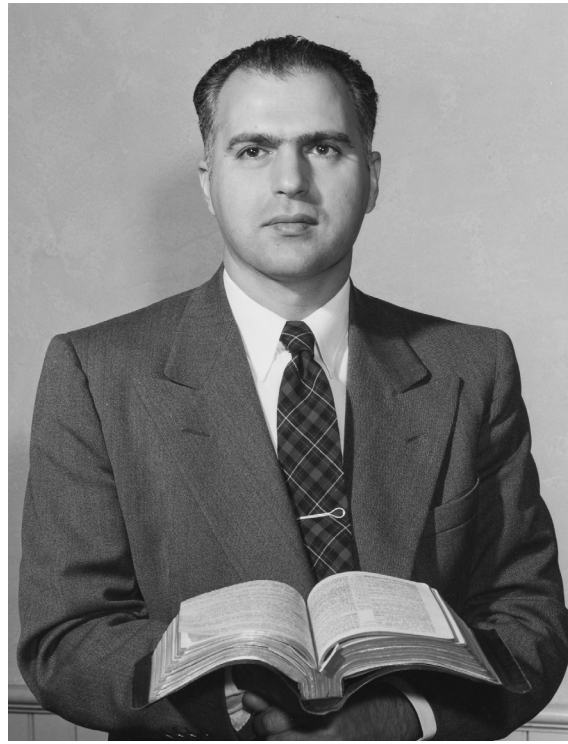


Transcripts of

A CRITIQUE of MODERN EDUCATION

A Lecture Series by R.J. Rushdoony



R.J. RUSHDOONY

(1916–2001)

Rev. R.J. Rushdoony (1916–2001), was a leading theologian, church/state expert, and author of numerous works on the application of Biblical law to society. He started the Chalcedon Foundation in 1965. His Institutes of Biblical Law (1973) began the contemporary theonomy movement which posits the validity of Biblical law as God's standard of obedience for all. He therefore saw God's law as the basis of the modern Christian response to the cultural decline, one he attributed to the church's false view of God's law being opposed to His grace. This broad Christian response he described as "Christian Reconstruction." He is credited with igniting the modern Christian school and homeschooling movements in the mid to late 20th century. He also traveled extensively lecturing and serving as an expert witness in numerous court cases regarding religious liberty. Many ministry and educational efforts that continue today, took their philosophical and Biblical roots from his lectures and books.

Learn more about R.J. Rushdoony by visiting: <https://chalcedon.edu/founder>

Messianic Character of American Education

R.J. Rushdoony

Our subject this first hour is 'the messianic character of American education.' However, I'm not going to give a book review of my book of the same title. If you want to know what I say in the book, read it. Well I'm going to do is speak on the subject rather generally and bring it up to date as it were. Alexander Pope, an eighteenth century poet, in four lines expressed the fact which is all too true. He wrote:

"Vice is a monster of so frightful mien
As to be hated needs but to be seen;
Yet seen too oft, familiar with her face,
We first endure, then pity, then embrace."

This unfortunately is the situation with regard to government schools. When they were first proposed, Christians recognized them for the anti-Christian movement that they are. The sad fact is that all too many Christians defend the government schools today as though it were a part of our American heritage. I heard the governor of a major state two years ago, a man who is an evangelical and a Sunday-school teacher, defend the public schools and summon all good conservatives to come to the defense of this very socialistic institution.

Let us examine very briefly the origins of state control of education and then analyze the goals of statist education. The intellectual origins very briefly are in Hegel, who saw the state as the central institution of human society as: "God walking upon earth," and in the American followers of Hegel, the Transcendentalists. The political origins were in Prussia; Horace Mann was an imitator of Prussia and in the American socialists.

The religious origins of state education are unmistakable. All the key figures in the inauguration of statist education in America were without exception were Unitarians. They were anti-Puritan to the core and anti-Christian. Their goals were to first; separate biblical faith and the schools. Second; to give the state priority in life. Third; to provide statist, that is non-theological social order. And fourth; to give man salvation without Jesus Christ. It is interesting to analyze some of the key figures in the origins of the state school movement.

Within education the two major figures were Horace Mann and James G Carter, both of them Unitarians, both them statist, both of them believed that emphatically salvation is by education, non-Christian statist education. They believed that the humanist education, and Mann was very vocal on this score, the time would come a century hence, when America would be a cleansed and purified land. When crime, poverty, sickness and all social problems would disappear and the America of the twentieth century had any prisons they would be as museums so that Americans of the twentieth century would see how crudely and savagely their ancestors lived. Of course, to cite Mann's hopes is to mock Mann. Because everything Mann stood for not only has not been realized, but has been proven to be as false of hope as ever deluded man pursued.

Two other figures were also very influential in the movement which led to the first statist system of education in this country in Massachusetts. One of them was Charles Sumner, senator, Unitarian, bitter enemy of Christianity, an abolitionist leader and infamous senator. But even central was Thomas Wentworth Higginson, a Unitarian minister and very wealthy man who had at one point remarked that: "he always had money to spend for treason to his country." Thomas Wentworth Higginson not only helped finance the move that led to the formation of the first state system of education in this country, he also helped finance John Brown's raid on Harpers Ferry in the hopes that it would create war, which would, he hoped, lead to revolution. Higginson had a long and active life, he lived long enough in 1905 to be one of the five men who founded the League for Industrial Democracy, the LID, and also the Intercollegiate Society of Socialist Students which trained the rulers and many of the most prominent Fabian socialists of the twentieth century. Indeed, the products of that group dominated Washington when the LID celebrated its fiftieth anniversary in 1955.

Now the statist schools have propagated the very extensive mythology which governs people's ideas concerning statist education. This mythology can be summed up under two heads; first that all public or statist schools are concerned with objective neutral education, here is nonsectarian, non-partisan education, supposedly just the facts. Second, the idea is propagated that recently trouble makers have deflected the state schools from their original purpose and if we can only get back to that original purpose, all will be well. Both premises, both myths, are totally and radically wrong. The idea that there is such a thing as an 'objective education' is an illusion. The idea of neutrality and objectivity are myths. Man cannot be neutral; man cannot be objective, only God can. When I stand here and look out at this room I see it from a perspective. When you sit there and look you see it from a perspective. You can neither see me or the room in its entirety. First you can only see the front of me and the front of this sanctuary, and second, you cannot see all of me, that is the inner man. Your perspective is limited even as mine is limited. It is partial; it is from a particular point. It is a perspective; it does not encompass the totality of things. Only God stands apart from the whole created order, only God can see all things, the beginning and the end as well as its totality, only God can see the inner man and know it in its entirety as well as the outer man. Thus, when the humanist claims that man can have autonomous, objective, knowledge about reality, what he is saying is that man is God, because that kind of knowledge is only possible to God. Thus a basic premise, a latent, a hidden premise in its origins, of statist education is: "ye shall be as gods." In other words it has adopted the premise of Satan and made it its gospel.

Now on the other half of Satan's statement is: "knowing (that is, determining for yourselves what constitutes) good and evil." This is precisely what the statist schools presume to do. Having abandoned God and his word. Now, man in terms of his own concept of what constitutes right and wrong analyzes and determines good and evil for himself. Thus man, in secular, in statist education is prepared to be his own god. Right reason is held to be capable of objective, neutral analysis and of transcendental critique of reality. The academy of the university is the tower from whence right reason surveys reality and comes up with authoritative God-like judgments. This is the mythology of statist education, it is the mythology of humanism; it is in essence original sin made into an education philosophy.

This is why Christian education must not only have its own philosophy but it must develop its own curriculum. I have a book not yet typed and in the hands of the printer which goes precisely into this area of education. The concept of a Christian curriculum, it is urgently necessary because Christian education must be root and branch, thoroughly biblical, thoroughly cleansed of this myth of objectivity. The only objectivity to which we can lay claim is God's objectivity and when we stand in terms of his word, his declared truth, then we have the only link to objective knowledge which man is capable of. Our knowledge is subjective; this does not mean it is necessarily wrong. Because when it is premised upon God's Word, upon God's truths, our subjective awareness can lay hold of truth.

We have dealt, very briefly, with the goals of statist education. They can be summed up really in one point. The basic function of statist education is to uphold the state. The Marxist state will have a Marxist philosophy of education. The Fabian socialist state will have a Fabian socialist philosophy of education. The democratic state will have a democratic philosophy of education. The National Socialists, the Fascists and so on will have one in terms of their basic philosophy. Every state school is concerned with furthering the life of the state and the faith of the state, the religion of the state. Every state has a religion, the idea that you can separate religion and the state is a myth.

