THE INFIDEL CONVENTION.

SECOND DAY.

The Convention met on Monday at No. 442 Broadway, two doors below the City Assembly Rooms, where they met on Sunday. The meeting, which did not number fifty persons, was called to order at half-past ten o'clock, by HORACE SILVER, the President, who stated to the Convention that the day would be devoted to business, and as several important matters were to be brought forward, the Convention would endeavor to get through their business as expeditiously as possible. The first thing to be done was for the delegates to hand in their credentials to the business committee.

The names of the committee were then reported, and the committee were supposed to retire. In the meantime the Executive Committee were called upon to report, which they did, as follows:—

REPORT OF THE CENTRAL EXECUTIVE COMMITTEE OF THE INFIDEL ASSOCIATION OF AMERICA.

The Executive Committee have to report a year of comparative inaction on their part, although the past year has abounded in many refreshing symptoms of mental agitation and a larger mental freedom. The limited amount of funds belonging to the Association has deterred us from any publishing enterprise, as we were most fully sensible that a crisis was approaching that would be more likely to require money and energy than any present emergency, and some little time has been devoted to efforts to increase that fund by appealing upon the liberal minded, who were soon liable to have no further use for their money. The Treasurer's report will explain the present state of our finances, and with our regret that it is not more favorable, we dismiss the subject.

Ten branches have been organized during the past year, some of them exhibiting symptoms of life and efficiency, but most of them weak in numbers and means. Your committee recommend that all possible encouragement be continued to increase the branches, as they will eventually form centres of action that can accomplish much in the way of liberalizing a priest ridden people. No returns have been received the past two quarters from Nos. 4, 5, 6, 7, 9, 11, 12, 15. From those of subsequent organizations, many of them are of recent date, and have no returns to make at present. Nos. 1, 8, 10, 14, 17 and 18 have made returns, reporting organized efforts for agitation, some progress and frequent meetings for free discussion.

Communications to lecture have been issued to F. R. Kinsel, of Brooklyn, N. Y., and Thomas Curtis, of Philadelphia, and correspondence has been opened with other individuals on the subject; at present, however, no other applicant has been found willing and deemed qualified to assume the responsibility of standard bearer in the war of opinions.

Your committee cannot let this opportunity pass without referring to the past year as one of difficulty for missionary labor. The political maelstrom that every four years sweeps over the country now absorbs the attention of all class, and the minds of many other wise national men seem bordering upon frenzy rather than upon reason and philosophy.

We feel grateful that the fever has nearly reached its climax, and trust that when the disease subsides our people will again return to reason in politics as well as in matters of faith, and unite in one determined effort to rid society of its present frightful nightmare of modern piety, and, by the cultivation of a true manhood and womanhood, pave the way for that glorious culmination of infidelity—a universal brotherhood of the human race in true freedom. The report was unanimously adopted.

The treasurer's report was then presented, showing a balance of $600 in the treasury. The report was adopted.

PROPOSITION FOR A CENTRAL HALL.

The PRESIDENT called up a resolution of the previous evening, relative to the hiring of a hall for the purposes of the Convention.

ERNESTINE L. ROSE then came forward and said she came suffered for the want of a hall. She thanked the reporters for the notice which they had given the society, which was an improvement on former notices. They had, however, said that their society was small in numbers. That was true, but what was the beginning of Christianity? Had not Christians were small in number, and composed of women and the dregs of society; but the principles of the religion had spread till kings and emperors were enlisted in its cause, and the religion was propagated with the power of the sword. Such was not the object of this society. She went on to defend the principles of infidelity by attacking the infidels themselves, who, she said, would not support their own principles by pecuniary contributions to support a hall. New York was the centre of the Union, and she thought that if halls could not be supported all over the Union, one might be supported in New York. Mrs. Rose then proceeded to compliment the reporters, and to defy any society to have such an array of reporters at any of their meetings; she thanked them, and was glad, even when they misrepresented and ridiculed their proceedings, because the principles of the society were brought thereby into notice. After some further remarks, in favor of a central hall, Mrs. Rose moved that the Central Committee have power to hire a hall for the uses of the society.

Mr. PALMER commenced by a eulogium upon himself for his constant attendance on meetings of the society. The gentleman was proceeding to enter on a disquisition on Plutarch's writings and the Gospel according to St. Matthew, when the President called him to order, as he was speaking side from the question. Mr. Palmer then went on to give his experience as a Christian twenty years ago, when he was wont to say, in reference to his sins:—

Ashamed of Jesus! Yes, I may,
When I too am ashamed of Him.

From that he went on towards to round terms against the Bible, in connection with which he mentioned a female society with which he was connected fifteen years ago. He complained of her, was in the association, and wished to know whether infidels could not inspire respect. He would adore the laughing of an Apostle, "Silver and gold have I none, but I will pay thee freely with my God," as mentioned by the prophet Haggai. Mr. Palmer was about to speak of some seven millions of men who had been slaughtered for the sake of Christianity, when

The PRESIDENT called him to order. There was a resolution before the meeting, and as there was no time to spare it was proper for speakers to confine themselves to the question.

