NEW YORK HERALD.

New York, Saturday, March 8, 1845.

The "Inauguration" Pictorial Herald.

PROCESSION TO THE CAPITOL,

Return to the White House.

FULL LENGTH PORTRAIT OF MR. POLK.

We will issue this morning, at nine o'clock, one of the most magnificent copies of the *Weekly Herald* ever published. It will contain the fullest and most graphic account of the Inauguration of James K. Polk, which has been given, illustrated by three beautiful engravings, one of them a full length and most accurate portrait of the new President.

The report of the entire ceremonials of the Inauguration—the Addresses of the President and Vice President—the account of the festivities on the evening of the day, and a variety of other interesting matter will be given in this splendid pictorial paper. Every person desirous of possessing the best record of this interesting event, should procure a copy of this *Weekly Herald*. Price only 6¼ cents.

The News from Washington.

Our Correspondence from the capital to be found under our postscript head this morning, is of the greatest possible interest. The excitement amongst the political circles waxes hotter and hotter every day. Look out for fresh and exciting revelations.

Bishop Hughes' Lectures—The Newspaper Press as the Ally of Religion.

We give in our paper to-day, an accurate and interesting report of a lecture delivered by the Right Rev. Bishop Hughes, in Saint Patrick's Cathedral, on Thursday evening last. It presents a rather favorable specimen of the Bishop's style and manner of discussing theological subjects; and, although it does not, in our opinion, come up to the elequent, impressive and beautiful pulpit efforts of Dr. Pise or Dr. Ryder, yet it is a very excellent discourse, and we commend it, with great cordiality, to the careful perusal of our readers of all denominations of Christians.

The subject is one of much interest. Probably no other doctrine of Christianity has been the subject of more controversy than this, the mode of a sinner's justification, and it is a curious and by no means uninstructive study to mark the practical influence which the various opinions entertained on this dogma, have exercised on the conduct of the different sects. The Catholic attaches the idea of merit to "good works"—the Protestant disclaims it. Has not the effect of this opposite belief been iseen to some extent in the mode and manner in which the charities of the two communities of the religious world have been exemplified? Protestantism seems to labor most in giving men faith, Catholicity in giving them bread. We speak of course of the operations of the strictly *sectarian* institutions of the two great bodies of Christendom. Protestantism sends missionaries to the "dark places of the earth"—Catholicity sends "sisters of charity" to the beds of the sick and the dying, and to the cheerless hearths of the destitute.

Leaving out of view, however, for the present, any speculations on the tendency of abstract theological dogmas, we cannot avoid expressing our gratification in observing the marked improvement in the course of Bishop Hughes. He has, we are now encouraged to believe, bade a farewell for ever to the political arena. He is now industriously engaged in vindicating and explaining the doctrines of his church, and that in a temperate, dignified and christian manner. Bishop Hughes in the pulpit and Bishop Hughes in Carroll Hall, are, indeed, quite different beings. On the political platform he was violent, intemperate and mischievous. In the pulpit he is in his "right mind"—rational, moderate and ambitious only of doing good. Bishop Hughes, indeed, as a controversialist is worthy of much praise. He exhibits a model of calmness, candor and charitable feeling which ome of his Protestant opponents would do well to imitate. He does not rail against those who differ from him, and we are quite confident that his labors in this appropriate field, together with those of Dr. Pise, will contribute in no inconsiderable degree to the removal of the obstinate prejudices, and the softening down of those asperities which have too often disgraced polemical discussions between Protestant and Catholic divines.

We regret, however, that in one particular the Bishop is yet susceptible of much improvement. We allude to his unaccountable and violent opposition to the reporting of his lectures in the newspapers. On this point he is not so rational as his fellow laborer, Dr. Pise, whom he by implication accuses of great criminality in not denouncing us for giving his lectures to the world. But Dr. Pise most undoubtedly regards this matter in a more discerning spirit than the Bishop. Dr. Pise agrees with us in the opinion, that the newspaper press, by giving universal publicity to temperate, candid, and able discussions of theological dogmas, may and must be the means of serving most materially the interests of truth. Indeed, why the Bishop can object to our augmenting for him the audiences at St. Patrick's Cathedral ten thousand fold, we cannot for the life of us conceive. Are we not, indeed, quite justified in believing that the great author of Christianity looked forward to that time when that great agency of light and knowledge, the invention of printing, would find its greatest extension and multiplication as the period when his pure and glorious religion would begin to magnify its triumphs? The daily independent newspaper press is, we are fully persuaded, the destined instrument of reforming the churches, and restoring Christianity to its primitive purity, as taught by its founder amid the mountains of Judea.

WAR AMONGST THE SMALL-BEER LITERATI.—Quite a war is at present raging amongst sundry of the small-beer *literati* of this city, growing out of a lecture recently delivered by one of the number, named Poe, in which, in a fit of desperation, he attacked, with such commonplaces of malignity and ill nature as he could muster, some score or two of his compeers, and also a few writers who are very secure against an assault from such a quarter. This is one of the tricks of these creatures. When they are very hard driven, they thus "run a muck" against any thing and every body, in the hope of attracting a little attention, find out their mistake, and then spasmodically sink into utter oblivion.

THE ZABRISKIE CONTRACT.—Colonel Zabriskie has published a very savage card in the Washington papers, defending himself against the imputations relative to certain government contracts which came under the notice of a Committee of Congress. The explanation is, that he only got one contract, through the order of Captain Tyler, and sold it on speculation to a "friend." The Colonel is terribly indignant of course, and vents his soul in several very "loud" paragraphs. He expresses, with great patriotism, his poignant regret that honorable members of Congress can be "converted as in this case, into a conduit through which any putrid scoundrel may convey his filth and venom on respectable citizens." This reminds us of the indignant exclamation of the cabaretier in the "Devil in Paris"—"Who dare create a disturbance in my respectable establishment?"

STATE OF BROADWAY.—Almost every day two or three omnibuses break down in Broadway, in consequence of the shockingly dilapidated state of the pavement, and it is so common to see poor horses completely worn out expiring on the street, that the occurrence hardly attracts the notice of the passers by. Every body begins to wish that the spring election was over, and some sort of a respectable and efficient corporation installed in the places of the present miserable reformers in power.

