



Pacific Liberal.

NO CRESCENT—NO CROSS.

The Absolute Secularization of the State is the Hope of the Nation; Mental Liberty is its Chief Corner Stone.

NUMBER 1.

SAN FRANCISCO, CAL., DECEMBER, 1875.

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Liberalisms.

No Crescent, no Cross!

This is praying-week to all Y. M. C. A.-ists in the nation.

Mr. Oscar Marston is an authorized agent for this paper.

Don't give out your thinking, as you do your washing, to be done by others. Do your own thinking.

SAN JOSE has a prosperous Liberal League, presided over by A. J. Spencer. J. L. Hatch is Secretary.

Rev. Dr. Rexford has been delivering some exceedingly liberal sermons since his pastorage began in this city.

This is the only number of the LIBERAL that will be sent to non-subscribers. Whoever wants to read this paper must pay for it.

CARLYLE says, a pure code of ethics cannot be founded on any system but a disbelief of all spiritual or supernatural powers.

We call attention to a preliminary article on the second page from the pen of an intelligent Catholic lady of this city, on the school question.

OUR FRIENDS who have already subscribed, but have not paid, are kindly invited, according to our terms, to forward the amount of their subscriptions.

The death of Mrs. J. L. Hatch, wife of the liberal preacher, occurred in this city last week. She was a most estimable woman, beloved by all who knew her.

GRANT says, not one dollar appropriated to the support of free schools shall ever be appropriated to the support of any sectarian schools, and that church and state must and shall be kept forever separate; and the nation responds, Amen!

A number of literary reviews at first intended for this number will appear in the next. Much of the present space is necessarily devoted to introductory matter.

THE announcement a few weeks since of the design of publishing THE PACIFIC LIBERAL has been met by a number of journals with kind and cordial words—a courtesy we shall long remember.

If the San Francisco Post never did another good deed, its glory would already be complete. Its defense of the rights of the slaves of the sea, will constitute the brightest gem in its diadem of loyalty to human rights.

Our friends are respectfully requested to make an especial effort to extend the circulation of this paper, and report without delay. Remember, our second number is delayed to get in such reports, and to make up the subscription book. The co-operation of public speakers and post masters is especially solicited.

Remember that for your dollar you will receive *twelve numbers* of the LIBERAL, even though it should require more than a year in which to publish them. It may require but six months; but in any event you get your money's worth. So that you can lose nothing. Send along your dollars. The more dollars, the more papers.

If ever a poor devil was tortured, thumb-screwed, racked, burned at the stake, shot, cut and quartered, that man is John A. Lant, editor and publisher of the Toledo Sun, New York. Comstock and the Obscureites of that wicked metropolis seem to delight in his misery. And all because he copied naughty extracts from the bible—the modern text-book, which some people are so anxious to retain in the common schools.

THE Chronicle says almost all religious worship is a sham and pretense, and the Chronicle is correct.

SEND OUT THE MISSIONARIES.—The harvest is ripe, and there are plenty of reapers. Send out the laborers into the vineyard, to proselyte humanity from sin and superstition.

ORTHODOX ministers have always been our best friends. We were reared in their midst, and know well their habits and idiosyncrasies. Now then, that an opportunity is hereby afforded, we invite them all to a good-natured intellectual tilt with us, and hope they will respond with delight. A little healthy discussion will do no harm. Come, then, let us reason together.

WE send this number of the LIBERAL to many persons who are not yet subscribers, in hope that each will give it a candid and intelligent examination. If all do so, the good they will thereby receive will doubtless compensate us for the trouble of mailing it; but we frankly say that we shall be equally benefited and gratified to receive their names as subscribers. We should be glad to have them see for a year what our paper will be. Address "PACIFIC LIBERAL, 555½ Minna St., San Francisco."

THE GERMAN INDEPENDENTS.—One of the most prosperous societies of free thinkers on this coast is the German Independent Society of this city, whose regular lecturer is Herr Schuenemann-nott, a man of great ability, deep thought and earnest expression. He was formerly editor of the Philadelphia Blätter (German), but was some time ago called to this city and permanently stationed at the head of this prosperous society. The society recently purchased the Turner building on O'Farrell street, where weekly meetings are held, attended by a numerous membership.

Free Religion.

What is Free Religion?

BY PROF. A. VAN DER NAELEN.

I desire to give to the readers of the PACIFIC LIBERAL what I conceive to be a proper definition of Free Religion.

Free Religion is neither a religion of negation nor of affirmation, but is essentially a religion of inquiry. It aims to build, and not to destroy. It is hostile to no creed; for to the Roman Catholic, to the Jew, to the Protestant of every denomination, it says: If in the precepts and dogmas expounded in your church, synagogue, or temple, you find a full and entire satisfaction of the inmost aspiration of your soul, and if they inspire you with the necessary strength, to try, in earnest, to live up to these precepts and dogmas, then the Free Religionist says unto you, stay where you are, for with us you can do no better. To try to live up to our belief; to try to live up to our highest conception of right, truth and justice, to try it in dead earnest, no matter how often we fail or fall; that, to the Free Religionist, is the holiest fulfillment of man's destiny; that, to him, is true sanctification. But if doubt steals into your mind, and if one day you put to yourself earnestly, these questions: What shall I believe? Where is truth? To that inquiring soul, the Free Religionist will say: Come to us, brother: come to us. Not that we will tell you what is absolute truth; no, we do not pretend to know that, but we will invite you to come and search with us. We will open to you the sympathies of our hearts, for we know the sufferings consequent upon a new birth, and how painful was the "farewell" to the long cherished beliefs of our youthful days. We will take you by the hand, lead you affectionately through the fields we have explored ourselves, point out to you the several ores we have discovered; how we have passed them through our crucible, and show you how much gold and how much dross we have found in them—we will conduct our investigations together in the future, each one testing in his own crucible, and for the benefit of his own soul, the value of the discoveries made in common.

