

The official newsletter of
Fellowship of Reason, Inc.



FELLOWSHIP OF REASON®

The Vocabulary of Ethics

By
Martin L. Cowen III

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The Fellowship of Reason, Inc. is inviting parents, far and wide, to help FOR create a children's ethics program. As a FOR parent, I submit this suggestion.

My goal for my own children is, not to create automatons, but rather to create adults who are capable of thinking about ethical issues and to resolve them using all the tools available to the most cultured human beings. Human beings have been calculating the answer to "how ought I live" and executing their decisions for millennium. A person is "most cultured" who is aware of the many and varied answers to the most important moral questions facing human beings. My personal goal for my children, then, is to acquaint them with the domain of ethics, rather than to indoctrinate them into my personal ethics. Of course, I hope they will choose my ethical system, because it is right. But determining outcomes when autonomous human beings are involved is, generally, impossible. I am reminded of the cliché of the Preacher's son who is the wildest kid in high school. My wife knew of him, personally. That must have been one unhappy preacher!

So my suggestion is that the Fellowship of Reason Children's Ethics Program focus on teaching our children the vocabulary of ethics. I come to this idea as a tutor from time to time of algebra for teenagers. My experience with tutoring is that the student is fully capable of understanding algebra. His difficulty is that he is missing part of the "vocabulary" of mathematics. Usually, my students failed to learn the multiplication tables, have difficulty doing simple arithmetical calculations in their heads, or did not learn the simple algorithms to perform simple multiplications and divisions.

My experience in the world is that most people, outside of the Fellowship of Reason, do not know the vocabulary of ethics. Certainly their children are completely

ignorant of the vocabulary of ethics. Following is some of the vocabulary that I have in mind to teach my children.

The broad categories are these: the super stars of ethics, the major ethical systems, the objects of veneration or worship, famous opposites or dualisms, the stories of morality, the major moral issues and rules.

The super stars: Confucius, Buddha, Socrates, Plato, Aristotle, Jesus, St. Augustine, Mohammed, Adam Smith, Hume, Rousseau, Kant, Marx, Thomas Jefferson, Ayn Rand, and Al Gore.

The systems: Paganism, Hinduism, Buddhism, Eudaimonism, Judaism, Christianity, Islam, Socialism, Communism, Objectivism, and Radical Environmentalism.

Who to worship: God, Allah, All of Nature, the Heroic Potential and Achievement of Man, Nature without Man, the Self, the Guru, or Nothing.

Opposites and Dualisms: altruism versus egoism, faith versus reason, monism and dualism, free will and determinism, enlightenment versus non-enlightenment, capitalism versus communism,

The stories: Those found in the *Bhagavad-Gita*, *Plato's Republic*, the *Bible*, *Atlas Shrugged*, and hundreds of other sources.

Issues and Rules: How ought I live vocationally speaking? How does one live in the moment through meditation? Should one? What is the meaning of self-sacrifice? Is self-sacrifice an ethical duty? What is selfishness? How do I choose my values? Should I do unto others as I would have others do unto me? What is the job of a parent at the different stages of a child's life? Does parenting ever end?

We in the Fellowship of Reason are still in the process of learning the vocabulary of ethics. I

The Vocabulary of Ethics (continued from page 1)

gain endless pleasure in this activity.

My personal desire would be that my children would choose Aristotle, Eudaimonism, and the heroic potential and actual achievements of humankind as his guiding stars. I will have to wait and see.

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."

Suffering by Martin L. Cowen III

This essay is about how various religious and philosophical systems deal with suffering. Conceptually, suffering is the opposite of flourishing. Both suffering and flourishing occur only in the context of life. The opposite of life is death. We will find that some systems are focused upon death and suffering. The philosophical system Eudaimonism, the system of the Fellowship of Reason, is focused upon life and flourishing. What follows should not be construed as a criticism of systems other than Eudaimonism, rather as a survey of the possible ways suffering might be managed. Westerners, and Americans in particular, are fortunate to have been born into wealthy societies having institutions that have minimized suffering in advance of our arrival by birth. I would be reluctant to condemn the method of dealing with suffering of the Hindu born into inconceivable poverty, with absolutely no knowledge of Western institutions, and with no hope of relief in any Western sense.

