

FIRST COAST FREETHOUGHT SOCIETY, INC.

An organization of freethinkers and secular humanists supporting free inquiry, education, and community in the Northeast Florida area

Our Motto: "To Question is the Answer."

Post Office Box 550591, Jacksonville, FL 32255-0591
Website: <http://FirstCoastFreethoughtSociety.org>

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The First Coast Freethought Society, Inc.

Post Office Box 550591
Jacksonville, Florida 32255-0591
<http://www.firstcoastfreethoughtsociety.org/support.htm>

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September 2011

Volume 10, Issue 9

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President's Message - September 2011

Earl Coggins

I recently spoke at Baptist Medical Center South, a hospital in Jacksonville. My talk was part of an ongoing, multi-faith, educational series that has been in existence at Baptist South for several years. It was started by Ed Wilder, Senior Chaplain at Baptist Medical Center South. His goal is to bring awareness to the hospital staff regarding

the various aspects and differences of the many worldviews that reside within our world's villages, cities, communities, and cultures. Wilder wanted to in-

seemed genuinely sincere with his offer to have



me explain the worldview of a nonreligious person to members of the hospital staff.

I was given 30 minutes for my talk and then 30 minutes for Q & A. I put together some talking

"I wanted the nonreligious worldview to be rightfully defined as a group of people who strive to work together for the common good of humanity... as well as a group of independent thinkers..."

clude the nonreligious worldview in his educational series, and he

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"I am halfway through Genesis, and quite appalled by the disgraceful behavior of all the characters involved, including God."

—J. R. Ackerley

September 2011 Meeting

"Analytical Conflict Transformation: How to Transform a Dispute into Meaningful Dialogue"

**Casey Welch, Ph.D., Assistant Professor of Sociology and Criminology
Department of Social and Behavioral Sciences, Flagler College**

Monday, September 19, 2011, from 6:30 to 8:30 p.m.

**In the Sanctuary, upper parking lot level • 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: Books a Million, 9400 Atlantic Boulevard, Jacksonville

What: Books planned for discussion:

- October 2, 2011 - *Society without God: What the Least Religious Nations Can Tell Us About Contentment*, by Phil Zuckerman
- November 6, 2011 - *Blood and the Covenant: The Historical Consequences of the Contract with God*, by Pierre Parisien

Books may be found in the library, purchased from local book stores, or purchased online. The First Coast Freethought Society will receive a small remuneration from your purchase (at no additional cost to you) if you first go to <http://firstcoastfreethoughtsociety.org> and then click the link to Amazon.com for your purchase.

Before he began his recent travels, it seemed to Phil Zuckerman as if humans all over the globe were “getting religion”—praising deities, performing holy rites, and soberly defending the world from sin. But most residents of Denmark and Sweden, he found, don’t worship any god at all, don’t pray, and don’t give much credence to religious dogma of any kind. Instead of being bastions of sin, however, as the Christian Right has suggested a godless society would be, these countries are filled with residents who score at the very top of the “happiness index.”

Zuckerman lived in Scandinavia for fourteen months and interviewed nearly 150 Danes and Swedes of all ages and educational backgrounds, exploring the worldviews of people who live their lives without religious orientation, and investigating how and why it is that certain societies are non-religious in a world that seems to be marked by increasing religiosity. Drawing on prominent sociological theories and his own extensive research, Zuckerman ventures some provocative answers.

For more info, contact Herb Gerson at 904-363-6446, or herbge@bellsouth.net

Ongoing FCFS Activities

Dinners for Doubters: Sign up to attend or to host a dinner yourself. If a dinner is scheduled, sign-up sheets will be found at the back table at the monthly meetings. For details on how this works, **see page 7 of the July 2008 *FreeThinker***, available on the website, or ask a greeter at the back table.

