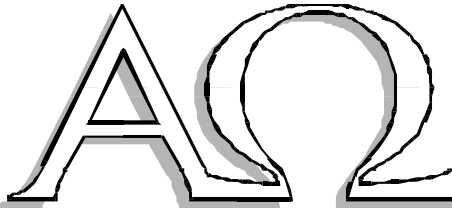


# Creation Revelation



God is in the details

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Thy word is true from the beginning: and every one  
of thy righteous judgments endureth forever.

Psalm 119:160

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## Why Christians Should Not Attend Public Schools

### **T**he Problem

When I was a young student I arose early in the morning to dress, eat breakfast, and walk the block to the town public elementary school in the small farming community of Haven, Kansas. I spent the day with a teacher who taught the basics of reading, writing, arithmetic, geography, history, and science. I thought that the teacher had the answers to all the complex issues of life, smarter than my own parents even. What I didn't understand, and most parents and children today don't understand, is that we spend more direct time on an intellectual level with someone that may have a vastly different worldview than our parents or ourselves.

One day I came home from the fifth grade with a reading assignment in my geography textbook, and saw my parents become upset with what they saw in that assignment. Their comments made such an impression on me that I never forgot that incident. What they found so offensive was the statement that the constitution of the Soviet Union was similar to our own, giving the same individual rights and freedoms to their citizens. From the historical viewpoint everyone knows that statement is absurdly false. Yet this was what was being taught our children back in the late 1940's in the aftermath of World War II. What I didn't

understand at that time, and realize that few understand today is that there were different competing worldviews prevalent in our society then, and especially now. This is the core of the problem.

### **Worldviews**

My parent's outrage illustrates the differences in aberrant worldviews that infect our society. A person's worldview is how he or she interprets right or wrong, world events, and social direction. This clash between conservative and liberal thought illustrates the differences. My parent's worldview was basically Christian even though they never attended church throughout their adult life. Their Christian worldview was a leftover from a previous time in our society. At that time, the vestiges of our Christian heritage had not quite yet been dispelled from the public arena and daily society. Christmas and Easter were still celebrated as part of our public school life. The symbols of our Christian heritage were not yet completely banished from the conversations and outward practices of our neighbors and community. We were not quite yet "politically correct" even as secularism was gradually taking over.

Later, during the early stages of the "Cold War" Americans came to fear the presence of the Soviet menace. As I entered high school, the

Korean War was ending, and the possibility of nuclear holocaust loomed large, some built bomb shelters to survive in case of the eventual attack that everyone thought was coming. Americans lived in a volatile uncertain world. In the early 1950's the communist threat seemed so real that hearings were held in congress to ferret out all suspected communist traitors in our midst. The resulting paranoia ruined lives and careers of many in our land. The issue was that a competing worldview was threatening the current prevailing worldview of our society. The worldviews in question were one that believed in the importance of individual rights as opposed to one that believed the rights of the state were more important than the individual. This opposing worldview is godless materialistic collectivism. This system in its pure sense speaks of workers sharing the fruits of their collective labor, with all production owned by and distributed by the state. With this worldview the collective (state) is important, not the individual. The basic supposition is that the state will make a fair distribution of the produce to all individuals.

In contrast, the capitalistic worldview believes that each individual is responsible for his own labor. It is the individual that owns the fruits of his own efforts. Ideally, with hard work, good stewardship, and perseverance each person is able to rise to a level of prosperity within society. However, many see this as greedy, while less fortunate workers are unable through their own efforts to pull themselves up in this chain of competition. So, through a system of progressive taxation many liberal politicians try to change this balance by funding a redistribution of wealth program, a form of collectivism.<sup>1</sup> As a result, our prevailing worldview is gradually becoming more collectivistic, with the state redistributing the fruits of the individual's labor. The basic supposition is that the state will make a fair distribution of the produce to all individuals. We are gradually taking on the face of that worldview so abhorred by my parents, socialism. What are the competing worldviews that we face in our society today? There are several.

In our society today there are five major worldviews that we need to be aware of.

- The **Biblical Christian worldview** has been foundational to the early development of our nation and society.

