CHURCH SERVICES.

DR. SMYTH AND THE CLERGY.

A REVIEW OF FENIANISM.

FUNERAL SERMON BY DR. SPEAR.

Dr. Cheever on the Danger of Borrowing.

Farewell to the Old Central Presbyterian Church---The City Wholly Given to Idolatry---A Word to the Voters of New York.

&c. &c. &c.

Lecture by Rev. Charles B. Smyth, D. D., on the Principles and Aims of the Fenians—They Are Characterized as an Agency for the Extension of Papacy—Lessons for the Clergy, &c.

To a large congregation, yesterday afternoon, in the Presbyterian Church on the corner of Houston and Thompson streets, Rev. Charles B. Smyth, D. D., delivered an able and eloquent lecture on "Lessons for the Clergy, touching the principles and aims of the Fenians." The usual religious exercises of singing and prayer preceded the lecture, which was substantially as follows:—

Imagine my beloved hearers, fifteen hundred thousand persons assembled to listen to the discourse which I delivered in this place last Sabbath afternoon. Did any preacher ever address so large a congregation, *vica voce?* Never. The like is not recorded in the annals of the world. Would you not wish to own a church that would accommodate them all; to see it filled, and to have a minister with stentorian voice sufficient to make itself heard by each to the uttermost limits of the vast crowd? The thing is impossible. And yet that discourse has found its way to probably so many people, through the columns of the very popular and enterprising paper in which it was kindly and gratuitously reported. What a mighty power for good a popular newspaper may be! What pulpit or what human voice can preach the Gospel so extensively as that? What tongue—even of an angel—bears comparison with a printing press? Might not an archangel desire its power? Every sheet it works off is a separate preacher that has a little congregation of his own to whom he preaches, which, multiplied by the number of the sheets impressed, becomes an aggregate of congregations. If, then, that discourse was worth disseminating, ought not they, and all of us who feel an interest in seeing the Gospel of Christ spread abroad, to thank the editor of the NEW YORK HERALD? I thank him from my heart. I believe that his report of that sermon is noted down even in Christ's own memorandum book. Suffer me in this connection to give you an extract from a most encouraging letter which I received on Monday from an ardent Christian gentleman, who resides in Jersey City:—

Reading the paper this morning, the HERALD, my attention was drawn to your beautiful discourse on Sunday in regard to the ill-fated steamer which was last entered. As I stood in my humble place of business, meditating as I read, my soul was filled up to God and, tears of joy ran down my face, praising God in my heart that He sent you the glad tidings of great joy to preach to a dying world. I am glad you preached that sermon. It has done me much good. I love you, because you preach a full salvation through the blood of the Lamb. I will pray for you that God will speak through you to the people. I believe your sermon of yesterday will convict many souls. God bless you. I am bound to meet you in heaven by the grace of God. Yours, truly, EDWARD McGINNIS.

