

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 2013

Volume 12, Issue 11

Inside this issue: **The John Birch Society Is Alive and ...Well? (Part 1)**

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Fred W. Hill

On August 25, 1945, Captain Birch was leading a band of American, Korean, and Chinese Nationalist forces through enemy territory in Shaanxi province in central China.

He had arrived in China five years earlier as a fundamentalist Baptist missionary, risking his life to serve his god in a land beset by both the civil

war between the Chinese National People's Party and the Chinese Communist Party and the invasion by the Imperialist Japanese Army, all of which resulted in tens of millions of casualties. As the war expanded to include the United States after the

attack on Pearl Harbor, Birch's knowledge of the land and language of China resulted in the offer of a commission in the U.S. Army, which he accepted on condition that he could continue spreading the word of

God to the local heathens. Thus he became a military intelligence officer and was still on duty in China eleven days after the surrender of Japan ended World

"Freedom, in Welch's apparent view, was only fit for white Christians who adhered to his extreme brand of conservatism."

War II. But, of course, the Chinese Civil War had not ended yet, and Captain John Birch and his band ran into that other mortal enemy of both his Nationalist allies and his own Christian faith – Commies! Sur-

(Continued on page 3)

"...[I]t does not follow that the theology of a few should be allowed to forestall the health and well-being of the many."

—Ronald Reagan, Jr.

November 2013 Meeting

Jay S. Huebner, BSEE, MS & PhD, Physics; Visiting Research Professor, Sensors Group, Physics Department, UNF

**"Tales of Comets: In Preparation for Comet ISON
November-December 2013"**

Monday, November 18, 2013, 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 - Jacksonville

When: 2:00 - 3:30 p.m., the first Sunday of each month.

Where: Books-A-Million, 9400 Atlantic Boulevard, Jacksonville, FL 32225

What: Books planned for discussion:

- December 1, 2013 - *American Fascists*, by Christopher Hedges
- January 5, 2014 - *The Brothers*, by Stephen Kinzer



Link to Book Review: <http://www.theguardian.com/books/2007/feb/03/featuresreviews.guardianreview24>

Twenty-five years ago, when Pat Robertson and other radio and televangelists first spoke of the United States becoming a Christian nation that would build a global Christian empire, it was hard to take such hyperbolic rhetoric seriously. Today, such language no longer sounds like hyperbole but poses, instead, a very real threat to our freedom and our way of life. In *American Fascists*, Chris Hedges, veteran journalist and author of the National Book Award finalist *War Is a Force That Gives Us Meaning*, challenges the Christian Right's religious legitimacy and argues that at its core it is a mass movement fueled by unbridled nationalism and a hatred for the open society.

(Excerpt from book description on Amazon.com)

More Info: Contact Herb Gerson at 904-363-6446, or 12herbert30gerson@bellsouth.net.

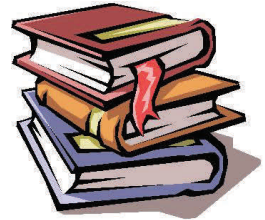
Humanist Book Discussion Group - St. Augustine

When: 7:00 - 8:30 p.m., the second Thursday of each month.

Where: Clubhouse at a private condominium in St. Augustine (Anastasia Island).

What: Book planned for discussion:

- December 12, 2013 — *The Bonobo and the Atheist: In Search of Humanism Among the Primates*, by Frans de Waal



Link to Book Review: <http://www.scientificamerican.com/article.cfm?id=mind-reviews-bonobo-and-atheist>

For many years, de Waal has observed chimpanzees soothe distressed neighbors and bonobos share their food. Now he delivers fascinating fresh evidence for the seeds of ethical behavior in primate societies that further cements the case for the biological origins of human fairness. Interweaving vivid tales from the animal kingdom with thoughtful philosophical analysis, de Waal seeks a bottom-up explanation of morality that emphasizes our connection with animals. In doing so, de Waal explores for the first time the implications of his work for our understanding of modern religion. Whatever the role of religious moral imperatives, he sees it as a “Johnny-come-lately” role that emerged only as an addition to our natural instincts for cooperation and empathy.

