

SUPPLEMENT

TO THE

FREETHOUGHT JOURNAL.

TORONTO, SEPTEMBER 14, 1877.

A SHORT, HISTORICAL SKETCH OF FREETHOUGHT IN CANADA.

Some time in the fall of 1873 Mr. Allen Pringle, of Selby, Mr. A. H. Roe, of Napanee, and a few other bold spirits amongst the Freethinkers of Canada, invited Mr. B. F. Underwood, of Boston, to take up a debate in the town of Napanee with the Rev. Mr. Marples, a gentleman of ability and good standing in the Presbyterian Church of Canada.

The subject of debate having been selected, Mr. Marples took the affirmative, and Mr. Underwood followed with such marked ability that soon after another meeting was arranged in Toronto, when a very interesting debate took place between these representative men, and the circumstance of this debate disclosed the fact that there were many Freethinkers in Toronto, especially amongst the educated. Mr. T. P. Thompson, of the *National*, and very widely known as "Jimuel Briggs," assisted by the late Mr. Hoskins, of the *Mail*, undertook the task of forming in the Queen City of the West, and which may be termed the beautiful city of elegant churches, what was then called the Liberal Association of Toronto. Mr. Thompson became its second President, a gentleman who was first appointed abdicating and leaving the post of honor, and, indeed, one of some danger to Mr. Thompson. Our friend "Jimuel" ably and honorably discharged the then arduous duties of the office, making, contrary to general expectation, many friends, and when at length called away to a high position on the *Boston Traveller*, a very handsome testimonial in good words was presented to the father, friend, and able leader of Freethought in Toronto. Upon the retirement of Mr. Thompson, Mr. J. Eck Evans was elected President, and the Association had by this time become sufficiently strong to be able to appoint able men to the several offices of the First and Second Vice Presidents. Mr. Robert Green and Mr. W. B. Cooke were the first to take office, and these, with an excellent business committee consisting of five members, by their able management placed the Liberal Association of Toronto upon a footing which has since ensured its splendid success. The office of Secretary has during the whole time been ably filled by Mr. R. B. Butland, who gives every Sunday evening before the lecture a short scientific reading from Haeckel and other scientific authors of equal ability, thus ensuring at every meeting of the society an interesting insight into this important and highly edifying literature. The office of Treasurer of the Association has been held by a young but very promising member, Mr. R. F. Riley, who also acts as Librarian and discharges the many duties of his several offices with advantage to the society and with infinite credit to himself.

In connection with the library of some three hundred valuable and highly interesting volumes, where all have done so much, it would perhaps be invidious to mention names; suffice it to say that the members and friends of the Association, by their gifts, loans, and subscriptions, have performed a work the value of which to progressive Freethought in Canada it is impossible to overestimate. This library now contains scientific, theological, historical, and philosophical works, making with others a collection such as could perhaps not be matched north of the forty-ninth parallel.

Soon after the formation of the Toronto Liberal Association it was determined to procure Mr. B. F. Underwood to deliver a course of lectures, and Albert Hall, Yonge street, Toronto, having

been permanently rented by the Association, Mr. Underwood delivered his first course of three lectures in that beautiful hall to crowded houses, and this circumstance no doubt forms the turning point in the affairs of this highly progressive society.

We need not remark upon the manner, urbanity, or ability of Mr. Underwood. His subjects were chosen for him by the management of the Association, and although he was bound by the selection thus made, he succeeded in pleasing and instructing his large audiences of both Christians and Freethinkers in such a manner that his lecturing in Toronto is now come to be looked upon as an intellectual treat of the very highest order, and both Christians and Freethinkers hail his advent amongst them with feelings of unmingled pleasure and delight.

This fact carries with it an importance which may be easily overlooked. The easy, gentlemanly, and non-combative style of Mr. Underwood is calculated to do more for the advance of Free Thought in a few years than could be done by centuries of aggressive or violent denunciation. There is a pleasing, logical, convincing manner in the delivery of Mr. Underwood that makes him equally beloved by Christian and Freethinker, and we trust there is a future for this gentleman pregnant with long life, happiness, and success in a higher degree than that usually falling to the lot of the inhabitants of this mundane sphere.

