

Faith for All of Life
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FAITH FOR ALL OF LIFE

PROCLAIMING THE AUTHORITY OF GOD'S WORD OVER EVERY AREA OF LIFE AND THOUGHT

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The Legacy of Government Education

By Mark R. Rushdoony



Those Americans who love liberty have had little to cheer about in recent generations. Those who desire to see a specifically Christian liberty in the context of a growing Kingdom of God in the West have had even less success, with one exception.

The future histories of the West will note the first cracks in the monolith of twentieth-century statism in America appeared with the revival of distinctly Christian education, first in the day schools of the 1960s, then the home-school movement a decade later.

Criticism and critiques of government education played a very real part, but had little to no effect on either government schools or future generations. It was the willingness to create and finance alternative means of education that has made this trend one of major significance. It has been the most successful program of Christian reconstruction to date. Nevertheless, the damage done by statist education is substantial.

“Public” Is a Euphemism for “Government”

That which is “public” is always, in reality, “government.” What is public belongs, in principle, to everyone, so it belongs to no one. Civil government then creates an agency to oversee it, bureaucrats to administer it, and workers to operate it. All these individuals must be paid and provision made for their retirement. Nowhere is cost effectiveness or efficiency a fundamental necessity, because government operations are

always a political mandate financed by taxes and are never designed to be self-funding. A few years ago, numerous state parks in California were slated for closure due to lack of funding until it was discovered the park service had millions of dollars in fee income in bank accounts it had hidden from the legislature. The park service had been assuming all operating costs were to be financed through the state budget with no offsetting reduction for collected park entry fees.

Stagnation and Regression

Civil government is a monopoly that ultimately represents the threat of power (by confiscation, imprisonment, penalties, or death). The truism that “you can’t fight city hall” becomes even more apparent as civil authority becomes further remote at the county, state, or national levels. All government tends to make its operations self-perpetuating; reform from the outside becomes nearly impossible.

The result is that government creates systems of organization and operation that are so cumbersome, they are impossible to reform except from the inside and so they stagnate. Civil government has no incentive to downsize and become efficient, much less to innovate or privatize. Each generation of students repeats the same dated list of subjects with no real inquiry as to the skills needed in the present. The high school math curriculum still has many absurd geometry and trigonometry calculations rarely encountered in real life yet fails to teach basic accounting or business math. The only innovation in curriculum, it

seems, is in history and literature, where both are, in fact, set aside in order to indoctrinate in political correctness.

Contempt for Liberty

Government schools are the torchbearers not of liberty, but of compulsion. “Compulsory education” is by definition not an education in liberty, but conformity. The “liberal arts” is a term that originally implied there were certain things free men needed to learn to make their exercise of liberty fruitful. Instead, we have compulsion, as witness the widespread attempts in the 1970s–1990s to regulate or outlaw any parental choice in education. The general defeat of those efforts was one of the great victories of the Christian community in the last generation. The initial attack on homeschools in California was led by the State Superintendent of Public Instruction, Bill Honig, who later went to prison for corruption in office.

Government schools cannot foster liberty because they represent a manipulation of citizens. The one consistent success of government educators is the production of young statists. Periodically I have seen a parade of school children marshaled in support of one liberal cause or another. Such charades speak far more about the teacher’s manipulative skills than anything else. Those who are indoctrinated for twelve years or more in statist ideas are unlikely to bite the hand that feeds them. They are so entirely accustomed to “the government” in their lives, they seldom know any alternative.

All those in government schools are subject to the social experiments

and fads of the system. At one time it was the declared policy of government schools to “Americanize” new immigrants. “Americanization” is now considered a cultural evil, so those same schools now actively foster pluralism, as well as ethnic and linguistic identity.

A similar social experimentation was earlier suffered by Native Americans in the ultimate government system, the reservation. They were put on the reservation so they could maintain their way of life, but then it was decided they needed to be Americanized, so their children were forcibly sent to boarding schools and came back as strangers to their tribes. Later, this policy was reversed, and the government decided to re-Indianize the Indian, to preserve ways that were remote to modern life. Under each policy, the Indian was dictated to, and treated like a laboratory experiment to be manipulated by all-knowing paternalistic government decrees from Washington, D.C.

Since the rise of the U.S. Department of Education, public school students have likewise been the victims of social experimentation, and social, sexual, ideological, and political manipulation by remote bureaucrats taking their lead from a small cadre of social engineers in academia.

Government schools cannot teach liberty any better than can prisons. They can and do teach compulsion, regulation, inefficiency, manipulation, bureaucracy, and statism by bureaucrats, but not liberty.

Statism and the Decline of the Family

It is the paternalism of the government educational system that is, perhaps, its most objectionable feature, because it injects a governmental authority into the family regardless of the content of what is taught. When Indian fathers tried to hide their children from their

forced deportation to boarding schools they were, at times, tied to a post until the child was surrendered. The issue was one of authority. The government employee of the public school acts as the uber-parent and his responsibility is first and foremost to the government. As I write this, there is news of a Georgia mother of an honor roll student being arrested and placed in shackles because her child had twelve absences, seven more than allowed. When a civil authority becomes tyrannical, the police power then becomes a tool of oppression.

If push comes to shove (as it frequently does these days) the family is always treated as subordinate to the state, who hands the children over to yet another state agency, Child Protective Services. Control is presumed to be the state's, and the parent must seek its permission to reclaim custody.

The government school, where children are monitored by civil employees, has been the necessary facilitator of this tremendous power grab by the state. Compulsory education has, then, not too surprisingly led to compulsory vaccinations, to mandatory reporting, and to compulsory health care including abortion counseling and services. The state claims increasing authority over the family but does not accept the corresponding responsibility. Over and over we hear complaints of the lack of discipline and delinquency problems in the schools answered by blaming the home: “We got the students this way; it's not our fault.”

Ignorance of Economics

Government agencies like schools have budgets, but these do not correlate to the financial constraints in a business. Government schools have never operated under the same profit/loss demands of private schools or businesses. They instead propose needs and expect funding to be granted by schools officials out of

tax receipts. What students see around them, what they use in equipment, and the advent of new programs all depend on a distribution from government.

In the private realm the lack of resources presents a solution: pay for it. The obvious question then is, “Who will pay?” In a government school the only question is why isn't the school district giving us more tax receipts?

The economic system of government education is socialism. If the schools need funding the answer then is the need for more taxation. The economics of big government becomes the economic model seen by the students and the parents: “I need, therefore someone else must be made to pay; it's their civic duty!”

No Independent Thinking

Independent thinking is essential to liberty, but it is feared by statist. The statist sees education as a way of molding its citizens for the good of the many. Before its budgetary problems began a few years back, ideas were being floated to have a pre-school attached to every elementary school in California. That way, apparently, the state could “prepare” students for primary education. Yet the progressive educators have never been proponents of an early preparation that included reading, because independent readers become independent thinkers, and the purpose of “democratic” education in their thinking was a citizenry whose thinking was directed toward what they as visionaries of a better world deemed good for society. The word “democratic” came to mean “group think” (assuming the progressives were in charge of what that thinking was, as independent thinking became “regressive”). This is why homeschooling has been the target of such vicious contempt; it represents socialization out of the context of the statist social model.

The contempt for independent thinking is evident throughout government education. The bizarre math problems are not geared to a methodology that would provide real-life application but to a bizarre line of thinking deemed necessary by academics. Group projects, not individual competency and responsibility, have been the norm for many years. This creates a bureaucratic mentality where everyone shares in the accomplishments of the few. One young woman who received her education in Christian and homeschools was involved in such a project in college. The instructor asked each member of the group to grade the others. One boy was incensed when he was given an “F” by this girl. “Why would you do that?” he demanded. “Because you did absolutely nothing!” she replied. He believed in socialism applied to grading. She believed in reward for productivity.

The Loss of Excellence

It is remarkable that any child can come out of a government education with a commitment to excellence. If they do it is likely a reaction to what they have seen in the school. Teacher unions serve the teachers, not the students. Competency testing of teachers is resisted tooth and nail. Each presidential administration pushes a politically devised program which a new set of statist claim will reform and improve the system. George W. Bush’s program was No Child Left Behind. It was a failure. Barack Obama’s program is the bizarre Common Core. Each time one fails another one is offered to solve the same problems. Each is an attempt to fix government ineptness with a government solution.

If any private enterprise had the dismal record of government schools, there would be a hue and cry from the statist for government oversight to solve the problem. Of course, once the

government controls something, reform is nearly impossible. The only solutions will come with alternatives to the government system. This is why Christian day and homeschools have been such a dynamic and positive phenomenon. They did not try to reform a dying government bureaucracy, but created alternatives to it.

Secularized America

Over fifty years ago my father described education as necessarily religious. Today, it is not uncommon to hear the public school referred to as the state’s sacred temple. People who are trained by the government tend to become statist humanists. Christianity is now a remote idea in America thought. Few are governed by its tenets, even in the church, where the anti-theonomy, anti-dominion crowd seek to deny the faith’s implications for the culture.

Modern man has been reared in the temples of the state and is now moving from being ambivalent toward Christianity to the virulent hostility of true believers. Still, being anti-Christian is not a positive, forward-thinking ideology. All that this anti-Christian secularism has done is to move men away from God. It has not created a culture-building ethic or ideology. The destruction caused by statist humanism is becoming readily apparent. Our modern world is nearing a dead end at a high rate of speed.


Some Good with the Bad

The assaults on Christianity have produced some positive results in the church itself. Statist humanists are always focused on the here and now because that is all their ideology acknowledges. This has forced the church to address real-world contemporary issues which has brought at least a segment of it out of the pietistic “spiritual” other-worldliness into which it had

lapsed by the middle of the twentieth century. First came the Christian day school movement. Then came the anti-abortion pro-life movement. It took some time for Protestants to organize against the *Roe v. Wade* ruling on abortion. When they did decide to oppose it on Biblical grounds, they had to turn to the Old Testament, of all places! At least the church is abandoning its pietism on an issue-by-issue basis. When it does so consistently, it will know a relevancy it has not seen in several generations.

Moreover, the opposition to the secularists has not been by the large, institutional church, but by individuals and smaller Bible-believing churches. The homeschool movement has demonstrated that there are millions who have not bowed their knee to the Baalim of our day. The dynamic of the Christian resistance to statism is the individuals who have said, “As for me and my house, we will serve the Lord!” It is likewise with those courageous pastors who sometimes have to fight their own members, church boards, and denominations to proclaim that, not the state, but Christ is King.

The government school has been the single greatest mechanism of America’s degradation, but the answer is not to fight it but to let it die a natural death. Its funding mechanism will continue to fail it.

The fight we face is a positive one for the Kingdom of God and His Christ. If the public schools collapsed today we would have a cultural mess, one comparable to that created by the collapse of the U.S.S.R. We must build for the future, and today we have a core group dedicated to doing just that. There is hope because Christ is on His throne and the Father has promised to put all enemies under His feet. One of those enemies is government education. 

Sam Blumenfeld: Public Enemy #1

by Martin G. Selbrede



Whether the National Education Association ever officially identified Samuel L. Blumenfeld as its “Public Enemy #1” or not is hard to say. The claim has certainly taken on a life of its own, particularly on the web, being found most often in liberal hit pieces but also in friendly advertisements targeting audiences who’d see this as a mark of honor. Sam himself was more reserved about this claim. On October 21, 2009, when provided the perfect opportunity to confirm the story, he steered around it:

At the National Education Association’s convention, held last July in San Diego, retiring general counsel of the organization, Bob Chanin, in his swansong speech to the union’s faithful, asked the rhetorical question, “Why are these conservative and right-wing b*****s picking on the NEA and its affiliates?”... By the way, I’m probably “b*****d” number one in Mr. Chanin’s eyes, since it was I who first blew the whistle on the ultra left-wing union with my book *NEA: Trojan Horse in American Education*, published in 1984. The NEA legal department bought 10 copies of the book when it first came out. They went through it with a fine-tooth comb in the hope of finding some error or misstatement. Of course, they found nothing, for I simply quoted NEA publications which were quite frank about where they stood on all of the issues that concerned parents.¹

Whether he was an official Public Enemy #1 of the NEA, or simply someone whose parentage the NEA may

have questioned, Sam was a formidable opponent of public education, and the NEA in particular. So formidable, in fact, that attempts to rebut criticisms of public schools appear to have been shaped, in part, in response to Sam’s work ... without even mentioning his name.

This insight can be perceived in the 1994 volume *The Manufactured Crisis*, in which authors David Berliner and Bruce Biddle rise to the defense of public schools against alternative educational formats. After announcing their “outrage” at alleged “organized malevolence”² against public education, the authors get down to business by defusing criticism based on dropping SAT scores.³ They first complain that the drop isn’t statistically significant and cannot be read as a decline in school performance. (Had the scores risen, do you honestly believe they’d say that couldn’t be read as an improvement in performance?) After they work up their preferred weighting of SAT statistics via disaggregation,⁴ the negative results are reversed: schools are *actually getting better*, meaning the critics are guilty of “hysterical fraud.”⁵ They don’t hesitate to use the term *liars* for their opponents.⁶

But neither are these two vocal defenders of public education willing to touch the topic of literacy, except to tie it exclusively to poverty⁷ and never to the ever-blameless state schools. Sam Blumenfeld, on the other hand, was a warrior in the trenches who devoted the better part of his life to *restoring literacy to the next generation*, often undoing the

damage directly inflicted on children by the public schools. Sam worked one-on-one with countless students who’d been written off as hopeless. He also made sure his work would survive him.

Although we rightly mourn the loss of a warrior, we rejoice that he has passed the torch to others to blaze brighter trails into our future. Some of Sam’s torches shed light into the dark corners of American statist education and social engineering, while others served to illuminate positive alternatives. In other words, Sam was the rare reconstructionist who could not only tear down strongholds but also build new foundations. As such, we do him a disservice if we fail to bring both sides of Sam’s work into focus.