Let us hear no more complaints, either from merchants who have hundreds in their employment, or from any other class of persons, because the NEW YORK HERALD is a favorite newspaper with him who now addresses you. Henceforth I shall always remember with gratitude the good which it did last Monday by publishing that sermon to the four quarters of the globe, and I shall pray that God will bless its proprietor, his whole editorial staff, his reporters, and all persons in his employment without exception. Yesterday it occurred to me that the most appropriate selection I could make for a text was Romans, chapter x., verse 2:—"I bear them record, that they have a zeal of God, but not according to knowledge." And here I may again remark that the HERALD, in one of its editorials, last Friday, mentions the fact that twenty-five years ago it brought down a storm of abuse upon itself by the efforts it made then to reform the politicians and the clergy, and points to the eloquent ones among those who now fill our metropolitan pulpits as grateful for its kindness. Any person who will take the trouble to refer to the bullet of his memory, will see evidence of the truth of these remarks. A man who is master of his trade or a proficient in his profession, is never afraid to have his own performances criticised, nor unwilling, but always glad, to see those of his colaborers tested, because he knows that as the storm in nature purifies the atmosphere, or the crucible refines the gold, so criticism eliminates the imbecile and worthless from the class to which he belongs, and makes more conspicuous the true value of those who remain. Within twenty-five or thirty years this city has had its Mason, its De Witt, its Phillips, its Hawks and such like who adorned its pulpits and made it renowned for oratory. Most of these are now either numbered with the dead or superannuated; but we still have [illegible] Paxton, a Harper and a few more. Let us be thankful for these favors, and endeavor to increase the number until the exception shall become the rule, that the generation who are passing away may leave a progeny who will be giants, too, instead of the liliputians who now creep up on the knees of the fathers to be seen and heard of men. It is in order to the reviving of the good work done twenty-five years ago in that respect, that I am now lecturing on the vices of the clergy and suggesting useful lessons. The subject of this day's discourse divides itself into the following natural order:—First, who are the Fenians? Second, what are their principles and aims? Third, what are the lessons which the clergy might derive from a contemplation of those principles and aims? The Fenians are Irishmen by birth and the sons of Irishmen wherever born. The Duke of Wellington, on one occasion, when reproached with being an Irishman, said, "It does not follow that because a man is born in a stable he is therefore a horse." The "Iron Duke" here showed his Irish wit, and corroborated thereby the evidence that he was an Irishman after all. There have been at least seven different races in that land, to wit:—The Aborigines, answering to our Indians in regard to priority of possession, and called by some Milesians, by others Celts, comprising about two-thirds of its present population; a few descendants of the Danes, who invaded the island and for a time held sway there in the beginning of the ninth century; a few descendants of the Huguenots, who fled thither to escape from the persecutions which arose in France on the revocation of the edict of Nantes, and settled chiefly in Dublin and the southern cities; some English colonists who took up their abode at different period in English notice in the cities along the seacoast, and received confiscated lands and clergy who received gifts of English crown; and other special favors from the English; a few descendants from certain Spaniards and Italians, who, at different times assisted the aborigines in the latter's rebellions against English authority; the descendants of certain Scottish settlers, by whom a large portion of the province of Ulster was colonized in the beginning of the seventeenth century under the reign of James I. Of these the Danes, Spaniards and Italians intermarried with the Milesians, so that they became absorbed in the latter; the English and Huguenots intermarried; the Scotch have remained almost distinct. Consequently the population of Ireland may now be considered as consisting chiefly—First, the Anglo-France bloods. These are the governing class, to whom the Irish nobility and landed gentry for the most part belong, and are principally Episcopalians. Secondly, the Scotch Irish. These are usually substantial farmers, merchants and intelligent tradesmen and mechanics. They are generally Presbyterians. Thirdly, the aborigines, Milesians or Celts. In this class are found some tradesmen and professional men, but they are chiefly laborers and servants, such as come hither to dig our canals, build our railroads, and do such like work. They are commonly Roman Catholics. They are descended from the Phœnicians. The first and second class are generally content with English rule, but the third are discontented, and from them are drawn the greatest number of recruits for the Fenian ranks. It is a very difficult matter for a person to discover how much more to explain, the principles of any secret society, who is not a member thereof. Nevertheless, circumstances do sometimes furnish a clue from which we may guess at much of the principles held by such a society. Something in regard to the Fenians may be gathered in this way. Here let me premise that though they are not a political organization, in the sense of being a party American organization, yet they are political in their objects and aims touching another land or other lands. And you know that it is one of the remarkable features of politics, that politicians do not really put out their genuine sentiments as their ostensible sentiments. Behind the latter are usually certain other things that are not intended to be known except by the wise. Bear that fact in mind while we are discoursing to you about the Fenians. Something may be gathered from the name—Fenians, from the Gaelic word for faith. Stephens, their Irish Head Centre, I understand made a speech in this city some months ago, in which he stated that the term Fenian is derived from the word *Phœnix*, by which the Irish militia was designated before the establishment of Christianity in that land. But this is an error—there was no such thing as an Irish militia or national militia then or even a separate nation, the country being divided into five parts, peopled by five different races in Ulster, Munster, &c. It became one country at a much later period—during the reign of Queen Mary, of England. The Pope having, during the previous reign, taken that island away by his bull from the possession of the British monarch. Then that he hit a Romish monarch on the throne, and as this suited his sentiments, he gave that island back again to the British monarch, and it became one kingdom. Another clue to the principles of that class of men may be found still further by an analysis of the name by which they are called—F-e-n-i-a-n. Sometimes secret societies adopt names which are simply the first letters of some motto that they have chosen. The speaker's attention was drawn to this fact by hearing speakers when using the word in a certain connection, give it a significant emphasis, when the applause which followed was strange and remarkable. Accepting this idea, he thought the letters were the initials of a motto that accorded with their principles—*Fides est non in Albania*—meaning "the faith is not in England now." A gentleman had mentioned to him that the first Irish Fenians were called Feinians. Those who express that