- Gradually, since the "Age of Enlightenment," a secular worldview known as **Secular Humanism** has been the driving force to capture the hearts and minds of our society.
- Along the same lines, a similar worldview known as **Marxist/Leninism** has competed for these same hearts and minds. Both Secular Humanism and Marxist/Leninism are similar and atheistic. They both believe in a utopian society whereby man is perfected on earth in a socialistic one-world government. The foundation for each is biological and social evolution.<sup>2</sup>
- A fourth worldview is mixing into the first three. It is the **New Age worldview**. This worldview is adding a new form of spirituality to these worldviews, and uses the environmental issues as the catalyst to generate awareness of our oneness with nature. This view believes that all is god, and seeks its own form of a utopian society where all are in harmony with each other and nature. They seek not Christ, but a cosmic Christ. The German philosopher Georg Friedrich Hegel (1770-1831) saw human moral progress as a succession of changes (dialectic), replacing the God of the Bible with a subjective pantheism in which man was the highest manifestation of God in the universe. Thus, it is the combination of secular worldviews and the spirituality of the New Age worldview that is foundational to the worldview of the current public school system.<sup>3</sup>
- The fifth worldview that is now infecting our world is the **Islamic worldview**. We are now being extremely sensitive to those Muslim children attending our school systems. Much of what is taught in the school system must be taught not with the truth in mind, but with what is politically correct in this multicultural society, otherwise we may be accused of being insensitive. The Islamic worldview sees a world that is universally an Islamic theocracy, a one-world Islamic society.

Those that believe in a secular worldview see no difference between the fundamentalism of Islam or Christianity. They believe that all fundamentalist religions should be removed or otherwise sanitized to merge with a new emerging secular worldview. I believe that this "sanitizing" is

what is taking place within the Mega Church Movement today.

The adherents of opposing worldviews see the Biblical Christian worldview as the wall to be torn down. It is the public school system that has been installed with this purpose in mind. If you, as Christians, are sending your Christian children to the public school, or even a liberal Christian School, keep in mind that statistics show that they will exit the system with a different worldview than yours. The statistics show that between 70 and 88% of them will quit going to church within two years of leaving high school.<sup>4</sup> You need to understand that you are sending your children to be educated for a new world order that does not include Christianity or its values. After this public school indoctrination there is a high probability that your children will reject your Christian worldview. It does not matter that your child's teachers are professing Christians; your child's teachers will teach what the system has programmed them to teach. What they will teach your children is a new religion of New Age Secular Humanism, and you won't even realize it until it's too late. The law prevents them from teaching anything else. How did this happen?

### History of Education in America

Before the advent of the public school in America, American citizens were highly educated. Compulsory public education was unnecessary because the Calvinist Christian ethic was such that the Church and parents understood the care and education of the young to be their Christian duty.<sup>5</sup> You can see this idea most profoundly in the history and rise of the poor common man, John Adams, who became the second president of the United States.<sup>6</sup>

The reformers (Reformed theology) understood that for man to understand his responsibility to his Creator he needed to be educated. They understood that, in order to know Christ, education was essential to be able to read and understand the Bible. The Calvinist influence on those that settled America caused them to see to it that their children received a proper education. True to their Calvinist roots, the Puritans of the Massachusetts Bay Colony enacted a law in 1642 that required parents to see that their children could read English perfectly. Then, only five years later in 1647 they passed the "Old Deluder Satan" law

that clearly expressed the idea that Christianity and education were inextricably linked. This law established, depending on the community size, either some one be appointed and paid (by parents) to teach children or the establishment of a grammar school.<sup>7</sup> Thus, in early America there reigned high levels of literacy directly attributable to Protestant religious traditions.<sup>8</sup> This high level of literacy did not depend on the provision of free education by the political authorities. The Church and parents clearly understood that it was their responsibility to God, not the state's, to train their children for service to Him. The themes found in the *New England Primer* and the early *McGuffey's Readers* were Christian to the core. In fact, the level of education in these early schools would be considered difficult by today's standards. Without the government school system, much like home schooling today, these early citizens took seriously the need for proper education of their young. As historian David McCullough points out in his description of the early education of the young John Adams and that of his son, John Quincy Adams, their primary education consisted of subjects far beyond the usual "pabulum" that our current generation complains as being difficult.<sup>9</sup>

### The Roots of Public Education

The earliest promoters of public education known as the Common School<sup>10</sup> were the humanistic Massachusetts Unitarians and utopian socialist "Owenites." Unitarians believe in the teachings of Jesus, but not His divinity. They also believe in the goodness of man, the value of all religions, a secular oriented society, and embrace evolutionary concepts.<sup>11</sup> They considered man to be perfectible and that man's road to salvation would be through good works. The Unitarian motive in this education movement was the perfectibility of society.<sup>12</sup>