Secular Sunday Morning in the Park: Freethinkers, let’s get acquainted and enjoy intelligent conversation **every 4th Sunday of the month** (unless inclement weather prevails) at 10 a.m. until ? under the pavilion at Losco Park, 10851 Hood Rd., S., Jacksonville 32257, between Shad and Losco Roads. Need directions? Call Beth Perry at 904-733-5489 or Google the address to get a map and directions. We generally provide coffee. Bring a breakfast snack and **a chair or two**. Note, if it’s too hot under the pavilion, we take our chairs to some trees with a nice breeze. Mark your calendar. We hope to see you there!

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 **Judy Hankins** at 904-724-8188, or e-mail her at info@firstcoastfreethoughtsociety.org, or leave a notation on a meeting sign-in sheet.

*(President's Message
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points: a history of the First Coast Freethought Society, definitions of labels, an overview of the nonreligious worldview, reasons to ignore stereotypes, positive attributes of the nonreligious worldview, and problems nonreligious people face. I wrapped it up by discussing concerns nonreligious people have when faced with a hospital stay. It was a bit of a challenge, but a lot of fun too.

My goal was to give the nonreligious worldview the positive description it deserves. That was challenging, given the fact that the two most common terms used by nonreligious people as descriptive labels—atheist and agnostic—are actually the negation of other worldviews, and hence in no way a positive description of the nonreligious worldview. I defined those two terms but did not restrict my description of the nonreligious worldview to only them. I also included freethinker and humanist. I wanted the nonreligious worldview to be rightfully defined as a group of people who strive to work together for the common good of humanity, a core definition of the word “humanism,” as well as a group of independent thinkers, a core definition of the word “freethinker.”

What could have been a huge challenge to many was actually easy for me. When faced with

defining the positive attributes of the nonreligious worldview, I immediately turned to *The Affirmations of Humanism: A Statement of Principles, as set forth by the Council of Secular Humanism.*” I informed my audience that most worldviews have doctrines or commandments to guide them through this journey we call life and that we, the non-



religious, are no different, except that we have more than twice as many “commandments” as the Judeo-Christian bible.

I then informed my audience that the defining attributes of the nonreligious worldview could be found within the twenty-one *Affirmations of Humanism* which I then read aloud.

I am extremely concerned with the way in which we define our worldview. Proclaiming our beliefs by stating what we don't believe in is not exactly pro-

claiming our beliefs. I did not want to make that mistake and went out of my way to make sure it didn't happen. Another thing I pointed out was the diversity of perception within the nonreligious worldview. I started by pointing out that the Protestant segment of Christianity had around 30,000 denominations and our worldview was no different.

There are many versions of the nonreligious worldview: atheist, agnostic, freethinker, humanist, skeptic, rationalist, naturalist, secularist, nontheist, doubter, unbeliever, bright, dissenter, infidel. Of course we can't forget the pejorative labels: heathen, scoffer, cynic, brute, barbarian, and immoral. Within these 20 labels are probably a hundred variations, hence the necessity to ignore stereotypes and get to know the person in front of you who has just proclaimed his or her nonreligious worldview, while checking into a hospital.

I have to admit that I did drop the proverbial ball during the Q&A. I was asked by a local chaplain from another hospital in our area where nonreligious people, when facing death, get their hope. I told him I didn't have an answer. Upon reflection, I think I do. When close to death, I will face it just like I faced life: I will embrace it as part of my journey.



Why the Tortoise is Better than the Hare

Curtis Wolf

How would you act in a situation in which you did not have inexhaustible access to all the knowledge that could possibly exist concerning that situation? You would probably get a funny look from most people when you asked them that question. Their responses would be something like, “That would be like—well, everyday experience. You do the best you can with the knowledge you have available to you.”

But as skeptic Penn Jillette, of the Penn and Teller comedy/magician duo, recently noted in a *CNN.com* article (click [here](http://www.cnn.com/2011/OPINION/08/16/jillette.atheist.libertarian/index.html), or type “<http://www.cnn.com/2011/OPINION/08/16/jillette.atheist.libertarian/index.html>” into your browser), this is precisely how we should approach every question in life. Knowledge is limited, so there will be many times in our lives when we will say, “I don’t know.” There is no shame in saying that. He explained that this is the reason he is an atheist libertarian. He does not have the answers to every question and does not pretend to have them.