large organization are Roman Catholics. It contains but few Protestants, and the class of population in Ireland to which they belong is the Romish class, while both the other classes, the Anglo-Franks and the Scotch, stand entirely aloof from the organization. The Fenians are therefore Catholics. Add to this that some of the Catholic clergy oppose them while others support them. How could they oppose and support and not err? This was accounted for on the ground of the principles of the Jesuits, which is that they are justified in doing anything that is calculated to accomplish the end they have in view. It was necessary for some to appear friendly and others unfriendly in order that ends of a political nature might be attained. Then there was a difference between the regular clergy and the Jesuit clergy. The former was graduated from the Pope himself down to the parish priests, through the cardinals and the archbishops, the bishops and the priests, rectors, deans, archdeans, &c. The Jesuit clergy belong to an order which is directly under the Pope. When one of the regular clergy is addressed or directed he must be wrought upon through this intermedium. But the Jesuit clergy are like the privates and officers in an army, under their chief the Pope. It could be readily seen that where two such classes existed in that Church there were jealousies between them, and while one class favored one thing the other might very reasonably be expected to favor a different thing. Granting that Fenians is the original name for Irish Jesuits, the Jesuit clergy would naturally support them and the regular clergy oppose them. In the second place the aims of the Fenians were to be considered. They professed to be republicans, in the proper philological sense of the term, that is, they desired a government like ours in Ireland instead of a monarchy. Many of the Fenians were sincere in this desire, and the speaker believed from his acquaintance with their leaders that they were also sincere. He had a document in his possession written by John O'Mahony in which the Romish Church was accused of "effete bigotry." The religion of the Romanist, however, was the grand thing of his life, and he is bound to make everything subservient to it. He had intended to quote from Pope Pius IV. to show what that religion was, but it would take too much time. He read, however, the last article of the creed, stating incidentally that this creed was not put out until thirty-five years after the grand protest by the Protestants in the time of Luther was signed, and that therefore the Romish Church was to that extent younger than the Protestant. This last article requires of every sovereign that is crowned (by the Pope), every prince that receives his position from the same source, every member of the hierarchy, every archbishop, Romish priest and curate, that he shall swear to "admit, reject or anathematize" every principle or idea which the Church "admits, rejects or anathematizes." Whether Fenians or not, they were bound to uphold the Popish system. It was not to be supposed that Fenians would foreswear themselves, or that they would connect themselves with any other secret society—except the Father Mathew Temperance Aid Society. Their priests condemn their joining any other society. So that the principles and aims of the Fenian organization are in accordance with the principles and aims of the Church of Rome. For these men, therefore, to talk about republicanism was all madness, for it was an impossibility in the nature of things for them ever to establish or uphold a republic—witness Mexico. They say they want the freedom of Ireland. There was no slavery in Ireland. Why did not the Protestants, the Anglo-Francos or the Scotch complain of the slavery in Ireland? There was no such thing there—no physical slavery. But there was slavery of another kind. Political and church privileges there were on a par at least with those of England or Scotland. They were even better off, as they were not so severely taxed for everything. In regard to religion, every man could worship God under his own vine and fig tree, as they could in this country. Moreover, even the Papists themselves had an endowment of thirty pounds a year from the British government for the support of their clergy at Maynooth. Colleges, too, called the Queen's Colleges, had been established there whose professorships and scholarships had been thrown open to the Papists. All the old penal laws had been removed, and now to-day, with the exception that the Episcopal was the established Church of the land, it receives its tithes. They are on equal terms with the most intelligent people of the land who were among the Protestants. As Catholics, the Fenians dislike the Protestant ascendency. The true ground of complaint was Popery, and the chains of slavery which it riveted upon the masses. What meant the ramifications of their societies all over the world, if their sole object were to free Ireland? The original aim seemed to be to establish Popery, but it might be like that of the Italians—to free Popery from secular control, and establish a liberalism like that now existing in Italy and France. But if so, why assail Canada, unless as subsidiary to their great aim. The speaker argued at great length on these several points, and then elicited principles which he would recommend as lessons for the Protestant clergy. Want of space prohibits all except the mere mention of these: First, to encourage a love of country, emulating that which has impelled the Fenians to sacrifices of blood and treasure; second, to encourage a brotherhood in a common cause; third, to avail themselves of the power of organization, especially where the laity are allowed a proper share of control against kingcraft and priestcraft; fourth, to labor for and encourage the hope of an ultimate overthrow of popery; and fifth to avail of opportunities to do good among them, and by the accomplishment of these principles to give to Ireland its true freedom.

The lecturer was listened to with marked attention throughout his learned discourse. After the usual closing religious exercises the congregation was dismissed.

Sermon by Dr. Cheever at the Church of the Puritans on the Danger of Borrowing.