An earnest and sacred desire to know the truth upon all matters connected with man's welfare here and hereafter, if there is a hereafter, is the only motive that actuates Free Religion. To attain that object more surely, it does not confine its rostrums to free thinkers only, but cheerfully welcomes and invites to them the Christian of every denomination; the Jew, the Mohammedan and Buddhist, as well as the most radical Positivist, Materialist and Atheist. It does more: It wishes to see upon its platform any man or woman whose public character shines out as an

example to all, either for its honesty, benevolence, charity, philanthropy, or any other virtue; for the Free Religionist wishes to know what made this man or woman so honest, so charitable, so benevolent, so philanthropic; what are the principles and belief that wrought out such beautiful practical results. And the Free Religionist wishes to know all this because the inmost desire of his soul, the unceasing aspiration of his whole being is, to become himself as honest, as benevolent, as philanthropic, as virtuous generally, and especially as learned in truth, as it is given to a human being to become in this nineteenth century.

Free Religion, then, has no high-priests, no shepherds, no flocks. It aims to make every man a high-priest, the high-priest of his own soul! Free Religion limits itself to presenting, as intelligently and as truthfully as possible, all sides and shades of opinion, leaving to each individual soul to select for its own use the quality or quantity of the food that is presented to it.

Free Religion has neither revivalism nor proselytism for auxiliaries. It desires the human atoms that congregate around it to be moved by attraction or natural gravitation only.

Free Religion believes in prayer. It believes that prayer is a soul-elevating aspiration; a silent communion of an over-flowing soul with the spirit of the Infinite. But it does not believe that prayer will ever induce the Eternal to come down amongst us and to do for us the work it is our own duty to perform. Free Religion believes that if there is misery, corruption, disease, and a great deal of unhappiness in this world, it belongs to man to eradicate these; it belongs to him, and to him alone, to control and to harmonize the conditions of his own existence here below. To that end he has been endowed with infinite possibilities, easily developed through the medium of education, and persevering thought and study.

Free Religion sees in all things living actors in the transcendental drama of creation. Every separate existence has a role assigned to him or to it. That role all are forced to perform; and as they perform this role more or less in accordance with the will and design of the Grand Architect of the universe, or if you please, with the universal law, in the same ratio will they be free from suffering here, and in the same ratio, their final destiny, whatever that may be, will be happy and glorious in the future.

The special mission, then, of Free Religion, is to place man in his natural and normal position upon this earth, in order to enable him to work out in liberty his assigned destiny. This would rapidly bring to pass the supreme reign of truth, right, and universal justice, through the gradual harmonization

of the laws of man, with the laws of the universe.

If the Free Religionist then confesses that the Supreme Being, with all his transcendental attributes; that the conscious essence guiding all separate existences towards one glorious ultimate; that the Omnipotent Spirit who started upon their endless journey, the innumerable constellations of the celestial universe; if I say, the Free Religionist humbly confesses that these, as well as the purpose of creation and the ultimate destiny of man, vastly transcends his understanding, O! do not condemn him too harshly, you, the self-appointed ministers of God upon this earth, who, alone know everything about the golden throne and the angels surrounding it. The day may come, not far distant, perhaps, when the clouds will rend in twain, and the golden rays of Truth descend bountifully upon all mankind. May the heart and the brain of us all be prepared to receive it, for ours will be the joy and the glory forever.

Communications.

A Catholic's View of the School Question.

To the Editor Pacific Liberal:

I, a Catholic, see by your prospectus that your columns will be devoted to the discussion of important questions, and especially to the "defense of the civil and secular institutions of the country, established by the fathers of the republic one hundred years ago;" and that it is your desire to place yourself "at once in communication with every man and woman on the coast who believes in religious liberty, the dignity of labor, and the maintenance of our noble system of education." I, Mr. Editor, claim a place in this category, for I love religious liberty; since liberty which falls short of a foundation in our duty to the Supreme Wisdom is exceedingly precarious. Recognize a grandeur and sublime dignity in labor; for sloth is a vice most fruitful, the parent of a numerous progeny of evils; and labor assimulates us to the ever active yet unchangeable Creator. I desire the maintenance of our noble system of education so far as it is noble, and the correction of its imperfections, so that every class of our people may receive an equitable share of its benefits.

I would not intrude with my limited capacity among your number of disputants on these weighty topics which require more extensive learning and mental acumen than I possess, did I not fear that more competent Catholics might fail to put in an appearance from pre-occupation or ignorance of the unusual liberality of expression accorded, it seems, by the words "widest range," even to us.

I propose, however, only to introduce

myself on this occasion by some suggestive hints relating to the spirit with which our father imbued our civil institutions, in order to assist in discovering which class in our midst are seeking to overthrow the government of that day; *we*, who would have it, as a State, bow only to *eternal principles of right and justice*, or the party demanding "the more complete secularization of the political and educational institutions of the United States."