FEMALE EMPLOYMENT AND FEMALE DESTITUTION.—Whatever may be the ultimate effect of the recent meetings of the females employed in this city in various industrial pursuits, there can be no doubt that their condition is one which very urgently demands the attentive consideration of the community. The condition of these females, in this city, is very rapidly approaching that state of abject wretchedness which prevails in London and some of the other large cities of Europe. The rate of wages is constantly decreasing, and immense numbers of these females are unable to earn, even by a daily amount of labor ruinous to health, a sum sufficient to maintain a comfortable existence. Many of them cannot, by the most unremitting toil, earn more than one dollar and an half per week, and immense numbers earn but two dollars. It is certainly very painful to contemplate such a state of things.

One great cause of the depreciation of wages for female labor, is the excessive number of persons engaged in these avocations. Amongst American females of the classes thus engaged, there is a great and pervading prejudice against entering into service as housemaids, nursery maids and other domestic situations. This kind of female employment is thus almost altogether left to the German, Irish and Scotch, most of whom, would in time be much better off, were they to proceed to the West, where they would be soon comfortably settled as the wives of the hardy founders of that great nation which is growing up in the fertile regions of the "far West." Then, again, many employments now engrossed by men ought be altogether open to female industry. It can certainly hardly be denied that in the retail dry goods stores, the lace stores, all those stores in fact which are frequented solely by the ladies, females might be properly employed, whilst the young men who now occupy them would be infinitely better occupied in that first and noblest of avocations—the tillage of the earth.

As for the present movement of the female industrial classes it may, and we hope it will, have a salutary effect in remedying cases of individual oppression, and preventing employers from actually defrauding those who work for them. But if it be attempted, as is not unlikely, to effect an organization for the purpose of "striking" for higher wages, or making a war upon the employers, it can end only in mischief and evil. It is easy to declaim against "hard-hearted, mercenary, grasping and oppressive employers," but it must not be forgotten that the employers are also under the stern pressure of excessive competition in trade and cannot really afford to give wages sufficiently remunerative. With the growth and progress of manufactures, however, this female destitution will gradually disappear. New and suitable and remunerative avenues for female industry and labor will be constantly presenting themselves, and the great and growing west will also more and more rapidly draw off our surplus female population.

MEDICAL LECTURES AT THE HOSPITAL.—A series of medical, or "clinical" lectures, as they are called, is announced at the City Hospital. This project has been tried before, and signally failed. The cause of the failure admits of easy explanation: the lecturers are selected, and all the arrangements made, by a little *clique* of physicians destitute of liberality, tact and influence. Let a generous and liberal policy be pursued by the governors of the hospital, and these lectures will succeed and be of incalculable value. We have now two excellent medical schools in this city, supplied with talented professors, valuable and extensive museums, and abundant means of prosecuting anatomical studies. But in means of clinical instruction, New York is deficient. If the hospital were under proper management, there is nothing to prevent this city from being quite equal to Paris in the possession of means for affording medical education.

The city hospital is at present almost altogether worthless as respects the facilities which it affords for cliniical or bed-side instruction to the hundreds of students who now annually flock to our schools. It should be reformed from top to bottom. The old miserable *clique* that control it, and convert it to their own paltry and selfish purposes, ought to be ejected—the offices of medical attendants ought to be thrown open to the competition of the talented members of the profession—clinical professorships ought to be established on liberal and comprehensive principles, to be also open to all who might be found competent to fill them. This truly noble charity would then soon rival St. Bartholomew's, or the Hotel Dieu, as a school for medical instruction, and we will venture to insinuate that the poor patients would not be at all worse off than they are at present.

ITALIAN OPERA.—There is still a good deal of talk about the re-construction of the Italian Opera. Half a dozen exceedingly hopeful projects are afloat, and half a dozen magnificent Opera Houses will be built immediately, if talk can do it. Of all the schemes at present on the carpet, that of the veritable Signor Palmo himself appears now to be the most feasible. He has been negotiating with a number of the artists who composed the *troupe* that recently went hither and thither, and amongst others, with Signora Majocchi Valtellina, who is an artist of high merit, and would doubtless be a very important accession to any *troupe*. We heartily wish the Signor success. He has paid so liberally for his experience, that really it seems but just that he should have a chance to turn it to some account.

"NATIVEISM AND MUD.—"Nativeism" and mud appears to be inseparable every where. Already they begin to call out in Boston about the shockingly filthy state of the streets. The *Courier* says that since the election of the "native" Mayor the thoroughfares have been almost impassable in consequence of the thick layer of mud which covers them. Can any professor of moral and natural philosophy explain this singular phenomena of the affinity of "nativeism" and mud?

STILL LATER FROM MEXICO.—The packet Anahuac, Captain Wilson, arrived this morning from Vera Cruz with advices to the 20th ult.

There is no news of consequence. Santa Anna remained in prison. It is very likely that he will never be brought to trial. The Constitution of Mexico, we understand, gives any deposed President one year's time to prepare his defence; it also gives this ample time for the abatement of all excitement that may arise against any degraded Chief Magistrate.

It was thought in Mexico that Santa Anna would be enabled to escape within a year.

LATEST FROM LIMA.—We have been furnished by a friend with a letter from Lima, dated Dec. 23, received via Panama. We make from it the following extracts:—

LIMA, Dec. 23, 1844.—The Canada, of Baltimore, supercargo Booth, arrived a few days ago from Intermedios, uncertain whether she will proceed to the northward.

Gen. Castilla has at last arrived in this place. He reached here about ten days ago; and even whilst I am writing, the bells are ringing for the entrance of Gen. San Roman, one of his Generals, who is coming into the city with his army.

Congress will meet in January or February, and as Castilla has a majority in that body, he will be duly elected constitutional President. From this we entertain great hopes that peace will be secured throughout the country.

No United States men of war in port, except the store ship Relief. The Shark left for Panama some six weeks ago, and will be back in a month or two. The Levant is daily looked for from Valparaiso, where she arrived in 55 days from Mexico. Of the rest of the squadron, I am ignorant of their whereabouts.

We have now "bull fights" every Monday, at which great concourses assemble. No earthquakes lately.—*Baltimore Patriot.*

PERNAMBUCO.—The Philadelphia Gazette has received dates to the 5th ult, which state that United States domestics are dull, the markets being very crowded, and the demand limited. The cotton crop is small, and the price declined so low as to be scarcely worth cultivation. The sugar crop is threatened for the want of rain. The drought has been so great, that many plantations have stopped working—this supports the prices.