ERNESTINE L. ROSE here testimony to the zeal of Mr. Palmer, who, however, was not able to do anything of himself in the opening of a hall.

Mr. HARRISON made a speech, in which he opposed the opening of a central hall in New York, for the reason assigned by Boston, Philadelphia, Cincinnati and other large cities might not be put in their power to control halls for. It was all very fine for New York to consider itself as the hub of the universe. As far as crime, wretchedness and poverty were concerned it was so, but in intellectuality it was not. From this he went on to speak, as a European himself, of the tendency of Europeans to look after the almighty dollar, which he contrasted against their principles of infidelity, which they had brought with them to this country. The rest of this gentleman's speech was made up of remarks on the necessity to make infidelity respectable.

ERNESTINE L. ROSE complimented the last speaker on his speech, but differed from him on some points. Speaking in favor of a central hall. She denied that such a hall would be for New York alone, and she scorned such an idea. The hall would be for the vanity, and it would have the effect of raising up missionaries to spread their principles abroad.

Mr. HARRIS acknowledged the necessity of a hall for meeting in, in every village in the States; but there are not a sufficient number of infidels to form associations in every place to diffuse a wholesome hatred of Christianity. For that reason he would support the resolution.

Mr. MURRAY said that the establishment of a public hall in the city of New York was one of those things most needed by the infidels of the United States. At present they had no headquarters at all, and if any infidels from other cities came to New York they could not be heard. Now, there were numerous reasons why this hall should be established. Their principles would always be misrepresented if they had no chance of defending themselves before the public. For his part nothing would please him better than to remain in New York for a few days to show to such men as the editors of the New York *Tribune* what were the true principles of infidelity. But they had no hall, and even if his business arrangements would permit he could not be of any use in the city. He did not think that the *Tribune* has shown any decency in attacking the infidels as it had done. To him it appeared like a refined piece of barbarous blackguardism. In the philosophy of science that which was predicted by the philosophers of that paper. Now, it was a very unmanly course to pursue.

Mr. LOCKWOOD said that he was entirely in favor of the establishment of a public infidel hall, and in order that something practical might be done, he would himself subscribe the sum of $25.

Mr. CURTIS quite agreed with the spirit of the resolution, and would do all in his power for the success of the movement. It was a great mistake of the *Tribune* that the convention of infidels represent but a small portion of the people. The fact was that the New York delegation alone represents more than 30,000 infidels—men, women and children. These people never entered a church, nor are they in any way bound by church ordinances. They could not go to church if they would, and would not if they could. It was a fact that as time passes gradually infidel in the church, they become immeasurably more powerful and indifferent to the wiles and pretensions of superstition. It cannot be doubted that in the city of New York, and in many of the other large cities of the American Union, the number of the people are all infidels; that is, if we consider all those who never enter a church nor are responsible to any such obligations. There are not churches enough in the United States to accommodate one half of the people, even if they were not infidels. He (Mr. Curtis) knew many dirty and evanescently infidels, and there were more disagreeable to him than dirty and unmanerly Christians. He would have nothing to do with them. He would like to see a hall established where something more than logic and eloquence would be heard. The doctrines of infidelity must be widely spread. They must have roots in their hall, and thus they would attract attention. This accomplished, they must progress, for they only desired to be heard. He continued by advocating a hall free to preserve a public and respectable demeanor, and to make their cause respected by respecting themselves. He closed with an amendment to the resolution, to the effect that the executive committee be limited to the sum of $250 annually for a public hall.

Mrs. ROSE opposed the amendment, but supported the proposition to establish a hall and to have the music there. She thought that half of the people who went to the fashionable churches were virtual infidels, who did not go to hear the sermons of the preachers, but to listen to the devil's music, which is played in those churches. In this there was little or no difference between Catholics and Protestants. The infidels must imitate the Christians in this respect, for there was no harm in music. But at the same time she was opposed to lottering the committee. They should have full power to spend $50 or $1,000, but they should not be restricted to $250. She then spoke of the difficulty which had been experienced in getting a public hall. They had to take the rooms they now had for many reasons. Had they taken a small and dingy apartment they would have had no reporters, for the New York papers do not send their educated reporters to such miserable places. She instanced the Bowery in illustration.

Mr. TREAT said that the time had arrived when the infidels should come forward to preach the truth against the numerous errors of the times, and to use all their influence to crush the army of useless priests who are a curse to America. To do this they should have a hall of their own in which no one could interrupt them. Give the infidels but a chance and they will overturn the old regimes which now keep men in ignorance. War against priestcraft and superstition was his motto.

Several other infidels took part in the discussion.

Mr. WALLEN said that New York was not a depot for infidelity, because infidelity was not more developed in New York than in other places. In Philadelphia a hall was kept all the year round, and New York ought to be above taking aid from other places. Let them all work out their own salvation. He made a contrast between listening to a sermon which nobody cared about, and an intellectual discourse which would be listened to by everybody. He moved the following amendment:—

That a staff of infidel lecturers be appointed under the supervision of the General Committee, and that a fund be established for that purpose, to be called the "Lecturers' Fund," who shall receive compensation for their services.

