

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.

(Instead of love to God and to his neighbor, the humanist emphasizes personal self-satisfaction and enlightened self-interest)

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

(Note: there are no distinctions between natural and spiritual love, joy, peace, longsuffering, goodness, faith, meekness, self-control!)

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.

(This implies that death, as a crisis of life, will be accepted as something natural; and hopes beyond the grave will be discouraged. Such hopes are merely sentimental and unreal!)

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.

(Once again, humanism is presented as a religion)

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.

(Note: all religious faiths must be changed so that they will exist for the fulfillment of man, since man is the chief end of man! But what is meant by the statement that religions must be reconstituted as rapidly as experience allows? If Secular Humanism were to gain control of government, would it seek voluntary change on the part of religions, or would it use coercive force to reconstitute religions? What does "as rapidly as experience allows" mean? Whose experience?)

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.

(There are some seeming contradictions here. Radical changes must be made, socialism must be established, and wealth must be redistributed, but this must all be done voluntarily and freely! What if people do not agree to the establishment of socialism and the redistribution of wealth? Will it be necessary