THE SUMNER AFFAIR IN CHURCH.

REV. DR. CHAPIN ON THE SUMNER ASSAULT.

The Rev. Dr. Chapin preached a sermon on the Sumner assault in his Church on Broadway, yesterday morning.

He took his text from the fifth chapter of Matthew, thirteenth verse, "Ye are the salt of the earth, but if the salt have lost its savor, wherewith shall it be salted? It is thenceforth good for nothing, but to be cast out, and to be trodden under the foot of men."

From this text the Rev. gentleman preached an effective discourse in the course, of which he several times pointedly alluded to the attack on Senator Sumner on the floor of the Senate. The people of the United States were, he argued, the salt of the earth; the government was instituted on a basis of free speech, a free press and free religion; and if these could be trampled on with impunity the savor had gone out of our people and they were only fit to be trodden under the foot of man. Things had come to such a pass, in the opinion of the speaker that the North must make a stand against the aggression and insults of the South, or all the great results of our political systems and civilization were lost to us forever. The whole scene in the Senate chamber was described minutely, and pronounced infamous in the assailant and disgraceful to the Senate and the country. The language of the Reverend gentleman throughout was denunciatory and indignant.

In the evening Dr. Chapin preached, taking for his text the parable of the "Good Samaritan" (10th chapter of Luke, 10th to the 37th verse). The Reverend gentleman first spoke of the dependence of man upon man, and the intimate relations which subsist throughout the universe. This is equally true of his affectionate nature. An invisible link binds heart to heart—thus making of individuals, families; of families, communities; of communities, nations; until the whole earth forms one universal brotherhood. The sensual man cannot comprehend these relations in their higher sense, because the senses only see the surface of things; neither can the merely intellectual man feel the glow of sympathy and love for his fellow man. His mind is clear as the stars, and as cold. But how despicable does mere intellect appear when it is seen in the lazy, time serving politician, who only looks upon his fellow men as tools with which to further his own interests, and when these are accomplished cares no more for them than did Satan for the ruin he brought into paradise. Mr. Chapin spoke at great length upon the power of love, which animates us to the Divinity, and the characteristic and giant sin of this age—which is selfishness. He then said the priest and the Levite had always been held as examples of the degrading, paralyzing influence of this vice; but it remained for the nineteenth century to show a more glaring instance, and that in the Senate chamber of the United States. The priest and the Levite had the grace to "pass by on the other side." But here, lawyers and statesmen stood calmly by, and saw a foul and monstrous wrong committed and neither offered their assistance, nor felt the shame of the heathen priest and Levite. The Rev. gentleman concluded a glowing burst of eloquence by asserting that should Missouri try to place the black stain of her own shame upon the white breast of her sister Kansas, streams of Christian love would flow from thousands of hearts to bleach it white. It is not to be supposed because a wrong is permitted, or exists, that it will always live, and grow a thousand times too. The spirit of Christian love is breathing with mighty power, and its influence ere long will melt these mountains of selfishness and sin. Mr. Chapin concluded with an earnest appeal to his hearers not to plod along in sensuality and selfishness, but to comprehend the great relations in which they stood to the world of mind and matter around them, and to exercise the heavenly sense of the Samaritan in a larger and a more comprehensive form, until it expanded itself into a universal love to all mankind.

SERMON BY REV. DR. CHEEVER.

Last evening the church of which the above named gentleman is pastor, was densely thronged to hear a discourse from Dr. C., upon the "Freedom of Truth" in the pulpit, the Senate and the press, as essential to the continuance of our free national existence, an announcement of the delivery of which had been extensively circulated in the public journals. The attendance, as we have said, was very large, and possibly was induced by the anticipation that the sermon would (as it had) reference to the recent *coup d'etat* in the Senate chamber.

After prayer, reading of the scriptures and singing, Rev. Dr. Cheever ascended to the pulpit and said the text upon which he was about to discourse would be found in two passages, viz:—Psalms 119, verse 134, "Deliver me from the oppression of man; so will I keep thy precepts." Second John chapter 8, verse 32—"Ye shall know the truth, and the truth shall make ye free."