The lectures in Toronto of Mr. Underwood brought as hearers, gentlemen from all parts of the country, in addition to those of long known Freethought proclivities, many of these latter communicated their desire to the officers of the society to have established some means by which they could become more intimately known to each other, and by which they could so communicate their desires that the large Freethought element of Canada could unite in social harmony, and this desire was the more ardently expressed from the fact that the general press of Canada was so much afraid of its own bigoted support that it dared not to publish report, communication, or advertisement from the pen of any Freethinker. The only instance to the contrary was when a narrow-minded, intolerant, and canting communication to the *Mail* had been inserted calling upon the Street Railway Company to disallow the advertisement of the Underwood lectures, this being the only means of advertising then left open by the ill-advised bigotry of superannuated Puritanism. This paper had the manliness to allow one reply, and this brought the hero of Puritanism completely upon his knees, the severe rap which he received over the knuckles has been held ever since in lively remembrance. The author of this attack, together with others of the same ilk, have kept at a respectful distance. The rapidly growing intelligence of Canadians has outgrown the operations of fanaticism, which now hides its head under the mantle of floating time.

The natural consequence of this fanatical action of the press of Toronto made it incumbent on the Freethinkers if possible to provide a means of inter-communication amongst themselves, and a convention of the Friends of Liberty having been proposed, and receiving the assent of the Toronto Liberal Association, steps were taken to advertise as much as possible its first meeting in Albert Hall, Toronto, on April 14, 15, and 16, 1877.

Previous to the meeting of this convention the President had paid a visit to Boston and made arrangements with Messrs. Mendum and Seaver by which a Canadian department was established in that valuable old liberal advocate, the *Boston Investigator*, and a means of advertisement in this and other liberal papers was

opened which has laid Canadian Freethought under a debt of deep obligation to the gentlemen before named and those editors who kindly published notices of the intended meeting in Toronto. By these means a large and influential assemblage was the gratifying result. Resolutions as herounder were adopted, and a most cordial and enthusiastic session was concluded with results as shown by the resolutions before mentioned, and which will be found in the Secretary's report.

By the able management of the Solicitor of the Association, Mr. Meek, the incorporation of the Freethought Association of Canada is now a fact, and Freethinkers of Canada generally may plume themselves upon the circumstance that however obnoxious Freethought may be to orthodoxy, its establishment in Canada has received the legal sanction of the law of the land, and that the imprimatur of one of the Judges of Canada enables them to take their stand as a legally enrolled body, recognized by law, truth, and justice, though not by a bigoted press. The same legal gentleman has also obtained the incorporation of the Ontario Freethought Printing and Publishing Company.

We should be doing a serious injustice to the people of Toronto if we did not put on record the curious fact that only in a few instances, and these of a minor character, has any attempt been made at persecution.

The attitude of the Toronto people has been one of surprise and wonder. They attend the meetings in large numbers in Albert Hall, and although there is occasionally a strong show of opposition, yet the order and dignity of the proceedings have remained undisturbed, and one of the most cheering facts which have come to our knowledge is the circumstance that large promises of support and sympathy have been made and actually given to our Association by many of the leading business and educated men of the city and country.

The day is not distant (though we are not usually of the speculative belief), but we are safe in repeating that it is our opinion that the press of Toronto will find their bread buttered by better material than priestly cant. The time has arrived when the business and better informed men of this essentially trading and travelling community require stronger intellectual food than is usually given by rant, cant, and crucifix; and the milk and water effusions of our daily press are rapidly becoming as nauseating to sensible people as rue and wormwood to a healthy stomach. We commend to our contemporaries a careful study of this fact. Public opinion in these regions more frequently leads the press than do the press public opinion. This should not be so, and we trust our journalistic friends will look to their laurels.

The establishment and incorporation of the Canadian Freethought Association assumes that branches will be speedily formed in every section of the country, and already branches are opened at Toronto, Meaford, Owen Sound, Lindsay, Napance, Ottawa, and other places, and as speedily as possible these will be put on terms of affiliation with the National Society now of Toronto. It will be seen by the resolution governing the formation or branch societies that all Presidents of these associations will be ex-officio Vice-Presidents of the National Society, and these, with the membership otherwise provided, will give each branch a fair representation in the councils of the national body, who will assemble in convention at least once a year, immediately before Christmas, this being thought to be the most convenient time for members to leave their homes to attend a meeting in Toronto, or any other place that may be determined at the meeting of the previous convention.

