



November 2008

Volume 6, Issue 11

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Earl Coggins

The election finally came to an end, and we have a new President. "We won" might have been on the lips and minds of quite a few freethinkers the night of the election. But before we celebrate, it might be time to contemplate the situation. Did we really win? Maybe. Do we want to win? I don't think so—at least not in the customary way in which winners are perceived.

The average human thinks that for every winner, there has to be a loser. How often do

we assess the impact of having losers? After all, losers often feel that they have nothing left to lose—and people with that frame of reference frequently have been described as some of the most dangerous individuals in the world.

We don't have to water down our worldview in order to get on board the non-zero-sum train. It doesn't care who wants to ride.

In his book, *Nonzero: The Logic of Human Destiny*, Robert Wright, also author of *The Moral Animal: Why We Are the Way We Are—The New Science of Evolutionary Psychology*, discusses the advantages

and disadvantages of playing the winner/loser, or zero-sum, game. He not only advocates, but predicts, that human evolution is moving away from zero-sum attitudes (winner begets loser, thus winner gets all) and advancing towards a non-zero-sumness. Early in the book, Wright states:



"In zero-sum games, the fortunes of the players are inversely related. In tennis, in chess, in boxing, one contestant's gain is the other's loss."

(Continued on page 3)

"I am quite sure now that often, very often, in matters concerning religion and politics a man's reasoning powers are not above the monkey's."

—Mark Twain

November 2008 Meeting

Matthew Corrigan, Ph.D., Chair and Associate Professor, Department of Political Science and Public Administration, University of North Florida

"Analysis of the 2008 Elections"

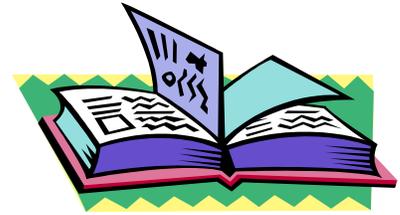
Monday, November 17, 2008, from 6:30 to 8:30 p.m.

(Upstairs in the Sanctuary • Doors open at 6:00)

Unitarian Universalist Church • 7405 Arlington Expressway • Jacksonville, FL

HUMANIST BOOK DISCUSSION GROUP

- When:** 2:00 p.m., the **first** Sunday of each month.
- Where:** Borders Books, 8801 Southside Blvd., 519-6500, books are usually in stock.
- What:** Books/magazines planned for discussion:



- November 2, 2008 - Book of your Choice (at Borders) *
- December 7, 2008 - *Becoming Evil*, by James Waller (in a private home, see below)

Sociology adjunct professor and freethinker, Lance Stoll, will be leading a discussion following a PowerPoint presentation entitled “An Exploration of Extraordinary Evil” that is based on the December book choice. Please come at 1:00 p.m. and bring a folding chair and a snack or finger food to share. Coffee will be provided. The presentation will begin at 2:00. It will take place at Fred Hill’s house at 1817 Egner Street. Please use Mapquest.com for detailed directions or contact Fred. Fred’s phone number is 904-358-3610, and his e-mail is FredNotFaith@aol.com.

For more information, contact moderator Jewell Kross at JKross@firstcoastfreethoughtsociety.org or call 904-996-1553. (NOTE: If you purchase books from Amazon, please go to our website FIRST, <http://www.firstcoastfreethoughtsociety.org/index.html> and THEN click the link to Amazon.com. Thank you!)

* Note: **Starting in November**, we will meet on the **first Sunday of the month** instead of the third Sunday. We will continue to meet at Borders, **except in December** as noted above. —Jewell

First Coast FreeThinker

The *First Coast FreeThinker* is published for FCFS members, other freethinkers, and potential freethinkers. Nonmembers may receive three issues for free, after which they must join the FCFS to continue to receive hard copy.

Readers are invited and encouraged to reprint our original materials provided they give credit to this publication. The officials of the FCFS are not responsible for opinions or other statements expressed in this newsletter. The *FreeThinker* is intended to convey ideas to stimulate thought and discussion on a variety of subjects.