Sam Blumenfeld and the Big Picture

Sam’s association with Dr. R. J. Rushdoony and the Chalcedon Foundation has been a long and fruitful one. As to his conversion to Christianity, Sam didn’t hesitate to admit that God used Dr. Rushdoony to bring him to faith. In 1995 Sam provided a new foreword to the reprint of Rushdoony’s *The Messianic Character of American Education*, thereby closing the circle. Sam was able to distill the progress of the battle since the book’s appearance in 1963 down to four pregnant sentences:

Thirty-two years later we know that Dr. Rushdoony was a prophet who, as one could have predicted, was scarcely taken seriously by Christians at the time, but was, surprisingly, well understood by state boards of education. They hoped that Christian parents would ignore

the prophet and continue to put their children in these ungodly institutions. And they did. The result has been devastating—academically, spiritually, and morally.⁸

While defenders of the state schools charged critics with fraud, Sam reflected the charge back on their heads in articles like “The Fraud of Educational Reform”⁹ and books with titles like *The Whole Language/OBE Fraud*. The theme of the former article was later independently elaborated by Dr. Bruce N. Shortt in a heavily-documented analysis entitled “School Reform: A Popular Delusion,”¹⁰ which exhibited the validity of Sam’s earlier charges. Sam himself made clear that statist educators were guilty of nothing else than educational malpractice, with academia and media being complicit in the cover-up required to perpetuate that malpractice at ever greater social cost:

It is estimated that one third of the children who enter public school do not learn to read—not because they can’t, but because of widespread educational malpractice that keeps them from doing so. State supervision, accreditation and certification of teachers have *not* only not prevented educational malpractice in the public schools but have guaranteed that it will continue for many years to come.¹¹

To challenge public education is to put oneself in a very hot kitchen, and the statist did not fail to turn up the heat on perceived opponents. It takes remarkable courage to stand against the tide and the massed weight of institutional promotion of the public schools. These considerations didn’t faze Samuel Blumenfeld, who didn’t shrink from openly asserting that “professors of education are probably the most useless, parasitic group in American society.”¹²

Blumenfeld’s contempt for the educational methods being used in

public schools was equally blunt: “current methods of reading instruction in American schools are based on psycholinguistics, which is, in my view, the chief cause of our learning disability explosion.”¹³ And the reason the defenders of public schools couldn’t mount a defense against these criticisms was because *Sam did something concrete to inculcate literacy in the victims of the public school system*. Sam’s successes formed a defensive barrier against the machine’s counter-attacks. Sam put his money where his mouth was, thereby stopping the mouths of his critics.

The Necessity of a Two-Pronged Approach

It’s one thing to attack statist education. It’s another thing entirely to promote a credible alternative. As Dr. Gary North was right to observe, “You can’t fight something with nothing.” Sam understood this fact, even prior to his conversion to Christianity (which put yet another tool into Sam’s hands: the moral obligation of the parents in respect to the schooling of their children). Sam used a sword-and-trowel approach, although unlike his predecessors in Nehemiah’s time, Sam’s sword was an offensive weapon.

There was surely a need to expose the public school system, but exposés do not constitute a complete strategy. As Dr. Rushdoony often pointed out, it is far more important to plant strong healthy plants than to endlessly pull weeds. And although it alienated many who equated exposés and critiques as the proper sum of anti-statist efforts, Rushdoony pressed forward with this emphasis. Isaiah taught that “they that shall be of thee shall build” (Isa. 58:12). Sam was as dedicated to building literacy in America as he was to tearing down strongholds.

The glory, perhaps even the big money, was in attacking the public

schools, but Sam continued to focus as much, if not more, attention on the far-less-glorious work of building workable alternatives and putting them into practice in real lives. “Here’s the right way to teach reading” (including development of an entire phonics program¹⁴ and its associated materials)—this was the more valuable work Sam did, however unsung these efforts seemed to be. These constructive achievements gave Sam a basis for comparison that nobody could diminish. He couldn’t be effectively countered . . . only ignored. But his legacy rests in his positive contributions to literacy among Americans, and particularly among American Christians.

This two-pronged approach can be seen in the work of Dr. R. J. Rushdoony as well: the finely-honed critique of American public education (*The Messianic Character of American Education*¹⁵) followed by a positive exposition of what a Christian curriculum is intended to achieve (*The Philosophy of the Christian Curriculum*¹⁶). For theological and ideological underpinnings of a curriculum, the latter work is unmatched, but the nuts and bolts of a curriculum did not fall within its scope. Samuel Blumenfeld’s work, however, does exhibit the required granularity to constitute an actual, worked-out curriculum. That it is uniformly excellent—not to mention fully proven in real life application—only strengthens its hold on our respect. In effect, Sam’s work delivers on the kind of in-depth application that Dr. Rushdoony’s works had called for, and done so in a definitive fashion.

It is no surprise, therefore, that a cursory glance at Sam’s published books shows that constructive works and critical works dovetail one after another in almost perfect alternation—beginning with the constructive component first.¹⁷

Undoing the Damage of Public School Reading Programs

Sam Blumenfeld documented the knowingly deliberate inculcation of disorganized behavior and mental processing forced upon students subjected to modern look-say and whole language reading programs in the public education system. In 2005 he summarized his findings in alarming terms:

Children are unable to react to two mutually exclusive tendencies (holistic and phonetic) and therefore have a cognitive breakdown, which is then labeled as dyslexia, functional illiteracy, reading disability or learning disability. And the behaviorists know exactly how to make this condition occur. The process can be easily explained: what would you do if as a motorist you were confronted at an intersection with both a green and red light? Would you stop or go? Your tendencies would be in conflict, and thus you would be paralyzed. Imagine this process taking place in the brain of a child paralyzed by a conflict between the holistic and the phonetic.¹⁸

In short, there is a major difference between students who learn language from the outset via a phonetic approach versus those upon whom modern reading methods have been inflicted. The latter student has become impaired in the use of his mental apparatus: he starts far behind the starting line when he begins remedial measures. This regression must be overcome. Sam, looking out on the bleak landscape of state-sponsored illiteracy, moved in terms of the human tragedy being played out before his eyes:

One of the reasons why it is so difficult to remediate a dyslexic is because the holistic reflex is so firmly established that learning to read phonetically can become a very uncomfortable, if not painful, process. It requires learning the alphabetic system and being drilled in letter and syllable sounds so that the learner develops a phonetic reflex

to replace the holistic one. This writer has achieved success in curing some dyslexics of their reading problems by using his own highly structured instruction program. In other words, there do exist perfectly good phonetic reading programs that the schools can use. We are not looking for a cure for cancer. The cure to America's illiteracy problem exists, but the schools will not use it.¹⁹

Not surprisingly, John Dewey identified the teaching of language using the dyslexia-inducing methods championed by modern educators as "subversive, in the best sense of the word."²⁰ By mounting a counter-revolution against the educators, Sam Blumenfeld was himself being subversive in providing an alternative to the statist agenda.

In other words, to teach actual literacy is now considered a revolutionary act, as such action tracks in the opposite direction intended by those in charge of American public education. Sam's books have become revolutionary, or more accurately, have heralded a conservative counter-revolution to the statist status quo. The burgeoning of homeschooling and Christian schooling during the heyday of Sam's work in the field of education was no accident, nor was his eventual association with the Chalcedon Foundation as a research specialist.

A Warrior with a Heart for Children

We all know of social critics who passionately decry the abuses they claim to see, but who don't lift a finger to remove these burdens off the backs of the afflicted. Such individuals have the benefit of cheap virtue on their side, but the societal rot isn't lifted, even incrementally, under the weight of their disputations. This is the weakness of working with a sword but leaving your trowel back in the shed. Critics who only criticize are much like the priest and the Levite who made a wide berth

around the badly-beaten man in the roadside ditch, who later talked tough about crime on Judea's roads. What is actually needed is a Samaritan to make a beeline straight for the injured victim.

Samuel L. Blumenfeld was that Samaritan. He made his work much more difficult as a result of that orientation, but he reached out to undo the effects of state educational malpractice, and to put human lives back on track. So when Sam would hold forth on the effects of public education on the young, he comes by his passion honestly. He's not merely a hearer of the word, but a doer of the word.

Watch closely, if you will, the section where Sam is briefly interviewed in the landmark film *IndoctriNation*. The earnestness in Sam's eyes as he explains what public schools are doing to America's children is not the result of slick theatrics or refined oratory mixed with calculated moral posturing. You are witnessing a heart sold out for the cause of the victims of statist, humanist education, a report from the front lines of the battle from someone who not only took the battle to the enemy, but who carried the wounded off the battlefield and nursed them back to health.

Samuel L. Blumenfeld was the whole package, one who exemplified, in his heart and in his person, a rather surprising prediction of the prophet Obadiah. That Old Testament prophet foresaw an extraordinary thing that would mark the future, where the two-pronged approach of delivering the wounded and judging the oppressors would mark the warriors of God: "And saviours shall come up on mount Zion to judge the mount of Esau" (Obadiah 1:21). We don't often see the concept of multiple human saviors in Scripture, who also undertake to judge the evils of their time: men who simultaneously

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Sam Blumenfeld's Counter-Revolution

by Geoffrey Botkin



In 1993 my wife Victoria performed a counter-revolutionary act. She handed a well-worn, red spiral-bound book to our six-year-old daughter. Our daughter could not read, but that was precisely the point. The book was Sam Blumenfeld's work on phonetic English. After a few days of reading over the basic sounds and alphabetic code with her mother, our daughter concluded, "Well, that was easy; I can't see any reason why Ben couldn't do that." Ben was her four-year-old brother. Within a few days of being led through the book by his big sister, he, too, was reading English. Today Ben has sons of his own, and will shortly introduce them to the architecture of academic freedom, as presented so straightforwardly by Sam Blumenfeld.

How many twentieth-century thinkers will leave a positive legacy that will extend into the twenty-second?

Sam Blumenfeld will. He was one of the first to recognize, back in the 1970s, the potential of the home education movement to return academic freedom and integrity to America. He also appreciated the stifling power of the public schooling cartel to keep families intimidated, ignorant, and confined to the system. He started providing simple tools to parents trying to escape forced government schooling. Some of Blumenfeld's most quoted books were short, punchy histories of public schooling. The books connected little-known policies from Jimmy Carter's federal offices of education backward to the seventeenth-century social engi-

neers who knew exactly how American culture could be transformed into a socialist, anti-Christian, anti-academic leviathan. These revolutionary utopians planned to invert American culture through centralized control of education. And they were succeeding, because parents blindly delegated "education" to revolutionary schoolmarms who took care of the children. They learned to do this in school.

Education Is Not Glorified Childcare

The dawning of the Reagan administration saw the nascent religious right scrambling for seats at the policy tables in Washington. They fancied themselves traversing the corridors of power, wrangling the big issues of the day onto the front page of *The Washington Post*. Busy and important with the "important issues" of the day, they put up their dukes with Ted Kennedy staffers, groaned about Soviet puppets, argued with demonstrators on the Mall, convened working lunches, harped at Bennett Johnston, and positioned recruits for the next elections. But they refused to give any serious thought to education policy. What possible importance could child's play have on the future of a nation?

Every morning the powerful champions of this moralistic majority sent their children to the temples of political indoctrination, where those children were groomed to be willing allies of the rising amoral majority. The kids of the Religious Right were schooled every day by the Religious Left, and it was not child's play.

By the end of the century, the

Religious Right had little to show for their power lunches and press conferences. Two prominent leaders admitted that the New Right had failed. They had conserved nothing of importance; they had changed nothing of significance in the corridors of power. While they were busy gaining Republican "momentum," they were losing the minds and hearts of their children.

Thanks to the government schoolroom's power to crush individuality and bring about mind-numbed conformity, leftism became America's universal and dominant worldview *at the precise moment that the Religious Right refused to take education seriously as a policy issue*. Children of the right were easily subsumed into the statist culture. Duly ashamed of their heritage, they laundered their abused consciences by quietly supporting the destructive leftist policies of the 1990s. Their Southern Baptist mommies also conformed, and voted for Bill Clinton—twice. The centralized worldview had taught everyone that *right* was now politically incorrect. Especially if it was *religiously* right. America entered the new century suffering under pessimism, family tension, moral confusion, and academic stupidity.

Blumenfeld's Counter-Revolution

How had the Left so easily changed everything? Through the same religious revolution that had been proceeding apace since the early nineteenth century. Change a nation's religion, and you have changed the nation's culture. It is through centralized schooling that the convictions, theology, attitudes, and behaviors of entire cultures can be

revolutionized.

Sam Blumenfeld knew this, but his voice was a lonely one in the 1980s. Yet his powerful counter-revolutionary ideas were completely understandable. He gave America blunt, historical reality. To those who would listen, he also provided workable, long-term solutions to the ongoing devastation of forced public schooling. One of his first reality-bombs showed Americans that public education was not part of America's legacy of freedom, but a dangerous, recent import of European statist authoritarianism.

"The plain, unvarnished truth," he wrote, "is that public education is a shoddy, fraudulent piece of goods sold to the public at an astronomical price. It's time the American consumer knew the extent of the fraud which is victimizing millions of children each year."¹

Government schooling was never a tradition of the Founders. It was not the institutionalization of boys that gave men like Sam Adams, Patrick Henry, and Daniel Webster their character, education, or wisdom. Public Education never belonged to parents, nor was it intended to. The teacher's oak desk in little Johnny's classroom may be old, but everything in the teacher's pedagogy was recently designed to make Johnny unfit for self-government, freedom, and moral heroism of any kind.

Public education was first forced on unwilling Boston parents as a completely unwanted compulsory law, passed in 1852, after parents had enjoyed two hundred years of educational freedom in that city. The forced collection of new taxes funded revolutionary teacher training centers.

