

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
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The First Coast

FreeThinker



Newsletter of the First Coast Freethought Society

November 2011

Volume 10, Issue 11

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President's Message November 2011

Earl Coggins

I can't help thinking about the way non-religious people are supposedly perceived by the public at large. I mentioned in previous messages that we nonreligious people have been all but relegated to the status of "curmudgeon."

The more I think about it, the more I can't help wondering whether or not the "public at large" might be onto some-

thing. I know I'm treading on some very thin ice here, but humor me. I've been fixated on this whole issue of "angry" atheists.

way, we're being fair and analytical about it,



instead of dismissing the public's perception of us as just uninformed and unfair.

This is where I got to thinking that maybe they really are onto something. If we pretend the public does indeed have

"Should I be protesting all of the blatant (and not so blatant) violations of the 1st Amendment, the amendment that clearly defines the U.S. government as a secular institution?"

Are we really angry, or perhaps just irritated? Let's pretend for a moment that we might, indeed, be angry; that

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"Religion is like chemotherapy, it may solve one problem, but it can cause a million more."

—John Bledsoe

November 2011 Meeting

"Louis XVI's Timing Was Terrible. Will Ours Be Any Better?"

Joque H. Soskis, retired University of North Florida faculty member, retired Florida Bar member, teacher, and author

Monday, November 21, 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, FL 32225

What: Books planned for discussion:

- December 4, 2011 - “2045: The Year Man Becomes Immortal,” an article by Lev Grossman in the February 21, 2011 issue of *TIME Magazine* (cover story). Link: <http://www.time.com/time/printout/0,8816,2048299,00.html>
- January 8, 2012 - *Magazine or website article of your choice to bring for discussion*

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.

Our November selection is *TIME Magazine*'s comprehensive cover story on the Singularity and Ray Kurzweil's "radical vision for humanity's immortal future." Science journalist Annalee Newitz describes the term "singularity" as "the moment when a civilization changes so much that its rules and technologies are incomprehensible to previous generations." (<http://io9.com/5534848/what-is-the-singularity-and-will-you-live-to-see-it>). From a summary of the article by the author, "Kurzweil's interest in humanity's cyborgian destiny began in about 1980 largely as a practical matter. He needed ways to measure and track the pace of technological progress... [Kurzweil] has been publishing his thoughts about the future of human- and machine-kind for 20 years, most recently in *The Singularity Is Near*, which was a best seller when it came out in 2005. ...The Singularity isn't just an idea. It attracts people, and those people feel a bond with one another. Together, they form a movement, a subculture; Kurzweil calls it a community. Once you decide to take the Singularity seriously, you will find that you have become part of a small but intense and globally distributed hive of like-minded thinkers..." —*TIME* writer Lev Grossman



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

November Social

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

When: **Tuesday November 22, 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!

*(President's Message,
continued from page 1)*

its finger, even if it's only the pinky finger, on the pulse of the nonreligious segment of Americana, then we can work backwards in an attempt to explain this "awareness" problem plaguing American atheists and perhaps atheists throughout the solar system.

What might nonreligious people be angry about? I mean, we live in America, the home of the brave and the land of the free, right?

Home of the brave, you say? Well, most of us in this country will never get near a road-side bomb or rocket-launched grenade, so the bravery of the "public at large" is somewhat suspect. The U.S. can send troops all over the globe in harm's way fighting war after war while some of us sit brave, yet comfortably out of range. If war is the answer, I'm concerned about the questions being asked. Should I be angry that America is perceived around the world as militaristic? I'm troubled by all these wars that we obviously can't pay for and want to go on record now as being against the next war. Should I be angry that people can't live in peace?

Land of the free, are we? Who exactly is free? Does "we" the people really mean every-

one, or is it merely a theoretical bone thrown to the public by the people who have seized freedom? Can everyone really be free? Of course, freedom takes on different meanings, depending on a person's perspective. If I am comfortable working for wages and being restricted to living within close proximity to my place of employment so that my daily commute does not consume all of my expendable time and income, then I suppose anyone



can be free. Should I be pointing out and protesting that many people in this country and around the world are never going to be "truly" free? Wouldn't that make me look angry?

Can anyone get elected to public office in this country? How many people outside of the white, Anglo-Saxon, male Protestant box get elected each year? How many atheists get elected each year in this country? Or better put, how many "publicly professed" atheists

get elected? Should I be pointing out often and loudly that atheists make up 1 out of every 6 people in this country, yet we are not represented in our various local and state governments, nor are we represented in our federal government? Wouldn't that make me look angry?

