

Secularism Dominates School System

This is the second instalment of an article by Ken Campbell of Milton, outlining why he, as a Christian, "cannot with good conscience support by my property taxes the present totalitarian secularism which dominates the public educational system in Halton and Ontario." Mr. Campbell is familiar to Halton residents in connection with the Halton Renaissance Committee. First instalment appeared last week.

From an initial monolithic Protestantism, which many of us found offensive, the Ontario public educational system has come over the past couple of decades to be dominated increasingly by a monolithic secularism reflecting the trends in our society.

In the concluding chapter of their book, *Western Civilization, Vol II* (1962) Stipp, Dirism and Hollister note that "by the middle of the 20th Century almost the whole fabric of Western man's culture had undergone or was undergoing cataclysmic change with little indication that the pace would slacken."

What is the nature of this change? Stipp, et al, go on to describe it as the destruction of the Judeo-Christian way of life which has been the "matrix" which "bound the Western world in a developing humane and purposeful fellowship." Toybee calls it the "western world's descent into barbarism; not just an isolated aberration," but an ominous sign of the times. (Globe and Mail, Sept. 2, 1970).

In their book, *A History of European Ideas*, (1962) Lund, Phil and Stok, note that in the secular view of life, there is "no higher goal than promoting the happiness of the individual...secularization means...arranging society according to non-religious principles." It also advocates cultural relativism, or "nothing is of real value; all norms of good and evil are cultural conventions which could be changed to their opposites; no manner of life can be said to be the 'right one' in the final analysis there is no absolute 'truth' according to which behaviour should be fashioned."

EDUCATION GOALS—Dr. Max Rafferty, former Superintendent of Public Instruction for California (in *What are they doing to our children*) writes that before 1930 a general consensus existed as to what the goals of education should be. But since then, the increasing adoption of John Dewey's anti-Christian philosophy has spawned what is called "progressive education." It has spread widely and captured the support of most liberal, socialist and secular educational leaders especially at the higher policy-making levels. (Though one must acknowledge that there is still considerable variation at local levels of application.) When Dewey taught that "there were no eternal truths, he was saying that no particular subject matter was vital to the educated man, and as a logical consequence - no God either."

As Dr. Ken Davis (Waterloo University) has observed: "It is obvious that all these facets of secular humanism are part and parcel of the new humanistic and progressive educational philosophy now flooding into our public school systems. Almost identical words to those quoted above on cultural relativism can be found at the heart of the Hall-Dennis Report. It is essential to see too that the new humanism, Marxism, secularism and the new secular, liberal 'Christianity' are bed-fellows."

Through the influence of neo-Marxist conviction, such as Marcuse and Bloch in Europe, a theology of secularization has emerged and been taken up in North America by men like Harvey Cox. Through these men, "this theology of

secularization became the accredited ideology of the World Council of Churches...its main purpose is to 'humanize' society by changing political and social structures." (Peter Beyerhaus, University of Tubingen, in *Christianity Today*, July 7, 1972, page 8) And as Dr. Ken Davis observes, "the public school system is fast becoming the equivalent of its Sunday School."

In a recent book *A Christian America*, (1971) R. T. Handy warns that "instead of the church having Christianized civilization had captured the church."

What are some evidences of the secularization that has come to be all-pervasive in our public educational system? **REVOLUTION**—Of the Hall-Dennis Report on Education for Ontario (1968) Dr. J. Daly writes (in *Education or Molasses?* (1968) that its prescriptions "imply a revolution in the relation between children and adults, a revolution in the school, the family, and ultimately in society." He points out that:

1. Underlying the whole report is a theory of education which is "child-centred," "permissive," and so-called "progressive." It is based on a view of human nature derived from ancient Greece and which is thoroughly un-Christian.

2. It calls for the elimination of distinctions and rewards and even to some measure of responsibility for one's actions.

3. Similarly, it teaches, contrary to Scripture, that not only all corporal punishment is wrong - even by parents - but also it opposes all punishment, even of "bad behavior. Even the power of boards and principals to expel or suspend is to be "reviewed." Children raised in the Christian environment of family discipline are considered oppressed and "victims" and are taught such.

Children are to be allowed to "discover" what is right and wrong and what to believe without recourse to adult "indoctrination," or any "authority."

Following up the Report, the department of education circular (HSI 1972-3) says: "It follows, therefore, that student participation in the process of decision making is particularly desirable in the secondary school." Also "seeking...to involve the students more actively in educational decision-making, principals and teachers alike are changing traditional curricular and organizational patterns."