"Truth crucified to earth will rise again;
The eternal years of God are hers."

Thus sang in prophetic words our own Dryden, and we will confidently trust that the tocsin of speedy fulfillment is sounding its first glad notes when the gag is taken from the mouths of Catholics, and they are allowed to present their views side by side with the views of their opponents.

To us Catholics, the entire Western Continent, discovered under great difficulties, and consecrated to Christianity by the devout Columbus, is dear; but the Republic established by those courageous men who flung out their banner on principle, declaring they would submit no longer to the injustice of taxation without representation or benefit, awakes an echo in our hearts clearer and dearer than any other. It is our home, for which our forefathers sacrificed their lives, their fortunes and their sacred honor, that we, their descendants, equally with all the world besides, might have one land of refuge from the persecutions of kings and queens and usurpers; from the hamperings of concordats and wily patronage; a land in which we could erect noble institutions of learning to supply the place of those ancient monuments of Catholic devotion which we have been robbed by the Henry VIIIths, the Napoleons, the Bismarcks, and the Victor Emanuels of a civil society during the reformation of the social world from a degree of order into a Babel or chaos, where truth and error are so confounded in one conglomerate mass, that men in their blindness reel with a horrible vertigo, and know only how to amuse themselves by turning religious somersaults—a land where we might enjoy the fruits of our own physical, intellectual, and moral labor; in short, *religious liberty*, and equal justice. Yes, Mr. Editor, we know well how to prize the civil institutions of our country as existing at the period of President Washington's first inaugural address; and we trust no man ever understood the spirit of our institutions better than the glorious father of his country, when, on that thrilling occasion, these words which we might kiss with affectionate reverence, fell from his lips:—"It would be peculiarly improper," said he, "to omit in this first official act, my fervent supplications to that Almighty Being who rules over the universe, who presides in the councils of nations, and whose provi-

dential aids can supply every human defect, that his benediction may consecrate to the liberties and happiness of the people of the United States, a government instituted by themselves for these essential purposes, and may enable every instrument employed in its administration to execute with success the functions allotted to his charge. In tendering this homage to the Great Author of every public and private good, I assure myself that it expresses your sentiments no less than my own, nor those of my fellow citizens at large—less than either. No people can be bound to acknowledge and adore the invisible Hand which conducts the affairs of men, more than the people of the United States."

In his first Annual Address, he confers on the present age a special favor by introducing the subject of education thus:

"Nor am I less persuaded that you will agree with me in opinion, that there is nothing which can better deserve your patronage than the promotion of science and literature. Knowledge is in every country the surest basis of public happiness. In one in which the measures of government receive their impressions so immediately from the sense of the community as in ours, it is proportionably essential. To the security of a free constitution it contributes in various ways: by convincing those who are intrusted with the public administration that every valuable end of government is best answered; by the enlightened conscience of the people; and by teaching the people themselves to know and to value their own rights; to discern and provide against invasions of them; to distinguish between oppression, and the necessary exercise of lawful authority; between burdens proceeding from a disregard to their convenience, and those resulting from the inevitable exigencies of society; to discriminate the spirit of liberty from that of licentiousness, cherishing the first, avoiding the last, and uniting a speedy but temperate vigilance against encroachments, with an inviolable respect for the laws."

"Whether this desirable object will be best promoted by affording aids to seminaries of learning already established, by the institution of a National University, or by any other expedients, will be well worthy of a place in the deliberations of the legislature."

San Francisco, Nov. 1875. CLOUDET,

REMARKS.

[The above communication, though somewhat lengthy, we give entire, save an extended quotation from the Farewell Address of George Washington, which our fair contributor must pardon us for omitting, especially since it may be found in any well stocked library in the country.—ED.]

A Dangerous Step.

From the San Francisco Alta.

We do not believe that even the Catholic Church itself could hold together if its leaders should make the school fund division an issue. The schools are dearer to the hearts, and the love of liberty of the people, than the Church. It would be a sad day for any party that would make the issue that so many fear.

THE SPIRIT OF THE PRESS.

[In this column will be reproduced from time to time the spirit of the leading press of the country, touching the most important questions of the times.]

THE PRESIDENT'S SPEECH.

From Harper's Weekly.

The simple truth is that the Roman Church is making a powerful effort throughout the world to assume her old political ascendancy. To this end she has a perfect and world-wide organization, and can count upon the superstition of ignorance. In the greatest of European states she is contending to-day with the greatest of European statesmen. * * * In this country the hierarchy of that Church has declared open war upon the American free public school, not as injurious to American liberty, but as fatal to Roman ascendancy. This hierarchy marshals its adherents, who are largely ignorant and of foreign birth and association, as a voting class. * * * The attempt is open and resolute. The purpose is frankly announced, and all the resources of the most powerful priesthood in the world are brought into the field. To say that it is a bugbear because it is not yet successful, or to insist that it never can be successful because we are such an enlightened people, is as foolish as to declare that no other evil is possible because we are so exceptionally honest and superior. *The way to prevent fires is to put out sparks.* Forewarned is fore-armed. When the President says that the security of what the war gained lies in the school free from sectarian control, he is not, under existing circumstances, uttering an inappropriate truism.

THE LOGIC OF THE CASE.

From the San Francisco Chronicle.