PORTO RICO.—A letter received in town yesterday, from Porto Rico, states that all parts of the Island are abundantly supplied with American produce, and that some articles of provision were very low, especially fish, which at Guayama were selling at 2½ cents per lb.—*Newburyport Herald.*

THE PHILHARMONIC SOCIETY—ITS MANAGEMENT VERSUS ITS OBJECTS—The idea, that presided at the formation of this and similar societies in Europe—sometimes bearing the same name, as in London and Vienna, sometimes differing in *nomine* but not in *re*, as the *Concerts du Conservatoire* in Paris, or those in Leipzig, known as *Gewandhaus* Concerts—was not only highly meritorious, but a grand one. Every musician sees with regret the downward tendency of this sublime art, in spite of its eternal progression—the ascendancy of the quantity over the quality—of the material over the spiritual. And this regret is not based on the universal infirmity of mankind—of praising things that were to the prejudice of those that are—on the mental disease of precipitating the present from the station assigned to it by immovable laws between the past and future. No, this regret is founded on facts, on experience, on conviction, on truth, on incontrovertible truth, which is, without hesitation, admitted by those who fabricate the poison and those who drink it; by the composers of and listeners to bad music. It is really painful to see how many bad and middling composers, (nearly synonymes in music,) monopolize present attention, leaving the good ones to the past and to—posterity. Mendelssohn and Spohr against a wilderness of Donizettis and Adams; Shakspear says "a wilderness of monkeys." Every body of course does justice to the genius of a Meyerbeer, of a Rossini, and of many others. But genius is not greatness. Genius does not form one of the columns of the temple of Fame—it never can raise its pretensions beyond a niche in one of its many corridors. Genius is a dress of showy velvet, subject to wear and tear; greatness is as strong and durable as a coat of iron—safe against worms and rust.

The principal reason of the decadency of music lies less in the composers themselves than in the public, which listens and finds delight—yes, delight—in listening to bad or superficial compositions. It cannot be denied that were there no bad compositions, there could not exist a depraved musical taste; but through listening to all the nonsense which shapes itself into notes, bad money-seeking and money-making composers receive an encouragement, for which they show their gratitude by spoiling, without redemption, the taste of their patrons. The main fault rests, therefore, with the public; but this does not lessen the heavy responsibility, the heavier because it is less decided, of those *pseudo-maestri*.

To counteract the baleful influence of note-factory work, to instruct the public, by teaching it to love good music and to despise the bad, was the original idea of the Philharmonic society, and to put it into practice is its duty. With regard to that duty, it would appear from the behavior of the government, that something is "rotten in the state of Denmark." How else could be explained the assiduity with which the interference of the press is avoided. In Germany, France, and England, these societies act quite differently. In the *Conservatoiré* of Paris, for instance, the members of the public press have the very best box appropriated to their exclusive use—in Vienna the best *Sperrsitze* are placed to their disposal. Nor are they treated with less courtesy in London, where the directors have a pretty high opinion of themselves, although they do not designate themselves by the somewhat pompous name of "government." This narrow minded conduct is the more reprehensible as the first article of the by-laws of the constitution broadly says: "A limited number of tickets may be issued by the Government, to be used as a courtesy towards individuals deserving attention." Is the press—perhaps not—entitled to attention?

The truth is, that the society really have reason to dread the hydra, yclept press, for they do not do their duty, or better, they do it "not wisely but too well." They do not only introduce classic music to stimulate the love of the beautiful, but they are at the same time very careful to teach the subscribers practically to despise trash, by regularly dishing it up.

> "Look here on this picture and on this,
> The counterfeit presentment of two brothers. (?)
> * * * * * * * *
> Could you on this fair mountain leave to feed
> And batten on this moor?"

What they give with one hand they take away with the other, and they forget that bad music like vice in general, possesses very alluring forms; that it is easily understood, whereas the classic style, requires an undivided attention, and a third or fourth hearing. Now a New York audience are not the beau ideal of musical discrimination, and they act according to what they think common sense and say, "why should we hear only once music we like, and several times that which we do not understand?" And of course Donizetti received last Saturday a round of applause, and Beethoven a murmured approbation; the *marche funebre* a gentle nod, and Bochsa a hearty shake. There is evidently something rotten in the state of Denmark, and it really looks, as if the society would care more about their self-aggrandizement, and of securing to the members *en masse*, a position to which five-sixths of them are not entitled individually, than about the promotion of instrumental music, as said in the constitution.

And then the ridiculous wording of the programme; those blundering anecdotes printed on its second page! There we learn, that the finale of the *Eroica*, is a combination of French revolutionary airs. A kingdom for a French air in the finale! We learn, moreover, that on hearing that Napoleon had *been* created (by whom?) Emperor, Beethoven threw it aside and completed it many years after. Another falsehood; and this you call to instruct the public! He tore down the dedication to Napoleon, and published it not many days after under its present title:—*Sinfonia eroica, per festoggiare il sovvenire d' ungram uamo.* We will not even speak of minor delinquencies, as for instance, the giving a French name to Marschner's German Vampyr, and a German one to Sterndale Bennett's English overture. Something is certainly wrong in the management of this society, and we trust our remarks will lead to reform.

MESSRS. LIVINGSTON, WELLS, AND POMEROY'S NEW EXPRESS OFFICE.—Those enterprising, forwarding and express agents, opened their new office in Wall street on Tuesday last, on which occasion the members of the press and several respectable merchants of the city, visited and examined the premises. The arrangements made for carrying on the extensive business of the firm, are most excellent. Every means appear to have been adopted for the convenience of the public, the despatch of business, and the security of property entrusted to their charge, at the same time, in such a manner, as to defy the prying sight of the curious or those of evil intent.