Referring to changes in basic philosophy, the Honourable R. Welch noted, in 1971, that by 1972-73, "all of our secondary schools will have converted to the new plan" by which the new philosophy is to be implemented.

An official from the Ontario Institute for Studies in Education in Channel 19 TV interview (June 19, 1972) insisted that the present organization of education to the County system, plus trends in teachers' organizations represented a "moving towards more monolithic control."

Thus the change is not solely to a secularization of content, but also of methodology, to attitudes which are often anti-revelation, which defy man, and presents everything as

(Continued on Page 19)

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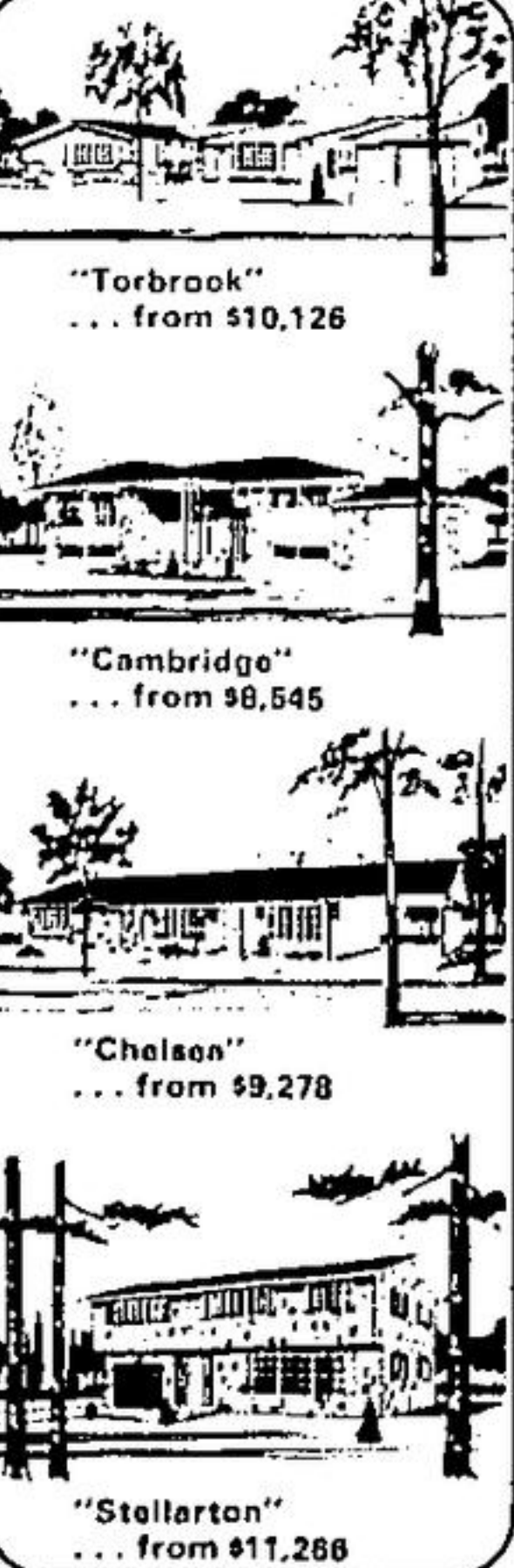


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WINNING TICKETS

Don Lindsay, past president of the Acton Legion's minor hockey program picks the two winning tickets from the container, held by Ed Wood, president of the Acton minor baseball association. Alice Wilkinson of 3 Mill St. W. in Acton was the first winner of \$100 from the draw. Florence Fryer, 270 Elmore Dr. in Acton won the \$10 prize. The draws will continue for 51

Lions To Continue Renovation At Pool

The Georgetown Lions club will be able to continue its proposed renovations and additions to the dressing room facilities at the outdoor swimming pool, council decided recently.

The only discussion pertained to whether the club should have a member of the engineering staff as a liaison, with the council.

Coun. Ernie Sykes wanted the town to have some "expertise" in regard to the building. There should be some contact between the town and the club and it should be on a professional basis," he added.

4-H Calf Club Has Gathering

The third meeting of the Halton 4-H Holstein Calf Club was held at the farm of Bruce McClure. The meeting was started by the pledge and then the roll call which was answered by the dam of our calves. Leaders present were Jeff Nurse, Larry Bennett, and Assistant Agricultural Representative, Marcel Delorme.

