

The official newsletter of  
Fellowship of Reason, Inc.



## Ethics 101

By  
Martin L. Cowen III

In this essay, I would like to explicate fairly the ethical systems of Christianity, Radical Environmentalism, and Eudaimonism. Because I write from the point of view of a Eudaimonist, I will struggle against a natural tendency to exaggerate or ridicule systems other than my own. I will start with Christianity.

### THE ETHICS OF CHRISTIANITY

The source of ethical authority for Christianity is the word of God. The primary source is the Bible. The teachings of the Church for two millennia are a secondary source. The mechanism of enforcement of the ethical rules of Christianity is the promise of reward and punishment in the afterlife.

The basic rules of Christianity are set forth in the Ten Commandments. They are: (1) you shall have no other gods before me; (2) you shall make no idols; (3) you shall not make wrongful use of the name of God; (4) you shall remember and keep the Sabbath; (5) you shall honor your mother and father; (6) you shall not murder; (7) you shall not commit adultery; (8) you shall not steal; (9) you shall not bear false witness against your neighbor; and, (10) you shall not covet your neighbors wife, house or property.

Other widely believed rules and the scripture upon which they are based include the following:

Rule: It is best not to be rich. "And again I say unto you, It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God." Matthew 19:24

Rule: Do not judge others. "Judge not, that ye be not judged." Matthew 7:1

Rule: Turn the other cheek: "But I say unto you which hear, Love your enemies, do good to them which hate you, Bless them

that curse you, and pray for them which despitefully use you. And unto him that smiteth thee on the one cheek offer also the other; and him that taketh away thy cloak forbid not to take thy coat also." Luke 6:27

Rule: Love others. "Thou shalt love thy neighbour as thyself." Matthew 19:19

Rule: Be charitable. "And now abideth faith, hope, charity, these three; but the greatest of these is charity. 1 Corinthians 13:13

My impression from relating with many Christians is that the primary idea in Christianity is love, in particular, the love of others. For a Christian, the relationship between the Christian and others is most comparable to that of parent and child. A parent loves his child unconditionally. A parent does not judge his child, but seeks to educate and guide him. A parent is infinitely generous with his child. The Christian ideal is to relate with others as a parent relates to his child.

Christianity is, essentially, other-focused. The ideal for Christianity is to be primarily concerned with and for others. Common Christian activities naturally include providing food and shelter for the homeless, sending aid to starving children in Africa, building houses for poor people, and providing volunteer services for the sick and disabled.

This particular ethical system is firmly established in the American culture. Our governmental institutions are strongly biased toward enacting programs consistent with the ideal of Christian charity. Thus dozens, perhaps hundreds, of welfare government programs exist.

### THE ETHICS OF RADICAL ENVIRONMENTALISM

I need to make immediately clear that "radical environmentalism" does not mean

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a preference for clean air and water. Any rational person values clean air and water for his survival.

The source of ethical authority for radical environmentalism is not known to most radical environmentalists. I believe that the source authority is an aesthetic judgment shared by members of the radical environmentalist movement. The aesthetic judgment is that nature, in which the role and presence of human beings is greatly reduced or eliminated, is good. Nature (excluding human beings) is regarded as sacred in this system.

Perhaps the leading radical environmentalist group is Earth First! Their tag line is: "No compromise in the defense of Mother Earth!" Among their values are these:

- Stopping the spread of genetically modified organisms
- Stopping logging in various places
- Stopping a natural gas pipeline in Peru
- Stopping oil drilling in the Artic National Wildlife Refuge
- Stopping the slaughter of seals
- Stopping mountain top mining

This particular ethical system enjoys a wide-spread allegiance in American culture, hence the present impossibility of drilling for oil in ANWR and offshore of Florida. The radical environmental movement is largely responsible for the absence of new nuclear power facilities in the last twelve years.