* * * There are others besides the Catholics and Protestants who have rights in this matter. The Hebrews object to reading the New Testament in the schools, because they think it teaches a superstition. A vast number of rationalists and materialists reject both the old scriptures and the new, and oppose any and every form of theological teaching in the common schools. * * * People of all creeds, races and nationalities who have sought a home in the United States must be taught the lesson that all enjoy equal rights here before the law. *If severe measures are necessary to teach this lesson, they must be employed.*

THE HIGHER LAW.

From the Catholic Telegraph.

Since the Son of God became incarnate, gave liberty to the human conscience, established a Church and invested it with his own divine authority, *civil law has no authority.* It is subordinate to the law of conscience—the divinely revealed, supernatural law. Civil law has no authority when it conflicts with that higher law, and no christian will ever recognize it.

THE PACIFIC LIBERAL.

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A. J. BOYER,.....Editor and Proprietor.

Our Purpose.

Our design is, primarily, to afford to the cosmopolitan population of this coast a medium through which the most advanced thought of the times upon all matters relating to human interests, may find expression. No good thought, whether expressed by Protestant or Catholic, Spiritualist or Materialist, Atheist or Theist, Christian or Pagan, Jew or Mohammedan, follower of Buddha, Zoroaster, Jesus, Confucius, or any other teacher, shall ever be excluded from this journal on account of the popularity or unpopularity of such religious or non-religious opinions. There is no sentiment in the human soul so sacred as that of *freedom of thought and expression*. And this general plan for the conduct of this journal shall apply equally to all other current topics of interest in science, art, literature, morals, religion, government, and all shades of reform advocated with the view of promoting truth and justice among men, and advancing the interests of humanity generally. Well matured thought, honesty in expression, brevity, terseness, and habited in appropriate journalistic garb, are all the conditions we require on the part of contributors. Whether or not the views expressed shall agree with those of the editor, shall make no difference. If our opinions are adverse, we shall, in our editorial comments, endeavor to substantiate them; and this privilege is fully accorded to all others. We are not afraid of truth - no man ought to be. "What can not stand, had best be gone."

The school question is destined to become the most important national question that has ever engaged the attention of legislators and statesmen. It is looming up in gigantic proportions, and the friends and enemies of our free school system are sounding the tocsin of war and marshaling their

forces on either side. Pooch-pooch the matter and disregard the warning voice as we may, the incontrovertible fact remains, that our free schools are in imminent danger. But thus far the struggle has been confined to Catholics and Protestants. The issue, however, will not be defined by these antagonistic religious bodies. The organized effort on the part of Protestants to christianize the nation by infusing the spirit of God and his reputed son, Jesus Christ, into the Constitution, is a step towards the overthrow of one of the fundamental doctrines of republicanism, upon which the government is based, viz., freedom of religious opinion. Hence, we shall oppose with equal assiduity the demands of Catholics for a division of the school funds, and the efforts of Protestants to unite church and state by the recognition by the government of a special religious system. And this is the duty of every man, and ought to be and is the province of Liberalism especially. We ask the earnest co-operation of every liberally minded man and woman. We welcome all, regardless of isms, cliques, or creeds. We believe in making the world better by the harmonization of the demands of man with the laws of nature. We believe man is purely a child of nature. We believe, finally, in the fatherhood of the Infinite; of the motherhood of Nature, and the brotherhood of the race.

The Impending Crisis.

The PACIFIC LIBERAL is devoted to the discussion of the most advanced thought of the times upon questions relating to science, religion, morals, government, education, labor, etc. But especially will its columns be devoted to the defense of the civil and secular institutions of the country, established by the fathers of the republic one hundred years ago, and which, it is conceived, are to-day seriously threatened, on the one hand by political knaves and corruptionists, and on the other by an ecclesiastical hierarchy, more dangerous than was the British soldiery a century ago. And this hundredth anniversary is a most propitious time for the re-assertion of the principles of the Declaration, and consecration anew of "our lives, our fortunes and our sacred honors," to the maintenance of the free institutions of America.

We regard the attack upon our free

schools, made by the Catholic Church, as dangerous in the extreme, and as such we have hitherto in other capacities endeavored to draw attention to the imminent danger which threatens us as a nation, and which will surely involve us in the most gigantic and bloody war the world has ever seen, unless the evil is nipped in the bud. Whether the language was dictated to him by a wiser head than his or not, or whether he was inspired with the spirit of Third-termism or not, President Grant spoke the words of prophecy when he predicted that the next war would be "between patriotism and intelligence on the one side, and superstition, ambition and ignorance on the other." The way to prevent fires, is to put out sparks. But Grant spoke as a Protestant, and not as a Liberal or Secularist. And the efforts of the God-in-the-Constitutionists to incorporate christianity into the Constitution of the United States, is as mischievous, and fraught with as much evil, as the encroachments of papacy. There is but one course to pursue in this emergency, and that is, a bold, concentrated, organized effort and co-operation on the part of the Liberals of this country, and a positive demand that the principles of absolute divorce of Church and State shall be maintained, and that the schools shall be so effectually secularized by the exclusion of the bible, either as a text-book, or as a book of religious worship, as that it shall never be a bone of contention for any religious enthusiasts. "Eternal vigilance is the price of liberty." Guard well the portals of our sacred citadel; man well the guns, for the enemy is stratagetic, powerful, and thoroughly organized. With Mexico and the semi-barbarian, religious zealots of the South American States, and a home population comprising a large proportion of papal subjects, when the crisis comes no locality on the continent needs more to be prepared for it than this coast. Nor is all this an idle indulgence in needless alarm. The crisis will come as surely as that the affairs of men have an eternal destiny. Let every true American, then, for the sake of the innate right of man, for the glory, peace and prosperity of our beloved country, for the happiness and liberties of coming generations, let us, time and again, renew our oath and allegiance to our country, the star-spangled banner, and her free and glorious institutions.