We welcome submissions. The deadline is the **FOURTH SATURDAY** of each month for the

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following month’s issue. Submit contributions to the newsletter by e-mail to Hugo (see above), or by U.S. Mail to Hugo Borresen, 8831 Taurus Circle South, Jacksonville, FL 32222.

September 2008 President's Message

(Continued from page 1)

In non-zero-sum games, one player's gain needn't be bad news for the other(s). Indeed, in highly non-zero-sum games the players' interests overlap entirely."

All year my messages have been concerned with establishing a way to work with all groups and individuals who have common interests, regardless of their worldview. By working together, groups eliminate the need for losers and focus all their energies on mutual goals. This leads to, as Wright puts it, "more positive sums than negative sums, and more mutual benefit than parasitism."

I said "maybe" in answer to the question, "Did we win?" when "no" is probably a better answer. The truth is, we haven't really won anything. Yes, we have what appears to be a liberal-progressive President.

Has that helped voters understand that the religiosity of a candidate running for office should not be a factor for holding that office and that withholding votes for qualified candidates solely on religious grounds limits the number of qualified workers handling, spending, and saving our (tax) dollars? No. Did it help people to understand why a constitutional amendment to ban gay marriage is not only bigotry, but also going to cost society more in the long run because, instead of having gay partners on a health insurance policy, we now have those gay uninsured partners potentially going to hospital emergency rooms, where the state absorbs the cost for treatment? No. Did it help raise the perception within the general public that non-religious people are just as reliable and worthy of respect as religious people? No.

The point here is to realize there are benefits to working together with religious organizations to achieve common goals.

As Wright puts it, "A non-zero-sum relationship is not a relationship in which cooperation is necessarily taking place. It is (usually) a relationship in which, if cooperation did take place, it would benefit both parties."

Cooperation with mutual benefits for the participants isn't anything new—it's just not practiced universally. Within some factions of the freethought movement, I've seen hesitancy to get involved with religious organizations when it comes to joint efforts to solve problems. This is changing, but much too slowly. We don't have to water down our worldview in order to get on board the non-zero-sum train. It doesn't care who wants to ride.

We cannot wait for our new President to help raise the status of non-religious people in this country from stigmatized to respected. We'll have to do that on our own. We can achieve it by playing the non-zero-sum game.



Wanted: Secular Homes for UNF Asian Exchange Students

During the three-week semester break over the holidays (the last two weeks of December and the first week in January), Asian exchange students attending UNF are in need of housing off campus, in the community. Their alternative is spending three long, lonely weeks in the dorm.

Interestingly, that is not their only problem. The stu-

dents coming from non-Christian cultures have a particularly hard time finding housing where they are not strongly pushed into attending church services and pressured to become Christian!

FCFS members Betty Backes and her husband Paul Heck have had an extremely positive experience hosting and befriending Asian exchange students. Betty is eager to locate persons or families (grandparent age is

often an ideal match) in the freethought community to host these students. She has volunteered to coordinate student placement.

What a great outreach opportunity for First Coast freethinkers!

If you're interested in hosting a student this December or want more information, contact Betty Backes, (904) 731-5067, or e-mail IMdejavu@clearwire.net



Liberalism and Humanism: Are They Joined at the Hip?

Curtis Wolf

Last month, Earl Coggins spoke favorably of liberalism in his President's Message. While I found little in his article that I disagreed with, his use of the word "liberal" concerned me. Since the word has certain connotations for many people, I believe that it is important to address whether liberalism as it is currently understood today is a necessary component of humanism.

Liberalism has an interesting history. What was called liberalism at the time of the American Revolution centered around free markets, rule of law, private property, limited government that is responsive to the people, and personal liberty, especially pertaining to thought and expression. It was championed by people like John Locke and Adam Smith. This is now identified as classical liberalism so as to differentiate it from the current definition of liberalism. This was the type of liberalism referred to in the Bertrand Russell quote found in Earl's October President Message.

