Bishop Lynch.

has sanctioned in the teaching of His holy religion. When I look on a professor—when I look in his eye—when I study the play of his features—when I listen to his words as they come living from his lips, I am myself more wide-awake, I see more quickly, I understand more thoroughly, I catch the life of the subject, as he gives it, more than I can poring over the book, or pages of paper in white and black. Still the world has not given it up, as I was tempted to say; but so, as the world gives free expanse to the impulses of nature, the olden style comes in vogue again. If I am lecturing to you—speaking to you to-night, it is something of the old principles of the old universities. It is pleasanter in ordinary life to hear a man speak than to read what he has written. But printing went on, books multiplied, as century followed century, and art after art was discovered, until we have come to the ocean of books we have now—books on every subject: on theology, on religion—who shall count the thousands of tons in folio, in quarto and octavo, and the immense number of pamphlets that treat on every subject, and books of science, how many more? What subject is there? what art, what trade, what profession? what is there that man can speak, or think, or do, on which there are not a multitude of books on which alone, perhaps, an extensive library may not be gathered? So it has come to pass that the world has changed. Now-a-days children receive the elements of instruction, a far greater number of them, than did then in the centuries long gone by. They learn to read and to write, they learn mathematics, geometry, astronomy and science, more or less of them, but as the world goes on, the child or youth's education ceases at that very age when, in those olden times, he would enter the university—at that very age when his faculties developed and when he became first conscious to himself that he really had the power of the intellectual reasoning that enables him to grasp the subject—to understand it, to follow out its cause and effect, and to concatenate the truth and reason on it. Before, in earlier years, he learnt by memory, he learned as he was taught; but now, when he commences to feel the power of thought within him his education ceases, and he goes forth into the world. Henceforth, to him, books must take the place of professors, excepting the legal profession, the medical profession and, perhaps, some others to a certain extent in technical instruction; education for him, in the sense of being taught by another, has ceased. He must study for himself, he must read for himself. His university is the university of printed books. How shall he read and what shall he read? What shall a young man entering on life—what shall the mature man engaged in business, who feels that beyond the affairs of the life in which he is engaged there is within him an intellectual nature superior to the body—a mind craving knowledge, faculties to be developed, strengthened and cultivated, that will give to him pleasure in the enjoyment and strength beyond anything that the mere cultivation of the body can do, no matter how luxurious the food or comfortable be the surroundings. Yes, what shall the young man read? Some say plunge boldly into the ocean of literature, read all that comes before you; the entire field of science is open. You have books on everything, and they have been written in a style which even the youngest can understand. Fill your mind with all these sciences and you will understand the dealings of Providence with nature. Your mind will be open to receive a large insight into the things around you. You will understand the laws of nature, you will have the mastery over them, you will be able to control them, and you will be able to do your part unto the advancement and progress of the world; and, though from different motives, such is the course that is ordinarily followed. Looking around me, going over in my mind the many men and women that I have known, how many have plunged themselves blindly into the sea of books, reading whatever came to hand, reading without system, reading much but learning little and profiting nothing. It is a fair thing to say that much reading fills the mind with much knowledge; that much knowledge improves, and that, when many men know many things, they will be able to control the country, to guide the people securely, and ignorance will be banished and superstition pass away, and the world continue on in its strides to perfection. But, if we examine, we will see that here a vast error is made; no proper account is taken of the faculties of man, nor of the customs or habits prevalent among men. If I am to build a house, it is not enough that I should have a beautiful design of all that is to strike the eye; it is not enough that what I shall see or others shall see shall be full of grace and good taste. I must look well to the foundation hidden under the ground that no eye will see; it must be firm, true and good, and, if it be faulty, despite of all its visible beauty, the walls will soon show many fissures and cracks, and ere long fragments of it will come toppling down. Again, man's mind cannot embrace everything—no, we must systematize, we must husband our forces, we must apply them to special subjects. This is true in all things; in the field of learning it is true. No man can be master in many sciences—no man can lead the way in every science; he must devote himself to one. I remember some years ago a conversation I had with one of the most eminent men of Europe which fully brings out this point. I was at Rome and happened one day to visit the grand astronomical observatory of the Roman College under the celebrated Jesuit, Father Secchi, renowned throughout the world. As I entered another gentleman came in at the same time. As he gave me his name I heard him say, Otto Struve—the great astronomer of Russia, and one of the princes of that science in this generation. Together we entered the observatory, and I shall never forget the few hours that we passed together with Father Secchi among his instruments, seeing the result of his observations, and studying out what he had done, and hearing him give his grand and lucid explanation of his hopes for the future. As we were coming away together, we were speaking of the great scholar we had left, Otto Struve said: "Astronomy has become a vast science; so vast that no one man can now master the whole of it; in fact it has many fields, each of which should be called a separate science, and he who would master one of them must devote himself to that almost exclusively." "And it is so that we are making such wonderful and rapid progress, and in the field of physical astronomy, he added, our good Jesuit, Father Secchi, leads the world." The testimony to the pre-eminence of one whom I have known for many years, and whom I esteemed most highly, was indeed most gratifying; more so as it came from a professor whom the world might deem his rival in fame, who was best calculated, of all men, to appreciate, and who thus gave his testimony, though himself neither a Jesuit nor a Roman Catholic. But the other remark with which he concluded filled my mind: "All history tells me it is the basis of all true learning, all true profit from study, and of all advancement, that in a man will learn and will advance, or strives to become eminent, he must devote himself to that one branch which is the special object of his study." That is true not only of men of eminence, it is true of all. It is true in every profession; it is true in every business. The physician, if he devotes himself to astronomy, lets his patients die; the lawyer, if he studies medicine, will lose his case. The merchant must devote himself to his business. Even in trades and professions he who will be eminent in any one must give his whole heart and attention to it. This is the wisdom of all ages, and has been summed up in the old adage, speaking with contempt of those who scatter themselves right and left on everybody, "Jack of all trades and master of none." What then shall men read? What then shall men know? What is the most important knowledge? I place first the knowledge of our holy religion. I think everywhere, but more especially in this country, every intelligent man and woman should be well read upon that subject, and should have mastered it as far as they can. In every country that is good, but here it is necessary, more necessary than perhaps elsewhere or in former times, so that any one of you that hears objections raised to his religion can answer the question touching our doctrine and show the reason supporting them. This is an especial want of ours, and has been the need of the English speaking Catholics for some centuries. Se has come to pass that controversial polemical literature of the Catholic Church of the English language. But there is one that has always been dear to me, and that is "Milner's End of Controversy"—clear, vigorous, manly in its style; strong, plain and common sense in its arguments. I know of no book better calculated to give solid reasoning in defence of our church. There comes before my mind, one whom I knew in a Southern State years ago, who lived in a town, the only Catholic there, and who had seen a priest perhaps once in two or three years, a man of marked probity, industry and intelligence. He was making his way in the world, his own character and manliness was making him, as it always does, respected by his fellow-citizens as a man, and as a citizen recognised as equal to any of them; but he was a Catholic, and that was against him. His life, I was going to say, was one continued series of amicable battles for his church and his religion. I rather thought when he was telling me of it, that his Irish blood found enjoyment in the continuous battles but he said this is my book, my armory, and he told me that for thirty years he had never failed once a year at least to read over that book carefully and attentively that he might be filled with arguments therein contained. He kept himself well informed on the current literature then in the United States; he received the Catholic papers; he read Catholic works; but after all, he loved to go back to the first book that he brought with him when he went out into that new land. There are other works besides Doctor Millner's, but they cannot be now obtained. There is one other volume of which I think very, very highly, written by the late Rev. Doctor McGill, of Richmond, and it is a volume presenting us a condensed summary of Catholic doctrine, scientifically presented and logically connected, going over the field in such a way that any man can learn if he will but study, and if he will but think over it. He can learn the precise doctrines and their connection, for this is one of the truths of Catholic theology, that as truth does not contradict the truth of one doctrine, but is allied with it, so the