About Ourselves.

Like every one else who does his own thinking, we have our own individual opinions concerning all questions, and as such only, we mean to express them. At present our ideas are fixed; but so were they often in the many fluctuations through which they have gone; for we have come up through much tribulation; to-morrow we may be convinced of an error we entertain to-day, and if so, shall gladly renounce that error—no man who is not a bigot or a fool should do less. Nor should any man think less of his fellow man for entertaining opinions adverse to his own. Truth—demonstrative truth—according with nature and one's highest conceptions of its teachings, is the same everywhere, and all alike should accept it. So every thinking mind should desire nothing but truth. That is what we want—that is *all* we want. So that our own individual opinions need have nothing whatever to do with those of our patrons and contributors. The right of opinion is freely accorded all, and the privilege of expressing it here is also afforded. We individually regard *all* religious beliefs as myths and superstitions, in the main detrimental to man's best interests in life, and bearing no relation whatever to the question of morals. To us all systems of religion are alike—the Christian, the Mohammedan, the Buddhist, the pagan and the savage—all are equally good or bad as they do good or bad to the human family. Religiously, so to speak, we are a pantheist or hylotheist; otherwise, we are what is termed a materialist. Generally, we are an humble inquirer after truth. Of Spiritualism, we have seen a great deal, but not yet enough to convince us, or convert us to its claims. We love all of mankind, respect the opinions of all, and aim only at the good of all. So do not discard us for opinion's sake, but read our journal carefully, discuss all questions with us dispassionately, and subscribe for the LIBERAL liberally.

One of the greatest truths in the whole domain of human observation and experience, is the fact, that those who depend most upon the opinions of others are least fitted to form opinions for themselves.

SAMPLE COPIES OF THE LIBERAL sent to any address on receipt of ten cents.

Our Diminutive Proportions.

It will at once be asked by the reader, why so small? why so diminutive in size? We reply, for various reasons. In the first place, publishing liberal journals is a labor of love, and not of bonanzas. There are no millions in it. And, it is better to publish the pith of the best thought upon radical questions in a sheet of this size, even though it be but once a month, or once a quarter, than that it should not be published at all. We are willing to publish this paper at this size, at least monthly, support or no support, for the sake of the cause we hold dear. If the friends are not satisfied with this, but want it oftener, let them indicate it by a hearty and liberal support, and they shall have it weekly. As to size, blanket-sheet newspapers are growing out of date. In this fast age of business activities, people do not want to stop to read lay sermons on *any* theme. It is the disposition of the present age to compress thought and action into as small a compass as possible; and he who does this best, succeeds most. The force and effect of a shot depends more upon its *hitting the mark*, than upon its size. Fossilized theology, social and political corruptionists, thieves, gamblers, mining swindlers, marine monsters, medical frauds, wayward ministers, women seducers, oppressors of the poor, God-in-the-Constitutionists, and the enemies of our free schools, will all have reason to confess that the PACIFIC LIBERAL is as large as they care to have it.

A Word to all Religionists.

As stated elsewhere, the editor of this journal is not a religionist of any kind, and hence can have no prejudices on that subject. This being so, he can exclude no one from its columns on account of religious convictions. What this paper shall say editorially concerning the relations of Church and State and the secularization of the free schools, therefore, must be regarded as absolutely and entirely free from religious bias or prejudice.

DEMANDS OF LIBERALISM.—We call attention to the "Demands of Liberalism," published on seventh page. They constitute the basis upon which the Liberal movement of the country is organized, so far as it relates to the subject of church and state, and the school question.

HEALTHY PROSPECT.—The daily press of San Francisco is just now doing a good moral work in probing the ugly excrescences which blotch the fame of the city and render it a foul disgrace to present-day civilization—a moral stench and social putrescence. With "bunks" and "faro" on the one hand, and stock-gambling of the most conscienceless kind on the other, and the city officials vying with the self-righteous clergy in non-interference—the latter too timid to protest, and the former too deeply interested to interfere—is it any wonder that hoodlumism is generated and crime of every kind is rampant? Is it any wonder that Miller-Pinney-Markism flourishes in San Francisco, and that she is chosen as the retreat and refuge of the thieves of all parts of the world? If there is left in this community a scintilla of honesty and moral rectitude, those possessing these almost-forgotten virtues should stand by the daily press of San Francisco, and endorse and sustain this endeavor to rid this community from the blight of the most thoroughly organized system of infernalism that ever cursed an American city. If there be such a thing as retributive justice, San Francisco has not yet realized the full measure of wrath which the gods inflict upon iniquitous mankind.

OUR CONTRIBUTORS.—In the present number of the LIBERAL will be found original papers from Hon. W. J. Shaw, Prof. A. Van der Naillen, Dr. Dean Clark and others. We have articles on hand from other prominent writers, for future numbers of the paper. We have been obliged to reject several good papers on account of their undue length. Prof. Van der Naillen will be an editorial contributor to the LIBERAL, from whom some excellent scientific articles may be expected. The Prof., (who is at present Principal of a School of Civil Engineering in his city), is well known to the scientific world. He gave to the literature of the day some excellent contributions during his residence in Chicago, while Secretary of the Free Religion Association of that city. Other able writers will be introduced to the readers of the LIBERAL from time to time.