One of the first acts of the convention was to authorize the publication of a journal. A company was formed for that purpose, and a provisional directorate appointed. A stock list was opened, and a subscription list is also established. Some \$1,500 of stock was immediately subscribed, and \$1,000 more has been handsomely promised by Mr. Albert White, of Aylmer, as well as considerable sums by various members of Freethought societies in other sections. The directorate have every confidence that this fall will produce a sufficient subscription of stock and for the paper to warrant the permanent publica-

tion of the journal at an early date, say by the meeting of the next convention in Toronto, December 2nd, 1877.

In the meantime, from information received and upon the strong recommendation of Mr. B. F. Underwood, this initial number has been issued so as to give the friends of the paper an opportunity of procuring subscribers who naturally wish to have a sample of the work for which they agree to subscribe, and the present number is intended to show the friends of the paper the style, tone, and extent of that in which Canadian Freethinkers must necessarily feel universally interested.

We most heartily commend the FREETHOUGHT JOURNAL to its friends, and while congratulating them upon their magnificent success in the past would seriously urge the necessity of the cordial union of every friend of liberty of thought, speech, and person. Let our countrymen throw off the swaddling clothes of an infant intellectuality. Let them remember it is only by the dissemination amongst the multitude of living truths supported by the logic of science that true manhood can escape from the old blindness of dogmatic theology. There may be difference of opinion as to means, but in the end desired there can be but one opinion.

J. I. EVANS.

CANADIAN FREETHOUGHT CONVENTION.

First Session, April 14th 1877.

In accordance with a circular issued by the Toronto Liberal Association, a Convention of the Freethinkers of Canada was held in Albert Hall, Toronto, on Saturday the 14th of April, 1877, and following days.

The Assembly room was handsomely decorated with bannerets pendant, each banneret displaying the name of a noted martyr to ignorant bigotry, or of some famous apostle of Free-enquiry and her twin sister Science.

J. I. Evans, President of the Toronto Liberal Association, took temporary possession of the chair; R. Green, 1st Vice-President, the Vice chair, and R. B. Butland, Secretary, the Secretaryship.

The meeting having been duly called to order, the President of the Toronto Liberal Association delivered an address of welcome to the delegates.

The report of the Treasurer-Librarian, Mr. R. Riley, was read and disclosed that the Toronto Association was progressing marvellously. A remarkable feature being the statement that the Society was free from debt, save a debt of gratitude to those whose time and money have been unsparingly lavished in its aid.

The President presented a review of the rise and progress of the Liberal Association in Toronto.

The chair was then vacated and the Convention requested to appoint its own chairman.

It was moved by Mr. F. B. Underwood, seconded by Mr. W. Sisson, that Mr. J. I. Evans be permanent Chairman of the Convention. The motion being put by the Secretary, was declared carried unanimously.

J. I. Evans, on taking the Chair, expressed his sense of the honor conferred, and called for the appointment of Secretary.

It was moved by W. J. R. Hargrave, seconded by C. A. Scadding, that John T. Hawke be first Secretary of the Convention.

It was moved by S. B. Davenport, seconded by W. J. R. Hargrave, that R. B. Butland be second Secretary of the Convention.

The Chairman then read following list of names of Canadian and other Freethinkers endorsing the Convention, but who were unable to be present:

Horace Seaver and J. P. Thompson, Boston; H. L. Green, Salamanca, N. Y.; Allen Pringle, Selby, Ont.; T. W. Harman, Bells Corners, Ont.; Peter Dewssott, Connecticut; D. J. Estelle, Carlsruhuo; Jno. McMillan, Oshawa; James Thompson, Sarnia; J. Greaves, Collingwood; W. H. Evans, Bowmanville; A. R. Lilly, Picton, N. S.; D. Payne, Marmora; T. R. Dupris, Kingston; Jno. L. Taylor, Montreal; Francis Van de Bogart, W. D. Le Seur, Ottawa; Wm. MacKay, Courtlandt; Wm. N. Watson,

Seathorh; Charles D. B. Mullor, Michigan; Jno. S. Arthur, Dulhousie, N. S.; George Hovenden, Tirol; Wm. Stewart, Ottawa; Wm. Campbell, Seathorh.

The first Secretary read a letter from Mr. Allen Pringle of Selby, Ont., regretting not being able to attend, and fully endorsing the Convention.