(Excerpt from book description on Amazon.com)

For more info, contact: Bill Stroop at bill@strooplaw.com

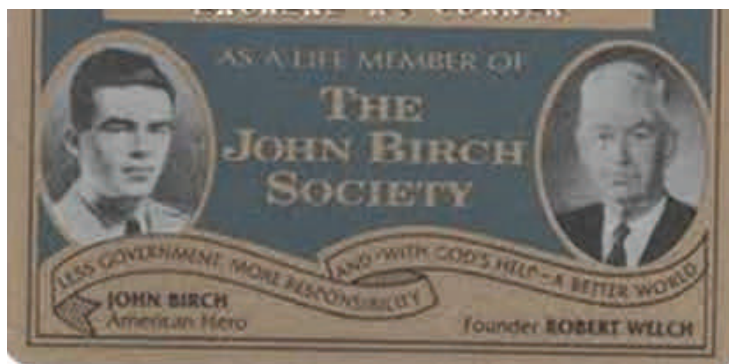
NOTE TO ALL!: Books may be found in the library, purchased from local book stores or online. The First Coast Freethought Society will receive a small remuneration from your purchase (at no additional cost to you) if you first go to <http://firstcoastfreethoughtsociety.org> and then click the link to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

(John Birch Society, cont'd from pg 1)

rounded by Red Chinese troops and ordered to surrender their arms, Birch refused and was shot and killed for his intransigence, thus becoming the first American casualty of the Cold War.

At least that was the distinction bestowed on Birch by Robert W. Welch, Jr., who made a fortune as the inventor and manufacturer of Sugar Daddies, Junior Mints, and other candies, prior to founding the John Birch Society on December 9, 1958, whereupon he commenced to rotting brains rather than teeth. Attendees at the first meeting included major industrialists, most prominently Fred Koch, the founder of Koch Industries, whose own fortune in part came from building plants in the Soviet Union to transform crude oil into gasoline, after he'd been nearly run out of business in the U.S. by the large oil companies who didn't appreciate competition from him. His firsthand experience of life under Stalin fueled his own deep loathing of Communism. Certain that "Christian-style civilization" was in a life or death struggle with the "Satanic" forces of Communism, Welch dedicated the society to the destruction of Communism and the preservation of the United States as a constitu-

tional republic against all perceived enemies, including socialists and liberals and anyone else who would attempt to transform this nation into a democracy with civil rights guaranteed for all citizens. Freedom, in Welch's apparent view, was only fit for white Christians who adhered to his extreme brand of conservatism. As a Christian warrior who died fighting communists, Birch made the perfect hero and namesake for Welch's



The founder and his dead hero on a card for people who hate freethinking.

group, not least because he was dead and could thus never betray the society, unlike many others the Society once counted as friends.

Communism, as Welch perceived it, was but a means for world domination by the Illuminati, a group of conspirators founded by Adam Weishaupt in Bavaria in 1776 and since then responsible for the horrors of the French and Russian revolutions as well as World Wars I and II. This allegedly vast conspiracy was so ultra-secretive that no historian has ever found credible evidence that the Illuminati survived,

after being banned in Bavaria in 1785, or orchestrated so much as a tavern brawl, never mind several of the bloodiest conflicts in history. Of course, from Welch's point of view, such lack of evidence is proof that historians are part of the conspiracy!

Initially, the Society's staunch anti-communism and opposition to anything that was in any way progressive earned it a warm embrace from more mainstream conservatives such as William F. Buckley. In 1955, Welch contributed \$1,000 to Buckley towards founding the *National Review* which would quickly become one of the most influential conservative news and opinion magazines. Eventually, however, Welch's insistence that both the Soviet Union and the United States were "controlled by the same furtive conspiratorial cabal of internationalists, greedy bankers, and corrupt politicians" and that "traitors inside the U.S. government would betray the country's sovereignty to the United Nations for a collectivist New World Order, managed by a 'one-world government'" (from *The Blue Book of the John Birch Society*, Welch, 1961) as well as his assertion that President Eisenhower had been "consciously serving the Communist conspiracy, for all his adult life," (*Wrapped in the*

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President's Message - November 2013

Earl Coggins

We're coming up on the winter holidays. Thanksgiving is here again, and you know the drill. Turkey and stuffing, mashed potatoes and gravy, sweet potatoes, corn on the cob, squash, cranberry sauce, pumpkin pie, football games, and giving thanks to the Christian god for allowing all things good to happen to His people.

