

and other relics which he cherishes. Mr. Jewett, jr., is station agent, and on short-acquaintance I am quite favorably impressed with him. He seems to be a man in every sense of the word, and I am anxious to become better acquainted. The train pulled in all too soon, and I had to bid good-bye to my newly made friends, with an earnest invitation to call again. The last I saw of Mr. Bliven, he was waving a farewell as I looked from the car window. I wish I could have returned with him to his delightful home.

I was soon in Hartford, Conn., where I staid long enough to visit the Capitol, and get a bird's-eye view of the city and the Connecticut River Valley. By eleven o'clock I was in Meriden, and lost no time in finding the home of Mr. Griswold, the most interested Free-thinker in the city. I was invited to dinner, and enjoyed a good visit with Mrs. Griswold, who, by the way, does not agree with her husband on the subject of religion. Mr. Griswold is quite an aged man, but is bright and active and exceedingly good company. He is interested in a hardware firm, in which nearly all the employees own shares of stock, and everything goes on harmoniously. The Liberal University strikes Mr. Griswold as a grand enterprise, and he has expressed in a substantial way his intention of helping to make it a success. After looking through his place of business, Mr. Griswold accompanied me to the depot, where we waited for a train for New York, when we parted company, after a very satisfactory visit of four hours.

I now consider that I have been East, in fact, so far East that the people think that Chicago is in the far West, while Oregon is so far away that it makes one shudder to think of going there. Some of the New Englanders think that New York city is in the West, while it only takes five hours to reach it by train. They think Portland and San Francisco are in the same neighborhood, and some even include Salt Lake City in the same locality. There is nothing so very strange in that, however, for I have seen people in the West who consider that Chicago, Boston, Washington and New York, are almost in the same neighborhood. The Western people are nearer right than our friends in the East. It is too bad we cannot travel more and become better acquainted.

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**Authority in Religion.**

The New York Sun, discussing the projected union of all sorts of Christians, including those who deny the miraculous incarnation and special divinity of the founder of Christianity, says:

The unbelievers, as we have said, may combine to get up a new Christianity, with a purely ethical system as a substitute for the old theology. But the believers, where will they go? It seems not improbable that they will undergo a change of sentiment toward the Roman Catholic church, with which they will be in sympathy, so far as concerns the infallibility of the Bible, while they must turn away sharply from the infidelity of the Briggs disciples. Really the great rock of defense of the inspiration of the scriptures is now the Roman church, and its exclusion from consideration by the proposed conference on religious unity suggests that the movement is propelled specifically by the new unbelief in the Bible. That it is a project for unity in unbelief rather than belief, for a sort of agnostic combination, the interest in and sympathy with it manifested by Unitarians seem to bear witness.

It is unquestionable that the tendency to unbelief in the dogmatic theology of Christianity, so prevalent among Protestant sects, will drive a class of minds that must have authority in religion — an external and assertive authority

above their own individual conscience — to the Roman Catholic church. The movement that carried Newman and his associates out of the church of England and landed them in the church of Rome gave notice to the world of a tendency that close observers had long been aware of; and though no such personality as Newman's has recently been connected with it, it is still in continuous operation. Nor is the Roman Catholic church itself wholly free from the tendency. But of course in the Roman Catholic church it can never be outspoken. There are those who want and must have absolute authority in theology and religion, and through the ages to come the Roman Catholic church must be more and more their refuge.—[Oregonian.]

The above, from the editorial page of one of our leading newspapers, shows that Freethinkers are driving the Protestant children back to their mother, where they will remain until the "good fight" between science and faith is over.

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