whole doctrine of the church, scientifically presented, form a series of truths bound together and as intimately united together as are the truths of geometry itself. I believe that was the expression of Macaulay. That book, then, I especially recommend, though there are many others. I will not speak of living authors. With them you must be familiar, at least, as motives of interest will lead you not to leave them untouched. But, after all, those that I mention I look upon as the two fundamental works that all English speaking Catholics ought to be well acquainted it. Thus it is, as I have said, we have not alone to instruct the intellect, but we have to defend our faith and to give the reason why we are Catholics. And I would say, likewise, that for the pure intellectual training of the intellect, there is no reading like that of those strictly logical expositions of our faith. The mind of man craves truth. Truth is its natural food, so to speak, and here we have truth—Divine truth—truth infallibly presented—truth that we know to be the truth as clearly as we know that the sun shines over our heads in mid-day. Man is a composite being—besides his intellect he has a conscience, and besides his soul he has his body, his spiritual nature and his humanity. He needs truth not simply to fill his intellect as geometry or physical science might do, but truth that will guide his conscience likewise. And this above all things religious truths will do. Therefore we gain the further advantage that while we instruct the intellect we are instructing a good conscience. The effects end not here, because he who understands his religion, he who loves his principles, he who cultivates the two faculties, has at hand principles which he applies to a thousand of causes arising in his daily life, long difficulties that else would be insoluble to him or full of anxious doubts. The effect goes on, and why is it that Catholics are not given to isms? Why is it that they do not run after mesmerism, spiritualism or Mormonism? The only ism of which they can be accused is conservatism, which pushes them to leave even difficulties that they know not of safely before them, and not rush into perhaps greater difficulties of which they have not yet any experience. Now what each man himself will read, even without my suggestion, is found in his own business. The lawyer can never hope to succeed unless he has pored over folio after folio, unless he has made himself intimate with the profundity of legal lore as every great lawyer before him did. The physician must study, must learn what the world around him is learning in experiments or experimental science. The merchant—he must know his business too. He should learn, if he would be eminent, where what he deals in is produced, where it can be best produced and best found, and where after being produced it is best and most cheaply formed into the artificial articles that men's commerce will need, and how it can be brought, and how it can be turned to account. Tradesmen must know their own profession, and must study each their own artisanship. He must know what his art requires if he would ever advance to eminence in it. The agriculturist must know of farming. He must know the soil; he must know how the work of the earth can be turned to the best account. But I need not speak of these things in this country of energy, earnestness and practical wisdom; all those things that men need when they advance they will find out for themselves. Perhaps I should speak more at length on another branch of the subject. Men generally read for information or for recreation; men wish to know what is going on in the world, what steps science has made, what other vast discovery men have reached. They wish to know and wander through the fields of science, and ascertain what, indeed, men know. How shall we read for general information? Here, again, we must read systematically. We must take up subject by subject and devote ourselves to it to the comparitive exclusion while engaged on that to all others. I need not go over the list of subjects; some men must be guided by their own special aptitude, or by the opportunity or occasion in which they find themselves. But take up, first, history. No nobler field of knowledge is presented to us, for in the study of history we see the past, and ages are revealed before us as in a living moving panorama. The cheapest wisdom is that which we learn at the expense of others. History tells us what others have done, what they have suffered. Yes, if we understood history well, there would be much more wisdom in ruling, in shaping the destinies of men. It is because we look at the present, magnifying it as it were by a microscope, and forget to look back at the past, at that philosophy which teaches by example in the events of ages long gone by, which, if we knew and understood, would tell us what now should be done—what now should be avoided. But in reading history we English-speaking Catholics find a difficulty. Of all things I think that the English written history of the past three centuries has embodied more of poison in it against the Catholic Church than any other branch of literature. If an English writer were treating of the old heathens, Greeks, Romans, Egyptians or Assyrians he must bring in some slur against the Catholic Church; if speaking of the decline and downfall of the Roman Empire there again we must be struck. If he comes down to the middle ages all is darkness and confusion, and in modern times every calumny is paraded against us. Even now in this present age things are better, thanks to Rankin, Cobden, Haller and Maitland, who have put the seal of condemnation upon many of the old statements made against the Catholic Church so eagerly swallowed by those who believed in the monstrosities of Foxe's "Book of Martyrs." Still enough remains. Have you not heard within a few weeks one who claims to write history repeat and reassert that the massacre of St. Bartholomew is fairly chargeable to the Catholic Church and to the spirit of Catholicity. No more chargeable than was the *coup d'etat* that Louis Napoleon made in 1852. At that time you know the history. As president of the assembly he seized one night over fifty of the chief men of Paris and threw them into prison; his troops filled the streets; he swept the streets with grapeshot, and the blood of murdered men ran in the gutters. For weeks and weeks, says one of the Parisians, every night, during the silent hours, we would hear the tramp, tramp of platoons of soldiers, and, perhaps, afterwards the firing of a volley; then the tramp, tramp, tramp was heard back again, and then the rumbling of carts were heard carrying away, as we thought, the dead bodies of those that had been tried in military tribunal and executed in the dark hours of the night. Paris trembled, and felt that there was a power that could rule and would rule. Now the men that were slain in those days were the descendants of the Jacobins of '93 and '95—those horrible monsters that maintained as long as they could the reign of terror were the same men as the Communists whose awful deeds we saw a few years ago. They spoke the same words and held the same sentiments, and strove to do the same thing. They were the enemies, the bitter enemies of religion; they were ready to trample on it and destroy it. On the other side, Napoleon claimed, and claimed most truly, that he maintained order and tranquility. That was for his own profit and interest. He was on the side of morality and religion. Whatever side he was on, though on the good side, he had other aims, and he wished to grasp the imperial sceptre, and that all men understood was the motive of his actions. So in those olden days there was in Paris a political faction. The queen mother was Catherine de Medicis, a Catholic indeed, but no better than Louis Napoleon, surrounded by her followers who were Catholics; but such were the counsellors of Napoleon. On the other side were parties, not Catholics, but not so hostile to her as were those amongst the Jacobins, and the whole question was a question of power. Catherine de Medicis and her friends thought that they would gain power and rule the King, and they were unwilling to lose it, and so they took this step, not from any love of religion, but from the same motive which impelled Louis Napoleon in 1852 to seize the reins of Imperial power. [Loud applause.] Yes, English history is a deception and a snare as far as the Catholic religion is concerned. Next we come up to the subject of science, which in these days has attained wonderful popularity. There is published a "review" that tells of things which fifty years ago the highest professor would only pretend to dream of, and makes them familiar to the young lads attending school even before they know how to translate "Cæsar." But I have another remark to make akin to that which I made touching history. There is a school of men advocating the sciences who are intensely hostile—not to say to Catholicity specially, but to religion and revelation generally. They are puffed up by the pride of intellect, and are unwilling to admit anything that they themselves do not see, and omit no opportunity of presenting what they hold to be facts most striking when they think they militate against any doctrines that the Christian world accepts or believes. Again, they do not say the same thing they said a few years ago—a few years hence they will contradict what they say to-day. There is confusion among them. If one be true the others must be wrong, and if true at this time they were in error before, and will be in error in the future. It is well, then, that we should go back a little to the history of these attacks on religion. One of their greatest attacks is to say that man appeared on this earth little better than an animal—perhaps a highly developed lower animal. He ranged about the forest, and fought the wild beast with his hands, or with a stone, club, or branch that he tore from a tree. By degrees he made artificial weapons of war—he made a little flint hatchet, or whatever he had. They tell how his dwelling place was in caverns, in which they found the bones of animals. And they say he was rude, oh most rude; and they would speculate and and calculate about his mental condition; why the formation of his forehead was low? the bones of the skull must have been very thick, the hollow that received his brain must have been very small. Perhaps he could barely utter a few words. He could scarcely be said to have an idea of language. Well, it came to pass that in one of those olden caves they found the skull of one of the olden men, and, for a wonder, the skull was well preserved. Oh! here was a prize. Now everything was verified—they examined it. The skull-bone was very thin, the texture was very fine, the brain cavity was very large, and, on the whole, the skull would have very well have suited a professor of Oxford.