What? Wait a minute. Isn't Thanksgiving a secular holiday, where our government is being ceremoniously thankful for our prosperity, and those people who want to make it religious do so without any sanctioning by the government? The answer varies, depending on whom you ask.

The interesting aspect for me concerning the two winter holidays is their perceived differences. By "perceived differences," I mean the water-cooler arguments concerning alleged First Amendment problems with the two holidays. I have heard a lot of people concede that Christmas is in violation, while Thanksgiving is not. For several decades I have wondered whether or not this is true.

It is my understanding that when asked, most people honoring and celebrating

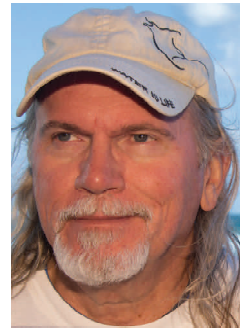
Thanksgiving each November will mention the first three-day colonial harvest feast of the "Pilgrims" as the defining inspiration for the holiday. I scratch my head when hearing people describe the first thanksgiving as an event attended by Pilgrims. That feast included twice as many American Indians than Pilgrims, and it is common knowledge that Native Americans helped the early colonists make it through hard times, lending them food and teach-

"The history of the Thanksgiving holiday is interesting...Its origins were overtly religious and many presidents have issued overtly religious proclamations in association with Thanksgiving, but just as many have not."

ing them how to grow their own food. I like the label "Native American" much better for describing the people who were living here prior to the arrival of the Pilgrims. Christopher Columbus referred to them as potentially good servants and was amazed at their propensity to be kind to strangers.

What is interesting about Thanksgiving is the fact that it wasn't something new. The New England colonists had regular thanksgiving celebra-

tions—they just were not referred to as thanksgiving celebrations. They were called days of prayer thanking their god for food, shelter, anything of benefit to them.



I believe the first Thanksgiving proclamation by a U.S. president occurred October 11, 1789 by President John Hanson. Remember him? He was

one of the dozen or so presidents prior to George Washington's presidency. (Washington didn't become a U.S. President until 1789, after the U.S. Constitution was ratified.) Hanson's Thanksgiving Day proclamation was blatantly religious:

"a day of solemn thanksgiving to GOD for all his mercies; ... recommend to all ranks to testify their gratitude to God for his goodness by a cheerful obedience to his laws and by promoting, each in his station, and by his influence, the practice of true and undefiled religion, which is the great foundation of public prosperity and national happiness."

There were a lot of Thanksgiving proclamations throughout the early history of

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(Continued from page 4)

the newly formed United States of America, but none of them became a national holiday. In 1863 President Lincoln proclaimed a “national” Thanksgiving Day to be held the last Thursday in November. Lincoln’s proclamation had overtly religious references in it:

“I do therefore invite my fellow citizens in every part of the United States, and also those who are at sea and those who are sojourning in foreign lands, to set apart and observe the last Thursday of November next, as a day of

Thanksgiving and Praise to our beneficent Father who dwelleth in the Heavens.”

Lincoln’s proclamation marked the beginning of an annual observance, but it still wasn’t a national holiday. It was not until 1870 that Congress went along with Lincoln and declared Thanksgiving to be observed as a national holiday on the last Thursday of

the month of November.

In 1939, President Roosevelt decided to change things around a bit. November had five Thursdays that year. Roosevelt changed Thanksgiving to the fourth Thursday. It was an economic strategy to help boost an economy in the midst of the Great Depression. Roo-



A feast from the days when the Wampanoag people still far outnumbered their English neighbors and which would much later be misremembered as the “First Thanksgiving”

sevelt thought the extra week between Thanksgiving and Christmas would mean an extra week of shopping prior to Christmas, which would give merchants more profits and boost the economy.

