

some leave such issues to private speculation; and many, as we have seen above, transmute the values of the ancient theistic systems into a humanist frame of reference. Historically, the period following Adler's death saw an emphasis on a humanism that found little place for Adler's own transcendentalism. By Adler's design, his metaphysics was not an orthodoxy for the Movement he created. However, continued reading of and renewed interest in Adler's thought has led to reappraisal of his concepts and their contemporary relevance.

P. 20 NON-THEISM

It is difficult to get off of the debating ground on which pro-theism, antitheism, and non-theism have set up their warring camps. It is our judgment that the debate needs to take a new turn. What is at issue in the God-debate is a symbol of humanity's search for meaning. Since all understanding has to pass through the psychological and sociological processes by which we project and extrapolate from our experience to the larger world, we can see that the debate is about what is an appropriate, legitimate, and pragmatic Diagram for humanity's place in the universe. The challenge involves both theoretical philosophy and social critique...

Today the Ethical Movement needs to adventurously explore a philosophy of meaning, without losing its basic resistance to any particular philosophy becoming a creedal orthodoxy. We need to explore what ethics as a clue to philosophical significance might mean. *What kind of universe follows from there being ethical actors in it?* We need to develop a philosophy of human nature and human society that would underpin our ethical focus. This would take us beyond theistic and atheistic groundings of ethics and ground a philosophical ethics in its own frame of reference. Looking to the future, we need a usable metaphysics of ethics. What is the larger reality of which we humans as social beings in relation to ourselves, other life, and the world are expressions?