Rev. Dr. Cheever preached two sermons yesterday to tolerably large congregations in the Church of the Puritans. The sermon preached in the morning was of a strictly religious character. In the evening he took for his text the following words:—"Alas, master, for it was borrowed."—Second Kings, sixth chapter and fifth verse. The habits and circumstances of theological students in olden times formed the first part of his discourse. He then dilated on the dangers of borrowing both in individual and national cases. The responsibility of taking as much care of borrowed articles as if they were all our own was one of the lessons taught by the text. "The borrower is a servant to the lender," and an independent mind ever suffers under the obligation. In all human legislation cannot be found better provisions in this respect than are contained in the Jewish code. There is one kind of borrowing which is now becoming very general, and in fact, quite fashionable. It is that of people appropriating funds that pass through their hands for other purposes. Probably no young man ever borrowed his employer's money in that way for the first time without some qualms of conscience and a firm determination to pay it back. His efforts to do so being ineffectual, and he will take desperate plunges into crime while trying to extricate himself. Men who have the management of large sums of money, and use them for their own purposes, with a prospect of gaining even fifty per cent profit, and then find that they are unable to repay what they have borrowed. It is such cases which have recently caused so much havoc and confusion in the mercantile world. The same principles carried into the legislative councils of a nation will bring ruin and suffering upon a people. The breaking of trust and the violation of contracts by nations are no less crimes than when committed by individuals. The present action in this country, denying the right to vote to the poor colored people is an expediency by the Northern States which, as white States shall gain so many more representatives, they are to be coupled with the white voters of the late rebel States, and thus divide the fruits of the fraud. They have pretended that all the citizens shall have equal rights in the sight of the law, and that all should be represented in Congress. It was difficult to find words strong enough to characterize so great a national crime, but there was One on high by whom it was noted, and who would, in his own good time, mete out justice to the authors of the scheme. By little and little men fall, both in individual and national cases. To gain and keep power men will forfeit all their principles. That was the great danger of mixing with politics as at present managed. Let every young man, therefore, keep out of party politics if he would preserve his independence. Imperceptibly men were led into crime, and it was hard to tell where hesitation passed into choice, and it seems but a little way from the right path when men find that they cannot go back. Such thoughts ought to admonish both old and young to stop and think and pray, and to commit their ways unto the Lord. In no other way was there any security from the consequences of apparently inevitable circumstances.

The services concluded with prayer and the benediction.

Funeral Sermon of the Late Theo. W. Dwight, at Dr. Spear's Church, Brooklyn.

The morning service at the Rev. Dr. Spear's (Presbyterian) church, Clinton street, Brooklyn, yesterday, had special reference to the late Theodore W. Dwight, whose demise occurred on Monday last, the result of injuries received while in the act of stepping from a railroad train in Jersey City, after the cars had been put in motion. He had just taken leave of a part of his family, who were then starting on a visit to Washington. The sermon was delivered by the Rev. Samuel S. Pearce, whose acquaintance with the deceased eminently qualified him for fulfilling the sad task. The text was Philipians, 1st chapter, 21st verse: "For me to live is Christ, to die is gain." In the course of the eulogium pronounced by the reverend divine on the life and character of Mr. Dwight, he dwelt with emphasis on his philanthropy and benevolence, his efforts in behalf of emigrants arriving in this country, and his sympathy and co-operation with cotemporaries who stood conspicuous as benefactors among nations. Reference was made to his literary productions, among which is a translation of the autobiography of General Garibaldi. Mr. Dwight had been an anxious observer of the political disturbances that have threatened our government for a few years past, and in this connection the speaker said he had learned from documents given him by the father of deceased that the Hartford Convention, against which he, in common with so many others, had imbibed the strongest prejudices, had been very much maligned. That convention was composed of some among the very best men in the country, actuated by motives of the purest patriotism, and whose loyalty was undoubted. These documents were treated by the speaker as *ex cathedra* authority on the subject, and they thoroughly acquitted the members of the Hartford Convention of sedition or acts of revolutionary tendency. The deceased was an active and devoted Christian, and to his bereaved family he (the speaker) commended the happy memories of the past as some consolation for their loss.

Lecture in St. Ann's Roman Catholic Church.

Last evening St. Ann's Roman Catholic church, situated in Eighth street, near Fourth avenue, was filled to repletion by its parishioners and the friends of charity in general, the occasion being the delivery of a lecture by the Rev. T. S. Preston. The subject chosen—"The Life of St. Vincent de Paul"—was one eminently fitted for the occasion which had called them together—a subject at once interesting and abounding in beautiful lessons of charity and the love of God. He dwelt on the principal points in the life of St. Vincent de Paul, from his birth, which occurred in the year 1576, to his death, at the venerable age of four score and five years, in the year 1661. The period embraced in the life of this saint was one of peculiar historical prominence in history. France, the land of his birth, being under the control of that wise and astute statesman Cardinal Richelieu, from whom St. Vincent received many grants, which his benevolence and love prompted his asking. The reverend gentlemen was listened to throughout with attention, and concluded by drawing an inference full of instruction to all, calling upon his hearers severally to practice the admirable lessons taught by the noble life of St. Vincent, who, despising the pride and pomp of course, found his only true happiness in ministering to the poor and lowly. After the chanting of a hymn by the choir of the church, the audience dispersed.