The Owenites adhered to the utopian ideas of the socialist Robert Owen. He believed that society's ills were caused by capitalism and religion, which could be cured by education. Owen envisioned a system of secular state sponsored schools and a system of teacher's colleges that would provide the teachers. His idea of education, according to Bruce Shortt, was to "focus primarily on forming a well-adjusted obedient character instead of teaching literacy and intellectual skills"

in order to “form character to advance the interests of the state.” Owen believed that by education man could be molded to any form desired. Even though they were not in agreement with Owen’s socialistic worldview, the Unitarians believing that man was basically good and perfectible, were persuaded by his ideas of education. The Owenite’s ultimate motive was to create a system of education that would eventually lead to socialism as the prevailing worldview.<sup>13</sup> So, this movement represented the marriage of the Unitarian idea of the perfectibility of man and the Owenite vision of a utopian socialist society.

A prominent Owenite, Orestes Brownson, who was also a Unitarian clergyman and the publisher of the *Boston Quarterly Review*, wrote in his autobiography these telling words:

*“The great objective was to get rid of Christianity and to convert our churches into halls of science... to establish a system of... national – schools, from which all religion was to be excluded... to which all parents were to be compelled by law to send their children.... For which purpose a secret society was formed, and the whole country was to be organized... commenced in 1829, in the city of New York... the plan has been successfully pursued... gained great popularity... and... has taken the direction we sought to give it.”<sup>14</sup>*

The implementation of this plan was trusted to a Unitarian, Horace Mann, who was made secretary of the Massachusetts Board of Education in 1837. As Shortt puts it, Mann was tasked with the job of pursuing “Unitarian educational objectives covertly in a society that would have flatly rejected them if they had been pursued openly.” In a letter to Mann by a teacher, Catherine Beecher, she expressed that “all the children at age four shall be placed, six hours a day, for twelve years, under the care of teachers having the same views that I have.” These Unitarian/Owenite views were to be spread throughout the government controlled educational system, from teacher’s colleges to grammar schools. While concealing the Unitarian purpose, Mann succeeded in establishing tax-funded government schools known as Common Schools throughout the land. Massachusetts was the first state to pass compulsory attendance laws

in 1852.<sup>15</sup> Mann succeeded in establishing state control of education “superseding local control through the demand for ‘standardization’ of school structures, textbooks, curriculum, and teacher training and certification.”<sup>16</sup> Rosalie Slater writes of the opposition to Mann at the time as follows:

*“There were many alert clergymen of the time of Horace Mann who were aware of his ‘condition’ for the drive to achieve ‘universal public education.’ This ‘condition’ was that Christianity be neutralized for the larger goal of building, not Christian character and conscience, but humanitarians with benevolent inclinations toward mankind. And for those individuals who wished the schools to teach a patriotism which indicated how great was ‘the faith of our fathers’ there was substituted a bland form of non-controversial democracy and ‘citizenship in the state’. Thus the public school was able to accomplish that which the hired European mercenaries of England never could – namely to separate our patriotism from our Christian conviction.”<sup>17</sup>*

## Protestant Support

Even though some protested, Mann could not have been successful without the support of the largely Protestant community. Why would Protestants agree? Protestants supported the public education movement in opposition to the large number of Catholics immigrating to America during this period. These Protestants remembered their extreme persecution by the Catholic Church in their European homelands. The promoters of public education promoted the idea of “coercively assimilating Catholic children into Protestantism and American culture... Protestants hoped to force Catholic children into what were essentially Protestant public schools.”<sup>18</sup> Something else was soon to happen that would have tremendous influence on American education and the prevailing worldview.

## Changing the Law

At the beginning of our Republic, many of the schools of higher learning were founded by Christians. These were schools such as Harvard and Princeton. These schools taught law among

other subjects. Common Law, God's law applied, was the form of law being taught. The most important set of books for the teaching of Common Law at this time was Sir William Blackstone's *Blackstone's Commentaries on Law*. *Blackstone's* (1766) was used in virtually all law schools whether they were Christian founded or not. The significance of this is that *Blackstone's Commentaries of Law* is Biblically based. In effect, the laws of God were the basis of American jurisprudence and laws of the land. Blackstone referenced his section on crimes with footnoted Biblical references. He condemned murder, rape, kidnapping, and homosexuality with Bible references. To Blackstone, man's laws could never contradict Scriptures. Blackstone led the student to conclude that God's laws are a system of moral absolutes. It was this type of law that was applied by the Founders to write the United States Constitution.<sup>19</sup> But something else happened that would change the law.