The nature of these two texts was, as it were, as if we heard from different quarters, the morning stars chanting responsively across the heavens. Let us keep fast by God's truth, and oppression shall not harm us, neither shall our liberties be impaired. We must look to the permanency of truth for our national existence. There were five great agencies with which God had endowed our nation as he had no other, and our responsibility was commensurate—viz: the freedom of the Bible—the freedom of the Church—the freedom of the Legislature—the freedom of the Pulpit—and the freedom of the Press. These, then were the five guarantees of our liberty. The church of Christ is free, and the truth is to be spoken fearlessly. If men are to be made free by the truth, it is necessary that the truth be made free to enter, and come in experimental freedom to their hearts and consciences. The church of Christ is made up of those who have the word of God in their hearts to set on fire others by that which sets them on fire in the love of God. There is no limiting the Holy One of Israel, when he chooses to pour down his spirit, and if he testifies against sin—as he does all through the Scriptures—the church must therefore protest against sin; that which keeps men in bondage is sin, and therefore must be rebuke'd. "Deliver me from the oppression of men," say the Scriptures, "and I will observe your statutes;" and so the church is bound to maintain that testimony. The light of God's word is to be turned upon all laws of custom and of fact. Instruction in the truth is the only way to take men out of the bondage of the devil, and for that purpose then, the church has to set itself against his machinations, in every particular. Then, again, the ministry should be perpetually witnessing the power of the truth. No church, no ministry can throw of this paramount duty. God never appointed his church or his ministry to do his work in sunshine and in ease. No man can truly preach the truth and at the same time shield any form of iniquity from the searching light of the law and the gospel. If they do, it is a conspiracy against the souls of men; for the object of the Gospel is to bring men out of darkness and sin, hence the command, "Thou shalt not hate thy brother in thy heart, nor suffer sin upon him," &c., &c. There is no sin more flagrant than to keep from the knowledge of a man that he is going down to perdition, and for his neighbors not to warn him against it. Men, to be sure, may be bribed to keep the knowledge of the truth from man, but then persecution, and wrath and animosity afford no excuses for concealing God's truth. If man expose you in one city, that is no reason why you may not flee to another and preach the ever living truths of God's Gospel. When the minister of God conceals the truth by sophistry, then the lives and liberty of men are threatened; then will not only men and nations go to ruin in this sanctified way of destruction, but the evil example of the one who should be guides will be followed until the church and nation be swallowed up in a common ruin. Such has been the course in our own beloved country, in the endeavor to persuade us that slavery is of God. In the next place, the freedom of speech in our Legislature is necessary. It is as necessary in this country as elsewhere. "Bad laws," Burke once said, "are the worst sort of tyranny in a country like this," speaking of England; "they are of all bad things the very worst, and they derive a peculiar malignity even from the wisdom and sentiment of the rest of our institutions." If Burke could say this in regard to bad laws in England, how much more true is the observation of our republic; and hence the necessity of the most unlimited investigation into those matters which appear to strike at the very foundation of our laws. But if deputism can bring with impunity the terrors of assassination into legislative debate, then there is an end of the freedom of speech. If there be any place under heaven where there should be freedom of discussion, surely it is in the legislative body, and any attack upon it—any outrage—any attempt to set up the reign of dueling and violence, is but a repetition of the French Revolution; and all history cannot show an attack against a man which was so dastardly and cowardly as that of which our national Senate House was recently the scene. Never in the annals of the English Parliament has there been any such instance. Chatham, Mansfield, Burke, Pitt, Erskine and a host of others, have let forth their avalanches of invective against political opponents, yet the British Parliament House has never been the scene of such a disgraceful occurrence; age, from the very time of Chancer and the Duke of Lancaster, never has that Parliament House been disgraced by such scenes. Nay—the very convicts in Newgate would be ashamed to have done so. Look upon the matter. There is a man eloquent, enlightened, refined, advocating the claims of the oppressed and of humanity, against despotism. That such a man should be struck down unaware, helpless, unsuspicious, writing at his desk, in one of the most helpless attitudes in which a human being could place himself, without the least warning, and merely because in the freedom of his argument and raillery against slavery, he gives utterance to his opinions—an outrage which, up to the time of its perpetration, the whole world would have said was impossible. The possibility of such an outrage in the Senate of a free country, and the criminal going unpunished, and the Senate renouncing its own power of punishing and refusing to condemn the assailant upon the pitiful plea of their not having found a precedent, will have to go like some contemptible ghost story which must stand upon affidavits to make it a matter of history. The Reverend gentleman then went on to speak of what he conceived to the erroneous opinions entertained by many in regard to the ministry preaching so called politics, when they only spoke, as he contended, God's truth in regard to human bondage and oppression. Ministers, he thought, had been, perhaps, a little derelict in this respect, inasmuch as they appeared to be afraid to speak of things as they are, lest they be suspected of bringing politics into religion. The real trouble, however, in this particular, (as it applied to him, Dr. C.) was, that ministers did not bring religion into politics. Dr. C. then went on to speak of the press, and eulogized it as the mighty ally of freedom. Let the war of licens and of words go on, (said Dr. C.) and the world is safe, for never was there upon a fair field an encounter (and never will be) between truth and error—freedom and slavery—Truth is the natural ally of freedom—and freedom of truth. The freedom of truth is essential to all; it must speak out responsibly to God. The Senate is the public tongue by their representatives. The press is so by itself. The Senate is always in danger of pressing to an extreme the rights of government. The press is the defender of the rights of the people. The Senate is the public heart in deliberation—but too often under the weight of political management. The press also represents the public heart and its impulses, and when that public heart, when the Senate is doing wrong, steps in, through the medium of the press, and makes it go right. Hence the press, made up by the truth, may be described as the most important co-ordinate branch of a free government. It is the most important. Important for its powerful action upon all others, and its action is felt from the highest judiciary down to the ballot box—important for the instruction of the people and the utterance of the public views during the intervals, sometimes long and exceedingly critical and dangerous, because of the repeated efforts and plunges of the government towards despotism—the intervals when power returns to the hands of the people through the right of free suffrage. Hence the infinite importance of a free press, always to be awake in those intervals, both day and night. Even in Kansas, the scene of such tyrannous outrages, who can conceive what murders would not have been perpetrated if it were not for the voice of a free press. Infamous as is the reign of terror and despotism, yet there it has been somewhat restrained. What is our one grand fundamental duty? Certainly, in a great part it is to love the truth and contend for it, and send it forth in its freedom and purity, throwing ourselves upon His grace who gave it to us, who commissioned us to preach it, and who has assured us that he will stand by us with his helping and protecting hand. If you stand by the Author, then proclaim the truth; if you abjure rifles, then let the flashing of the eternal truth be seen shining around. Here, in this book of God is the commandment to the Church to testify. "You are the witnesses," says the Lord—"for Zion's sake I will not hold my peace, nor for Jerusalem shall I rest," &c.

