

Third, we must not confuse humanism with the humanities, those branches of learning which have primarily a cultural character (language, literature, the fine arts, philosophy, etc.)

Robert D. Linder, professor of history in Kansas State University, in an article in Church History (June 1975) states that there are at least two kinds of cultural humanism.

First, there is "particular humanism" which has to do with a cultural program of study of the classics mainly from the standpoint of the study of literature and literary composition. By the fifteenth century, the studies of the humanities included grammar, rhetoric, history, poetry, and moral philosophy, based on the reading and interpretation of the classic Latin and Greek writers.

Second, there is "general humanism" which has to do with the dignity of man, with his potential and actions. This was expressed widely during the Renaissance in poetry, drama, music, painting, sculpture, and philosophy.

What then do we mean by "humanism" in the context of this study?

Paul Kurtz, editor of The Humanist, has edited a book entitled Moral Problems in Contemporary Society: Essays in Humanistic Ethics (Prentice-Hall, 1969), in which he outlines the basic principles of humanism. He says that:

(1) Contemporary humanism is "anti-supernaturalistic." God does not exist. There is no soul or mind separate from the brain, and man has no immortal destiny beyond the grave.

(2) Human values are relative; that is, they have their source in man alone and cannot be grounded in an outside absolute source, such as God.

(3) Human reason is the sole source and guide of human action; thus divine revelation as an informational source for human conduct is rejected.

(4) The humanist is committed to seek the greatest happiness for the greatest number and to further the welfare of mankind, particularly by working toward solutions to the problems of social injustice, poverty, war, overpopulation, and ecology.

#### B. What is Secular Humanism?

Secular Humanism is not a formal philosophy or philosophical world-view; it is rather an informal generalized outlook on and attitude toward the most basic issues of existence.

It is secular, in that it rejects any claim of divinely revealed, authoritative answers to the basic issues and questions of life.

It is humanistic, in that it asserts that man and man alone can and must provide his own definitive answers to these basic issues and questions.

By the basic issues of life is meant the issue of ultimate origins, the issue of ultimate meaning, and the issue of ultimate destiny.

By the basic questions of life is meant the question of the nature of