In 1859, Charles Darwin published his book, *Origin of Species*. Darwin believed that all biological systems had a common origin, evolving to their present forms over a long period of time. This directly challenged the prevailing Biblical 6,000 year's young earth theory. This theory had social implications as well. If man evolved from lower forms of life, then man's social path was perfectible as well. Contrary to the Biblical principal of man's sinful nature, if man is basically good, then he could be perfected by education and circumstance. Man, thus society, is socially evolving toward a utopian society. It is the secular worldviews, including much of our present society, that espouse this notion. It is this view that is taught to our children.

It was this dream of utopia that brought change to our institutes of higher learning beginning first with Harvard in 1870 when Harvard Law School Dean Christopher Columbus Langdell applied Darwin's theory of evolution to the law. Gradually from the 1870's until the 1930's, Langdell's ideas scuttled *Blackstone's* and introduced "case law," the system we have today. Case law is not Biblical based, but is based on precedence, that is, an evolving system of rulings based on all previous law cases. In effect, the judicial system was now in the position of gradually changing society by an evolving understanding of the law. This system is not based on right or wrong, **but on an**

**evolutionary set of changing morality in the land.** What was right for grandma is not necessarily right for me. The absolute moral code of God was now replaced by what is right in my own eyes. Man, not God, was now the author of the laws. The idea of moral absolutes as a basis for law was now dead, and in its place was substituted moral relativism (legal positivism). It is now the judge's responsibility to guide the evolution of law.<sup>20</sup> Such a legal evolution is the reason that the First Amendment has now evolved to mean a total "wall of separation" between church and state, contrary to the original intent that the state could not establish a particular "state church."<sup>21</sup>

In those days there was no king in Israel:  
every man did that which was right in his  
own eyes. Judges 21:25

## Gaining Control

At the close of the 19th century educators were beginning to view parents as the obstacle to the formation of the utopian society. They viewed the public school as a place where the teacher could be substituted as the role model replacing the parents. By this time the government school was firmly in the hands of "progressives" (socialists) seeking to remake society into their own image. They viewed the child as someone to be liberated from the obsolete worldview of the traditional family. The progressives were now pushing to completely secularize the government school system, banishing all vestiges of religion. Headed by a Unitarian, they formed the National Liberal League in 1875 to promote absolute separation of church and state. It was this group that sided with the Ku Klux Klan and Freemasonry to call for national compulsory education only in government schools. In 1922, Oregon voters approved a referendum to do just that, with the motive being to force the closure of Catholic schools. The U.S. Supreme Court struck down this referendum in 1925. However, the progressives succeeded in making private education prohibitive to many by supporting laws against tax funding of sectarian schools.<sup>22</sup>

Worldviews change slowly and so did the evolution of the government school from its largely Protestant base to secularism. The Christian based *McGuffey's Reader* is a case in point. These *Reader's* originally had a predominantly Calvinist

Christian worldview. Gradually in the hands of the progressives, the *McGuffey's Readers* were successively revised until they became unrecognizable as to their Protestant Christian roots. This evolution came about from 1836 until the *McGuffey's Reader's* had become completely secularized in 1879. This transformation particularly from the 1850's would eventually estrange American children from the Christian worldview.<sup>23</sup> We can see the results in our mostly secular society today.

Eventually, the Protestants realized that they had been had. Sectarian doctrinal disputes within the government schools accelerated the process of secularization. The Protestants finally complained that the government schools were "debasement of the standard of religious doctrine being taught to children." It now was evident "that eventually the vast majority of Christian children would receive a secular rather than a Christian education." In this regard, many Protestants saw the idea of "Protestantizing" Catholics in the public school system as unjust. The 19<sup>th</sup> century Presbyterian theologian, R. L. Dabney, "understood that state controlled education would become totally secularized, but that it would become so precisely because of the *injustice* being done by Protestants to Catholics." The issue was twofold, "either control of the government schools would be used in an effort to impose some form of sectarian belief, or it would be used to provide an anti-Christian secular education." This finally resulted in the school system we have today with the final expulsion of all religious ideas, including Judeo-Christian morality, in the 1947 U.S. Supreme Court decision, *Everson vs. Board of Education*.<sup>24</sup> The changing of the laws was not the only thing that changed.