The NRA gets angry every time anyone even whispers the notion that guns should be outlawed. They remind us often of the 2nd amendment right to

bear arms.

Should I be protesting all of the blatant (and not so blatant) violations of the 1st Amendment, the amendment that clearly defines the U.S. government as a secular institution? Should I, whenever possible and like the NRA, bring up the amendment (each and every

time it is violated) that supports my position (i.e., that the U.S. is a secular government with religious pluralism and/or a nonreligious worldview a human right throughout the land)? Wouldn't that make me look angry?

I wouldn't necessarily mind being labeled as angry if the public at large would add one more label: Equal.



A Country Club Bans Richard Dawkins for Atheism

Fred W. Hill

The days when atheists, and anyone else who denied the dominant religious dogma of a particular time and place, were burned at the stake or denied basic legal rights by the state, are long gone—at least in advanced societies not dominated by religious fanatics. Discrimination based on religious belief, or lack thereof, has long ceased to be sanctioned by law in the U.S., but that hasn't stopped at least god-and-atheist fearing Americans from trying to prevent one of the most famous atheists in the world, Richard Dawkins, from lecturing on two occasions.

In the first incident, in March 2009, Oklahoma State Representative Todd Thomsen introduced a bill denouncing Dawkins for his advocacy of evolution and calling on the University of Oklahoma to cancel its invitation to Dawkins to speak at their institution as part of a celebration of Charles Darwin's 200th birthday. That effort to restrain academic freedom failed, but just last month, Dawkins was prevented from speaking at a private venue when the owner of the Wyndgate Country Club of Rochester Hills, Michigan, broke a contract with Center for Inquiry-Michigan to host the event solely because he doesn't like

atheists.

As one of the most renowned evolutionary biologists of the last 30 years, as well as University of Oxford Professor for the Public Understanding of Science from 1995 until 2008, and author of numerous best-selling books, including *The God Delusion*, Richard Dawkins' highly skeptical opinions about God and religion are hardly a secret. That particular data, however, was a surprise to the Wyndgate owner who only found out while watching *The O'Reilly Factor* last October 5, wherein the fa-

sentative "explained that the owner did not wish to associate with individuals such as Dawkins, or his philosophies" according to CFI-Michigan Assistant Director Jennifer Beahan (http://www.centerforinquiry.net/news/richard-dawkinsevent_banned_in_MI/)

Attempts to convince Wyndgate to comply with its contractual obligation proved fruitless, forcing CFI-Michigan to find another venue for the sold-out event and pursue legal remedies. Fortunately, alternate accommodations were found in time, but the outcome of any legal action will likely take several months, if not years, to wind through the courts unless a quick settlement is reached. Federal and Michigan state law appear to be entirely on

CFI's side. The Wyndgate Country Club is privately owned, and staunch libertarians may insist its owner(s) have the right to refuse service to anyone for any reason, even to the point of breaking a contract previously freely entered into. An unjustified breach of contract itself, however, is a civil wrong for which the party at fault may be ordered to pay damages; and bigotry, religious or otherwise, ceased to be a legal justification

(Continued on page 5)



"...[P]assage of several U.S. civil rights acts came about through belated recognition by Congressional majorities that while racial, religious and other forms of bigotry cannot be outlawed, unjustified discrimination can and should be in both public and private sectors."

mously conservative and bombastic Fox News host interviewed Dawkins about his latest book, *The Magic of Reality: How We Know What's Really True*. Said owner apparently was so outraged by Dawkins' statements that he ordered the termination of the dinner and lecture event scheduled at his club on October 12, presumably hoping to prevent anyone else from hearing Dawkins speak. The club owner's name has not been disclosed, however a club repre-

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for breaking a contract several decades ago in the U.S.A. Title II of the Civil Rights Act of 1964 specifically prohibits “discrimination or segregation on the ground of race, color, religion, or national origin” in all places of public accommodation. That in-

poses atheism falls under the category of religion, as per this excerpt from Judge Richard Posner’s opinion in Reed v. Great Lakes Companies, Inc., 330 F.3d 931 (7th Cir. May 30, 2003), “If we think of religion as taking a position on divinity, then atheism is indeed a form of religion.”

cannot be outlawed, unjustified discrimination can and should be outlawed in both public and private sectors. Meaningful freedom includes having the equal opportunity to all services available to the public at large, including schools, restaurants, theaters, retail stores, and, yes, country clubs rented out for pub-