The Secretaries presented the following list of names of *bona fide* attendants and delegates to the Convention:

Mrs. S. A. Underwood, Messrs. B. F. Underwood and W. S. Bell, Boston, Mass., W. McDonnell, J. G. W. Martin and W. J. Logie, of Lindsay, Ontario.; W. Sisson, Port Hope; J. Groom, Meaford; Jas. Brown, Galt; John Fitzgibbon, Scarboro'; O. Bounsell, Bowmanville; Joseph Pilcher and George Gray, Mount Forest; Joel Lewis and Albert White, Aylmer, Ont.; Sylvester Taylor, Port Stanley; J. I. Evans, R. Green, W. J. R. Hargrave, C. Harper, J. D. Keiley, S. E. Davenport, Donald Fraser, William Brown, Robt. Manson, A. Earsman, A. Fiddes, W. Earsman, A. Roe, C. A. Scadding, W. B. Cooke, R. B. Butland, Jno. C. Hawke, Sidney Smith.

It was moved by W. J. R. Hargrave, seconded by R. Green, that Committees consisting of five members be appointed to consider the principal features to be discussed by the Convention.

The following were the Committee appointed to consider "Upon what common basis shall the Freethinkers of the Dominion organize themselves into Associations:" Messrs. Eyre Evans, Cooke, Underwood, Bell and Fraser.

To consider the advisability of establishing a Freethought Journal in Canada: Messrs. Hargrave, Sisson, McDonnell, Martin and Scadding.

To consider the expediency of extending the principles of Freethought throughout the Dominion by means of assisted lecturers: Messrs. Hawke, Logie, Groom, Brown and Taylor.

To consider resolutions to be submitted to the Convention: Messrs. J. I. Evans, A. Roe, A. White, W. Sisson and W. J. R. Hargrave.

After verbal reports had been delivered by delegates relative to spread of Freethought, the convention adjourned until 10 o'clock next morning.

The Convention again met at 10 o'clock, a. m., on Sunday, April 15th, 1877, when it resolved itself into Committees, and was further adjourned until 2 o'clock p. m. of the same day.

AFTERNOON SESSION, 2 P. M.

The minutes of previous session were read and confirmed.

Mr Cooke presented the report of the Committee to consider "Upon what common basis shall the Freethinkers of the Dominion organize themselves into Associations."

It was moved by Mr. Scadding, seconded by Mr. Hargrave: That the Convention resolve itself into a Committee of the whole, with Mr. J. I. Evans in the chair. Carried.

The Convention resolved itself into a Committee on the whole, and considered the report clause by clause.

It was moved by Mr. Hargrave, seconded by Mr. Meek: That the report be referred back to the Committee on Organization to report certain additions; to report as to the constitution of the Executive, and the persons best calculated to give general satisfaction as representatives on that board.

The motion was carried, and the Committee retired, having again reported. The Convention considered in Committee of the whole the report on the advisability of starting a Freethought Journal in Canada, the Committee having reported favorably of the scheme. The report was adopted.

The Committee on Organization then reported the supplementary clauses which were adopted, with several amendments.

The hour of adjournment having arrived, the Convention adjourned until 9 o'clock the next morning, April 16th, 1877, leaving the consideration of the report on organization as unfinished business.

The following delegates had arrived and were present, in

addition to those mentioned in the minutes of April 14, 1877.

From Owen Sound, Edwin Dunn; Oshawa, John Mullan; Vienna, H. Sells; Woodbridge, B. Farr; Toronto, Samuel Hans, James Cosh, James Strachan, F. W. Allpott, S. G. Hill, E. Davies, J. Bulstrode, E. Meek, A. Jury, D. Hudson, W. Hudson, R. F. Riley, Eyre Evans, W. Davies; Leslie, Donald Fraser, Jr., Jno. Fraser.

The Convention again met at 9 a. m., on Monday morning, April 16, 1877, and was quickly called to order by the Chairman. After the minutes of previous meeting were read and confirmed, the Convention resolved itself into a Committee of the whole for the consideration, clause by clause, "Upon what common basis shall the Freethinkers of the Dominion organize themselves into Associations"

It was then agreed that the title or name should be "The Freethought Association of Canada."

OBJECTS.

1. The free discussion of all questions of public interest, without any restrictions whatever on account of their specific character.
2. The maintenance and enforcement of the right and duty of free expression of opinion and belief.
3. For the mutual benefit, assistance and support of the members of the Association, by such means as may, from time to time, be determined upon at any regular business meeting of the Association.