Behind the counter, which extends the whole length of the room, and jutting beyond it about a foot, is a private enclosure, some 9 feet wide, and 36 feet long, painted like the counter, with a top of black walnut—labelled on the side "Entry Clerks," and "Assorting Clerks." This enclosure is of great value to the systematic and safe management of the business. Within it, all the outward expresses are made up; and the inward ones received, examined, and prepared for delivery. It is so entirely excluded from observation, that no one can see what is going on within it—neither the public, nor any one connected with the office, except those whose business it is to attend to this department: a consideration which experience has shown to be of the utmost importance, as it prevents improper persons from seeing which trunks going from the office are valuable. Within this enclosure is a set of closets, six in number, in each of which is alternately placed a bed and wardrobe, for the use of those who occupy the office at night. Three persons remain in the office at night, and it is an invariable rule of the office, that one of them shall always be upon watch, and be relieved by the others at regular and stated hours. In this apartment, a sufficient number of salamander safes are placed at the bedside of those who sleep in the office. The rear of the building is divided into two apartments; one of which is labelled "Bookkeepers," and is occupied by them and by Mr. Livingston himself, whose desk is so placed as to see every thing that is going on at the counter. This room contains one of the largest of the salamander safes, and is so arranged as to furnish every facility for system in this important department. The entire office is 90 feet long, by 22 feet in width; and the proportions of the building, which has just been erected on the site of the old Wall street church, by Messrs. D. and A. Kingsland, are exceedingly fine. Notwithstanding the great depth of the building, it is abundantly lighted with a skylight in the centre of the ceiling, of ground glass, and protected with an iron grating. It is well supplied with gas and Croton water, and has one of Crane's largest size bank clocks in a very prominent position. The whole arrangement does infinite credit to all concerned.

NAVIGATION.—There appears to be a general resumption of navigation; the first boat to Cleveland arrived there on the 1st instant. The weather in Canada is remarkably mild; the *Quebec Mercury* of the 27th ult. gives the following paragraph:

The weather at Quebec is unusually mild. For several days past we have had a rapid thaw, and our streets, and the roads in the neighborhood, are in a shocking state. The St. Lawrence is nearly free of ice, and large masses have broken off from the battures at the mouth of the St. Charles. Several flocks of wild geese have passed over the city, and crows have also made their appearance. Yesterday the thaw was materially aided by a light shower of rain.

The Doctrine of Justification—of Faith and Good Works Examined.

A LECTURE DELIVERED BY BISHOP HUGHES IN ST. PATRICK'S CATHEDRAL, THURSDAY, MARCH 7, 1845.

"What doth it profit, my brethren, though a man say he hath faith, and have not works? can faith save him? If a brother or sister be naked, and destitute of daily food, and one of you say unto them, depart in peace, be ye warmed and filled; notwithstanding ye give them not those things which are needful to the body: what doth it profit? Even so faith, if it have not works, is dead, being alone. Yea, a man may say, thou hast faith, and I have works: show me thy faith without thy works, and I will show thee my faith by my works. Thou believest that there is one God; thou doest well; the devils also believe, and tremble; But wilt thou know, O vain man! that faith without works is dead? Was not Abraham our father justified by works, when he had offered Isaac his son upon the altar? Seest thou how faith wrought with his works and by works was faith made perfect? And the scripture was fulfilled, which saith Abraham believed God, and it was imputed unto him for righteousness: and he was called the friend of God. Ye see then how that by works a man is justified, and not by faith only. Likewise also, was not Rahab, the harlot, justified by works, when she had received the messengers, and had sent them out another way? For as the body without the spirit is dead, so faith without works is dead also."—EPISTLE OF JAMES, 2nd chap. from the 14th to the 26th verses, both inclusive.