That is certainly a more valid answer than any of the answers given to us by all the religions in the world that claim to know the absolute truth. But that leaves us in a difficult situation. Since we often have only limited knowledge available to us, how do we respond to this knowledge gap? How do we organize our

society? Promote tolerance towards others? Raise living standards? Seek out peaceful relations between nations? How do we know that any of the proposed answers to these vexing questions would really work? I would suggest that we look towards a process in nature that has solved the information gap problem quite successfully for billions of years—natural selection.

“...whatever time is lost and resources are wasted in pursuing ideas that do not ultimately survive closer scrutiny, is more than made up by the successful development of new innovations that improve our lives.”

For those familiar with biology, this is one of the major components of evolutionary theory. Basically, genes mutate. When this mutation provides the organism with improved reproductive success, this mutation is propagated throughout the population of that organism. It is a numbers game. When an organism produces more offspring than other members of a population due to a mutated gene, its mutated gene eventually becomes more prevalent among that population. What is really important to this discussion is that natural selection does not require an intelligent designer with infinite knowledge of every-

thing to figure out what works best for an organism to make better use of the resources in its ecosystem and therefore survive longer. It works very well in situations in which knowledge is limited.

So, what can we learn from this successful evolutionary process? When we do not have infinite knowledge, we have to experiment with new ways of doing things and select among those ways the ones that best meet our needs. For example, science does this well by trying out new hypotheses, running experiments that test these hypotheses, and selecting those hypotheses that show through experiments that they best reflect the underlying reality of and beyond our universe. It works like natural selection in that we try something new and then decide whether it is better than the way that we’re doing things now.

This process has three main components:

(1) Generation of the new idea

Just like a genetic mutation, we need a new way of doing things before we can select the better way. This requires a number of things. First, the social environment for the generation of new ideas needs to actu-



ally be open to new ideas. A taboo subject can become the death knell for a vibrant society. Freethinkers are suspicious of tradition and dogma for the simple reason that they close off the discussion of new ideas that could potentially be better than the existing ideas that someone considers to be above criticism.

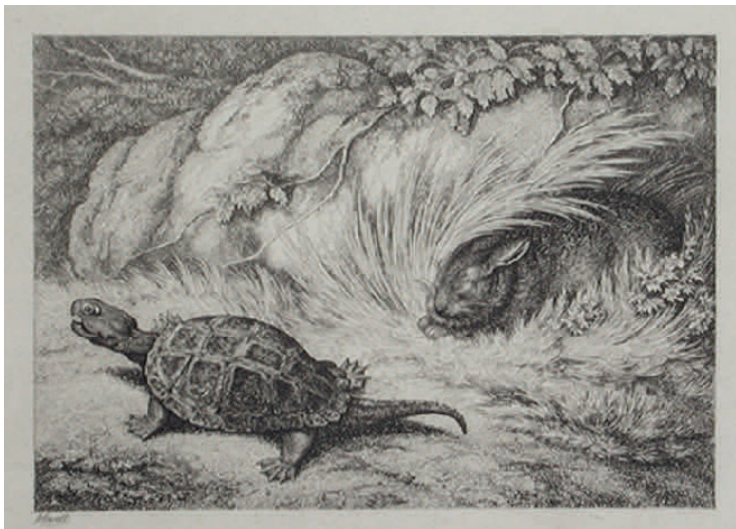
Second, the social environment needs to be decentralized. We never know where the next new idea will come from, so the more sources of new ideas, the better. A dictator may keep the trains running on time, but don't expect new ideas to flourish in authoritarian societies.

Finally, we need an intellectual climate that supports the generation of new ideas. People need to be educated, since new ideas often originate from current knowledge that uncovers new ideas for us to consider, as knowledge expands. People also need reasoning skills to see new possibilities when conventional wisdom tells us that nothing should be done any differently.