As a matter of fact, throughout history, the most important religious institution has been the state. Outside the world of the Old Testament and outside Christianity, every state was, in essence, the central religious institution. It was divine, the emperor or the ruler was a God, the office was a divine office. Civil government has always been a religious institution, all too often the central religion institution. It was the great work of Christianity that it de-divinized the state. It said that the state was under God, but not God. It declared that the state had a positive duty to be Christian, that it could never presume to be God or to be divine. The state is religious, inescapably. If the state is not Christian it will form another religion and the religion of the modern state is humanism. The state is a religious institution inescapably so, because every state is a law-order.

Now every law order is concerned with morality, 'thou shalt...' and 'thou shalt not...' All law is simply enacted morality, this is inescapable. All law is either enacted morality or procedures for the enactment of enacted morality. This is true of your traffic laws, by the way. Traffic laws deal with the protection of life and property: "thou shalt not kill," and "thou shalt not steal," by your reckless driving. The degree to which traffic laws, incidentally, are observed depends on the degree of evangelical faith in a particular country. People who have traveled in the Far East tell me that you don't know what hair-raising experiences are until you drive with some native driver in the Far East where there is no Christianity. The lowest ratio of accidents per cars and miles driven incidentally is in the United States, where you still have more evangelical faith than you do in almost any other country in the world. Now, every law-system represents, therefore, a moral system, and every moral system represents a kind or a theological order. Thus, every state is implicitly or explicitly a theological order developed into a particular kind of structure.

Moreover, in any system of thought or philosophy the God of that system can be located wherever law originates. Wherever law originates there you have the 'God' of that system, this is inescapable. And therefore when law originates as it does with us today, with man, not in terms of God's law, but in terms of man's will, then you have the worship of man and the religion of man, humanism. Max Weber, a European sociologist, said that at the beginning of this century that the function of European education was to train civil servants for the state, whereas the function of American education was to train citizens for the state. That was a good many years ago that Max Weber wrote, but Weber very clearly recognized that which took most Americans fifty or seventy years to recognize, namely that the purpose of the schools is not to educate. The purpose of the schools is to train citizens and to train them in obedience to the state.

The basic socialism you see is the socialism of the child. It is impossible for parents to object when the state takes their property and their money, when they've already surrendered their child, and you will never undercut socialism without undercutting its hold on the child and its hold on the mind, religiously. We will deal with that in a later hour. In 1938, the NEA defined the purposes of education in American democracy as fourfold; self-realization, human relationship, economic efficiency and civil responsibility. This definition they proudly said was in terms of 'social democracy.' They were openly anti-Christian as well. Now you note as they defined education that they never said one thing about learning. They never mentioned that, it wasn't that important. The basic purpose you see was to train

the child in democratic living and civic responsibility. Hence it is in terms of democratic living that the next step was, of course integration, the next step was of course the new morality, and the next step was of course to open the child's horizons in terms of a total humanism. 'Democratic living,' not Christian living, democratic living. Moreover, they went on to state and:

"The entire curriculum, the entire life of the school in fact, should be a youthful experience in democratic living. Quickening social inventiveness and agitating the social conscience, so our citizens for the democratic state successfully educate."

Now I submit with a change of a single word, this definition in substance is what Hitler would have been pleased with and what the Soviet Union would be pleased with. Substitute instead of 'democratic,' 'fascist,' or 'Nazi' or 'communist,' and it would read

"The entire curriculum, the entire life of the school, in fact, should be a youthful experience in (fascist, Nazi, communist) living. Quickening social inventiveness and agitating the social conscience, so our citizens for the (Nazi, fascist, communist) state successfully educate."

The goal of statist education in every society is essentially the same, the label changes, but the reality is unchanging. The child and man for the welfare of the humanistic state. Thus, whenever you have statist education, the first function of the school is to serve the state in its social order, and second as the NEA very plainly said, the conscience of the child is to be agitated not towards God and His moral law but towards the social group, to further in terms of their own phrasing 'social conscience.' Not Godly conscience, but 'social conscience.' But what if parents want an education oriented towards God? Such schools through the years have been condemned by the NEA, however high their high caliber of learning, because they declare the democratic experience is lacking, and there is no orientation towards a 'social conscience.' The schools have always been what they are now, only they are now more openly so. Their purpose is to enable the state to preserve itself, and to mold the child into a statist mental cast.

We thus face a very real warfare. We are in a situation comparable to that of the early church in the Roman Empire. The whole world today is socialist; the labels vary but the reality is the same. The degrees of socialism vary, but the fact is omnipresent in every country. The early church, at any time, could have avoided persecution. Rome had no desire to persecute any religion, as a matter of fact, the avowed policy of Rome was to recognize, legitimate every new religion, and put it to the service of the state. Roman philosophers like the enlightenment philosophers were very, very open about their use of religion, they did not believe in it. Cicero, who tragically is a hero of some conservatives, and should not be, regarded the gods as a myth that he felt belief in the gods was very valuable. After all (and he was very much like Voltaire in that respect) if a servant does not believe in the gods, he may rob me. But as long as he believes in the gods and believes in that nonsense about the gods punishing you if you don't behave, then he's safe to have around the place. The Roman philosophers therefore very openly regarded religion as social cement, as holding society together. The emperors, therefore, did everything to recognize religion and to make it serve that purpose. They were not new in this; the Greeks had done this before them, and many other states before them. We have a relic of that usage of religion in our word 'liturgy' which comes from the Greek and literally means 'public work.' Religion was once the department of public works of the state. To keep us safe and in line, and to keep the people in line for the purposes of the state.

The Roman emperors therefore did everything to woo the early church. If they would only go through the motions of recognizing that Caesar was the mediator, just go through the motions, a little incense on the altar and then go your own way, we won't bother you. The struggle was inescapable, because of the church's commitment to Christ and the Word of God. As a matter of fact, St. Paul very early

threw down the gauntlet, when he echoed a Latin expression with a change of name. It was the Roman theology that: “there is none other name under heaven by which men may be saved then the name of Caesar.” The state was man’s savior. The head of the state was the mediator and Saint Paul declared emphatically:

“There is none other name under heaven by which man may be saved then Jesus Christ.”

This is why war was inevitable, war between Christ and Caesar, war to the death, and it was that.

Nowadays the tragic fact is that our mythologists in the schools are telling us the idea of the Christians being thrown to the lions, and being ruthlessly executed in the arena and elsewhere is myth and legend. It was all too true. We have eye witnesses reporting very early martyrdoms, for example, of Perpetua, a very moving and powerful account. She and her friends, young people, young mothers facing a meaningless Roman Empire (a few generations only, early in the second century after our Lord) And, finding life all around them meaningless, began to try to find some meaning, some purpose, salvation. And they went to meetings in homes and found Christ. They were also arrested in such meetings. And we have an eyewitness account of Perpetua, she had just given birth to her child. And the Roman official, as a friend of the family because she came from a very prominent pagan family, telling her to have pity on her father, don’t disgrace him by associating yourself with this illegal group. And her parents holding up her baby and saying to just walk past the altar, put a few pieces of incense on it, and come and join us, your baby needs you. And she reporting, we have her actual words, that her breasts were heavy with milk and ached for her babe, but she could not. She and countless others went to their deaths rather than surrender. In the great persecution of Diocletian, the order was to eliminate all the Christians wholesale. And we are told that the executioners with their swords and with their axes worked steadily, one head after another rolling, until, when it came to relieve them either for lunch or for because the day was over, their hands had grown numb on the handle and had to be pried off. But it was Rome that lost, and Christ that triumphed, as he always shall.

It is a battle again between Christ and Caesar and there is no doubt about the conclusion, no possible doubt. The only question, of course, is where will many of the church members stand in the battle? With Christ in victory, or with Caesar and his certain defeat. Today, the critical arena is the Christian school. There was a very interesting article a few months ago in the Los Angeles Times, one of the most powerful and more liberal papers of the United States. It was called ‘The Quiet Revolution’. This amused me, because I have often used that term in describing the Christian school movement. However the ironic fact is they described the tremendous growth in the past twenty years of non-governmental schools and the fact that these schools are springing up all over the landscape, they never once mentioned the fact that these are Christian schools.