ERNESTINE L. ROSE spoke in favor of the original resolution, and again paid a compliment to the reporters and the press in general. New York, she said, was the place whence the views of infidels were diffused. There, she said, pointing to the reporters, are the instruments who will diffuse our opinions abroad.

Mr. WALLEN said the press could not be considered altogether as enlisted in the cause of infidelity, and he asked whether Mrs. Rose had read the report in the *Tribune* that morning.

ERNESTINE L. ROSE preferred even censure from the press to absolute silence. Silence killed discussion, but the reports of the newspapers kept infidel principles before the public.

The amendment and the original resolution were both put from the Chair, and lost, after which the Convention took a recess till half past two o'clock.

AFTERNOON SESSION.

The Convention came to order at half past two o'clock, when the attendance of infidels was exceedingly sparse. When the proceedings began there were not more than twenty persons present.

The first business brought up for consideration was the resolutions yesterday proposed by Mr. Treat, and entitled "The Platform of Infidelity."

On motion of Mr. CURTIS, the word "Only" was struck out from the preamble, on the ground that infidelity did not only teach disbelief in the Bible, but in a great many other things.

Some discursive remarks ensued on the mode and propriety of appointing officers for the current year, in which Mrs. ROSE took a part, contending for the reappointment of the old officers.

Mr. PALMER paid a high compliment to Mr. and Mrs. Rose, observing that whatever they have done for the cause of infidelity has been done with the best of motives and understanding. He thought that this lady and her husband were in every way above reproach. (Applause.)

Mr. CURTIS moved that the next annual Convention be held in Boston.

Mr. TREAT thought it should be held in New York.

Mr. WALLEN thought Cincinnati would be the best place, and at the same time it would be acting on the doctrine of change. It was his opinion that the meetings of the infidels should be scattered all over the country.

Mr. HARRISON and Mr. MURRAY agreed in saying that a larger audience of infidels could be assembled in Cincinnati than in New York, and strongly advocated its assembling in one of our Western cities.

Mrs. ROSE supported the motion for the Convention to be held in Boston, as that city was the fount from which every infidel movement has sprung. Many great infidels are now in that city—the committee reside there—and there was every possible reason why the Convention should be held there.

After some loss of time in useless discussion, it was decided to leave the place of meeting of the next Convention to the Executive Committee.

The WALTER of Greenburg, with great ceremony, moved the following rather cloudy resolution, which was not acted upon in any decisive manner:—

As mankind does not yet appear to know what charity is, Resolved, therefore, that the only charity that will save humanity, and which the truly wise practise and are cemented with, is to leave the earth and all its elements for a living free for all to help themselves to them, and employ themselves about it, independent of hiring, buying or selling, which will unavoidably bring all in affinity, and into one heavenly accorded mind, and, therefore, remove all causes of dispute, oppression and cruelty.

Mr. WALLEN made some remarks concerning the manner in which the penny dailies of the press were in the habit of misrepresenting the proceedings of their Convention.

This drew forth a brief, sharp and appropriate reply from one of the reporters present, eliciting the general applause of the Convention.

Several members thereupon made speeches in favor of the press and of their representatives, and

Mrs. ERNESTINE L. ROSE moved a vote of thanks to the representatives of the several journals represented during the two days of their Convention.

Among the celebrities present during the afternoon Convention was the celebrated Judah Isaacs Menken, who attracted the general attention of the infidels and the faithful.

On motion of Mr. CURTIS, the following resolution was unanimously adopted:—

Resolved, That the publication of "Darwin's Origin of Species," "Buckle's History of Civilization" and "Humboldt's Atmospheric Letters" in this country, being each produced by men who stand highest in the ranks of scientific and literary criticism, is a source of great satisfaction to infidels everywhere.

A number of speeches of the usual character were delivered, but no business of further interest transpired until the Convention adjourned to the evening session.

EVENING AND CLOSING SESSION.

The Convention reassembled on Monday evening, with greatly diminished numbers. The outside attractions of the city were more powerful than the charms of infidelity, and the consequence was that people preferred the fascinating spectacles of the metropolis to the cold and repulsive formalities of secularism and a sour philosophy. There were not over thirty persons present that evening. The large dancing hall next to the rooms occupied by the infidels having been engaged for a ball, the impatient dancers were on thorns of anxiety during the evening for the close of the atheistical proceedings. The close of the Convention had, therefore, to be hurried through.

Mr. TREAT was the first speaker. He spoke strongly against Divine revelation and in favor of polygamy. He thought that as Solomon, who was admitted to be the wisest man, was wise enough to have a thousand wives, there could be no possible harm in men in these days having as many as they pleased. But, to show the wisdom of those times, if a man took as many as two wives he was chased all over the country until captured and thrown into prison.