I must draw to a close. I shall not enter upon the subject of poetry, nor on the subject of novels. Poetry I know little of, and of novels, which everybody reads, I can only say that when not bad they are injurious; at least, injurious when we give ourselves much up to them. They injure the mind and bring it to a state of mental hysteria. I know that the novel, of late, has been the vehicle of much truth, therefore I must respect it when good and properly used. And poetry is good and grand, for even the inspired writer wrote in poetry. Until you come down to the modern school of that sensational novel which is upsetting justice and making out man to be a man of passion, where do they present man as he should be? a creature of God, knowing and striving to serve Him. Where has a hero a true sense of religion? I do not mean that the novel should be a religious novel, full of doctrines of religion; but even if it is a history of daily life, why should it be a man without God? Why should it be a world of passion only as presented to us? There is too much of that around us. We need something that will fill our hearts with noble, great and profound thoughts. How shall we read? We must read with system, choosing the book and choosing the subject. We must read with attention, knowing that we undertake a work of importance, a work of cultivating our higher and nobler nature, a work more important to men than the accumulation of a fortune. Then in reading read with deep attention—read, think and digest. We must labor for our children—not alone for them because we love them. We must labor to save them; we must labor to save the young from being thrust forth from the fold of the church, torn from her maternal arms and made impious unbelievers in God, by interposing the influence of all that is stable and true in reading, not for ourselves alone, but for the country; for after all it is but the prevalence of intelligence that conforms to the spirit of the true conscience and the knowledge of God, and it is in this only that this country or any nation can find solid, enduring peace and safety.