Farewell to the Old Central Presbyterian Church.

Divine worship was held yesterday for the last time in the old Central Presbyterian church, situated on Broome street, two blocks east of Broadway. The edifice has been sold to the Merchants' Union Express Company for $60,000. The society will immediately proceed to the erection of a new and elegant structure on Sixth avenue, on a site somewhere between fifty-third and fifty-seventh streets.

Yesterday morning Rev. E. F. Hatfield, D.D., preached to a large assemblage.

In the afternoon at half-past two o'clock the closing exercises of the Sabbath school were held. The exercises consisted of those usually observed in Sabbath school concerts, interspersed with appropriate addresses by a number of gentlemen who have at different times officiated as superintendents. The exercises were of a very interesting nature, and were participated in by a very large number of children. They were presided over by Rev. William Adams, D.D., a former pastor of the church.

In the evening a very large gathering of the members and friends of the congregation assembled. The church was filled to its utmost capacity. The pupit was occupied by Rev. Dr. Spalding, Rev. Dr. Adams, Rev. Mr. Hitchcock and Rev. J. B. Dunn, the present pastor of the church. The services were opened by the reading of the scriptures by Rev. Mr. Hitchcock. The prayer was made by Rev. Dr. Spalding, and the closing sermon was preached by the pastor, from the text—Psalms, twenty-sixth chapter and eighth verse:—"Lord, I have loved the habitation of Thy house, and the place where Thine honor dwelleth." The preacher, after an elaborate consideration of the reason why Christians should become endeared to their place of worship, detailed in brief the most important events connected with the history of the church organization and its progress. On the first Sabbath in March, 1820, Rev. William Patton, D. D., of New Haven, came hither and commenced to preach in a school room, in Mulberry street, between Grand and Hester streets, which he hired for three years, at two hundred and fifty dollars a year. This sum he paid himself, receiving nothing until the church was afterwards built, on the 8th of January in the year following. The church was then formed of four persons, of whom only one, a resident of the State of Wisconsin, now survived. At the first communion eight were added—the first fruit of the first revival in the church. Soon after three lots, the present site, in Broome street, were purchased for four thousand five hundred dollars, a church was erected and opened for worship on the first Sabbath in May, 1822. Sermons were then preached by Drs. Romeyn, Rowan and Spring. Under the care of Dr. Patton the congregation increased until the church was filled. Many persons were constantly joining the congregation. Dr. Patton resigned in 1833, having been chosen Secretary of the Education Society. It was in this church, in the winter of 1831-32, that the union protracted meetings were held, which resulted in the general revival that spread through the city, and finally over the entire country. For several weeks services were held three times each day, the house being crowded and many hundreds being converted, who joined this and other Presbyterian churches in the city. During the ministry of Dr. Patton the Second Avenue church, and the Mariner's church, were formed from the congregation. On the 13th of November, 1834, Rev. Dr. William Adams, of Brighton, Mass., became the pastor. He continued to ministrate for eighteen years, during which the prosperity of the church was very marked. During the winter of 1852-53 the question of forming a new Presbyterian church in the upper part of the city was agitated. The transfer of residences in this direction made it necessary for the Pearl street church to relinquish its position in that street. This church united with the Central, and a new church was at once formed near Madison square. At the union of the Pearl street and Central churches, the sacrament was administered by Rev. Dr. Parker, Rev. Dr. Adams and Rev. Dr. Wood. Rev. Mr. Wood was soon after called to take charge of the church. On the 9th of August, in the following year a calamity was accidentally destroyed by fire. While worshipping soon repaired, the congregation May 6, 1855, the new in Brooke's Assembly Rooms. He resigned to accept a edifice was dedicated. Dr. Rich of Geneva in April, call from the Presbyterian of Dr. Wood the church re-1860. During the pastorate of fifty-five being united at one ceived many accessions in years of his pastorate two huntime. During the year were admitted to membership. dred and eighty. Thereafter the church remained without a For two years On the first Sabbath of September, 1862, settled pastor. The incumbent, Rev. Mr. Dunn, entered upon his duties as pastor. The question of removal up town was agitated before and at this time, but no definite result was attained until during the present year. The sermon was a very interesting one, and was listened to with the deepest attention. At its conclusion, Rev. Dr. Adams, for eighteen years a pastor of the church, spoke briefly and with much evident feeling to the congregation. The services concluded with the doxology.