The reverend gentleman closed his able address with some urgent admonitions to ministers to preach the gospel. After prayer and the benediction the assemblage separated.

SERMON BY REV. HENRY WARD BEECHER—CURIOUS SCENE IN CHURCH.

A large audience assembled in the Plymouth church, Brooklyn, yesterday morning, to listen to a discourse by the Rev. Henry Ward Beecher. It was supposed that some allusion would be made to the Sumner assault, and hence additional interest was given to the exercises. Mr. Beecher took his text from Mat hew, 22d chapter, from the 34th to the 46th verses, as follows:—

34. But when the Pharisees had heard that he had put the Saducees to silence, they were gathered together.
35. Then one of them, which was a lawyer, asked him a question tempting him, saying
36. Master, which is the great commandment of the law?
37. Jesus said to him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind.
38. This is the first and great commandment.
39. And the second is like unto it, Thou shalt love thy neighbor as thyself.
40. On these two commandments hang all the law and the prophets.

From this text Mr. Beecher preached over an hour and a half. He condemned that species of religion that was all pietistic and merely sentimental, ignoring the practical work of reform and philanthropy. A religion, also, that was merely practical, that did not have emotion as its basis, was, in his opinion one sided, and comparatively inoperative in good works; it certainly was not so efficacious as that form of true godliness that was at once emotive and active; that had faith, yet was not unmindful of works. Love, continues Mr B., is not only the fulfilment of the law; it is also the inciter and invigorator of every faculty we have. Men are so debased and wicked that were it not for the inspiration of religion, the philanthropist would become weak and tired of his endeavors to do good to his neighbors. Evil anger is invigorated by the divine fire of love, and when we wished to smite slavery the deadliest bows it should be with a sword tempered at the anvil of the Lord. Mr. Beecher was induced to make these remarks at this time, as, in his opinion, we were passing from scenes of quiet and contentment to those of riot and confusion. The cause of Christ was everything to him, and in the conflict between slavery and liberty about to come off, he wished Christians to use the right weapons and in the right spirit. The coming summer would be fervid with the heat of passion and angry contention in this nation, for God was about to trouble the waters of political strife, and his spirit and his angels were abroad in the land. For the cause of truth we should join any party that would bring about a more righteous state of affairs. The portents of the coming storm are already upon us, and the people will be riven as with bolts of summer thunder. He, the speaker, was for the cause of the oppressed against the oppressor. The war against slavery had begun—it must be fought against, written against; but it must be done in the spirit of love.

The above sketch contains all the allusions in the sermon to the subject of slavery.

At the close of the sermon a curious scene occurred. Mr. Beecher stated that he was about to do something which perhaps would be misunderstood, and subject him to considerable criticism and animadversion. He read the following, from the 12th chapter of Matthew, to show that he had a precedent in the conduct of Christ for what he was about to do:—

9 And when he was departed thence, he went into their synagogue:
10. And, behold, there was a man which had his hand withered. And they asked him, saying, Is it lawful to heal on the sabbath days? that they might accuse him.
11. And he said unto them, What man shall there be among you that shall have one sheep, and if it fall into a pit on the sabbath day, will he not lay hold on it, and lift it out?
12. How much then is a man better than a sheep? Wherefore, it is lawful to do well on the sabbath days.
13. Then saith he to the man, Stretch forth thy hand. And he stretched it forth; and it was restored whole, like as the other.

After reading the above, Mr. Beecher continued:—About a week since I received a letter from the city of Washington, which contained what I conceive to be a most extraordinary story. A certain young woman nearly white was offered for sale in that city, by her own father, for a purpose so infamous, that it is impossible for me to allude to it here. Strange to say, a slave dealer who knew of the facts became interested in the girl, and to his credit interposed in her behalf, to save her from the fate that awaited her. The price of the girl was fixed at $1,200. He subscribed $100 himself, and actually induced another slave dealer to give another $100 towards raising a fund for her liberation. Application was made to certain eminent men in Baltimore, and $500 more were raised, leaving $500 to complete the required sum. The girl was sent to this city to receive her own personal security, and she must go back next week unless the $500 are subscribed before to-morrow. You, brethren, are to say whether she will go back or not. It is said that abolitionists talk about the freedom of the slave, but do not act. It is for you to show that that statement is untrue. I will show you the girl who is to be condemned to a life of infamy, unless this Christian congregation interposes to save her. Sarah, come up here.