(2) Selection of the best idea among multiple options

Everything involves trade-offs, so selecting the best idea among multiple options requires determining what trade-offs we can live with. Even if two options are highly desirable, there is often an opportunity cost in

that we may not have the time and/or resources to do both. How the idea of selection criteria is determined (individually vs. collectively) is certainly one of the most vexing questions in political/economic philosophy today. However, centralizing the decision-making within a social environment assures that people in power who benefit from the status quo will stifle ideas that threaten that status quo. Again, decentralization's the key to successful gestation of new ideas.



“The Tortoise and the Hare” (1809) by Samuel Howitt

(3) Incentives for the propagation of the new idea throughout the social environment

Taking an idea from initial concept to something that is useful requires time, effort, and often money to develop this idea. Incentives to do so can involve making money, civic pride, or a variety of other reasons. There can also be disincentives if we live in a social environment that is resistant to change and puts obstacles in the way of development of new ideas. Finding the

right balance between preservation of a stable status quo and the creative destruction that innovation often brings is still a work in progress.

If you think that this is a messy and wasteful process, you are right. Just as our fossil records demonstrate that there have been many evolutionary paths taken by pre-*Homo sapiens* that were eventually abandoned, such as the Neanderthals about 25,000 years ago, a process based on experimentation and selective adoption of competing ideas will take us down many a blind alley before we come up with the idea that actually works well. We need to understand that whatever time is lost, and resources wasted, in pursuing ideas that do not ultimately survive closer scrutiny, is more than made up by the successful development of new innovations that improve our lives.

So, if someone attacks your “I don't know” response, points to his Bible, and says that all the answers are in this book, don't worry about it. Like the story of the tortoise and the hare, the slow, plodding pace of the tortoise, trying new things and logically selecting the better alternative, will eventually get to the finish line; and the hare, whose overconfidence in its book with all the answers, will never realize how far off course it actually is.



Do Opinions Matter?

Susan Ert-Ker

Do opinions matter? If you have an opinion but can't support it with sound reasons, should you keep silent?

Sometimes we can't articulate our reasons. The opinion is a gut feeling. Certainly communication is a great skill... but does it necessarily follow that the most articulate person is always correct? Plato criticized the Sophists for teaching techniques that might cause the wrong opinion to win the argument. At least that is what I remember from listening to "Argumentation: The Study of Effective Reasoning" —a course offered by The Teaching Company. John Ralston Saul, on page 173 of his book *The Unconscious Civilization*, said something similar: *"the Sophists aimed at producing not wisdom or goodness, but efficiency and cleverness."*

The early Socrates believed that we could come to truth through discussion. What do you think? Do you think we can arrive at a better truth through civil discourse? Even if you can't completely back up your opinion, is it OK for you to enter the discussion? If you met the early Socrates on the street, would you withhold your opin-

ion for fear of being wrong? Or, would you dive into the discussion, willing to risk being wrong?

It does seem reasonable to ask, "why do you have that opinion?" when someone offers us an opinion. However, I still maintain that the opinion can be useful even if the person can't articulate the reasons for it. A lot of what goes on in humans is not known to the conscious mind. Our unconscious mind has evolved to be intelligent. I know it doesn't always make good decisions, but I think there is something valid in that gut feeling.

"The discussion of various opinions has a better chance of bringing out the truth than does the rhetoric of a one-sided argument."

What about this? Someone asks me if I like his shirt. If I answer, I am offering an opinion. If I can't articulate WHY I don't like the shirt, should I remain silent? Rationalization is rampant in the human race. Even if we offer some reason, it might not be an honest one. I'm not saying that I shouldn't learn to articulate in an honest way the reasons for my opinions. I believe I should struggle to make sure that my conclusions do arise from valid and

sound premises.

BUT...
BUT... it just doesn't seem that it is always possible.

Sometimes an opinion arises from a gut feeling, and I don't think it is necessarily wrong just because I can't articulate reasons for that opinion.

Cathleen (one of the speakers at the Meetup Philosophy Workshop in Jacksonville) offered a tip. She said, *"Logical reasoning and Socratic questioning are foreign to many people. Here's a fun book I adore: Crimes Against Logic by Jamie Whyte. He's a hoot. Whyte says: 'Many people seem to feel that their opinions are somehow sacred, so that everyone else is obliged to handle them with great care. When*

confronted with counterarguments, they do not pause and wonder if they might be wrong after all. They take offense. The culture of caution this attitude generates is a serious obstacle to those who wish to get at the truth."