### EUDAIMONIST ETHICS

Ethics answers the question: "How ought I live?" The question implies another: "What do I want to achieve by my actions?" For Christians the ultimate answer is the reward of an eternal life in Heaven. For Radical Environmentalists the ultimate answer is Sacred Nature free from the blight of human beings. For Eudaimonists the answer is a flourishing life on earth.

Why is the Eudaimonist answer "flourishing life on earth" to be preferred? Ironically, all three ethical systems choose life as at least an intermediate goal of human action; otherwise, there would be no practicing Christians or Radical Environmentalists. Christians must live in order to practice their religion on earth. Radical Environmentalist must live in order to rid Sacred Nature of the curse of man. So even the other ethical systems implicitly hold life as a standard of value.

The next question is: "What kind of life ought I seek? The Eudaimonist answers: "A flourishing life." As a practical matter, both Christians and

Radical Environmentalists, on the whole and for the most part, choose a flourishing life. And their flourishing lives look a lot like the flourishing lives of Eudaimonists. For an image of a flourishing life, picture the typical life of a middle class American.

To provide a contrast to the concept of a flourishing life in order to make the concept clearer, observe that some Christians do not seek a flourishing life on earth. Some ascetics intentionally live in poverty and in pain, on the verge of death. Ascetics are rare in America and not generally visible.

Radical Environmentalists, of necessity, must seek and sustain a flourishing life. They must be upper middle class or rich, since their love of nature requires free time to travel, to hike, to spike trees, or to otherwise protest. Poor people do not tend to be radical environmentalists. (Tree spiking is the practice of inserting a steel rod into a tree that might be harvested in order to injure the logger or damage his equipment.)

The source of ethical authority for Eudaimonism is reality. Eudaimonist ethical rules are of the form: "If the individual is to flourish on earth, then he must have or do the following: ...." Knowledge of reality is gained by experience, both the first-hand experience of the individual, and second-hand experience as recorded in science, medicine, history, literature, philosophy, mythology, religion, tradition, and other cultural institutions. The mechanism of enforcement is the fact of reward and punishment in this life. The enforcer is reality. So, as a crude example, if an individual shoplifts a bracelet, she will feel guilt, she will have to lie about it thus suffering psychological invisibility, she cannot experience authentic pride in her achievement, and she may have to go to jail and experience public humiliation and shame. Conclusion: In order to flourish, one ought not to steal.

Looking to history then, among the historical periods that Eudaimonist find most illuminating are the historical periods of Classical Greece, the Roman Republic and subsequent Empire, the Renaissance in Italy, the Enlightenment in Europe, America in the 18<sup>th</sup> and 19<sup>th</sup> centuries, and England during the Industrial Revolution of the 19<sup>th</sup> century. These periods effloresced with art, culture, and wealth. Many human beings flourished during these periods. A conclusion that Eudaimonists draw from these historical periods is that human beings have a tendency to flourish during times of relative freedom. Freedom is defined as the condition of a social system in which property rights are protected,

### About the name "The Eudaimonist"

A eudaimonist (pronounced "yoo-DIE-mon-ist") is one who believes that the highest ethical goal is individual happiness and personal well-being. The term is derived from the ancient Greek word eudaimonia, which means, roughly, "well-being."

### Disclaimer

The opinions expressed in the columns appearing in this newsletter are those of the author and not necessarily the views of the organization. The Fellowship of Reason, Inc speaks only through its Articles of Incorporation, the Bylaws, and the actions taken by the Board of Trustees as a board and recorded in the minutes of the corporation.

**Fellowship of Reason, Inc.****Mission Statement**

The Fellowship of Reason® is dedicated to the personal flourishing of our members through reason.

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private contracts are permitted and enforced, the rule of law prevails, and diverse scientific, religious, and philosophical expression is permitted and welcome.

Eudaimonist draw, therefore, the ethical conclusion that freedom is good because it is a condition of human flourishing.