This last remark was addressed to a young mulatto girl who came forward and ascended the pulpit, Mr. Beecher handing her up the steps and furnishing her with a seat, so that the whole audience could see her. The utmost curiosity and interest was manifested by the audience when the girl was in sight. She was almost white, had straight hair, and might pass a crowd have passed for a white woman. She was about twenty years of age, was neatly dressed, and might be called handsome.

While the plates were passing around, many of the women in the house were in tears, and the contributions were most liberal, the plates being covered with gold coin and bank bills.

Mr. Beecher continued addressing the audience while the money was being collected, and asked "was they willing that vast territories should be thrown open for the enslavement of women such as the one now before them."

Here an old gentleman in the audience rose and stated that several persons in his neighborhood had pledged themselves to raise all that was necessary over the collection to free the woman. This announcement caused loud applause, as the feelings of the audience were aroused to the highest pitch. The stamping of feet and the clapping of hands continued for some minutes.

Several females in the vicinity of the writer were applauding loudly, and handkerchiefs were very generally used—indeed, the utmost excitement prevailed.

Mr. BEECHER said he did not approve of an ungodly clapping of hands in the Church of God, but he could see no harm in doing so on the present occasion. The hills of Judea were wont to ring with the plaudits of the people and the sound of cymbals, when any signal instance of God's presence was manifested, and he could forgive that natural outburst of enthusiasm on an occasion like the present. Let us now, he continued, join in the hymn—the first hymn of freedom our sister has ever heard.

A hymn was then sung with great fervor, when the audience slowly dispersed.

We learn that eight hundred dollars were collected, $300 more than was required. It is stated—with what truth, we know not—that this girl is the daughter of one of the first gentlemen of Virginia, has been well educated, and is accomplished and refined. She ran away from her master last Christmas, and was arrested and imprisoned in Baltimore. Her owner then sold her for $1,500. She was purchased by a slave dealer, who, knowing her good character, and the odious relation which she had been compelled to hold in her master's and father's family, took compassion on her, and purchased her in order to give her freedom. For this purpose, he and his friends contributed $300. The sum of $100 was contributed for the same object by persons in Washington, through the agency of Dr. Bailey, of the *National Era*. She was then sent North to Mr. Beecher, on her parole of honor, to obtain the balance of $500 necessary for her redemption.

Sarah has a child, by a white father, in slavery. The amount given above, what is necessary to purchase her freedom will be used in purchasing the freedom of her child.

Personal Intelligence.

W. F. Woodworth, for some time past the editor and publisher of the *Star of Vermont*, at Northfield, suddenly disappeared one day last week.

On the 3d and 4th of July Governor Wise will be in Lexington, Va., to review the Cadets, and attend their celebration.

ARRIVALS.

From California via Nicaragua in the steamship Orizaba—E Randolph, Capt Rowle, Lt Livingston, Col J B Piper, Capt S Brooks, Mrs J B Phinney, Mrs G F Alden, Capt W D Miller, Capt Weir, P Trace, W Armstrong, G C Smith, D Jerrold, Mrs Millard and son, R Pollard, C Jarrett, E Langsdale, H L Potter, J Cabot, J S Reardon, Judge A Fetch, J Beeson, J B Doan, Dr Barrett, wife and child; R Wakefield, H S Bradley, Edward Jeffers, Mrs A Crotey, Mr Agnew, S R Weed, W S Horn and family, J Gilland and wife, J B Poole, W Burton, H A Thompson, S V Foster, B Colhort, W P Dagman, wife and servant; R M Hommett, C L Tucker, J Hawkins (Miner & Co's messenger), Mrs Marrea, Mrs Young, two children and servant; B F Williamson, J C Kelman, D Southerland, J Southerland, A B Filield, C Byrne, F Stedman, R Irwin, D E Wheeden, D M McCutcheon, G A Forbert, E Welch, J Conzard, W M Wheeler, W J Wheeler, B Banks, V D Denmanah, J D Hudgin, E J Burton, C F Harrington, C Cooper and lady, Mrs M Olive, J Peters, A J Newhall, W G Gibbs, E Porf, W B McAlexander, M Burke, M Feily, J Pemberton, A Newman, M Austin, D Fineley, H R Stiles, Mrs Hasler and son, G Crocker, James Munroe, W Thomas, J H Williams, B H Nichols, W P Naylor, Capt R H Parker, P Naylor, J R Payne, H G Fisher, J Loud, W J Stuart, Miss S Stevenson, A M Fellows, R Lewis, E L Corner, J Brown and family, W Claypool, M S Dearborn, J M Sander, G Wardell, J Tourtree, A M Sanford, G Colburn, J Campbell, T Polock, T Lawson, S S Nichols, H Harris, A Monk, M W Spring, A J Carey, A Vicker, J W Stover, J P Webb, R A Roskin, J D Galby, F Keene, W Lindsey, T B Gavam, A M Craig, A Bassett, L C Lorg, G A Peters, W Updike, J M Tingley, J Barr, J M Agans, A R Venton, J Hill, J P Hawks, J H Rawin, L Johnson, L Parks, L M Brent, M F Jones, T Close, E Harris, D Ray, J Cloud, J Maloney, J Yates, B Hill, S D Wilcox, R Logan, J Cole, T Breen, A Spencer, B Pratt, J R Judd, A Warner, R Barnes, O Clark, G W Clark, A Clark, T Stevenson, P Stevenson, W Warren, and 296 in the steerage.

