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If you are concerned about the materials in this booklet, you may want to consider attending one of the **HOW TO WIN SEMINARS** which explains how to win against Humanists and abortion, pornography, homosexuality and satanism — by giving you examples of how other individuals and communities have cleaned up these moral evils. Or you might want to attend a seminar on **HOW TO BE A WINNING PARENT**, or a seminar on Christian counseling. All of these are offered by Valley Christian University and Christian Family Renewal — at the Fresno campus or in your own hometown. Write: **SEMINARS**, Valley Christian University, Box 73, Clovis, CA 93613. Phone: (209) 298-8794.

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WEEP FOR YOUR CHILDREN

By
Dr. Murray Norris



An Explanation of the anti-God religion in our schools
and what you can do about it!

WEEP FOR YOUR CHILDREN

Across the nation, groups of parents are asking what they can do about the schools that no longer seem to be teaching reading, writing, history, and all those subjects that the parents once learned in the classrooms.

Many question the new trends that emphasize "values" and "morality" in our schools—when the children, even in high schools, are having trouble adding simple figures, or writing a letter to a friend.

In one school, a student came home from an "enrichment class" with a rebellious and terribly selfish attitude towards his family, especially his brothers and sisters. The distraught mother, trying to find the problem, asked the student why he had become so selfish. He explained that the school had told him he could choose to do anything he wanted. He was the only person that counted. His ideas were the only ideas of importance. What his parents or what anyone else wanted was of no importance to him. This is what he had been taught at school.

This mother frankly could not believe this until she checked with the school and found this was exactly what the teacher was teaching.

An isolated incident? Hardly.

Far too many of our schools today are no longer hiding the secular humanism base of education. They are openly promoting the religion of secular humanism in the classroom—a selfish, hedonistic, anti-God religion has become the official, or at least the semi-official, religion of the public schools. Unfortunately, it has also invaded the Christian schools as various Christian publications and the *Wall Street Journal* point out in their columns.

To most people, Humanism sounds almost nice. After all, if you are "human" means you are kind and thoughtful and possess the many other qualities that make you "human."

But if you are a Humanist, you do not believe in God; you attack the moral values taught by parents and church; you believe in suicide, abortion, divorce, euthanasia, and complete sexual freedom to commit adultery, fornication, and all types of sex perversions.

Far too many parents refuse to believe that this anti-God, anti-family, anti-United States religion of Humanism is taught daily in nearly all the classrooms of our nation.

Parents in West Virginia revolted against Humanist textbooks in their schools. Their rallies, marches, and meetings were chronicled in newspapers across the nation. But in too many states, little has been done to stop the march of Humanists and their philosophy into the classroom.

Touchstone of the Humanist philosophy is the Humanist Manifesto II, written in 1973, to replace Humanist Manifesto I, written in 1933. This Manifesto affirms the beliefs of Humanists in suicide, abortion, euthanasia, sexual perversions, and divorce. It talks about freedom and world peace, but insists that there is no God, no

life hereafter, that man can make his own morals, his own values, his own gods.

In practice, Humanists are adamant that Christians shall not teach anything that interferes with their promotion of the evolution theory (which many textbooks insist is *fact*) or that allows a child to learn about God in school.

People around the world have signed the Humanist Manifesto II—from England to Soviet Russia, from India to Nigeria, and from Sweden to the Philippines. The signers include top lawmakers, scientists, women libbers, clergymen, and most of all, educators. There is a full text of the Humanist Manifesto and a partial list of signers in the appendix.

Typical of the attitude of Humanists, is this creed from the British Humanist Association:

"I believe in no God and no hereafter. It is immoral to indoctrinate children with such beliefs. Schools have no right to do so, nor indeed have parents. I believe that religious education and prayers in school should be eliminated. I believe that denominational schools should be abolished...I believe that children should be taught religion as a matter of historical interest, but should be taught about all religions, including Humanism, Marxism, Maoism, Communism, and other attitudes of life. They must also be taught the objections to religion. I believe in a non-religious social morality..."

"Unborn babies are not people; I am as yet unsure whether the grossly handicapped are people in the real sense.

"I believe there is no such thing as sin to be forgiven and no life beyond the grave but death everlasting..."

This is only part of the beliefs of Humanists who are now promoting their religion in our public schools—Humanism was twice declared to be a religion by the U. S. Supreme Court, once in 1964 and again in 1969.

WHO IS FIGHTING SECULAR HUMANISM IN THE PUBLIC SCHOOLS

Public schools in Missouri are now being sued for teaching secular humanism. Ohio parents won a battle in court against schools teaching secular humanism. Lawsuits and battles are going on in other states. Congressman John Conlan forced a vote against federal money being spent to promote secular humanism in public schools. The vote carried in the House but the Senate refused to vote on the matter—and our tax money continues to support the secular humanism religion in our schools across the nation.

Besides Congressman Conlan, there are many others who are fighting secular humanism in our schools and other institutions.

In Albany, New York, parents of the Greenbush School District sued the school authorities in court saying that teaching of "Man-A Course of Study" (MACOS) was the teaching of the religion of secular humanism. MACOS is usually taught to the fifth grade and promotes adultery, suicide, murder, and cannibalism. For information on this court suit, write the *Citizens Coalition*, P.O. Box 1765, Albany, N. Y. 12201.

In Canyonville and Myrtle Creek, Oregon, parents were successful in dumping the MACOS course through protests which included mass mailings to the entire district. The superintendent of schools was also fired as part of this fracas. For a

copy of the paper mailed to people in this school district, write *Christian Family Renewal*, Box 73, Clovis, CA 93613.

In St. Louis, Missouri, parents are paying their taxes under protest while a case in court objects to the teaching of the religion of secular humanism in public schools. For information on this, write *Parent Rights*, 12571 Northwinds Dr., St. Louis, MO 63141.

In Canal Winchester, Ohio, parents were taken to court in an effort to take their children away from them because the children were attending a Christian school. The state alleged that the children were being "neglected" because they attended a Christian school even if they were getting equal or better education than the students in the public schools.

California's State Senator, H. L. Richardson commented on the Canal Winchester case and another case in Bradford, Ohio. He said the cases were important because if the state won, children across the nation could be forced to learn Humanism in school. It was the opinion of Senator Richardson that the school headmaster at Canal Winchester was arrested because he was teaching Christian principles, as opposed to the principles of secular Humanism.

Said Richardson:

"Christian schools contend that secular humanism is morally bankrupt and offends their Christian faith. The State Board of Ohio contends that every school in Ohio, whether public or private, must conform to the Humanist Creed.

"About seven private, Christian schools have refused to go along. It is precisely for this reason, they say, they abandoned the public school system. Humanism worships the creature, man, instead of the Creator. This is the doctrine which private Christian schools refuse to accept."