Other ethical rules follow from the goal of a flourishing life and the social fact of freedom. For example, if an adult is to flourish he or she must have a job. In order to live, the needs of the body for food, shelter, and clothing must be met. Otherwise, the individual will starve and die. Reality is the enforcer. There is no need of God to enforce this rule. For another example, if an adult is to flourish, he or she must have a wide network of family, friends, and associates with whom to relate. In order to be happy, the needs of consciousness must be met. The needs of consciousness include love, friendship, and other forms of psychological visibility. Otherwise, the individual will starve emotionally and wish he were dead. Reality is the enforcer. There is no need of God to enforce this rule.

For the Eudaimonist, ethics is a science. The goal of the science of ethics is human flourishing. If human flourishing is the result, the action is good. If human suffering or death is the result, the action is bad.

### CONCLUSION

I make the following observations about these ethical systems.

The idea of Christianity feels good because love feels good. The idea of environmentalism feels good because clean air and water feel good. It is hard to argue with what feels good.

I reiterate that both Christians and Radical Environmentalists, implicitly, embrace flourishingly life as a valid intermediate goal for themselves. This embrace is factually inconsistent with both ethical systems. Most American Christians are rich by world standards. (Remember Matthew 19:24 cited above: like the camel through the eye of the needle, the rich are not Heaven bound.) All Radical Environmentalists owe their very existence to the human intrusions upon Sacred Nature that they so despise. They live in industrial America and utilize all its human systems: transportation, food supply, housing, and especially communication.

Despite working full time for his own flourishing, the Christian expects of himself and others that he and they spend at least sometime caring for strangers. The Eudaimonist will readily care for himself, his family, and his friends and associates. In this respect a Eudaimonist is no different from a Christian. The Christian is more likely to extend the zone of his "caring" interest to include groups more remote than these, sometimes even to another continent. A Christian, too, is likely to support government programs that force others to support the Christian's charitable urges. Thus, American taxpayers are spending billions on AIDS relief in Africa. There is nothing morally wrong with a Christian or a Eudaimonist donating to AIDS relief in Africa. It is morally insupportable to force unwilling others to do so.

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Both Christianity and Radical Environmentalism are ultimately based upon feeling. Left unexamined by reason, the ethics of Christianity and the ethics of Radical Environmentalism feel good. Feeling that something is good and something *actually* being good are two different things. Aesthetics is different from ethics.

Almost every person agrees that a landfill is unsightly, an aesthetic nightmare. This common aesthetic judgment says nothing about the ethical propriety of landfills. A landfill is a depository of human waste. If there are to be humans on earth, there will be human waste. The Radical Environmentalist chooses, ultimately, that there will not be humans on earth. A Eudaimonist will examine the issue from the point of view of human flourishing. Humans have waste. How will it be disposed of? Everyone is responsible for his own waste. He can store it on his own property or he can recycle it. Or, he can form voluntary ventures with other people to store or recycle their common waste on their commonly owned property or the property of the enterprise—that is, in a landfill.

Almost every person agrees that the conditions of the people of Zimbabwe in 2008 are deplorable. They are dependent upon international food programs and they suffer hyperinflation. It is terrible that they suffer. What to do? A Christian is likely to send money for food. A thoughtful person will consider the fact that before 2000, Zimbabwe was a net food exporter. In that year, farmland was confiscated without compensation from the farm owners and redistributed. Food production plummeted and the country's economic system is now in ruins. In other words, the Zimbabweans inflicted their own suffering upon themselves. The example serves as further proof of the fundamental Eudaimonist judgment that freedom is crucial for human flourishing. Not everyone would agree that saving a people from self-inflicted wounds is ethically correct or even practically possible.

I hope and believe that I have been fair to the two ethical systems that I have discussed that I do not embrace: Christianity and Radical Environmentalism.

The final difference I would point out is that unlike Christianity and Radical Environmentalism, Eudaimonists would not force Eudaimonism upon others. Eudaimonists simply insist that everyone be free.