From Honolulu, in ship Ocean Telegraph—Capt C F Snow, lady, 3 children and servant, Dr Bulleins, lady, two children and servant, Margaret Boyd.

From Curacoa, in bark Venus—L Horn, W V Horan, J and A Quintard, J Sarre.

From Kingston, Ja, in schr Diadem—Richd Burk, Mrs R T Shan, Miss Cox, negro and child.

Interesting Ceremony in a Catholic Church.

THE ENSHRINEMENT OF THE RELICS OF ST. QUIRINUS THE MARTYR—SERMON BY RIGHT REV. DR. BAYLEY.

A religious ceremony of an interesting and somewhat novel character took place, yesterday, in the new Catholic church, Hoboken, of which Rev. Mr. Cauvin is pastor. This was the enshrinement of the relics of St. Quintus, who was martyred during the early ages of Christianity, and whose remains were interred in the catacombs of Rome, which at that time served the primitive Christians the triple purpose of a refuge from their persecutors, a cemetery, and a place of worship. Millions of bodies, it is said, have been buried here, and among these were the remains of thousands who had shown their devotion to their faith by the sacrifice of their lives. Regarding the relics of their martyrs with all the reverence and respect which the sanctity of their lives, and their unconquerable devotion to the principles of their faith must create in the minds of Catholics it was no wonder that the ceremony in the little church in Hoboken was attended by an immense concourse. The edifice was crowded to its utmost capacity, and a large number who were unable to obtain admission assembled in front of the entrance. A new altar had been erected for the occasion, and in this the relics were deposited before the ceremony. This altar bore the following inscriptions:—

EXULTABUNT OSSA HUMILIATA,
INNOCENTI ET MARTYRI.

And on the gallery were these words:—

DIVO QUIRINO CONGREGATIO FIDELIUM, IN MARIA HOBOCENSIS.

Among the sacred vessels used at the mass was a massive and beautifully wrought gold chalice—the gift of the present French Emperor to the church—and on which was the inscription:—

DONNE PAR S. M. L'EMPEREUR NAPOLEON III., 1855.

Above the altar is a very fine copy of the celebrated Madonna di Foligno, which was presented to Mr. Cauvin by the late Duke of Genoa, brother of Victor Emanuel, King of Sardinia. The original, which was painted by Raphael, in 1509, is now in the Vatician at Rome. The relics of St. Quintus are enclosed in a shrine constructed of glass, set in a frame of gold. They consist of several teeth, decayed bones—some of which have crumbled into dust—and a small vial containing the blood, or rather the blackened remains of blood. In a dition to these, there is a small marble tablet, found over the remains of the martyr, and which has these words inscribed upon it:—

QUIRINUS QUI VIXIT ANNIS QUINQUE, MENSIS DUO IN PACE.

This inscription, signifying that he lived five years and two months in peace, means that his death took place that length of time after his conversion to Christianity, while the vial of blood which was interred with the bones was intended to show that he had died for his faith. Such, it appears, was the manner in which the early Christians interred the bodies of their martyrs, and it is by these evidences that they are recognized when discovered.

The ceremony of enshrinement commenced at half past ten, and was regarded with the deepest interest by the congregation. The procession was formed in the house of the pastor, and was arranged in the following order:—

Banner of the Blessed Virgin, born by one of the attendants on the altar.

Eighteen or twenty young ladies, dressed in white, each having a red ribbon tied around her waist, and wearing a white veil. The red is emblematic of martyrdom.

Twelve acolytes, or attendants on the altar, having red badges on their left arms.

Crossbearer, wearing a red dalmatic.

Twenty young men, dressed in red cassocks and surplices.

Twelve priests, habited in surplices and stoles, bearing lighted tapers in their hands.

Three deacons and one sub-deacon, in their dalmatics.

The celebrant, habited in a chasuble.

The Rev. Dr. Bayley, Bishop of Newark, in his caps and mitre, and carrying the shrine in his hands.