The parents won their decision in the Ohio Supreme Court, after losing in the lower courts. The court said the parents had a right to send their children to Christian schools if they "really believed."

However, some school districts will not give up harrasing parents who do not conform—as long as the school officials can use tax money to sue parents. In Vermont, parents have won their fourth victory against school district suits on the same issue.

Unfortunately, many parents do not recognize the real enemy of their home and their religion. They do not know that secular humanism would destroy both, if given the opportunity. They cannot see that Humanism, as taught in too many schools, fosters a "generation gap" between parents and children.

A list of some of the many educators who subscribe to the Humanist Manifesto II, is printed following the Manifesto in the Appendix. There is also a discussion of a number of the top Humanists among scientists, government leaders, abortion and euthanasia promoters, women libbers, and even Nobel prize winners.

To see one of the top Humanists and how he promotes Humanism in our schools, we should look at the works of Dr. Sidney Simon, author of many books on Values Clarification. It is Values Clarification that is sweeping this nation's schools by storm. True, a few school districts have discovered the errors in Values Clarification and they have dumped it. But most seem to be expanding its influence to the detriment of courses like reading, writing, and arithmetic.

Even Christian schools are joining the Values Clarification bandwagon. The Wall Street Journal says 864 Christian schools are now using Values Clarification.

Catholic educators invite Dr. Simon to speak at their conventions and one Catholic superintendent of schools publicly stated that the schools in his diocese would use the "Sidney Simon Method."

Exactly how these methods work and how they promote Humanism through Values Clarification will be examined in the next chapter.

VALUES CLARIFICATION—ONE HUMANISM SCHOOL PROGRAM

"It's OK to lie...It's OK to steal...It's OK to have pre-marital sex...It's OK to cheat...It's OK to kill—if these things are part of your own value system and you have clarified these values for yourself. The important thing is not what values you choose, but that you have chosen them yourself—freely and without coercion by parents, spouse, priests, friends, ministers, or by social pressure of any kind."

This is the opening paragraph of an article explaining Values Clarification, by Erica Carle. She goes on to describe Dr. Sidney Simon's appearance at the Wisconsin Education Association Convention.

Dr. Simon is in great demand these days, not only by public school teacher conventions and universities, but at Christian and Catholic teacher conferences.

In his many books and magazine articles, Dr. Simon insists that there is no right and wrong. Evil is just as good as good. He states that teachers and parents must get rid of the "right answer syndrome." There are simply no right answers, especially in the area of morals, he insists.

Again and again, Dr. Simon attacks the teaching of morals and ethics as "moralizing crap." He wants teachers themselves to work this "moralizing crap" out of their own values, so they can better teach children.

In an article in the *Florida Pupil Quarterly*, Dr. Simon bluntly tells the teachers that "we do not need any more preaching about right and wrong..." and "the old thou shalt not's simply are not relevant..." He explains that Values Clarification is a method for teachers to change the values of children "without getting caught."

The values that Dr. Simon wants changed, are the values taught at home and church. He wants these values discarded so the children can be taught the values of the Humanist religion where evil is just as good as good.

Many parents have blamed this revolutionary method of teaching for the disobedience and rebellion in their children. Children say they are told that the values they choose in Values Clarification classes are better than those of their parents or their religion.

DELUDING THE ELECT

Some intellectuals, even among the clergy, insist that Values Clarification methods can be used to instill proper values in children. They recognize that Values Clarification is not merely a neutral program, but one that can be used to bend or even brainwash the minds of children.

What these intellectuals do not realize is that Dr. Simon, and far too many of our teachers, have been brought up on secular humanism. Secular humanism is the philosophy, if not the official religion, of our teacher colleges and universities, almost without exception. It is these teachers with secular humanist backgrounds that will be applying the values part of the Values Clarification programs.

Admittedly, many teachers are not ready to advocate euthanasia, murder of the elderly and sick, or promote divorce and suicide. However, many teachers have adopted a smaller or larger part of the Humanist philosophy through their learning processes in colleges and universities, and even in high schools.

Probably one of Dr. Simon's best charades on parents, is his new book, "Helping Your Child Learn Right From Wrong." For \$7.95 you can read that Dr. Simon insists there are no rights and no wrongs. You simply let your child choose his own values—whether it is cheating, stealing, or murder. Everything is perfectly okay as long as the child has chosen his values without any pressure from parents or church, and has put those values into action. It does not matter if the child is too young, too immature, too lacking in knowledge to make the proper decision. Any decision is the right decision, because there are no rights or no wrongs.

The book insists that the family play games about "My Last Lie" in which the child or parent tells about his lie and why, or the game of "priorities," which would make children feel comfortable about pre-marital sex or the use of drugs.

To explain Values Clarification better, let us take it step by step:

First, the student must make his choices freely, without considering moral teachings from home and church.

Second, the student must investigate all alternatives.

Third, the student must weigh the consequences of each alternative. It doesn't matter if the student is only eight years old and has no real knowledge of the consequences.

Fourth, the student selects what he "prizes" the most.

Fifth, the student makes a public affirmation of the choice.

Sixth, the student acts on the choice.

And a *seventh* might be to make that choice a habit or part of his life.

ANOTHER HUMANISTIC TROJAN HORSE

"Morals Education" is another version of the Humanist approach to separate children from values learned at home and church and promote Humanist values. Because of the name, this is very popular among Christian schools. The steps involved in this program go like this:

First state of moral development: Moral motives are defined in terms of avoiding punishment.

Second state: Motivation is to obtain rewards, return favors.

Third state: Moral conscience functions to avoid disapproval and dislike by others.

Fourth state: It functions to avoid censure by authorities and resulting guilt.

Fifth state: Desire to maintain the respect of an impartial spectator judging in terms of community welfare.

Sixth state: Conformity to moral principles serves to avoid self-condemnation.

The error here is that Lawrence Kohlberg, author of *Morals Education*, finds his source in man, himself—a true Humanist point of view. There is absolutely no recognition of God, no belief in a personal God, and thus even though there is talk about moral education, this is nothing but error. In these six Kohlberg states or stages, it is man, not God, who sets the moral norms.

Christians who are faced with discussion problems through this Kohlberg method, are hard-pressed to push God into the moral growth of children, or anyone else.

Thus, while using different methods, both Values Clarification and Morals Education are merely different sides of the same Humanist coin.

Now, let's take a look at the student who is involved in this process in school.

First, the student has looked at the values, considered the consequences as far as he knows them, and now announces his decision. First, his values are forced through the jeers of his peers. His own closest personal values are opened up for everyone to see and to comment on.

If his values are not already mixed up, the student faces a good possibility they will be shattered, mixed up, discussed, exposed, and criticized by his fellow students. Does he want to throw away his value system and develop a whole new set of values? It is up to him to decide—but his peers are there to influence him—and of course, there are always the teacher's values.