Bruce Pickering was in attendance to take a picture of the whole club which may be placed in the book being organized for the International Plowing Match. The group went into the barn and had a class of aged cows to judge. A few members gave reasons on the class and then Mr. Pickering gave the official placing. The club split into two groups and each was given a lesson to discuss and a short quiz was given on the material. After recording the marks, Marcel showed a film on different breeds of cattle and how to manage a farm. Les McDonald thanked Mr. McClure and family for the use of the barn and cattle and then refreshments were served.

Come To Accept New Town Some Residents Declare

Acton and Halton Hills, are they the same? After five months of being a part of the large town of Halton Hills, many Acton residents still are not willing to accept it.

In an on-the-street survey, many of the residents of the town claim that things have changed since the inception of Halton Hills on Jan. 1.

However, a sizable number of residents are beginning to accept the new town for what it is, and are willing to give it a try to see if it will work.

So, the question comes to mind, "as an Actonite, do you feel closer to Halton Hills or to Acton?"

June Mylrey of RR 1 Acton, a house wife felt that she does not really feel like a part of Halton Hills but rather still a part of Acton. "I don't feel like I'm closer to the town of Halton Hills," she said.

Mrs. Mylrey had a few reasons for the feeling, including the idea that Halton Hills Government is "lacking communications" with the area residents. "We're used to being treated in a small town," she added. "Now, we're part of a big conglomerate."

However, Mrs. Mylrey noted that Halton Hills has only operated for five months, and we should not be too quick to decide. "We can't really form an honest opinion in the length of time, I think we should give them a chance," she said.

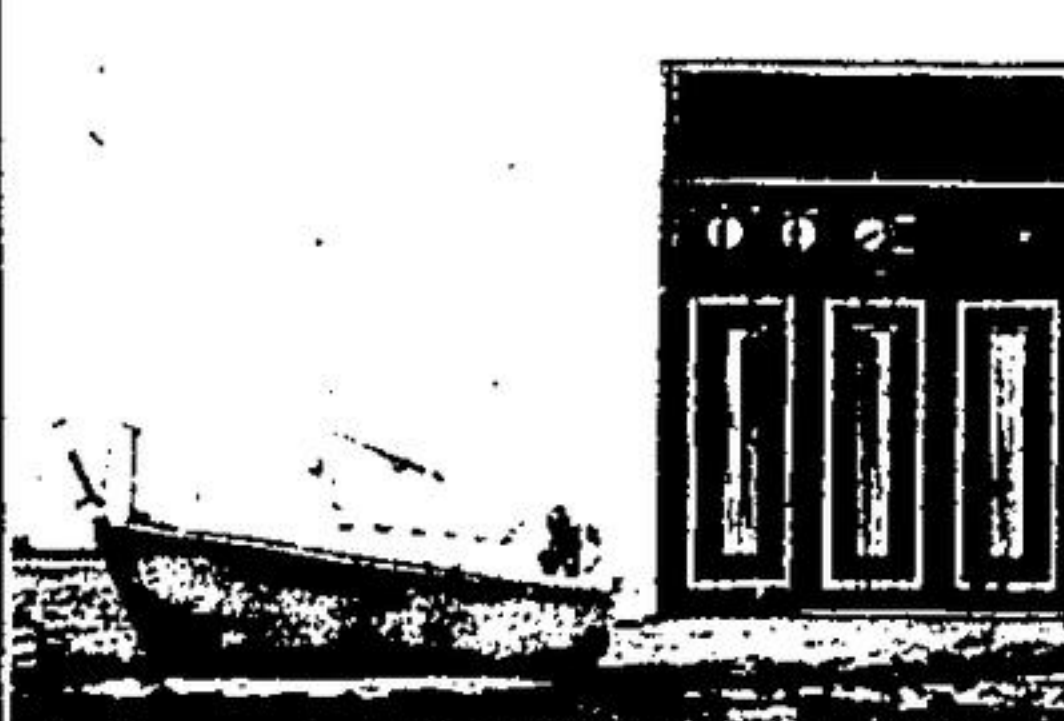
L.H. St. Andrews, a regular visitor to the town and an air traffic controller, believed she was closer to Acton because

"It's really a nice pleasant town." "What is the place called Halton Hills for anyway?" she questioned.

Miss St. Andrews noted that the only thing really wrong with the town is that it lacked "shopping space." "I really like it here, it's nice and small," she added.

Craig Weldon, a summer employee of the town, lying on Mulberry Place, voiced the opinion that he felt closer to Halton Hills than to Acton. He noted that the smaller town of Acton will benefit from the uniting of the three communities.

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