## Revising History

To facilitate the implementation of the new secular worldview in the minds of Americans, the long-range plan of rewriting American history was carried out with the purpose of a deconstruction of the motives and image of the Founding Fathers. The patriotic attitude of Americans toward their history needed to be changed if they were ever going to accept the socialist utopian ideal. It was socialist/Marxist Charles Beard that accomplished this deconstruction by his books *The Development of Modern Europe* (with James Harvey Robinson)

in 1907 and *An Economic Interpretation of the Constitution of the United States* in 1913. Beard's leftist deconstructionist ideas have "dominated the teaching of history in American schools, and continue today in the writings of Carl Becker, Max Lerner, and the two Schlesingers. An example of Beard's distortion is his portrayal of James Madison's economic ideas of history as examples of his Marxist type leanings. He was also guilty of taking Madison's statements out of context and giving them the slant desired to support his agenda. Today, the distortions of these writers permeate the textbooks, movies, television, and historical novels.<sup>25</sup>

## Workable Morality

Soon after the *Everson* case it was found that a workable system of morality was missing. Christian morality had become illegal in the school system. Morality in society gives the idea of what is considered right and wrong. In a moral society standards of morality must be adhered to, and deviations from those standards must be punished. Thus we have a system of laws and courts that are supposed to uphold those standards. When as a sixth grader I remember one unruly student being yanked out of his seat by the teacher and taken to the cloak room where emanated the sounds of his punishment. Afterward, I don't remember that the teacher had any further problem with him or anyone else, and the parents didn't sue. However, corporal punishment in public schools is no longer an option. Even suspension as a punishment option has legal implications in our ever more litigious society. Liberal judges have more and more looked askance at any form of punishment meted out in an effort to control unruly students. Students soon realize that teachers and administrators are devoid of any meaningful power to promote discipline, and therefore push the envelope to the edge. Therefore, the tendency is for teachers to ignore discipline issues, instead permitting a form of student anarchy. The school system has thus become an unsafe environment for both teachers and students.<sup>26</sup>

Until the *Everson* decision the morality that was taught was based on the Christian ethical system of the Ten Commandments. When that was found unconstitutional, the system needed a replacement system of morality. They then turned

to the humanistic psychologist Carl Rogers for a solution. Since morality could not be taught by the judgmental absolute code of Biblical Christian values, they then found the non-judgmental system of Rogers to their liking. This system relied on guiding the student to a set of moral values based on his or her feelings (values clarification). The idea is that my values are mine, and your values are yours, as long as they don't hurt someone else. The student is taught that he must be tolerant of the values of others. The idea conveyed is that that society has a dynamic set of moral values that change to fit each generation. This idea is much like the prevailing idea that our Constitution is a living document that changes by the morals and ethics of the time. Moral relativism was thus promoted and spread through our schools and society by the abandonment of absolute Biblical morality. By the time Carl Rogers realized the damaging "neurotic" effect his system was having on children, it was firmly established within the teacher's colleges and public school system. Children were thus "turned loose without any moral guidance on critical, complex issues involving drugs, sex, war, and life and death to arrive at conclusions based upon their limited experience and knowledge and their feelings."<sup>27</sup>

### **So you think that your school is outstanding?**

I remember well that my parents were upset at how I was taught to read. We followed the "look and say" method. Instead of instruction being phonics based where every letter has its own sound, we were to simply look at the word and say it. Thus, the modern method short-circuited the learning process, thus making generations of children reading handicapped. My parents would spend hours with me trying to teach me how to sound out letters to words. When my own children were in elementary school, I found that they were no longer teaching mathematic facts. They were not taught multiplication tables. They simply didn't know that  $9 \times 6 = 54$ . So, my wife spent hours teaching our children the mathematical tables, for which our oldest son thanked her later.