This changed in the late 19th century when the progressive movement came into being and eventually became dominant in American politics, with the advent of the New Deal in the 1930s. It was not surprising that it coincided with significant advancements in knowledge in the 19th and 20th century, espe-

cially in science and technology. Many progressives came to believe that experts could use their vastly increasing knowledge to "improve" society. Since the free market is essentially undirected, the progressives needed government to implement the "solutions" devised by the experts. These small beginnings laid the groundwork for the vastly increased government regulation and spending that we see today.

The progressives also preferred positive rights to negative rights. Negative rights are rights that one has that cannot be restricted by others. This in-

... why can't humanism define itself as a philosophical life stance rather than a set of political beliefs?

cludes freedom of speech, habeas corpus, a fair trial before a jury of one's peers, and other rights that cannot be restricted by others through individual coercion or collective coercion under the guise of government.

Positive rights are rights that create obligations for others. These include public education, right to counsel even if one is indigent, the right to a guaranteed income, etc. What differentiates negative rights from positive rights is the relationship of the individual to the larger society in the exercise of the right. As for the two traditions

of liberalism mentioned above, classical liberalism emphasized negative rights, and modern liberalism emphasizes positive rights.



So on what side of the liberal fence does the humanist movement come down? If you read the three humanist manifestos, there is obvious bias towards the current definition of liberalism. Consider the following quotes from the manifestos:

"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." (Humanist Manifesto I)

"It is the moral obligation of the developed nations to provide—through an international authority that safeguards human rights—massive technical, agricultural, medical, and economic assistance, including birth control techniques, to the developing portions of the globe." (Humanist Manifesto II)

"We seek to minimize the inequities of circumstance and ability, and we support a just distribution of nature's resources and the fruits of human effort so that as many as possible can enjoy a good life." (Humanist Manifesto III)

It is difficult to see how any of the preceding statements in the humanist manifestos could be realized without massive government involvement. The free market does not guarantee equality in income or wealth among the members of a nation or between different nations. It is in the nature of the free market that some will do better than others due to greater talent, stronger work ethic, and even luck.

Also, people do not succeed in the free market without cooperating with each other. The factory owner has to cooperate with his suppliers. The store owner has to cooperate with his customers. However, classical liberals are suspicious of the “common good.” They believe that the “common good” is accomplished when individuals meet their own needs through

voluntary economic transactions with others. No one person or group defines the “common good.” It emanates from all the self-directed individual actions in a society that matches a need with a supplier of that need through the “invisible hand” of the free market.

It would be difficult for a classical liberal to be a signatory of the humanist manifestos. While I agree with much of what is in the humanist manifestos, I certainly could not sign onto any of them in their current form.

The question is, why should I feel alienated from the humanist movement that claims these manifestos as their defining charter? Why does the humanist movement feel the need to align itself with a particular set of political beliefs? Is it really necessary for the humanist movement

to commit itself to the promotion of more government involvement in our lives? I accept that most humanists are liberal (not of the classical variety), but why can't humanism define itself as a philosophical life stance rather than a set of political beliefs?

Many humanist and skeptical leaders such as Michael Shermer, Penn and Teller, and Gary Posner are fans of the free market and suspicious of increasing the size of government. But as long as humanism is conflated with modern liberalism, they are outcasts in a movement that favors collectivism over individualism, government action over free markets, and the “common good” over the individual goods of free persons who are quite capable of determining what is good for themselves, without being second guessed by modern liberals. 

New! Ongoing Fundraising Program to Begin in 2009

Carrie Renwick, Fundraising Committee Chair

The Fundraising Committee has been seeking a way to provide an unobtrusive and convenient fundraising opportunity for all FCFS supporters. The committee met on September 5 and discussed such questions as, “Is it bad to ask for money regularly?” “Are we too reticent in asking for money?” “How can we make donating easy and simple without being obnoxious?”

The committee concluded, and the board agreed, that a regular, ongoing fundraising pro-

gram, in addition to our Annual NPR Corporate Sponsorship fundraising drive, is necessary and appropriate. Hence, starting in January 2009, you will find a support card and envelope in every monthly newsletter. In the e-mailed newsletter, you will find a link to contribute.

