teraction with his natural environment and with his social heritage. The individual born into a particular culture is largely molded to that culture.

FIFTH: Humanism asserts that the nature of the universe depicted by modern science makes unacceptable any supernatural or cosmic guarantees of human values. Obviously humanism does not deny the possibility of realities as yet undiscovered, but it does insist that the way to determine the existence and value of any and all realities is by means of intelligent inquiry and by the assessment of their relation to human needs. Religion must formulate its hopes and plans in the light of the scientific spirit and method.

SIXTH: We are convinced that the time has passed for theism, deism, modernism, and the several varieties of "new thought."

SEVENTH: Religion consists of those actions, purposes, and experiences which are humanly significant. Nothing human is alien to the religious. It includes labor, art, science, philosophy, love, friendship, recreation—all that is in its degree expressive of intelligently satisfying human living. The distinction between the sacred and the secular can no longer be maintained.

EIGHTH: Religious humanism considers the complete realization of human personality to be the end of man's life and seeks its development and fulfillment in the here and now. This is the explanation of the humanist's social passion.

NINTH: In place of the old attitudes involved in worship and prayer the humanist finds his religious emotions expressed in a heightened sense of personal life and in a cooperative effort to promote social well-being.

TENTH: It follows that there will be no uniquely religious emotions and attitudes of the kind hitherto associated with belief in the supernatural.

ELEVENTH: Man will learn to face the crises of life in terms of his knowledge of their naturalness and probability. Reasonable and manly attitudes will be fostered by education and supported by custom. We assume that humanism will take the path of social and mental hygiene and discourage sentimental and unreal hopes and wishful thinking.

TWELFTH: Believing that religion must work increasingly for joy in living, religious humanists aim to foster the creative in man and to encourage achievements that add to the satisfactions of life.

THIRTEENTH: Religious humanism maintains that all associations and institutions exist for the fulfillment of human life. The intelligent evaluation, transformation, control, and direction of such associations and institutions with a view to the enhancement of human life is the purpose and program of humanism. Certainly religious institutions, their ritualistic forms, ecclesiastical methods, and communal activities must be reconstituted as rapidly as experience allows, in order to function effectively in the modern world.

FOURTEENTH: The humanists are firmly convinced that existing acquisitive and profit-motivated society has shown itself to be inadequate and that a radical change in methods, controls, and motives must be instituted. A socialized and cooperative economic order must be established to the end that the equitable distribution of the means of life be possible. The goal of humanism is a free and universal society in which people voluntarily and intelligently cooperate for the common good. Humanists demand a shared life in a shared world.

FIFTEENTH AND LAST: We assert that humanism will: (a) affirm life rather than deny it; (b) seek to elicit the possibilities of life, not flee from them; and (c) endeavor to establish the conditions of a satisfactory life for all, not merely for the few. By this positive *morale* and intention humanism will be guided, and from this perspective and alignment the techniques and efforts of humanism will flow.

So stand the theses of religious humanism. Though we consider the religious forms and ideas of our fathers no longer adequate, the quest for the good life is still the central task for mankind. Man is at last becoming aware that he alone is responsible for the realization of the world of his dreams, that he has within himself the power for its achievement. He must set intelligence and will to the task.

Humanist Manifesto I is now a historical document, superseded by Humanist Manifesto II. Like the first, this second document does not represent a binding creed or doctrine, but is merely a consensus statement on social policy.

HUMANIST MANIFESTO II

The next century can be and should be the humanistic century. Dramatic scientific, technological, and ever-accelerating social and political changes crowd our awareness. We have virtually conquered the planet, explored the moon, overcome the natural limits of travel and communication; we stand at the dawn of a new age, ready to move farther into space and perhaps inhabit other planets. Using technology wisely, we can control our environment, conquer poverty, markedly reduce disease, extend our life-span, significantly modify our behavior, alter the course of human evolution and cultural development, unlock vast new powers, and provide humankind with unparalleled opportunity for achieving an abundant and meaningful life.

The future is, however, filled with dangers. In learning to apply the scientific method to nature and human life, we have opened the door to ecological damage, overpopulation, dehumanizing institutions, totalitarian repression, and nuclear and biochemical disaster. Faced with apocalyptic prophesies and doomsday scenarios, many flee in despair from reason and embrace irrational cults and theologies of withdrawal and retreat.

Traditional moral codes and newer irrational cults both fail to meet the pressing needs of today and tomorrow. False "theologies of hope" and messianic ideologies, substituting new dogmas for old, cannot cope with existing world realities. They separate rather than unite peoples.

Humanity, to survive, requires bold and daring measures. We need to extend the uses of scientific method, not renounce them, to fuse reason with compassion in order to build constructive social and moral values. Confronted by many possible futures, we must decide which to pursue. The ultimate goal should be the fulfillment of the potential for growth in each human personality—not for the favored few, but for all of humankind. Only a shared world and global measures will suffice.

A humanist outlook will tap the creativity of each human being and provide the vision and courage for us to work together. This outlook emphasizes the role human beings can play in their own spheres of action. The decades ahead call for dedicated, clear-minded men and women able to marshal the will, intelligence, and cooperative skills for shaping a desirable future. Humanism can provide the purpose and inspiration that so many seek; it can give personal meaning and significance to human life.

Many kinds of humanism exist in the contemporary world. The varieties and emphases of naturalistic humanism include "scientific," "ethical," "democratic," "religious," and "Marxist" humanism. Free thought, atheism, agnosticism, skepticism, deism, rationalism, ethical culture, and liberal religion all claim to be heir to the humanist tradition. Humanism traces its roots from ancient China, classical Greece and Rome, through the Renaissance and the Enlightenment, to the scientific revolution of the modern world. But views that merely reject theism are not equivalent to humanism. They lack commitment to the positive belief in the possibilities of human progress and to the values central to it. Many within religious groups, believing in the future of humanism, now claim humanist credentials. Humanism is an ethical process through which we all can move, above and beyond the divisive particulars, heroic personalities, dogmatic creeds, and ritual customs of past religions or their mere negation.

We affirm a set of common principles that can serve as a basis for united action—positive principles relevant to the present human condition. They are a design for a secular society on a planetary scale.