Discourse by Rev. Dr. Stryker—The City Wholly Given to Idolatry—A Word to the Voters of New York.

In the Reformed Dutch church, Thirty-fourth street, the pastor last evening delivered a discourse on the subject, "The city wholly given to idolatry—A word to the voters of New York." Dr. Stryker took as his text the sixteenth verse of the seventeenth chapter of the Acts of the Apostles—"And while Paul waited for them at Athens his spirit was stirred in him when he saw the city wholly given to idolatry." One of the most distinguished cities in history is Athens. The capital of Attica, and the seat of the Grecian Empire, it was founded by Cecrops over fifteen hundred years before Christ. In the time of the Apostle, therefore, it was very old, and at that time it was quite as celebrated for its literature, its political influence and the patriotism of its inhabitants as for its antiquity. Some of the greatest men that ever lived have been Athenians. Scholars, statesmen, warriors there met, and by their learning, wisdom and valor gave the place a celebrity unrivalled in the olden times. When Paul came to Athens he rejoiced that he was, in his holy ministrations, brought into the society of the epicureans and stoics and other great philosophers of the Grecian school. But he could not but look away from the elegant buildings and the attractive society of the learned and note the wretchedness which reigned supreme there; and his heart was stirred within him when he saw the city wholly given up to idolatry. This was literally true. History testifies that the place was full of idols. Pausanius says, "There was no place where so many idols were to be seen," and Petronius, a cotemporary of Paul's, affirmed, "One region is so full of deities that you may more frequently meet with a god than a man." The modern Athens on this continent is New York. A pastor in this city in a thanksgiving sermon said that this metropolis, like old Tarsus, the birthplace of Paul, was a place of magnitude, wealth, learning and power, and he congratulated his people and himself that they resided in such pleasant places and enjoyed so good a heritage. It is true there is a bright side, but it only increases our responsibility as a community, and to exhibit in more glaring hideousness the darkness which hangs like a pall over us. We cannot but contemplate the corruption which has long been festering, and now no longer concealed appears in all its vileness upon the surface of the body politic, and like the Apostle, our hearts are stirred within us as we see our city wholly given to idolatry. We cannot behold all this and remain silent. God says to me and to all his servants, in the pulpit, as well as to those who belong to the press and to the forum, "Cry aloud and spare not, lift up thy voice like a trumpet and show my people their transgression and the house of Jacob their sins." This I shall strive to do, but I totally disclaim any partisan motives and what is offensively known as political preaching. I lately preached a sermon on "the lower depths of the great American metropolis," but let us now turn from the "lower depths" to the upper scum, from the swamp and its thousands of wretched inhabitants living in filthy cellars and smoky garrets, to the splendid highways of the city, where are living in regal magnificence those who are fattening upon public plunder. Open your eyes, Christian men and women, and you will see that Wall street and every business and pleasure thoroughfare in this godless city, over our far-famed Park and every nook and corner of Manhattan Island is, like ancient Athens, full of idols, and that the City Hall and other places where judicial and legislative assemblies are gathered in the temples, where the devotees of Mammon prostrate themselves before their loved divinities—while our theatres, concert saloons, liquor stores and gilded brothels—more numerous than our churches—are constantly open and frequented by the lovers of pleasure and the victims of lust. Let us look at the corruption manifested in our city government. Plundering from the city treasury as a system has been inaugurated within the last score os years. The state of things as they at present exist is perfectly appalling. It would not be proper for me, in this sacred place, and on this sacred day, to enter fully into these particulars. The atrocities which are committed by our city officials are perpetrated unblushingly. Arraigned as they are at the bar of public opinion, the large majority of them virtually plead guilty to the charge of stealing. Their consciences have been seared as with a hot iron. They even curl up the lip with scorn at the few honest ones who seek to keep them in abeyance and charge them with folly. They steal from one another—the higher official from the lower, by a system well known. It is impossible to procure a position of any importance without paying for it. One poor lame girl lately testified that she had been taxed $75 for a situation as teacher in the Fourth ward, yielding her only the paltry sum of $300 a year. They put their hands in the public treasury and steal its funds. They commenced the erection of a new Court House which was to cost $250,000, and already over $2,500,000 have been expended on it, and it is estimated that before it is completed it will cost $2,500,000 more. It is believed that for every dollar expended on the building a dollar has been fraudulently voted into the pockets of the members of the ring. You every rocket or firework displayed on the Fourth of July the city is compelled to pay twice as much as a private citizen pays for the same article. Till lately the city was made to pay $87 every time the Corporation granted permission to a person to keep an apple stand at the corner of a street, and for which privilege the party paid only $1. The reason of this was that the Corporation published the granting of the privilege in seventeen newspapers. And to hide their atrocities as much as possible from the public the Corporation generously appropriates $200 per annum to the reporters who publish their proceedings, as hush money. In short, the robberies which have been perpetrated upon the city treasury during the last thirteen years amount to ex- hundred millions of dollars. The appeal of the Citizens' Association to the Legislature says:—"Our city swarms with office holders and office seekers. Combinations are made on all sides to rob the people. Our streets are wretchedly paved, the power of the city government is in the hands of a corrupt ring, our resources are wasted, our revenues plundered. Franchises worth millions of dollars are granted to private individuals without any consideration whatever to the city. Valuable properties belonging to the city are so managed as to yield but a trifling revenue, which if properly and honestly managed would yield several millions. No investigation or punishment has followed the most flagrant abuses by parties holding official positions. Laws and regulations the most essential for the public good are never enforced, and have become a dead letter. Our population is driven by high taxes from the city; our mercantile interests are greatly injured. The mechanics and laborers are oppressed. The poor are made poorer and are demoralized in miserable homes in cellars and tenement houses. Our streets are embedded in filth, engendering disease, destroying the health and lives of thousands, while $500,000 per annum is paid for cleaning them, at a very large proportion of which goes into the pockets of the parties who control them." There is a remedy for this if the people would act. Shall we close our eyes and say what cannot be cured must be endured? No inaction is inglorious, is mean, is treason to truth and God. We must bestir ourselves at once. We should endeavor to exert a greater influence for the cause of integrity. Pastors should preach more plainly; the trumpet they blow should not give an uncertain sound. We must combine, we must co-operate with the Citizens' Association. Every true and honorable man entitled to a vote should vote. It is the duty of the citizen to vote, and he who neglects it is lacking in patriotism. He is unfaithful to his country and to the community in which he resides. It would be well if there was a law making it obligatory upon the citizen to vote. See to it, then, that at the approaching election you attend to your duty as voters, and that you may do so be sure that you every one have your names registered next Friday if you have not done so already.