Through Values Clarification, the school can easily develop the Humanist child who has a right to his own values, his own life, independent of what his parents think or want. Remember, Dr. Simon said, "Values Clarification is a method for changing the values of the children 'without the teacher getting caught!'"

In Values Clarification, the child is forced to form his own values before he is capable of sound judgment. He is told that his own adopted values are more important and better than values held by his parents or church. Through this method, the school is able to force a wedge between the child and his parents, between the child and his religious beliefs, and even between the child and the authority of the country or community.

Little wonder that children are no longer patriotic, no longer have respect for authority, or believe in God.

Do you know of any child that can stand to go through this system of value changing, day in and day out, at school and still retain his values from home and church?

As one professor in a top university used to say, "If I can only plant the seed of doubt that God exists in the minds of students (in a beginning philosophy class), I have succeeded."

Values Clarification is a tremendous vehicle for chaos, alienation, and radicalization of our children. It is one of the Humanists' top weapons for promoting their religion in schools.

SURVIVAL GAMES

Another method used is survival games. The students have to decide who will live and who will die. In one workshop for Oregon teachers, a group of teachers decided they would save a homosexual architect so he would be able to rebuild the world after a nuclear holocaust. At the same time, they would relegate to death, some other more normal person. Students playing the same game have given the same reason for saving the same person, while killing an older person they felt would not contribute as much to the community. Actually there is no real right answer to this game as all the answers are right when there is no right or wrong.

These survival games, and other "reality" games which teach cheating and bribe-

ry as part of everyday life, have come under fire by many parents. In Howard County, Maryland, the survival games have been dropped in public schools—that has provided them for children from kindergarten through grade twelve.

TEACHERS VOTE FOR IMMORALITY

If all teachers were patriotic, moral, and religious, then parents might find little wrong in teachers who instill their values in the students. But when the nation's English teachers, at a convention meeting, vote in favor of homosexual teachers; when other teachers advocate free love, radicalism, and revolution, and when the vast majority of our teachers have been taught secular Humanism theories and ideas throughout four or more years in our colleges and universities, there can be little doubt that far too many children are developing values that are not taught at home and church.

Perhaps the one limiting factor, fortunately, is that there are still many good teachers in the schools. Values Clarification and its myriad parallel Humanist courses with different names, have a hard time getting off the ground, as long as we have some good teachers left. They help to slow down this onrushing tide of Humanism.

Unfortunately, the federal government is heavily financing various Humanist programs. Also, many teachers are dragging in Values Clarification programs under other names.

Dr. Simon himself admits that he "bootlegged" his Values Clarification into schools.

"I always bootlegged the values stuff under other titles," boasts Simon. "I was assigned to teach *Social Studies in the Elementary School* (at Temple University), and I taught Values Clarification. I was assigned *Current Trends in American Education* and I taught my trend."

YOUR TAXES FINANCE HUMANISM IN SCHOOLS

Why would the federal government use \$7 million of our tax money to instruct fifth graders of this nation in adultery, suicide, murder, and cannibalism?

That's the question asked by Congressman John Conlan of Arizona as he proposed an amendment to cut off funds for the National Science Foundation, which developed the "Man-A Course of Study (MACOS). MACOS not only teaches these things to children but also has them role-play parts of this grisly course. In one case, the role-playing student cuts off the hands of a girl student who is hanging onto a boat so she will drown.

In another course, set up for Oregon, Washington, and Wisconsin, children in the seventh, eighth, and ninth grades will play unwed fathers, others will play homosexuals and suicides. The course even emphasizes the importance of training first graders in the need for regular pelvic examinations.

Still other courses being promoted by federal funds include the Individualized Science Instructional System (ISIS); Exploring Human Nature; the New Math; Biological Science Curriculum Study (BSCS) and the Tacoma, Washington, program called "The Ethical Quest in a Democratic Society." All have brought protests but still tax money is being poured into them.

Congressman Conlan blamed the National Science Foundation (a federal, tax-supported agency) for promoting the fiasco known as "new math" and a number of other courses which he condemned. He asked the House of Representatives to cut off funds from the National Science Foundation until they got rid of MACOS. But the vote was against him by 215 to 196.

DESTRUCTIVE ROLE-PLAYING

In Oregon, there are a number of parent groups and at least one state-wide group that is fighting the new Humanist school curriculum which was set up and signed by the State School Superintendents of Oregon, Washington, and Wisconsin.

This series wants children to be taught about "meditation and yoga" and about the seamier side of sex, including homosexuality and masturbation in the first grade. In Wisconsin, parents objected when they found their first graders were being taught witchcraft. Throughout the program, the children are taught to role-play such things as suicides, homosexuals, and unwed parents.

The effect of such role-playing is explained by Donald T. Lunde, a medical doctor and clinical associate professor in psychiatry and law at Stanford University. Said Dr. Lunde:

"I do strongly agree that the 'acting out' of certain behaviors for some individuals increases the likelihood that they may ultimately perform those behaviors." He called the Oregon course "undesirable."

Yet, this course is completely in line with the "freedom" to do as you please, advocated in the Humanist Manifesto II, and through Dr. Simon's Values Clarification, and other Humanist courses for our public (and many private) schools.

OHIO TEXTS ATTACK PARENTS

Still another approach to the Humanist teaching in our public schools comes from Ohio. A review of the fourth, fifth, and sixth grade teacher editions of Dimensions of Personality (DOP) books was made by Dr. Rhoda Lorand, clinical psychologist of the New York school system. In part, her review said the series smacked of both, the self-awareness and Values Clarification fads—both Humanist teaching approaches.

"The course clearly belongs to the new Self-Awareness fad, which emphasizes the need to think about one's thoughts and feel one's feelings...promoting unhealthy self-absorption..." said Dr. Lorand. She said "...DOP also borrows from the Values Clarification fad, in which group discussions of feelings about moral issues and character traits persist until the child ...is totally confused and his belief in the moral absolutes of the Judeo-Christian ethic weakened."

The course, says Dr. Lorand, does not reinforce the parental standards, but actually instructs the teacher to "encourage compliance with anti-social behaviour of the group. In short, it promotes juvenile delinquency."

The DOP course, says Dr. Lorand, psychologist, "clearly regards parents as destructive to their children and views the class teacher as the healer who will undo the damage allegedly inflicted on the children by their parents. These courses obviously aim to make the teacher the most important person in the child's life."

Pointing out that "No one can fail to perceive the hostile attitude towards parents which pervades this series," Dr. Lorand explains how it is done:

"DOP demotes and patronizes the parents when it isn't showing them to be mean, lacking in sensitivity to the child's feelings, and (lacking in) understanding of his needs or unreasonably demanding, unable to understand the limits of the child's ability..." Parents are also pictured in the book as "holding foolish and false values. Children are told that their parents lack the skills to be good parents, and that the children have a reciprocal obligation to the parents to help them function optimally."

