EVENING NEWS.

Monday, - - - November 9, 1868.

DANCE HOUSE REVIVALS.

The New York correspondent of the San Francisco *Call* gives the following picture of the revivals that are going on in Water street, New York:

The water street revival meetings, among the sailors and the abandoned women, are becoming more and more extraordinary things, and, as scandalous humbugs, are attracting more and more of the public attention than much, I am sorry to say, to the credit of religion. In truth they are bringing true religion into popular contempt. They are making it the subject of profane jests and laughable mimicries. They are robbing it of all solemnity, and degrading it in men's mouths, to a subject of farcical commentary. It has leaked out that John Allen, who has actually closed his dance-house, has been paid $50 a month in advance for its use for devotional purposes one hour in each day, and gets splendidly drunk on the money. He started out last Saturday to deliver religious lectures, in Connecticut on the faith of his conversion as "the wickedest man in New-York;" but nobody had confidence in his conversion, and after getting half a dozen persons into a room at Stamford, he had to return them their money and abandon the exhibition. They say that Mr. Barnum had the lecture written for him, and in his sober mind exhibitor; while others say that Barnum made him an offer, which he accepted, to travel, but that when he succeeded in procuring from Barnum a suitable lecture, he ignored Barnum altogether, and concluded to travel and speculate upon "his own hook." Rumor has it, however, that he keeps, half the time, pretty tipsy and unfit for public speaking; though, as he was originally a Universalist minister, (as Mr. Barnum, himself, was originally,) public speaking is not, to him, so arduous an undertaking. At Bridgeport, Conn., last Monday, they refused to listen to him, and hissed him down when he commenced to address the public on the subject of religion.

THIRST OF THE DEVOTEES.

But the great point of attraction, just now, is the rat-pit of "Kit" Burns. Kit is not a woman despite the name familiarly bestowed upon him, but is notorious as the keeper of a variety of fighting dogs, which he exhibits, every now and then, in sanguinary encounters in a large "pit" he has erected in his house for the purpose. In this same pit he gives regular exhibitions of rapid rat killing with his favorite terriers. This rat-pit has been hired by the Reverend revivalists at $250 a week, cash in advance, for one hour's religious services a day, say from noon until 1 p.m. During this hour Kit is engaged to close his bar and affect a pious air, being at liberty, when the hour has expired, to go on with his business. In Kit's rat-pit gathers, every day, therefore, a motly crowd. The respectable portion go to see the place itself, or to witness what is going on. The "roughs" go there to be amused, the thieves to privately rob each congregation, and the sincerely religious to aid in converting the horrible women and worse men of that abominable neighborhood. Kit is a gentlemanly blackguard when dressed up on these occaions; is dressed up very nicely—wears a very handsome diamond breast-pin, and keeps himself as clean as a new pin. He cannot always turn a deaf ear, though, to the appeals of his old friends for a drink, even during the hour when his bar should be closed. For instance, here is a scene depicted by a reporter:

Thirsty individual—"Come, Kit, d—m it, we have been waiting for you. Let's have a drink!"

Burns—(for it was he.) "No, my lad, it can't be did. My brothers are at prayers up stairs, and I'll be d—d if I sell any liquor. You can have soda or sarsaparilla if you like."

Thirsty individual—"The h—l I can,—What's the matter with you?" (Burns fills four glasses of something from a bottle and departs mysteriously into the back room.)

At this moment a clerical looking gentleman entered and looking anxiously around; Kit again emerged from the mysterious room and was addressed by the new comer.

"Pray, sir, are you Mr. Burns?"

Kit—"No, sir; I am not."

Clerical gent—"Can I see him?"

Kit—"Yes, sir; he is in there relating his experience. He is on the floor at this minute."

Clerical gent—"Blessed be God. I must go and hear him." Clerical gent makes for the private door; Kit gets in before him and slams the door in his face. Clerical gent is shown to the rat pit, where the reporter mounts also, just as the following verse was being sung:

"Jesus paid it all, all to him I owe."

THE IMPIOUS AFTERPIECE.

So much for the scenes in the bar room, and for those in the pit, where prayers are over and the clergymen are holding forth to the motley gathering in this strange place, singing hymns, testing "experiences," exhorting, indulging in short sermons and long prayers, besides wrestling with Satan generally. As a specimen of what occurs in this rat-pit as soon as divine service is over, take the following example. The bar is then re-opened for the thirsty, and so is the "pit" for a "match." One of the late congregation enters the bar room prepared to make fun of what he has just seen and heard. He exclaims:

"Brother Burns, allow me to ask for some of that soul's cordial which thou hast behind that place, which the profane call a bar."

Kit—"You can just go to ——."

Individual—"What?"

Kit—"Go to ——. What do you want?"

Individual—"Brandy."

Kit—"Very well."

The brandy was served, and soon there was a much larger attendance outside than was at the meeting. All of a sudden a general rush is heard inside, and some one asks, "What is that?" when Mrs. Burns, a comely looking matron, exclaims "They are killing rats."

Of course the reporter enters, and in the pit, where a moment before were kneeling the ministers of the gospel, he beholds a small bull terrier. Outside, a stout, tall, rough-looking individual, held a rat by the tail and sang:

"Come to Jesus, come to Jesus, come to Jesus,
Just now, just now, just now."

As the third "just now" came out, the dog tossed the rat, and immediately the little terrier seized him and he was dead. Another and another followed in this way, but finally the hymn was stopped by some [illegible]. Eight unfortunate rats were soon demolished, and patches of blood were seen in various parts of the pit. When the slaughter was over, the same individual struck up

"Sweet sweet, to the spiritual sound,
'Tis pleasure to our ears."

After this the parties return to the bar room. While drinking, a person exclaims:

"Brother Burns, how is it with you?"

Kit—"I'm going to Jesus."

"The devil you are."

"I don't belong to church," said Mr. Burns. "I don't care about this affair. They can have the dog-pit as long as they pay for it; but I belong to one religion, and to no other, and never will."

"Burns," said a fellow, chiming in, "have you got the 'relic?'"

"None of your business," says Kit, "I've got the gin."

From these pictures you may arrive at an honest conclusion as to the amount of good to be effected by such revivals, and the amount of sincerity infused in the proceedings on the part, at least, of such advocates as Kit Burns and his companions.

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