The modern trend is toward not teaching facts. According to Shortt, "Schools and departments of education have relentlessly de-emphasized the development of traditional

academic skills and the teaching of content. Instead, the student's class time is increasingly devoted to indoctrination in politically correct social and political attitudes and the teaching of alleged skills such as 'how to think.'" Again Shortt gives this belief among educators, "If children know how multiplication is used, they don't need to know multiplication facts' (because calculators are presumably always available), or 'children really don't have to learn particular historical facts' (because they can always look up the facts)."<sup>28</sup> I could go on and on, but suffice it to say that things are not right in River City. Standards have been manipulated to achieve the marks required to continue to receive public money and support, while our academic standing among the nations of the world is abysmally low.<sup>29</sup>

James Madison, Alexander Hamilton, and John Jay wrote the *Federalist Papers* to explain the intent of the Constitution to the common man. It is doubtful today that most people would be able to understand the words even if they could read them. When they were written it is believed that 70-100% of the people were literate, even though typically most children were home schooled. In the 1850 census, only 10% of the people were described as illiterate. Washington had five years or less of formal schooling, while Benjamin Franklin had two. Abraham Lincoln had no more than fifty weeks of schooling. In a 2004 study it was found that high school graduation content would be considered middle school in most other countries. This necessitates remedial work for many that go on to college in this country. It is found that 60% of Americans between the ages of 16 and 25 are functionally illiterate and that 68% of all children are headed towards marginal illiteracy.<sup>30</sup>

### **What can we do?**

According to Shortt, not much can be done to change a failed educational system. We now have a school system that is staffed largely with teachers from secular teacher's colleges. Among special interests groups that control the teachers and curricula, is the powerful National Education Association (NEA). These groups compete for their share of federal and state tax dollars. An army of lawyers and lobbyists asking for more and more of the government pie to "fix a system that is broke"

supports these groups. Parents have little say as to what standards their children are educated.<sup>31</sup>

The answers for most Christians are to either home school their children or send them to a good Bible based Christian school. Your children's and your country's future depend on it. The only option for some single parents is the more expensive Christian school. This may mean extraordinary sacrifice, but the parent must weigh the risk to their children. According to Shortt, home schooling is easier than most parents think. On average, no more than four hours a day are needed for the student to study and complete assignments. The parent's involvement in the process is less time than that, maybe one or two hours at most. Home schooling works. Home schoolers consistently outperform their public school counterparts, by as much as four grades ahead. The longer the child is home schooled the better he does academically. Because home schoolers do so well in the National Spelling Bee, the public schools pressed for changes apparently for no other purpose than to disqualify home schooled children. A 1992 study found that home schooled children were better socialized and more mature than their public school counterparts.<sup>32</sup>

Train up a child in the way he should go:  
and when he is old, he will not depart  
from it. Proverbs 22:6 **AΩ**

#### (Endnotes)

<sup>1</sup> See: Karl Marx, THE COMMUNIST MANIFESTO, Appleton, WI: The John Birch Society, 1974.

<sup>2</sup> See: David A. Noebel, UNDERSTANDING THE TIMES: The Story of the Biblical Christian, Marxist/Leninist and Secular Humanist Worldviews, Manitou Springs, CO: Summit Press, 1991.

<sup>3</sup> Samuel L. Blumenfeld, N.E.A., TROJAN HORSE IN AMERICAN EDUCATION, Boise, ID: The Paradigm Company, 1984, pp. 12-16. Bruce N. Shortt, THE HARSH TRUTH ABOUT PUBLIC SCHOOLS, Vallecito, CA: Calcedon Foundation, 2004, pp. 28, 29. Refer to the following for more detailed information: David A. Noebel, UNDERSTANDING THE TIMES: The Story of the Biblical Christian, Marxist/Leninist and Secular Humanist Worldviews, Manitou Springs, CO: Summit Press, 1991; Berit Kjos, BRAVE NEW SCHOOLS, Eugene, OR: Harvest House Publishers, 1995; Paul Kurtz, editor, HUMANIST MANIFESTOS I and II, Amherst, NY: Prometheus Books, 1973; Karl Marx, THE COMMUNIST MANIFESTO, Appleton, WI: The John Birch Society, 1974; Michael S. Coffman, Ph.D., SAVIORS OF THE EARTH?, Chicago, IL: Northfield Publishing, 1994. In the recent

movie about Howard Hughes, THE AVIATOR, you can see the play of worldviews in the conversation that takes place in the family home of Katherine Hepburn, played by Cate Blanchett.

<sup>4</sup> Shortt, THE HARSH TRUTH ABOUT PUBLIC SCHOOLS, p. 51.