Blumenfeld's work showed us that government-mandated schooling has never been American, nor Christian, nor academic, nor constitutional. There were plenty of his own warnings for contemporary parents, but he provided

valuable *historic* warnings, like those of Herman Humphrey in 1820, who predicted that public education could give us a government that resembled an "iron despotism" or an "intoxicated anarchy."² And Humphrey had reason to be concerned. As early as 1816, Robert Owen formed the Institute for the Formation of Character, to deliver children from religious influence in Scotland. Owen took children away from parents he considered "victims"³ of a religious society and started a secular school that would be imitated worldwide, most notably in statist Prussia.

Owen stated, "Give me a colony of infants; I will suppress all erroneous reasoning and all false conclusions ... I will then so educate my children that they will grow up to despise those things which now they most value, and unite in a community of interest which will end in universal brotherly love, and unity."⁴

Owen's son became an American congressman who pushed socialist infant education with great resolve, asking, "Who doubts the omnipotence of National Education?"⁵ "The religion of the world is the sole cause of all the disunion, hatred, uncharitableness, and crime, which pervade the population of the earth."⁶

Owen concluded that "public education was the first step on the road to socialism and that this would require a sustained effort of propaganda and political activism over a long period of time."⁷

Blumenfeld also brought to light the strategic work of Orestes Brownson, who in 1829 co-founded a socialist political party in America that would stress public education as its main tool for altering American society. Brownson later revealed, "Our complete plan was to take the children from their parents at the age of twelve or eighteen months, to

have them nourished, fed, clothed and trained in these schools at the public expense; but at any rate we were to have godless schools for all the children of the country. The plan has been successfully pursued ... and the whole action of the country on the subject has taken the direction we sought to give it."⁸

The Fight for Literacy and Free Thought

But perhaps Blumenfeld's greatest contribution was in the fight for national literacy. He documented John Dewey's anti-campaign of getting schools to replace the phonetic approach to reading with the "whole word" or "look-say" method. He then exposed Dewey's socialistic agenda. "True children of the future," said Dewey, "... (will be) more socialist than capitalist, more collectivist than individualist." "High literacy," he objected, "is an obstacle to socialism."⁹

Blumenfeld records, "to Dewey, the greatest obstacle to socialism was the private mind that seeks knowledge in order to exercise its own private judgment and intellectual authority. High literacy gave the individual the means to seek knowledge independently."¹⁰

Former teacher Albert Lynd noted that, "Many of Dewey's educational disciples may be coy or confused, but the master himself is clear enough in his writings about the implications of his teaching. It excludes God, the soul, and all the props of traditional religion. It excludes the possibility of immutable truth, of fixed natural law, of permanent moral principles. It includes an attitude toward social reform which is ... socialist."¹¹

R.J. Rushdoony summarized Dewey's core belief: "A basic faith and presupposition in Dewey's system is the state school as the new established

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Remembering Sam

by Andrea Schwartz



I first heard of Sam Blumenfeld in the mid-eighties soon after meeting Dr. Rushdoony. We had donated a car to Chalcedon. As part of his thank-you to us, Rush gifted us with books. Since he knew we were already homeschooling, Sam Blumenfeld's books were among those we received. I read his book *NEA: Trojan Horse in American Education* and *How to Tutor*. Soon afterward, I purchased a copy of *Alpha-Phonics: A Primer for Beginning Readers*. Two of my three children learned to read with this book and I have used it successfully with a man who was functionally illiterate and improved his reading capability.¹

Sam became a giant in my eyes, as were most of those who were affiliated with Chalcedon. My appetite for discerning how the Word of God applied to all areas was voracious and I was given much to eat and digest. Because I respected Rush, I was very interested in learning from the people he respected.

A number of years later, to demonstrate our appreciation for and support of Chalcedon, we hosted a fundraising barbeque to help with the final stages of a construction project to move the Chalcedon Christian School and Chalcedon Chapel from a rented facility to Chalcedon's property. We invited numerous people well-known to Chalcedon supporters to join us. I most definitely wanted Sam Blumenfeld to be among them because, like Sam, Chalcedon was well known for its emphasis on Christian day schools and home schools.

I discovered he was going to be

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in Northern California giving a presentation a month or two prior to our event. My husband and I attended that meeting and afterwards I introduced myself and told him of my affiliation with Chalcedon. Standing alongside him, I realized that I was taller than he. The first words out of my mouth were, "I had no idea you were so short!" The dumbfounded look on my husband's face demonstrated his utter embarrassment. My comment was not intended to an insult at all. To me, Sam Blumenfeld was a giant of a man, and I had assumed him to be the same in physical stature.

To my husband's amazement, Sam understood what I meant and received my remarks with a good laugh, commenting on his height. He agreed to attend our fundraiser, and we became friends that day. My husband still loves to recount the fact that only his wife could tell a man that he was short and endear herself to him!

"You Should Write!"

Every year Sam would come to California to spend time in Vallecito at Chalcedon. He would record some Easy Chair lectures (what we now refer to as podcasts) and spend time in discussion with Rush and his wife, Dorothy. Sam credited Rush with bringing him to the faith. These visits were a combination of business and personal appreciation. He looked at Rush (as so many of us do) as his father in the faith.

Sam and I would meet up at these times and have lunch together in Palo Alto, CA, not far from where I live. Our conversations lasted for hours over lunch at *The Good Earth Restaurant*, a health food establishment unique to its day. It was during one of those encounters that he told me that I should write about my life as a homeschool mom. I laughed at the thought, wondering who would be interested in what I had to say.

Sam was adamant that other home educators could benefit from hearing from a wife and mother in the trenches, living out her faith in the context of educating her children. Eventually, I did begin to write and as of this writing, I have seven books in print, with more on the way. In a recent conversation with Sam who was failing in health, I thanked him for getting me to write. We joked that I was only four books shy of the eleven he had written. He instructed me to "stay healthy" so I could get my ideas into print.

Demanding Excellence

As publishing coordinator at Chalcedon I have typed, proofread, typeset, and coordinated the publishing of Dr. Rushdoony's books as well as those of

others. After Rush's death, when we were reprinting his *Intellectual Schizophrenia*, we asked Sam to write the foreword, which he was very happy to do. He felt that along with *The Messianic Character of American Education*, *Intellectual Schizophrenia* was tremendously important in launching the Christian education movement.

Sam and I were already long-time colleagues by this point and had a good working relationship. When the book made it into print I received a very serious phone call from him. He was calling my attention to the fact that I had improperly used the word "forward" instead of the proper word "foreword" when it came to his contribution. I can still hear him correcting me, "Andrea, what I wrote was a word before the author's words. Therefore, it is a foreword. What you used has the meaning of moving forward, as in 'forward march!'"

I was embarrassed and dismayed about this error. I made the comment that mistakes do happen and I was sure many would not even notice. That wasn't good enough for Sam. "No, no, Andrea. You are going to fix it. My name is on that and I want it to be correct. I'm sure you'll figure out what to do."

He never raised his voice. Not once was he condescending. He just maintained that I needed to make things right. And I did. On the original copies, we placed the correct word (typeset on to a label) over the incorrect word. We handled the master file so that now when you purchase a hard copy or a digital one, you have the correct word at the top of Sam's remarks. To this day, I always double-check that word in a book I am managing. You'd be surprised how many books make it into print with that mistake. Thanks to Sam, I will never make that one again!

"Not unlike Dr. Rushdoony who has left a potent legacy, Sam Blumenfeld's works will be the tools more and more families use to break the bonds of statist dependency and forge ahead in building the Kingdom of God."

His Past and Future Influence

Sam Blumenfeld never married. He was an old-school gentleman who was content with his calling, his friendships, and spending time as an avid reader, writer, and lecturer. I will remember him most as an unpretentious man who, although he had no children of his own, can be credited as a generous uncle who shared out of his abundance with others. How many children have been placed on a proper footing with learning to read the "old way" by the use of intensive phonics? Here was a man who deeply cared that young people would not be deprived of the ability to read the Bible and who continually encouraged parents to remove their children from statist institutions and helped them to achieve competence as teachers.

Not unlike Dr. Rushdoony who has left a potent legacy, Sam Blumenfeld's works will be the tools more and more families use to break the bonds of statist dependency and forge ahead in building the Kingdom of God.

Recently, I have embarked on a plan (still in the pilot stages) of using Sam's books *Alpha Phonics* and *How to Tutor* as evangelistic tools. With the sheer quantity of people who struggle to read, along with many in our land for whom English is not their first language, these books can provide a way to assist others in learning to read phonetically. In the not too distant future, I will begin

a series with women, those preparing to teach their own children, and those whose children are grown, teaching them how to utilize Sam's materials to be helpful in their homes and in their community. The result of this successful tutoring will be the presentation of a Bible to their students once they can actually read!

Saying Good-Bye

When I heard that Sam was dying of cancer, I called to thank him for the huge benefit he had been to me, personally, and to my family. I pointed out that for a man who never had children of his own, there were thousands upon thousands of people whose "Uncle Sam" had assisted in opening up the door to literacy for them. God granted Sam a good many years and he used them to the betterment of others. I am a better person because I had the honor of interacting with him as a friend and witnessed his model of tireless work to further the Kingdom of God. 🙏

Andrea Schwartz is the Chalcedon Foundation's active proponent of Christian education and matters relating to the family. She's the author of five books dealing with homeschooling and the family. Her latest book is *Woman of the House*. She oversees the Chalcedon Teacher Training Institute (www.ctti.org) and continues to mentor, lecture, and teach. Visit her website www.thekingdomdrivenfamily.com. She lives in San Jose with her husband of 39 years. She can be reached by email at WordsFromAndrea@gmail.com.

1. This man was a karate instructor of mine, and not a believer. When I learned he struggled with reading, I offered to help. What made *Alpha Phonics* a good tool in this case was the fact that it did not have cartoons or silly diversions usually found in early childhood readers. It was just straight phonics. Years later, this man found me on facebook, thanking me for helping him become a good reader. He also shared with me that he had come to the faith!

A Foreword to Blumenfeld's Masterpiece

by Bruce Shortt



The job of a foreword is to explain why a book is important and should be read.

In the case of this new edition of Samuel Blumenfeld's history of the origins of the modern "public" school system, *Is Public Education Necessary?*, that task is easily accomplished.

All too often familiar social and institutional arrangements exercise a subtle tyranny over our thinking. In particular, we tend to believe that the institutions to which we are accustomed are in some sense "natural," "necessary," or "inevitable."

This is certainly true of how the vast majority of Americans think about our "public" or government school system. After all, most of us attended government schools; government schools play an enormous role in the social and economic life of our communities; and, with the encouragement of the keepers of that institution, we tend to think that without a government school system we would be mired in illiteracy.

Institutions, of course, have biographies. In fact, without knowing the history of an institution, our ability to evaluate it critically is profoundly impaired. This is why Blumenfeld's account of education in early America and the origins of our government school system provides an indispensable foundation for understanding today's government school system.

The history of education in America should be understood as the story of a transformation of a thoroughly Chris-

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tian educational tradition into a "public" school system that, over time, has become a seething cauldron of spiritual, moral, intellectual, and pedagogical pathologies from which virtually all vestiges of Christianity have been removed. How and why did this transformation of American education occur? These are the central questions Blumenfeld answers in *Is Public Education Necessary?*

Blumenfeld's examination of the history of education in America begins with the far-reaching educational legacy of the Reformation: the ideal and practice of universal literacy. This was, in turn, a direct consequence of the Reformers' doctrines of *sola scriptura* and the priesthood of the believer. Because for the Reformers the Bible alone was the Christian's guide to belief and practice, and because each Christian was responsible for knowing what the Bible

teaches, it was imperative for Christians to be literate so that they would be able to build God's Kingdom by applying God's Word to all areas of life.

As a result, not only did Reformers such as Luther exhort Christians to provide their children with a Christian education, they also rapidly established institutions to provide that education wherever Protestantism became dominant. For example, Pierre Viret, an important theologian and friend of John Calvin, established an academy in Lausanne in 1537 that was eventually moved to Calvin's Geneva and became the famous Geneva Academy.

The profound relationship between the Reformation and education is best illustrated, however, by the influence of the Reformed theology John Knox brought to Scotland. Knox was Calvin's most famous student, and at the time of Knox's return to Scotland from Geneva, Scotland was perhaps the poorest, least educated, and most culturally backward country in Europe. Undaunted by the unpromising conditions he faced, Knox nevertheless spoke relentlessly about the need for universal Christian education and laid out a plan for achieving that goal in his *First Book of Discipline*.

Because of Knox, Scotland became overwhelmingly Protestant, and in a relatively short time after Knox's death Scotland became the first country in Europe with mass literacy. Moreover, Scotland's capital, Edinburgh, which had been a smoky, foul smelling backwater, became celebrated as the "Athens" of the North, the cradle of the Industrial Revolution, and, along

with Glasgow, the home of the Scottish Enlightenment.

