist Manifesto II, 1973: Doctrine

On Human Rights Day 12-10-67, AHA raised the U.N. flag over Humanist House at its opening as AHA San Francisco headquarters in a five-story mansion overlooking Golden Gate Bridge and the Pacific Ocean.

This second manifesto, emphatically, re-states their support for a socialist world government: “We deplore the division of humankind on nationalistic grounds. We have reached a turning point in human history, where the best option is to *transcend the limits of national sovereignty* and to move toward the building of a world community in which all sectors of the human family can participate. Thus we look to the development of a system of world law and a world order based upon transnational federal government.” (emphasis in original)

Destroy opposition. The very influential, highly placed 118 signatories include 62 university professors in the U.S., as well as Isaac Asimov, contributor to *Discovery*, a religious education program intended for use in Catholic high schools. They plan to neutralize opposing attitudes and beliefs, control populations, remove national boundaries and travel restrictions, while promoting global disarmament (now underway) and transcending moral and religious ideologies.

Tolerance. Traditional religion is viewed as an obstacle. Tolerance is the most valued attitude, but no tolerance for absolutes. Their moral/social values derive from reason and compassion.

Reason replaces God. Paul Kurtz, *The Humanist* editor and Edwin H. Wilson, Editor Emeritus of *The Humanist*, wrote in the HMII preface: “[T]he prayer-hearing God, assumed to love and care for persons, to hear and understand their prayers, and to be able to do something about them, is an unproved and outmoded faith. Salvationism, based on mere affirmation, still appears as harmful, diverting people with false hopes of heaven hereafter. Reasonable minds look to other means for survival.”

Godless socialism. Humanist principles outline their God-less one-world social structure and government, endorse free thought, situation ethics, euthanasia, suicide, all sexual orientations, atheism, agnosticism, skepticism, rationalism, ethical culture, liberal religion and deism.

Traditional morality rejected. Humanists deem traditional moral codes to be “failures” and intend “to fuse reason and compassion to build constructive social and moral values,” while replacing Biblical morality with standards based on their human rationale and emotion.

Humanist Manifesto 2000

A Full-fledged New World Order with a Planetary Bill of Rights and Responsibilities

Humanist Manifesto 2000 endorses ethics based on human reasoning, a planetary bill of rights, a new global agenda, a new world parliament and regulation of international business. Of the 141 signatories from 31 countries, 56 are from the U.S. Among the U.S. signatories are former U.S. Senator Alan Cranston, Unitarian minister emeritus R. Lester Mondale, columnist and psychologist Charles Faulkner, *Charleston Gazette* editor James Haught, author Richard Kostelanetz, *The Encyclopedia of Philosophy* editor-in-chief Paul Edwards, First Amendment Task Force executive director Thomas Flynn, and author/entertainer Steve Allen.

28 of the signatories are American college and university professors who teach in Pittsburgh, North Texas, Southern Illinois, Southern California, Cincinnati, Buffalo, Boston, Rochester, Macalester, Muhlenberg, Drew, Charleston, Hawaii, Minnesota, Cornell, Rutgers, Harvard. All endorse the atheistic philosophy of previous documents and incorporated newer issues.

Unrestricted societal and scientific developments are embraced. They endorse *in vitro* fertilization, surrogate motherhood, genetic engineering, organ transplantation and cloning.

Denial of God. HM2000 deems belief in the supernatural “magical thinking and mythmaking.” Humanists would have humanity outgrow belief in God and “embrace its own adulthood.”

Alternate lifestyles. They endorse unlimited lifestyle choices and personal autonomy, disdain religious morals and believe education must be steeped in atheistic morals and character traits.

Privacy rights. HM2000 includes the right to abortion, artificial insemination, biogenetic counseling and support for same-sex couples.

International law would govern all nations. An **International Judiciary** would work with the **World Court** now operating in The Hague near Holland’s North Sea coast. An agency for **transnational planetary environment monitoring** would impose mandates, *e.g.* population control, across national boundaries. A **mandatory international tax, i.e.,** welfare fund, would be shifted to underdeveloped countries *via* U.N. agencies. **International fund transfers would be taxed** to cancel “burdensome debts” of poor countries. A mandatory tax on nations would be, initially, on the gross national product (GNP), but on further taxation, the document is silent. **World wealth would be “harnessed”** and redistributed by the world government.

Global morality would overrule **U.S. morals and values**, while **nothing would be censored.**

Question: “Do Humanists Expect Other Churches to Close Their Doors?”

Answer by Humanist official Lloyd Morain: “No. They merely believe that the established churches will continue to become more humanistic. They point with pleasure to the growing concern about social conditions [as opposed to pure gospel preaching] within leading churches throughout the world. They note the liberalizing influences at work within Jewish and Protestant groups in America and the changing attitude of many Catholics. “Some of the larger liberal churches which have humanists among their members receive the literature of the [American Humanist] Association, and keep in close contact with it for help in programming and many other ways. A significant number of ministers and liberal rabbis are members.” (Note: Asked and answered *before* 1977.)

Paul Kurtz, *The Humanist* editor and co-editor of *A Catholic-Humanist Dialogue*, stated: “Many Catholic reformers are calling for fundamental Church reform and for a new humanist politics, morality, and religion. A crucial movement within the contemporary Church is thus the humanist movement.” (Asked/answered *before* 1977.)

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