Last week I saw two stray dogs walking on the side of the highway. One of them was a brown, short-haired mutt, about 30 pounds. She was walking along, panting with her tongue hanging out to cool her body. Her expression was one of contentment. Her hindquarters were dragging on the dirt because her back legs had been crushed, probably by being run over by a car. Her wounds were healed. Her genitalia and hind mammarys were dragging. This image has haunted me. Several thoughts ran through my mind. Perhaps someone will pick her up and take her to the veterinarian? No. She would just be euthanized. Perhaps I will pick her up and take her home to care for her? No. I hate pets and I have my hands full anyway. I decided she will simply live out her life as a stray dog, however short or long a time that may be. I also thought, how bizarre that this inhuman image of suffering could so affect me when billions of human beings suffer all over the world immediately.

What follows now is a list of nine ways in which one might address suffering.

1. Suffering in not important

About this same time I was reading the *Bhagavad-Gita*. In this religious work Prince Arjuna loses heart for an impending war with an enemy who consists of his cousins, teachers, and former friends. He seeks the advice of his chariot driver who is the god Krishna. Among the lessons of Krishna is that suffering is illusory because this reality in which we live is illusory. The soul is eternal and Arjuna's friends' eternal souls will survive the extinction of their bodies during the war to come. So, it seems to me, the lesson of the *Gita* is that suffering is to be regarded as ultimately unimportant.

2. Suffering is important because it is the reciprocal of ultimate values

I am concerned about the view that suffering is ultimately unimportant. My own view is that suffering is very important because it is a sign and consequence of deeply held values. I am an opera lover. My favorite opera is *La Bohème*. In this opera Rodolfo, a poor Parisian poet, falls in love with Mimi, a poor Parisian seamstress. Mimi is dying from tuberculosis and does die at the end of the opera. The final words of the opera are Rodolfo's scream of grief: "Mimi! Mimi!" The scene is

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

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

Fellowship of Reason, Inc. is a Georgia nonprofit corporation and a tax-exempt 501(c)(3) corporation

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Lifetime membership:
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Contact Information

To talk to somebody about Fellowship of Reason call:

Martin at 678-641-9321
Dan at 770-595-6106

Atlas Shrugged Book Discussion Group

**ATLAS SHRUGGED
BOOK DISCUSSION GROUP****1st and 3rd Mondays 7 p.m. Norcross**

Why after 50 years is "Atlas Shrugged" still affecting people's lives so dramatically?

I think it is because Ayn Rand challenges our filters, our automatic prejudices about our perceived reality; she calls this our "sense of life."

Through a clearer understanding of this

principle, we can see how we each sanction our own flourishing or our own destruction because of our learned and accepted foundational moral codes. This fuels our automatic responses, which produces our ultimate ends.

Come participate in this discussion only if you wish to be challenged and be, possibly, completely out of your comfort zone. I believe that learning requires a bit of discomfort!

Dan Barber

Sandy Springs Pub Night

SANDY SPRINGS PUB NIGHT**Second Wednesday of the month
Five Seasons Brewing, Sandy Springs**

FOR is happy to announce a new Pub Night! Conveniently located in the Prado in Sandy Springs, the 5 Seasons Restaurant and Brewery is a microbrewery with award winning food, full bar, great ambiance, pool tables, darts, and an outside patio. Come join us the 2nd Wednesday of every month for intellectually stimulating fun!

Marianna

Apply Now For 2009 Classic Film Appreciation Course

Steve Whiteman's course in the appreciation of classic film will return in 2009 for its third year, at his newly upgraded wide-screen, surround-sound home theater in southeast Atlanta. Applications are now being accepted for twice-a-month, once-a-month, and space-available attendees. While there is no charge for the course, attendees will have certain responsibilities. Enrollment is limited.

The movies will be recognized classics, the majority from Hollywood's Golden Age—the 1930s and 40s—and the rest from other eras or other countries, with broad exposure to key directors, actors, and genres.

Programs will include a cartoon and/or short

subject; coming attractions; the feature film; and clips and commentary on personnel, techniques, and relevant popular culture, with discussion interspersed. Books and films will be prizes in the regular trivia contests.

The course will meet twice a month, on the evening of the first and second Saturdays. To join the group, for more information, or to be on the mailing list, email Steve at classic.film@yahoo.com.

"If you're looking for an antidote to movie mindlessness, look no further than Steve Whiteman's movie course. It is enjoyable, educational, thought provoking, and just plain fun." — A 2007-2008 Participant

Suffering (continued from page 2)

among the greatest in opera. Having values that are of enormous and extreme intensity is a rare and great privilege of being human. Not everyone experiences ultimate values. In my own view, those who do not experience ultimate values are not as fortunate as those who do. Only those who experience extreme values will shriek "Mimi! Mimi! when the value is lost. The cost of extreme values is the possibility of extreme loss. Suffering is not ultimately unimportant. Suffering is the sign of the loss of a great, and perhaps ultimate, value.