I am not saying that our opinions should be sacred cows. I am saying that I don't think we should withhold our opinions when we're in discussions out of fear of being wrong.



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I am also saying I think that the “news” media that don’t present all sides are doing a horrible disservice to democracy. The discussion of various opinions has a better chance of bringing out the truth than does the rhetoric of a one-sided argument.

I recently finished the book *The Wisdom of Crowds* in which author James Surowiecki stressed diversity of opinion. He stressed the value of everyone



feeling free to speak up. When we suppress new ideas, the final decision is harmed. I think this helps to substantiate

the need to speak up. Don't be afraid to express your opinion. But also don't be afraid to change your opinion when offered new evidence. I also recently finished reading the book *The Unconscious Civilization* in which author John Ralston Saul stresses the danger of the ideologue. If we're unwilling to listen to a contrary opinion, have we become the ideologue?



Freethought Humor

As the storm raged, the captain realized his ship was sinking fast.

He called out, “Anyone here know how to pray?”

One man stepped forward. “Aye, Captain, I know how to pray.”

“Good,” said the captain, “you pray while the rest of us put on our life jackets - we’re one short.”



September Social

Where: OLIVE GARDEN on Philips Highway, near the Avenues Mall.
When: **Tuesday September 27, 2011** 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!

Gravity

Joe Varon

I believe in Gravity...
The force of nature that keeps us grounded
And makes things heavy or light.
It is vast enough to keep the planets and stars in their orbits
But predictable enough to make leaves fall and balloons rise.



I believe in Magnetism...
The force of nature that gives us direction
That both attracts and repels without contact
It is the foundation of electricity which can enrich our lives
And interactions or facilitate great damage

I believe in Time...
The measure of reality that gives us perspective
Always moving forward, but leaving a trail of memories
It is quantifiable – we attach numbers to its progress
And measure it in incredibly long
And incredibly short increments
But what it will bring is way beyond our control or imagination

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Freethinkers in History: Elizabeth Cady Stanton (1815 - 1902)

Elizabeth Cady Stanton was a principal leader in the nineteenth century [woman suffrage](#) movement. She was a participant in the first [Woman's Rights Conference](#) held at [Seneca Falls](#) in 1848. Some of her most significant accomplishments include forming the National Women's Suffrage Association with [Susan B. Anthony](#) in 1869, and being elected president of the National American Woman Suffrage Association in 1890. Late in her career she revealed strong freethought tendencies, criticizing Christianity for its oppression of women in *The Woman's Bible*.



(Click [here](#), or visit "<http://www.freethought-trail.org/profile.php?By=Person&Page=9>")



(Continued from page 8)

I believe in Morality...

The force of humanity that gives us guidance
That begets loyalty in relationships and ethics in transactions
Sometimes situational, often ignored and abused
Yet, the most important hope for civilization

I believe in Love...

The force of humanity that gives us purpose
That secures our connectivity to other humans
A force that can materialize in an instant and last a lifetime
Or mature gradually over decades
A vessel of beauty and elation,
But with the potential of grief and despair

So don't call me a "nonbeliever" or a person of "no faith" because I don't share your specific beliefs.



I am a steadfast believer in concepts both tangible and amorphous, controllable and random, uplifting and disappointing, definable and abstract. I see my faith in these beliefs reinforced by the world and the people in it everyday. I am grounded in reality and my beliefs which give me direction, guidance, perspective and purpose. I don't ask for anything more.



“The beginning of wisdom is the awareness that there is insufficient evidence that a god or gods have created us and the recognition that we are responsible in part for our own destiny. Human beings can achieve this good life, but it is by the cultivation of the virtues of intelligence and courage, not faith and obedience, that we will most likely be able to do so.”

—Paul Kurtz

First Coast Freethought Society, Inc.
P.O. Box 550591
Jacksonville, FL 32255-0591
904-419-8826
<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.