After all this has been printed, after the heads of the children have been filled with subtle and not so subtle attacks on the parents and all the parents stand for, then the author tells the children that they should like and respect their parents.

ENCOUNTER GROUPS—THE HUMANIST CIRCLE

Reports from across the nation tell of problems with encounter groups, including court suits brought by parents who feel their children were damaged by school-run encounter groups. Teachers also tell how they were literally forced into sex-oriented weekends of group therapy so they would be able to teach sex education, another facet of Humanist education.

In a recent article in the American Psychologist, entitled "Deterioration Effects in Encounter Groups", by Harley, Roback, and Abramowitz of Vanderbilt University, there are reports on casualties that range from lasting psychotic reactions, to increased anxiety and depression, to confusion and emotional disturbances.

Dr. Rhoda Lorand, in a discussion of encounter groups and group therapy, which many teachers are now using, says that too many teachers lack the abilities of a guidance counselor-therapist. She says that too many teachers think they are superior to parents in understanding the child and the child's abilities.

"Far from aiding learning in the normal child," says Dr. Lorand, "the group encounters are causing many problems. The arousal of strong emotions, the stripping away of defenses, the questioning of parental teachings create guilt and anxiety and disturb the quiescence required for learning."

Many teachers scoff whenever parents insist that the child be given basic education in reading and writing—and to drop the innovative programs such as Values Clarification. The teachers insist that children should be taught "how to live and not how to make a living," as though there was something inherently contemptible about learning skills which enable a person to support himself.

Dr. Lorand concludes that academic scores are diminishing almost to the vanishing point and students are graduating without the ability to read and write.

"To be fair about it, credit must be given for the fact that many students know how to collect and bury corpses; every position for sexual intercourse; the very relevant gutter language of the slums; details of birth abnormalities; and detailed information on what formerly were considered perverse sexual acts."

ONE VIEW OF HUMANISTS

In the Presbyterian Journal for September 18, 1974, D. Bruce Lockerbie wrote a scathing article on Secular Humanists that he called "secularists" at some points. He describes a Humanist as "A man who knows the price of everything and the

value of nothing." He adds, "The secular mind is both wholly acquisitive and wholly wasteful."

But his strongest words were aimed at the Humanist Manifesto II, which he felt embodied the secularist, as he saw it:

"As a philosophy for life, it (secular Humanism) may appear innocuous, even fulfilling. But because the premise of Humanism ignores human evil as a fundamental reality, secular Humanism leaves a person to be victimized by naivete; it provides no defense against the holocaust of human rage and deceit. It may end in a morass of frustration and despair, even in neurosis or suicide.

"In this respect, the exaltation of man, grounded upon nothing more stable than a sincere belief in the essential goodness of human nature, is as lethal as drug addiction.

"Before professing Humanism as a creed, one ought to read carefully the newly-published Humanist Manifesto II, and see what serious humanists think about the race of men and its destiny.

"This is the secular mind as I see it—glutted by its material possessions, bankrupt of the moral checks and balances it attributes to reason, dependent upon a race of traitors, cowards, charlatans, thieves, and murderers for its high examples of nobility, nobility.

"Moreover, this is the mind that today informs our society and shapes the thinking and character of most men and women.

"Even those who are Christians are infected by the virus of secularism; often even our bastions of Christian education have been infiltrated..."

In other words, in far too many cases, the writer is affirming the fact that not only are our philosophers, our scientists, our psychiatrists, and our psychologists part of the Humanist camp or trained in its philosophies; but our public schools and Christian schools, as well, are shaping students in the Humanist mold.

HOW TO FIND HUMANISTIC TEACHING IN SCHOOLS

If you know what you are looking for, you can easily find if Humanism is being taught in your schools today.

First, Humanists believe in evolution and will fight to prevent any other theory, especially Creation, to be taught in school. They have joined with the American Civil Liberties Union on occasions to sue in court to prevent anything other than evolutionary theory to be taught in schools. In fact, many books present evolution as a fact, when it is just a theory.

Humanists believe that everyone has a full right to sexual freedom—all perversions are perfectly okay—even normal. This attitude is reflected in most sex education books, films, and tests. Homosexuality is merely an alternative life style, in these books and Humanist teachings.

Humanists bluntly believe in divorce, pre-marital sex, and adultery as part of their sexual freedom. They have no respect for the family as a unit. This is also reflected in the sex education courses which are merely a branch of Values Clarification.

As any parent can tell you, it takes about 15 minutes to cover the facts of life. Any further sexual questions can be covered in a few minutes each when they are brought up. There is no reason for teaching sex education for 12 years in school, unless there is an attempt to change the sexual values of the students from what

they learned at home and church, to the Humanist point of view.

Humanists believe in the right to suicide, abortion, and euthanasia. In more blunt terms, they believe in the right to murder the helpless children, aged, and sick in mind and body.

Humanists do not believe in God or the Ten Commandments. In their view, there is no right or wrong. Evil is as good as good and children should be allowed to do right or wrong as they choose. They should not be hampered by morals, parental views, or religious teachings.

Humanists do not believe in patriotism. They believe in world government.

All of this can be seen by reading the Humanist Manifesto II in the appendix.

These credos of Humanism are worked into every course—math, history, English, languages, sex education, environmental education, sciences, and even home economics.

Before the students can adopt the teachings of Humanism, they must be weaned away from the teachings of home and church. The Humanists thus open their attack on parents and church first so that the students will not accept values from these sources.

In California, the book, "Human Sexuality" starts out with a full chapter on why students should not get sex information from parents or church. It then goes on to promote abortion, homosexuality, masturbation, adultery, pre-marital sex, and other aberrations of normal morality. This book was approved for the seventh and eighth grades in California. It is also used in even lower grades in other states.

Dr. Simon, in his book, "Values Clarification", insists that "young people brought up by moralizing adults, are not prepared to make their own responsible choices..." Students are asked whether they want to stick to their old (and thus outmoded) moral values, or adopt new ones. Parents, in his book, are attacked for moralizing on one hand, then for being unable to teach values on the other. Nothing the parents do can possibly be right, in the view of Dr. Simon, so the student must turn to his peers and his teacher for his values.

HOW SCHOOLS ATTACK RELIGION

One method of attacking religion directly is through "diaries." This is only one of 79 methods suggested by Dr. Simon to change the values of students.

For a week or longer, students keep a diary of all their thoughts, conversations, and actions concerning religion. Then they bring the diaries to school and discuss the values, or clarify the values of the religion in these diaries.

Students are invited to attack the beliefs expressed in the diary. Urged on by the teacher, the students beat down the one with the diary. The immature student has little means of defending his religious beliefs. Is this a violation of the right of privacy? Obviously. But it is done in many, many schools.