The reverend gentleman then retired, amidst loud and fervent applause.

THERMOMETRICAL.

The following was the range of the thermometer yesterday, at the drug store of Mr. Joseph Blackman, on the south side of Broad street: 8 A. M., 36; 10 A. M., 40; 12 M., 44; 2 P. M., 44; 4 P. M., 44; 6 P. M., 43; 8 P. M., 43.

RELIGIOUS NOTES.

The Rev. L. H. Shuck preaches at the First Baptist Church at 10.30 A. M. and and at 7.15 P. M. to-morrow.

The Rev. T. W. Dosh will preach at the Orphans' Chapel at 3.30 P. M. to-morrow.

Service will be held at St. Stephen's Chapel at 7.30 P. M. to-morrow. No afternoon service.

At the Citadel Square Baptist Church the services to-morrow will be at 10.30 A. M. and 7.15 P. M.; preaching by the Rev. J. A. Chambliss.

At the Unitarian Church at 7.30 P. M. the Rev. James Boyd will redeliver the sermon preached on the first Sunday of the year. Morning service at 10.30 A. M.

The services at Spring street Methodist Church to-morrow will be at 10.30 A. M., when Bishop Wightman will preach, and at 7 P. M., when the Rev. R. D. Smart will preach.

CONFISCATED COTTON.

In March, 1865, a quantity of cotton was seized in Charleston by the special agent of the United States treasury department. This was sold at one hundred and seventy-nine dollars a bale for the sea island and one hundred and thirty-four dollars for the upland. At the time the sea island was worth two dollars a pound, instead of the sixty cents for which it was sold. Mrs. C. E. O'Bryan, the administratrix of P. O'Bryan, has given notice to the government of her intention to take testimony before a commission in this city, to show that the sales by the United States were no true criterion of the value of the cotton, from the fact that the cotton was repeatedly manipulated and repacked by the treasury agents. Any persons who can give information in favor of the claimant or against the United States, are requested to communicate with Messrs. Walker & Bacot, Broad street, Charleston.

LOCAL LACONICS.

—The Court of General Sessions for Richland County opens on Monday.