For other activities besides monthly meetings, please see the website, brochure, or newsletter!

FCFS 2011 Board Members

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All FCFS personnel may be reached via e-mail at info@firstcoastfreethoughtsociety.org

First Coast FreeThinker

The *First Coast FreeThinker* is published for all freethinkers and potential freethinkers. Nonmembers may receive the e-mail version indefinitely. Nonmembers may receive three hard-copy issues 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 that stimulate thought and promote discussion on a variety of subjects.

Information for Contributors

We welcome submissions. Articles for consideration should be submitted via e-mail to the e-mail address shown below. Contributors who cannot submit manuscripts electronically may send them to Fred

Hill, 1817 Egner St., Jacksonville, FL 32206. The deadline for time-sensitive material is the FOURTH SATURDAY of each month for the following month's issue.

We prefer articles no longer than 1,000 words. Longer articles will be evaluated in terms of whether their importance and degree of interest to our readers warrant publication.

All accepted manuscripts are subject to editorial modification. Our style guide is *The Chicago Manual of Style*. Manuscript submissions cannot be returned. Authors are responsible for the accuracy of all quotations and for supplying complete references where applicable.

E-mail Address for Submissions
Editor@firstcoastfreethoughtsociety.org

ADVERTISING RATES: Eighth-page (business card size) \$25.00, quarter-page \$50.00, half-page \$75.00, and whole page \$100.

To advertise, contact Patrice Bennett, 904-352-7005, or info@firstcoastfreethoughtsociety.org

First Coast Freethought Society, Inc.

P.O. Box 550591, Jacksonville, FL 32255-0591 • (904) 419-8826

2011 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):

- | | | |
|--|--|---|
| <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, distributed to other members? Yes No

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

- 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 are half the regular rates. Membership extends to the end of the current calendar year.
- The initial dues for new members joining in October through December are the full, regular rates. Membership extends 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
904-419-8826 • CarrieRen@att.net • <http://www.firstcoastfreethoughtsociety.org/>
All inquiries are held in the strictest confidence.

Upcoming Freethought Events of Interest on the First Coast

Monday	September 19	FCFS Monthly Meeting - 6:30 p.m.
Saturday	September 24	FCFS Deadline to submit articles for July 2011 <i>FreeThinker</i>
Sunday	September 25	FCFS Secular Sunday in the Park, Jacksonville - 10:00 a.m.
Tuesday	September 27	FCFS Monthly Social at Olive Garden, Jacksonville - 6:00 p.m.
Sunday	October 2	FCFS Humanist Book Discussion Group, Jacksonville - 2:00 p.m.
Monday	October 10	JAM Meetup at European Street Café in San Marco - 6:30 p.m.
Monday	October 17	FCFS Monthly Meeting, Jax - 6:30 p.m.

First Coast Freethought Society (FCFS) • <http://www.firstcoastfreethoughtsociety.org/>
Jacksonville Atheist, Agnostic, Secular Meetup Group (JAM) • <http://www.jaxatheists.com/>
Northeast Florida Coalition of Reason (NeFCoR) • <http://NorthEastFloridaCoR.org/>

The FCFS is a proud member of the Humanists of Florida Association
and the Northeast Florida Coalition of Reason

Meet Our September Speaker - Dr. Casey Welch

“Analytical Conflict Transformation: How to Transform a Dispute into Meaningful Dialogue”

Join us as First Coast Freethought Society President Earl Coggins welcomes Casey Welch, Ph.D., Assistant Professor of Sociology and Criminology, Department of Social and Behavioral Sciences, Flagler College, Saint Augustine, for another in our ongoing series, “Building Bridges Beyond Belief.”

Casey and Earl will discuss Analytical Conflict Transformation (ACT) and demonstrate it in action. They will discuss using ACT in everyday life, but especially as it pertains to the freethought movement.

For example, many misperceptions exist about nonreligious people. This could be due to an inability of nonreligious persons to appropriately convey their position on freethought issues. Might ACT be useful to clarify communication and promote better understanding?

