

to establish this new order by force, so that after this radical change is instituted people can freely and voluntarily cooperate for the common good? If so, this is nothing less than Marxist dogma, pure and simple!)

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 it; 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.

(What does it mean to "affirm life" in the context of this view? Does it mean to "live it to the full, with no moral or religious restraints"? Does it mean, for example, to be free to express and practice all styles and preferences of sexuality? Does it mean that all life-styles should be viewed as equally acceptable and equally respectable, so that it is all one and the same whether one is gay or lesbian or bisexual or transexual or straight (as long as he or she is not puritanically straight!)

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.

(Since for the humanist God does not exist, man must provide his own answers to the most basic issues and questions of life. Man must create his own world!)

The following are the signers of Humanist Manifesto I:

| | | |
|------------------------|--------------------------|----------------------|
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B. Humanist Manifesto II

1. A consideration of the document itself