According to Dr. Simon, there must be changes in the attitudes and values of children. Especially in the area of sex.

"Schools must not be allowed to continue fostering the immorality of morality. An entirely different set of values must be nourished," says Dr. Simon.

Few parents realize that sex education is merely Values Clarification—it is taught to give the students a new set of values in line with the sexual freedom of the Humanists.

In science, the Values Clarification people will ask:

Where do you stand on oil companies getting depletion allowances? When the students have pooled their ignorance, they will still not have sufficient facts to give a correct answer.

Another question:

Which, if any, of these worry you all or more than others:

1. Converting the Florida Everglades into housing for senior citizens; or
2. The cities spreading out over the earth's surface, leaving less and less space?

When you get married, do you think you will give an expensive ring to your wife, or if you are a girl, do you think you will want one?

Would you dissect a cat? Why not use live people in the same way?

Are these questions about science—or are they a subtle way of giving different values to children? Even when the students pool their collective ignorance on this subject, they will know little or nothing about it. So, the opinions or values of the teacher become all important.

TEACHERS PRY INTO FAMILY PRIVACY

In math, the suggested problem might go like this:

What fraction of your time is spent doing things you really and truly enjoy? How can you make this fraction bigger? Is your goal in life to enjoy yourself? If not, what is it?

Of course, the answer for Humanists is that you must enjoy life here and now because there is no hereafter.

In special games, students are taught that to succeed in business, you must bribe and cheat. In order to live, the fifth grader must starve all his fellow students to death—in the game called Seals.

To pry into the privacy of the home and find out what the parents think and if they are religious, the teacher can use this question in math:

"Compare the annual cost of subscribing to various magazines you like to read with the cost of buying them each month on the newsstand. What magazine do you read? How do you decide what to read? Do you think you will want to read different magazines when you are older?

Thus your student's family views on religion, politics and other topics are laid bare for the teacher.

In Tacoma, Washington, the federal government doled out \$250,000 to push a Values Clarification program called "The Ethical Quest in a Democratic Society." Supposedly, this was an answer to the corruption of Watergate.

The Quest turned out to be just another attack on church and home and promotion of Humanist values. In Quest, a child is to spend 13 years examining all his values. He will either change his values to meet those of his peers, or he will spend the 13 years explaining why he will not change. Do you know of any student with guts enough to stand up against this kind of pressure?

The National Endowment for the Humanities, the people who put up your tax dollars for the Quest program, bluntly admit that the program is set up to teach certain values: The agency said the process of Values Clarification "can be made to appear noncontroversial and morally neutral...but the process of values clarification

is not morally neutral, but comes laden with a particular set of suppositions and assumptions."

In other words, Values Clarification is teaching a definite set of values. Whose values? Obviously, through the efforts of Dr. Simon and his fellow Humanists, the values are those of the secular humanists.

Two comments made at the workshop on the Quest program will explain the situation best:

James P. Shaver, from the Bureau of Research Services at Utah State University, insisted that the schools should be indoctrinating the children. "I think we need to indoctrinate, but need to be extremely careful about what we indoctrinate..." said Shaver. One of his recommended indoctrinations was that the students should learn there are no firm rights or wrongs. Evil is just as good as good.

Another workshop participant, Charles Quigley, director of the California program for "Law in a Free Society," said:

"We have been dealing in California with terribly controversial subjects for a long time and in a very vigorous way, but we have had almost no complaints whatsoever...the only time we get into trouble is when some teacher tried to indoctrinate in some area where there is a reasonable dispute. So long as the focus is on helping kids...to make wise decisions...you have no problems." In other words, it is not what you do but the way that you do it that determines whether or not you get caught.

And Dr. Simon said that Values Clarification is a method for the teacher to change the values of children without getting caught.

JOHN DEWEY FAILURE

One of the signers of the Humanist Manifesto I, in 1933, was John Dewey—held up as the father of public schools in some areas.

In 1932, the Russians dismissed John Dewey and his progressive education after a scientific experiment that started in 1920. The Communists discovered that this type of education was a failure and a fraud and a breeder of juvenile delinquency.

In 1949, the Russians passed a law that sex education must be given at home because after a scientific experiment they learned that classroom sex was a detriment to society.

Today, parents across the nation are waking to the fact that the Values Clarification, the sex education, and other programs in their schools are destroying their children. Some are fighting back to victory.

In New York, more than one school district has dumped Values Clarification. In New Hartford, New York, parents have halted a sex education program destined for their schools. In Canyonville and Myrtle Creek, Oregon, parents have stopped the Humanist MACOS program.

In Baton Rouge, Louisiana, the Values Clarification program was dropped after Dr. Charles McMurdo, Ph.D. wrote a review of what was being done through the classes. Values Clarification, he said, "...invaded the privacy of students and parents by encouraging students to reveal information of a most intimate and personal nature.

"...tended to alienate children from parents by open discussion in the classroom of the faults and shortcomings of parents, thereby aiding and abetting the destruc-

tion of parentally instilled values and attitudes.

"...fosters rejection of authority by encouraging students to "do your own thing" since there is no right or wrong and evil is just as good as good.

"...turned classrooms into humanistic laboratories and promoted the religion of Humanism.

"...contributed to the delinquency of juveniles by tampering with sex attitudes.

"...takes away valuable classroom time needed to help students gain knowledge."

Dr. Macmurdo recommended that the program be dropped and that the district attorney and grand jury investigate the violation of privacy and contribution to the delinquency of minors—and investigate the teachers for practicing psychiatry without a license.

Needless to say, the report hit the newspapers and the school district promptly dropped the program.

For additional stories of how other school districts are coping with these problems, write to *Christian Family Renewal*, Box 73, Clovis, CA 93613. Phones: (209) 291-4958 or 291-0844.

Two excellent books covering the battle against Humanism in the school are "Why Johnny Can't Learn" by Opal Moore; and "Textbooks on Trial." The first book costs \$2.95 and explains exactly why the students are being prevented from learning the basic skills of reading, writing, and science. The second book costs \$6.95 and tells the story of Mr. and Mrs. Mel Gabler and how they forced Texas schools to stop using some of the worst Humanist textbooks and books that contained gutter language. It is a story of deceit and lies by school authorities and textbook publishers, and how prayer, patience, and hard work won the day in Texas.

CONCLUSION

These few thought on Humanism, Values Clarification, and our schools were gleaned from about two feet of files at the Christian Family Renewal headquarters in Clovis, California. It would take many books to tell all the various methods being used to change the values of our children from home and church values, to the values of secular Humanism.

Some years ago, the Roman Catholic Bishops as a body, wrote a paper against secular Humanism. Yet today, these same Roman Catholics seem determined to clasp the viper of Humanism to their very bosom in their schools and even in some of their religious classes. This phenomena is not unique to the religion of Catholics, but to many, many other church groups.