Private schools are closing their doors; they’re finding long-established, once very successful schools, that they now have insuperable discipline problems and they cannot cope. They cannot cope with the child without a moral and religious premise. One school in California which has historically a waiting list, is one of the five or six most prominent public schools in the United States. It is more important as a matter of fact, to say that you went to this particular school then you were a graduate of Harvard or Yale. In social circles as well as in corporate circles it means more. Usually, registrations were for years and years in advance when your child was born, you placed him, if he were a son, on the waiting list for this school. Now for the first time in their history they have no waiting list. These schools are closing their doors. The ‘quiet revolution’ that the LA Times spoke about, is not in the area of private schools, it’s not in the area of the traditional parochial schools; the Catholic church unfortunately is retreating badly in this area. It has been closing down schools at a drastic rate, well over two hundred a year. Incidentally, many of these are closed because the bishops do not believe in them and others, because the teaching nuns will not go along with the left wing tendencies of their church; theological-

ly and otherwise. As a matter of fact, parenthetically, one very beautiful plant, four million dollar plant operated by some nuns in Los Angeles County, shut its doors down a year ago June. There were seven or eight hundred pupils there, and it is interesting that at the end of the school year, the nuns sent letters, unauthorized, to all the parents recommending where their children should go to school for their moral and spiritual welfare, and the recommendations were all evangelical schools in the area, and virtually all the children wound up there. A very interesting development.

The battle is being joined however between Christ and Caesar in the area of the Christian school. And this is why we can expect in the days ahead more and more repressive legislation, more and more roadblocks. On the other hand, we can also expect more and more attempts by legislators to curry favor with the schools, precisely because they are recognizing that so many parents are becoming involved that the Christian school movement has political force. Two years ago, the governor of California went to the Association of Christian Schools convention and spoke at their banquet. It is not because our governor is interested in Christian schools but he is interested in votes. And he had been advised that there are so many parents now involved in this movement it would be wise not to neglect this area of interest.

As this battle between Christian schools and the state is joined; between Christ and Caesar, it becomes therefore all the more imperative that we as Christian School teachers and administrators and sponsors, supporting churches or boards, become aware of the basic issues and have a clear-cut awareness of our premises. The safe school knows what it believes. It applies it systematically and thoroughly. It is a radically humanistic faith, it is imperative for us therefore to rethink Christian doctrine, develop a systematic philosophy of education, a Christian curriculum, so that root and branch, our schools are Christian.

I believe that the Christian school is the key to the future. I believe that today the opposition recognizes this. I began to believe that when I wrote my book *The Messianic Character of American Education*. One of the very interesting things that happened when that book was published was the fact that I began to get reports (in fact I got a copy of one or two reviews) made by various state boards of education across the country. Publically, they never acknowledged the existence of the book. Privately, they asked someone to review it. The thing that amused me was that in one major state, one of the public officials who wrote the review became a convert to the idea of Christian schools through reading the book.

I was also made aware of the significance of the issue, how important this issue is in our day. When recently my son in law Gary North who is with the Foundation for Economic Education was asked to write a review of several books in education for a major publication, one of the most important publications in the United States. In the second paragraph he included a reference to my book, *The Messianic Character of American Education*, just one sentence. The editor immediately wrote back that that statement had to go! There could be no reference to that book and he would say no more. Fortunately, Gary stood his ground and the reference was included, but it is significant that he was aware of the book. He was aware of the book not because the book is that important although I think it's a good book. But because the issue at stake is so central to our time.

How can you have a statist society, a humanistic society, well today one child in three is not in the state schools, and the state grade schools. When one child in ten is not in the state high schools and in both areas the percentage is growing every year, and when the real growth is the Christian school, this is the quiet revolution. It is moreover, the quiet warfare. St. Paul long ago gave us the counsel for Christian warfare, the whole armor of god and it is with this that we must prepare ourselves for the days ahead. If we so prepare ourselves, we shall be a part of the inescapable and the inevitable victory.

ENDNOTES:

1. An Essay on Man Epistle 2 (1733) l. 217
2. Educational Policies Commission. The Purposes Of Education In American Democracy. Washington, D.C.: National Educational Association of the United States, 1938, 123.
3. The Holy Bible: King James Version (Electronic Edition of the 1900 Authorized Version., Ac 4:12). (2009). Logos Research Systems, Inc.

The Influence of Socialism in American Education

R.J. Rushdoony

Our concern this afternoon in discussing socialism in American education is not to document the infiltration of our schools and of our universities by subversives. That has been extensively documented over and over again, nor is it necessary to point out that communists have made schools a target for infiltration. Of course, without the communists, our situation might be no different, and I think a good case could be made for the fact that it could have even been worse because the native American socialist movement, which antedates Marx, was very strong. The Russian Revolution of 1917 had a salutary effect on the world in that it frightened people and awoke them to the issues. We have had fifty-five years now of anti-communism in the United States, and the American scene grows steadily worse.

Most anti-communist movements are about as productive of results as a mule is of progeny. Obviously something is wrong. The problem is a failure to deal with basic issues with roots. Only the symptoms, the outward superficialities are treated, symptoms instead of the disease. Our purpose, then, will be to examine the roots, that we might understand how the results can be obviated.

Christianity brought freedom to the world and created great civilizations. It created a productive culture. It was not easy, it had a great deal of resistance, and the foundation sometimes when men are dealing with a hostile environment can only slowly be laid. The church fathers of the fifth century, as William Carroll Bark, Stanford historian, not a Christian, has pointed out, laid the foundations for Western freedom. Especially after the Reformation, a productive Christian civilization was possible because Puritanism in particular made capitalization possible.

There can be no development in a society without capitalization, and capitalization is a product of work plus thrift towards productive goals. The result has been a tremendous flowering of Christian civilization, and the United States in part particular became a prime area of that flowering. In fact, anywhere where Puritanism had swayed.

However, we have seen for some generations now a steady return to paganism. One of the key figures in this return for our purposes was Hegel. As Dr. Singer no doubt has pointed out to you because he is particularly telling in his analysis of Hegel's influence, it was through Hegel that the doctrine of cultural evolution was reintroduced prominently and decisively into Western civilization. Hegel's influence was determinative on Karl Marx, on Darwin, Freud, Sartre, Kierkegaard, Barth, and others. John Dewey very emphatically.

This doctrine of evolution conquered science in Charles Darwin and his theory of biological evolution. When Darwin's book came out in 1859, the first edition sold out on the day of publication. The world

was ready for what Darwin had to say and greeted it gladly. Here was scientific proof of what they wanted to believe. Two of the most interested readers of Darwin were Karl Marx and Frederick Engels. They wrote very happy letters one to another welcoming the publication of Darwin's book. Their reason was very simple. With Darwin, they felt socialism and communism had become inevitable. Whereas previously, they were espousing a somewhat esoteric faith, one which had little prospect ostensibly for any conquest. They now felt, and rightly so, that with adoption of Darwin's theory as science, as the faith of modern man, socialism and communism were inevitable. They were right.

Let us analyze why, because I think it is imperative for us to realize that there is no fighting socialism in all its forms; Fabian or Marxist, unless we undercut the impact and the effect and the roots thereof; the theory of evolution. Now, the theory of evolution teaches us that the world is a universe of chance not of law, that natural selection or the survival of the fittest brings about the change of species and the development of living things. In other words, it tells us that this is a dog-eat-dog universe, that it's war between man and man, between species and species. Last night I lectured for two and a half hours at the other end of the country on ecology and Christianity, and I pointed out among other things that the whole ecology issue as we face it today is organized anti-Christianity and organized anti-capitalism.

And I pointed out that much of our problem, too, stems from the view that science since Darwin has taught us of this inherent conflict in all creation. I cited a number of statements by scientists about this war of nature within itself and of man against nature. When you have this theory of the survival of the fittest, of unending struggle, I survive only because I knife you, it is inescapable then, that when you apply it sociologically, you come up with a theory of class war. And if you have a theory of class war, you have socialism. You cannot escape it. Your only solution then to this conflict, this assumption that all groups are in inescapable conflict is to say: "unless we stop this, man is going to be committing suicide." Therefore, there must be a powerful agency, the scientific socialist state, as the arbiter.

This is why when Marx and Engels read Darwin, they were delighted. Their theory of class warfare, of class conflict now had scientific respectability. Anyone accepting the theory would inevitably move into the socialist camp, and that's exactly what has happened. In America, before Darwin wrote, those who are Hegelians were beginning to propound the theory of class warfare very emphatically. Your transcendentalists and your abolitionists and others all had this theory of class conflict as basic to their faith. By 1885, as a result of the Hegelian and Darwinian influences, without any influence yet from Marx, the academic circles of this country were very heavily tilted in favor of socialism. In 1885, the first association, of economists, academic economist, was organized, and it was at its inception, governed and dominated by men who were socialists, of the school then known as 'Institutionalists.' Franklin Delano Roosevelt was a product of Institutional training.