Basic operating expenses are generally covered by membership dues. However, additional promotion—essential for our growth—requires additional funding. Therefore, the Board has established a “General Pro-

motional Fund” to be used at the discretion of the board, to cover promotional expenses such as advertising, mailings, radio advertising, and special projects.

Members and friends will be able to earmark their support dollars for the NPR Corporate Sponsorship Fund or the General Promotional Fund. Be on the lookout in January 2009 when our new, ongoing fundraising program will begin. Effective fundraising is the lifeblood of a nonprofit organization. You can help keep us alive!! 

Who Are You Going to Call? Ghost Busters!

Curtis Wolf

In the spirit of Halloween, there was a story in the *Florida Times-Union* on October 30th about an amateur ghost-hunting team, the Florida Ghost Team (<http://www.jacksonville.com/apnews/stories/103008/D944SIH00.shtml>). They have electromagnetic field meters, thermal imaging devices, infrared cameras, and digital recorders in their arsenal of high-tech toys. They have considerable enthusiasm for seeking out those visitors from the great beyond. They even have old houses with bad plumbing and creaky stairs that create lots of noises that could be interpreted as ghosts. What are they lacking? A skeptical mind and a proper understanding of how science is done.

What struck me the most about the article is the willingness of the ghost busters to accept ghosts as the default explanation if there is no available natural explanation for some unexplained anomaly. As noted by skeptic Joe Nickell in the article, “a big problem with most paranormal investigation is that ghost hunters tend to jump to conclusions by assuming any sound, orb, or flash that can’t be explained must be a ghost.”

That is not the way that knowledge is advanced. Each hypothesis has to stand on its own evidence. Scientific theories have to make predictions that are substantiated by experimentation and other types of evidence. Otherwise, they are eventually discarded. When a scientific theory has amassed

What struck me the most about the article is the willingness of the ghost busters to accept ghosts as the default explanation if there is no available natural explanation for some unexplained anomaly.

enough evidence on its behalf, then and only then do scientists take it seriously. There are no default explanations in science.

Imagine if protons traveling at close to the speed of light collided in the Large Hadron Collider and something completely unexpected was detected within the aftermath of the collision. No other physics theory explains it, so one scientist suggests the results could be due to some ethereal “ghost particle.” The other scientists would be wise to ignore this scientist until his “ghost par-

ticle” is better defined and proven by further experimentation.

My point is that whatever is detected by high-tech instruments has to be understood within a logically consistent scientific theory that has been substantiated by considerable evidence. An electromagnetic field meter detects a real phenomena because it is understood within the theory of electromagnetism. A theory places individual observations within a context that assists the observer in making sense of the observations. To remove the meter readings from well established scientific theory is to increase the probability of spurious conclusions from the meter user,



which, sadly, is what these ghost busters are doing. Due to the tendency of ghost busters to be true believers in the paranormal, it is also likely that they will continue to chase after illusory “things that go bump in the night.”

(Ed. Note: For an article by skeptical ghost buster Joe Nickell <http://www.csicop.org/si/2006-05/i-files.html>)



Election of 2009 FCFS Officers

As hard as it is to believe, it is time once again to select next year's leadership for the First Coast Freethought Society, Inc.

The Nominating Committee (chaired by Bobbie Nord) recommends the following slate of officers for 2009:

President - Earl Coggins
VP - Carrie Renwick
Treasurer - Mark Renwick
Secretary - June Applen
Member-at-Large - Appointed by the president.

Ballots have been mailed to all members via U.S. Mail. Please vote! The deadline for voting is December 1, 2008.

The election results will be announced at the FCFS Fifth Annual Human Light Celebration on December 15, 2008.

FCFS Bylaws stipulate that the President and Vice President cannot serve for more than two consecutive terms. Therefore, in 2010, we will need new faces! Might one be yours?



Ongoing FCFS Activities

Dinners for Doubters

Sign up to attend or to host a dinner yourself. Sign-up sheets will be at the back table at the monthly meetings. For details on how this works, see **page 7 of the August 2008 *FreeThinker*** (available on website) or ask a greeter at the back table.