Mrs. ERNESTINE L. ROSE followed with another of her characteristic speeches, teeming with blasphemy and profanity.

Mr. MURRAY made a most outrageous attack on Jesus Christ, and eventually came to the conclusion that no such character ever existed. The whole thing was founded on a dream. He (Mr. Murray) knew one Pliny Smith who has in his possession one of the old copies of "Josephus," in which no mention of Jesus can be found, nor the slightest particle of an allusion to that name. There was no such person any more than there were in existence Sampson, Minerva or Jupiter. He continued to give an account of the history of the Apocryphal New Testament, and to recite portions of narratives of the early life of Christ, which no Christian pretends to believe. Mr. Murray concluded by presenting the following

INFIDEL VIEWS OF THE SABBATH.

The Sabbath of Christendom is from the Jews. There is no evidence that its institutor intended it for any other people. To be regarded as of beneficent origin, from a source of infinite intelligence, coming with good will and intention for the benefit of all the races of men, it should not have been confined in its proclamation to this single, singled, singular tribe.

The Christians in adopting it have made an anachronism, causing collision and confusion not compatible with infallibility of wisdom and perfection of order in a supreme conductor of their affairs, controlling with plan and intention, with a view to peace, harmony and happiness in the family. Then they have mutilated the royalty in countless degrees, from stoning to death down to a dollar fine. Was the stoning to death a Divine administration? And what is the dollar fine? Divine or human, has right to carry the matter thus far towards abrogation is the right to carry it farther. It is the intention and expectation to show, before the argument is thrown with, namely the right, in the majority, of carrying it through to consummation—to a total repeal, expungement and expurgation from statutes regulating human conduct—the penalties and the commands.

The originator of the Sabbath was a bad moralist, and, if possible, a worse physiologist and naturalist. The morality of this command should not be shown and stand to run about parallel with that which permitted this "chosen generation," this "royal priesthood," this "holy nation," this "peculiar people," to make "bondmen and bondmaids forever" of their neighbors, and to sell to others the flesh of animals dying of themselves. (See Deuteronomy xiv., 21, and Leviticus xxv., 44, 45, 46.) The history the Sabbath begins is the slavery of all. There is no other to compare with it. No other claims are so weighty. No other degradations so deep. No other conditions are so irretrievable. No other masters are so inexorable. The hopelessness and hopelessness of all other slaves is not so as mentioned in the same chapter or volume, nor thought of in the same hour or day with that of the slaves of superstition and priestcraft. In relaxing and subjecting to this enthralment the Sabbath has been a chief instrumentality. Without this element means to aid them in getting their bread and butter, the priests of superstition would have to change their occupation. With the loss of it, they would lose much of their power to dominate for doubt and disbelief. Taking it away would greatly diminish their prestige as being their Jehovah's vice regents. Removing its injunctions would leave the people at liberty to seek opportunities for obtaining salutary knowledge.

Conferring upon and attaching sacredness to it create bad consequences and pernicious prejudices in the deceived multitude who are kept in ignorance of the institutions and provisions of nature. It makes them arrogant, imperious and overbearing. It makes them hypocrites and bigots, blinding them to their own blunders, preventing their seeing themselves as others see them, puffing them with vanity, and filling them with the assumption that they are better than others, because of their occupation, with consciences, stultifying mammories. Take two or three brief illustrations. In Warren county, Ohio, there lives a man who, in some measure, sometimes conforms his practice to the idea that nature and sound philosophy teach no recognition of this difference in days taught by superstitious Sabbatarians. One Sabbath day, while this man was ploughing, a train of passenger cars came howling and thundering across his farm, by the side of the field where the ploughing was going on. In the cars was one of this man's neighbors, and by his side a supercilious stranger. "What," said the latter to the former, "do you allow men to plough on the Sabbath in this neighborhood?" "Yes," was the mild and modest reply, "and we allow men to ride on the cars, too, if they choose." Another neighbor of this man, on another Sabbath day, riding across this man's farm to church, found him shovelling a load of sand, and hinted to him a disapproval. This same churchgoer, at that same time, had two or three men at home taking care of his dairy of fifty cows, and putting from five to ten dollars in his holy pocket, while his ungodly neighbor was under his reprobation for earning or saving fifty cents or a loaf or two of bread. On another Sabbath still, this desecrator of the day, driving his team on a turnpike road, met a Protestant priest, who was also driving his team, and was the greater distance of the two from home. As they passed the holy man, putting whip to his horse to prevent being replied to, howled to the sinner, "Remember the Sabbath day, to keep it holy." The difference in their work was, the admonished man was on his way to market, while the admoniser was on his way home from market, where he had sold his wares at a much better profit, no doubt, than the other could realize. The consecration of Fridays has a measure of the same blinding, perverting, demoralizing effect on the Catholics. The writer has known Catholics whose consciences would not allow them to eat beef on the table of their employers on Fridays; but their consciences would not prevent their stealing eggs and potatoes from their neighbors, and drinking whiskey to drunkenness, on that same consecrated day. Protestant Christians can see the folly and delusion of the Friday superstition. Philosophers can see no difference in favor of the Sabbath superstition.