**Eudaimonists would not force Eudaimonism upon others. Eudaimonists simply insist that everyone be free.**

# Eudaimonism and Survival in Society

**Regular membership:**  
\$35 per year

**Contributing membership:**  
\$70 per Year

**Lifetime membership:**  
\$700

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Fellowship of Reason, February 3, 2008 Oratory

By Steve Butterbaugh

A year ago last September, I joined the Fellowship of Reason. I enjoyed it from the start and have been very happy with my experience of the people I have met, talked with and played with here. Thank you for that. I had come to the Fellowship of Reason several years earlier and it didn't take. I wasn't interested in it at the time and so did not join. Looking back, I think it is interesting that we go through stages in life. At some point we can hear what someone is saying and at other points we cannot.

When I look back over my life, I see that I was born and raised an altruistic Christian, got a dose of Objectivism in the form of reading everything I could lay my hands on when I was 30, didn't quite know what to do with all that for many years except to hold it as an intellectual anchor point, and got involved in an existential curriculum of courses for 22 years to become more "self-actualized." So - I moved from the altruistic world of Christianity where I felt that mores and judgments outside of me were dominating me, to something more selfish - which I considered to be a good thing. There I learned about myself and something about getting myself internally consistent as best as one can do while not be grounded in reality. Since, the curriculum of courses was based in existentialism, I eventually realized that I was unfulfilled. I identified the reason as subjectivism, which is not being reason and reality based but feeling based. At the end of the last course that I took under that philosophical framework, I had something of a violent reaction. I just couldn't stand to be around "those people" any more. The people and my relationship with them felt false and I felt I was wasting my time. I was done.

A year later I joined the Fellowship of Reason. Right away I felt like I was breathing oxygen again. Although relieved and happy I had no theory as to what was really going on. However a process of internal reorganization began.

Maybe about a year ago, I was mentioning the word "tap root" to people as it was in my thoughts. I know that some of you heard me use that term. A tap root is the sense of oneself as grounded in reality and no matter what happens, one doesn't lose who he is in this world. Because of this tap root a person is able to stand amid the swirls and storms of life. His personal power and tranquility follow from this self-knowledge.

After I spent some time with this idea, I began wondering exactly what this tap root consisted

of for me. One of my basic premises is, "Man's basic means of survival is reason." Reason is another name for a conceptual consciousness. It is a faculty. More than logic, it involves the way that man's consciousness works and is different from the consciousness of the lower animals. The essential difference, I believe, is that man is conceptual which entails grasping attributes of entities and assigning sounds (i.e., words) to those identifications as opposed to just being perceptual where the additional breakdown into attributes of entities does not occur.

I had a high school teacher who taught me English and Latin. He would ask questions of the class and then he would usually ask: "Who knows and knows that he knows." Now that is quite a question. And, it weighs on you differently depending on your intelligence. For one person, his knowing amounted to stating the answer and then pointing to the paragraph in the book where the answer was. For another, his knowing amounted to how the answer was arrived at and validated. I would sometimes answer his question, but I always felt unsure as to whether I knew that I knew.

From there I realized that if reason is man's basic means of survival, then it isn't good enough to just have an answer. One also has to have it grounded in reality and reasoned through so that HE knows that he knows. And the point is not that someone else knows that he knows that. What is critical is that the individual knows it for himself.

At that point, things got really clear and I knew what my job was. I figured that the essence of self-esteem, meaning self-respect and self-value, which for a human being means mind-respect and mind-value, is grounded in knowing and knowing that I know.

I got clear for the very first time that my life was mine and that my happiness was my purpose. I got clear that the beneficiary of a moral action is not another but me. I could value another if that was my value, but any action I did for, with or because of that other was because they were a value to me.

Suddenly my life came into focus in a way that it had never been before. Before, I lived life like an experiment and a creation but I was unable to bring it together into a whole. I lived as if I could always be thrown off purpose by the requirements of another person. The fact was that I was not grounded in myself as the beneficiary of my actions all of which are directed to my happiness on this earth. Needless to say, I wasn't really thriving. The truth was, I was not an egoist, I was not selfish and nor was I eudemonistic.