It is manifest, beloved brethren, from the circumstances in which this inspired language was addressed to the first Christians, that it was addressed to those who had already learned all that is necessary as regards the revelation of the Bible, for the acquisition of faith and the practice of good works. This Holy Scripture, like all other portions of the New Testament, was not addressed to Pagans, not to unconverted Jews, but was addressed to those Christians who had already been instructed and initiated into the knowledge and mysteries of the Christian doctrine; for it would be evidently unreasonable to address language of this kind to those who had not previously an opportunity of knowing what is the object and nature of faith in itself, and also of good works according to the understanding of them by the inspired apostle. He therefore addresses those Christians who were perhaps disposed to magnify the strength, and energy and firmness, of their own faith—the fullness and sufficiency of their belief—of those who thought themselves ready, by the sacrifice of life itself, to test the sincerity of their convictions in relation to the Son of God; and possibly, also, he addresses it to them for the purpose of reminding them that, although faith be an essential preliminary, a necessary requisite, still it is not, by itself, sufficient; and, to teach them, and all future generations of believers, that while God has done all that became his mercy, and goodness for the ransom of mankind, he appeals to man to do his part, and by co-operating with God, realize his design, his sanctification and salvation. He speaks of salvation—he speaks of faith and of works; and if you give your attention to this passage, it will seem to you as if all the work of man's redemption and sanctification depends on himself. But the reason is given, and being instructed, the writer knew they would know and understand his language as applying to that gift of faith given by God as a preparation for the performance of their part in their salvation. There is, perhaps, in all the range of modern controversy no subject on which so much of misapprehension, and consequently of illusion, prevails among those separated from the Cathlic Church, as on the subject of faith. Although they do not understand our doctrine—generally speaking—nor indeed their own, there is some general idea pervading the minds of Protestants, educated as well as uneducated, that justification and sanctification is entirely the work of God, redounding exclusively to his glory, and in which man has no share; that it is not to be thought for a moment that his imperfection has any share in the work of God; and hence t is that in their most solemn appeals to the soul at the moment of dissolution, in all their advices and exhortations, something like this language will be used: "Put your whole trust in Christ—don't look to anything else—do not, in any degree, rely upon the works or merit of any human being." Now, this language in itself, is not objectionable, nor such as might not be heard with entire propriety from the lips of a Catholic placed in similar circumstances. But it is the radical principle of the system on which this lamentable separation has taken place in a great measure; for although in popular instruction, there is no idea now of the original doctrine, that if you come to examine their books and the principles held by the men who dictated the separation, you will there discover that the very basis of the doctrine rests in the distinction here referred to, by which man himself appears to be utterly shut out from the possibility of doing anything for or against his own salvation.—Let me explain my meaning. In the first place offence was taken with the doctrine of good works as held by those in the communion of the Catholic Church. It is possible some might depend too much on faith, and through an exaggeration of its effects be liable to that error; but at all events the father of the reformation—so called—assumed it as a principle that faith in Christ is the sign of election, and that the works a man does either before or after the period of his regeneration are entirely useless, and although good in themselves, are utterly unavailing to his salvation. This at the first view would appear to shock every sensible mind; because it would follow as a consequence, these men made no distinction between virtue and vice; that they held that God looked down with equal indifference on the man who obeyed and he who sinned against the decalogue. These appear to be all consequences resulting from the doctrine just referred to. But then it is to be observed that error will still have a certain appearance of consistency so that all the consequences following from it will be sought to be avoided, or reconciled with it by those who hold it. Hence they explain it on another ground. They say God is not indifferent to virtue or vice; but that he has framed from eternity a law for the government of man, by which law all have fallen through the fall of their first parents; and hence God could not relax one iota of certain requirements of that law framed for their government, consequently being unable to fulfil of themselves that law, God is justified in condemning the whole race in the aggregate for not observing a law they had not the power to observe in consequence of their fall; and that he does no injustice in punishing them; but if, on the other hand, out of his mercy, by his own free will and pleasure, he decreed to select a few—to call, conciliate and convert a certain number for his own glory, he does so without injustice towards the others. Thus, there, is seen a manifestation of God's goodness—it is said, in their salvation without works on their part—otherwise all the glory would not be God's; and so many long and learned dissertations are written on these consequences affecting to exalt the attributes of God and depress man into utter insignificance, and the complete annihilation of his agency in his own salvation. Hence the old principle is adopted by all their folllowers to this day, that man is saved by faith alone to the exclusion of good works, and it is on this ground they conceived originally that they were giving unlimited glory and praise to God in taking away from man every pretext for glorying. This, then, was their ground of accusation against the church of God, that in teaching the value of good works she despoiled God of a share of the glory and praise which are solely his. But we do not say that we are saved by good works; they say it for us. The church, who is the conservator of our faith, does not each us this, but that according to the language of the Apostle in the text, although faith be a gift of God—a manifestation to you as well as to those buried in the midst of idolatry, this principle in your hearts you give an outward manifestation of its existence in your actions; still having received this gift from his goodness, you are to live in the light of this faith, and show by your life an obedience to the precepts enjoined. It means not merely outward works—but that interior operation of the soul of which you may read in the lives of the servants of God whose every aspiration was directed towards the throne of God. This is the love of Christ—this is the practice of the Saints. Thus it is, beloved brethren, essential—and I speak of you members of the Church of God—to have works, for although without faith, it is impossible to please God. Yet we have the declaration of the same divinely inspired Apostle that "faith without works is dead." But there is one particular feature of this passage to which I would call your particular attention, as distinguishing the teaching of the Catholic Church from that of those sects who are unhappily separated from her communion, and that is, the reference of the Apostle to man's share in his own salvation. If, beloved brethren, as these false lights would have us believe, God fore-ordained a specific number to life eternal, leaving the rest to their awful prospect, it would be a mockery to appeal to such beings to make an effort in one direction or the other. But the teaching of our religion is this—that although God has done all he, in his wisdom and goodness deemed necessary for our salvation; yet that will not save us without the performance of our own part; and although God, by the gift of his grace, impels us to believe with greater ardor—to shun evil and do good—still, he never does this in such a manner as to destroy that freedom we are endowed with, and by which we may co-operate with the Grace of God. Now, brethren, the Catholic church, in all its teachings, lays down particularly that faith in Christ—entire faith in all Christ revealed, is essential; and the Council of Trent, in defining accurately what had been more or less loosely expressed before its session, says—"faith is not only the foundation of spiritual life, but rather the root of our sanctification and salvation." And why the root rather than the foundation? Because the foundation is a part in itself, independent of the superstructure it supports, but without any other connection than bearing the weight put upon it; not so of the root; for if you consider the force of the terms used, it is to supply the active principles, giving nutriment and life to the stem of the tree, of which it is the root, to all the branches, the flowers, and the leaves it bears; so with faith; and, therefore, the Apostle says, "where there is no works faith is dead. What, then, is the nature of good works, and what are the views of the Catholic Church on this principle? It is that God having merited for us eternal life in his own person, and having at the same time left with us that portion of free will by which we all know and feel the consciousness in our souls that we can comply or let it alone, that we can commit what is forbidden, or avoid it—I say we can avoid—I mean we have a consciousness, through the divine gift, of when we live in accordance to its teachings, and feel a desire to flee from sin, we believe his declarations, and living true to these, our souls are enlightened to discriminate between the things of time and eternity; all things take their proper place in our estimation: God is put before all, and every thing else regarded as subordinate; we shape our life and our actions for the glory of God, and are actuated in all we do in reference to our Creator; we behold God in all things as him upon whom our souls delight to dwell; when we do thus, then it is, according to the teaching of the Church, we merit. How merit? Is it that we poor worms can do anything worthy of God? Certainly not; but as St. Augustine expresses it—"God having given us his grace and religion, he crowns the gift in accepting our actions." This is the teaching of the Church. It is the merit of Christ in every instance, but he has been pleased to make it ours. Our separated brethren—and God forbid that for an instant I should misrepresent them—and I have taken great pains to study their doctrine—they, themselves, are very obscure, and feel at a loss how to answer; but I know it is at the heart of their system, the denial that man can conceive or do any thing pleasing to God.—Not so in the Catholic Church. She teaches you can do actions which, when resulting from the motive—the glory of God—it is lifted up before God and acceptable in his sight. And what is the end of God's creation? Why is man endowed by God with a capacity in some measure to reflect his own divine perfection?—For what is this but for his own glory? and hence, if we find the mass of professing christians not what is required of them—if you find Catholics as bad as other people; I say this is not an objection, it only proves the people have not the works; but if you would see the Catholic Church exemplified you must read the history of the lives of those who lived and adorned it—of the martyrs—the confessors—of those who in every age of the Church, in every country, dedicated themselves to good works. What have been their lives? Have there not been, although unseen to human eye, and we may add, unappreciable by those whose minds are filled with the things of this earth, hundreds of thousands of persons, filled with the love of God and the love of man to a degree which seemed to elevate them to the holy example of the Saviour himself; devoting all their minds, their strength, their lives to good works and efforts for the well being of man, although repugnant to the natural feelings of man; bearing the standard of God into the midst of the rudest and most ignorant nations; visiting the death bed of those afflicted with the most loathsome and malignant diseases; in a word, is there a department of human life in which the Church has not exhibited in her faithful children this love working in their actions and practice, and bringing forth bands of volunteers ready for the most painful services of the faith. We have, brethren, this result from these other consequences, and these are as to the special means by which our divine Saviour would accomplish the sanctification of man. First of all, and essentially, faith; because without faith it is impossible to please God; because it goes before all other things, and faith as sustaining and pervading all the relations of life, may be called hope, and, indeed, without a measure of it, society could not well subsist. When the merchant embarks in speculation, a vast sum, whose profitable return cannot be realized until the end of the voyage, it is that hope sustains him which forms part of the nature of man in his relations—and all his activity and energy, without what may be termed this human faith, would become utterly inactive. So in some measure with the gift of God. It is the first requisite of all, but having received this faith, what is necessary for us? As to the means of reconciliation with God by the merits of our divine Saviour, some would say that there is nothing essential but faith. Is there nothing personal in the relation between us and God; is there nothing required but this faith? You are aware that although God has given this faith, he has appointed other means. One of them is baptism, by which we are initiated into his Church. If, therefore, we preserve the innocence of baptism—if we did not fall away from the washings of our faith by the commission of evil—no doubt our sanctification would be certain. But then the teaching of our Church is that if, unfortunately, we fall away, there is but one other means—one outward and positive appointment of our Saviour by which we may be reconciled, that is the sacrament which may be called pennance. On one side you see God as a Saviour—not one of eighteen hundred years ago—not of a little province of the east—not of a few years of personal ministry; but one who is still a Saviour—one who still presents himself to you, in certain institutions, and fulfills his character in your regard personally and individually. He has instituted in his Church that sacrament, but which will be of no avail to you unless your faith be sufficiently strong to qualify you to derive advantage from this divine blessing. What then is essential on your part? It is for you to form a resolution by faith to sin no more. And if you are at enmity with God—if you feel that if this night a holy God would call you, you could hardly hope to be received into the mansions of eternal life—if this be your conscience, you are, without hesitation, to prepare yourself to separate from these sins, to discard them, to renounce them, to weep over them, and to show a compunction and sorrow for the rest of your life. This is the conclusion to which you should come; because in the Catholic Church you are not saved by that mysterious and eternal decree on one hand of unavoidable election, and on the other of inevitable reprobation. Thus, in co-operating with faith, you may be working out your own salvation; in these circumstances God will work with, but not without you; for there is no evidence in all the holy Scriptures, that God ever will save any one who is unfaithful to the grace he has received; and if this is the case, it is for you, my brethren, to abound in good works, and cherish, more and more, the true spirit of your faith.