After leaving the pastor's house, the procession entered the church by the main entrance, and passing along the aisles stopped at the altar. The Bishop deposited the relics here, and perfumed them with incense from the censer. During the procession the priests chanted the litany of the saints, and on coming before the altar they all knelt down, repeating thrice the words, "*Sancta quinta, ora pro nobis.*"

After this the relics were placed upon the altar dedicated to St. Quintus, and the sacrifice of the mass commenced.

A sermon appropriate to the occasion was preached by the Rev. Dr. Bayley. He spoke in substance as follows:—We are assembled, said he, to a sist at a solemnity which few, perhaps none of us, have ever witnessed before—the solemn enshrinement of the relics of a martyr for Christ—of one who, in the early days of our religion, laid down his life for it. It is proper, he continued, that as I have officiated at this ceremony, I should say something to you about him; and yet, I must confess, that I find it difficult to do so. There are some occasions which speak for themselves, which require no one to interpret their meaning, and it seems to me this is one of them. It is impossible for any Christian—for any one whose heart is enlightened by divine faith, to reflect that these are the remains of one of the primitive Christians—of one who in the early days of our religion shed his blood for his faith—without being impressed with emotions to which our language can give no intensity. I have no intention, therefore, to endeavor to move your feelings by any reflections drawn from this occasion. I don't intend to make a panegyric of the life of this martyr, for I know nothing of his life. I know only that his name was Quintus, and that he died for Christ; and when I have said this I have said enough. When I have said he was a martyr I have already pronounced the panegyric. Still, my brethren, it will interest you to know where and how the relics of this servant of God were found, and what reasons we have for believing he was a martyr—upon what ground we have rendered to these relics that homage which we have this day paid. To a Christian there are no places on the earth except those consecrated by the death and burial of our Divine Lord himself, more interesting than those subterranean corridors and chambers known as the Catacombs which the early Christians dug out of the bowels of the earth for a place of refuge from their persecutors, and also as sanctuaries for the celebration of their religious ceremonies. These Catacombs exist, as you are aware, in various parts of the Old World, but they are most numerous and remarkable in the vicinity of the Eternal City. So far as these have been discovered or explored, there are about sixty of them surrounding Rome, and they are called after some circumstance about the locality, or the name of some of the distinguished martyrs whose bodies repose in them. Thus we have the catacombs of St. Mary, St. Agnes, and many other saints. It may be interesting to dwell upon this subject, for nothing can be more pleasing to a Christian, or more full of instruction, than to call to mind those early days of our religion. Those of you who have read the work lately written by Cardinal Wiseman, (Fabiola, or the Church of the Catacombs,) in which, with so much learning, and with such a graphic pen, he paints the picture of the lives and deaths of the early servants of Christ, are familiar with the catacombs. The whole campagna of Rome is underlaid some feet below the surface by a thick strata of soft stone or cement. Now, it was in this soft rock the Christians excavated the catacombs. You descend some feet into the earth when you enter the corridors, which exend for miles below the city of Rome; and it was in these that the primitive Christians were accustomed to bury their dead. They carved out in the soft rock on either side of the passage a niche, in which they deposited the dead bodies, some of which were embalmed with precious spices. With the bodies of the martyrs they were accustomed to place a vial containing some of his blood, and the instruments which had been used in tormenting him. After placing the body in the niche they enclosed it with a marble slab, on which they made an inscription mentioning his name, and the number of years he had lived as a Christian, with an invocation for his intercession. Rome, with all her wonders, presents nothing more attractive than the catacombs. It is supposed that six millions of the early servants of Christ sleep in these catacombs, waiting the resurrection. They have erected churches over these places, and adorned them with the highest achievements of Christian art, like the silent corridors underneath. These catacombs present a chain of evidence of the most positive character in regard to the unity and immutability of the doctrines of the Catholic Church, and an irrefutable reply to the charges of corruption which have been made against her. They prove that the prayers for the dead, and the invocation of saints, formed a part of the creed of the early Christians as well as of the Catholics of the present day. Bishop Newton, who was unable to meet these facts, says it must be confessed that the seeds of Popery were planted even in the Apostles' day.

After dwelling at some length upon this point the Rt. Rev Speaker concluded with an earnest exhortation to his hearers to cherish and act up to the principles and doctrines of their faith. When the Mass was over the Bishop and officiating clergy kissed the relics, after which the *Te Deum* was sung, at the conclusion of which the procession returned to the house of the pastor in the same order.

Theatrical and Musical Gossip.

MARETZEK'S BENEFIT takes place to-night, at the Academy of Music, where there is sure to be a bumper house. The several artists of the Opera troupe have given their services gratuitously. The programme is most attractive. "Sonnambula" is given, with La Grange as Amina, Bignoni as Elvino, and Badiali as the Count; and then follow the third and fourth acts of Ernani—the best composition of Verdi's—with La Grange again, as Elvira. The debt to the New York public to Max Maretzek for his persevering efforts to domiciliate good Italian opera here, can but inadequately be repaid by a ticket to the performance this evening.