<sup>5</sup> Shortt, THE HARSH TRUTH ABOUT PUBLIC SCHOOLS, p. 298.

<sup>6</sup> Refer to: David McCullough, JOHN ADAMS, New York, NY: Simon & Schuster, 2001.

<sup>7</sup> Shortt, THE HARSH TRUTH ABOUT PUBLIC SCHOOLS, pp. 298, 299.

<sup>8</sup> Shortt, THE HARSH TRUTH ABOUT PUBLIC SCHOOLS, p. 299.

<sup>9</sup> McCullough, JOHN ADAMS.

<sup>10</sup> The Common School would teach only what was common among all Christian sectarian groups.

<sup>11</sup> WIKIPEDIA, *Unitarianism*.

<sup>12</sup> Shortt, THE HARSH TRUTH ABOUT PUBLIC SCHOOLS, p. 304.

Samuel L. Blumenfeld, N.E.A., TROJAN HORSE IN AMERICAN EDUCATION, Boise, ID: The Paradigm Company, 1984, pp. 12-16.

<sup>13</sup> Shortt, THE HARSH TRUTH ABOUT PUBLIC SCHOOLS, pp. 301-303.

<sup>14</sup> Cited by: Shortt, THE HARSH TRUTH ABOUT PUBLIC SCHOOLS, p. 303.

<sup>15</sup> Shortt, THE HARSH TRUTH ABOUT PUBLIC SCHOOLS, pp. 304, 305.

<sup>16</sup> Rosalie, J. Slater, TEACHING AND LEARNING AMERICA'S CHRISTIAN HISTORY, San Francisco, CA: Foundation For American Christian Education, 1965, p. 53.

<sup>17</sup> Slater, TEACHING AND LEARNING AMERICA'S CHRISTIAN HISTORY, p. 53. Emphasis in original.

<sup>18</sup> Shortt, THE HARSH TRUTH ABOUT PUBLIC SCHOOLS, pp. 306, 307.

<sup>19</sup> Vaughn Shatzer, THE HISTORY OF AMERICAN EDUCATION, Hagerstown, MD: Word of Prophecy Ministries, 1999, pp. 9-11, 22.

<sup>20</sup> David Barton, ORIGINAL INTENT, Aledo, TX: Wallbuilder Press, 1996, pp. 227, 228. Shatzer, THE HISTORY OF AMERICAN EDUCATION, pp. 22.

<sup>21</sup> William J. Federer, THE ORIGINAL 13. A Documentary History of Religion in America's First Thirteen States, St. Louis, MO: Amerisearch, Inc., 2007, p. 25.

<sup>22</sup> Shortt, THE HARSH TRUTH ABOUT PUBLIC SCHOOLS, pp. 308-311.

<sup>23</sup> Shortt, THE HARSH TRUTH ABOUT PUBLIC SCHOOLS, pp. 311-313.

<sup>24</sup> Shortt, THE HARSH TRUTH ABOUT PUBLIC SCHOOLS, pp. 313-315.

<sup>25</sup> Slater, TEACHING AND LEARNING AMERICA'S CHRISTIAN HISTORY, pp. 54, 55.

<sup>26</sup> Shortt, THE HARSH TRUTH ABOUT PUBLIC SCHOOLS, pp. 177, 178, 181, 182, 232, 272.

<sup>27</sup> Shortt, THE HARSH TRUTH ABOUT PUBLIC SCHOOLS, pp. 61-63.

<sup>28</sup> Shortt, THE HARSH TRUTH ABOUT PUBLIC SCHOOLS, p. 265.

<sup>29</sup> Shortt, THE HARSH TRUTH ABOUT PUBLIC SCHOOLS, p. 129.

<sup>30</sup> Shortt, THE HARSH TRUTH ABOUT PUBLIC SCHOOLS, pp. 125, 126, 129, 130.

<sup>31</sup> Shortt, THE HARSH TRUTH ABOUT PUBLIC SCHOOLS, pp. 246-260. See also: Blumenfeld, N.E.A., TROJAN HORSE IN AMERICAN EDUCATION.

<sup>32</sup> Shortt, THE HARSH TRUTH ABOUT PUBLIC SCHOOLS, pp. 341-344, 348.

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Topics will have a primary focus on the Defense of Scripture, including Creation (Genesis), Humanism, and Prophecy (Revelation). Other topics of interest may be presented. Questions, comments, and suggestions are encouraged.

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