

# The SIECUS Circle

A Humanist Revolution

By Claire Chambers



*Thank you for letting me read The SIECUS Circle prior to publication.*

*I was extremely impressed. The sheer amount of dogged rooting after facts is awe-inspiring. The detail on individuals and organizations piles up irrefutable findings and inspires damning but logical conclusions.*

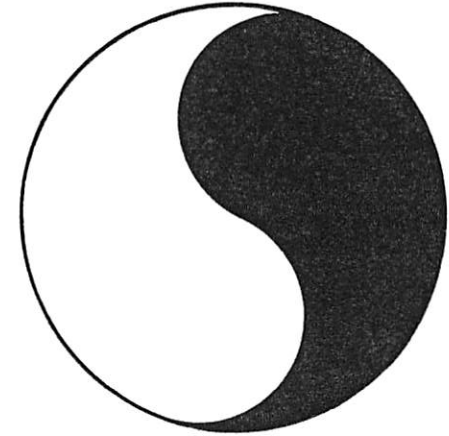
*I have never seen a better researched book. As one who fought SIECUS during the Sixties in my capacity as California's state superintendent of schools, I can testify that to my own personal knowledge, The SIECUS Circle tells the truth.*

Max Rafferty  
Dean, School of Education  
Troy State University

*It is a mistake to regard the assault on life and the family as an isolated phenomenon. Rather, that assault arises from the imperatives of an anti-God religion. This religion is Secular Humanism, which shares a common materialism with Marxism. According to this secular religion, one cannot affirm that man is immortal or that he has any significance greater than a chimpanzee. Secular Humanism is now the official religion of this nation. One of its principal objectives is the re-education of the American people so that they will never know or will forget the nature and the Author of Life. The SIECUS Circle is a valuable book in its demonstration of the consistent efforts of many activists and their dupes to advance the secular cause. It is a most useful book and it should be widely read.*

Charles E. Rice  
Professor of Law  
Notre Dame Law School

*Dedicated to  
the preservation of Christianity  
and the God-given principles  
upon which our Nation was founded*



Sex Information and Education Council  
137 North Franklin Street, Hempstead, Long Island, New York 11550

*The ancient yin-yang symbol was chosen by SIECUS as its official emblem. According to ancient Chinese tradition, yin represents the passive feminine principle in nature, which is exhibited in darkness, wetness, evil, and death; yang, the active masculine principle, is exhibited in light, dryness, good, and life. The union of the two is said to produce all that comes to be.*

*The symbol itself dates back at least to the fourth century B.C., and has been identified with the Eastern philosophic religions of Confucianism, Buddhism, and Taoism. In the Western world it has long been adopted into the symbolism of mysticism, magic, astrology, and witchcraft. In each case it represents a man-centered natural universe made up of male and female principles with no place for God.*

*The selection of this esoteric symbol by SIECUS to represent its own philosophy immediately suggests a close relationship with the man-centered philosophies that the symbol has historically represented. The SIECUS Circle is an attempt to explore the history of SIECUS itself and the many facets of its relationship with other members of an atheistic cartel operating in America.*

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## A Word from the Publisher

*The SIECUS Circle* has been several years in the writing. When it was first conceived and titled, the author did not suspect the extent of the interlocking and overlapping of membership among the dozens of humanist organizations in the United States. Only after years of intensive research did the well-concealed humanist underground come clearly into view, with SIECUS as one of its most visible and vocal organizations.

A word of explanation is therefore necessary: This book is not exclusively — nor even primarily — about the Sex Information and Education Council of the United States. It is about the SIECUS *circle*, the network of humanist individuals and organizations that is seeking to transform America into a secular and collectivist state. The influence of this network is enormous; the influence of its humanist philosophy is greater still. A Madalyn Murray O'Hair would have been powerless to remove prayer and Bible reading from the government schools if the Supreme Court of the United States had not drunk deeply at the humanist fountain. A crèche would still be a part of the national and official observance of Christmas if the federal judiciary had not believed the humanist perversion of history which holds that America was founded not as a Christian state but as a secular state.

Organized humanism, as *The SIECUS Circle* thoroughly demonstrates, has launched an attack on America through education and religion. Yet the insidiousness of this attack has not yet been grasped by one patriot in one hundred. Perhaps most parents are aware of the controversy over sex education in the government schools and the role of SIECUS in it. Yet how

many are aware of the humanist influence in the United States history courses and textbooks their children are required to study? How many are aware of the humanist influence in the life science courses taught in the schools their children attend? More important, how many are capable of distinguishing between humanism and Christianity so that they may know what is true and what is false, what is right and what is wrong?

It is the sincere hope of the publisher that this book will serve to alert many thousands of readers to the humanist network that threatens America. Only an informed people can hope to retain — and be worthy of — that freedom with which our nation has been blessed.