—The inclement weather compels a postponement of the meeting of the Otranto Club from to-day to Wednesday next.

—A few fac-simile copies of the South Carolina ordinance of secession are for sale at Holmes's Book House.

—Pending the repairs to their former office, Messrs. Gibbes & Co. have resumed business at the corner of Vendue Range and East Bay.

—The Chester Reporter offers for sale, at a great bargain, the Guernsey press on which it is now printed. It is in perfect order.

—It was from the Jail, and not from the Guardhouse, that the prisoners mentioned in yesterday's issue made their escape.

—It was the "Palmetto," and not the "Young America," engine that ran into and injured the Rutledge-street car on Thursday last.

—The board of managers of the College of Charleston, and of the Ladies' Mutual Aid Association, held short meetings yesterday afternoon.

—The dress of a little daughter of Charles W. Birnie, colored, who was standing in front of the grate at her father's house, No. 41 Charlotte street, on Thursday, took fire, and, before assistance could be rendered, she was so severely burned that she died yesterday morning.

MEETINGS THIS DAY.

Charleston Typographical Society, at half-past 7 P. M.

Homestead Building and Loan Association, at half-past 7 P. M.

Our Social Circle, at 8 P. M.

School Commissioners, Charleston County, at 10 A. M.

Medical Society of South Carolina, at 7 P. M.

BUSINESS NOTICES.

ALL the popular grades of the Waltham Watch manufactory, at James Allan's.

JUST RECEIVED, new style Sewing Machine, at Singer Office. One agent sold six of these Machines in one week. jan30-thstu

ALL KINDS of Stitching done at Singer Sewing Machine Office. jan21-tuths

BEAUTIFUL PHOTOGRAPH FRAMES, at 10 cents each, at Von Santen's, No. 229 King street. jun1-s

PLAYING CARDS, wholesale and retail, very cheap, at Von Santen's, No. 229 King street. jun1-s

VERY CHEAP.—A Handsome Box, containing One Quire Initial Note Paper, Twenty-four Initial Envelopes, a Penholder and Pen, for only twenty-five cents, at Von Santen's Bazaar, No. 229 King street, next Academy of Music. july6-s

HOT BED SASH! HOT BED SASH!—Two thousand Hot Bed Sash just completed, and now ready for delivery; price low. Call and examine same at P. P. Toale's, Nos. 20 Hayne, and 33 Pinckey streets, or on Horlbeck's Wharf. dec30

PLATED WARE, in new and exquisite designs. Tea Sets, Ice Pitchers and Castors, at Allan's, No. 307 King street.

OPERA, MARINE AND FIELD GLASSES in great variety, including those of the finest make, at reasonable prices. Allan's, No. 307 King street.

COMMERCIAL NEWS.

Exports.

NEW YORK—Per steamship South Carolina—221 bags sea island cotton, 1320 bales upland cotton, 499 bbls naval stores, 105 tcs rice, 39 casks clay, 400 bags cotton seed meal, 50 bags cotton seed, 65 pkgs sundries.

The Charleston Cotton, Rice and Naval Stores Markets.

OFFICE CHARLESTON NEWS, FRIDAY EVENING, January 31, 1873.

COTTON.—This market showed a fairly sustained demand, in which factors were enabled to realize firmer and rather higher figures, particularly for fine grades, the article exhibiting a general hardening of prices to the extent of about ⅛c ℔ lb.; sales near 1200 bales, say 6 at 16 to 16⅞, 12 at 16, 44 at 16⅛, 27 at 16⅜, 20 at 17, 20 at 17⅛, 42 at 17⅛, 34 at 17⅜, 2 at 17¾, 42 at 17⅞, 213 at 18, 38 at 18⅛, 8 at 18⅜, 14 at 18¾, 14 at 19, 144 at 19⅛, 42 at 19⅜, 5 at 19⅝, 46 at 19¾, 2 at 19⅞, 17 at 20, 48 at 20⅛, 25 at 20⅜, 2 at 20⅝, 20 at 20⅞, and 11 on private terms. We quote:

LIVERPOOL CLASSIFICATION.

Stained and tinged	17⅜@19
Inferior	15 @17⅜
Ordinary to good ordinary	17⅞ a 18⅞
Low middling	19⅛ @19⅜
Middling	19⅞@—
Strict middling	20 @20⅛
Fancy	20⅜@20⅝

RICE.—This grain was firm, but the market was quiet in consequence of bad weather; sales 15 tierces clean Carolina at 6 13-16c ℔ lb. We quote common to fair at 6⅜@7¼, good 7⅜@7⅝c.

NAVAL STORES.—The receipts were light, say 12 bbls spirits turpentine and 68 bbls rosin. Spirits turpentine was firmer; sales 100 bbls at 65c ℔ gallon. No business in rosin reported.