Some Republican members of Congress were angered by Roosevelt’s move, calling it an insult to the memory of President Lincoln. The Republicans

then shut down the government (just kidding). The Republicans did get angry, but they didn’t shut down the government. What they did was to go after, and get, a compromise. Since there are occasionally five Thursdays in November, Congress passed, and President Roosevelt signed, a

bill making the date of Thanksgiving a federal law, but neither entirely Lincoln’s nor entirely Roosevelt’s date. It was officially from that point onward to be observed on the fourth Thursday of the month, with the

compromise giving Lincoln his way whenever there were only four Thursdays in November and conceding to Roosevelt when there were five Thursdays in November.

The history of the Thanksgiving holiday is interesting, and I encourage everyone to seek out the information and become informed on the sub-

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(Continued from page 5)

ject. Its origins were overtly religious and many presidents have issued overtly religious proclamations in association with Thanksgiving, but just as many have not.

I went through a series of phases after deciding that the Thanksgiving holiday should not be favored by the federal, or a state or local, government.

At first, I didn't want to participate in any celebration giving thanks to a deity (for

what and to whom?) in November or recognizing in December the virgin birth of a future ex-deity. Then I reluctantly gave in, rationalizing myself as a participant under duress. My reasoning was simple. I have to survive in this culture, and I have to eat, so why pass up a great meal just to stay true to my cause when I could have both. I could have dinner with people celebrating Thanksgiving—I would merely refrain from giving thanks to a deity and stay true to my principles.

Same with Christmas—I could give gifts to people I like and love without honoring the birth of what I think is a fictitious person given deity status by a political establishment (Christianity) feigning spiritual intent and religious origins. I could do all these things and escape the fate consigned to Socrates and Giordano Bruno—call it the Voltaire approach—staying true to and speaking out for one's principles, while also blending in and staying alive.



New Location for 2013 FCFS Human Light Celebration!

This year the FCFS Board has decided to hold our annual Human Light celebration, scheduled for Monday, December 16, 2013, at Bella Vita, an Italian restaurant located at 3825 Baymeadows Road. This choice was made in order to cut down on all the work by volunteers in setting up for and cleaning up after our usual potluck parties in the social hall of the Unitar-

ian Universalist Church. Depending on how everything

turns out, this may become our new tradition.

We will be ordering from the menu, as we do at Olive Garden. The prices range from \$11.95 for a pasta dish, to \$24.95 for filet mignon. The menu is extensive and the choices are varied. The food is delicious. We will dine in the private banquet room.

There is a full bar adjacent to our dining room.



Monthly Olive Garden Social

Where: OLIVE GARDEN on Philips Highway, across from the Avenues Mall.
When: Tuesday November 26, 2013 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!

In Memoriam: Steve Gott (1966 - 2013)

Fred W. Hill

Steve Gott was the supervisor of Herpetology at the Jacksonville Zoo, an avid motorcyclist, and a member of the Jacksonville Atheist Meetup, among many other things. He died all too soon due to an accident while riding his motorcycle to the zoo on the morning of October 30, 2013. Although I regretfully did not get to know him that well, he always struck me as a very bright, affable guy.

Listening to the many tributes to him at a memorial ser-

vice held on November 6, I learned those were just the least of his attributes. He loved learning, was deter-



mined to live his life to the fullest, and to do and stand up for what he believed was right simply because it was right,

not out of fear of any supposed deity. His dedication to his job, joy of life, and humor inspired love and respect among his subordinates and colleagues at the zoo and other herpetologists, as well as many friends in the freethought, motorcyclist, and other communities he was involved with.

Among his great passions were turtles, a field of specialty for him. As such, his girlfriend, Lisa Day, and family have requested that donations in his memory be made to the

Turtle Survival Alliance at <http://www.turtlesurvival.org/get-involved/steve-gott-memorial#.UnsP4uIo6M8>

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, **see the website**, <http://firstcoastfreethoughtsociety.org>, or **ask a greeter** at the back table, at a meeting.