Western Islands

## Foreword

ONCE A CIRCLE IS DRAWN, it is difficult to trace its beginning. The SIECUS circle is similar to others in this respect. Few others than its actual architects can be certain of its origin. We do know that the nucleus, SIECUS (Sex Information and Education Council of the United States), became a physical reality in 1964, shortly after an international symposium for the study of universal sex education was held. Since then, the SIECUS orbit has expanded to envelop publishing houses, film producers, governmental and private agencies, foundations, medical societies, educational institutions, and religious bodies. This massive network of interlocking organizations is the power structure through which SIECUS operates to exert pressure on local schools and an unsuspecting public to adopt its sex education program. SIECUS, then is the pivotal point, the nucleus. However, light must be shed equally on its vast spheres of influence within this interlocking power structure, if we are to be able to cope with its skillful technique of deception.

The main thrust of this book, therefore, is to trace the SIECUS influence within the circle of organizations that make up this network. This specific endeavor has been undertaken in view of the fact that, once a community becomes aware of the SIECUS philosophy and pressure is exerted on the school, the administration generally moves in one of two directions: 1 either attempts to rid its sex education/home and family living program of the SIECUS influence, or it unites to convince concerned parents that it has done so, often by turning to another program from a source with another name. Parents, private citizens, school personnel, clergy, and all other groups involve

should be made aware that, as the present study will disclose, it is now virtually impossible to divorce sex education from SIECUS. It should be understood, however, that we are speaking in terms of comprehensive sex education, rather than the former sensible approach of a few separated sessions in health and hygiene. More realistically, the only way to expel the SIECUS influence from comprehensive sex education is to remove the subject from the school curriculum entirely and return it to its rightful owners, the parents.

Although this particular study is basically concerned with the public schools, the current upsurge in SIECUS-style sex education was never intended to stop at the academic level. A 1970 SIECUS brochure, for example, asserted that SIECUS "serves as a clearing house for educators, physicians, nurses, youth and social workers, and others . . ." while acting as counsel to "professionals and government officials from other nations who are developing programs in family life and sex education."<sup>1</sup> In 1971, SIECUS took another giant step, launching a promotional campaign to finance conferences for teacher-trainers, educational administrators, the clergy, and even law enforcement officers.<sup>2</sup> This phase should be kept in mind if the SIECUS network is to be seen in its true perspective. The emphasis of this study is primarily on the classroom, but this should not obscure or minimize SIECUS's virtual stranglehold on many other areas of community endeavor.

As a prelude to our exploration of SIECUS-related organizations in PART II, a general background of the philosophy fostered by SIECUS and its associates seems essential. Specific attention is focused on their promotion of Humanism, an atheistic belief diametrically opposed to the basic tenets of our Judeo-Christian heritage, and their intention to force-feed a steady diet of situation ethics to American youth via the classroom. Attention is also given to documenting the substantial Communist influence within the top ranks of this highly sensitive field.

It is expected that this particular exposure will generate criticism from many seemingly "objective" sources, probably in-

cluding the familiar charges of "character assassination," "witch-hunting," and "McCarthyism." Students of leftist strategy will recognize this maneuver as having been conceived by the Communists for the sole purpose of directing the spotlight away from themselves and their collaborators, as they skillfully aim their oratorical guns at their exposers. The exposers then suddenly find themselves "on trial" to justify the simplest factual statement of plain truth. It is unfortunate that the constant repetition of this exercise in deception, transmitted through carefully selected propaganda circles, has "conditioned" many innocent bystanders to parrot the Party line — thereby greatly increasing the effectiveness of the enemy's vicious campaign to conceal the truth. This semantic manipulation by the Communists has allowed them to enjoy success unsurpassed in the history of psychological warfare.<sup>3</sup>

In addition to sex education, Humanism, and subversion, the book explores various other areas in its study of SIECUS and its associates. Population control, legalized abortion, homosexuality, pornography, sensitivity training, and even drugs, if it was discovered, all are part of the general theme. These topics are introduced into the book at certain points to reveal the incredible broad range of influence wielded by the SIECUS complex.

Several other points seem to require clarification. Since SIECUS's fifty board members usually serve a term of three years, some have come and gone during the writing of this book (although they generally continue to support SIECUS), while others still linger. Throughout the book, these individuals are referred to interchangeably as "SIECUS board members," "SIECUS directors," or "SIECUS officials." Appendix A contains a listing of all known SIECUS board and staff members up to January 1975.