But, when I got clear, I got a bonus - one I didn't even suspect. The existential angst, which had been increasing through the 22 years of

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existentialist based courses, disappeared.

Sometime after this big realization, I went to the doctor for my annual appointment and he checked my blood pressure as he always does. He said, "Your blood pressure looks really good." I was amazed. I discovered I had high blood pressure in 1994. I'm now suspecting that anxiety and blood pressure go together and that anxiety is, at root, the lack of confidence in the use of one's mind, the fear that one cannot really depend upon his basic means of survival, aware in some way that he is afloat and not grounded.

So, this is what I came to understand the tap root to be: "Yes, I have a rational faculty and I can use it to determine and decide everything that I need for my life. That's what it is for. This doesn't mean that I am infallible. It just means that I can know that I know. If not, then I can decide how I am going to handle that. If I fail in this, I may die, but it won't be because I didn't know who I am in the matter.

I consider the above my explanation of what eudemonism at root means to me. Eudemonism is living one's life for the purpose of happiness and thriving. It is a consciously Self-centered life. I don't mean self-centered like neurosis, I mean Self-centered like Self-generating and Self-responsible and collecting your rewards. Happiness is a positive Self-assessment of one's experience of one's life and it is something that is completely egoistic and selfish. Thriving is the experience of happiness in the living of one's life.

I have an image for this. Have any of you been interested in car engines or known someone who is? I was reared in my dad's auto repair shop so this is familiar to me. The car, before you start working on it may run, but it doesn't run smoothly. It has an unevenness and noise to it that lets you know that internal harmony isn't present. The mechanic listens and then he goes to work. When he is finished, he starts it up and it runs a lot better. It may take some fine tuning, but eventually that engine purrs like a kitten.

When you are thriving, you purr like a kitten. All the important values of your life are present and operating and all of your cylinders are humming and loving it.

When you keep your eye on your Self from the standard of a thriving human being, you start to learn when you are thriving and when you are not. And, you learn what you need, either materially or spiritually, to bring yourself back into harmony and into that thriving state of existence. This, I think, is Eudemonism, as a practice, at work.

Last night I went to our website and reread this:

**Who We Are:** The Fellowship of Reason is a reason-based ethical community; that is, a group of people united by the idea that *reason* provides the best guide for understanding reality and living the best life possible. The Fellowship of Reason differs from faith-based organizations in that we believe each individual's purpose and success in life are derived from, and ultimately determined by, the individual - not a supernatural authority.

And I would add "nor society."

When people get around these words, egoistic or selfish, they start to get scared and a little creepy. Ayn Rand, some forty years ago, published her book entitled *The Virtue of Selfishness*. When asked "Why do you use the word 'selfishness' to denote virtuous qualities of character, when that word antagonizes so many people to whom it does not mean the things you mean?" Her answer was: "For the reason that makes you afraid of it."

So to create a little space around these words, I am going to tell you seven things that ethical egoism or virtuous selfishness or eudemonism IS NOT!

My purpose is that the lens you use to keep your life in focus be clear as a bell, that you are empowered in your daily life and that you have a tap root and know who you are.

This list comes from a short course of 4 lectures entitled "Reclaiming Egoism and Morality." It was originated by Dina Schein Garmong and was presented, I think, in the summer of 2005.

#1: Selfishness is not everything a person does. A human being is not selfish by nature nor is he hardwired for selfishness. Thomas Hobbs originated this argument regarding selfishness. This position is called "psychological egoism".

The premises underlying the error are based on a confusion. Ethical egoism is purposeful action; reason is why an action is egoistic.

Because someone does something voluntarily does not mean that he is acting egoistically. He may have done it out of duty. He may have done it out of what was socially expected even though there was no value nor pleasure in it for him.

The idea that people are hardwired for egoism is based on determinism, the idea

**FOR's mission is to promote the personal flourishing of our members through reason.**

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that volition does not exist – that people are unable to make reasoned choices in the face of alternatives.

Also in this error, there is no objective standard for what constitutes self-interest, thus egoism = subjectivism in this view.