Our marriage counselors, psychiatrists, psychologists, social workers, and even some of our ministers and priests are taught secular Humanist philosophy and they apply "science" or "social science" to the problems of people today. It is as though a TV repairman wanted to use the manual on how to repair a toaster when repairing TV. Why do we use the manuals of men when we are dealing with men? Why not go to the One who made man and learn from His manual—the Bible?

An excellent book on how to counsel from the Bible, and how to approach men as God's creation, is "Competent to Counsel" by Jay Adams. The book costs \$4.50, and like all the other books mentioned herein, can be purchased from *Christian Family Renewal*.

The decisions of our courts that promote abortion and permit pornography, are following the Humanist philosophy for the most part.

Our children who have gone through public schools without receiving religious instruction are wide open to the blandishments of the parent-hating cults like the Children of God, in my opinion. It also appears to me that our children become involved in alcohol, drugs, sex, and sex perversions, even in satanism, because of the lack of a firm religious background—and the promotions of Humanists in our schools, our media, and other places that provide input for the growing children of this nation.

In my travels throughout the world, I have found Humanists wield a power far beyond their numbers. This is because they have converted the people at the top to the Humanist religion. They support each other. If a Humanist comes under attack, the attacker will find himself besieged on all sides by other Humanists who may not wear the label but who fly to the defense of their fellow religionist.

Humanists arrange for honors, prizes, and awards for one another. Top positions in the UN and in other governments are going to Humanists—rightly or wrongly.

Immediately after the Conlan Amendment passed in the House of Representatives, prohibiting federal money to be spent on the promotion of the Humanist religion in schools, every member of Congress received a letter from Bette Chambers. Bette Chambers is an officer in the American Humanist Association and a member of the editorial board of the Humanist magazine. The letter urged that the amendment be dropped from the bill. It was.

We need not fear the Humanists, for we know that they can be defeated. They have been defeated again and again by people who were willing to pray and act. And this brings us to the final—and most important part of this book.

THE MOST IMPORTANT PART OF THIS BOOK

We are not fighting flesh and blood in Humanism. Therefore, we must put on the armor of God when fighting for our children and our schools. We must seek God and His Ways if we are to obtain victory. There is no substitute for prayers.

One very wise Catholic counselor pointed out to me that many priests are today attempting to put people on the psychiatrists' couch, when they should be meeting them in the confessional. He could say the same about the attitude of many of our ministers who seek to solve our problems through human means, when God has provided us with a sure guide to His Word.

If we fail to pray hard, study hard, and work hard to defeat those who would destroy our children, then we have no one to blame but ourselves.

Enough cities and school districts have already achieved victory through prayers and action, to show us the way. We are not facing an impossible enemy. God will not fail us if we seek Him. By ourselves, it is obvious that we cannot win with a hundred or even a thousand little parent groups who are vaguely concerned and who do not know what is going on. We must join with God and claim victory through Him.

The battle is joined for souls, especially the souls of our children. We must fight back with our best weapon...prayers.

If you are interested in stories of victories, the techniques used, the printed

materials used, write or call *Christian Family Renewal*, Box 73, Clovis, CA 93613 (209) 291-0844.

Christian Family Renewal is a non-denominational organization, incorporated under the laws of California. In the past six years, God has given many victories to people who have used materials and advice from Christian Family Renewal.

I first became involved when we eliminated satanism classes from the schools in Fresno in 1971. Through prayers and action, we helped many other parent groups eliminate satanism or halt sex education classes in those early years.

In 1972, I was editor of the Fresno Guide and we parted company because the newspaper would not support my stands against abortion and pornography. On election day, 1972, I made an agreement that I would work on these moral evils if God would support my wife, my 13 children, and me. In the succeeding years, He has kept me running as fast as I can to enter the doors He has opened for me and He has taken good care of my family.

O'HAIR'S SON SORRY FOR ROLE IN ATHEISM 'EMPIRE'

AUSTIN — The son of outspoken atheist Madalyn Murray O'Hair publicly apologized to Americans and God for his part in building "the personal empire" of his mother.

"Looking back on the 33 years of life I wasted without faith and without God I pray that I may be able to correct just some of the wrong I have created", said William J. Murray of Houston in a letter to the editor of the Austin American — Statesman.

Murray, who apparently has converted to Christianity since his split with his mother several years ago, was the plaintiff in a suit filed in Massachusetts that resulted in compulsory prayers being banned from public schools.

"I would like to apologise to the people of Austin for the part I played in the building of the personal empire of Madalyn O'Hair. My efforts to that end were an affront to the people of Austin, the people of the nation and to God", Murray's letter said.

"My crime was two-fold in that I was aware of the wrong of my actions at the time and continued them for the purpose of financial profit. I was continuing to practice the hateful and anti-moral way of life I had learned from birth in an atheist home".

"I loathe the idea that I lowered myself to editing her anti-God magazine", he said.

"Looking back on the 33 years of life I wasted without faith and without God I pray that I may be able to correct just some of the wrong I have created. The part I played as a teenager in removing prayer from public schools was criminal. I removed from our future generations that short time each day which should rightly be reserved for God. In as much as the suit to destroy the tradition of prayer in school was brought in my name, I feel gravely responsible for the resulting destruction of the moral fibre of our youth that it has caused".

From Dallas Times Herald, May 10, 1980.

APPENDIX

WHO ARE THE HUMANISTS

It would be impossible, in this book, to list all of the top Humanists. A partial list of signers of the Humanist Manifesto II is listed in Appendix A of this book. It was taken from the *Humanist* magazine, the official organ of the American Humanist Association.

In this chapter, we will comment on only a few Humanists listed in the publications printed by the American Humanist Association.

Among the top atheists of the nation, certainly the woman who fought to get prayers out of the schools should qualify. So it is not surprising to find Madalyn Murray O'Hair on the board of directors of the American Humanist Association.

The AHA openly brags about such "Humanist authors as Erich Fromm, Buckminster Fuller, A. H. Maslow, and Bertrand Russell..." They offer cassettes from such "prominent Humanists" as Sidney Hook, Charles Frankel, Lester Kirkendall, Albert Ellis, B. F. Skinner, and many others.

One publication quotes Linus Pauling, the scientist, as saying "Humanism is a rational philosophy...a philosophy of service for the good of all humanists, of application of new ideas and scientific progress, for the benefit of all..."

This same publication mentions scientists, authors, and leaders in the promotion of sex education in our schools, such as, Kirkendall and Ellis from SIECUS; Fromm and Skinner who promote various views of psychology and psychiatry; and even top scientists like Linus Pauling. It tells how the American Humanist Association participates in a joint Washington D. C. office with the American Ethical Union and the Unitarian Universalist Association. Likewise, the Association has filed a brief together with the American Civil Liberties Union in the Sisson case—a non-religious conscientious objector.