Secular Sunday Morning in the Park (or Atheist Sunday Morning)

Freethinkers... let's get acquainted and enjoy intelligent conversation **every 4th Sunday of the month** (unless inclement weather prevails) at 10 a.m. until ? at the pavilion at Losco Park, 10851 Hood Rd., S., Jacksonville 32257, between Shad and Losco Roads. Need directions? Call Beth Perry at 733-5489 or Google the address to get a map and directions. We generally provide coffee. Bring breakfast snack and a **chair**. Mark your calendar. We hope to see you there!

No Atheist Left Behind (or Are You Going My Way?)

If you are seeking a ride to an FCFS event, contact **Hugo Borresen** at HBorresen@firstcoastfreethoughtsociety.org or call 904-779-6883.

Caring Tree

If a telephone call to a member is in order, or if a sympathy card, flowers, or some form of support is needed, please contact **Nita Pitts** at 904-996-0879 or e-mail her at pitrymnd@comcast.net. If you prefer, leave a notation on the sign-in sheet at the back table at one of our monthly meetings.

Freethinking and American Politics

Fred W. Hill

Whatever the results of the 2008 election, which will be known by the time readers peruse this article, the campaigns of the past year have shown that at least a particular woman and a particular dark-complexioned man can be serious contenders for the Presidency of the United States despite the lingering traces of sexism and racism among the American electorate. Yet, while many U. S. voters across the nation have progressed enough to make choices more on a judgment of the candidates' apparent integrity and capacity to effectively lead, rather than on other factors, religious biases remain largely in force, primarily against freethinkers who question or outright reject religious dogma.

Such bias has been more prevalent over the last few decades than in the first few decades of our national history, when several religious skeptics, including Thomas Jefferson and James Madison, were elected to our highest office and esteemed rather than disparaged for their intellect—a situation in sharp contrast to the present, when many candidates are far more inclined to boast of their faith in ancient Semitic myths and ridicule modern science when it contradicts those myths.

Even some better-educated politicians are often inclined to downplay their intellect while

attempting to connect with the supposedly average anti-elitist, working class, gun-toting, Jesus-worshipping, American voter. Few modern politicians are inclined to risk political suicide by openly disputing any but the most *outré* religious beliefs, terrified of offending any part of their constituency except freethinkers.

However, the generation of Americans who struggled for independence and to create a lasting new nation had greater memories of religious-based strife. Under British rule, most of the American colonies had an official religion that all citizens had to support with taxes, whether they adhered to that

... we all justly demand the same rights such as equality of education and opportunity, fair and just treatment under the law, and freedom of speech, belief and privacy, regardless of ethnicity, skin-tone, religious belief, sex or sexual orientation.

particular sect or not, which struck even deeply religious colonists of minority faiths as an unjust infringement.

Leaders of the American Revolution were also predominantly well-read enthusiasts of the Enlightenment, eager to overthrow the autocratic rule of kings and priests, and promote the rights of men, at least of those who shared their pale complexion. As such, they were keenly knowledgeable of the cor-

ruption of the Catholic Church when it dominated most of Europe and of the vicious warfare that had ravaged the continent, including England, in the wake of the Protestant Reformation sparked by Martin Luther.

A majority of the founders of the new nation agreed with the arguments most strongly espoused by Thomas Jefferson and James Madison that, to avoid the worst follies of the Old World, they must keep church and state separate, which was why the U.S. Constitution, drafted in part by Madison,

made no reference to a deity, specifically barred religious tests for public office and, in the First Amendment, directed “Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof.”