Banned from **WYNDGATE** for Atheism
Country Club - N.W. Fla.

cludes private clubs that regularly rent out their facilities for use for a variety of purposes to non-members, as is the case with the Wyndgate Country Club (the full text of the Act may be read online here: <http://www.ourdocuments.gov/doc.php?flash=true&doc=97&page=transcript>). Furthermore, Michigan’s Elliott-Larsen Civil Rights Act of 1976, section 37.2102, recognizes the civil right to use of public accommodations without discrimination “because of religion...” (http://michigan.gov/documents/act_453_elliott_larsen_8772_7.pdf). Although atheism by definition means a lack of belief in the supernatural elements that are commonly accepted as essential to religion, for specific legal pur-

In including the First Amendment, with its Free Exercise Clause regarding religion, in the Bill of Rights, the architects of our federal government sought to prevent further recurrences of the religious-based wars that had ravaged much of the world for centuries. Religious bigotry still caused much strife in this nation in the centuries since the U.S. Constitution became the law of the land, but overall it has prevented any particular religious dogma from dominating the country and imposing its will on the entire populace. Further, passage of several U.S. civil rights acts came about through belated recognition by Congressional majorities that while racial, religious, and other forms of bigotry

public use, without regard for where a person came from, skin color, sex, sexual orientation, or religious belief.

Certainly people may restrict who they let into their homes, excepting police officers with a warrant. Moreover, both government facilities and private organizations may refuse service or right of entry based on dress-codes, restrict where the general public may go within their property, and evict people who behave in a clearly disruptive manner. In the case of a religious institution such as the Unitarian Universalist Church of Arlington which allows groups such as ours that are sympathetic to their overall principles

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of promoting education, understanding and peaceful co-existence with all to regularly rent their facilities may still rightfully refuse such use to groups whose purposes are clearly antithetical to those same principles,.

As for private clubs, they may remain strictly private, restricting access solely to club members. Federal law appears to take no stance on discrimination regarding membership in private clubs, protecting the right of free association, such that a private group of atheists doesn't have to allow Pat Robertson to come into their clubhouse to tell them they're all going to Hell if they don't get down on their knees and accept Jesus Christ as their lord and savior pronto. Still, if Mr. Robertson or any other theist were inclined to attend an FCFS meeting, they are certainly welcome to, although as with anyone else, they

would have to adhere to standards of decorum and not disrupt the meeting by such tactics as incessantly interrupting the speaker, hogging the question and answer segment, and other boorish behavior which they would resent if we did the same to them at one of their churches. A growing number of local and state laws do impose some regulations on private clubs based on such factors as whether it has only a few members or over a hundred and the purpose of the club—is it purely for socializing and engaging in mutual personal interests, or does it serve some sort of covert business or political interest? Such legal remedies proved necessary to impede the trampling on the rights of others in the name of “freedom.” True, there remains much injustice in this country; and the war of words to convince lawmakers to protect conflicting interests will last as long as long as there is anyone left to speak. At least a few outspoken people

have helped bring about positive changes to protect the valid interests and rights of all, rather than just a chosen few.

The Wyndgate Country Club, has no stated religious or philosophical mission which CFI-Michigan or Richard Dawkins came into conflict with, nor is its use strictly limited to clubmembers. Thus, its cancellation of the contract to hold Dawkins' speech solely due to his opinions about the existence of God, was a clear violation of civil rights laws meant to protect the rights of all people, even outspoken British atheists. The owner of the club is not required to privately associate with Mr. Dawkins or anyone else he disagrees with. However, he does have to obey the laws, including those that prohibit him from discriminating in his business practices and requiring him to honor legal contracts he enters into through his club.



Invitation to Freethinking Writers, Poets, and Artists

The *FreeThinker* staff invites FCFS members to submit articles, poetry, or artwork to our newsletter. Always appealing are personal stories about how you became freethinkers, whether you came from a religious background or not. Other topics might include what you do during religious holidays, whether you completely ignore them, or establish your own secular traditions and reasons to celebrate. Submissions don't have to be long, 100 to 600 words will do.

Also, any who are artistically inclined may submit original cartoons or other works of art with a freethought theme. Naturally, if any questions as to suitability for publication arise, the Editorial Committee will make the final determination.