Of course, the Reformed Christians in Geneva and Scotland were far from unique in their attitudes toward education. As one historian of Reformed theology, Loraine Boettner, put it:

Wherever Calvinism has gone it has carried the school with it and has given a powerful impulse to popular education ... This Calvinist love for learning, putting mind above money, has inspired countless members of Calvinistic families in Scotland, in England, in Holland, and in America, to pinch themselves to the bone in order to educate their children.¹

Given the way the Reformation changed how Christians viewed education, it isn't surprising that, as spiritual and cultural heirs of the Reformation, the American colonists from the very beginning were a remarkably literate people. In fact, both Americans and Europeans commented on the high degree of literacy in America. John Adams, for instance, wrote in his *A Dissertation on Canon and Feudal Law 1765* that, "A native of America who cannot read or write is as rare an appearance ... as a comet or an earthquake."² Daniel Webster observed in 1820 that, "A youth of 15, of either sex, who cannot read or write is seldom to be found."³ In 1823 Robert J. Ingersoll remarked in an address to the American Philosophical Association that, "Nearly the whole of the minor population of the United States are receiving school education."⁴ Per Siljeströmm, a Swede who visited America in 1853, commented, "In no country in the world is reading so diffuse as among the common people in America."⁵

Professional historians have concurred with the observations of Adams, Webster, Ingersoll, Siljeströmm, and others about the remarkable level of

literacy in early America. Henry Steele Commager, for example, discussed literacy in early America as follows:

"How interesting that almost everyone, in Europe and America alike, agreed that the American people were the most generally enlightened on the globe, that here in these little American settlements a larger proportion of the people were educated, read their Bible, almanacs, and newspapers than anywhere else on the globe ... How impressive the level of public discussion of great political questions such as independence, or the state and federal constitutions, in town meetings, state conventions, the Constitutional Convention, and the press. Imagine publishing *The Federalist Papers* in our newspapers today."⁶

Moreover, education in early America included opportunities for higher education. By 1769, Americans had founded nine colleges, the first of which was Harvard in 1636, only six years after the arrival of the English Puritans who founded the Massachusetts Bay Colony. Of the nine colleges, seven were denominational institutions, and two were nonsectarian (but not "secular").

Educational publishing also began early in America. Initially, the colonists used books such as *The Protestant Tutor* to teach their children to read. By 1690, however, *The New England Primer*, which was the first textbook designed for the colonies, had appeared. *The New England Primer* sold two million copies in the eighteenth century and was the foundation for most early education in America until Noah Webster's *Blue Back Speller* was published in 1790.

But if America enjoyed such prodigious literacy well into the nineteenth century without anything remotely resembling our modern government school system, and without compulsory attendance laws, who was providing the education that produced it?

Blumenfeld's answer may surprise some: it was primarily families, and, secondarily, neighbors, tutors, and pastors, in homes, informal schools, and institutional schools. Moreover, the Christian character of the education was clear. As late as the 1830s Alexis de Tocqueville observed that education in America was everywhere under the guidance of Protestant pastors. The 1830s also saw the launch of the highly successful McGuffey's Readers, which were Christian to the core and Reformed in their theology.

Yet in the 1830s and 1840s a process of deliberate displacement of America's original tradition of predominantly private Christian education by a system of compulsory education controlled by the state began to be implemented in earnest in Massachusetts, which leads to the most fascinating portion of Blumenfeld's book.

As Blumenfeld points out, one of the ironies of history is that the movement that led to today's government school system originated in Massachusetts, the former stronghold of the Puritans. That movement was the Unitarianism that developed mostly among the well-to-do in the Boston area in the latter part of the eighteenth century and early nineteenth century.

The Unitarianism of that period should not be confused with modern Unitarianism. Although it is generally accepted that Unitarianism as a denomination fully distinct from Congregationalism dates from a sermon given at the investiture of Jared Sparks in Baltimore by William Ellery Channing in 1819, various Congregational churches in the Boston area had for decades embraced one or more heresies that eventually coalesced into denominational Unitarianism.

The heresy most relevant to the Unitarians' interest in education was

their works-oriented Pelagianism. Moreover, some influential Unitarians had visited Prussia and had been impressed by the social control provided by the then new Prussian government school system.

This led to a belief that man and society could be perfected through an education system that they controlled, which would be, indeed, the greatest of all “good works.” Consequently, over the span of more than two decades the Unitarians self-consciously sought to create in Massachusetts a centrally organized, tax-funded system of government schools that they would control. The Unitarians were fully aware, of course, that such a school system would effectively create a *de facto* establishment of Unitarianism in Massachusetts, an establishment that they hoped would, in time, result in the *de facto* establishment of Unitarianism across the nation as their new form of school system spread.

Unbeknownst to most Unitarians, or to the public at large, the Unitarian project of creating a centralized government school system was also being advanced by a group of secular, utopian socialists who were followers of Robert Owen, a successful British businessman. The Owenites also wanted a government school system of the type envisioned by the Unitarians as an instrument for changing society, but had they different objectives.

The Owenites had come to believe that in order to create their socialist utopia, a new socialist man had to be born. A government system of education controlled by them was to be their means for creating that new man. Orestes Brownson, who was both an influential Unitarian minister and Owenite, and who eventually became a Catholic convert, points out in his memoirs that a key objective of the Owenite movement was to get rid of Christianity. The

means for accomplishing this was to be a system of state schools from which all religion ultimately was to be excluded.

Consequently, the Owenites welcomed the Unitarian education project because they believed that eventually any such system would fall into their hands. In this they were prescient, for that is precisely that happened during the end of the nineteenth century and the early part of the twentieth century when Progressives like John Dewey gradually took control of schools of education and the professional organizations relating to education.

The visions and the plans of the Unitarians and Owenites notwithstanding, they were still very small groups whose general views were rejected by the vast majority of the people of Massachusetts, as well as by the vast majority of Americans elsewhere. How was it, then, that the project of replacing America’s long-standing tradition of educational freedom with a state-controlled system was sold, first to the people of Massachusetts, and then to the rest of the country?

The answer is that the efforts of the Unitarians and Owenites happened to overlap with a massive immigration of Irish Catholics to America’s eastern port cities such as Boston and New York. This immigration confronted Protestant America with something it had never before had—a large underclass. As Thomas Sowell has put it, not only was “cleanliness not a cultural value of the Irish” immigrants, their “reputation for drinking, fighting, and crime was not, as a general proposition, undeserved.”

Against this backdrop, the Unitarian and other proponents of a centralized, state-controlled education system run by government bureaucrats, supported by property taxes, and backed by compulsory attendance laws, saw their opening. What had previously been seen as

an educational vision largely held by fringe elements of society was now to be sold to Protestants as the solution to the “Irish Problem” in Massachusetts and eventually in New York and other Eastern states.

The sales pitch was relatively simple. All of the pathologies of the immigrant Irish were alleged to be the result of their Catholicism. The solution was to implement the Unitarian plan for state-controlled schools—which the Protestants were told would be effectively Protestant parochial schools—and then force Irish Catholic children into those schools so that they could be “Protestantized.” Unfortunately, enough Protestant leaders in Massachusetts were willing to support this sinful form of coercion to allow the Unitarian educational scheme being skillfully advanced by Horace Mann to get a toehold and survive several political challenges.

By 1860, the Unitarian/Owenite/Prussian model of education was firmly entrenched in Massachusetts and was spreading elsewhere. Following the War Between the States, the Peabody Foundation carried the Massachusetts model of education into the war-ravaged South. For anyone who has an interest in that period, John Chodes’ biography of Jabez Curry, known as the “Horace Mann of the South,” provides a fascinating account of how and why government-controlled education was finally fastened around the necks of Southerners.

Among its other important lessons, *Is Public Education Necessary?* reminds us how pivotal control of education is to the life of a culture. This is why control of education is seldom contested. As pointed out before, the Owenite secular socialists were right to believe that once a system of state education was established, it would eventually fall into secular socialist hands.

The last forty years or so have shown how transitory control of an institution can be. Today, control of government schools has long since passed from the hands of Dewey's heirs into the hands of postmodernists and Gramscian Marxists. With that transition has come a broader agenda than merely eliminating Christianity from education and promoting a kind of technocratic socialism. Those who control the critical institutions within the government education establishment today intend the entire elimination of all vestiges of Christian culture from America.

Nevertheless, as the government school system has become increasingly toxic to children, families, and our culture, a growing educational reformation has developed among conservative Christian parents. This educational reformation, however, has not taken the form of dramatically increasing the number of traditional Christian schools. Rather, it has manifested itself primarily by creating and expanding alternative models for providing Christian education. Chief among these is homeschooling, which may now involve 5 percent or more of school-age children.

But homeschooling is far from the only way in which Christian families are breaking with the government school system. University model schools in which classroom instruction and homeschooling are combined, distance learning academies, Skype-based tutorial services, video schools, and other ways of providing children with a Christian education are proliferating.

Moreover, in addition to extricating their children from the academically failing and spiritually and morally toxic government schools, families are discovering that reasserting the jurisdiction of the family over the education of their children results in closer family bonds, an opportunity to truly disciple

their children in a Christian worldview, and a deeper knowledge of the strengths, weaknesses, and interests of their children that allows parents to be more effective in guiding their children toward a mature Christian adulthood.

In fact, perhaps what is most valuable about *Is Public Education Necessary?* is that it focuses our attention as Christians on *jurisdiction*. The government school system didn't result from epidemic illiteracy. From its earliest settlement America enjoyed a remarkable Christian education tradition with extraordinary levels of literacy without a government school system or compulsory attendance laws. Instead, the government school system arose from marginal Christian groups and anti-Christian groups seizing control of education as a means for advancing their cultural agendas and for obtaining power. This necessarily required usurpation by the state of the jurisdiction ordained by God for the family.

When our Reformed forebears arrived on this continent they were acutely aware of their obligation to raise their children in the fear of the Lord by educating them in a Christian worldview. As their great-grandchildren and their great-great-grandchildren began to abandon the Bible's teaching on education, they set in train events that down the generations have resulted in infidelity, abortion, acceptance of sexual deviance and promiscuity, destruction of the family, and a host of other cultural and political pathologies.

Reformation of our culture requires nothing less than a full resumption by Christian parents of their obligation to provide their children with a Christian education. Samuel Blumenfeld has not only shown us where our forefathers stumbled, he also shows us the extraordinary results that are possible if Christians are faithful in the education of their

children. Now it is up to this generation to cast down the pagan strongholds, rescue our children, and begin the systematic and thorough reformation of our Christian families—a reformation that will in time transform our churches, our communities, our culture, and our political institutions. 🏰

Bruce N. Shortt is a graduate of Harvard Law School, has a Ph.D. from Stanford University, was a Fulbright Scholar, and serves on the boards of directors of the Houston Ebony Music Society and the Exodus Mandate. Mr. Shortt and T.C. Pinckney were co-sponsors of the Christian Education Resolution that was submitted for consideration at the 2004 Annual Meeting of the Southern Baptist Convention. He's the author of *The Harsh Truth About Public Schools*.

1. Loraine Boettner, *The Reformed Doctrine of Predestination* (Phillipsburg, New Jersey: Presbyterian and Reformed Publishing Company, 1932), pp. 382–383.
2. John Adams, *A Dissertation on the Canon and Feudal Law 1765*, available online at www.ashbrook.org/library/18/adams/canon-law.html.
3. Daniel Webster, speaking at Plymouth, Massachusetts in 1820. *The Works of Daniel Webster*, Volumes I and II, Boston, 1851, as cited in John Eidsmoe, *The Christian Legal Advisor* (Milford, Michigan: Mott Media, 1984), p. 289.
4. Charles Jared Ingersoll, *North American Review*, January 1824, p. 159, as quoted in Samuel L. Blumenfeld, *Is Public Education Necessary?* (Boise: The Paradigm Company, 1985), pp. 57–58.
5. As quoted in John Taylor Gatto, *The Underground History of American Education* (Oxford, NY: Oxford Village Press, 2000/2001), p. 57.
6. Henry Steele Commager, *The Commonwealth of Learning* (New York: Harper & Row, 1968), pp.23–24.

My Time with Sam Blumenfeld

by Paul Michael Raymond



I first met Sam Blumenfeld many years ago in Washington D.C., at the late Marshall Fritz's "Alliance for the Separation of School and State" conference. I had already been familiar with his books and was very encouraged by his work on education and the Christian faith, and was eager to meet him. For those who have never met Sam he is a wonderful anomaly. Although he is short of stature, he is a giant of a man. Meeting Sam was a thrill that I believed, at that time, would be a once in a lifetime event. I was wrong. We would eventually meet again and even work together in the future. In fact, we would become friends.

My initial introduction to Sam while in D.C. was brief. We shook hands and I actually kissed him on the forehead as a sign of respect. Being of Italian decent, for me, that was the utmost token of sincere affection. Sam deserved that.

A few years later Chalcedon asked me to represent them in Massachusetts for a homeschool conference close to Sam's hometown. Mark Rushdoony told me that although I would be going alone, I would have some help. That help was Sam. That was all the encouragement I needed.

Sam was born in 1927 in New York. That was our initial connection since I, too, was born there. The connection was to prove more than simply both of us being from New York. It was to extend into our upbringing and our strange connection with the Jewish people.

Sam was of Jewish decent, and while I was not, my grandmother along with her three sisters spoke fluent Yiddish and were able to pass themselves off as Jews in order to gain access to explicitly Jewish New York resorts. This fascinated Sam. While together in Massachusetts, I entertained him with the amusing, albeit sometimes wacky, stories of my Italian/Yiddish heritage. It was at that conference that I shared my vision for our Geneva Leadership College and Library.

Sam is as down to earth as they come. He is generous and straightforward. After hearing of our work in Virginia he promised to donate his library to the college. That next summer my wife and I traveled to his home to collect the books and visit with Sam. We decided that after loading the books we would take Sam for lunch.

That is when I witnessed firsthand the boldness of a man passionate for the glory of God in the field of education. During our meal, Sam, in an uplifted voice which turned many heads and raised many eyebrows, detailed for Jane and me the graphic evils of the government school system. His indictments were accurate and cutting. While he continued in his public condemnation of the schools I scrambled for every scrap of paper napkin or whatever I could find, to take notes. It was a no-holds barred sermon in the midst of the lunch crowd at the local Chinese "All You Can Eat Buffett." After his wonderful tirade, he noticed all eyes turned our way. He smiled and told us that his age gave him license to speak out, especially

when it was the truth. "What are they going to do? I'm old."

Sam and I kept in touch from that time until recently, when I discovered that his health was failing. I called Sam simply to tell him that I loved him and that he had been a very important part of my life. It is not usually easy to discuss one's imminent death, but with Sam it was not difficult. In typical Blumenfeld style he asked me if I had read his most recent book. I had not but promised to purchase it and read it. I then told him that I would see him again with all the beloved saints one day soon. Perhaps when that time comes for me, I will kiss his forehead once again just as sign of honor and respect for a man who is a giant.