ORGANIZE Liberal Leagues everywhere.

Secular Education.

The New Education.

BY HON. W. J. SHAW.

Our new and unique civilization now spreading steadily over the whole world, originated in our own country and within this century, and is fairly entitled to be called the American civilization.

I will ha-tily submit some reasons which perhaps tend to prove that the chief cause of our new civilization is not so much attributable to our national independence and free government—because both those causes have existed before in favor of former nations—but rather to the completely new system of State education which our fathers introduced and established for the first time, as is believed, in the known history of the world. It is, or should be known to all, that no other National or State governments have existed, which have not lent their power or their influence to force the education of their people into subjection to some fixed system or systems of theological instruction.

The history of the injuries which fixed and rigidly taught systems of theology have inflicted on society, from the inhuman murders, wars, assassinations, tortures and mental agonies, formerly repeatedly inflicted on European States for ages together, down to the like proofs of their evils (if further proofs can be needed), as shown in the latest English judicial witch murders, and in the Salem and Boston witch murders, and down to the recent Mountain Meadows massacre—are all too familiar to all of us to need any further suggestion.

Our fathers were not of the timid minded sort of persons, who saw great evils and admitted them, and saw their country would suffer from them, and yet hesitated to unite at once, and at least try to put a final and effectual end to them by fundamental law; but they at their early day even attacked and abolished the fixed government church system of what then appeared to many to be even religion itself, because they saw it was working injury to their country. They did not long attempt to loosen, they soon cut the gordian knot of all theological torments, and completely expelled all theological doctrines, teachings, faiths, beliefs and English and American law theistic disabilities from our courts of justice, from all civil office and from our whole system of popular government education.

No such complete and sweeping revolution in the system of educating the State was ever before attempted as our fathers fully established in the fore part of this century.

It soon began to produce a marked effect on all the States of Europe in close relations with us. There are few European States who have not already

changed or modified their systems of education. And some of them are introducing radical changes from the antiquated systems of more fixed and rigid theological educations.

But our fathers at once abolished the whole system of theological instruction, and in place of it established at public expense non-theological public schools.

I beg it will be particularly borne in mind by every one, that what I say about theology is said with the sincere intention and conviction, and with the distinct, unequivocal, and most positive understanding that theology has no more to do with religion than the disturbing light of the moon has to do with the benign and effulgent light of the sun.

It seems to be an axiomatic rule that all individuals are made to be whatever they become by their educations, and, therefore, that education is what makes States whatsoever they are. Perhaps our fathers were wiser than they knew themselves when they abolished all systems of celestial educations from the common schools, and adopted only earthly, scientific, and common sense educations for our earthly States. Their new system of instruction taught our nation a whole age ago to no longer spend their lives looking to the stars to learn God's will, but that the nearest and surest way to see God, and to learn how to love Him and serve Him is to look to mankind. As soon as the mind of our nation was by law released from its bound and cramped theology of a fixed knowledge, it fairly leaped toward heaven in the natural impulse of a true and generous religion, and induced the very gods of invention and discovery to descend and walk in the earth. Certainly the practical results of our new system for educating the State have already done more than has ever been done before, since the beginning of the world, for the brotherhood and neighborhood of mankind; for the suppression of wars, which invention is bringing towards a necessity; for the suppression of famines, which formerly decimated the race; for quintupling the labor of the earth, without any increase of human labor; and for the extinction of all religious quarrels, disputes and controversies, and the reign of "peace and good will towards all mankind."

The Philosophy of Secularism.

BY CHARLES WATTS.

Secularism has been defined as "the religion of the present life." In its etymological sense it means the age, limited, finite, belonging to the world. To give it a more amplified definition, Secularism may be considered as the application of the sciences to life, as in a smaller degree astronomy is the application of science to the planetary bodies, and botany the application of science to

plants. As the term Secularism is now understood by many advanced thinkers, it is distinguished from Atheism by its independent course of action in reference to the question of the existence of a God. An Atheist, believing that the evils of theology are to be traced to the assumption of Theism, boldly goes to what he considers the "root of the evil," and examines the reasons for such assumptions. Secularism does not profess to grapple with this alleged fundamental error of the religions of the world, but contents itself with a more matter-of-fact field of action. The question of the existence of God being one of conjecture, Secularism leaves it for persons to decide, if possible, for themselves. Being unable to inform, it refuses to dogmatize upon a subject of which it can impart no information. Secularism therefore does not exact Atheistical profession as the basis of co-operation. Atheists may be Secularists, but it is not considered necessary that a man should advance so far as Atheism to become a Secularist. The Secular platform is sufficiently broad to admit the fellowship of Atheists, Theists, or Pantheists. Secularism fetters man with no creeds, it only requires moral conduct, allied with the desire to pursue a progressive career independent of all speculative theology.

Those who except such dogmas as the Infallibility of the Bible, the Efficacy of Prayer, Eternal Torments, &c., can have no part with Secularism, inasmuch as those tenets interfere with, and would, if thoroughly and consistently believed in, prevent the performance of Secular duties. All questions of a theological character Secularism regards as inferior in importance, and subordinate to the requirements and duties of life. A Secularist prefers a knowledge of realities to faith in that of which the world knows nothing; he regards experience as of greater service than belief; he follows reason rather than tradition; and is willing, irrespective of any creed, to unite to promote the welfare and happiness of the human kind.