Now, since the Institutionalists posited the class conflict on Hegelian and Darwinian grounds, it was quite natural for the Institutionalists to feel a great deal of sympathy for the Marxists. They were kissing cousins, two different schools, but basically related. What do we see now in our day? Because of the acceptance of Darwin, because of the general acceptance of the theory of evolution, its teaching for now over a century in our state of schools, class conflict is assumed. It is assumed that capital and labor are naturally opposed, that they have a conflict of interests, that the rural and urban populations have a conflict of interests. The farmer and the laborer. Class conflict thus has been bought.

At the same time, another theory has been adopted, again, conflict. Race war; the idea that the various races are inescapably going to be at odds with one another. And as a result, very early the advocates of this theory began to speak about the 'yellow peril' and the 'black menace.' After all, what the negro has done in the past ten years in the way furthering race warfare has been simply to give back to his white teachers what he has learned. He has been taught that conflict is basic life, that all classes, all groups are at war with one another. Being a slow learner, it took him almost a hundred years

to learn what evolution meant for him, but he's learned the lesson. He isn't being original, he's simply applying what the educational system has taught him.

And today, on every continent, this is the implication. Then again, the students have learned the lesson, the students versus the university. After all, there's a logical conflict, they represent two different groups, the students versus the establishment, there has to be therefore warfare. It's impossible going on an average campus today, and I talk on many secular campuses every year, to talk to these students and to get them to see that there need not be any conflict between a teacher and a student. No! They represent irreconcilable differences. Therefore, conflict isn't escapable and they'll tell you there's a generation gap, a war between age groups, a conflict-society. And so you have today the widespread assumption that young and old cannot agree. They cannot get along because conflict is inescapable. Now, when I was at Houston, I spoke about the fact in passing when I dealt with the concept of 'maturity' that in no other civilization, except very briefly in one or two in their period of decline has there been a conflict between adolescents and their parents.

As a matter of fact, instead of adolescence being a time of rebellion, in most cultures, adolescence is a time when people are most ready; children, youth, to draw closest to their parents. They're on the verge of maturity, on the verge of assuming their role as men and women, and therefore most interested in being close to the older generation, learning more from them, and following very closely in their footsteps. But after Darwin, adolescence developed, and today you have books on adolescent psychology which teach you that supposedly adolescence is a period of necessary conflict with the older generation. Now, this is simply the idea of conflict, which evolution has taught. Now, how can you have that kind of psychology taught without class war? Socialism being the answer.

Of course, finally, the women have caught up with the whole idea. Even they have learned, and women by and large are not as ready to be revolutionary. It's not in a woman's temper to be violent. That's one of her advantages. But today you have a very violent breed of women, the 'women's lib', and they tell us that there is a war between the sexes, an inescapable war, a necessary warfare. It's very interesting to read some of the manifestos and some of the books, and I have read most of the main ones, in women's lib'. They are declarations of war. It's not surprising that one or two writers in New York City have said the last thing that they would want to happen to them is to be caught in a dark alley by two or three women's lib leaders, and I don't think they were entirely joking.

Very obviously, our world today is in savage warfare. There is no possibility of the abatement of this warfare, apart from a change of faith, because in the modern world, evolution is well-nigh universally believed. Socialism is inescapable until evolution is undercut.

Moreover, the tragic fact is that most conservatives are buying the evolutionary framework. And as a result, without knowing it, are teaching class warfare, class conflict, the basic premises of socialism. A very widely read book by Gary Allen is really neo-Marxism because its premises are basically neo-Marxist. Let me quote again what a Canadian conservative has written:

"Maybe the meek shall inherit the earth, but the strong are running it now. They have been running it since the dawn of time. Indications are that the strong will continue to run things long after we are gone and our children and our children's children. The strong pretend to rule by law, they put up a good show until the laws don't suit them. That's when you have things like the Nuremberg trials legalized by the strong to suit the wishes of the strong. The proof of this lies in the fairly safe conjecture that had Hitler been the stronger, the Nuremberg trials would have gone in reverse. The strong are admired, respected, and served. The weak are affronted and often despised. So every man tries to be strong and every nation tries to be strong, and it's a never ending contest. In the end, the strong call the shots."

I submit that's socialist rubbish. It says that there is an inescapable warfare between the strong and the weak, and I don't believe it. I do not believe that the world is one of conflict. I believe that it is essentially, because God created it, a world of harmony, a basic harmony of interests. That God created all things good, and that even though man fell, God's love still prevails. That God created races to live in peace, classes to live in peace, the sexes to live in peace, the weak and the strong to live in peace, and when any of them violate that summons to peace, God's law operates against them to warn them and to execute them. I believe that God's law preserves and develops this basic emphasis on the harmony of all interests, and it shall culminate in the reestablishment of total harmony. The lion shall lie down with the lamb, and all of nature and man shall be at perfect peace. To depart from that harmony of interest is suicidal.

God gave the rainbow as a sign of that covenant of peace, and he declared to Noah:

“ I do set my bow in the cloud, and it shall be for a token of a covenant between me and the earth. And it shall come to pass, when I bring a cloud over the earth, that the bow shall be seen in the cloud: And I will remember my covenant, which is between me and you and every living creature of all flesh; and the waters shall no more become a flood to destroy all flesh. And the bow shall be in the cloud; and I will look upon it, that I may remember the everlasting covenant between God and every living creature of all flesh that is upon the earth.”

God says His covenant of peace includes every living thing, every living thing, but all of us are bound up in a covenant of peace and those who violate it are under His judgment. Conflict, thus, is a violation of God's basic order. It is a violation of man's being.

Our Lord said, speaking as wisdom ages ago, speaking through the mouth of Solomon in Proverbs 8:36,

“But he that sinneth against me wrongeth his own soul: all they that hate me love death.”

If the strong exploit the weak, they wrong their own soul first and they bring upon themselves the judgment of God. All creation, all classes, all things need one another. They are called to work in peace or else they are doomed.

Our problem today is the doctrine of evolution, communism, socialism, modern democracy, fascism, welfarism, all these and many, many other varieties are politics of conflict and suicide. They are products of Darwin's thinking.

Here is the fallacy of non-Christian conservatism. It deals with the symptoms. It is unhappy about some of the products, not about the root. It doesn't get to the root matter, that place in evolution which produces conflict and guarantees it. You are not going to eliminate socialism in the world in any of its forms or in all of its forms until you reestablish the doctrine of creation in all its implications. And when you do that, you've killed communism, socialism, fascism, and every form of socialism. It becomes impossible when the philosophy of the conflict of interests is undercut. Non-Christian conservatism as a result is impotent. It is sterile. It's rather pathetic. It works against itself. It wants the fruits but not the root and certainly not the tree, Jesus Christ, the Tree of Life.

American education, because it is humanistic and evolutionary, is as a result logically socialist. I think the hippies represent the most intelligent of our students today. I think the campus revolutionaries are the most intelligent students on the campuses. I've talked with many of them, thousands. They have learned best the lesson taught by our state of schools. They have imbibed it so thoroughly that they

systematically see warfare on all sides. And, as good products of the schools, as good believers, true believers in the doctrine of evolution, they are engaged in a holy war against the whole world, and ultimately against one another. It's not surprising that the world of the hippies finally turns to cannibalism. Whether you know it or not, there were certain instances of cannibalism that arose. This was logical. In a dog-eat-dog world, why shouldn't man eat man? The doctrine of evolution leads to that. It is futile, therefore, to try to stem the tide of subversion without stemming the principle of subversion. It is futile to document what subversives are doing in the public schools. Let 'em die. It is futile to document what they are doing in our churches. Build new churches in terms of Christ. We cannot deal with symptoms. We must deal with the basic causes.

Therefore, as Christians, we are called upon particularly in the Christian school movement, to rebuild in terms of biblical faith. This means first of all, a systematic teaching of creationism. And I believe that means exactly what scripture says; literal six day creationism, that God created heaven and earth, and that in the space of six days. This means, moreover, teaching the implications of that doctrine, that God governs the universe. Absolutely!