The Scott Adams Project, Part II

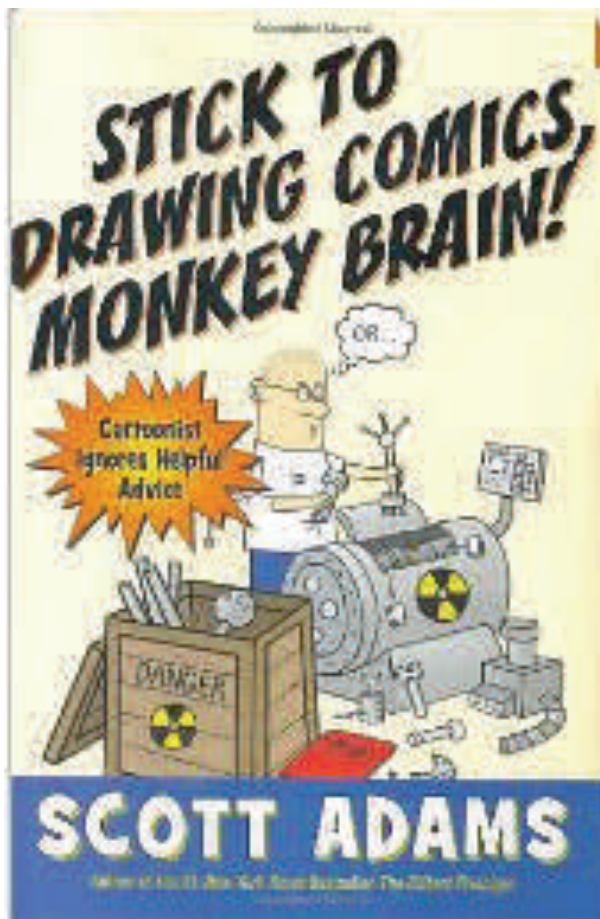
Richard C/ Keene

As I pointed out in the first installment of my Scott Adams project, most readers will recognize Scott Adams as the cartoon creator-writer of the daily strip, "Dilbert." As stated, his life, however, involved much more and varied talents and interests as a print writer, including overcoming physical and social conflicts in all endeavors. His political, business, economic, social, and religious satire (often sarcastic) is worth reading, even in print-only format. This is the second part of my project designed to familiarize you with Scott's written works, utilizing his most recent book, *Stick To Drawing Comics, Monkey Brain: Cartoonist Ignores Helpful Advice* (2007). I quote chapters, each a short essay, from that work, as such essays particularly relate to the process of freethought.

From "My Irrational Beliefs," page 72:

"Have you ever marveled at how many things you believe without evidence? It turns out to be most things. I rarely have time to consult the peer-reviewed scientific literature

before doing something, such as, for example, shaving and whistling at the same time. I've never seen any evidence that doing those two things simultaneously is dangerous, but I can't rule it out. So, I believe, without conclusive evidence, that it's safe."



"When you don't have conclusive evidence, you have to rely on common sense. That's the same method employed by the first guy who died from eating a poison mushroom. I believe his last words were something along the lines of 'All the other mushroom types

were fine, so it's just common sense that this one would be... 'Gaaaaaak.'"

"Mostly I believe whatever people

tell me, as long as it sounds somewhat reasonable or until someone else tells me it's wrong. For example, I believe that the theory of evolution is useful for geologists searching for oil. Many people have told me so, and I've heard no argument to the contrary. It certainly sounds like one of those things that could be true. But it makes me wonder if creationist geologists are worse at finding oil than atheists. Somewhere in Calgary I imagine a conversation between a creationist geologist and his boss:

Boss: *Matthew, why haven't you found any oil? All the other guys have.*

Matthew: *Well, I have been looking everywhere, but all I find are these stupid fossils that the Devil put there to fool me.*

Boss: *Find oil or you're fired.*

Matthew: *Oh, great. He got to you, too..."*



What Is It About Humanism?

Jennifer Hancock

If you think back throughout history, the names that survive are usually Humanists. Socrates, Confucius, and Buddha for instance, were all promoting a Humanistic philosophy in the 6th century BCE. Most people know who these philosophers were and may even know why they are still famous. But ask people to name another philosopher from the same time period and they will most likely draw a blank, unless they are academics who specialize in ancient philosophy.

This isn't to say that we don't remember other famous individuals. Most educated people can name a variety of famous soldiers and kings from ancient history. It is just that we don't generally remember these people for what they taught us about how to be a good person. We remember them because of their battles, monuments, and in the case of King Tut, because of his treasure. The truth is, when it comes to role models, it's the Humanists who stand out.