Straightened between the fear of the Bible command on the one hand, and the influences of developing intelligence on the other, the modern Sabbatarians have got themselves into labyrinths of difficulties that lawyers can never lead them out of, and entanglements of consciences that priests can never extricate them from. It is demoralizing. They are forced to fabricate excuses for their own violations of their divine commands, by characterizing them as works of necessity. But what are works of necessity? This they define for themselves, departing at pleasure from the Bible requirements. Herein is the demoralization. In preaching to others they set up the Bible requirements as of divine authority. In practising for themselves they reduce it to an affair of dollars and dimes. A Baptist deacon and his sons, in Vermont, were owners and operators of a blast furnace. During a blast a score or more of hands were employed as much on the Sabbath as on any other day of the week. The Baptist meeting house was within hearing distance of the furnace horn. When this blew for pouring metal, it was a call for store clerks, deacon and boys to aid in the operation. The writer has repeatedly seen these clerks and deacon's boys leave the Sabbath meeting, in the midst of sermon, prayer or praise, in obedience to this horn. The more conscientious or fearful who are in business that has not generally come under the designation of necessary work—though it may be more important to them than the other to the others—are often forced by the Sabbath injunction to make a great sacrifice of labor and property. This is especially the case with farmers in seed time and harvest. In seasons of unfavorable weather millions, tens of millions of dollars worth of property in Christendom, is in this way allowed to go to waste in a single year, in sacrifice to this monstrous superstition. Then there is the constant, incalculable injury to business from the suspensions and irregularities of mails, the waste of time and money to delayed travellers, the interventions against developing sciences, and interference in various ways with pursuits for improvement in knowledge. Take one instance of its arbitrary intervention, hazarding vital interests to science:—

On the 6th of December, 1639, there was a transit of Venus. It was an event of no ordinary importance to astronomy, and of no slight interest to astronomers. It was the first of these transits taken observation of, so far as records show. Kepler had predicted such an event for 1631. But it transpired while the sun was below the European horizon. This "Magnus Apollo among the philosophers of his day" then said there would not be another of these transits till 1761—a time when all the eyes of his generation must be asleep in death. But Jeremiah Horrox, a young Englishman, detected errors in Kepler and Lansberg, and satisfied himself that Venus would cross the sun's disc on the 6th of December, 1639. It was Sabbath. But he greeted the rising sun through his telescope; and there he stood, with means ready for making the momentous measurements, watching till church time. Now came the struggle between science and superstition, between ardent love for nature and agonizing fear for the assumed-to-be supernatural. He had been taught that to "fear God and keep his commandments is the whole duty of man;" that "the fear of the Lord that is wisdom," and that the "fear of the Lord is the beginning (otherwise translated, principal part,) of knowledge." It was the same Lord and God that had commanded him to "remember the Sabbath day to keep it holy." Now, what thinking being, with manly heroism enough to entertain two or three conservative, rational thoughts, must not inevitably arrive at the conclusion that if, in his superstitious fear, Horrox had failed in this great acquisition to the world's knowledge, it would not have been wisdom in him not knowledge for him? He was accurate. Superstition overcame—tore him from his cherished shrine in the temple of nature, and dragged him to the altar of his fearful unnatural idol. His reluctant task agonized through with, he hastened back to his rational devotion, and fortunately was gratified in his most enthusiastic desire. No thanks to the inimical Sabbath, nor to its ignorant institutor. Before the setting of the sun his longing eyes were blessed with a sight that no other eyes had been blessed with—a discovery of transcendent importance in a grand and growing department of science.

It is a sufficient condemnation of the Sabbath that it has wrought war upon science, and puts such discoveries and interests in peril. It was the author of this unnatural resolution who is said to have stopped the sun twenty a whole day," while he displayed himself as a "lion of war," and "fought for Israel." Such a trifler and despot would fiddle with the world on fire—would

Let earth unbalanced from her orbit fly,
Planets and suns rush lawless through the sky,
Breaking the order of the spheres, and bringing universal confusion and chaos.