Finally, it entails a logical fallacy. It begs the question. Any example you give those that advocate this view gets twisted around to be shown as selfish. It's arbitrary and there is no way to disprove this theory.

#2: Selfishness is not easy and natural and what one wants to do. Being an egoist is not effortless.

People who think that being selfish is easy say that "What's difficult is limiting yourself and sacrificing for other people. Being selfish is easy as pie." The philosopher originating this error was Immanuel Kant. He said, "If you look closer at our thoughts and aspirations, you come everywhere upon the dear Self, which is always salient, and it is this instead of the stern command to duty, which often requires self-denial, which supports our plan."

Ethical Egoism is not automatic. The body has many natural processes – like breathing, digesting food, etc. – but these are not selfish. Egoism, i.e. self-interest/altruism, i.e. other-interest only arises at the volitional level. Egoism is the pursuit of self-interest by choice.

It is not true that you always know what is beneficial for yourself. It is often difficult to know what, down the road, is best for you. Morality is to be gauged over the length of life. It takes real skill to pursue one's interest. It is a supreme compliment to be said that you are selfish. It is a real achievement. Few have this ability.

Error #3: Egoism is not the same thing as desire satisfaction. Egoism is not hedonism, the doctrine to maximize one's pleasure. The Sophists originated this error.

Hedonism means that one does what he feel like regardless of the consequences. Values actually depend on the standard you have. Ethical egoism is based on an objective standard of value, namely your human life. You have to find out what your interests actually are. There is no built in egoistic compass. Pursuing one's interests is not automatic. Egoism = pursuing self-interest by choice over the long run which then includes the short run interests.

The premises underlying the error are the lack of an objective standard as to what constitutes self-interest. Also, egoism is not desire satisfaction, not automatic and not effortless.

This error causes conflicts of interest. If everyone is acting to satisfy their desires, then conflicts naturally occur. I want to watch TV with the sound up so I can easily hear it and you want to go to bed in the next room a have silence. There is no way to resolve this issue if hedonism is the means. Hedonism lacks content. It has no standard of value so it must be parasitical on other value theories.

#4: An egoist's life DOES NOT revolve around the acquisition of wealth. David Hume originated this one. "This avidity of acquiring goods and possessions for ourselves is insatiable, perpetual, universal and directly destructive of society." He thought that an egoist gauged the success of his life on the worth of his property. He thought that an egoist had no friends and doesn't care about other people. The root of this error is that the human being is just a body and there are no needs of consciousness. Consciousness is completely ignored.

The pursuit of self-interest means the pursuit of all the needs – body and consciousness - material and spiritual. The needs of consciousness, i.e., the spiritual needs, are such things as art, knowledge, intelligence, freedom, friendship, admiration and love.

#5: An egoist is not indifferent to the lives of other people. Basic decency is not a sacrifice for an egoist.

The truth is, only an egoist cares about the suffering of another person. Because you love your life, you sympathize with another's plight. It's the one who sacrifices his values that doesn't give a damn about other people. The more you care about yourself the more generous you are. America is the most selfish country on earth and it is the most generous country on earth. This is not an error. This is cause and effect.

Error #6: An egoist is not bereft of genuine friendships nor does he only value others because they are useful to him. This error was also initiated by Hume.

Again, the premise underlying this error is that there is no value to consciousness. Only the body and the material is important.

Only to the extent that you are an egoist, can you have friendship and profound relationships. Friendship provides something very valuable that you cannot give yourself – psychological visibility.

On the other hand, if you are devoid of self because you have been sacrificing the self in living your life, how could another person be valuable. They could only be a threat because they are just one more person for whom you will have to sacrifice.

## Eudaimonism and Survival in Society

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Error #7: An egoist is not a predator. He does not satisfy himself at other people's expense. He does not walk over corpses. The sophists started this one.