The discourse was listened to with great attention by a numerous congregation.

PERSONAL INTELLIGENCE.

Hon. Charles Sumner was married in Boston on Wednesday to Mrs. Alice Hooper, daughter of Jonathan Mason, of Boston. The nuptial ceremonies were performed by Bishop Eastburn. The honeymoon is to be passed in Newport.

MARRIAGES AND DEATHS.

Married.

DOYLE—SHAROT.—On Sunday, October 21, by the Rev. L. S. Weed, Mr. EDWARD DOYLE to Miss MARY JANE SHAROT, all of this city. No cards.

LOWE—MUNSON.—In Brooklyn, on Tuesday, October 16, by Rev. Edward S. Andrews, D. D., Mr. JAMES B. LOWE, of Brooklyn, to Miss S. ADELAIDE MUNSON, of Detroit.

LOCKWOOD—VALENTINE.—On Wednesday, October 17, at Christ church, Oyster Bay, by Rev. R. G. Hutton, WM. S. LOCKWOOD, of Brooklyn, E. D., to ROSINE L. VALENTINE, of Syosset, L. I.

MACKAY—BROWN.—On Thursday, October 18, by the Rev. A. R. Thompson, HERBERT R. MACKAY to LUCINDA, daughter of James H. Brown, all of this city. No cards.

Not Married.

TO THE EDITOR OF THE HERALD.

Some maliciously disposed person inserted in Saturday's HERALD a notice of my marriage, which I wish to state is entirely untrue. EDWARD A. KANE.

Died.

ACKERMAN.—On Sunday morning, October 21, ELIAS HENRY ACKERMAN, eldest son of Abraham Ackerman and Rachael Ann Wilson, aged 13 years, 2 months and 22 days.

The relatives and friends of the family are respectfully invited to attend the funeral, this (Monday) afternoon, at one o'clock, from the residence of his parents, No. 1 Vandam street.

BARRETT.—On Sunday morning, October 21, MARGARET BARRETT, daughter of David Barrett, in the 36th year of her age, a native of Ballenhasig, county Cork, Ireland.

The friends and relatives of the family are respectfully invited to attend the funeral, from the residence of her father, No. 95 East Twenty-third street, on Tuesday afternoon, at one o'clock.

BARRON.—On Friday, October 19, at Minersville, Pennsylvania, DANIEL BARRON, of New York.