Theology too often cramps or perverts them, while Secularism fetters man with no book which is to be a guide in every age; it binds him to no formula to enslave his mental powers. It hampers the State with no Church supported from the national exchequer; with no priesthood absorbing the millions subscribed by the sons of toil, but teaches that where religion exists, it should be a question of individual opinion, and not a national injustice.

The philosophy of Secularism urges upon man the necessity of interrogating nature as to her general manifestations, and the laws by which she is governed. The performance of this duty comprises a course of action practical in its character, important in its nature, and pleasurable in its pursuit.

The Labor Question.

The day will come when workmen will rule this nation.—Senator Bradley.

The wealth of a community is its labor—its productive labor. A man is not the richer for houses which he can not occupy, lands which he can not use, money which he can not spend. He might own a continent in the moon, but what would that avail him? He might die of starvation in the vaults of the Bank of England, or the undisturbed possession of the richest mine in Peru. Labor is the great source and instrument of subsistence and wealth.

THE LIBERAL assumes at the outset that Labor and Capital are antagonistic—that is to say, the laboring man, as a representative of Labor, is, from necessity, arrayed against the capitalist, as a representative of the wealth which his labor has produced, and which necessity, not choice, has compelled him to earn, and from the enjoyment of which he is excluded. Whether it be true or not in theory, that all men are independent and at liberty to work or lie idle, as they choose, it is not true in fact, as every day's experience proves it. Fine spun theories will do when surroundings are favorable; but what cares he for theories whose exchequer and larder are deplete, and whose wife and little ones want bread? The principle is reversed, and labor—which produces and which should be supreme—becomes dependent upon capital, and the laboring man is forced to menial slavery as real as that which the chattel slave owes his master. This being the case, whatever tends to preserve the only natural and true condition of productive industry, which is to give to every man (and woman too), who toils, a just share in the fruits of that toil, is the proper course to pursue in the endeavor to solve the labor problem. This done, reduction of the hours of labor; the adjustment of the finances; the reservation of the public lands to the actual settler, and a dozen other concomitant questions, will settle themselves.

But with the people of this coast an important phase of the labor question is and has been absorbing their attention; one in which facts again, and not theories, have taught them grave lessons, of which the eastern theorists can as yet know nothing practically, but which will some day arouse the people of this nation to more fully appreciate and recognize. We refer to the Chinese question. Of this, the LIBERAL will have somewhat to say in the future.—EDITOR.

TO LABOR REFORMERS.—The editor of this journal is a workman, and always expects to be, and so understands the needs and appreciates the demands of laboring men. He is, therefore, desirous of devoting a department of this paper to that important topic, and to that end solicits brief articles upon the subject from labor reformers and others. Especially do we solicit articles upon the subject of working-women.

What they Laughed at.

"Religion teaches," said the Rev. O. B. Frothingham recently, "that God is the Superintendent of Police of the entire universe; Jesus Christ is the Local Police Director; the churches are so many station houses; the doctrines of religion are police regulations, and the preachers are policemen employed to look after the people, and see that they comply with the rules. [Laughter.] The belief that religion is the bulwark of morality has led to the demand for putting God in the Constitution of the United States. The plea is, put God in the Constitution, and there will be no more corruption in Washington; Congressmen will be sweet and clean. [Loud laughter.] There will be no more Credit Mobilier jobs nor back pay grabs, [laughter], and Presidents will always be ready to resign when their terms are over." This announcement was followed by liberal applause.

"Forgotten Lives," is the title of a new woman's rights novel. The author says, man is the natural enemy of woman. For him, and by him, she is coerced, slandered, frightened, robbed and sold, either openly or secretly, in every Christian or un-Christian country in this dimly awakening world. Among heathens and savages she is treated as a beast of burden, and does the lowest and hardest drudgery. Among Christians and gentlemen she is systematically and lawfully robbed, and occasionally beaten and murdered. Her work is ill-paid, and specially arranged with a view of giving her no honor, no position, no wealth. Should any work of hers be of value, and the price of it worth pocketing, it is her master's not hers. If wit, intelligence, poetry are grudgingly acknowledged at last as hers, dimly breaking through the cruel load of ignorance laid upon her so long, then man stands upon his physical strength alone, and knocking her down as his last argument, he wins like an athlete.

There is no other authority than that of thought; existence itself is known only by thought, and for myself, I am, only because I think. All truth exists for me only upon this ground; that it becomes evident to me in the free exercise of my thought.

ORGANIZE!

THE DEMANDS OF LIBERALISM.