Prejudice itself, however, whether religious, racial or sexual, could not be prohibited and would tarnish the nation throughout its history. New York minister John Mason was among those who predicted divine retribution against the country for adopting a “godless constitution” and warned voters in 1800 that Jefferson, running for the Presidency that year, held the “morality of devils, which would break in an instant every link in the chain of human



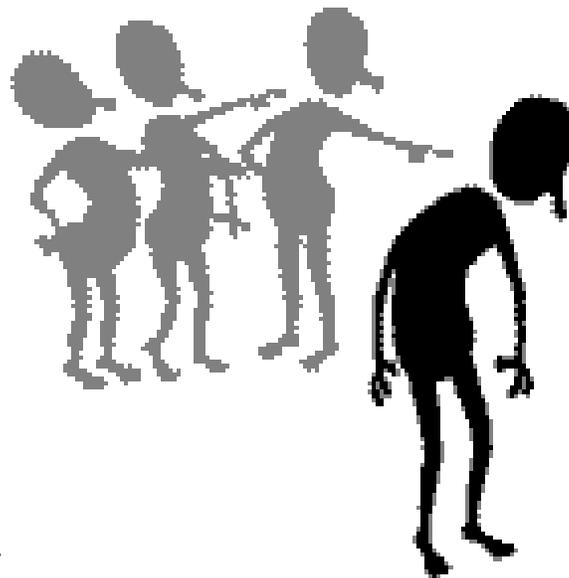
friendship, and transform the globe into one scene of desolation and horror, where fiend prowl with fiend for plunder and blood; yet atheism 'neither picks my pocket nor breaks my leg,'" quoting from Jefferson's advocacy for religious tolerance in his *Notes on the State of Virginia*, first published in 1784 (*Freethinkers*, Susan Jacoby, p. 45).

Of course, despite such claims that Jefferson, a Deist who believed in God and in the goodness but not the divinity of Jesus Christ, was an outright atheist, he was elected in 1800 and 1804 and the globe managed to survive the ensuing horrors, which have been many, but can't all be blamed on our third President! Jews, Catholics, Mormons, among many other minority sects, were also objects of much mainstream Protestant invective, but while there were bloody skirmishes, Americans gradually learned to tolerate the abundant peculiar beliefs of their neighbors, even if it took longer to accept neighbors who also looked different.

Fortunately, many long-held American religious prejudices have declined significantly even since 1960, when a Catholic winning the Presidency was regarded as a watershed moment in our history. As reported by Nancy Frazier O'Brien for the Catholic News Service, of the 435 Representatives and 100 Senators who make up the current Congress, Catholics are the largest denominational bloc, with 130 Representatives and 25 Senators. Jews hold 30 House and 13 Sen-

ate seats, Mormons 10 and 5, and the remainder are divided among various Protestant denominations save for two Buddhists, one Muslim, and six who "say they have no religious affiliation" (<http://www.catholicnews.com/data/stories/cns/0700279.htm>).

Only one Congressman dares to publicly admit he's an atheist: Representative Pete Stark (D-CA), who, as UCLA law professor Eugene Volokh notes in his blog, "is a well-entrenched incumbent in a heavily Democratic district and is probably nearing the end of his career (he is 75 years old)." (<http://volokh.com/posts/1173760196.shtml>).



Volokh further cites 2007 Gallup polls and Pew surveys wherein 53% of respondents across the country stated they would not vote for an atheist candidate nominated by their own party, while 43% would not vote for a homosexual, and 38% would not vote for a Muslim, indicating that if Stark ever ran in a three-way contest for the Presidency against the Jewish and openly

gay Barney Frank and the Muslim Keith Ellison, Ellison would emerge the victor. Of course, despite their apparent popularity in their districts, the likelihood of such candidates having a serious shot of winning a Presidential election is about as likely as Martians invading the Earth.

Of course, 200 years ago, President Jefferson may have thought the same thing regarding the possibility of any woman or dark-skinned man ever being elected as one of his successors. For all his enlightened ideas, he was still too much a man of his time, place and status to recognize women or anyone descended from black Africans—including

the very children he fathered with his slave, Sally Hemings, who reportedly looked very much like Martha Jefferson, Jefferson's deceased wife and her white half-sister—as entirely human and as deserving of the same rights he demanded for himself.

We all may not be created equal, as Jefferson famously wrote in the Declaration of Independence, but we all justly demand the same rights such as equality of education and opportunity, fair and just treatment under the law, and freedom of speech, belief and privacy, regardless of ethnicity, skin-tone, religious belief, sex, or sexual orientation. Despite all-too-abundant remaining patches of intellectual darkness across the American landscape, we have made meaningful progress in promoting those rights, even of those too bright and honest to win a Presidential election.