Now we have, in the non-Christian sphere, two answers that are given to this problem of who governs the universe. On the one hand, the Marxists tell us the world is governed entirely by impersonal forces. And these impersonal forces work irrespective of people; dialectical materialism, necessitate certain things coming to pass. So it makes no difference what man thinks or what man does, this is historical necessity. Since the universe is ultimately impersonal, it is ultimately atoms in motion. It is useless to speak about 'individuals' having any part in history. This is why in our school textbooks, there is no room for what individuals have done. How many of you have ever read in any textbook anywhere through your education, from the lowest grades through the university, about the Empress Theodora and what she did to change the world?

It's quite a dramatic story. A story of what one per person by faith can do. Most of what you read about her is filth and false. Her father was a lion-tamer for the Roman circuses. He died. He left three little girls, ages, I believe, five, seven, and nine. There was no means of support, and before long, the mother and the girls before they were ten years old were prostitutes. It was a vicious, ugly life. And yet, out of that life in early twenties, Theodora became a Christian. Later, she met and fell in love with a lawyer who was the nephew of the emperor, Justin. That young lawyer's name was Justinian. They were married and subsequently he became emperor. The 'Code of Justinian' laid the foundations for Christian law in the West, but that code would not have been possible but for Theodora on more than one count.

When a rebellion broke out against Justinian, the whole city of Constantinople or Byzantium was lost. A handful of troops under Belisarius were cooped-up in the palace and the mob and the enemy forces, the opposition forces, controlled the city. And finally, when it seemed utterly hopeless, they decided to set sail for North Africa or somewhere else, Spain, with what wealth they could put into the ship, which was anchored at the site of the palace. They were all ready to leave and Theodora said:

"One who puts on the purple must die with the purple, I stay."

The emperor and the general looked at each other helplessly. To walk off and leave a woman was impossible, so they stayed and fought. And for them to fight at that juncture was so unexpected that they won. She saved the empire by her statement, and then she was responsible, when the code of Justinian was formulated, for making the biblical laws of sex and marriage, the law of the empire and the law of Western civilization.

Your 'new morality' and your present legal revolution is a warfare against what Theodora did. One

person. I mentioned Belisarius, in his old age, unexpectedly, the Huns moved against Byzantium, and they were within sight of the city and its walls and there was panic. They had wiped out the army. The other troops were scattered around on the far-flung borders from Persia across North Africa and into Europe. There was no way of defending the city. And the call went out for Belisarius, the old veteran. And the king with his faded military cloak and sent out runners to summon his old veterans.

And they came tumbling out, taking off their work aprons, old men staggering out of shops into the sunlight. One of them stood before him and reported: "Photos of the Third Legion reporting." And Belisarius looked at the man and saw he was blind, but he was still reporting for duty. He was able to get three hundred of them mounted and ready for action, and then some few hundreds more. And he went out to meet the Huns, a very large army. It's a dramatic story, well worth reading, it should be a part of your textbooks. He won. The element of surprise and strategy, but above all, the element of faith and leadership. You see, our history books have bought the evolutionary, the Marxist thesis; history is a blind, impersonal thing. Patrick Henry is gone. Theodora has gone from the books. Belisarius is gone. Men of great faith who did great things are gone. No, it's just blind forces, impersonal forces that make history.

On the other hand, there are those who are not Christian, who are conservative, and they say, "Oh, but we do believe that persons are important. We don't agree with this impersonalism. We're against it. We're going to fight it." But they run into trouble. Most conservatives today, and the conservative movement by and large, has become Satanist. It worships Satan. Why? Because its basic thesis is that the world is in the control of evil conspirators who manipulate and manage everything so that every headline is a product of their work, every event that takes place as a product of their work, and we have a doctrine of predestination by Satan and satanic forces, and I don't believe it. I believe that the very hairs of my head and yours are all numbered, all ordained, all counted by God, and every action from beginning to end is a product of His ordination and that all things are His. But even that which Judas did and which the Sanhedrin did, the supreme satanic act of all history, evil at its highest point, even at that point, St. John tells us they were fulfilling God's purpose, not knowing that the one man should die for the redemption of many.

You see, if you do not have the doctrine of creation, you fall either into the snare of impersonalism, or if you inconsistently try to maintain a personalism without the sovereign God, you fall into satanism. Power is inescapable in the universe. No philosophy can ever be formed without power, absolute power being located somewhere. Now, if you do not ascribe power to the sovereign and omnipotent God, you're going to ascribe it to blind historical forces or you're going to look below.

Back in the teens and early twenties, there was an editor of *The New Republic* who was a very discerning man, Kenneth Burke. And Kenneth Burke in one of his essays made a very sharp and astute observation. He commented that, In our day, man, having lost faith in grace from above and in power from above, would now look for grace from below and power from below. It's not an accident that you've had the movement towards witchcraft and magic, this is a logical product of men's surrender of faith in God. It's not surprising that the University of California, which is regarded by some as the outstanding educational institution in the United States, has in the last few years given a degree in magic, a Master's degree in magic. Why not? If you deny the sovereign power of God, you're going to locate power either in dialectical materialism or in the underworld in Satan. You cannot therefore cope with a problem of socialism and of demonism in its every form, sociological and personal, without a return to the doctrine of creation.

I think one of the things that I have felt most pleased about in the Christian school movement in recent years has been the Houston Conference, because every year some facet of the doctrine of creation has been stressed, and this is basic. The great work of the Christian school movement will be to

reestablish the centrality of the doctrine of creation, which means the centrality of God, and then to develop its implications for every area of life. When we again make the doctrine of creation basic to our world.

ENDNOTES:

1. The Holy Bible: King James Version (Electronic Edition of the 1900 Authorized Version., Ge 9:13–17). (2009). Logos Research Systems, Inc.
2. See Kenneth Burke. Permanence and Change: An Anatomy of Purpose. New York: The Bobbs-Merrill Company Inc., 1954.

Intellectual Schizophrenia

R.J. Rushdoony

There is an old story about a university professor who had a nightmare in which he dreamed that he was lecturing to his class and woke up and found that he was. I am reminded about that story because I slept only about an hour and a quarter last night on a plane from Los Angeles to Memphis, and I hope the same doesn't befall either myself or you. Our subject now is 'intellectual schizophrenia,' in particular the schizophrenia that besets the advocates of public education. We shall in this hour deal with the liberal and radical critique of the public schools. In recent years there has been a growing critique of the schools, a growing dissatisfaction with them, and this is in one respect not surprising.

One of the things that catches my eye when I go on campus and I do appear on many secular university campuses year in and year out, is to examine the lecture subjects of other speakers, of secular humanistic speakers. Basically, there is quite a polarity in these subjects, and they can be summed up under two heads. One type of speech is 'Will Man Survive?' and the implication is that he won't. And the other type of speech is 'The Coming Triumph of World Socialism.' There's something schizophrenic here. A very wild ambivalence between hopelessness and wild confidence, we should not be surprised at this. Because in humanism all depends on man and man is God, man will, as he faces the immensity of this task and realizes that he faces it alone, be sometimes desperately, totally, hopeless. On the other hand as he tells himself that he is the only God in the universe he begins to feel that he is omnipotent, and if he says that things shall come to pass and passes a law to that effect, it should. After all, when man thinks of himself as God he thinks in terms of those categories of thought which are incapable with a concept of a godhead, and one is the creative word: "and God said and it was so."

Today at schools and in our legislature assemblies these men who see themselves as gods try the same thing. They pass a law and reality should be change, but it is not. They instituted an educational program that should bring them out a new kind of person, and it does not. When man plays god against the void of a meaningless world he does become schizophrenic. And so it is true that as he faces schools he does so with wild confidence and bitter despair.

There had been a flood of books in the last two or three years by radicals and liberals attacking the government schools. I could go into some of the more radical critiques; the Santa Barbara Center for the Study of Democratic Institutions has a number of publications and writers attacking the whole concept of statist education from the far leftist position, attacking the idea of compulsory school law and a great deal more. Dr. Ehrlich is notable among those who have mounted such an attack. But let us take a more moderate leftist attack such as that by Colin Greer. Colin Greer's book, *The Great School Legend: A Revisionist Interpretation Of American Public Education*, cites the fact that does concern many of these critics of statist education, they realize that nine million current school children will enter the labor market as functional illiterates. This is their own admission. Nine million children across the United States will finish their schooling as functional illiterates! This certainly does not spell 'success.' Moreover as Colin Greer points out it is very difficult to call these facts to the attention of the educational fraternity and segments of the public because he says, and I quote:

“Public education is a religion.”