3. Suffering is an unfortunate part of life that can be escaped while enjoying art

The German philosopher Schopenhauer (1788-1860), who was famous for his philosophical pessimism, thought that only art provides a temporary escape from suffering.

4. Suffering can be justified as an aesthetic experience, for example *La Bohème*

Friedrich Nietzsche in his *The Birth of Tragedy out of the Spirit of Music* says "for it is only as an aesthetic phenomenon that existence and the world are eternally justified."

5. Suffering is to be "observed" by the sufferer from a place of detachment

Eckhart Tolle, a currently popular author, advises to regard one's suffering self as a witness or as an observer.

I have examined five views of suffering: (1) suffering is ultimately unreal and therefore unimportant (Hinduism), (2) suffering is the opposite of extreme value and the good necessarily comes with the bad, (3) suffering can be temporarily forgotten through art (Schopenhauer), (4) suffering can be appreciated as an aesthetic experience (Nietzsche), and (5) suffering can be observed at least in part from a detached view point (Eckhart Tolle).

6. Suffering should be ignored

Another view and this is perhaps, for better or worse, my own—to ignore suffering. Consider my construction of FORum: A Celebration of Human Achievement, the premier monthly event of the Fellowship of Reason. Rather than talk about suffering, we talk about success. We have Celebratory Announcements rather than Prayer Concerns that are common in religious communities. We avoid talking about the bad things in life.

We do, of course, experience bad things. My son, for example, is disabled. Many bad things might be said about this fact. I will refrain (there I go ignoring the fact again). We have a dear friend of FOR who is presently struggling

against cancer and she is suffering pain from her procedures that is unimaginable to most, if not all, of us.

Another way of dealing with suffering is to ignore it.

7. Blame the victim of suffering

A favorite way to deal with suffering is to blame the victim. When our friend Scott died years ago, I found myself surveying my memories of him to find some fault of his that I might blame for his premature death at age 45. I asked myself: Was Scott overweight? Did Scott eat poorly? Did Scott fail to exercise? Did Scott smoke? No, no, no, and no. I could find no reason to blame Scott for his heart attack. But I tried!

We have added two ways of dealing with suffering to our list of five: (6) ignore it, and (7) blame the victim.

8. Struggle against suffering publicly

An eighth way to deal with suffering is to struggle against it. Everyone struggles against his own suffering. Some people are motivated to assist others in their struggles. Most people have an impulse (checked or unchecked) to send American soldiers into Darfur to stop the genocide that is currently taking place. UNICEF, the United Nations Children's Fund, provides an outlet for people motivated to stop suffering. PETA (People for the Ethical Treatment of Animals) might have saved the dog I saw last week dragging her hind quarters on the highway.

9. Suffer shamelessly

A ninth and final way (that's all that I can think of) to deal with suffering is to suffer shamelessly. Rodolfo simply suffered the loss of Mimi in *La Bohème*. For Rodolfo Mimi's loss is not an aesthetic experience. It is not unimportant. He does not observe his suffering as a detached observer. He does not deny or ignore it. He does not "deal" with it. He simply suffers it. Our friend who is suffering from cancer simply suffers it.

Some who suffer might be able to suppress the suffering or to deny it. This is very common. Suffering at the highest levels though cannot be suppressed or denied. Winston Smith, the lead character in George Orwell's *1984*, is tortured at the end of the story with his ultimate fear. A cage of rats is attached to his head. He loses his will and comes to accept and love "Big Brother."

Sometimes I think about performing a funeral for the parent of a dead child, which is my

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Suffering (continued from page 4)

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own ultimate fear, that I survive my children. I think I would say to that parent that there are events that we do not survive. I suspect that a parent does not survive the death of her child. I do not mean that the parent's body does not go on living. I do not mean that the body of the parent cannot acquire a new consciousness and experience some happiness in the future in a new form. I simply mean that the parent and his child are no more and that what is left of the parent may only be breath.

There is a scene in the movie *The Patriot* (2000) starring Mel Gibson in which a soldier returns home to find his wife and child murdered by the enemy. His grief is so great in the moment that he pulls his gun and shoots himself in the head. What else is there to do?