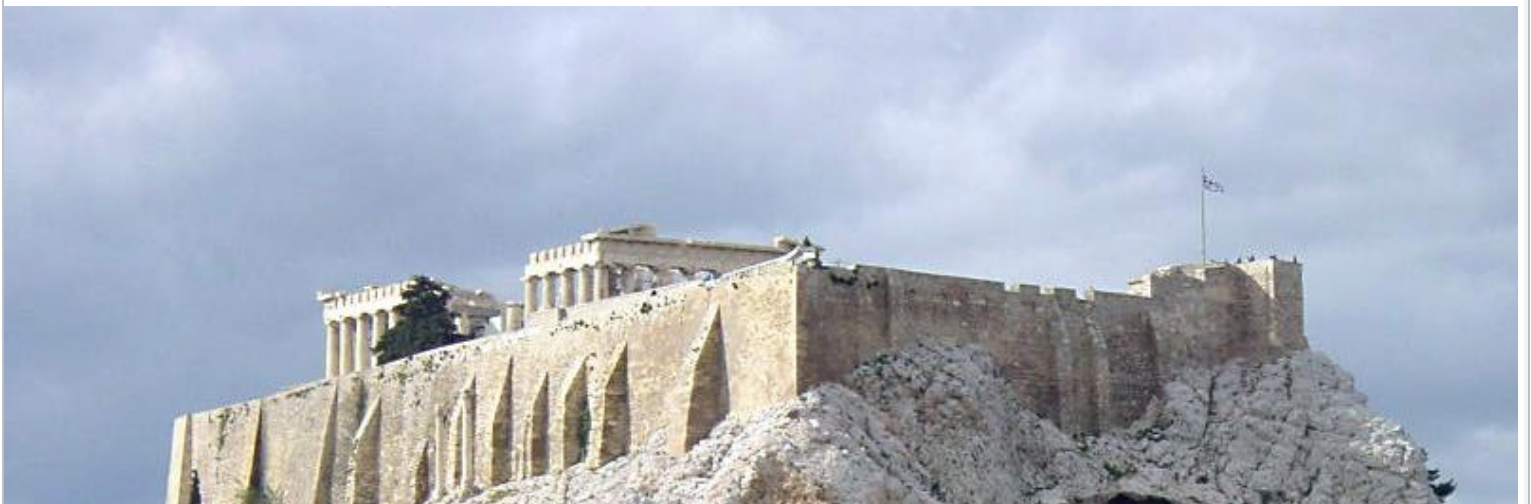
The premises underlying this error is that man is an enemy of man. Sacrifice is inevitable. The pursuit of one's self interest is always at the expense of others.

An egoist understands that it is not in his interests to be a predator. To be such sets up consequences which redound to undermine any success he may be striving for.

So these are the seven things a virtuous selfish person or an ethical egoist or a rationally self-interested person or a eudemist is not. To recap, he is

1. Not an egoist by nature nor is he hardwired for selfishness.
2. He is not someone for whom the practice of selfishness is easy and effortless.
3. Not a hedonist.
4. Not a person whose life revolves around the acquisition of wealth.
5. Not a person who is indifferent to the lives of other people. Basic decency is not a sacrifice for an egoist.
6. Not a person bereft of genuine friendships nor does he only values others because they are useful to him.
7. Not a predator who takes what he wants at other people's expense.

What he is is a person who lives his life rationally and makes choices that serve all of his values over the whole of his life. This is a commitment that is not easy. It requires dedication. The result is a real achievement—a life lived consciously, directed at the things that makes one's life worth living.



## Events

For detailed info on all upcoming events, visit  
<http://www.fellowshipofreason.com/calendar.htm>

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### FORum: A Celebration of Human Achievement

First Sunday noon  
 FOR's premier event. Starting at noon with an InFORmation Hour conducted by Dan Barber for visitors and new members. Meet and greet at 12:30 p.m. The program starts at 1 p.m. and lasts one hour. We enjoy post-program conversation until 3 p.m. when those interested adjourn to The Loop restaurant for further fellowship. Children's Program from noon to 3 p.m.