The remaining portion of the sermon consisted in an exhortation to practical piety, and purity of life; a preparation for the holy festival that is at hand, and a few remarks on the comparative coldness of character of Catholics here, with the greater warmth, social sympathy and Christian affection of the inhabitants of Catholic countries.

Theatricals, &c.

Mr. Forbes has open the New Theatre, Charleston, for the ligitimate drama, at which Mr W. G. Jones is engaged as the principal Comedian.

The New York Melodeons are giving Concerts in Newark.

Rockwell and Stone's equestrian Company are announced to remain one month longer in Boston, the Sable Sisters and Ethiopian Minstrels are in connection with them.

Mr. Chambers, the celebrated Accordion player from England, gives a Concert in Philadelphia on Wednesday next.

The Chesnut street Circus, Philadelphia, will be re-opened on Monday evening next, with a strong company.

Mr. Coleman, the inventor of the Æolian Attachment, has presented the Royal Society of Musicians with a donation of twenty guineas.

Russell, the vocalist, has been very successful with his concerts in England.

Signor and Signora Valtellina left Boston on Wednesday, for New York, without giving a Concert there. A mistake somewhere, or a screw loose.

Mr. Neaffie of the St. Charles Theatre, has gone to Mobile, to fill an engagement.

☞ George Hall, Esq., was nominated by the whigs of Brooklyn on Wednesday evening as a candidate for Mayor of that city.

CHARTER ELECTION.—Joseph G. Martin, dem., has been elected Mayor of Buffalo; E. A. Wetmore, whig, Mayor of Utica; and Gurdon Corning, whig, Mayor of Troy.

SHIPS ON THE OHIO.—The new barque Muskingum is now loading at Marietta, Ohio, for Liverpool!

Hats—Spring Fashion—J. M. Tice & Co, No. 9 Bowery, are now ready to supply their customers with their Spring Style of Hats, which are equal, if not superior, in point of elegance, durability and economy, to those sold at any other store in this city.

To the Temperance Community, and the Public in general.—The Presiding Sister of the United Sisters of Temperance, considers it a duty, which she owes to herself and the association over which she presides, and the cause of Temperance, to make known the following facts:—The Association of the United Sisters of Temperance was organized a few months since, for the purpose of promoting the cause of temperance, and of extending mutual assistance to the members. Without any official action on the part of the Association, but with the co-operation of two of its members, who had been greatly misled, a document, called a charter, was foisted upon it by a person named Daniel Barnes, who exhibited great efficiency, and is a member of the order called the United Brothers of Temperance. This individual Barnes, was sometime after appointed one of three trustees of the Association; and the sum of twenty-five dollars was paid him by the Treasurer of the Association. The Association having experienced great annoyance, and serious injury from the officious and impertinent interference of Barnes, the charter was returned to the Association above named, the trusteeship was dissolved, and the United Sisters were again altogether independent, as at their organization. Barnes was then requested to pay the money in his possession belonging to the association, which he obstinately refused. Another effort was made to obtain the money, and, at last, Barnes produced, as an offset, a bill for books and printed circulars, which he obtained without any order from the Association, and presented to it as donations, which bill left uncovered a portion of the money received from the Association.

The presiding Sister of the United Sisters of Temperance without going into the detail, presents this plain statement of facts, in order to justify herself, and the association over which she is called for a time to preside, before the community, for an apparent waste of the funds committed to them; and in order that the character and conduct of Mr. Daniel Barnes may be exhibited in their true light.

By order of the Association,
MRS. SHEPHERD, Presiding Sister.

Spring and Beauty.

Spring flowers! Spring flowers! the genial sun
His vital mission has begun;
And soon the tender grass will wave,
On stern old winter's early grave.
And lovely woman, sweetest flower,
In spring's *parterre* or summer's bower,
If pimples, blotches, freckles, tan,
On her soft cheek have placed their ban,
Should use o'er shadowed Beauty's hope,
GOURAUD'S unmatched ITALIAN SOAP.
For as the sun of spring exhales
The mists that wrap the budding vales,
So does this *Soap* each blemish chase,
Sun-like from woman's lovely face!

67 Walker street, first store FROM Broadway—bear in mind is the only place in New York where the beautifying preparations of Dr. Gouraud are to be found.