Evaluating the Nine Ways of Suffering

How are we to evaluate these nine ways of dealing with suffering? Certainly we cannot blame, indeed we understand, the soldier who shoots himself upon seeing that fact of the death of his family. Certainly, we cannot blame Winston Smith from succumbing to torture and learning to love "Big Brother." How can we accuse any other suffers and their methods of dealing with suffering? Are Hindus, many of whom live in poverty and with suffering that is absolutely inconceivable to most Americans, to be blamed for denying that their suffering is ultimately unreal? I do not think so.

Am I to be blamed for turning my head from the damaged dog dragging her hind quarters on the highway? I do not think so.

When we suffer, we deal with it however we are capable. The suffering may kill us, literally or figuratively. What is left after the suffering may not resemble that which was before the suffering as in the case of Winston Smith or in the case of the parent who survives his child.

Therefore, as I give THE ANSWER to this puzzle, the answer is to be considered my own and for me. My answer is not a prescription for others, unless you find it appealing and useful.

Suffering is a fact of reality. Life is conditional. Each unsatisfied condition of life is the occasion for suffering. Many conditions of life are susceptible to human action. We can and do strive to achieve life. When we succeed we flourish. When we fail we suffer and die.

All conditions of life are subject to causes

beyond our control. Our DNA may predispose us to disease. Lightning might strike. An asteroid might annihilate the planet.

Conditions of life are often impacted by the political actions of others. The suffering in Darfur is a consequence of the presence of warlords and the related absence of the rule of law and of the enforcement of life, liberty, and property rights. Most suffering in the world today is a consequence of the absence of political freedom, which means the absence of the rule of law and the protections of life, liberty, and property rights. About this fact, nothing can be done.

Suffering is personal. Satisfying the conditions of life is the fulltime job of each individual. The energies of one individual are sufficient only to satisfy the conditions of life for himself and his small family. Only the rarest of high producers have the capacity to supply the conditions of existence for a large family or some small group extending beyond his family. There is no moral obligation on a high producer to satisfy the conditions of existence for those beyond his minor children, his spouse, and his parents.

While suffering is personal, when I see suffering in others, human or animal, I am likely to experience compassion. How I deal with my own compassion is my personal business. I left the dog behind. Another might not have.

Politically, it is wrong to act upon our compassion to impose upon others a legal obligation to alleviate the suffering of those for whom I personally have compassion. Either I solve the problem personally or the problem remains unsolved. The dog is still on the street.

Life is Art. Therefore, picking and choosing that to which we attend is a legitimate human activity. Ignoring world suffering and appreciating our own achievements is a legitimate aesthetic option. One should not ignore significant political threats, though.

Fundamentally, the subject of religion is death and suffering. Fundamentally, the subject of Eudaimonism is life and flourishing. The subjects are obviously related because the super-subject is conditional life. If the conditions of life are satisfied, we have life and flourishing. If the conditions of life are not satisfied, we have suffering and death.

In a word, my view of suffering is that suffering is the absence of the conditions of life. The conditions of life are a function of my values, virtues, and actions, of my genes, of my luck, and of my political environment. I will strive for life. I will struggle against suffering. I will suffer it when it comes.

September 2008

September 2008							October 2008						
S	M	T	W	T	F	S	S	M	T	W	T	F	S
7	8	9	10	11	12	13	5	6	7	8	9	10	11
14	15	16	17	18	19	20	12	13	14	15	16	17	18
21	22	23	24	25	26	27	19	20	21	22	23	24	25
28	29	30					26	27	28	29	30	31	

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
	September 1 Labor Day	2 7:30pm Philosophy Tapes (Sally's house)	3 7:30pm Invisible College	4	5	6 7:00pm Classic Film Appreciation Course (Steve Whiteman's house)
7 12:00pm FORum (NWUUC)	8 7:00pm Atlas Shrugged Book Discussion Group (Norcross)	9 7:30pm Fiction Book Club (Beth's house)	10 7:00pm FOR Pub Sandy Springs (5 Seasons Brewing) 7:30pm Invisible College	11	12	13 8:00am ATC (Stone Mountain) 11:00am Nonfiction Book Club (Ken's house) 7:00pm Classic Film Appreciation
14 8:00am FOR Runners (Flying Biscuit) 11:00am Executive Committee Meeting	15	16 7:30pm Philosophy Tapes (Sally's house)	17	18	19 Jim bd	20 7:30pm Potluck (Bozart) (Steve Butterbaugh)
21 8:00am FOR Runners (Flying Biscuit)	22 6:30pm HD Opera 7:00pm Atlas Shrugged Book Discussion Group (Norcross)	23	24 7:30pm Invisible College	25 8:00pm FOR pub (Manuel's Tavern)	26	27 6:30pm Movie Night (John's studio)
28 8:00am FOR Runners (Flying Biscuit)	29	30				

