

intention of joining. The following office-bearers were elected :— President, Mr. E. A. Haggan; Vice-Presidents, Messrs. Chas. A. Bevan and T. Hyde; Treasurer, Mr. T. F. Fountaine; Secretary, Mr. Bevan; the Committee to consist of the foregoing gentlemen, with Mr. Eno Hutchins, making six in all. It was resolved that the Committee should draw up rules, etc., and submit them to a subsequent meeting for adoption, Mr. Bevan having courteously placed a room at the disposal of the Committee for meeting purposes.

Since the above was in type we have received the following further communication from Mr. Bevan, Secretary of the newly formed Association :—

Sir,—I am happy to inform you that the first meeting for forming the above Association took place on the 25th ult., when ten names were handed in as members. Officers and a Committee were then elected. The Association decided to adopt the rules of "Constitution" as published in the Review of November 1st with one amendment. The meeting was then adjourned to enable the Committee to draw up By-laws and submit them to the adjourned general meeting of Members.

In the meantime we were very pleasantly surprised by receiving a large quantity of books and pamphlets from "Blue Pencil" for the Association. Next some friend forwarded a copy of "The Colonist" from Nelson containing an account of the "Freethought Navy." Mr. Hyde, a member, also forwarded a quantity of books and pamphlets for the Association, which gift was followed up with some more from "Blue Pencil," and I must say that the thorough way in which the latter has used his "pencil" through every book and pamphlet, marking all that he thinks most useful, testifies to his great earnestness in the cause.

The adjourned general meeting was held on the 15th inst., when the By-laws were submitted and passed. The best thanks of this Association to the generous donors of Freethought literature was also passed, with orders for its insertion in my report to the Review.

Fortunately for us Mr. W. A. Ellis of "Chicago" was passing through, and he kindly attended our meeting and gave us an address. Twenty-two Members are now on our roll, which looks like progress. It was decided to hold our first monthly meeting on Sunday the 2nd of March, when our President Mr. E. A. Haggan will give us a Presidential address.

Yours truly,

CHARLES A BEVAN,
Hon. Sec. W. F. A.

WELLINGTON FREETHOUGHT ASSOCIATION.

The Secretary has furnished us with the following report for the past month :—

Wellington, February 21st, 1884.

On Sunday, 29th January, a lecture on Spiritualism was delivered by Mr L. Stead, of Melbourne, to a numerous audience, which, to quote our local "Times," "was unmistakably mixed." Mr Stead ably stated his experiences at domestic firesides, and read several quotations from writings by American Spiritualists. After a lengthy, breezy, discussion, a "circle" was formed, thirteen persons of both sexes sitting round a table, with palms spread and fingers touching. After the lapse of perhaps twenty minutes Mr Stead declared that the table "tilted." About this some differed, and a "private circle" was formed, which meets every week. It is stated that several spiritual manifestations have appeared to them. On the 3rd instant an essay was read by "Echo," subject, "Man as compared with animals." On the 10th instant J. Henry, Esq., of the National Secular Society, London, delivered a very able and interesting lecture on "Jesus and his teachings," when the Hall was again well filled. "Ivo" had a good house at the Theatre Royal on the the following Sunday, subject, "Charles Bradlaugh, Esq., M.P." On Monday last "Ivo" delivered in our Hall several recitations from English and American poets, but the attendance was not so large as was anticipated. On Sunday next, 24th instant, J. Chantry Harris, Esq., editor of the N.Z. "Times," delivers another lecture in our Hall on Spiritualism, and we expect to have a very large attendance.

Yours truly,

ALFRED T. JARDINE,
Hon. Sec.

CANTERBURY FREETHOUGHT ASSOCIATION.

Mr. W. Pratt, President and Corresponding Secretary of the above Association, has forwarded his report for the past month, as follows :—

Since my last report we have had the benefit of "Ivo's" able assistance, which has attracted large audiences to our Sunday evening meetings. His subjects have been "Jesus and the Prophets," "Scepticism," and "David," in the order named, and last Sunday (10th) miscellaneous readings. During his visit he also gave two lectures on week days at the Freethought Hall—on the 23rd January upon "Christianity," and on the 13th inst. upon Chas. Bradlaugh. The liberality of the Wellington, Wanganui, and Nelson Press in their reports of his previous lectures, is in marked contrast to the meagre notices which have appeared in the Christchurch papers.