Second Harvest Second Saturday: On the **2nd Saturday of every month**, 10:00 a.m. to noon, join FCFS members and JAM (Jacksonville Atheist Meetup) group members, to volunteer at the Second Harvest North Florida food bank warehouse, 1502 Jessie Street, to help distribute food to the less fortunate in North FL. See <http://firstcoastfreethoughtsociety.org> or call Fed Hill, 904-358-3610.

Secular Sunday Morning in the Park: Freethinkers, let's get acquainted and enjoy intelligent conversation the **4th Sunday of every 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. For directions, call Beth Perry at 904-733-5489 or Google the address. 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, flowers, or a sympathy card to a member is in order, please contact **Judy Hankins** at 904-724-8188, or e-mail her at info@firstcoastfreethoughtsociety.org.

Heroes and Dr. Bronowski - a Retrospective

Don DuClose

We all have our heroes. The first I recall was Hopalong Cassidy. Played by William Boyd, he was a “Zorroesque” cowboy who, along with the talented and trustworthy “Topper,” rode from abandoned mines to ghost towns in pursuit of frontier justice. I was in grade school, just beginning to learn what I would come to call ethics. I would, eventually, expand my list of heroes to include Edmund Dantes, Cyrano de Bergerac, Thomas More, and Howard Roark.

I had a moral compass before I had ethics: the good/bad dimension of a situation. If anyone had told Hoppy that he was a normative archetype, I’m sure he would have ridden off on Topper, with a smile and a tip of his hat. Heroes aren’t encumbered by an awareness of their roles.

I believe that it is these archetypes that permit pre-literate human minds to experience life as it could or should be. It matters not the least that these early efforts are fantastical or simplistic. How could they be otherwise? What matters is that I began experiencing what is possible and worth doing. After all, as

Bloody Mary (in *South Pacific*) said, “You gotta have a dream, if you don’t have a dream, how ya gonna have a dream come true?” I believe that this advice can apply to values, as well as dreams.

There’s no better example of my transition to intellectual heroes than in the person of Jacob Bronowski. He was a mathematician, biologist, poet, and humanist. I first met Dr. B watching his TV series, “The Ascent of Man.”

“Dream or nightmare, we have to live our experience as it is, and we have to live it awake. We live in a world which is penetrated through and through by science and which is both whole and real. We cannot turn it into a game simply by taking sides.”
— [Jacob Bronowski](#) (1908—1974)

This was a story of the evolution of mankind, his mind, civilization, and the art and science he developed. I was teaching science at this time, and I urged my students to watch this series. Although it covered some concepts sure to be new to them, I was confident that the sharp students would “grok” it. (Thank you, Mr. Heinlein.)

He published several editions of collected essays. I would like to offer for your perusal some of these titles. An abstract of the content of the

lectures contained within, is beyond the scope of this article.

However, a bibliography is available at http://en.wikipedia.org/wiki/Jacob_Bronowski.



“I found the act of creation to lie in the discovery of a hidden likeness. The scientist or the artist takes two facts or experiences

which are separate; he finds in them a likeness which had not been seen before; and he creates a unity by showing the likeness. The act of creation is therefore original; but it does

not stop with the originator. The work of art or of science is universal because each of us re-creates it.”

This above quote is from “The Creative Mind,” in *Science and Human Values*. Also in this collection are two other essays: “The Habit of Truth” and “The Sense of Human Dignity.”

The Identity of Man contains four essays. They are: “A Machine or a Self,” “The Machinery of Nature,”

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“Knowledge of the Self,” and “The Mind in Action.” There are also four in *Magic, Science, and Civilization*. These include “Interpretations of Nature,” “Black Magic and White Magic,” “The Strategy of Scientific Knowledge,” and “Human Plans and Civilized Values.”

The last collection I wish to offer is *The Origins of Knowledge and Imagination*. Here, there are six essays: “The Mind as an Instrument for Understanding,” “The Evolution and Power of Symbolic Language,” “Knowledge as Algorithm and as Metaphor,” “The Laws of Nature and the Nature of Laws,” “Error, Progress, and the Concept of



Dr. Jacob Bronowski muses on the riddle of the Sphinx

Time,” and “Law and Individual Responsibility.”