First Coast Freethought Society, Inc.
P.O. Box 550591
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(904) 288-6291
<http://firstcoastfreethoughtsociety.org>

Statement of Purpose

The First Coast Freethought Society, Inc. is an educational, nonprofit, 501(c)(3) tax-exempt organization dedicated to supporting nonreligious persons in the Northeast Florida area and promoting a nontheistic approach to everyday life.

Meetings

The FCFS meets the THIRD Monday of each month at the Unitarian Universalist Church of Jacksonville, upstairs in the sanctuary, 7405 Arlington Expressway, Jacksonville, Florida 32211, (904) 725-8133. Meeting time: 6:30 to 8:30 p.m. Meetings are free and open to the public. Doors open at 6:00 p.m.

Committees and Chairs

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Long-Range Planning Curtis Wolf 573-3847
CWolf@firstcoastfreethoughtsociety.org

November Social

Where: OLIVE GARDEN on Philips Highway, near the Avenues Mall.

When: **Tuesday November 25, 2008** at 6:00 p.m. Proceed directly to our room. **Drinks at 6:00. Dinner at 7:00.** (Order from the menu.)

RSVP: CarrieRen@att.net (or 268-8826) by **Tues. a.m.**, if you plan to go!

First Coast Freethought Society, Inc.

P.O. Box 550591, Jacksonville, FL 32255-0591 • (904) 288-6291

2009 Membership Application



Name		Date	
Home address	City	State	Zip Code
E-mail address	Home phone	Business phone	
Occupation	Areas of interest and/or expertise		
How did you hear about us? Comments? _____			

Membership level (please select one):

I'm interested in getting involved in the FCFS as a(n):

- | | | |
|--|--|---|
| <input type="checkbox"/> Regular (\$30/yr.) | <input type="checkbox"/> Carl Sagan (\$50/yr.) | <input type="checkbox"/> Charles Darwin (\$200/yr.) |
| <input type="checkbox"/> Student (\$15/yr.) | <input type="checkbox"/> Bertrand Russell (\$75/yr.) | <input type="checkbox"/> Robert Ingersoll (\$500/yr.) |
| <input type="checkbox"/> Senior - 65+ (\$15/yr.) | <input type="checkbox"/> Thomas Paine (\$100/yr.) | <input type="checkbox"/> Lifetime (\$1,000) |
| <input type="checkbox"/> Family (\$45/yr.) | | |

Do you object to your name appearing on our membership list, which is only distributed to other members? YES

- General member Committee member Officer Financial supporter

- Annual dues cover the period of January 1 through December 31.
- The initial dues for new members joining in July through September shall be half the regular rate. Membership shall extend to the end of the current calendar year.
- The initial dues for new members joining in October through December shall be the full, regular rate. Membership shall extend to the end of the following calendar year.

*You can make a lasting impact on the future of
freethought and secular humanism in this community
...if you provide for the First Coast Freethought Society in your Will.*

Your bequest will ensure that the FCFS continues to be a beacon for freethinkers on the First Coast and to remain a vital Voice of Reason in the Northeast Florida area. Several options are available for establishing a bequest (specific, percentage, residual, or contingent). We will be happy to provide the appropriate wording to you and your attorney, depending upon your wishes.

For further information, contact
Carrie Renwick, P.O. Box 550591, Jacksonville, FL 32255-0591 or
904-288-6291 • CarrieRen@att.net • <http://www.firstcoastfreethoughtsociety.org/>
All inquiries are held in the strictest confidence.

FCFS November 2008 Activities

Sun	Mon	Tue	Wed	Thu	Fri	Sat
						1
2 Book group	3	4	5	6	7	8
9	10	11	12	13	14	15
16	17 Public Meeting	18	19	20	21	22 Article Deadline
23 Secular Sunday	24	25 Olive Garden	26	27	28	29
30						

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