In its own publication, the AHA lists "Humanist divisions" as working for "support of the transnational work of the UN; encouragement of world mindedness; conservation and pollution control; population limitation, abortion law reform, separation of church and state..." and many others.

Among the signers of the Humanist Manifesto II, listed in the appendix, is Lawrence Lader, head of the National Association for Repeal of Abortion Laws. Other signers include:

- Betty Friedan, the founder of NOW and a "woman libber";
 - Joseph Fletcher, author of *Situation Ethics*;
 - Isaac Asimov, science fiction author and promoter of couples with no children—giver of the "non-parent of the year" award.
 - Lester Mondale, brother of the U. S. Vice-President and listed as former President of Fellowship of Religious Humanists.
 - Carl Rogers, leader of the Rogerian theory of psychiatry.
- An earlier version of the manifesto, the 1933 Humanist Manifesto I, was signed by such people as John Dewey, long felt the "father" of the public schools; and Margaret Sanger, the leader, in those days, of the birth control movement. It was only natural that Alan Guttmacher and many other top people in the Planned

Parenthood movement would be signers of the Humanist Manifesto II, which they are.

A listing of the Humanists of the Year, carried on the letterhead of the American Humanist Association, finds such people as Thomas Szasz and Brock Chisholm, psychiatrists; B. F. Skinner, Eric Fromm, psychologists; and Linus Pauling, the scientist and winner of the Nobel prizes in Peace and Chemistry.

The American Humanism Association brags of "three towering figures in the International Humanist Movement" and quotes copiously of their Humanist writings:

Julian Huxley, first director of UNESCO.

Brock Chisholm, first director of the World Health Organization.

John Boyd Orr, first director of Food and Agricultural Organization.

The Humanist magazine, official organ of the AHA, carries articles supporting the Humanist point of view. When the House of Representatives passed the Conlan amendment prohibiting federal money to be spent promoting secular Humanism in the schools, *The Humanist* devoted a special section entitled: "The Evangelical Right: The Attack on Secular Humanism." The section included seven separate articles attacking the Conlan amendment and other anti-Humanist attitudes. The authors included Sidney Hook, New York professor, praised by some of the unknown as being a "conservative" but actually a follower of the Humanist Manifesto; James Luther Adams of Harvard Divinity School; Leo Pfeffer, the attorney for Madelyn Murray O'Hair and other Humanists; Albert Shanker of the American Federation of Teachers; and Wes Michaelson, legislative assistant to Senator Mark Hatfield of Oregon.

The articles spoke of an "unprecedented invidious attack", "religious intolerance" and "bigotry" that threatened academic freedom and the "very basis of our pluralistic democratic society." All the amendment was was that no money from the federal funds would be spent promoting the religion of secular Humanism.

Other writers in *The Humanist* magazine include Barry Commoner, professor and prolific writer on environmental subjects; David Schoenbrun, TV news commentator; Joan Baez, radical folk singer; Herbert Marcuse, radical professor at the University of California at San Diego; and Daniel Ellsberg of the 'Pentagon Papers' fame.

Two names promoted by the American Humanist Association are Lord Ritchie Calder and Lord Boyd Orr. With prominent people, even members of Parliament, belonging to the Humanist movement in Britain, it is little wonder that the Christian Festival of Lights would start one of their publications with the blunt statement that: "The 3,000 Humanists in this nation have a power all out of proportion to their numbers..." It is the same in the United States and the same around the world.

To sum up the Humanist philosophy, the American Humanist Association executive director, Keith Beggs, explains it this way:

"We Humanists believe we can have a powerful effect on the future of humanity." Why? Because "increasing numbers of socially aware people are disenchanted with traditional forms and loyalties...we see around us and in our own lives the need to change toward a humanist outlook..."

And what is the Humanist outlook? The first, explains Beggs, is an attack on religion:

"The myths, the dogmas, and the rituals of traditional religion—with their authoritarian tone—are irrelevant to the resolution of our problems."

After a talk about freedom and the invasion of privacy, Beggs next attacks the moral values. He feels that humans must be "the sole judges of right and wrong" because "ethics and morality do not need theological sanctification...morality is a product of human experience...higher authorities must not be allowed to dictate morality..." In other words, man set up his own Bible, he does not need or want the Bible, or the God of the Bible.

Beggs looks forward to a "Century of Humanism."

Paul Blanchard and Edd Doerr are both promoters of Americans United for Separation of Church and State and both are signers of the Humanist Manifesto II. Both are listed as authors of an article in the *Humanist* magazine which praised the U. S. Supreme Court decision in 1973, favoring abortions. Title of their piece promoting abortions was "A Glorious Victory."

Christianity Today, commented on the Humanists and their gleeful promotion of abortions and euthanasia. The magazine called Professor Joseph Fletcher (another signer of the Humanist Manifesto II), and advocate of situation ethics and a kind of spiritual father to what we might call the Watergate morality.

In a separate article in *The Humanist* magazine, Fletcher pointed out that abortion and euthanasia are part of the same thing. Said Fletcher: "To speak of living and dying, therefore...encompasses the abortion issue along with the euthanasia issue. They are ethically inseparable." He supports both.

Congressman Don Edwards, from California, was the head of the House of Representatives committee that killed the Human Life amendment during the first months after the U. S. Supreme Court decision opened the doors to abortion.

Congressman Edwards opened the Regional Conference for Humanists at Los Gatos in 1973 with a talk, entitled "Humanism on Capitol Hill." He is reported to have said, in this talk, that much of the Humanist Manifesto has already been enacted into law, and that if voters will just elect a few more good Humanist Congressmen and Senators, they will pass the remainder of the Manifesto into law.

Joining the Congressman at the convention and serving on panels were Paul Kurtz, editor of *The Humanist*; Margo St. James, founder of Coyote, the prostitute organization—and talking on prostitution; Del Martin and Phyllis Lyon, founders of the pro-lesbian organization, Daughters of Bilitis—talking on homosexuality; Tom Palmer, former executive director of the Sexual Freedom League—talking on alternative life styles; and many others. There were workshops on death, massage, reversing sex roles, abortion, sterilization, separation of church and state, evolution, and one called, "Children's Rights in an Anti-Child Culture."

Despite Congressman Edwards' hopes, there was a vote on secular Humanism in the Congress only a couple years after this conference. At that time, Congressman John Conlan of Arizona, introduced an amendment prohibiting the establishment of the religion of secular Humanism in public schools. The amendment passed 222 to 174. But it was later dropped in the Senate. A record of who voted is available from the *Heritage Foundation*, 513 C Street, N. E. Washington, D. C. 20002. Ask for the vote on the Conlan Amendment to the Higher Education Act of 1976.

Far too few people realize that sex education is only one facet of the Humanist school program—it is only a part of the Values Clarification system of changing the

values that a student brings from home and church, to the values of the amoral Humanist.