FREIGHTS.—To Liverpool, by steam, direct, —— on uplands, —— on sea islands; via New York, ⅝d on uplands, —— on sea islands; by sail, room scarce, asking 9-16d on uplands, and —— on sea islands. To Havre, —— on uplands. Coastwise—to New York, by steam, ⅜c on uplands and —— on sea islands; $2 ℔ tierce on rice; 60c ℔ bbl on rosin, by sail, ——c ℔ lb on cotton; ——c ℔ tierce on rice; 50c ℔ bbl on rosin; $11@12 ℔ M on lumber; $12@12 50 ℔ M on timber. To Boston, by steam ⅜c on uplands and $2 50 ℔ tierce on rice; by sail, ——c ℔ lb on uplands; rosin 70c; reasawed sawn $12@12 50; timber $13@13 50; phosphate $5@5 50. To Providence, by sail $10@11 ℔ M on boards; ——c ℔ lb on cotton; by steam ⅜c via New York. To Philadelphia, by steam ⅜c on uplands; $1 75 ℔ cask on rice; 60c ℔ bbl on rosin; $1 on spirits. Through bills of lading given to Boston, Providence and the New England cities are regularly issued on this route, and dispatch guaranteed. By sail, $8 ℔ M on boards; $12 on timber; —— ℔ ton on clay; $3 50 on phosphates. To Baltimore, by steam ——c ℔ lb; by sail $8@8 50 ℔ M on boards; —— on timber; $3 50 ℔ ton at city; $4@4 50 ℔ ton up river on phosphate rock. Vessels are in demand by our merchants to take lumber freights from Georgetown, S. C., Darien and Satilla River, Ga., and Jacksonville, Fla., to Northern ports, and $10@12 ℔ M are the rates on timber and boards.

DOMESTIC EXCHANGE.—The banks purchase sight checks on New York at ⅛@¼ per cent. off, and sell at par.

EXCHANGE.—Sterling 60 day bills 23¼@23½.

GOLD.—The brokers were yesterday buying at 13 and selling at 14.

Markets by Telegraph

MONEY MARKETS.

PARIS, January 31.
Noon.—Specie increased half a million in francs.

LONDON, January 31.
Noon.—Consols 92⅛a92¼. Fives 91¾.

NEW YORK, January 31.
Noon.—Freights quiet. Stocks very strong. Gold steady at 13¼. Money firm at 7. Governments dull and steady. State bonds dull and steady.

Evening.—Money closed at 6a7. Sterling heavy at 9⅜. Gold 13⅜a13⅝. Governments steady. States very dull.

COTTON MARKETS.

LIVERPOOL, January 31.
Noon.—Cotton firm; uplands 10d, Orleans 10¼d; sales 10,000 bales; sales of the week 71,000, exports 4000; speculation 500; stock 654,000: American 109,000; exports 72,000; American 46,000; actual export 3000; afloat 350,000; American 285,000.

Later.—Cotton firm; uplands 10a10⅛d, Orleans 10⅛a10½d; sales 12,000 bales; speculation and export 1000.

Evening.—Cotton closed steady; sales include 7000 bales American. Yarns and fabrics firm with an upward tendency.

NEW YORK, January 31.
Noon.—Cotton quiet; sales 1526 bales; uplands 21⅜c, Orleans 21¾c.

Evening.—Cotton quiet; sales 2786 bales; uplands 21⅜; Orleans 21¾; net receipts to-day 1418 bales; gross 3761; sales for export 1663. Sales of cotton futures to-day 14,100 bales as follows: For February 20 9 16a20 11-16; March 20 11 16a20⅞; April 21⅜; May 21 5 16a21 7-16.

BOSTON, January 31.
Cotton—net receipts 33 bales; gross 2919; sales 600; stock 700; weekly net receipts 425; gross 12,818; exports to Great Britain 87; sales 2800.

BALTIMORE, January 31.
Cotton—net receipts 94 bales; gross 276; exports coastwise 185; stock 10,414; weekly net receipts 1173; gross 3082; exports coastwise 1430; sales 2657.

NORFOLK, January 31.
Receipts 2002 bales; exports to Great Britain 1746, coastwise 3186; sales 570; stock 14 608; weekly net receipts 13,884; exports to Great Britain 1745, coastwise 15,418; sales 2671.

WILMINGTON, January 31.
Receipts 284 bales; exports coastwise 78; sales 31; stock 2351; weekly net receipts 976; exports coastwise 981.

SAVANNAH January 31.
Net receipts 2805 bales; exports to Great Britain 4040, coastwise 1465; sales 2100; stock 72 956; weekly net receipts 16 627; exports to Great Britain 17,485, coastwise 2097; sales 6070.

AUGUSTA, January 31.
Cotton receipts 993 bales; sales 905; stock 12,438; weekly receipts 4897; shipments 4547; sales 47,000; consumption 157.

MOBILE, January 31.
Cotton, net receipts 2892 bales; exports coastwise 1488; sales 1000; stock 41,664; weekly net receipts 12,341; exports to Great Britain 5416; coastwise 6874; sales 10,200.

NEW ORLEANS January 31.
Cotton in moderate demand but irregular; net receipts 10,923 bales; gross 12,097; exports to Great Britain 3935; continent 853; sales 1000; last evening 5000; stock 20,449.