The foregoing illustrative items are fair representatives of the general state of things, genuine indices of the moral sentiments and the interests ascribed by this institution. The observance of demonstrating command, including the mummeries in connection, together with the accepted assurance that the acceptors are holier than others in an atonement with them for their immoral acts. This is corroborated and confirmed in other parts of the book which endowers them with Sabbath and other superstitious. In the passage in Deuteronomy, already alluded to, it reads, "Ye shall not eat of anything that dieth of itself: thou shalt give it to the stranger that is within thy gates, that he may eat it; or thou mayest sell it unto an alien, for thou art a holy people unto the Lord thy God." A sanctified people! too holy to eat carrion, but not too holy to sell it to their neighbors. The consecrated day and its consecrated houses are too sacred to be occupied with teaching the arts and sciences that make man practical, reliable and useful, generous and noble, genial, refined and affectionate as neighbors and associates, companions and parents, brothers and sisters. It would be pollution, profanation, sacrilege. They are consecrated to teaching things to be wrangled about with little and little words; things that engender strife, mistrust and ill will; things that breed intensified and hate; things that separate friends, that rever social, conjugal, parental and filial ties; things of faith—faith in the supernatural and unnatural; faith in accidental, partial, partisan Providence; faith in miracles; faith in prayer for miraculous interventions; faith in a god to be moved by intercession for war or for peace and the other league; faith in Sabbath keeping and pulpit preaching; faith in a way to Heaven that but "few" can "find;" faith in a salvation that does not keep them from pious frauds, conspiracies and other wrongs against their neighbors; faith in the competency of their teachers to anathematize all those who teach at variance with such and like faiths, and to damn all those who do not believe what they dictate to them—in a word, faith in the credulous faith their book binds them and thrals them up to. The more liberal in their thoughts and generous in their sympathies, who would repudiate the Sabbath on most other grounds, still cling to the idea that it protects the laboring classes against exacting employers. The Sabbath taxes the toilers and depresses them the most onerous, unconscionable and destructive of all taxation. It makes them pay for being deprived of knowledge, for being disciplined into ignorance, and thus put prone and kept lowered down in the most abject and remediless servility. It will take other legislation to benefit the laboring classes, legislation that will give them knowledge, at least that will not thrust them down into ignorance and trample them into imbecility and idiocy. Let it begin by undoing its own wrongs, breaking the charm of priestcraft and lifting the incubus of ignorance it has itself been the instrument of imposing. Let it open the prison doors, strike off the chains it has helped to forge and fasten, and allow and encourage the imprisoned to escape from the dark Bastiles of superstition, and go forth into the light of nature and reason, that so knowledge may free them from the slavery of toiling six successive, protracted days, uniting them for enjoyment and usefulness on the seventh, fitting them to be during that day chained down in fear, darkness and degradation. Nature, reason and equality protest against and sell the arbitrary subjugating work which thus puts the producers in the power of the fillers consumers.

Legislation in support of the Sabbath is suppressive of natural, legitimate human developement. They who are thus cheated out of their brains are cheated. They who are thus legislated out of knowledge, and into the chains and thraldom of superstition, are grievously enthralled. It is shameful iniquity and heartless inhumanity thus to put the oppressor in power. It provides ways and means for an insatiable conspiring priesthood to elevate themselves by depressing others. Protestants protest against other and kindred parts of legislation in favor of the Episcopacy. But the legislation in which they league with the Episcopalians and Catholics, keeping up the Sabbath, is the power, more than all the rest, by which the people are subjugated and held in subjection. The Sabbath power, provided for the priesthood by legislation, enables them to exempt themselves from proper and sanitary manual labor, and for this purpose to abort an improper amount of it from their dupes—thus depriving the latter of opportunities for knowledge necessary to their equitable elevation. Not that there is any economy of time or strength, or gain of power to produce for human wants in the arrangement, but that it is an iniquitous provision by which a part are compelled to do work that should be divided among all. This is accomplished by preaching and legislating the appropriated part into susceptible conditions. In an equitable arrangement enough of manual labor to provide each for his own wants would be good, intellectually as well as physically, for every intellectual being. But this defrauding of the laborer by overtasking him physically, at the same time defrauds him intellectually, and thus keeps him unable to rise superior to being defrauded.

It is crocodile crying—it is mockery and cant—to talk of such an arrangement as in favor of the laborer. It is a scheme to despoil him for the benefit of his despoiler. It is no humane philosophy; it is an overreaching, rapacious policy, that makes beasts of burden of laboring men for six successive days, and then mulcts them for saying their better on the seventh than to be preached and prayed into awe of enactments dictated to them as being laws of God from the mouths of inspired men. Such labor and such rest are both of them abominable abuses. The labor destroys; the rest, used as it is, adds to and aggravates the destruction. It is nothing in favor of this institution, but is all against it, to bring in a plea for setting apart time for thoughtful improvement. The way to have this time most abundantly, and to be in the best condition for using it advantageously, is to have all needed rest and all necessary exercise every day. Nature ignores the Sabbath arrangement; it provides for nothing of the kind. It provides for rest amounting to perfect restoration in the twenty four hours. The night is for rest. Each return of sleep and rest should be made and kept equal to what wakefulness and action have exhausted. This adaptation of things cannot be violated with impunity. Over exhaustion during six days is not compensated for in over restoration during the seventh. As well may a part of food, necessary for each day be withheld during six days, and then the stomach be gorged with the accumulation during the seventh. So of sleep. To abstract an hour or two naturally necessary sleep from each of six successive nights and add the amount to the seventh would be but another parallel in the outrage increasing the destruction. The profoundest of physiologists teach us that solidification—in completion of assimilation—the restoration of the exhausted organs by the use of nutriment prepared in the blood, goes on properly only during undisturbed sleep. To rob the human system in either of these three ways during six days, and think of making compensation on the seventh, is to repudiate the well defined requirements of nature. Such is the robbery and repudiation perpetrated by the Sabbath. Having the Sabbath set up to look forward to, laborers are required, and require themselves, to submit to and undergo taxations, irregularities, derangements and despoliations in overwork and want of sleep and rest, as they would not otherwise do, and as could not otherwise be. They are hurried out of requisite mastication; they are prevented proper conditions for digestion; they are disturbed, and cut short in assimilation. The laborer is in worse condition on Monday morning than on Sunday morning; there having been excess in one direction from Monday morning until Saturday night, there will be excess in the other direction from Saturday night until Monday morning. During the former part of the time there having been over exhaustion and denial, during the latter there will be over stimulation and indulgence. There is more of base abandonment and beastly debauchery during these consecrated hours than during all the rest of the week. The reports of city police courts will often show more business for Monday morning than all the other mornings of the week together.