His commentary on educational issues and his speaking engagements brought him to every state in the United States as well as Canada, Australia, New Zealand, and England. He is internationally recognized as a leader in the intensive, systematic phonics movement, and has written for many online and print sources on a variety of subjects. His writings have appeared in such diverse publications as *Home School Digest*, *Reason*, *The Education Digest*, *Boston Magazine*, *Vital Speeches of the Day*, *Practical Homeschooling*, *Esquire*, and many others. Sam has also written for the John Birch Society. His book titles include, *N.E.A.: Trojan Horse in American Education*, *Why Schools Went Public*, *How to Tutor*, *The Whole Language/OBE Fraud*, *The Victims of Dick and Jane*, *Alpha-Phonics: A Primer For Beginning*

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When State Sovereignty Defies Divine Sovereignty

by Kevin Craig

PUBLISHER'S DISCLAIMER: In Titus 1:12–13, St. Paul quotes a heathen "prophet," saying of the man's statements, "This witness is true." There was no endorsement, express or implied, inherent in Paul's use of this source. By the exact same token, the Chalcedon Foundation's publication of the material below does not constitute an endorsement of the theological positions the author has taken (as we regard some of his views as being beyond the pale of orthodoxy). Nonetheless, as specifically touching this author's experience with the California State Bar Association, we must echo Paul's conclusion that "this witness is true." In that light, we believe this author's journey into the heart of the state's claim to sovereignty over God Himself can profitably be shared with our readership. The problems we face today were entrenched in our laws decades before the country's moral decline was translated into the controversial court decisions that have been appearing recently. [MGS]



I studied law and passed the California Bar Exam, said to be the toughest bar exam in the world. I understand how to read laws, and

I know how to write laws. I have a passionate interest in the legal system.

The Constitution requires legislators to take an oath of office. Every person who signed the U.S. Constitution believed that an "oath" was an act of worship, a promise made in the presence of God. At first, only Christians were allowed to take any oath. This meant only Christians could hold political office; atheists could not. Over time, some states allowed Jews and other theists to take the oath, and eventually even atheists were permitted in some states to raise their right hand toward heaven and take the oath of office in the presence of a God whose existence they denied.

Original Intent vs. Modern Intent

For the first hundred years after the Constitution was ratified, America was a Christian nation. The U.S. Supreme Court recognized this obvious fact in several decisions. America was also a capitalist nation, acknowledging the work of an "invisible hand" in a free market.

However, during the *second* hundred years after the Constitution was ratified, America became an atheistic and socialist or fascist nation. In 1961, the U.S. Supreme Court declared all state laws prohibiting atheists from taking an oath of office to be "unconstitutional." Decades before that, the Court had ruled that a Christian—whose allegiance to God is greater than his allegiance to the government—cannot take an oath of office.

The Result

My allegiance to God is greater than my allegiance to the state. So after I passed the California Bar Exam, I asked the California State Bar if they intended to abide by the modern Supreme Court cases (instead of original intent), and of course, they did.

I then asked the State Bar to permit me to modify the oath of office required of attorneys so that it would state clearly that I am a Christian before I am an "officer of the court." I asked to add the language required of all office holders in the Delaware Constitution of 1776. My request was denied. I appealed to the California State Supreme Court, and ultimately to the United States Supreme Court.¹ The highest court that published an opinion in my case was

the Ninth Circuit Court of Appeals in San Francisco, the same court which infamously declared that students in public schools should not be permitted to utter the words "under God" in the Pledge of Allegiance. You can read the court's opinion in the source cited in the endnote.²

All the details of my case, why I am not an attorney today, and why Christians are not allowed to take the oath to "support the Constitution" are spelled out below in more detail than your average constitutional law professor would want to know.

Why I Am Not a Lawyer

I'm not a lawyer, but it's not for lack of trying. I went to USC pre-law; after law school I passed the California Bar Exam. I was completely qualified to become a lawyer.

But then I ran into the Ninth Circuit Court of Appeals. This was the Court that recently said the words "under God" in the Pledge of Allegiance are "unconstitutional." This was only the latest in a long series of decisions that are hostile to religion. In 1998, I came before the Ninth Circuit Court with a brief written by three well-known professors of constitutional law and a former California State Supreme Court

Justice. The court blocked my attempt to become an attorney by refusing to reverse the decision of a federal district court that declared that a 1945 decision of the U.S. Supreme Court barred me from practicing law. I believe America ought to be a nation “under God.” But we can’t have attorneys actually believing that, now can we?

The Slippery Slope of Bad Precedents

When it struck down “under God” in the Pledge of Allegiance, the Ninth Circuit Court claimed it was only following Supreme Court precedents.

Not true.

The Ninth Circuit could have said “under God” in the Flag Salute was constitutional, because thirty years ago it declared that “In God We Trust” and “So help me, God” were constitutional—on the grounds that they were merely “patriotic” slogans and really had nothing to do with God or religion (*Aronow v. U.S.*, 432 F.2d 242, 1970).

This is just as bad, really, as saying that “In God We Trust” was unconstitutional. Either ruling would be a violation of the Original Intent of the Framers. As Notre Dame Professor of Law Charles E. Rice writes,

The Court requires government at all levels to maintain a neutrality between theism and non-theism which results, in practical effect, in a governmental preference of the religion of agnostic secularism. Justice Brennan argued, in his concurrence in the 1963 school prayer case, that the words “under God” could still be kept in the Pledge of Allegiance only because they “no longer have a religious purpose or meaning.” Instead, according to Brennan they “may merely recognize the historical fact that our Nation was believed to have been founded ‘under God.’” [*Abington School District v. Schempp*, 374 U.S. 203, 304, (1963).] This false neutrality would logically prevent an

assertion by any government official, whether President or school teacher, that the Declaration of Independence—the first of the Organic Laws of the United States printed at the head of the United States Code—is in fact true when it asserts that men are endowed “by their Creator” with certain unalienable rights and when it affirms “the Laws of Nature and of Nature’s God,” a “Supreme Judge of the world” and “Divine Providence.”³

Instead, the Court (maturing over the last thirty years in its hostility to religion) declared that the words “under God” really do have reference to theology, and are therefore unconstitutional. I believe all attorneys and politicians have a divine obligation to conduct their public affairs according to “the laws of Nature and of Nature’s God,” and that our nation is obligated to be a nation “under God.” Because of this, the legal system refused to allow me to become a member of the Bar.

Sauce for the Goose is Sauce for the Gander

In light of the above, I’m willing to bet that you wouldn’t be permitted to become an attorney either, even if you passed the Bar Exam and were otherwise completely qualified to receive your license—provided you have a conscience, and are willing to let the legal system know it. (And provided you get a fine, upstanding, patriotic judge acquainted with the cases below; a judge who resembles the accused in Hannah Arendt’s book on *The Banality of Evil*.)

In fact, if you have a conscience, you would not be allowed to serve on a jury, much less become an attorney. Here’s why:

I know a good man from Afghanistan. Thirty years ago he was imprisoned by the Communists. He was well known in Afghanistan, something of a hero. He’s a hero in my eyes. He now

lives in the United States. I’ve had dinner at his home. He is a great American, and his family loves this country.

Suppose in 2016 the Department of Homeland Security determines that all Muslims are a threat to America’s national security, and they all have thirty days to leave the country, after which time true Americans must shoot any Muslim on sight. (If you think this is a ridiculous scenario, fine, but it will soon become a very vivid illustration. Hang with me for a minute.) I have been arrested and charged with treason for willful failure to shoot my Muslim friend. Both the law and the facts are clear: the law says I should have killed my Muslim friend, and the fact is I didn’t. (In fact, I wouldn’t have killed any Muslim even if he were my enemy.)

You are now being interviewed as a potential juror on my case. You know me to be a fine person, and you know my Muslim friend was no enemy of America. You think I’ve been charged with violating a very, very bad law. Not just an “unconstitutional” law, but an unethical law. An immoral law. You have a conscience, and your conscience will not allow you to do anything that would send me to prison or to the firing squad for failure to kill a good person. You know in your heart that as a juror you will not vote “guilty” regardless of the law or the facts in my case. Once in the jury room, you will also attempt to persuade the other jurors to vote “not guilty,” to send a message to the government that this is a very bad law. You hope that juries across America will nullify this bad law.

If you tell the judge that you intend to vote your conscience regardless of the law or the facts, you will not be allowed to serve on the jury. “You’re excused,” the court will tell you, and send you home.

And, “you’re excused” is what the

California State Bar told me, along with every court all the way up to the U.S. Supreme Court.

Why?

Because in America today, anyone who places God (or his own conscience) above the decrees of the government *cannot be an attorney* (unless he keeps his mouth shut about his having a conscience). Anyone who would publicly announce with the Apostles, “We must obey God rather than man,” cannot become a lawyer, a draftsman for the county, a certified elevator inspector—even a naturalized American citizen, according to numerous court cases.

The Tip of the Iceberg

This situation is, in my opinion, merely the tip of the iceberg. On my website I provide links that spread out to over 300 webpages, including historical documents from early American history, court cases all the way up to the Supreme Court, and pleadings from my own case, the only case I ever litigated. Those materials show that we have lost a great deal of the virtue and greatness that was once America. (I hope you find those pages interesting, challenging—maybe even encouraging.)

Let’s walk through the fundamental problem for the sake of clarity.

In order to become an attorney in California, one is required by statute to take the following oath:

I solemnly swear (or affirm) that I will support the Constitution of the United States and the Constitution of the State of California, and that I will faithfully discharge the duties of an attorney and counselor at law to the best of my knowledge and ability.

This seems fairly innocuous. It is well known that many who have taken this oath have never even read the Constitution. But a Christian (and by implication, anyone with a conscience)

would actually be prohibited by state law from taking this oath. If you’re ready for the civics class you never had in government-run schools, keep reading. We will run through the legal sequence of events, and then survey their historic counterparts

Psalm 94:20: Framing Mischief Using Law

Years ago, a Christian named Clyde Summers wanted to become an attorney. The United States Supreme Court ruled⁴ that as a Christian he could not take the oath to “support the Constitution.” Why not? Because a Christian places God above the state. The Court held that a Christian would be lying if he said he supported the Constitution, because he really supports God above the Constitution. Any obedience he gives to the Constitution is only because God tells him to do so, and if God ever told the Christian not to obey Caesar, the Christian “must obey God rather than man.”

I tried to argue that this case was a bad decision, and that doubt had been cast on its validity in subsequent decisions, and that this case should not be followed, but a federal district court said the case was still good law, and that I should not be permitted to take the oath to “support the Constitution.”

That court was correct; the judge was fair. The more research I did, the more hopeless it appeared. This case may be obscure, but it is not an anomaly. It represents the tip of an iceberg of Supreme Court decisions that have quietly converted America from a nation “under God” to a government that *thinks it IS god*.

If my case sounds like the makings of a nutty conspiracy theory, I respect your good sense and patriotism. But the case law⁵ is against you, as it was against me.

To appreciate that case and the

tectonic shift in values it represents, it is necessary to review the cases it cites, and trace those cases back to cases at the time the Constitution was ratified, and even further back.

How the State Dethroned God to Take His Place

In 1892, the U.S. Supreme Court declared that America was “a Christian nation.” The case was *Holy Trinity Church vs. United States*, and it involved a New York church that wanted to hire a pastor from England. Federal immigration authorities tried to stop the church under a statute prohibiting the importation of cheap manual labor. The U.S. Supreme Court said it was wrong to apply this statute to churches and pastors because “this is a Christian nation.” The Court described the Christian roots of America in the last half of its opinion.

Things have changed dramatically since 1892.

This case was overruled in 1931 (*U.S. v. Macintosh*).⁶ A pastor from Canada wanted to become an American citizen. The *Holy Trinity* case should have been applied here. Like the Apostles, this pastor was one of those “radical” “subversive” Christians who “must obey God rather than man.” The Supreme Court, in a truly hideous opinion, declared that allegiance to God took second place to allegiance to the state. The Court said the oath to “support the Constitution” (which the Canadian pastor was willing to take) required “unqualified allegiance to the nation and submission and obedience to the laws of the land” even if these laws directly contradicted the law of God.

This case represents the complete overthrow of everything America once stood for.

There’s more: By its very nature, an oath (such as the oath to “support the Constitution”) is religious: a solemn statement made to (and in the presence

of) God. At least it used to be religious. Atheists who opposed hearing “so help me God” in public succeeded in having the oath legally redefined into an act of “ceremonial deism.” But back in 1844, the U.S. Supreme Court, in holding that the government must teach the Bible in government-operated schools, had declared that “deism” was a form of “infidelity.” The modern secular oath is therefore now a declaration that one is not faithful to God.

The State Blocks All Oaths but Those of its Own Making

As I said above, a Christian (and by implication, anyone with a conscience) is prohibited by law from taking the oath to “support the Constitution.” Discovering this, I also concluded that no Christian (or anyone with a conscience) should want to take this oath.

Given the fact that I was barred by the U.S. Supreme Court from taking an oath to “support the Constitution,” and given the fact that I refused to participate in an act of “ceremonial deism,” I asked for a modification of the oath required in California in my case only (not to be imposed on everyone) as follows (see the associated endnotes where my legal reasoning and specific historic precedents for each clause are marshalled):

I, Kevin Craig, do profess faith in God the Father, and in Jesus Christ His only Son, and in the Holy Ghost, one God, blessed for evermore; and I do acknowledge the Holy Scriptures of the Old and New Testaments to be given by divine inspiration.⁷

I solemnly swear:

that I am dedicated to the peaceful and reasoned settlement of disputes between men, and between a man and his government,⁸

and am committed to dissuading others from resorting to force or violence,⁹

that I am not loyal to any foreign State,¹⁰

and that I will faithfully discharge the duties of an attorney and counselor at law to the best of my knowledge and ability.¹¹

I was not permitted to take such an oath. This is why I am not an attorney. The state insists that the person taking the oath concede that the authority of the state trumps the authority of God, and that his allegiance to the state is absolutely unqualified. The state must be conceded, for all intense and purposes, to be God.