The modern faith that is in salvation by education. The goal in our schools he says has radically changed from the colonial period when the function of schools was to produce the Christian man, fully armed, and prepared by means of education to meet all problems. Then it became Americanization, and Americanization progressively became socialistically interpreted. Not sufficiently to suit, of course, Colin Greer and others. But he says the schools have failed to Americanize, immigrants are not educated properly, they have become largely able to progress in the United States by self-education. Now, Greer is correct at this point. A very large of studies over the past few years has revealed the fact that instead of being the great Americanizing force, the schools were a very divisive and oppressive force. They did not Americanize the Germans, or the Irish, or the Italians, or any other group that came to this country. Nor were they very helpful in teaching them even English.

I included the Irish there by the way because the great Irish immigration from 1820 on was largely not English-speaking; they were the Gaelic-speaking Irish. In fact, so many of the Gaelic speaking rural Irish came over that Ireland has virtually no Gaelic-speaking people left. The Irish immigrants then had to learn English also. Who taught them? Predominantly with all these immigrant groups the basic education was done by their churches, and by their own nationalistic organizations, the German-American group, the Irish-American group, the Italian-American group and so on. The documentation for this is quite extensive. The schools did not help them, they were misfits in the schools and they were treated as the lowest of the low. They were very quickly weeded out, and, as a result there was an inner development in the ghetto-areas of the big cities in which the organizations within the society; Italian or Irish or German or what have you, trained their own people and enabled them to advance, and to improve their lot in this country.

There is a far more radical critique that Colin Greer makes of statist education. It is a startling one coming from a person who is, himself, totally non-Christian, he never even considers the Christian perspective. The schools, he says, have been radically ugly and evil in their basic impact because of their Darwinism. Now this is a startling criticism coming from a man who never even considers Christianity as a live option. He says the theory of natural selection, which lies behind much of the American popular faith in public education, this theory consistently ignores the reality and the ineffectiveness of the criteria imposed from above upon those attempting to climb the ladder of success. And then he goes on to develop primarily what he means by this; the theory of natural selection, survival of the fittest. In education, he says, this means that the public schools, the government schools, very early in the last century shortly after Darwin, began to imbibe this perspective. In other words they imbibed it almost within a couple decades after the public schools were established.

What did they do? They began to weed out in terms of the doctrine of natural selection, the survival of the fittest, those who were not the elite. And so, he said, the fallacy until approximately 1930 was ‘weed out the lower levels in grade school.’ Then the high school will be the training ground and the college for the elite, those who will provide the leadership for our Darwinian society. They shall be trained for education, for leadership in state, in commerce and in social life. The rest are for the labor market as unskilled or semi-skilled workers. But Greer points out; beginning in the twenties there began to be a problem of unemployment. This presented a problem. Turn out all these youth at twelve, thirteen, fourteen, when there was no way of absorbing them into society, this might, they felt, create a revolutionary situation. And so the educational philosophy became ‘let us raise the mandatory school age to sixteen or eighteen and hold them in school longer,’ and especially with the depression this became the general practice. Hold them in school longer, keep them off the labor market, we cannot absorb them. Therefore, do not flunk them out in grade school or in high school, and increasingly educational philosophy posited a mandatory passing all through the lower grades. And passing became

increasingly the order of the day. Even those schools that did flunk flunked with the idea of helping the student to get ahead the next semester so that he could see his way through high school as a high school graduate. But flunking, you see, is then to be done on the college level.

Since World War II, the situation has altered increasingly, because as we have a less and less free society and more and a more socialistic society, jobs become, as a result, progressively more and more a problem. As a result, the idea increasingly is to hold them in school until approximately twenty with a junior college system. And pass them all the way through the second year of college, no flunking. And state after state, California is one of these, this is becoming the routine thing. Every child must go through school to the age of eighteen and is increasingly guided and steered through junior college, so it is becoming normal for all, virtually without exception, to continue with their schooling to the age of twenty. No failure below that. In college, the weeding is forty percent or more depending upon the school. It should be higher, some hold, but increasingly the attitude is; perhaps as our economic situation becomes more and more difficult, we could hold them all the way through college and flunk them out in graduate school. State colleges are increasingly established with this in mind. 'Let them through, let's hold them as long as possible; we are less likely than to have social revolution.'

As a result, very great problems confront schools on all levels today. Mostly because this Darwinism leads to a feeling that they are training an elite only, they are preparing leadership and also because most students are aware of the fact that they are being babysat, that they are going to be passed, that nothing much is expected of them, that they are simply cogs in a machine. The first student revolt which broke out at the Berkeley Campus of the University of California very definitely was motivated by this impulse. The motto of the revolting students was 'Do Not Hold, Mutilate or Staple.' In other words, their feeling was: 'we are not persons; we are merely things that are being pushed along as useless until they can no longer push us any further in the educational process. And we resent being treated as something in the giant computer without any human significance.'

Colin Greer is right, education no longer is as it was in the colonial period and in the first half century of the republic, the education of the Christian man, every child to be educated in terms of the faith, in terms of the covenant, in terms of a responsibility under God to be a whole man in Jesus Christ. Now it is Darwinism, 'weed out the culls, prepare a handful for social, political and industrial leadership.' It is a ruthless, heartless system.

Moreover, faith is gone in that system, faith in anything. Dr. Nesbit, one of the finest sociologists in the world today, has written a study and it delighted me because I was writing something along the same lines at the same time, although he did a far profounder job as far as the historical side was concerned, while mine was more theological. He titled his little study *The Degradation of the Academic Dogma: The University in America*. His thesis was that the university was the last Medieval institution. And as such it was now going. My thesis of course was very much along the same lines, approaching it from a different perspective; I singled out the term by Dr. Clark Kerr who in the early 1960s declared that the university was gone, that the multiversity had taken its place. Now his point in choosing this term was simply this; a university is a Christian concept. It presupposes that there is one God, one world of law, one universe and therefore a university in which this unified body of truth and law is taught. It's a theistic concept; it is thoroughly a biblical concept. But today there is no concept of absolute truth, in the modern higher educational institution believes in a multiverse. There can be many systems that have evolved out of the primordial atom. There is therefore perhaps many universes, it is a multiverse and therefore the university is no longer tenable, it must be a multiversity in which anything goes, except Christianity which holds to a one world of truth, absolute truth and law. As a result, today we do have multiversities and the multiversities are militantly hostile to Christianity. But having no absolutes they teach magic, they teach almost any and every subject under the sun including astrology.

They have no truth, and so it is that one of the most distinguished scientists of our time, a man who has no trace of Christianity in him, has written a very telling book on the end of the golden age. This man, a molecular biologist at the University of California, has analyzed what is happening to the university. And he declares that without the concept of truth it is no longer possible to have science, science will disappear. And he says that increasingly in graduate students this fact is becoming apparent. The graduate student no longer is like the scholar of old with a passion for truth. He is there because he is antiquarian, just as some people collect stamps because it appeals to them, so he is interested in physics or chemistry because he is 'doing his thing.' And so he says this kind of interest will wane, it will mean that science will disappear and in a couple of centuries man, having reverted to barbarism because he has no belief in truth, nor any desire to learn, will disappear from the face of the earth. In the spring of 1970 when *Natural History* reviewed the book it was given four pages of review and the reviewer concluded that he could not buy the author's optimism.

Modern education is bankrupt. This bankruptcy came to very clear focus in a very startling report which was published in 1966. It had been commissioned earlier by President Kennedy and Dr. James S. Coleman of Johns Hopkins University had been made chairman of the commission. It was the Equality of Educational Opportunity Report. It was a study with the use of computers of all schools in the states. Since there was a great concern over immigration, it was a study of the schools as they differed, what was the difference between the black schools and the white schools and so on; every aspect. The report was a major shock, both to the committee as the data began to come in, and also to educators and politicians, and they have ignored it. About the only attention paid to it was by Harvard University, which pointed a faculty seminar on The Coleman Report on Equality of Educational Opportunity, edited by Frederick Mosteller and Daniel P Moynihan. Now I see the significance of it, in effect saying yes this is so, we see no holes in this report, it's valid. It's very interesting too, that the report did not deal with Christian schools at all. There was one sentence that indicated something of recognition of their existence, the sentence says: "No one yet knows how to make a ghetto school work. Perhaps it should be said that no one knows how to make a public ghetto school work."