GALVESTON, January 31.
Cotton—net receipts 718 bales; exports to Great Britain 937; continent 900; coastwise 313; sales 800; stock 68,827; weekly net receipts 13,085; exports to Great Britain 4176; continent 4298; coastwise 2038; sales 8100.

PROVISIONS AND PRODUCE MARKETS.

LIVERPOOL, January 31.
Evening.—Turpentine is quoted at 42s.

NEW YORK, January 31.
Noon.—Flour quiet. Wheat firm for prime stock. Corn steady. Pork firm; mess $14 87½. Lard quiet and steady; Western steam 8¾a8 5-16. Turpentine steady at 67½a68c. Rosin dull at $3 75 for strained.

Evening.—Flour quiet. Whiskey steady. Wheat very firm and offerings light. Corn quiet and firm. Rice strong; Carolina 8a8½c. Pork easier at $14 25. Lard steady and in fair demand. Rosin $3 75. Tallow quiet.

LOUISVILLE, January 31.
Flour firm and unchanged. Grain firm. Corn 42a43. Provisions active and very firm with a slight advance. Pork sold at $13 for round lots. Bacon, shoulders 5⅝, 5¾a5⅞; clear rib sides 8¼. Lard 8a8¼ for tierce and 9a9½ for keg. Whiskey firm at 88.

New York Rice Market.

NEW YORK, January 30.
The Daily Bulletin says: The rice market is strong and fairly active, sales being reported at 40 tierces Carolina at 8a8¾c, and 800 bags Rangoon at 6¾a6¾c.

New York Naval Stores Market.

NEW YORK, January 30.
The Daily Bulletin says: Receipts to day —. The upward tendency in spirits turpentine continues, and prices are very strong, with holders indifferent about selling. We note sales of 130 bbls at 68c flat, and 100 bbls at 68½c, holders asking 69c at the close. Strained rosin is quiet and about steady at $3 80 for common strained. In the better grades sales include 100 bbls No. 1 at $4 50, and 112 bbls No. 2 at $4. Tar is scarce and higher. Sales of 300 bbls of Wilmington at $3 75. Pitch is firm and selling moderately.

Interior Cotton Markets.

CHESTER, January 29.
Market firm; ordinary 15½c; good ordinary 16½c; low middling 18c.

ANDERSON, January 29.
Market has been brisk for the past day or two. We quote middlings 16 to 18½c; sales for the week 290 bales.

YORKVILLE, January 29.
Market unchanged. We continue our former quotations. Extremes 14 to 17½c.

CHARLOTTE, January 27.
Sales to-day unimportant. We quote middling at 18¼ to 18½c; other grades in proportion.

Receipts per Railroad, January 31.

SOUTH CAROLINA RAILROAD.

1851 bales cotton 65 bales goods, 180 bbls flour, 29 cars wood and lumber, 10 cars stock. To Railroad Agent, E H Frost & co, A B Mulligan, Crawley & Lehon, Colcock & co, G H Walter & co, Sloan & Seigious, G W Williams & co, A J Salinas, Pelzer, Rodgers & co, Elias Bros, W C Bee & co, Tupper & Son, Lowndes & Grimball, Campsen & co, W C Kukes & co, J C H Claussen, B O'Neill, H Bischoff & co, Steffens, Werner & Ducker, D H Silcox, H Cobia & co, Bulcken & Wohlmann, Wagener & Monsees, H Klatte & co, H Bulwinkle & co, Ferguson Smith, Trenholm & Son, Tiedemann, Calder & co, Reed r & Davis W P Dowling, W C Courtney & co, J C Malonee, Wardlaw & Carew, L D Desaussure, Caldwell & Son, A S Smith, Counts & Wroton, Murnaugh & Weekley, C J Schlepegrell.

SAVANNAH AND CHARLESTON RAILROAD.

38 bales upland cotton, 95 bags sea island cotton, 72 bbls rosin, 126 bushels rough rice, cars lumber, mdse, &c. To W P Dowling, J C H Claussen, G F Habenicht, Fraser & Dill, G A Bowman, Reeder & Davis, C Voigt, F D C Kracke, E Daly, Jno Colcock & co, G M Reeves Wardlaw & Carew, W M Lawton & Son, Pinckney Bros, H Bischoff & co, W Kressel, J M Eason & Bro, A B Mulligan, N E Stoops, H Pinckney, C E Perkins, E Boyd, W M Bird & co, M Triest, D Hallis, Thomas Murray, S L Rose, Murdaugh & Weekley, L D Mowry & Son, T P Smith, G H Ingraham & Son, Whilden & Jones, W C Bee & co, F Richards, J A Enslow & co, Thos Albers, Nat Montgomery, Crawley & Dehon, Ravenel & co, Pelzer, Rodgers & co, and others.

Passengers.