Top promoters of sex education in the SIECUS organization are Lester Kirkendall, Albert Ellis, and Mary Calderone. Both Ellis and Kirkendall are signers of the Humanist Manifesto II and officials or honorees in the American Humanist Association.

YOUR RIGHTS TO VIEW TEACHING MATERIALS

Fortunately, however, the National Science Foundation Authorization Act of 1976 did provide that parents or guardians have a right to inspect all NSF-funded school materials—including books, tapes, films, tests, and so forth. This is true whether it is a pilot course or part of the regular curriculum.

When asking the school district to see the materials, cite Public Law 9486, or Section (b) of 42-USC 1869.

It has been my personal experience that when these materials are put on public display at open houses or other public events, the very worst materials are guarded by teachers who seem to be very adept at distracting the attention of inquisitive parents so that they will not see the materials. The school officials then can piously say that they offered parents a chance to see the materials used.

Another area where parents fail to see the teaching material is in the area of films and slides. These are borrowed from a county depository. Many parent groups have found "The Lottery" film to be distasteful because it shows how to stone a mother to death and a stone given to the son to throw at his mother. This film has been banned in Texas and other areas after parents viewed the film.

There are hundreds of these films which most Christians would find objectionable, but few parents have ever seen them.

In Oregon, parents have used this new federal law to view these films and have come away horrified.

In the November/December 1977 issue of *The Humanist* Gloria Steinam is quoted as saying, "Feminism is the path to humanism, and it is humanism which is the goal." Gloria Steinam, editor of *Ms. Magazine* and leader of the Women's Lib movement, told listeners at a Houston meeting: "For the sake of those who wish to live in equal partnership, we have to abolish and reform the institution of marriage, echoing the Humanist promotion of divorce. The *Saturday Review of Education* (March, 1973) quoted Gloria Steinem as saying, "By the year 2000 we will, I hope, raise our children to believe in human potential, not God." This also parallels the Humanist beliefs.

APPENDIX B

HUMANIST MANIFESTO II

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

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

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

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

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

Many kinds of humanism exist in the contemporary world. The varieties and emphases of naturalistic humanism include "scientific," "ethical," "democratic," "religious," and "Marxist" humanism. Free thought, atheism, agnosticism, skepticism, deism, rationalism, ethical culture, and liberal religion all claim to be heir to the humanist tradition. Humanism

traces its roots from ancient China, classical Greece and Rome, through the Renaissance and the Enlightenment, to the scientific revolution of the modern world. But views that merely reject theism are not equivalent to humanism. They lack commitment to the positive belief in the possibilities of human progress and to the values central to it. Many within religious groups, believing in the future of humanism, now claim humanist credentials. Humanism is an ethical process through which we all can move, above and beyond the divisive particulars, heroic personalities, dogmatic creeds, and ritual customs of past religions or their mere negation.

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

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

RELIGION

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

We believe, however, that traditional dogmatic or authoritarian religions that place revelation, God, ritual, or creed above human needs and experience do a disservice to the human species. Any account of nature should pass the tests of scientific evidence; in our judgment, the dogmas and myths of traditional religions do not do so. Even at this late date in human history, certain elementary facts based upon the critical use of scientific reason have to be restated: *We find insufficient evidence for belief in the existence of a supernatural; it is either meaningless or irrelevant to the question of the survival and fulfillment of the human race. As non-theists, we begin with humans not God, nature not deity.* Nature may indeed be broader and deeper than we now know; any new discoveries, however, will but enlarge our knowledge of the natural.

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

We appreciate the need to preserve the best ethical teachings in the religious traditions of humankind, many of which we share in common. *But we reject those features of traditional religious morality that deny humans a full appreciation of their own potentialities and responsibilities. Traditional religions often offer solace to humans, but, as often, they inhibit humans from helping themselves or experiencing their full potentialities.* Such institutions, creeds, and rituals often impede the will to serve others. Too often traditional faiths encourage dependence rather

than independence, obedience rather than affirmation, fear rather than courage. More recently they have generated concerned social action, with many signs of relevance appearing in the wake of the "God Is Dead" theologies. *But we can discover no divine purpose or providence for the human species.* While there is much that we do not know, *humans are responsible for what we are or will become. No deity will save us; we must save ourselves.*

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

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

ETHICS

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

Fourth: Reason and intelligence are the most effective instruments that humankind possesses. There is no substitute; neither faith nor passion suffices in itself. The controlled use of scientific methods, which have transformed the natural and social sciences since the Renaissance, must be extended further in the solution of human problems. But reason must be tempered by humility, since no group has a monopoly of wisdom or virtue. Nor is there any guarantee that all problems can be solved or all questions answered. Yet critical intelligence, infused by a sense of human caring, is the best method that humanity has for resolving problems. Reason should

be balanced with compassion and empathy and the whole person fulfilled. Thus, we are not advocating the use of scientific intelligence independent of or in opposition to emotion, for we believe in the cultivation of feeling and love. As science pushes back the boundary of the known, man's sense of wonder is continually renewed, and art, poetry, and music find their places, along with religion and ethics.

THE INDIVIDUAL

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

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

DEMOCRATIC SOCIETY

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

Eighth: We are committed to an open and democratic society. We must extend participatory democracy in its true sense to the economy, the school, the family, the workplace, and voluntary associations. Decision-making must be decentralized to include widespread involvement of people at all levels—social, political, and economic. All persons should have a voice in developing the values and goals that determine their lives. Institutions should be responsive to expressed desires and needs. The conditions of work, education, devotion, and play should be humanized. Alienating forces should be modified or eradicated and bureaucratic structures should be held to a minimum. People are more important than decalogues, rules, proscriptions, or regulations.

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

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

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

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

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

maximum opportunity for free and voluntary association.

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

WORLD COMMUNITY

Twelfth: We deplore the division of humankind on nationalistic grounds. We have reached a turning point in human history where the best option is to *transcend the limits of national sovereignty* and to move toward the building of a world community in which all sectors of the human family can participate. Thus we look to the development of a system of world law and a world order based upon transnational federal government. This would appreciate cultural pluralism and diversity. It would not exclude pride in national origins and accomplishments nor the handling of regional problems on a regional basis. Human progress, however, can no longer be achieved by focusing on one section of the world. Western or Eastern, developed or underdeveloped, for the first time in human history, no part of humankind can be isolated from any other. Each person's future is in some way linked to all. We thus reaffirm a commitment to the building of world community, at the same time recognizing that this commits us to some hard choices.

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

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

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

Sixteenth: *Technology is a vital key* to human progress and develop-

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

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

HUMANITY AS A WHOLE

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

intelligence, good will, and cooperative skill to implement this commitment in the decades ahead.

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

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HUMANIST MANIFESTO II (PREFACE)

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

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

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

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

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