Now the findings of the EEOR or The Coleman Report which covered the era just before the compulsory integration of schools, in essence, came to three conclusions. The first which startled everyone was this: black and white schools are virtually equal in quality. This was a shocker. There were slight differences, on some points the white schools had an advantage, but on other points the black schools had an advantage over the white schools. So that as far as equality of educational opportunity was concerned, segregation had not handicapped the blacks. The second conclusion was even more upsetting to the educational fraternity. It was that that money made no difference in educational results. Spend as much as you want on; facilities, equipment, and so on, it makes no difference. I trust some of you will remember this when the pressure is on you in your Christian school to have a chemistry lab or a physics lab...forget it! As a matter of fact, I believe a very strong case could be made to the fact, that they are a detriment to education. Those labs are a joke, no student learns to experiment, no experiment is ever conducted in a high school laboratory, they are just demonstrations of experiments that were made generations ago. And that demonstration could be done by a teacher before the entire class much more economically, much more effectively, with better teaching results. As a matter of fact I was told by one instructor in chemistry that he prefers students from schools where they did not have labs, they had learned more. They had done less playing with the little gadgets in the chemistry lab and more learning. The Coleman Report thus very definitely confirmed the fact that money makes no difference in results. The third result was even more devastating to the educational fraternity and it was this; the family is basic in educational achievement. The basic problem they found with black students in schools was not that there was not enough money spend upon them, nor that they lacked good teachers, the basic problem was that fifty-five percent of the black children only had both parents in the home. The other forty-five percent you could write off educationally. And this was the problem.

Eighty percent of the whites had both parents in the home; the other twenty percent were useless in school. In other words the family is the governing factor in education. Thus far The Coleman Report.

The question that it did not face was this, what is meant by the family? It obviously includes hereditary, it obviously includes morality, and it very obviously includes religion. The determinative aspect of education is not in education as far as our public schools are concerned, and the Christian school reinforces the family, the basic educational unit and therefore it is able to accomplish a great deal. The public school does not. Its effect, thus, at best, is deleterious, bad. It cannot educate, it basically can only harm, and this it is doing. And ironically with deliberate intent, statist educational philosophy has leveled its guns at God and the family. In his book *A Common Faith*, John Dewey, in 1932 declared that Christianity, biblical Christianity and democracy were not compatible. Why? Because, he said, the concept of Christianity that we meet with in the Bible is hopelessly aristocratic. It tells us that there is a division between the saved and the lost, the sheep and the goats, between truth and error, heaven and hell. And that's aristocratic, hopelessly so! It is anti-democratic. In 1948 James Bryant Conant, former president of Harvard, former high commissioner of Germany, scientist, began to make surveys of education for the NEA and he wrote in *Education in A Divided World* on page eight, published in 1948 by the Harvard University Press, that there was an irreconcilable conflict between democracy and the family. Every family is an aristocratic institution, it wants the best for its children and it doesn't think about the children of the poor Hottentots, or the children of the slum. It gets the best possible clothing, housing, food and schooling for its children, and does not think about the others. And so he said there was an inescapable conflict between democracy and the family. They have thus waged war against the only agency that has been able to be of any help to the schools.

Have they learned anything from the Coleman report? Well, the fact that the Coleman Report is virtually unknown, and only a few people on the high levels of the educational fraternity are familiar with it is revealing. What are these people who are familiar with the Coleman Report doing? They are proposing a solution, first that we begin education at the age of three to four years, and undercut the family thereby and increase the power and influence of the school by replacing the family as quickly as possible in the formative years of the child. And second, that we create a central campus in each community, requiring that all children be boarded there in order to nullify and undercut the family. Ironic is it not? The secular, statist educators themselves who come up with these conclusions and then they go directly against their findings because of their humanistic bent to make no concession to the family, let alone God.

It is ironic that they are planning to repeat concisely the error of the Soviet Union. In the 1920's the Soviets experimented precisely in this field. They provided nurseries for all working mothers and morning-to-night care for all children and took away the children from families. The parents picked them up at night and took them home. There is a story told, it is true, of one Soviet mother in those days that stopped by at the nursery late at night to pick up her baby to go home and then of course to come again in the morning very early before she went again to the factory and worked. And as she stepped out of the door with her baby she looked and noticed it was not her baby and she turned and said that this not my child that you have given me, you've given me the wrong baby. And the woman attendant says 'But what difference does it make, it's just going to go home and sleep at your place all night and you're going to bring it back again?' And of course, it was that impersonal. The hard working mothers could do nothing except put their child to bed while they hurriedly fed the family, went to bed and in the morning carted it back to the nursery. The results were deadly. Doctor Lebedeva, Soviet head of the Department for the Protection of Motherhood and Infancy declared when the policy was abandoned:

"Under present conditions there is no doubt that the home offers the more stimulating environment for the development of the infant than the asylum. Not only have we decreased the death rate in this

way by placing the institutional children in private homes, but we have insured normal development to a much larger proportion of babies, since in almost every case our asylum-trained babies were both mentally and physically backwards.”

As a matter of fact, and this was still under Stalin, some of the Soviet bureaucracy went so far as to say it was better for the child to be in a family, taught by parents who were still Christian, all the old superstitions of the Bible, than to be in a state nursery. Because the state nursery, to use a modern expression, would blow the mind of the child and its body too, and at least they had a potentially useful citizen in the home-trained child. But of course this doesn't mean the Soviet Union gave up. A friend and associate of mine when I was at the foundation regularly read the Soviet publications, and he found that there was a great deal of editorializing about the grandmother problem. The grandmothers were the ones who stayed home and took care of the grandchildren, and they were teaching them all those horrible Bible stories. And so what they had hoped to eliminate was being fed to the younger generation.

The modern educational community, thus, is beset with intellectual schizophrenia. It is at war with itself and with reality. It recognizes the growing collapse in the area of statist education but it has no answer to the problem. It recognizes the importance of the family and then works to undermine the family. No more than the Soviet Union having recognized the centrality of the family can reestablish the family without faith, can we create any substitute for the family. The Soviet Union has very rigid and puritanical laws in effect now, and yet it is being eaten with a dry rot of the new morality, pornography and every kind of moral dissipation and degeneracy imaginable. By failing to provide that one thing that makes the family strong, a vital Christian faith, they have so undermined themselves today in the Soviet Union that they have a major problem with production. They can no longer, with promises, get the people to work. Production is collapsing in every area. And this is why there is a tremendous urgency to have consumer goods, particularly automobiles, produced. The invitation to European companies to build their auto plants there. So they can advertise to their youth, work hard! Save your money! You too can be like the youth of America! You can have your own car! Now this is the purpose of the manufacture of automobiles there, to try and bribe the youth to work. The early indications are that it will not be too very successful. There is an inner collapse because of the disappearance of any faith for living.

Our statist education today is progressively creating a collapse within a sizable segment of American life. It has no future as a result. As against this, today we have a growing body of youth who are being educated in Christian schools. I grant you that many of these schools are not all that they should be. But enough of them are doing an unparalleled job of educating the youth that so that leadership is coming forward that will in not too many years command this country, remake the churches and create a new kind of culture. One pastor who has had a Christian school for some few years now has said: “do you know that I find it easier to preach and to preach more exigently and systematically, more theologically in my school chapel than to my Sunday morning congregation because there is a different kind of character and maturity in them.”

As we face the future, therefore, we need to recognize that we are living in a dying nation, a dying world, and we should rejoice. It deserves to die. But the future belongs to those who are in Christ and we shall triumph, of that there is no question.

ENDNOTES:

1. Greer, Colin. The Great School Legend ; A Revisionist Interpretation Of American Public Education. New York: Basic Books, 1972, 33.
2. Carle C. Zimmerman and Lucius F. Cervantes, Marriage and the Family (Chicago: Henry Regnery Co., 1956), p. 530.

Necessity for Christian Education

R.J. Rushdoony

The churchman has a different ultimate concern for every sphere of life, and all are usually humanistic. No God overall and governing all by His law Word is posited. Thus, in politics, humanistic and pragmatic concerns govern churchmen and humanists alike. Scripture is not seen as governing what politics and the state should be. At best, the role of the church is seen as that of a chapel and on the sidelines; improving moral and providing comfort, not declaring categorically: "Thus saith the Lord." Our today is very religious and radically humanistic. It is an expression of man's feelings and not the glorification of the triune God. Science begins and ends without God. Its radical premise is the non-created being of the world around us and the autonomy of man's mind and of science. This is a strong affirmation of humanism and not science.