DIFFUSION.

The means employed in furthering these objects shall be regular meetings, free discussions, lectures, addresses, conventions, the platform, press in general, and all such other means as are peaceful, orderly, and right.

5. Membership in this Association shall leave each individual responsible for his own opinions alone, and effect in no degree his relations to other associations; and nothing in the name or constitution of the Association shall ever be construed as limiting membership by any test of speculative opinion or belief, or as defining the position of the Association, collectively considered, with reference to any such opinion or belief, or as interfering in any way with that absolute freedom of thought and expression which is the natural right of every rational being.

The Committee recommended that throughout the Dominion associations be formed which shall be branch or auxiliary to the General Freethought Association of Canada, and that the officers of the Freethought Association of Canada be instructed to put themselves in communication with Liberals in various parts of the country with a view to securing such co-operation as may be necessary to open and maintain branch societies in every district of the Dominion.

The Committee also recommends that the Freethought Associations of Canada have a National Executive Board, composed of members representing different parts of the Dominion, to devise plans and measures for the advancement of its interests, and to be constituted as follows:

1. The General Freethought Association of Canada shall consist of all the various branch Freethought Associations throughout the Dominion.
2. The officers of said Association shall be, first, a President; second, Vice Presidents; third and fourth, Secretary and Corresponding Secretary; fifth, Treasurer.
3. There shall be an Executive Committee of the said Association consisting of the officers of the Freethought Association of Canada and seven members of the Association, who shall be elected by the Annual Convention.
4. There shall be an Annual Convention of the General Freethought Association of Canada held in December of each year at such place as shall be decided upon by the Annual Convention of the General Freethought Association of Canada.
5. The Annual Convention of the General Freethought Association of Canada shall consist of the officers and the Executive Committee of the General Freethought Association of Canada and two delegates appointed from each branch association throughout

the Dominion, each branch having power to send one additional delegate for every ten members over ten members.

6. Any five persons can form a branch association, and such branch association shall become affiliated with the General Free-thought Association of Canada by adopting a constitution which shall not conflict with the constitution of the General Free-thought Association of Canada.

7. That each branch association shall contribute one-quarter of its receipts to the Executive Committee of the General Free-thought Association of Canada, which shall be applied as shall hereafter be determined by the Convention.

8. The President of each branch association shall be a Vice-President of the General Association.

9. The first business of the Annual Convention shall be the election of the officers of the General Association for the ensuing year.

10. Your Committee recommend that all delegates to this convention be empowered to establish branch associations in their several districts, with power to add new names and new districts.

11. The officers of the General Free-thought Association shall be elected annually at the Annual Convention of the said Association.

12. There being no effective means of obtaining and distributing our particular literature, we recommend that the General Free-thought Association establish a depot for Free-thought literature, to be sold, circulated, and distributed by said Association.

13. That the central, executive, and office of the General Free-thought Association of Canada be held in Toronto.

ELECTION OF OFFICERS.

The following officers were elected unanimously:

Mr. J. Ick Evans, President.

Mr. J. T. Hawke, Secretary.

Mr. W. J. R. Hargrave, Corresponding Secretary.

Mr. R. B. Butland, Treasurer.

Executive Committee—W. Sisson, Port Hope; W. B. Cooke, R. Riley, Eyre Evans, C. A. Scadding, J. D. Keiloy, Toronto.

PROPAGANDISM.

The following report of the Committee on Propagandism was read by the Chairman (J. T. Hawke) and unanimously adopted.

Be it resolved, That in order to spread Free-thought and liberal ideas in the Dominion of Canada the special Committee appointed for that purpose recommend as follows:

1. We suggest that, in the event of a national organization being established, that a fund be raised for propagandist purposes, and that it be used as equally as practicable throughout the Dominion—Toronto and other organized cities to have no claim on the use of the fund.

2. That voluntary subscriptions be solicited for this purpose, it to insure necessary permanence in breaking new ground annual subscriptions be asked from those who desire to further this object.

3. When our public or professional lecturers are invited to Canada on their own terms they be requested to open up new ground, provided their travelling and hotel expenses are guaranteed, and whenever time and opportunity are favorable.

4. We deem it desirable to encourage men of ability, other than professional lecturers, to use their talent for propagandist purposes either in their own or outside their own locality.