Agents, 76 Chestnut street, Philadelphia; 4 Milk street, Boston; Carleton, Lowell; Green & Co., Worcester; Chapman & Co. Springfield; Dyer, Providence; Bull, Hartford; Ferre, Middletown; Myers, New Haven; Tousey, Rochester; Backus & Bull, Troy; Pierce, Albany; Storrs, Hudson; Gray, Poughkeepsie; Cross, Catskill; Hance, Baltimore.

Evidences of the wonderful virtues of Sherman's Worm Lozenges may be found in a variety of certificates in the Doctor's possession, and in the public journals; the most striking is, however, one that came under the observation of a Druggist in this city, who was applied to for advice by a man who looked like a living skeleton—he had been robust formerly; gnawing pains at the stomach, and a variety of symptoms, together with a prodigious appetite, which indicated worms; he was induced to try the Lozenges of Dr. Sherman, and the upshot is, a perfect cure.

Dr. Sherman's warehouse is 106 Nassau street; Agents, Rushton's, Broadway; Coddington's, corner of Spring and Hudson; 188 Bowery, corner of Spring, and 77 E. Broadway.

Rheumatism and Gout.—Among the many diseases that characterize the eventful age in which we live, nothing has contributed so much to the comfort and ease of the community, nor conferred such a boon upon suffering humanity, as that important discovery, and never failing remedy for the Rheumatism and Gout, the Indian Vegetable Elixir and Liniment, from 21 Courtlandt street, the immense advantages of which are testified by the approval and recommendation of many of the greatest men of our day. They are for Gout and Rheumatism, in all its various forms, including sciatica, lumbago, pains in the face and back, &c., and as they contain no mercury, nor other dangerous medicines, will require neither confinement nor attention of any kind, and invariably prevent the disease from attacking the stomach or head, and will cure any case, or no pay will be taken for it.

See Comstock's Advertisement on the first page of this paper, of articles that have obtained such unbounded popularity. All should use them.

NEW YORK, March 6, 1845.

Dear Doctor—I am now connected with the Williamsburgh Democrat, and am happy publicly to state for the information of every body, the wonderful effects of your TAYLOR'S BALSAM LIVERWORT, 375 Bowery, on myself. About five years since, all my acquaintances about me pronounced me to be past all hope of cure from fixed consumption, which seemed to mark me as a sure victim. I had a violent cough for six months, almost incessant, preventing me from sleeping more than half an hour at a time. I had profuse night sweats, violent pain in my side and chest, expectorated largely, was greatly exhausted and reduced almost to a skeleton. I commenced using this medicine, and in three days I felt sure of being cured. I was so much relieved by it: in my case it acted like a perfect charm. I am entirely well, and have recommended it to hundreds with like success, and cheerfully do advise most sincerely, all persons affected with consumption, by all means to use steadily Dr. TAYLOR'S BALSAM LIVERWORT, 375 Bowery, and my word for it, they will be cured. I can be seen and referred to any time at the office of this paper.

A. N. CHAPIN.

Deafness.—Dr. McNair's Acoustic Oil, for all complaints of the Ear. This is an article as good as it is celebrated. It has been known to cure cases of long standing, even where the patient has not been able to hear perfectly for years, and for the cure of humming in the head, pain in the head, pain in the head anp ears, it is unrivalled. How numerous are the cases of persons suffering, as it were, almost constantly from buzzing noises in their ears, sounds like the falling of water, &c. which are sure symptoms of approaching deafness. To all such we confidently recommend Dr. McNair's Oil as a sure relief. Sold at 21 Courtlandt street.

Balm of Columbia—This is the season for purifying the hair, cleansing the head, and giving a freshness and coolness to this important portion of the human frame. Wherever the genuine Balm of Columbia (from 21 Courtlandt street) has been used, its virtues have been acknowledged. The composition is in itself not only harmless, but assists the growth and cleanness, removes baldness, and promotes a healthy circulation of the fluids of the head.

Cockroaches and Bedbugs.—These trouble-some vermin may be effectually destroyed, without the least inconvenience, by the use of Saunholtz's Roach Bane. Sold only at 21 Courtlandt street. This article has obtained an unbounded popularity, and families may rely upon its certainty in banishing these noxious vermin in all cases.

Dalley's Magical Pain Extractor, sold at 21 Courtlandt street, at half price. Warranted genuine.

Comstock & Co.'s Sarsaparilla, is as pure and strong an Extract from this celebrated root as can possibly be made. The price is so reasonable that the poor can afford to use it, being but 50 cents per bottle, or $4 per dozen. It is the only article that will effectually purify the blood from all impurities. Those who have been imprudent in the use of calomel, will find sure relief from it. Sold at 21 Courtlandt st.

Medical Notice.—The Advertisements of the New York College of Medicine and Pharmacy, established for the Suppression of Quackery, in the cure of all diseases, will hereafter appear on the fourth page and last column of this paper.

W. S. RICHARDSON, M. D., Agent.

Office and Consulting Rooms of the College, 95 Nassau street.

All Philadelphia Subscriptions to the HERALD must be paid to the agents, Zieber & Co., 3 Ledger Buildings, Third street, near Chestnut, where single copies may also be obtained daily at 1 o'clock.

☞ All the new and cheap Publications for sale at their establishment, wholesale and retail.

☞ With the exception of one paper, the "Herald" is read as much, perhaps, in Philadelphia, as any paper published in that city, affording a valuable medium to advertisers. Advertisements handed to the agents at half past 4 o'clock, will appear in the Herald next day. n4 ly

MONEY MARKET.

Friday, March 7—6 P.M.

As we anticipated, the slight decline of yesterday has been immediately followed by an improvement large enough to bring quotations up to a point higher than that they fell from. Norwich and Worcester advanced 1 per cent; Erie Railroad 1; Pennsylvania 5's, ½; Illinois, 1½; Morris Canal, ¼; Long Island, ¾; Canton, ¾; Vicksburg, ¼; Reading, 1½; Stonington, Farmers' Loan and Ohio 6's closed firm at yesterday's prices. East Boston fell off ¼ per cent. The sales of North American Trust were very large at 14 per cent. This stock has been very quiet for some time past, and this sudden movement indicates a commencement of operations which may be carried to some extent. Transactions in other stocks were quite large, which, with the improvement in prices, show that there are operators in the market able and disposed to put up quotations to a higher point than yet reached.