The worlds of capital and labor similarly work in autonomy from God; human considerations are the governing factors. In formal education salvation is seen as attainable by knowledge and the school is for many, man's true and saving church. Of course, they don't know what they are saving man from or what they are saving him for. But, they do believe in education as salvation. A concept of crime has replaced the doctrine of sin and in the church the sins taken seriously are sins affecting people. Most evangelical and reformed churches still regard murder, theft and adultery as sins. Well and good, as indeed they are. But these are sins which affect men most of all. Sins directly against God are not taken seriously. God tells us how seriously He views the failure to tithe God. It is "robbing God" Malachi tells us, and God resents it and promises judgment. Yet tithers are few. Sin is largely man-centered in the modern perspective.

A character in Boccaccio declared of sexual sins: "A sin that is hidden is half-forgiven." Most sins against God are hidden, and if God is not given priority in any and every sphere of life and thought and if His Word does not govern us everywhere then He is not our God in that sphere, and we are polytheists. We have other gods before Him in our mind; usually ourselves, the state or some like entity. We sin against God when we reduce Him from Lord over all to be merely our fire-and-life insurance agent and many see salvation as meaning no more than an insurance policy against Hell. This is polytheism, not Christianity! Our faith is a root-and-branch faith. It means the total Lordship of Christ over every sphere of life and thought: "All things were made by Him and without Him was not anything made that was made." We are commanded by our Lord: "Seek ye first the kingdom of God and His righteousness," or justice, and we are also told: "except a man be born of water and the spirit He cannot enter into the kingdom of God." BF Westcott said of this verse, John 3:5:

"As before He had insisted on the fact of the new birth, He now reveals the nature of the birth. This involves an outward and an inward element which are placed side-by-side."

This is very true but it is not all. Just as it is heresy, the Colbrugian heresy, to limit the sanctifying work of the Holy Spirit to the moment of conversion so it is false to limit the outward witness before men to the moment of baptism. A continuous outward manifestation of the inward faith and of the working

of the Holy Spirit is necessary. This means dominion; Godly rule in terms of God's law-Word in every sphere of life and thought, and this is what Christian education must have as its goal. Our starting point must be the confession in Isaiah:

"O LORD our God, other lords beside thee have had dominion over us: but by thee only will we make mention of thy name."

"...by thee only will we make mention of thy name." can be rendered more clearly perhaps: "henceforth thee thy Name only will we celebrate, we will have God as the Lord over every sphere of our being." It should be clear by now that Christian education is the province at a minimum, of the pulpit, the family, the Christian school, and the homeschool. The Lord's requirement in all things is this: "Thou shalt have no other Gods before Me." And the prohibited other gods include ourselves, the church, the state and all things else.

A polytheistic people cannot manifest the power of God. We must never forget the blood and hard promise of God through Peter:

"For the time has come for judgment to begin at the house of God; and if it begins with us first, what will be the end of those who do not obey the gospel of God?"

To forget that God is the Lord in any and every sphere of life is to invite His remembrance in the form of judgment. The American poet, Robert Lowell, in a poem on Waking Early Sunday Morning, expressed pain at the apparent separation of the Christian God from the scene, and then pain at the political violence occupying the empty space that remains. For Lowell, in this poem, there is no alternate moral force. Nothing now that exists counter what he calls: "the darkness of the human spirit" as it reveals itself all around us and through us. Moreover, for Lowell, the religious meaning of history now is this: "Willful estrangement from God." "Willful estrangement from God!" This is a telling witness from a non-Christian. Lowell's awareness was clearer than that of many churchmen who were of themselves a part of this "willful estrangement from God." They have banished God from most spheres of life, and are untouched by their evil. The necessity for Christian education is to restore the sovereignty of the Triune God over all things.

If Jesus Christ is indeed what He declares Himself to be when He says:

"I am the way, the truth, and the life. No man cometh unto the Father but by Me."

Then if we deny that He is the truth, or that His enscriptured Word is the governing Word over every sphere; over education, politics, economics, the sciences, the arts or anything else, then we deny His Lordship and His absolute jurisdiction as the truth about all things and over all things. In every sphere, as the Westminster Standards declare: "Truth is in order to goodness," which means that no good can come out of anything man does unless it begins with the truth, Jesus Christ. This must be the central premise for all Christian education; from the pulpit, in the family, the school and everywhere. "Truth is in order to goodness."

An attempt by man and nations to obtain the good life apart from the truth, Jesus Christ, leads only to judgment and darkness. There is an interesting sentence in English history which I encountered recently in studying a work on The Title-Deeds of the Church of England to her Parochial Endowments. It is with respect to the insistence that all Church of England properties are not church owned but state owned. Now, whether we agree with that or not is not my present concern, but the legal premise that was laid down generations ago was this; "The state may resume what the state originally gave." A sound legal premise if it is indeed the state that gave these things. But, we must apply this

same premise to all things. God may resume what God originally gave. God requires us as His dominion-men to reclaim all things for Christ and if we do not He will reclaim all things and us by His judgments.

We have thus a mandate to reclaim all things for our Lord. Reclamation is not negation, it is constructive action. We must not forget that Calvin strongly opposed iconoclasm, violence and street demonstrations. He regarded as wrong the attacks on the saints and the Virgin Mary. The common people had no such authority or moral right, he held. We have the same problem today. Many seem to believe that the measure of their faith is determined by the vehemence of their denunciations, demonstrations and negations. No man becomes virtuous by denouncing prostitution and fornication, but only by his moral behavior. I had someone write to me; in fact it was someone from England, insisting that my credentials as truly Reformed could not be established until I denounced a series of things beginning with the pope, and a series of groups and people. And my response to him as to others was: "I have never converted someone by spitting in their face."

Stauffer called attention to an important aspect of Calvin's Institutes. Instead of treating of God's providence separately, Calvin linked it to predestination and creation. The link to predestination is an obvious one, the tie to creation tells us why true Calvinism has been and is powerful. In Stauffer's words and I quote:

"Because, for Calvin, providence is nothing else but the continuation of the creation. After having created the world, God did not abandon it to its own devices. He preserves it, He sustains it, He directs it, He governs it at every moment, and His will is manifested, not only in very small events, but also (which faith alone makes acceptable) in the cruelest calamities."

The implications of this are very, very serious and very far reaching. If God's predestination absolutely governs all things and determines their glorious end in terms of His purpose. And if the elect of God are creaturely and secondary causes in that purpose then it follows we are His instruments in the continuation of creation or in the recreation of all things. We see now the further meaning of Christ's Great Commission. We are called to convert and disciple the nation in terms of God's every Word. Christian education in every sphere has a magnificent purpose, to school us and our children's children, to become a royal priesthood in Christ. We work towards that great consummation and the glorious proclamation:

"The kingdoms of this world are become the kingdom of our Lord and of His Christ and He shall reign forever and ever, Amen."

ENDNOTES:

1. "Will a man rob God? Yet ye have robbed me." The Holy Bible: King James Version (Electronic Edition of the 1900 Authorized Version., Mal 3:8). (2009). Logos Research Systems, Inc.
2. Boccaccio. Decameron. Translated by John Payne. Vol. 1. 2 vols. New York: Boni & Liverlight, 1925, 46.
3. Westcott, B. F., & Westcott, A., eds. (1908). The Gospel according to St. John Introduction and notes on the Authorized version (p. 49). J. Murray.
4. Isaiah 26:13
5. The Holy Bible: King James Version (Electronic Edition of the 1900 Authorized Version., Ex 20:3). (2009). Logos Research Systems, Inc.
6. 1 Peter 4:17
7. John 14:6
8. "Introduction." In A Draught Of The Form Of The Government And Discipline Of The Presbyterian Church In The United States Of America. New York: S. and J. Loudon, 1787.
9. II, Edward. The Title-Deeds of the Church of England to Her Parochial Endowments. Sixth Edition. London: Elliot Stock, 1885, 110.
10. Revelation 11:15

Transcriptions brought to you by

Rushdoony Radio



www.rushdoonyradio.org

Rushdoony lectures, audiobooks, and transcripts

These professional transcriptions were made possible by permission of the Chaldedon Foundation and the support of Nicene Covenant Church and Grace Community School.

A special thanks to Nathan F. Conkey, whose unparalleled dedication and labor made these professional and polished transcripts a reality.

Additional thanks to the “Mount Olive Tape Library” and “Christ Rules” who participated in the recording, storing, and digitizing of RJ Rushdoony’s lectures as well as the creation of the original lecture transcriptions.