5. That before unprofessional lecturers be acknowledged as Free-thought advocates they shall be endorsed and recommended by the propagandist executive.

6. In any locality to which lecturers are sent reports will be expected from the managers or promoters of lectures regarding talent and fitness of lecturer sent.

7. When lecturers are sent from any organization or the executive their travelling expenses and remuneration for time shall be guaranteed.

8. That the propagandist fund be under the control of the Executive, and that the Executive be empowered to vote any such sum from the general propagandist fund as they may deem fit.

The following general resolutions were also passed:

WHEREAS, the Evangelical Alliance has presented to the world, as the platform of a possible co-operative unity among elements characterized by diversity, the following epitome of thought. In essentials, unity; in non-essentials, liberty, in all things, charity, therefore,

RESOLVED, That we adopt and promulgate as the true scientific basis of organization the following motto or epitomized statement. In things demonstrated and certain, unity, in whatsoever can be doubted, free diversity; in all things, charity.

RESOLVED, That the Bible, being regarded as a book of sacred character and of religious authority by only a part of the people, is to all intents and purposes a sectarian book, and we protest against the permission of its use in the public schools on the pretence of its being a non-sectarian book, as a manifest evasion of the truth, and a wilful disregard of the equal religious rights of the people.

RESOLVED, That we would most scrupulously respect the right of church-goers to enjoy their Sunday worship unmolested and undisturbed; and we ask them to respect the equal rights of those who do not choose to join them to enjoy their own Sundays in equal freedom.

RESOLVED, That this Association, while it recognizes the great importance and the absolute necessity of guarding, by proper legislation, against obscene and indecent publications, whatever sect, party, order or class, such publications claim to favor, it disapproves and protests against all laws which, by reason of indefiniteness or ambiguity, shall permit the prosecution and punishment of honest and conscientious men and women, for presenting to the public what they deem essential to the public welfare, when the vows thus presented do not violate in thought or language, the acknowledged rule of decency; and that we demand that all laws against obscenity and indecency shall be so clear and explicit that none but actual offenders against the recognized principles of purity shall be liable to suffer therefrom.

RESOLVED, That this Convention of Freethinkers of Canada express its hearty sympathy with the movement in this Dominion of Canada, to tax ecclesiastical and all other property in whatever form it may consist.

RESOLVED, That universal education is the only safeguard of universal liberty; that no child in the Dominion should be permitted to grow up without at least a common school education, that the public school system cannot be sustained in equal justice to all, except by confining it strictly to secular instruction; that all religious exercises should be prohibited in the public schools; that the permission of such exercises in them is a perversion of public funds raised for educational purposes to the purposes of religious propaganda; and that to allow in these schools the present practice of Bible-reading, prayer, and singing of religious hymns, or the use of text books which are so written as to inculcate religious dogmas of any kind, is a great moral wrong to large classes of citizens.

RESOLVED, That we hereby appeal to the country for funds to carry on the really important work for which we have been organized; that we believe there is abundant wealth and enthusiasm ready to aid us just as soon as our objects are thoroughly understood and widely known; and, that we rely confidently on the generosity of the patriotic public not to permit this great cause to languish for want of the all-essential means.

RESOLVED, that the members of this Convention pledge themselves to press upon the Provincial Legislature of the Dominion—House of Commons and the Senate of the Dominion of Canada, the desirability of removing from Freethinkers all disabilities which at present they labour under.

RESOLVED, That the members of this Association reverse the orthodox obligation which insists on trying and praying for power to believe, that we pledge ourselves to discourage belief, and encourage doubt; insist on the duty of doubt as necessary in the investigation of truth.

After the usual votes of thanks to conspicuous visitors, officers, and members, the convention adjourned till December 2nd, 1877.

J. T. HAWKE, Secretary.

We wish to put on record the opinion that never did a convention assemble that performed more real work in so business-like manner and in such a short space of time as the first Free-thought Convention of the Dominion of Canada, each officer, delegate and visitor doing their best to further the object all seemed to have so heartily in view, and never were the principles of our motto more thoroughly acted up to than on this great occasion, every person present seeming to feel that there should be in "things demonstrated and certain, unity; in whatsoever may be doubted, free diversity; in all things, charity." And thus ended the first convention of the first Free-thought Association in the first dependency of Great Britain April 16, 1877.—*Ed. Journal.*