Per steamship Georgia, from New York—E J Brown, J H Brown, N Perkins, Mr Hawkins, Mr Egan, C W Jenks, E Libey, B D Jenks, Jas Russell, R J Coleman, Miss Thompson, Thos Mack, Mrs Mack, Wm L Skidmore, J Skidmore, Jr, Mrs W L Skidmore, Rev Father Evans, E St Clair, Madame St Clair, Miss Caddle Rapper and maid, Miss Kerper and sister, and six in steerage.

Per steamer Dictator, from Palatka via Jacksonville, Fernandina and Savannah—Mr Gregg and wife, T A Wallace, Miss Clarke, Miss Chiken, Mr Haines, J R Beilin, J Viletz and eight on deck.

Per steamer Pilot Boy, from Beaufort via Pacific and Chisolm's Landings—E A Marshall.

MARINE NEWS.

CHARLESTON, S. C.....FEBRUARY 1, 1873.

Lat 36 deg 46 min 33 sec. | Lon 79 deg 57 min 27 sec

ARRIVED YESTERDAY.

Steamship Georgia, Crowell, New York—left 28 instant, mdse. To Wagner, Huger & co, W A Courtenay, J E Adger & co, C D Ahrens & co, T M Bristoll & co, E Bates & co, C Bar & co, W M Bird & co, Brewer & K, T S Budd, Bennett & co, B Boyd, Chas Berbusse, Bermeister & Zerbst, Ed Bull, H Bischoff & co, Bollmann Bros, Linder, J S Bissell, W H Chafee & co, J C H Claussen, L Chapin, Cameron, Barkley & co, Chaneau & Heffron, J Campsen & co, E R Cowperthwait, Crane, Boylston & co, Cohen & Weber, L Cohen, C Campbell, Miles Drake, H Doscher, Erwin & Magill, Elias Bros, D F Fleming & co, Furchgott, Benedict & co, B Feldman & co, D Fitz Gibbon, L L Falk & co, W C & R J Forsythe, Rev H J Fox, H Gerdts & co, C H Glidden, J H Hall & co, Hart & co, F K Houston, A Ihlig, E H Jackson, Johnson & Brown, J Huston, Crews & co, Klinck, Wickenberg & co, Kinsman & Howell, J W Linley, G J Lunn, W A Mehrtens, Murphy & Little, Mantoue & co, Martin & Mood, J G Milnor & co, M Marks, Menke & Muller, R C McDowell, McIoy & Rice, S R Marshall & co, M H Nathan, B O'Neill, F L O'Neill, C P Poppenheim, D Paul & co, Quackenbush, Estill & co, Ravenel & co, J R Read & co, W F Rice, Riordan, Dawson & co, C O Righter, Shackelford & Kelly, A Sumner, Walter Steele, E Seymour, U Sub Dept, A O S one, E Scott, Jno Shaw, Stoll, Webb & co, R Thomlinson & co, J F Taylor & co, M Triest, Thomas & Tanneau, S H Wilson & Bro, P Wineman & co, Wagener, Monsees & co, Walker, Evans & Cogswell, R Wing, J Weiskopf, H T West, W J Yates, So Ex co, S C R R, N E R R, S & C R R and others.

Schr Wigwam, Field, New York—10 days. 7500 bushels corn. To Herman Bullwinkle.

Schr Mary Mankin, Tyler, Baltimore—7 days. Coal. To Etiwan Works. Vessel to Cohen & Wells.

Schr Elizabeth, Matthews, from Santee. 1705 bushels rough rice. To W C Bee & co.

Schr B Bentham, ——, from Santee. 2200 bushels rough rice. To W C Bee & co.

Schr Annie Farrow, Farrow, from Santee. 2050 bushels rough rice. To Geo A Trenholm & Son.

Schr Lucretia, Balance, from Santee. 1400 bushels rough rice. To Geo A Trenholm & Son.

Sloop George, ——, from Santee. 2700 bushels rough rice. To W C Bee & co.

Sloop Foster, ——, from Santee. 990 bushels rough rice. To W C Bee & co.

Sloop Dannie, ——, from Santee. 775 bushels rough rice. To W C Bee & co.

Steamer Dictator, Coxetter, Palatka via Jacksonville, Fernandina and Savannah. 76 bales cotton, 33 bbls and boxes fruit, 11 bbls sugar and molasses, 3 bbls fish, 6 bbls meat 12 tcs and 3 half tcs rice, 1 tcs fish, 34 pkgs mdse and sundries, &c. To Ravenel & co, Stoney & Lowndes, Witte Bros, Williams & Son, Pinckney Bros, Johnston, Grew & co, Furchgott, Benedict & co, P Balsane & co, Jeffords & co, W H Chafee & co, W M Lawton & Son, Ingraham & Son, Fraser & Dill, W C Bee & co, Dan Talmage & Son, Mrs Kingman, Alvina & Morrison, and others.

Steamer Pilot Boy, McNelty, from Beaufort, via Pacific and Chisolm's Landings. 5 bags sea island cotton, and mdse. To Ravenel, Holmes & co, W C Bee & co.

CLEARED YES