If no improper labor be performed during six days, there is no propriety in refraining from labor and no call for rest on the seventh different from what is called for on other days. On the other hand, an institution that contemplates and provides for the work of seven days in six is unnatural and inhuman, shortening life and making it miserable; such an institution is the legalized Sabbath of Christendom. Again, if legislation is to do anything about it, it can as well provide for sixty hours' work being done during seven days as to provide for its being done during six days.

Away, then, with all pretension of the Sabbath being beneficial to the laborer; the performance is to the contrary; the legislation in the case is all against the laborer; it is part of a Church and State league, a scoundrel scheme for legalizing wholesale robbery, oppression and wrong. It is a combination of consumers against producers; it is lawyers and priests against their clients and dupes; it is State houses, court houses and churches, against school houses, mechanic institutes, scientific libraries and laboratories; it is law and religion against human rights; it is preaching against practice; it is illegitimate sanctity against equity.

The remedy of this enormous evil is simple and practicable. There is nothing in the way but the perverseness on the part of the plunderer. It is that they stop plundering and go about producing legitimately with their own hands for their own wants. That they take their hands out of their neighbor's pockets, keep them out, and employ them in some department of productive industry. Then there can be rest for all, every day—abundance for all, all the while; knowledge and wisdom for all, that will vacate the piles of brick, stone and mortar erected in the prosecution of the Church and state conspiracies, and leave them as monuments of past ignorance and folly.

The Sabbath, like the priesthood, whose instrumentality it has been, and is, and like many other crude developements from the circumscribed knowledge of the past, has been a necessity and had its day. The time has come for better knowledge of human needs to dispense with it, and give us something better. Let it now be laid aside and "rest." Who shall say that the assumptions and pretensions of festivities in honor of Magna Mater Cybele, representative of mother earth, and of Jupiter Olympus, father of the gods, are not worthy bedfellows for the Jewish, Christian or any other Sabbath? *Verbum sat sapienti, par nobile fratrum—requiescat in pace.*

The PRESIDENT then made the closing speech to the Convention. He congratulated them on the harmony which had prevailed during their sessions and on the prospects of infidelity for the future. He expressed his warmest thanks to the reporters of the public press for the attention and assiduity with which they had discharged their duties, and said that, from the gentlemanly deportment with which they had conducted themselves, he felt satisfied that the infidels of America would be faithfully represented before the public. He wished the infidels to be fairly heard, and he did not then care what their enemies might say. He also thanked the officers of the society for the manner in which they had discharged their duties, paid a particular compliment to Mrs. Rose as one of the shining lights of infidelity, and after some general remarks declared the Convention adjourned.

The infidels then indulged in the rather familiar practice of shaking hands prior to departure, and very soon after the disciples of Terpsichore were flitting around in the merry dance in the halls where the gloomy ascetics had been preaching profanity.

Interesting from Utah.

OUR SALT LAKE CORRESPONDENCE.

GREAT SALT LAKE CITY, Sept. 14, 1860.

Appointment of Missionaries—Brigham Trimming Up the Elders—The Emigration on the Plains—The Federal Officers—Last Sunday in the Bowery—General News.

Last Sunday was a particularly interesting day to the "Saints." Brigham was in fine spirits, in one of the free moods for talking very plainly on matters and things pertaining to the kingdom generally, and for the benefit of missionaries specially. The other speakers were on their high heeled boots, and Jews and Gentiles had each a word in season about the perverseness of you Eastern folks, editors and members of Congress for their indifference to this growing kingdom, and for the almost general development of a disposition to dwoblige the Mormons by taking an unsensible view of the great question:—"What is Mormonism going to become?"