This Humanist exceptionalism isn't just limited to ancient times. Ask people to name a famous scientist and most will name Einstein, one of the co-founders of the First Humanist

Society of New York. Name a really influential TV show and people may name *Star Trek* or *Twilight Zone* whose creators, Gene Roddenberry and Rod Serling respectively, who were Humanists. Name a founding father? Thomas Jefferson, who didn't apply the term Humanist to himself, but whose writing made it clear that he was Humanistically inclined.

“By encouraging people to think about how WE can do better, we empower people to take responsibility for their own lives, thus challenging the power of those who would claim authority over us.”

I could go on, but you get the idea. It's the Humanists who stand out. So what is it about the Humanist philosophy that made these people not just memorable, but influential enough that their work continues to inspire people today?

There are two aspects of the philosophy that have a very powerful impact on people. The first is our moral values. Humanist values are based on compassion, and compassion is a very strong emotion to feel. It is powerful enough to mobilize people against injustice. Is it any wonder why authoritarians are so afraid of Humanism? Anyone who publicly invokes compassion by pointing out the

suffering caused by established dogmas is displaying the moral courage of a hero, and everyone knows it.



The second aspect of the philosophy that makes it so powerful is that Humanism is a philosophy of the future. And not just any future, but a future based on compassion, where everyone is treated fairly and all people are considered to be equal, regardless of background or social status.

A positive vision of the future is critical to all social progress. In order to fight an injustice now, you have to be able to imagine a future without that injustice. And this is why Humanism is so compelling. Our vision of a better, more compassionate future is an ideal that people are willing to work towards.

What Socrates, Confucius, and Buddha all have in common wasn't just that they were pointing out the injustices of their time. They also shared with us their vision of how much better the world can be. Not that we should ignore the

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present, but that we ought to also be working towards a better future together.

It is easy to see why those whose livelihoods are invested in maintaining the status quo hate Humanism. And why so many people try to suppress Humanists who speak out against injustice. By placing morality squarely within the domain of compassion, we challenge the authority of those who claim to know better. By encouraging people to think about how WE can do better, we empower people to take responsibility for their own lives, thus challenging the power of those who would claim authority over us.

True, the world we live in still has injustice. But more and

more people all across the world are embracing the Humanist vision for how the world should be. More and more people are



agitating to make that dream a reality. And more and more people are fighting back in a myriad of ways against the forces that would keep us in ignorance about what our poten-

tial as humans really is.

Humanism is the most powerful force for positive social change on our planet. Let's not forget that when we talk to others about our philosophy. The more we share our positive vision of the future and our insistence that the only morality worth contemplating is a compassion-based morality, the more we give courage to others to join us.

About the Author: Jennifer Hancock is the author of the

book: *The Humanist Approach to Happiness: Practical Wisdom* and *Jen Hancock's Handy Humanism Handbook*. She can be found on the web at <http://www.sumogirl.com/>

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.

First Coast Freethought Society, Inc.
P.O. Box 550591
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<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!

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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

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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 November 21 FCFS Monthly Meeting - 6:30 p.m.
Saturday November 26 FCFS Deadline to submit articles for December 2011 *FreeThinker*
Sunday November 27 FCFS Secular Sunday in the Park, Jacksonville - 10:00 a.m.
Tuesday November 29 FCFS Monthly Social at Olive Garden, Jacksonville - 6:00 p.m.
Sunday December 4 FCFS Humanist Book Discussion Group, Jacksonville - 2:00 p.m.
Monday December 12 JAM Meetup at European Street Café in San Marco - 6:30 p.m.
Monday December 19 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 the November Speaker - Joque H. Soskis

Carrie Renwick

It is a pleasure to welcome First Coast Freethought Society member and friend, Joque Soskis, back to the podium. Many of you will remember a most educational and enjoyable program he presented last November titled, “What Can Possibly Explain All This? or, a Scientist Seeks a Unifying Theory for Everything About America”

Mr. Soskis’s title for this month’s meeting is “Louis XVI’s Timing was Terrible. Will Ours be Better?” Joque goes on to explain that King Louis XVI and Marie Antoinette waited too long to remedy the economic distress of their citizenry. Can we learn from their mistake?

Joque is a retired University of North Florida faculty member, a past member and official of the faculty union of the State University System, a retired member of the Florida Bar, author, freethinker, and excellent teacher. You will not want to miss this meeting!