1. We demand that churches and other ecclesiastical property shall no longer be exempt from just taxation.
2. We demand that the employment of chaplains in Congress, in State Legislatures, in the navy and militia, and in prisons, asylums, and all other institutions supported by public money, shall be discontinued.
3. We demand that all public appropriations for educational and charitable institutions of a sectarian character shall cease.
4. We demand that all religious services now sustained by the government shall be abolished; and especially that the use of the Bible in the public schools, whether ostensibly as a text-book or avowedly as a book of religious worship, shall be prohibited.
5. We demand that the appointment, by the President of the United States or by the Governors of the various States, of all religious festivals and fairs, shall wholly cease.
6. We demand that the judicial oath in the courts and in all other departments of the government shall be abolished, and that simple affirmation under the pains and penalties of perjury shall be established in its stead.
7. We demand that all laws, directly or indirectly enforcing the observance of Sunday as the Sabbath, shall be repealed.
8. We demand that all laws looking to the enforcement of "Christian" morality shall be abrogated, and that all laws shall be conformed to the requirements of natural morality, equal rights and impartial liberty.
9. We demand that not only in the Constitutions of the United States and of the several States, but also in the practical administration of the same, no privilege or advantage shall be conceded to Christianity or any other special religion; that our entire political system shall be founded and administered on a purely secular basis; and that whatever changes shall prove necessary to this end shall be conscientiously, unflinchingly, and promptly made.

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Spiritualism.

Preliminary Remarks.

BY DR. DEAN CLARKE.

As Spiritualists are the most numerous class of liberalists in this country, it is eminently proper that a portion of this paper be devoted to an elucidation, and if need be, a defense of a subject that is fraught with the interests of all humanity, and is secondary in importance to no other theme engrossing the thought, or challenging the attention alike of the learned and unlearned whom it equally concerns.

In the first place, we are aware from past experience of the difficulty of catering successfully to the tastes and requirements of a class of readers so diverse in opinion, and so critical in their method of thought; but as we do not propose to furnish brains for anybody, but only to express our own honest convictions, and if possible, suggest ideas for others, we shall fearlessly declare our views, submitting them to the disposal of each reader, asking acceptance of nothing that does not accord with the reader's best judgment.

The right of private judgment is fundamental in human nature, and ye shall grant to all what we propose freely to exercise ourself, in accepting or rejecting the opinions of others, knowing that it is impossible for all to agree upon matters not susceptible of mathematical demonstration.

As Spiritualists are not an organized body having a fixed creed and code of discipline, but are independent observers and free thinkers, each assuming the responsibility of his or her own thoughts and actions, we shall not presume to represent the concurrent belief of a united constituency, nor hold them collectively responsible for views individually entertained.

There is considerable diversity of opinion among so-called Spiritualists, as to the scope and object of the Spiritual movement, as well as to what Spiritualism essentially is. Much of this difference, we apprehend, arises from want of a definite terminology; for many words are used with latitudinarian freedom, regardless of technical accuracy.

With most writers, Spiritism and Spiritualism are used synonymously, and this has led to more or less "con-

fusion of tongues," and disagreement in belief. As we have already indicated, we shall not presume to think for others, nor to limit their comprehension within the sphere of our own finite capacity, but shall endeavor to be as clear as possible in the expression of our thought, and endeavor to use language according to the rules of etymology, and authoritative lexicographers.

Spiritualists are not a sect, nor have those who are true to the genius of their philosophy, a sectarian spirit—their motto is:

"Slave to no sect, who take no private road, But look through nature, to find nature's God."

The true genius of Spiritualism is *tolerance*; it rests for its evidence upon the facts of nature and human experience, and in its firm reliance upon the omnipotence of truth, it is not impatient with the errors of honest skeptics, but only asks all to examine before they judge, and then accept only what stands the test of nature and reason.

In future articles we shall freely give our honest convictions, and trust others of the numerous Spiritual fraternity will avail themselves of the opportunity which this *liberal* sheet offers to them for the agitation of such thought as shall be truly the beginning of wisdom.

THEY MEAN FIGHT.—If there are any who are still disposed to close their eyes to the true situation of affairs, and treat the impending crisis as a matter of no alarm, let them read the following significant extract from Judge Ould's address of welcome at the Christian Association's International Convention at Richmond, Va., in May last. And it is no Catholic alarm, bear in mind:

"As to the exclusion of the Bible from our schools, it seems to me to be sufficient to say that it is the Word of God; and why His articulate utterances should be kept from the youthful mind in the course of its tuition, while the doubtful and uncertain voices of Nature are to be studied and pondered to ascertain the duty and destiny of man, is beyond the honest comprehension of mine. These two matters, and perhaps others which might be named, are peculiarly within the sphere of action of the Christian Associations of our land, and of the lay members of which they are chiefly composed, if therein the cause of your Master is put to any peril. On your return to your homes, convert your thousand Association halls into as many armories and camps, wherein will be fashioned and polished the weapons of your warfare, and where your legions will gather to lock their shields together against the threatening hosts of unbelief; and may He, in whose cause you put on the armor, grant you the victory. . . . Soldiers of the grand army of the Captain of our Salvation, all hail!"

PREPARE to fast or feast, just as you prefer, on the 25th instant.

BY THIS SIGN WE SHALL CONQUER.—At the recent election in Ohio the people of that powerful commonwealth emphatically pronounced against the rag-money theory of the inflationists and in favor of non-sectarian education and absolute secularism in politics. The fourth and fifth planks of the platform of the victorious party read as follows:

Fourth—We stand by free education, our public school system, the taxation of all for its support, and no division of the school fund.

Fifth—Under our republican system of government there should be no connection, direct or indirect, between the Church and State, and we oppose all legislation in the interest of any sect. Upon this subject we should not fail to profit by the experience of foreign governments, where the efforts of the Church to control the State constitute an evil of great magnitude, and endanger the power and prosperity of the people.

This was a positive rebuke to the fanatical God-in-the-Constitutionists. That mischievous and dangerous movement should be throttled in its incipency.

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