The terms "SIECUS-recommended," "SIECUS-endorsed," and "SIECUS-selected" in connection with authors, books, and films are also used interchangeably. These terms are applied to authors and books found in SIECUS's official listings, *Human Sexuality*, *Selected Reading in Education for Sexuality*, and the

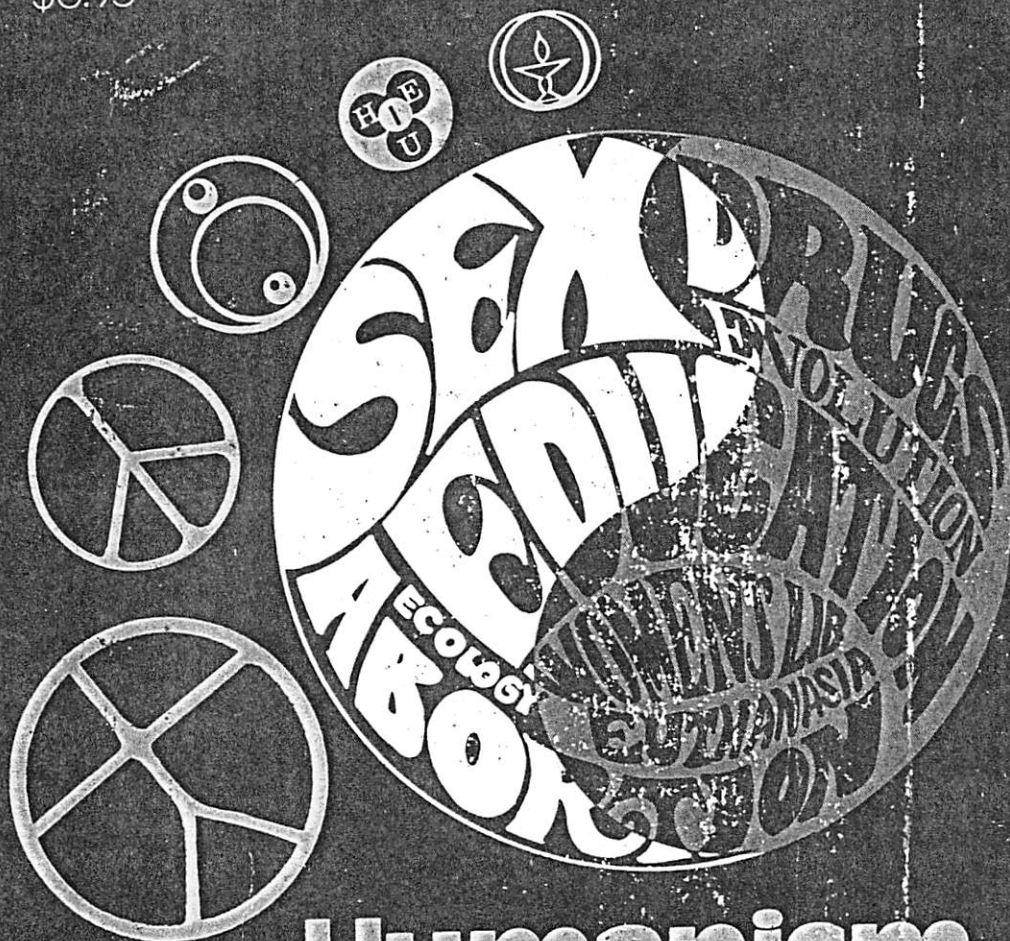


quarterly SIECUS Newsletter; and to films listed in SIECUS Study Guide No. 7 and the 1971 SIECUS booklet, *Film Resources for Sex Education*.

SIECUS, of course, flatly denies that it "recommends" any materials. For example, on Page 4 of SIECUS Study Guide No. 7 is the statement: "Inclusion of a film in this guide does not constitute endorsement by SIECUS." But in scanning the second SIECUS reading list, *Human Sexuality*, we find such descriptive passages as "excellent," "useful and well-illustrated," "valuable," "scholarly," and "one of the best resources available today" — expressions obviously intended to influence the reader's choice.<sup>4</sup>

A final point of explanation concerns the selection of organizations appearing in PART II. This compilation is by no means complete. For example, numerous college curricula have a strong SIECUS influence, yet only a few are included, indicating the trend. It would be an endless task to include them all. Many less significant organizations or agencies were omitted in order to get the book completed and published in time to be effective. It is hoped that even this admittedly incomplete study will give the reader an incentive for further investigation within his particular sphere of interest.

\$6.95



# Humanism

What do Vice President Walter Mondale, Madalyn Murray O'Hair, and John D. Rockefeller III have in common? What philosophy guides the Sex Information and Education Council of the United States, Planned Parenthood, and the A.C.L.U.? The answer to both questions is *humanism*, a little known philosophical movement that is increasingly influential in government, churches, schools, and the communications media. Until the publication of *The SIECUS Circle*, there was no convenient guide to the humanist organizations that promote abortion, atheism, forced sex education in the public schools, homosexuality, pornography, and a permissive attitude toward drugs. This book is indispensable to anyone seeking to understand the decline of the American Republic.