Some people—even some attorneys—told me to “just go ahead and take the oath” and “get it over with.” But it would be a “false statement of fact or law” for me to say that I was permitted to take the required oath, as the judge in federal court rightly observed, citing the 1945 *Summers* case (325 U.S. 561). It struck me as ironic that my very first act as an attorney would be to violate the duties of an attorney by falsely declaring that I was permitted by courts to take the oath. This I was unwilling to do, as no Christian can affirm under oath that Caesar is Lord.

The Ten Commandments Case

The recent controversy over the Ten Commandments in Alabama is an easy parallel. “The question presented to this court” wrote the federal court which ordered the removal of the Ten Commandments, “is whether the Chief Justice of the Alabama Supreme Court violated the Establishment Clause when he placed a ... granite monument—engraved with the Ten Commandments and other references to God—in the Alabama Judicial Building with the specific purpose and effect, as the court finds from the evidence, of acknowledging the Judeo-Christian God as the moral foundation of our laws.” If the

Ten Commandments (and other legal documents on the monument) had been presented as irrelevant historical oddities in a dusty museum, the court would have considered them “constitutional.”

Many Ten Commandments monuments have been held “constitutional” precisely because they were held to be irrelevant. But Judge Moore contended the monument represented something very relevant: the authoritative Word of a living God who was sovereign over federal courts. Moore contended all courts and every branch of government at every level had a duty to acknowledge the sovereignty of the God of the Bible. The new god of the religion of secular humanism would not permit this. It demands the “unqualified allegiance” laid down in the 1931 *Macintosh*¹² case—and has never actually ceased from doing so.

Recent Supreme Court Rulings Ultimately Based on “Unqualified Allegiance”

The federal judge in Roy Moore’s case had earlier acknowledged that the First Commandment (not just the “second table” as some have claimed) had legal and political implications in American history:

The second tablet, of course, is entirely secular—from “Thou shalt not kill” to “Thou shalt not covet”—but the first tablet also has secular aspects. As the Chief Justice pointed out in his speech unveiling the monument, Samuel Adams gave a speech, the day before the signing of the Declaration of Independence, referring to the King as a false idol, alluding to the Commandment that “Thou shalt have no other Gods before me.”¹³

Shutting down the press, confiscating arms, quartering troops, searching without warrant, double jeopardy, denial of bail, denial of jury, cruel and unusual punishments, taxes on

tea, taxation without representation: imagine that all of these abuses in the Bill of Rights and the many grievances listed in the Declaration of Independence been completely redressed by the British Crown and restitution made. The American Revolution might have been averted. But then imagine that the very next day, the King announced the colonial magistrates and pastors had to “marry” homosexuals. It would have been described as “blasphemy.” It would have been seen as an insane assertion of deity on the part of the king. The Revolution would have commenced with triple the intensity.

Anyone who was surprised by the recent Supreme Court decision overriding the democratic process in numerous states and imposing homosexual “marriage” on the states hasn’t been paying attention. Americans today are idolaters. They tolerate blasphemy. Americans 200 years ago would have more fiercely opposed the claim to redefine marriage than all the “taxation without representation” one could imagine.

The court claims to be God, and one of the key distinctives of being a god is *the power to define reality*. The usurpation of this divine prerogative has been legal reality in America since the 1931 *Macintosh* case: the American state has demanded “unqualified allegiance” over and above the true God *for over eighty years*. Upon that legal foundation rests the modern state’s claim to be humanity’s savior, reflecting the pretensions of imperial Rome in virtual lockstep, and motivating its radical rearrangement of society to build the utopia it has charted for us.

Until we address the long-standing dislocated sovereignty at the root of today’s crises, our solutions to the problem will be superficial ... and will fail. “The wicked frame mischief using law” (Psalm 94:20), but those deadly frames

were erected in 1931 and 1945, not in 2015. 🇺🇸

Kevin Craig was once a regular contributor to the *Chalcedon Report* (prior to 1982). His articles have also been published by Dr. Gary North’s Institute for Christian Economics. He spent the better part of a decade with the Catholic Worker movement and is the founder of Vine & Fig Tree.

1. *Los Angeles Daily Journal* 107:82 (April 29, 1994) p. 20. See also 1994 Cal. LEXIS 2431 (Cal. Apr. 27, 1994) and *Craig vs. State Bar of California* 115 S.Ct. 421 (1994). Note that, technically, the merits of this case have never been reviewed. Courts have only refused to take the case. Note also that one of the attorneys on my brief before the 9th Circuit is now the Dean of the Law School at UC Irvine. I don’t say that because he was particularly fond of my position, but rather to demonstrate that the case was never “frivolous,” as some hasty analysts have erroneously concluded. Even the *Daily Journal* article conceded that the Court gave my case a great deal of thought.

2. <https://law.resource.org/pub/us/case/reporter/F3/141/141.F3d.1353.96-55396.html>

3. “The Constitution: Guarantor of Religion,” in *Derailing the Constitution: The Undermining of American Federalism*, ed. Edward B. McLean (Intercollegiate Studies Institute, 1997) pp. 155–156. (June 15, 2004 update: *U.S. Supreme Court reverses 9th Circuit case*. Father who brought lawsuit did not have legal custody of the daughter—who wanted to say the words “under God” in the Pledge of Allegiance anyway. *The basic constitutional issue remains unsettled.*)

4. *In re Summers* 325 U.S. 561; 65 S.Ct. 1307 (1945).

5. For reference, “case law” means previous court decisions, which function as law, just like the statutes of the legislature do.

6. *U.S. v. Macintosh*, 283 U.S. 605, 51 S.Ct. 570, 75 L.Ed. 1302 (1931).

7. This phrase is taken from the old Delaware Constitution, Article 22 (adopted Sept. 20, 1776), 1 Del. Code Ann. 117 (Michie, 1975). The relevant portion reads: *Every person who shall be chosen a member of either*

house, or appointed to any office or place of trust ... shall ... make and subscribe the following declaration, to wit: “I _____, do profess faith in God the Father, and in Jesus Christ His only Son, and in the Holy Ghost, one God, Blessed for evermore; and I do acknowledge the holy scripture of the Old and New Testaments to be given by divine inspiration.”

8. This phrase is taken from the U.S. Supreme Court opinion in *Law Students Civil Rights Research Council, Inc. v. Wadmond*, 401 U.S. 154 at 166, 91 S.Ct. 720 at 728, 27 L.Ed.2d 749 (1971). I offered to use “gender-inclusive language” if the State Bar insisted.

9. This phrase meets some of the requirements stated by the Court in *U.S. v. Schwimmer*, 279 U.S. 644, 49 S.Ct. 448, 73 L.Ed. 889 (1929).

10. This was obviously a major concern of the oath to “support the Constitution” throughout American history:

Pre-American Common Law: *Imbrie v. Marsh*, 3 N.J. 578 at ---, 71 A2d 352 at 357, 363, 18 ALR2d 241 at 247, 253 (1950)(rival sovereigns);

Revolutionary America [Article VI, Section 3]: *Imbrie* at A2d 364, ALR2d 255; (England);

Civil War Era: *Cohen v. Wright*, 22 Cal-Rptr 297 at 299 (1863)(brief for appellant), 307, 310, 311, 330; *Cummings v. Missouri*, 71 U.S. 277 at 317, 327, 18 L.Ed 356 at 361, 364 (1867); *Imbrie v. Marsh* at A2d 365, ALR2d 256 (the Confederacy);

Cold War Era: *Konigsberg (I) v. State Bar of California*, 353 U.S. 252 at 298, 77 S.Ct. 722 at 745 (1957); cf. *Barenblatt v. United States*, 360 U.S. 109 at 130n31, 79 S.Ct. 1081 at 1095n.31 (1959); cf. *Communist Party v. Subversive Activities Control Board*, 367 U.S. 1 at 5-9, 13-14, 51-55, 57, 81 S.Ct. 1357 at 1363, 1364, 1365, 1366, 1368, 1387, 1388, 1389, 1390 (1961); *Elfbrandt v. Russell*, 384 U.S. 11 at 21, 86 S.Ct. 1238 at 1243 (1966); cf. *Wilkinson v. U.S.* 365 U.S. 399 at 401, 404n5, 81 S.Ct 567 at 569, 571n5 (1961)(the Soviet Union);

Present: *Imbrie* at A2d 354, 355, 371,

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The Green Ember by S.D. Smith

(Story Warren Books: 2015) Reviewed by Lee Duigon



My first reaction, once I'd finished reading this book, was to say, "Oh! Now we're getting somewhere!"

To some it may seem a trivial pursuit to try to reclaim territory for Christ's Kingdom in the realm of fantasy literature. "The world's on fire—and you're twiddling around with children's books?" But there are two things they haven't considered.

First, children and teenagers consume a prodigious amount of fantasy. I can't even guess the number of new titles published every year. Add to that the collective input of self-publishing, fantasy fan sites on the Internet, and the vast number of works already published and still in print, and you'll see that this is no small enterprise. Far from being a trickling backwater, fantasy is a mighty tributary flowing into the mainstream of our popular culture.

Secondly, because it's a significant part of our culture, fantasy helps shape our opinions, our attitudes, and the way we live our lives. That it's not generally considered important doesn't mean it's not important.

Young readers like stories of adventure, marvels, action, and passion. Try reading aloud Henry James' *The Ambassadors* to any twelve-year-old, and he'll run screaming to the sidewalk, bored beyond endurance. But fantasy is more like poetry, in that it interacts so intimately with the reader's own imagination and brings his emotions into play. This is why fairy tales endure. We hear them at a very early age and remember them forever.

Heroic Rabbits

"My place beside you, my blood for yours. Till the green ember rises, or the end of the world."

With these words the bravest and truest of the rabbits' knights and vassals pledge loyalty to their king.

Rabbits? Yes—S.D. Smith's fantasy world focuses on talking rabbits who have lost their glorious, beloved king to treason and to his merciless enemies (birds of prey, and wolves), and now, as a defeated, hunted people, must struggle to survive in a ruined world.

But it's not just survival that drives them. These rabbits have a vision. The Great Wood, their former home, has been ravaged and polluted; but they have a vision of a Mended Wood—with all the harm undone, the shadows hurled back, and peace and innocence and industry restored.

Speaking of the rabbits' current secret refuge in the mountains, one of the characters explains:

"Here we anticipate the Mended Wood, the Great Wood healed. Those painters are seeing what is not yet but we hope will be. They are really seeing, but it's a different kind of sight. They anticipate the Mended Wood. So do all in this community in our various ways.

"We sing about it. We paint it. We make crutches and soups and have gardens and weddings and babies. This is a place out of time. A window into the past and the future world. We are heralds ... saying what will surely come. And we prepare with all our might, to be ready when once again we are free." (p. 220)

The Bible puts it another way: "Now faith is the substance of

things hoped for, the evidence of things not seen" (Heb. 11:1).

This vision, this faith, is at the core of *The Green Ember* and lifts it high above the other fantasies I've been reviewing. It's an exciting story, but it's more than a story—even as C.S. Lewis' *The Chronicles of Narnia* are more than just exciting stories.

One gets so desperately tired of invincible female warriors, know-it-all elves, kids with super-powers, and all the rest of fantasy's rusty old impedimenta. How refreshing to find a book built around something solid, something that really, truly matters!

Faith matters.

Hope matters.

Is It a "Christian Fantasy"?

S. D. Smith is a Christian, as you will shortly discover if you visit his Facebook page (<https://www.facebook.com/SDSmithAuthor>). But you will notice that God is never mentioned in this novel, nor Jesus Christ. The rabbits don't have a church, nor do we see them performing any religious rituals. Nevertheless, the story seems to breathe forth Christianity.

How do you write a "Christian fantasy" without invoking the name of Christ? Indeed, the fantasy writer is usually presenting another world, an imaginary world very different from our own.

C.S. Lewis did it in *The Chronicles of Narnia* by creating the great Lion, Aslan, as an allegorical figure representing Christ. By contrast, J.R.R. Tolkien—a devout Catholic who converted Lewis to Christianity—purposely re-

moved all religious ritual and symbolism from *The Lord of the Rings* because he wanted the whole work, as a whole, to be imbued with the spirit of Christ.¹

S.D. Smith's approach is similar to Tolkien's. In his story, Christian themes predominate—faith and hope, self-sacrifice—and redemption. *The Green Ember* is very big on redemption.

Grace and Action

Redemption is a major theme of the story. Through no fault of their own, the young rabbit protagonists, brother and sister Picket and Heather, have inherited an evil reputation. Their whole family lives under a cloud. But then the entire rabbit nation is in a low estate from which it needs to be redeemed.

The Bible teaches that we are redeemed by God's sovereign grace, through belief in Jesus Christ. It's not something we can go out and nail down by our own efforts. But in *The Green Ember* redemption seems to come by the characters' own efforts. If so, that would be a teaching at odds with Christian doctrine.

I'm sensitive about this because a reader once criticized my own *Bell Mountain* fantasy novels for not explicitly referring to Jesus Christ. In my case, I was telling a story set in an imaginary world in a time before that world met its Savior—Old Testament times, if you will. I don't think the reader understood that.

As for *The Green Ember*, the book ends on a note that strongly implies a sequel. The story would be incomplete without it. It seems best to suspend judgment until the whole story is told.

Meanwhile, we know from the Bible that, as Paul received grace from God, it set him free to act. It spurred him to act courageously, and to achieve great things in Christ's service.

As far as we know from Mr. Smith's story so far, the rabbits have no holy books, no clergy, no place set aside for worship, no god who has a name. If

we protest that no human society ever looked like that, the answer would be, "But these are rabbits!"

Why Rabbits?