BROADWAY THEATRE.—FAREWELL BENEFIT TO BARNEY WILLIAMS AND HIS WIFE.—On Saturday evening, Mr. and Mrs. Williams took their farewell benefit at this theatre, previous to their departure for Europe, and a more densely crowded or enthusiastic audience we have never seen within these walls. It was just such a jam as we witness on one of Edwin Forrest's great nights. Every seat, every standing place and every niche had its occupant, and before 8 o'clock hundreds were told at the box office that the house was full. Those who had ladies with them would not attempt to get in after that hour, but those who came without the fair sex, determined to see Barney and the wife, paid their money and endeavored to get a peep at them. The performances created the greatest laughter and merriment, and the applause was spontaneous throughout the whole evening. It was impossible to discover whether there were in the house more ardent admirers of the "Yankee Gal" or more warm-hearted friends of the "Irish Boy." At the conclusion of the "Irish Tutor," Barney Williams was called before the curtain, and in response to calls from all parts of the house addressed the audience. He said, in substance, after a pause:—

LADIES AND GENTLEMEN—There is such a thing as being too full of gratitude for not having words to express it. I may safely say that ten years of willing but unceasing toil, which Mrs Williams and myself have devoted to our profession, are more than overpaid by the proud triumph which at this moment fills our hearts; words cannot adequately describe our feelings. We have performed thirty-seven consecutive nights—(applause)—and if I lived for a hundred years, I never could forget the kindnesses we have received from New York audiences, which have cheered us on and stimulated us to be worthy of your cheers and smiles. (Applause.) Ladies and gentlemen, I could stand before you for half an hour, but time presses and we are about to leave you. (A voice—"When will you come back? Don't be long away, Barney.") I am about to leave you for another land—not that we are tired of you, or you of us (laughter and applause)—but it is only for a time—(cheers)—for more than perhaps for years; yet the memory of your approbation will be treasured in our hearts and stimulate us to be more worthy of the stamp of your high approval. I'm going to show them in Europe a real Yankee gal. (Laughter and cheers.) I shall visit the land that gave me birth, Ireland. (Hear, hear.) And when I return I hope to give you different representations of the Irish character. Liberto I have attempted the humbler Canadian only; but I intend to give you a more elevated idea of the Irish character. There are two styles of stage Irishmen, the Irish gentleman, to portray which there is less room for caricature than in any other class of people on the face of the earth—(immense cheers)—and the other is the low comedy hero. Before I go I must return my thanks for the generous and unsolicited support we have received from the press; to the orchestra for their valuable aid; to the gentlemanly manager, Mr. Blake; to Mr. Marshall, the lessee of the first theatre in the United States, who is familiarly known as the Prince—and he is a prince, if we dare have one in this republican country. (Cheers and laughter.) Ladies and gentlemen, once more I thank you, from the inmost recesses of a grateful heart, and I bid you a fare well. (Applause.)

When Mrs. Barney Williams came on in the afterpiece of "Our Jemima," there was one unanimous shout of greeting, and the stage was actually covered with bouquets, which were showered from the private boxes and all parts of the house. Altogether, the affair was a very brilliant one, and must no doubt give them a hopeful impetus in their pursuit of European laurels. The front of the theatre was illuminated, and variegated lamps were festooned in letters, saying:—"Farewell to Mr. and Mrs. Williams."

This evening, Miss Julia Oatley, a young lady of New York, will essay for the first time on any stage the character of the Countess, in Knowles' popular comedy of "Love." Mr. Marcus Elmore, of the London theatres, will also make his first appearance in New York, in the part of Huon.

BURTON'S.—The recent unseasonable weather brought the engagement of Miss Agnes Robertson and Mr. Dion Boucicault to a premature termination on Friday. The former having become afflicted with a severe affection of the throat, was unable to perform on that and the following evenings. On the first night the theatre was closed, and on Saturday "Paul Pry" and "The Toodles" were substituted for "The Life of an Actress," which had been announced for Miss R's benefit. It is feared that the lady's illness will compel her to postpone, if not entirely relinquish, the engagements that she has made in different sections of the country. The comedietta styled "One Hour, or the Carnival Ball," and the pleasing panoramic play entitled "Paris and London," are tendered to-night for the annual benefit of the industrious and obliging treasurer, Mr. J. G. Barnett. Mrs. C. Howard, the favorite actress and vocalist, has capital parts in both pieces, and Mr. Burton gives his exceedingly amusing version of Tommy Trot, in the second. Aside from Mr. Barnett's arduous duties as treasurer, his personal popularity ought to ensure him what he will doubtless have—a bumper.

BOWERY THEATRE.—This establishment was well filled throughout last week by the friends and admirers of that versatile young actor, Mr. E. Eddy, whose engagement closed on Saturday. His style, when performing at this house, appears to exactly suit the impulsive, generous and warm hearted class of auditors as well, if not better, than that of any other artist who has lately trod that stage, and it is to be regretted that arrangements have not been made to secure his services permanently in that quarter. This evening another of our most promising young actors, Mr. H. A Perry, commences an engagement of four nights—opening in "Othello." Mr. Perry is acknowledged to possess talent of a high order, and, with prudence and application, cannot well fail to eventually attain a proud position in the profession. The race of "Lend me Five Shillings" closes the entertainments to-night.