Having a hero involves some risk of disappointment. It is perhaps unfair to expect that another person will never say something, well—stupid. However, I think in the case of Dr. Bronowski, the scientist and poet in him somehow act as governors, agencies of circumspection, making ill-considered speech unlikely.

I believe these would be good starting points to discover or re-visit the writings of Jacob Bronowski. I am envious of those who might be reading him for the first time. It is a bracing experience!



(*John Birch Society, continued from page 3*)

Flag, by Claire Conner, 2013, p. 54) proved too hard to digest.

By 1961, Buckley himself decided that under the leadership of Robert Welch, whose views he described as “far removed from reality and common sense” (see <http://www.commentarymagazine.com/article/goldwater-the-john-birch-society-and-me/>), the John Birch Society actually undermined the goals of the conservative movement. Foremost among those goals was to see Senator Barry Goldwater elected to the Presidency in 1964, which Buckley feared could not happen if Goldwater was tainted by too close an as-

sociation with the Birchers. Buckley wrote a long editorial, “The Question of Robert Welch,” published in the February 13, 1962 edition of *National Review* and endorsed by Goldwater, serving to disassociate the conservative movement Buckley was building from the extremist paranoid fringe represented by the founder of the John Birch Society.

The trick didn’t work so well as to allow Goldwater to take up residence in the White House in 1965 or any other year, but the Society’s role in the political scene was severely diminished. Fear of litigation for slander prompted CBS television network’s lawyers to bar Bob Dylan from performing his humorous but

pointed song, “Talkin’ John Birch Paranoid Blues,” on the Ed Sullivan Show in May 1963, prompting Dylan to walk off the set in protest. But the Society which had once had some semblance of respectability among the general public was now regarded as a tasteless joke on par with the American Nazis, filled with ignorant hatemongers.

Within a few years, as far as the public was concerned, the John Birch Society was as dead as its inspiration and namesake, if not quite as forgotten. But like a late night creature feature monster, the Society was not quite dead as will be related next month in the second part of this article.



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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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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 submissions is the THIRD 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.

Subject matter must tie in with freethought or with the Affirmations of Humanism (found on our website). 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

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2013 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://firstcoastfreethoughtsociety.org>
All inquiries are held in the strictest confidence.

Upcoming Freethought Events of Interest on the First Coast

- Friday** November 15 **Secular St. Augustine Meetup at Applebee's - 7:00 p.m.***
- Saturday** November 16 **Deadline to submit articles for December 2013 *FreeThinker***
- Monday** November 18 **FCFS Monthly Meeting Jacksonville - 6:30 p.m.**
- Sunday** November 24 **FCFS Secular Sunday in the Park, Jacksonville - 10:00 a.m.**
- Tuesday** November 26 **FCFS Monthly Social at Olive Garden, Jacksonville - 6:00 p.m.**
- Sunday** December 1 **Humanist Book Discussion Group - Jacksonville - 2:00 p.m.**
- Sunday** December 8 **JAM Meetup: Place to be announced—1:00 p.m.****
- Thursday** December 12 **Humanist Book Discussion Group - St. Augustine - 7:00 p.m.**
- Monday** December 16 **FCFS Annual Human Light Celebration - 6:30 p.m. *****

* See <http://www.meetup.com/Secular-Saint-Augustine/> to sign up

** See <http://www.meetup.com/jaxatheists/> for details

*** See page 6 for special announcement and details

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 Nov. Speaker: Jay S. Huebner, BSEE, MS, PhD

I worked as an engineer and materials scientist in the petrochemical, aerospace, and electronic manufacturing industries. I have degrees in engineering and physics, including a PhD, and have additional training in biophysics, photochemistry, astronomy and sensor sciences. When given a chance to teach as a founding faculty member at UNF I jumped at the opportunity, and began my career as a university professor helping nurture a new university which has in turn nurtured me. I am now a professor emeritus and research professor. (See <http://www.petridish.org/users/2766>)

In my talk, "Tales of Comets: In Preparation for Comet ISON, November-December 2013," I will discuss what we know about comets, and how we know it; and how they have helped us understand the origin of the Solar System. I will show images of some of the eight or so previous great comets, and I will provide suggestions for viewing and photographing Comet ISON.