Why make them rabbits in the first place? They talk. They wear clothes, and can manufacture items as sophisticated as swords and reading glasses. They practice the arts and have a political hierarchy. So why not make them people? I mean, they're not like the rabbits in *Watership Down*, who, although they talk, live as rabbits and do rabbit things.

The Green Ember started out as stories Mr. Smith told his children when they were very young, and the little ones liked stories about bunnies. So it's as simple as that.

But why invent a fantasy at all?

Well, why not? People enjoy fantasy; and the writer who spins fantasies is in an excellent position to turn them into parables. I think *The Green Ember* may turn out to be a parable.

So why not rabbits with swords? As in all parables, and even as in Aesop's fables, the substitution of imaginary people, or talking animals, for real people in real situations, with all the complications reality entails, enables the writer (and the reader) to simplify the situation and more easily focus on whatever moral lesson is being taught.

It also puts a kind of safe distance between the story and the reader. Rabbits fighting a war of self-defense against wolves and hawks is a lot safer for children to read about than real-life carnage.

Affirming the Family

Another thing that lifts *The Green Ember* above most other Young Adults fantasies is its emphasis on family.

As brother and sister, Picket and Heather are very closely bonded to one another, and they love their little baby brother, Jacks. They love and respect their mother and father; and when

circumstances separate them from their parents, their Uncle Wilfred protects them at the risk of his life.

In a culture in which public schooling weakens family bonds and teaches children that their age-group peers at school are the most important people in their lives, this is extraordinary. Again Mr. Smith is on the right track, diverging from his fellow authors.

One of the great obstacles to the re-Christianizing of the Western world is the erosion of the family. This is accomplished by a combination of public school, an anti-family popular culture, and an economy that seems to require both parents to be away from home, at work, every workday. If this need not be the case, that is something which few parents seem able to imagine—or do.

Smith also stands apart from the current fad of writing down to young readers. He never writes "ya" for "you," and his dialogue never reads like a collection of text messages. His prose would be even better if he abandoned the use of the word "okay," an Americanism that has no place in a fantasy world inhabited by talking rabbits who have not invented television. Still, compared to the others, Smith's prose is a breath of fresh air.

I'm happy to be able to recommend this book whole-heartedly to Christian readers who care what happens to the culture that they live in and want to make a difference. It's written for kids, but readers of all ages can enjoy it.

And I'm looking forward to the sequel. 📖

Lee Duigon is a Christian free-lance writer and contributing editor for *Faith for All of Life*. He has been a newspaper editor and reporter and is the author of the *Bell Mountain* series of novels.

1. Stratford Caldecott, *Secret Fire: The Spiritual Vision of J.R.R. Tolkien* (London: Darton, Longman, and Todd Ltd., 2003), p. 50.

A Brief Update on Dr. Punyamurtula S. Kishore

by Martin G. Selbrede



This is the ninth in a series of articles about addiction treatment pioneer Dr. Punyamurtula S. Kishore, the Christian physician

who was jailed in early April, 2015. If you've not been following this story, please read through the previous eight articles that have appeared in *Faith for All of Life* since the March-April 2014 issue. There is far too much material (enough for a planned book, in fact) to recap it all here. In the nature of the case, this article is a transitional one, intended to update readers with the latest information.

Dr. Kishore has been receiving an outpouring of support by mail, thanks in large part (as he said in his own words) to Chalcedon's readership responding to the exhortation to contact him while he is incarcerated by the state of Massachusetts. These have served to deepen his resolve to rebuild his practice upon his release. "For a just man falleth seven times, and riseth up again" (Prov. 24:16). Not all mail sent to Dr. Kishore has reached him, regrettably. It was learned that those who wrote letters using blue ink had their correspondence returned to them. It was discovered that there exists a rule that incoming mail must all be written in black ink (perhaps to make sure the letters can be the more easily Xeroxed). That is consistent with the known fact that all incoming and outgoing mail is carefully inspected, and every phone call dutifully recorded. When Dr. Kishore and I have spoken by



phone during his captivity, the automated preamble advises that if I'm an attorney, I need to call back on a secure (unmonitored) line. As we have nothing to hide, we let Big Brother listen as we discussed plans for a renewed attack on the state's addiction crisis.

That the crisis has national proportions was made all the more obvious when *TIME* magazine recently ran a cover story on opioid addiction. The notion of being literally "hooked" on drugs was realized graphically with a picture of a fish hook upon which a pill had been spiked to serve as bait. If the gatekeepers at a national magazine of this caliber regard the story as being that newsworthy, we do indeed have a crisis at hand.

Predictably, the article constitutes little more than hand-wringing and finger-pointing (not necessarily in that order). Apparently, record-breaking clinical results in delivering individuals from opioid addiction were not consid-

ered newsworthy: there is no mention of the Massachusetts Model of addiction treatment developed by Dr. Kishore. Perhaps this is no surprise: the mainstream media is more likely to put Dr. Kishore on the crime blotter page than on the medical innovation page—to their utter discredit.

The Next Steps

It is, of course, very difficult to rebuild a clinical practice from behind bars. Not many visitors will be granted access to you. We know of supporters who traveled to the Suffolk County facility to see Dr. Kishore and who were denied visitation as a result of red tape technicalities (e.g., having filled out a Xerox copy of the visitation form rather than picking up an original from the jail). Phone access is very limited. Overcoming these restrictions and setbacks is a challenge, but it is a challenge Dr. Kishore is willing to take on.

Perhaps the only mercy the state of Massachusetts is extending to the victims of its massive addiction crisis is the fact that it is shortening Dr. Kishore's sentence. The original jail term was set at five-and-a-half months, but due to "good behavior" (the prisoner appears to be fairly good at planting trees for community service projects), he will likely serve only half that time. At last report, it was unlikely that Dr. Kishore would still be incarcerated by July, when this article appears in print. He will have been set free to resume the fight against his state's addiction crisis.

It will be an uphill battle. The fifty-two clinics he once operated won't come

back overnight, as the state has been very efficient in converting Dr. Kishore's life's work "into ruinous heaps" (Isa. 37:26). Rebuilding from ashes will be the order of the day.

Whether or not some level of crowd-funding will serve to bridge the capital gap to resume this work has yet to be seen. If God's people "are willing in the day of His power" (Psalm 110:3), we will soon see the rebuilding project being pursued in earnest. Dr. Kishore's heart is in it for the people of the nation. If the people's heart is willing to work toward deliverance from the scourge of addiction, the results will be revolutionary.

Pray for strength for the men and women who will need to sacrifice of their time and means to help overcome the tremendous deficit that Massachusetts inflicted on itself when it destroyed the most successful addiction treatment regimen developed to date. Come September 2015, the persecution of Dr. Kishore will have lasted four years: four years of withheld treatments the people could ill afford to be without. By attempting to destroy Dr. Kishore, the state has knowingly worked overtime to destroy critical treatment for its walking wounded (we know this because the prosecutors have been monitoring this series of articles). Once released, Dr. Kishore will again exhibit the same self-sacrificial spirit as before to regain ground lost due to statist overreach and crony capitalism.

The reconstruction of the medical enterprise would have been a difficult task under the best of circumstances. To redouble one's efforts after three years of incapacitating legal battles and literal incarceration makes the prospects for success even dimmer. But the entire time he was in custody, Dr. Kishore was thinking, "How can I help deliver even more people from crippling addiction?"

How can I improve my treatment track record and push it up even higher?" True, the means to achieve these things aren't evident, but Dr. Kishore's unbreakable will to realize these goals is in full force, and the proven methods he had painstakingly developed are at hand.

When Dr. Kishore was locked up, the lockup of his treatment method (instigated by the state destruction of his clinics in late 2011) found its human complement. But upon Dr. Kishore's imminent release, his treatment methods will, in principle, also be released. There remain significant obstacles to be overcome, the first being the recovery of Dr. Kishore's medical license. With a dedicated attorney working pro bono to battle the Board of Medicine over that key credential, the guarded prospects look positive. This will be one of many battles yet to be fought, but Dr. Kishore will have already absorbed the deadliest impact upon his work through his imprisonment: the dropping of all the most crippling charges. Compared to the situation before his incarceration, the runway before him upon release looks to be relatively clear.

We will provide information concerning ways to support the restoration of this tragically-derailed addiction treatment program once it becomes available. In the meantime, the physician has experienced firsthand what addicts swallowed up by the legal system do. This, he tells me, fills in crucial pieces of the puzzle he might not have known had persecution not put him in the position to see the system operate from the inside. As Dr. Kishore said, "God had a purpose for me being in here."

Would to God that more of us could be that certain of God's purpose for *our* lives—even when His purposes include unjust imprisonment. 🇺🇸

Selbrede ... Public Enemy cont. from page 7
bind the wounded and discomfit the adversary.

Sam was one of these men. And we are the poorer for his being called home by the Lord Jesus Christ, the Savior by way of eminence. Pray that those now standing on Sam's shoulders would catch and extend that same vision, with the same selflessness, as Sam had.

Our times call for no less a level of commitment. We are blessed to have had the best of examples to emulate. 🇺🇸

1. Samuel Blumenfeld, "NEA Chief Calls Conservatives "B****s", *The New American* (October, 2009).
2. David C. Berliner & Bruce J. Biddle, *The Manufactured Crisis: Myths, Fraud, and the Attack on America's Public Schools* (Reading, MA: Addison-Wesley Publishing Company, 1994), p. xi.
3. *Ibid*, pp. 16–23.
4. *Ibid*, p. 20f.
5. *Ibid*, p. 14.
6. *Ibid*, p. 160, subhead "Liars, Damn Liars, and Statisticians."
7. *Ibid*, p. 10.
8. R. J. Rushdoony, *The Messianic Character of American Education* (Vallecito, CA: Ross House Books, [1963]1995), p. viii.
9. Samuel Blumenfeld. "The Fraud of Educational Reform." *Journal for Christian Reconstruction* 11:2 (1987), pp. 22–26.
10. Bruce N. Shortt, *The Harsh Truth About Public Schools* (Vallecito, CA: Chalcedon, 2004), pp. 239–292.
11. Samuel L. Blumenfeld, *How To Tutor* (Vallecito, CA: Storehouse Press, [1973, 1986] 2014), pp. x–xi.
12. Samuel Blumenfeld, "The Fraud of Educational Reform." *Journal for Christian Reconstruction* 11:2 (1987), p. 23.
13. *Ibid.*, p. 25.
14. Samuel L. Blumenfeld, *Alpha-Phonics: A Primer for Beginning Readers* (Vallecito, CA: Storehouse Press, [1983, 1997, 2005] 2011). Of particular note is the expanded description on the work's title page: *An effective, step-by-step, intensive phonics program*

for teaching reading to beginners of all ages. In bold type beneath this description: Student Workbook & Instruction Manual. The goal of gaining automaticity in reading phonetically is reachable due to the painstaking attention to detail that Sam took in preparing this volume. I'm only aware of one other approach that comes close to this work's achievement (Romalda Bishop Spalding's *The Writing Road to Reading*), implying that Sam's work is one of the top two phonics programs currently available.

15. Op. cit. One can also cite Rushdoony's work from two years earlier, *Intellectual Schizophrenia*, as the first volley across the bow of statist education, but *Messianic Character* is more directly focused on the educational enterprise than its predecessor.

16. R. J. Rushdoony, *Philosophy of the Christian Curriculum* (Vallecito, CA: Ross House Books, [1981] 2011).

17. The first three decades of books by Samuel L. Blumenfeld break down chronologically in this manner: *How to Start Your Own Private School* (1972, constructive), *The New Illiterates* (1973, critical), *How to Tutor* (1973, constructive), *Is Public Education Necessary?* (1981, critical), *Alpha-Phonics: A Primer for Beginning Readers* (1983, constructive), *NEA: Trojan Horse in American Education* (1984, critical), *The Whole Language/OBE Fraud* (1996, critical), *Homeschooling: A Parents Guide to Teaching Children* (1997, constructive), and *The Victims of Dick & Jane and Other Essays* (2003, critical).

18. Samuel L. Blumenfeld, "The Dumbing Down of America," *Faith for All of Life* Nov./Dec. 2005: p. 22.

19. Ibid.

20. Ibid.

Botkin ... Counter Revolution cont. from page 9

church, the new vehicle of social salvation," Rushdoony wrote. "Basic to this faith was Dewey's radical reliance on stimulus-response psychology, so that the child received stimuli and responded, was essentially passive and consumption-centered rather than aggressive and capable of himself creating the stimuli

and the social situation."¹²

Not content with merely exposing John Dewey's anti-phonetic approach to reading, Blumenfeld presented a real solution to America's crippling illiteracy. He released his *Alpha-Phonics* program which was used by thousands who wanted to know how to read, including adult victims of government education.

Blumenfeld was a champion of freedom and understanding. He wanted children to be able to take command of their own learning adventures, creating both the stimuli and the actions that could change society. He was no mere whistleblower. Blumenfeld countered the machinations of Dewey and others by leading a return to literacy, giving thousands of families—including my own—the practical tools to help their children master written language. Sam continued this fight until his last days. Thankfully, he lived long enough to see tens of thousands of children learn to love true academic freedom, and to see a new generation, free from institutionalization, pass on limitless educational opportunity to their own children. 🙏

Geoffrey Botkin is the founder of The Western Conservatory of the Arts and Sciences.

1. See, for example, Samuel Blumenfeld, "The Fraud of Education Reform," *Journal of Christian Reconstruction* 11:2, (1986-87) pp. 22ff. for elaboration of this thesis.

2. Samuel Blumenfeld, *Is Public Education Necessary?* (Boise, ID: The Paradigm Company, 1981), p. 47.

3. p. 40.

4. p. 120.

5. p. 102.

6. p. 204.

7. Op. cit., n.p.

8. p. 96.

