

than to doubt his existence or to laugh at his extravagant and fabulous performances. But with what ability we possess we shall endeavor to keep faith with our friend at Ottawa,—not exactly trying, indeed, to serve both God and Mammon, but keeping our powder as “dry” as possible while expending it upon the fetishes which the discriminating official mind may deem of less importance than others more familiar to it; and taking advantage of that logical degeneracy which fails to see with the Founder of Methodism that the Christian theology hangs together as a consistent whole, given its fundamental postulates, and that the chain would be broken just as effectually by giving up witchcraft as by giving up the Bible or the Trinity.

FROM A. CEDE.

Editor SECULAR THOUGHT.

Dear Sir,—I was very considerably surprised when I found that my little Easter Hymn (first and probably last hymn ever composed by me) had been received in such an unfriendly spirit by the great P. M. G. of Ottawa. Of course he must have known that the poem was not written especially for him, and having read it for the sole purpose of criticising it, he should, as a fair judge, free from bias, have dwelt somewhat upon the merits of the poem while condemning it as unworthy on the whole to share the mail bag with the *War Cry* and other godly publications of the day. A little favorable criticism on his part would have made the blow fall lighter on one whom, for all he knows, may be an aspiring David or a budding Dr. Watts, now lying crushed beneath his ponderous, overwhelming condemnation. Leaving him to the torments of his accusing conscience, I will now try and relieve my own conscience by begging the kind forgiveness of the readers of your valuable paper for having been the cause of their being deprived of the last issue of S. T.

Pepitently yours,

A. CEDE.

TORONTO SECULAR SOCIETY.

ON Sunday, the 2nd inst., our friend Mr. Gordon paid us a visit after his lengthened tour in the States, and gave a piano solo. Mr. H. Pierce then gave a short address and recited a poem of his own composition. Mr. Risser was the speaker of the evening, and read some very interesting extracts from Mr. Ed. Carpenter's essay on “Art and Democracy.” Mr. Ellis then made a statement in regard to the suspension of SECULAR THOUGHT, after which there was a lively discussion, in which Messrs. Hickerson (the chairman), Hurst, Weaver, and Ellis took part.

On Sunday, the 9th inst., Mr. Firth in the chair, after a statement by Mr. Ellis in reference to the trouble with the Postmaster-General and some remarks thereon by the chairman, Mr. Weaver, of Haliiax, Eng., gave the address of the evening on “The Churches and Social Reform.” Mr. Weaver spoke forcibly and pleasingly, and his many good points were heartily appreciated. He very strongly denounced the Archbishop of Canterbury for praying for the success of the murderous expedition in Egypt. The churches had made some progress, and if they were urged sufficiently bishops and priests would soon find it advisable to make a good deal more. He approved of ridicule as an argument. The fact that the churches were fighting among themselves was sufficient to prove the falsity of their claims as teachers of brotherly love. The great churches amid squalid poverty were a direct lie to their pretensions. At present the churches refused to aid any efficient social reform. Some discussion followed, the speakers generally approving the lecture heartily.

Mr. Ellis will give an address next Sunday evening, and Messrs. Edward Meek and Phillips Thompson will give addresses on the subject of the powers of the Postmaster-General and the law of blasphemous libel.

NOTES FROM NEW YORK.

The *Evening Post*, of this city, which has not neglected an opportunity to flagellate the howling dervishes of Protestantism, who were let loose by the righteous man who at present rules this country by the grace of the millionaires, at the time he declared the unnecessary war against Spain, had two editorial notes last Friday which I give in full. In the first it says:

“We are getting new ideas out of our Philippine experiences on a great many subjects nowadays. For one thing, we are learning what wretchedly inefficient old fogies the managers of our missionary enterprises have always been. The approved modern system, which we are substituting for the slow-going methods of the “back number” societies, is thus set forth by one of its champions, the Rev. Dr. Wayland Hoyt of Philadelphia:

“Christ is the solution for the difficulty regarding national expansion. There never was a more manifest providence than the waving of Old Glory over the Philippines. The only thing we can do is to thrash the natives until they understand who we are. I believe every bullet sent, every cannon shot, every flag waved means righteousness. When we have conquered anarchy, then is the time to send Christ there.”

“A graphic picture of the way we are making the natives ‘understand who we are’ is drawn in the report published this morning from F. A. Blake, of California, who is in charge of the Red Cross work at Manila. He wrote just a week after the fighting actually commenced last month, and he thus describes the scene at the end of the first day's operations:

“I never saw such execution in my life, and hope never again to see such sights as met me on all sides as our little corps passed over the field, dressing wounded—legs and arms nearly demolished, total decapitation, horrible wounds in chest and abdomen, showing the determination of our soldiers to kill every native in sight. The Filipinos did stand their ground heroically, contesting every inch, but proved themselves unable to stand the deadly fire of our well-trained and eager boys in blue. I counted seventy nine dead natives in one small field, and learn that on the other side of the river their bodies were stacked up for breastworks.”

* * *

In the second it goes on:

“How ridiculously slow and weak does the old system of sending the Christ to the heathen appear compared with such quick and effective work as this! Under the antediluvian methods pursued by the missionary of the Judson school, the representative of Christianity must win the confidence and love of the heathen before he could get a hearing for the Gospel. As the *Portland (Me.) Press* points out, ‘that was always an arduous and unpleasant task, and frequently was attended with great physical discomfort and sometimes personal danger,’ while ‘Mr. Hoyt's discovery greatly simplifies the work of spreading the Gospel.’ The press thus elucidates the modern method:

“Every missionary hereafter should go to his field with a body of troops well provided with Gatling and Hotchkiss guns and abundant ammunition. If his field is near the coast, a battleship or two will improve the chances of success in his chosen work. To render the natives more receptive, several hundred or thousand, if there are many, of them should be treated with bullets and shells—or in the language of Mr. Hoyt, should be ‘thrashed’ until they understand who the missionaries are and the benevolent object of their mission. After the natives have been made sufficiently receptive by this