The Stamp Tax Bill has passed the Maryland House of Delegates by a vote of 39 to 35, with some amendments. The second section, which provided for a stamp duty on policies of insurance, deeds, leases, bills of sale, mortgages, bills of lading and charter parties, was stricken out. The bill is to go into operation on the tenth of May, and to continue in force until the first of May, 1849. The salary of the Commissioner is fixed at $750, and of his clerk and assistant clerk $500 each. The tax on notes and bills of exchange is to be as follows:—

From $100	to	$200...	10	Fm $3,000	to	$4,000...	$2 50
200	to	300...	15	4,000	to	5,000...	2 50
300	to	500...	25	5,000	to	7,000...	3 50
500	to	1,000...	50	7,000	to	8,000...	4 00
1,000	to	1,500...	75	8,000	to	10,000...	5 50
1,500	to	2,000...	$1 00	Over......		10,000...	6 00
2 000	to	3,000...	1 50				

The passage of this bill through the Senate, and its enforcement as a law, would add much to the revenue of the State. The legislature of Maryland have not had under consideration the present session any new system of taxation for the support of the government, or to provide for the prompt payment of the interest on the State debt, but both houses have been actively engaged in improving and making more effective the tax laws now in existence, and adding or making others taxing property not heretofore taxed.

The revenue bill passed the Illinois House of Representatives on the 23d ult. by a vote of 66 to 42. It will without doubt pass the Senate by a large majority. Many friends of the bill anticipate the passage by a two-third vote. This bill does not provide for the payment of the interest on the State debt as precisely proposed by the American and foreign bondholders, but we have no doubt it will be acceptable to them. The third section, which provided for an increase of the payment of interest of one per cent every two years, from and after July 1st, 1846, until it reached the payment of six per cent, has been stricken out, as also the fourth and eighth sections, which provided for the funding of the interest, and the payment of interest upon interest after the 1st of January, 1856. The landholders agreed to advance one million six hundred thousand dollars to complete the canal provided a tax was levied under the authority of the Legislature, now in session, and measures secured to pay one half yearly dividend on the 1st of July, 1846, of one half one per cent on the whole existing debt, which taking that whole existing debt to amount to eleven millions of dollars, would require annually one hundred and ten thousand dollars. That the interest remain at one per cent until the first day of July, 1848, when a dividend of one per cent semi-annually, be paid, making annually two per cent. That the interest should remain at two per cent until the first day of July, A.D., 1850, when a dividend should be made of one and a half per cent, making annually three per cent. That the interest should remain at three per cent till the first of July, 1852, when a dividend should be made of two per cent, making annually four per cent. That the interest should remain at four per cent till the first day of July, 1854, when a dividend should be made of two and a half per cent, making annually five per cent. That the interest should remain at five per cent till the first day of July, 1856, when a half yearly dividend of three per cent shall be made, making annually six per cent. That the arrears of interest up to the 1st of Jan. 1856, as well as the difference between the interest due, and the interest paid up to the 1st of July, 1856, should be funded in a State stock, to begin drawing interest on the 1st day of July, 1856, at the rate of six per cent per annum.

All these proposals have not been acceded to by the bill just passed the lower house, but we are assured that the taxes levied by this bill can and will be collected, and that the revenue collected may be sufficient to meet all the *suggestions* of the bondholders. The entire debt of Illinois on the 1st of Jan. 1845, exclusive of what was due to the school fund, calculating interest on the canal debt up to the 19th of Dec. 1844, and on the residue to the 1st of January, was $13,777,869 56. We annex a statement showing the particulars of the public indebtedness making up this amount:—

STATE DEBT OF ILLINOIS, JAN 1, 1845.

Canal debt, including bonds and scrip.....	$4,741,783 32	
Internal improvement, Bank stock, and State House debts, including bonds and scrip.....	6,712,886 00	
		11,454,669 32
Interest on Canal debt to Dec. 19, 1844.....	$868,821 53	
Interest on Internal Improvement debts, &c. to Jan. 1, 1845,	1,434,378 24	2,323,199 77
Total amount of debt..........		13,777,869 09

The annual interest on the canal debt amounts to $259,760. The annual interest on the internal improvement debt amounts to $402,773. The amount of debt bearing interest is $11,042,225; the annual interest on which amounts to $662,443. We can now consider the State of Illinois no longer a repudiating State. The finance bill will, before adjournment, become a law, and the loan from the foreign bondholders secured. The commencement of work upon the canal will open markets for the farmers along the line and provide consumers for many of their agricultural products. This would improve the condition of the farmers of that vicinity, and enable them to pay their portion of the assessed taxes. The people of the southern section of the State may not be directly benefitted by the working or completion of this canal, but they are more favorably situated in a geographical point of view, and do not require artificial modes of communication, to the extent the northern section does. It is stated that Governor Ford will call an extra session of the Legislature next winter, for the purpose of passing many acts neglected this session on account of the importance of the revenue bill, and the necessity of its being passed at once, to secure the loan offered by the European creditors.

It has been the general opinion, for some time past, that the Legislature of Illinois would not adjourn without doing something towards redeeming the credit of that State, and providing something for the payment of the interest on the State debt. The Legislature have done everything that body considered advisable in consideration of the pecuniary condition of the people and the other government burdens they are called upon to bear, and the inhabitants taxed by this new law, have only to second the efforts of their representatives, and the State will eventually pay the full interest on the debt, promptly and punctually. The passage of the revenue bill in the lower house of the Legislature of Illinois, is another evidence of the rapid increase of a non-repudiating spirit in the minds of the people; and as this feeling gains strength, as the people feel the evils of repudiation and dishonesty, a thorough revolution must take place in the government of the delinquent States, and measures called for to provide at once for the suffering creditors who have so long been deprived of that which, in many cases, is their only daily dependence.

Let any citizen of any delinquent State, bring home to himself the case of the creditors of his State; place him in such a condition that he depends entirely upon the income from an amount he has loaned that State, and the non-payment of that income compels him to seek a livelihood in some employment ill adapted to his powers or which he is almost incapable of performing. When he can fully realize the misery and suffering such a condition produces, he can still further be informed that this is not one half of the wretchedness produced by the non payment of the interest on the debt of his State. There are among the creditors of nearly every State in the Union, widows and orphans, whose all is locked up in the bonds and scrip of each commonwealth. Many widows of half-pay officers, many orphans whose property invested in the funds of Europe would not have paid an income large enough to support them, were induced to invest in American State stocks, because the per cent interest on their small investments would give them a comforta-