9. Samuel Blumenfeld, *The Victims of Dick and Jane* (Vallecito, CA: Chalcedon, 2003), p. 230.

10. Samuel Blumenfeld, *N.E.A.: Trojan*

Horse in American Education (Boise, ID: The Paradigm Company, 1984), pp. 104-105.

11. Albert Lynd, *Quackery in the Public Schools* (Boston, MA: Little, Brown & Co., 1953), n.p.

12. Rousas John Rushdoony, *The Messianic Character of American Education* (Vallecito, CA: Ross House Books, 1963 [1995]), p.154.

Raymond ... My Time cont. from page 16

Readers, Homeschooling: A Parents' Guide to Teaching Children, New Illiterates and How You Can Keep Your Child from Becoming One, Is Public Education Necessary?, Marlowe-Shakespeare Connection: A New Study of the Authorship Question, and his newest, Crimes of the Educators: How Utopians are Using Government Schools to Destroy America's Children.

Sam never married. His extended family lives in New Jersey where he sometimes visits. I will miss him. 🙏

Rev. Paul Michael Raymond is the pastor of the Reformed Bible Church in Appomattox, VA, founder of the Institute for Theonomic Reformation (www.hisglory.us), and Dean of the New Geneva Christian Leadership Academy (www.newgeneva.us).

Craig ... State Sovereignty cont. from page 21

ALR2d 244, 245, 362; *Speiser v. Randall*, 357 U.S. 513 at 515-16, 78 S.Ct. 1332 at 1336 (1958).

11. This last phrase is found in the current oath required by statute of all California attorneys. The duties of an attorney are set forth in Calif. Business and Professions Code § 6068 and discussed here. One of these duties is:

(d) To employ, for the purpose of maintaining the causes confided to him or her such means only as are consistent with truth, and never to seek to mislead the judge or any judicial officer by an artifice or false statement of fact or law.

12. See endnote 6.

13. *Glasroth v. Moore*, 229 F. Supp.2d 1290 (M.D. Ala. 2002)

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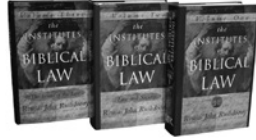
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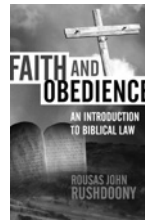
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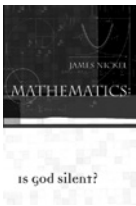
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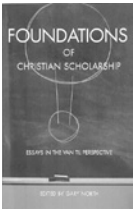
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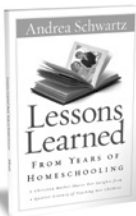
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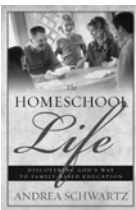
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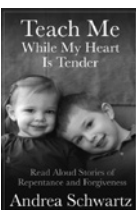
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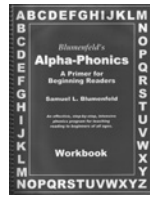
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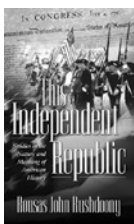
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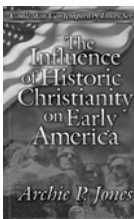
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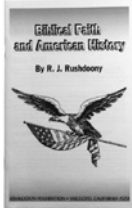


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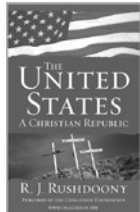
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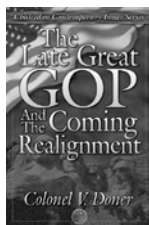
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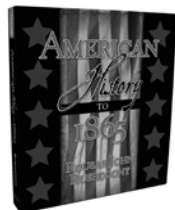
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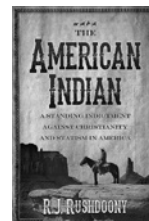


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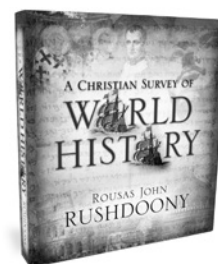


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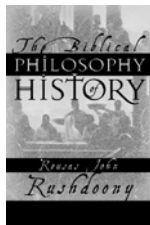
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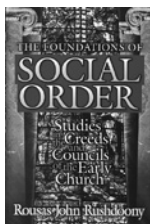


Church History

The "Atheism" of the Early Church

By R. J. Rushdoony. Early Christians were called "heretics" and "atheists" when they denied the gods of Rome, and the divinity of the emperor. These Christians knew that Jesus Christ, not the state, was their Lord and that this faith required a different kind of relationship to the state than the state demanded.

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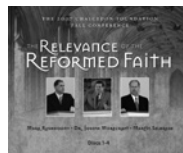
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By R. J. Rushdoony. Modern philosophy has sought to explain man and his thought process without acknowledging God, His revelation, or man's sin. Philosophers who rebel against God are compelled to *abandon meaning itself*, for they possess neither the tools nor the place to anchor it. The works of darkness championed by philosophers past and present need to be exposed and reprovved. In this volume, Dr. Rushdoony clearly enunciates each major philosopher's position and its implications, identifies the intellectual and moral consequences of each school of thought, and traces the dead-end to which each naturally leads.

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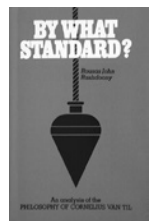
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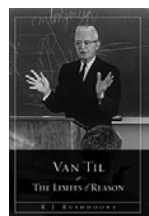
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By R. J. Rushdoony. The Christian must see faith in God's revelation as opening up understanding, as thinking God's thoughts after Him, and rationalism as a restriction of thought to the narrow confines of human understanding. Reason is a gift of God, but we must not make more of it than it is. The first three essays of this volume were published in a small booklet in 1960 as a tribute to the thought of Dr. Cornelius Van Til, titled Van Til. The last four essays were written some time later and are published here for the first time.

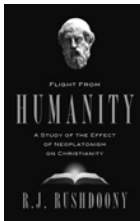
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**The One and the Many:
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A Study of the Effect of Neoplatonism on Christianity**

By R. J. Rushdoony. Neoplatonism presents man's dilemma as a metaphysical one, whereas Scripture presents it as a moral problem. Basing Christianity on this false Neoplatonic idea will always shift the faith from the Biblical perspective. The ascetic quest sought to take refuge from sins of the flesh but failed to address the reality of sins of the heart and mind. In the name of humility, the ascetics manifested arrogance and pride. This pagan idea of spirituality entered the church and is the basis of some chronic problems in Western civilization.

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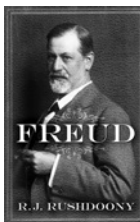


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By R. J. Rushdoony. The Biblical doctrine of psychology is a branch of theology dealing with man as a fallen creature marked by a revolt against maturity. Man was created a mature being with a responsibility to dominion and cannot be understood from the Freudian child, nor the Darwinian standpoint of a long biological history. Man's history is a short one filled with responsibility to God. Man's

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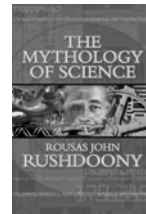


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Without a true restoration of Biblical confession, the Christian's walk is impeded by the remains of sin. This volume is an effort in reversing this trend.

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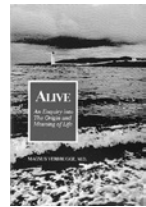
Science

The Mythology of Science

The Mythology of Science

By R. J. Rushdoony. This book is about the religious nature of evolutionary thought, how these religious presuppositions underlie our modern intellectual paradigm, and how they are deferred to as sacrosanct by institutions and disciplines far removed from the empirical sciences. The "mythology" of modern science is its religious devotion to the myth of evolution.

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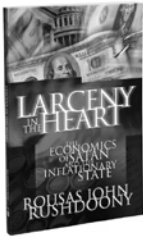
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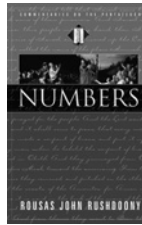
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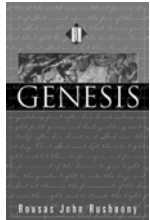


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If you desire to understand the core of Rushdoony's thinking, this commentary on *Deuteronomy* is one volume you must read. The covenantal structure of this last book of Moses, its detailed listing of both blessings and curses, and its strong presentation of godly theocracy provided Rushdoony with a solid foundation from which to summarize the central tenets of a truly Biblical worldview—one that is solidly established upon Biblical Law, and can shape the future.

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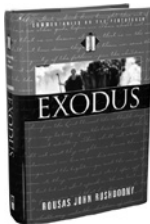
Biblical Studies

Genesis, Volume I of Commentaries on the Pentateuch

By R. J. Rushdoony. In recent years, it has become commonplace for both humanists and churchmen to sneer at anyone who takes Genesis 1-11 as historical. Yet to believe in the myth of evolution is to accept

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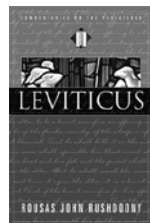
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By R. J. Rushdoony. Essentially, all of mankind is on some sort of an exodus. However, the path of fallen man is vastly different from that of the righteous. Apart from Jesus Christ and His atoning work, the exodus of a fallen humanity means only a further descent from sin into death. But in Christ, the exodus is now a glorious ascent into the justice and dominion of the everlasting Kingdom

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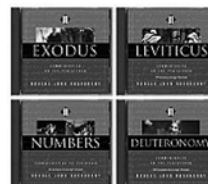
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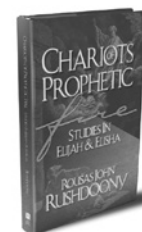
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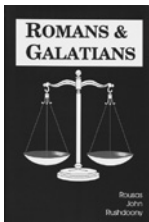


The Gospel of John

By R. J. Rushdoony. Nothing more clearly reveals the gospel than Christ's atoning death and His resurrection. They tell us that Jesus Christ has destroyed the power of sin and death. John therefore deliberately limits the number of miracles he reports in order to point to and concentrate on our Lord's death and resurrection. The Jesus of history is He who made atonement for us, died, and was resurrected. His life cannot be understood apart

from this, nor can we know His history in any other light.

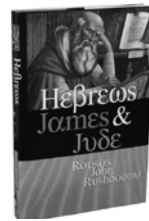
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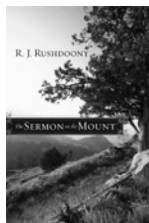
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By R. J. Rushdoony. The Book of Hebrews is a summons to serve Christ the Redeemer-King fully and faithfully, without compromise. When James, in his epistle, says that faith without works is dead, he tells us that faith is not a mere matter of words, but it is of necessity a matter of life. "Pure religion and undefiled" requires Christian charity and action. Anything short of this is a self-delusion. Jude similarly recalls us to Jesus Christ's apostolic commission, "Remember ye the words which have been spoken before by the apostles of our Lord Jesus Christ" (v. 17). Jude's letter reminds us of the necessity for a new creation beginning with us, and of the inescapable triumph of the Kingdom of God.

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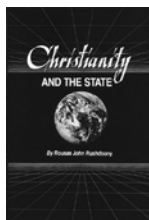
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By R. J. Rushdoony. In his study of Obadiah, Rushdoony condemns the "spiritual Edomites" of our day who believe evildoers have the power to frustrate the progress of the Kingdom of God. In Jonah, he demonstrates that we play the part of Jonah when we second-guess God, complain about the work He gives us, or are peevish when outcomes are not to our liking.

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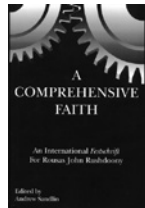
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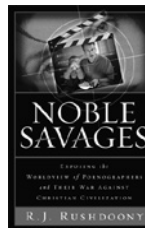
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A Comprehensive Faith

Edited by Andrew Sandlin. This is the surprise *Festschrift* presented to R. J. Rushdoony at his 80th birthday celebration in April, 1996. These essays are in gratitude to Rush's influence and elucidate the importance of his theological and philosophical contributions in numerous fields. Contributors include Theodore Letis, Brian Abshire, Steve Schlissel, Joe Morecraft III, Jean-Marc Berthoud, Byron Snapp, Samuel Blumenfeld, Christine and Thomas Schirmacher, Herbert W. Titus, Ellsworth McIntyre, Howard Phillips, Ian Hodge, and many more. Also included is a foreword by John Frame and a brief biographical sketch of R. J. Rushdoony's life by Mark Rushdoony.

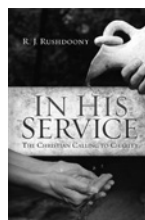
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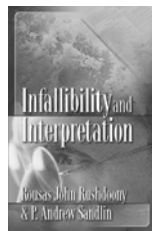
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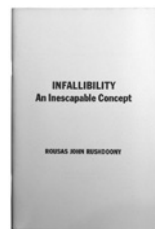
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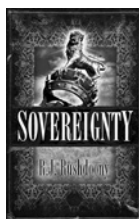
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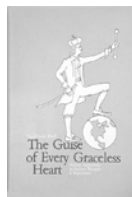
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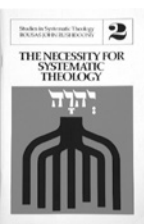


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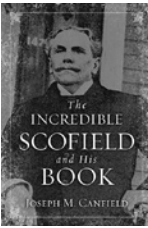
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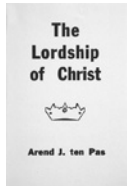
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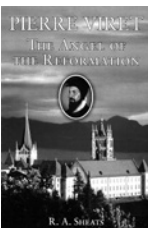
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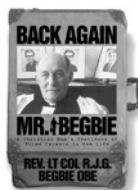
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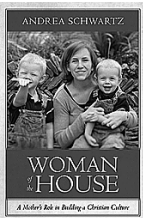


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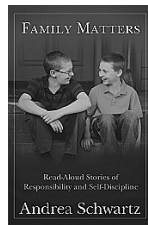
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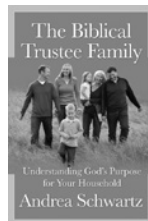
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