The relatives and friends of the family are requested to attend the funeral, from the residence of his mother, No. 343 East Tenth street, this (Monday) afternoon, at one o'clock.

BANCKER.—At Patchogue, L. I., on Saturday, October 20, ABRAM BANCKER, only son of Adrian and Julia A. Bancker, in his 37th year.

BARKAY.—On Saturday, October 20, GEORGE BARKAY, aged 40 years.

The relatives and friends, also the members of Concord Lodge No. 43 I. O. of O. F. and the Sincerité Lodge F. and A. M., also the Seamen's Boarding House Keepers' Benevolent Association, are respectfully invited to attend his funeral, this (Monday) afternoon, at one o'clock, from his late residence, No. 60 Cherry street. His remains will be taken to Cypress Hill Cemetery for interment.

BOGART.—At Melrose, on Sunday, October 21, ABRAHAM V., son of William M. and Anna P. Bogart, aged 3 months and 8 days.

The funeral will take place this (Monday) afternoon, at three o'clock.

BOOTH.—In Lafayette, near Jersey City, N. J., on Sunday, October 21, of scarlet fever, JOHN GANTLEY, only son of William and Phebe Booth, aged 4 years, 3 months and 10 days.

The funeral will take place from the residence of his parents, in Lafayette, this (Monday) afternoon, at two o'clock.

BROSNAHAN.—On Sunday, October 21, of consumption, DANIEL BROSNAHAN, in the 54th year of his age, brother of Thomas Brosnahan.

The friends of the family are requested to attend the funeral, this (Monday) afternoon, at half-past one o'clock, from his late residence, No. 27 Mulberry street.

COGSWELL.—On Saturday, October 20, after a long and painful illness, MARY F. ENGLE, wife of Charles Cogswell, aged 48 years.

The relatives and friends of the family are invited to attend the funeral, this (Monday) afternoon, at two o'clock, from her late residence, 59 Second street, Greenpoint.

Lancaster (Pa.) papers please copy.

DERRICKSON.—Drowned at Stockport, on Thursday, October 18, in the 26th year of his age, JAMES G. DERRICKSON, Captain Sixty-sixth regiment New York Veteran Volunteers, eldest son of James T. Derrickson.

The relatives and friends of the family are respectfully invited to attend the funeral, from his father's residence, Hall street, near Lefferts street, Brooklyn, this (Monday) afternoon, at two o'clock.

DEVOY.—On Saturday, October 20, JAMES DEVOY, in the 33d year of his age.

The relatives and friends of the family are respectfully invited to attend he funeral, this day (Monday), from the Church of S. Teresa, corner of Henry and Rutgers streets.

GILBERT.—In this city on Saturday morning, October 20, THOMAS R. GILBERT, aged 32 years.

The funeral will take place at his residence, No. 86 First street, this (Monday), at twelve o'clock. Relatives and friends of the family are respectfully invited to attend. His remains will be taken to West Brookfield, Mass., his former home, for interment.

Boston papers please copy.

HARRIOTT.—On Saturday, October 20, after a tedious illness, HARRIET JOHNSON, wife of Smith Harriott.

The relatives and friends, and those of her brothers, Joseph H. and David Johnson, are respectfully invited to attend the funeral, from her late residence, 74 West Twentieth street, this (Monday) afternoon, at two o'clock. The remains will be taken to Greenwood for interment.

HANBERRY.—On Sunday, October 21, EDWIN S. HANBERRY, aged 42 years, 8 months and 6 days.

The relatives and friends of the family and Hook and Ladder Company No. 2, of South Bergen, are respectfully invited to attend the funeral, this (Monday) afternoon, at half-past three o'clock, from the Baptist church, in South Bergen, N. J.

Wisconsin and Milwaukee papers please copy.

HEINS.—On Sunday evening, October 21, after a severe illness, CATHARINE HEINS, the beloved wife of Mark Heins, aged 54 years, 1 month and 21 days.

The relatives and friends, also the members of Concord Lodge No. 43 I. O. of O. F. and the Sincerité Lodge F. and A. M., also the Seamen's Boarding House Keepers' Benevolent Association, are respectfully invited to attend his funeral, this (Monday) afternoon, at one o'clock, from his late residence, No. 60 Cherry street. His remains will be taken to Cypress Hill Cemetery for interment.

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The relatives and friends of the family are invited to attend the funeral, from her late residence, 159 East Thirty-second street, this (Monday) afternoon, at two o'clock.

SPENCER.—On Sunday, October 21, SARAH HARRIET, daughter of Sylvanus and Sarah J. Spencer,