LAURA KEENE'S VARIETIES.—Mr. Brougham's dramatic version of "Jane Eyre, the Orphan of Lowood," and Mr. Wilkins' novel comedietta, called "My Wife's Mirror," were performed to unusually large and enthusiastic audiences throughout the past week. The natural, vivid and powerful delineations of character by Miss Keene and Mr. G. Jordan in the former play are universally conceded to be as fine portraitures as were ever witnessed on the stage. The spectators, one and all, at times became so completely absorbed by the interest excited by these artists, that they apparently lost sight of the fact that it was but mere mimic representation, and vehemently applauded and wept, as their feelings prompted. Miss Keene and Mr. Jordan, however, are not alone entitled to praise—every character was rendered in a highly creditable manner, although the majority of the parts, as we remarked on Tuesday, are merely sketches. To-night "Jane Eyre" is to be repeated, preceded by a new American comedietta, entitled "It Takes Two to Make a Bargain," in which Misses Keene and Clifton, and Messrs. Johnston and Reeve play the characters.

NIBLO'S GARDEN.—Those who have not enjoyed the amusing, astounding, inexplicable, necromantic and other tricks, performed by the renowned Ravels, in the famous comic fairy spectacle styled "Mazulm, the Night Owl," should bear in mind that this is to be the last night but two of that piece. The Ravels also perform in the laughable ballet pantomime called "The Elopement," the rich comicalities in which, as well as the beautiful dancing, never fail to elicit the warmest approbation. Another great feature of this evening's entertainment is the extraordinary performance of young Hergier on the tight rope. In the course of his wonderful feats this artist beats the drum, plays the violin and executes various other hitherto unseen manœuvres while gracefully turning somersaults on the cord. With such a combination of talent, is it to be wondered at that overflowing audiences should be attracted to Niblo's every night?

WALLACK'S THEATRE.—The performances and the audiences here have, as usual, been good, consequently the only events of the week that require special notice were the revival of Mr. Brougham's "Po-ca-hon-tas," and the benefits of Mrs. Stephens, Mr. Stewart and Mrs. Hoey. The extravaganza has proved quite as popular and mirth provoking as ever, and none of the beneficiaries have cause to complain of remissness on the part of their friends. The audience on Saturday, Mrs. Hoey's night, was as brilliant an assemblage as has collected this season, and the performances, "A Morning Call," and "Wives as they Were and Maids as they Are," deservedly elicited the liveliest demonstrations of approbation. This evening we are to have "A Morning Call," "Po-ca-hon-tas," and "New Year's Day." Benefits are announced for Mr. Dyott to-morrow, Sig. La Manna on Wednesday, and Mr. G. Holland on Friday. After the benefit season is over, it is expected that Mr. Wallack will accede to the numerous applications of his friends, and appear in such of his favorite characters as he was unable to render during his recent prolonged series of performances.

BROADWAY VARIETIES.—This neat little theatre and its excellent company, the Wool and Marsh juvenile comedians, have acquired a degree of popularity second to none in the city. Indeed, so great is the estimation in which the miniature actresses and actors are held by the pleasure seeking public, that large numbers of people are often compelled to leave the doors and return home, or go to other places of amusement. The capacity of this house is certainly insufficient to accommodate all who desire admission, and a larger establishment would certainly prove more profitable to the managers, but it is questionable whether it would be better adapted to the requirements of the children—at present, performers, stage, scenery, &c., are all of a corresponding size. Master George, who has made a triumphant hit in "The Toodles"—receiving rapture cheers on first essaying the part of Mr. Toodles, last Monday—will repeat that character to-night, and also give his first representation of the whimsical hero in "Poor Pill Doddy."

KELLER'S EMPIRE HALL.—M. Keller has added several attractions to his programme for the present week. Various new and elegant tableaux are to be produced to-night—among them "The Four Elements," "Studio of Canova," and the "Symbols," after Raphael's celebrated picture. Not apparently satisfied with the pleasure invariably afforded refined and critical audiences by the unapproachable pictorial illustrations produced by himself and the corps of twenty-seven artists under his immediate direction, M. K. has engaged Dr. Valentine, the celebrated humorist and ventriloquist, who, with Mme. LOVATTY, Messrs. Stoepel and other musicians, will make the time that elapses between the tableaux pass off most agreeably.

WOOD'S MINSTRELS.—Among the novelties announced on the programme for to-night is "Topsy's Song," from "Uncle Tom's Cabin." The favorite burlesque on the "Hutchinson Family," including the "Old Granite State," will also be given. The successful burlesque called "The Mischievous Monkey," with George as the hero, closes the entertainments.

BUCKLEY'S HALL.—All who have seen the grand diorama of the "Battle of Bunker Hill, and Conflagration of Charlestown," are unanimous in the opinion that it is, without exception, the finest representation of the