Martin Cowen director: 770-471-9800.

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### FOR Runners: Sunday 8 a.m.

We meet every Sunday morning at 8 a.m., except FORum Sundays, at the southwest corner of Piedmont Park on 10<sup>th</sup> Street. Breakfast at Flying Biscuit (corner of Piedmont and 10<sup>th</sup> Street) follows at 9 a.m. Breakfast lovers, walkers, and joggers welcome!

Martin Cowen coordinator: 770-471-9800.

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### Philosophy Club: 1<sup>st</sup>/ 3<sup>rd</sup> Tuesdays 7:30 p.m.

Philosophy tapes are played to a small group of friends in a private home on the 1st and 3rd Tuesdays of each month. Free.

Sally Hull coordinator: 404-257-0454

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### Fiction Book Club: 2nd Tuesday 7:30 p.m.

Members and friends of FOR meet on the 2nd Tuesday of every month at John and Beth's house. For book selections and more information, go to [www.fellowshipofreason.com/fiction.htm](http://www.fellowshipofreason.com/fiction.htm)

Beth Holley coordinator: 404-372-7378

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### Non-Fiction Book Club: 2nd Saturday 11 a.m.

Members and friends of FOR meet 11 a.m. on the 2nd Saturday of every month at Chris and Allison's house. For book selections and more information go to:

[www.fellowshipofreason.com/nonfiction.htm](http://www.fellowshipofreason.com/nonfiction.htm)

Allison Byrd coordinator: 404-372-4089

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### Potluck: 3rd Saturday 7:30 p.m.

Our next Potluck is Saturday, February 16, 2008, at Jim and Leanna's house at 7:30 p.m. Remember it is potluck, so bring something good to eat and drink to share.

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### Pub Night: 4th Thursday, 8 p.m.

Members and friends of FOR meet on the 4th Thursday of every month at Manuel's Tavern at 8 p.m. for adult beverages and adult conversation. FOR's next pub night is Thursday, January 24, 2008 at 8 p.m.

Scott Carper coordinator: 404-964-6697

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### Movie Night: 4th Saturday, 6:30 p.m.

Members and friends of FOR meet on the 4th Saturday of every month at John Grover's photography studio to enjoy potluck and a movie. FOR's next movie night is Saturday, January 26, 2008, at 6:30 p.m.

John Grover coordinator: 404-872-4555

*Join us for our  
 next monthly  
 FORum:*

**March 2, 2008**  
**Sunday at 1 p.m.**  
 (Meet, Greet at 12:30)

Come early for the  
**InFORmation  
 Hour**

At noon  
 Moderated by Dan Barber for  
 visitors and new members

**FOR FAMILY FRIENDLY**  
 Children's program  
 from noon to 3 p.m.

## Birthdays

|          |          |
|----------|----------|
| March 4  | Scott C. |
| March 5  | Lois C.  |
| March 22 | Toni B.  |
| March 24 | John B.  |

|          |                |
|----------|----------------|
| April 3  | Theresa B.     |
| April 5  | Christopher S. |
| April 9  | Kate M.        |
| April 24 | Peter B.       |
| April 24 | Susan M.       |
| April 28 | Larry C.       |

## Celebratory Announcements

Do yourself a favor and remember a good thing that happened to you this month:

Please, write it down: \_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_

Now do the membership of FOR, Inc. a favor by relating this fact during FORum next month!

\_\_\_\_\_



**Fellowship of Reason**

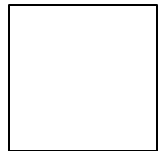
P.O. Box 5564  
Atlanta, Georgia 31107

**E-mail**

[info@fellowshipofreason.com](mailto:info@fellowshipofreason.com)

A Reason-Based Moral  
Community for the 21<sup>st</sup>  
Century

**FELLOWSHIP OF REASON, INC.**  
P.O. Box 5564  
Atlanta, Georgia 31107



**We're on the Web!**  
*See us at:*

[fellowshipofreason.com](http://fellowshipofreason.com)