A Lieutenant Lowry, of H.M. ship *Espiegle*, has displayed a good deal of energy at religious and temperance meetings since the ship has been on this coast. On Sunday, the 10th inst., he attended our children's Lyceum, and having obtained permission to relate

an incident of his own life, used it as a vehicle for launching out upon the horrors of an eternal hell, and the merits of the blood of Jesus; but here he was quickly invited to desist, and informed that our object in establishing the Lyceum was to preserve the minds of the children from such fables and delusions. As the incident was silently ignored in the Secretary's published report, a reverend gentleman, doubtless disappointed that the wolf had not been allowed to make free havoc with the minds of the tender lambs, characterised the report as a "Jesuitical" attempt to make the Lieutenant pose as a Freethinker, evidently forgetting that the Jesuits are regarded as eminently religious, and their practices sanctioned by the highest Christian authorities.

The success which has attended the ordinary Sunday School teaching is lamentably apparent in the removal of the head-quarters of the Salvation Army to Christchurch. The "officers" have evidently found the Dunedinites too cute to "shell out" to the extent desired for their "blood and fire" doctrines, and have discovered that here is a fine field of specially prepared material to work upon, and the poor deluded victims, tortured in mind and cajoled out of their small means, yielding unresistingly to the sulphurous stupefaction, and become dancing, howling puppets in the hands of the wire-pullers.

The Committee of this Association have had under consideration a circular from the Dunedin Freethought Association & Federation, and, while recognising the advantages of combined action, consider that time should be allowed for the Associations only recently organised to become firmly established, before entering upon wider fields of action.

To-morrow Sunday, 17th, our second Pic-nic takes place, and we confidently expect it will be as great a success as last year, but as it is yet in embryo, I must leave further reference to my successor who will write the next report, as I am about to revisit Europe after a continuous residence in New Zealand of forty-one years.

Yours truly,

WM. PRATT

President and Corresponding Secretary of the C. F. A.

WANGANUI FREETHOUGHT ASSOCIATION.

The Secretary has forwarded us the following particulars :—

Wanganui, February 25th, 1884.

Sir,—In respond to an invitation from the Dunedin Freethought Association to send delegates to a Conference to be held at Dundin on the 10th March next, the Wanganui Freethought Association decided to appoint Mr Charles Bright and Mr A. D. Willis to represent their interests at the Conference. Both gentlemen have signified their willingness to attend, and we are to be congratulated on securing the services of earnest and able representatives. The holding of a Conference will be looked forward to with great interest by those in the ranks of Freethought; and those without will see that heretodox opinions are supported to a very much larger extent than they now dream of.

On Sunday last our talented and welcome friend, Mrs Moore, gave a lecture on Spiritualism, which was very well attended. The lecturer, as formerly, handled the subject with considerable ability, strongly advocating all sceptical as regards Spiritualism to investigate the subject. Mrs Moore, being a Materialist before embracing Spiritualism, urged several very strong points against Materialism. All of them, however, were answered by different members of the Association. A very pleasant evening was spent, and I feel convinced every member of our Association would be only too glad to welcome Mrs Moore on future occasions.

Great credit is due to Mr King for providing us with such excellent music. I am sure the musical part of our programme has never been excelled in New Zealand.

Yours faithfully,

J. J. BUCKRELL,
Secretary, W.F.A.

The Auckland Freethought Association now has 114 members on its roll.

"On thinking the matter over, this theory seems so consonant with reason, that one feels ashamed of having suspected many excellent persons of being moved by mere malice and viciousness of temper to call other folks atheists when, after all, they have been obeying a purely intellectual sense of fitness. If the Jew says, that the Deity is absolute unity, and that it is sheer blasphemy to say that He ever became incarnate in the person of a man; and, if the Trinitarian says, that the Deity is numerically three as well as numerically one, and that it is sheer blasphemy to say that He did not so become incarnate, it is obvious enough that each must be logically held to deny the existence of the other's Deity. Therefore, that each has a scientific right to call the other an atheist; and that if he refrains, it is only on the ground of decency and good manners, which should restrain an honourable man from employing even scientifically justifiable language, if custom has given it an abusive connotation."—HUXLEY.