October 2008

October 2008							November 2008						
S	M	T	W	T	F	S	S	M	T	W	T	F	S
5	6	7	8	9	10	11	2	3	4	5	6	7	8
12	13	14	15	16	17	18	9	10	11	12	13	14	15
19	20	21	22	23	24	25	16	17	18	19	20	21	22
26	27	28	29	30	31		23	24	25	26	27	28	29
							30						

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
			October 1 7:30pm Invisible College	2	3	4 8:00am ATC (Cartersville) 7:00pm Classic Film Appreciation Course (Steve Whiteman's house)
5 12:00pm FORum (NWUUC)	6 7:00pm Atlas Shrugged Book Discussion Group (Norcross)	7 7:30pm Philosophy Tapes (Sally's house)	8 7:00pm FOR Pub Sandy Springs (5 Seasons Brewing)	9	10 8:00pm Puccini's Madama Butterfly	11 11:00am Nonfiction Book Club 1:00pm HD Opera 7:00pm Classic Film Appreciation Course (Steve Whiteman's h
12 8:00am FOR Runners (Flying Biscuit) 11:00am Executive Committee Meeting	13	14 7:30pm Fiction Book Club (Beth's house)	15 7:30pm Invisible College	16	17 Roxanne bd	18 7:30pm Potluck (Volunteer)
19 8:00am FOR Runners (Flying Biscuit)	20 Larry bd 7:00pm Atlas Shrugged Book Discussion Group (Norcross)	21 David Z. bd 7:30pm Philosophy Tapes (Sally's house)	22 7:30pm Invisible College	23 8:00pm FOR pub (Manuel's Tavern)	24	25 6:30pm Movie Night (John's studio)
26 Ron bd 8:00am ATC (Canton, GA) 8:00am FOR Runners (Flying Biscuit)	27	28	29 7:30pm Invisible College	30	31 Martin Cowen bd	

Events

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

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 a restaurant for further fellowship. Children's Program from noon to 3 p.m.

Martin Cowen director: 678-641-9321.

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 10th Street. Breakfast at Flying Biscuit (corner of Piedmont and 10th Street) follows at 9 a.m. Breakfast lovers, walkers, and joggers welcome!

Martin Cowen coordinator: 678-641-9321.

Philosophy Club: 1st / 3rd 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

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

Members and friends of FOR meet on the 2nd Tuesday of every month at Tele's house across the street from Sally's house. For book selections and more information, go to:

www.fellowshipofreason.com/fiction.htm

Beth Holley coordinator: 404-372-7378

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. For book selections and more information go to:

www.fellowshipofreason.com/nonfiction.htm

Vera Norman coordinator: 404-610-0677

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

Our next Potluck is Saturday, September 20, 2008 at 7:30 p.m. Remember it is potluck, so bring something good to eat and drink to share. Also, bring performance art to share. This potluck is our annual Bozart Festival.

Pub Nights: 2nd Wednesday and 4th Thursday

Members and friends of FOR meet on the 2nd Wednesday at Five Seasons Brewing at 7 p.m. and on the 4th Thursday at Manuel's Tavern at 8 p.m. for adult beverages and conversation. FOR's next pub night is Wednesday, September 10, 2008, at 7 p.m.

Scott Carper coordinator: 404-964-6697

Marianna coordinator:
 mashoonya@yahoo.com

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, September 27, 2008, at 6:30 p.m.

John Grover coordinator: 404-872-4555

Atlas Shrugged Book Discussion Group:

1st and 3rd Mondays in Norcross
 Everyone is invited to discuss this epoch shaping book.

Dan Barber discussion leader: 770-595-6106

*Join us for our
 next monthly
 FORum:*

**September 7,
 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 Children's Program

from noon to 3 p.m.
 Educational Program from
 12:30 p.m. to 12:50 p.m.

Birthdays

• September 19 Jim A.

- October 17 Roxanne K.
- October 20 Larry W.
- October 21 David Z.
- October 26 Ron M.
- October 31 Martin Cowen

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!



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Community for the 21st
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