The leading speaker on the occasion was a young man recently from the Eastern States, who, from his talk, seems to have been on a mission where three also frequently into the society of M. C's and gentlemen of the tripod. Of course, the editorial brotherhood were more occupied with the present than the future, and had devoted the cream of their minds to making the next President rather than to any consideration of submitting themselves to the authorities of the coming millennium. It was very hard for the young elder, as he said, to find anybody that took sufficient interest in his mission to publish a refutation of the increasing slanders against Utah and the Mormons. He had more questions asked him "about the number of Brigham's wives than about Jesus Christ and the plan of salvation," and no doubt that was a correct statement. Notwithstanding all this backwardness on the part of the Gentiles, and the brother's up hill missionary labors in the East, he was fully satisfied that a good work had yet to be accomplished in the States, and that honest people, many of them, yea thousands, would awake from their slumbers and investigate and embrace Mormonism. Some illustrations of awakening were alluded to; but not being of that very forcible Damascus, Paul of Tarsus character, they have escaped the memory of your correspondent. All the same, a big work is about to be accomplished, and, as the sequel shows, some important missionaries will shortly be on route.

Delegate Hooper was called upon, and said some few things to the "brethren and sisters" of a hopeful character about the triumph of Mormonism. The M. C. was satisfied with the divinity of the cause and admonished his hearers to abide in the straight and narrow way.

The "Prophet" closed the affairs of the forenoon by a general survey of the state of mankind in the mundane sphere, and one of the clerks read a list of the names of the missionaries about to start for Europe and the states.

WHAT IS EXPECTED IN THE MISSIONARIES.

Mormonism is largely favored with the "recuperative" quality. While many things in its checkered history have been regarded as so many death blows to the system, with renewed vigor it springs into action, and with resurrected life astonishes with a firmer step. Last April about fifty missionaries were sent to Europe; on Sunday afternoon thirty more were appointed to reinforce. Two apostles—Lyman and Rich—went to England in charge of the ship; three apostles, Pratt, Snow and Cannon, leave in about ten days with the thirty new appointees. Pratt and Snow are to devote their labors to the States, and Cannon goes to Liverpool as editor and business agent. From this time until the next row with Uncle Sam, it is highly probable that missionaries will go out in swarms every April and September—the first travelling month in spring and the last month in fall for departure, to avoid snows in the mountain. Like all other humans, the Mormon elders are chargeable with infirmities; but Brigham has set about the lopping up process, and has given the new missionaries a faithful warning of his intentions should they fall to toe the scratch in the style which has characterized his own missionary career. Brigham has become immensely rich out here, but as a missionary he was poor from devotion—appropriating all he got to the spread of the work." He expects now the same from those now going out. In the afternoon meeting in the Bowery, preceding the appointment of the full complement of the missionaries, he gave them a plain spoken warning.

It is not difficult to predicate a great reinforcement to the Mormon ranks abroad. Men going forth in such numbers, with such disinterested feelings, the chief object of ambition must necessarily be an increase in numbers, and following that, emigration to this place. How will that suit the missionaries of other denominations? Some of the men going are leaving the best social positions in the Territory, and when they start I presume their outfit will be confined to as much as will take them across the Plains. This is the Apostolic style with a vengeance. Others, again, are leaving their families poor and far from being supplied with the necessaries of life. Yet in both cases the rich and the poor start with the faith that they and their families will be blest by the sacrifice of preaching "without purse and scrip."

THE PLAINS.

The last mail from the East brings intelligence of extensive stealing operations on the Plains. Capt. Hooper lost in one night twenty three head of mules from one of his trains, when encamped near Wood river. The captain in charge of the train was hunting for two weeks, and had to give up the task as hopeless. Nearly every train this season has been subject to the visitations of returning miners and discharged soldiers, and to constant and untiring vigilance alone is escape attributable.

A small freight train, under Captain Brigham H. Young, came into the city last night. The weather during yesterday and last evening was exceedingly stormy, and threatening an early winter. This morning the Wahsatch mountains are covered with snow. A large portion of the emigrants are still on the Plains, besides a great amount of merchandise. A large handcart company is reported still as far back as Green river, and an emigrant or train a hundred miles or more still behind that. The handcart folks are mostly Scandinavians, who passed through New York about the beginning of July. The other emigrants are reported:—115 Americans and English, 95 from the Cape of Good Hope, 45 from Switzerland, and the remainder of Dane to make up the total of 420 souls, with 67 wagons, 275 oxen, 100 cows, five horses and two mules. The "Church" freight train is composed of 46 large wagons, accompanied by a few families, in all "100 souls." Should the present storm not blow over the emigrants will run considerable risk of cold times.

THE FEDERAL OFFICERS.

Judge Flenniken and Marshal Grice, accompanied by Captain Burton, the African traveller, leave here for Carson next Tuesday. The Judge and Marshal would have left sooner, but they could not procure transportation, owing to the discontinuance of the regular mail carriage on the western route, and the general dislike of risking one's all to the tender mercies of hostile Indians. They have at length got hold of a plucky trader, and with the promise of protection from the troops, they will venture on the day specified for the Washoe mines and that country. Secretary Wootton seems doing something, and looks like putting on the office harness without much flourish.

The African traveller, explorer and what not, is making the most of his time here gathering material for a book on Utah; so I hear. His health has considerably improved by his prairie trip, so much so that he is able to keep close to the paper with pen and pencil. Should he preserve the neutrality of an impartial historian as faithfully as he did on his pilgrimage to Mecca, his sketch of Utah and the Mormons will