

Star and Catholic Messenger NEW ORLEANS, SUNDAY, FEBRUARY 20, 1876

GERMANY.

Under date of January 25th, the Berlin correspondent of the London Register writes:

The State of Protestantism in Prussia.—The discouragement of the conservative Protestant circles increases to a great extent. Since the rules of the General Synod have been sanctioned, despondency even takes hold of the theologians of the Protestant Union. Their organ, the Evangelical Church Gazette, writes: "When the joyful news was announced that the close of the Ecclesiastical Constitution was to be discussed in the General Synod, our hearts were filled with hope that a new era would dawn for German Protestantism. We have been disappointed. Of all the failures of 1875, this is the most painful. Although the rules of the General Synod have been sanctioned, there is not one idea in the whole work which will show us the issue, from the confusion of ecclesiastical affairs. The Prussian National Church will therefore possess a great piece of constitution, but not one inch more of liberty. We have submitted to the May Laws, and we have consented to the introduction of civil marriages, although we protested the dangers. The losses which our Church had suffered, in consequence of these measures, can be statistically proved. We have always deeply deplored the manifestations of the sad religious condition of our large cities; nevertheless we have frankly disclaimed them, because we have seen the delusion, and we know which lay open are easier to heal than those which are hidden. But one thing is clear to men of common sense, that a Church which shows so much impotence must be seriously infected. Catholicism had come forth unscathed, and even more powerful, from this crisis, and we, with all the religious and political "scribblers" concluded the writer, "have become weaker than ever. If we investigate for the reason of this, we find many symptoms of an unhealthy condition; but the principal moral evils in this, that the Church is too much dependent on the State." The dissolution of the Protestant Church in Prussia is a mere question of time, the religious confidence has only hastened its ruin. We must, therefore, bless it, for although we are not enemies of the Protestants, we are irreconcilable opponents of Protestantism.

The Catholic Church in Bavaria.—It must certainly appear very strange that for generations the Catholic Church has never been in favor with the Government in Bavaria, although it is the only Catholic State in the new German Empire, seeing that the majority of the people and the Monarchs are Catholics. Until the present in Prussia began, there was no country in Germany in which the rights and liberty of the Church have been so limited by the legislature as in Bavaria. It was certainly bitterly felt by the clergy that the head of the State, from whom they had naturally a right to expect more consideration, had refused to do so with little regard. The events of the later years in Bavaria confirm the history of almost a whole century. We need not wonder at the direction which the Church policy takes in this country, when we know that King Ludwig II. calls Dollinger his friend, and distinguishes him publicly with proofs of his favor. The question naturally arises, how is it that the unfavorable disposition against the Catholic Church is almost hereditary with the Bavarian Monarchs? History furnishes us with an answer. It is a well-known fact that mothers in general exercise a powerful influence upon the faith and religion of a child, and it is very rarely that this influence can be directed to a good or bad. Neither walk nor fortune make any exception to this rule. Now, it has happened that all the Bavarian Monarchs, beginning with the great grandfather of the present King, had married Protestant princesses. The mother of the latter only embraced Catholicism after her son had come to the throne. The religious spirit which prevailed in the families generally proceeds from the wives and mothers. The King of the Bavarian Regency, the cold and icy blast of Protestantism destroyed the Catholic warmth and piety. The impressions and views in later years much depend, also, on the instructions which we have received from tutors and teachers.

King Ludwig's father was a great admirer and a true pupil of the anti-Christian Professor Dahlmann, who had directed his scientific instruction. The Crown Prince then attended the lectures of his master with enthusiasm, and impressed with the truth of what he had heard, he promised to be ever-mindful of his teachings. One of the principal articles which he gave him, was never on any subject to let the King have any influence in the State. We know from the famous Dahlmann's letters to one of his friends that the King for some time thought of going over to Protestantism, but that it was he (Dahlmann) who kept him from doing so. The Professor, although a Protestant himself, professed no faith, and thought it best for the interests of the people that the King should remain a Catholic. We need no further comments upon these authentic accounts. Guided as the present King was, it would have been bold to expect the development of a truly Catholic spirit.

Compulsory Military Service in Bavaria.—The *Faehler Zeitung* learns that the Bavarian Government has recently given discouraging replies to young theologians in this country who, being of the military age, had applied for information as to their future immunity from military service. It is seven years since the law was set up over the tomb of General Edward Johnson, Ex-President Tyler, whose grave at Hollywood is unmarked, will also be paid the tardy honors of a monument.

Negro sentiment is undergoing a decided change. The black people are beginning to feel that the war was not made by the Government for them; yet it is rather strange to see them congratulating themselves on the monument of Robert Lee. The *New York Tribune* notes the fact that Norfolk, Va., has contributed \$1,200 to the Lee Monument Fund, a liberal portion of which was subscribed by the colored citizens.

Mr. Porter, of Charleston, South Carolina, has had a deserved success in his school work in that city. At the close of the war he proposed to establish a school for boys of respectable but impoverished families. It is seven years since he started. In that time 1,300 children have been educated at his day school; 300 children, the representatives before the war of parents possessing \$15,000,000 property, but now reduced almost to abject poverty, have been sheltered and trained in his Orphan's Home.

The improvements in the interior of the Cathedral at Richmond, Va., are progressing. There will be a choir, one on each side of the sanctuary, on which will be placed the paintings by a master artist of Baltimore. A marble altar will be placed on the Epistle side, and a fine marble statue of the Blessed Virgin Mary will be provided by the Catholic Beneficial Society. On the Gospel side the old altar is to be removed, and a new one erected, and the altar of the Blessed Joseph will provide a marble altar for that side, also long.

A sad commentary on the bitter fruit of reconstruction is found in the case of a rich State of South Carolina. Some of the most valuable sea-land cotton lands, near Beaufort, are to be sold at auction immediately. The reason is that their owners are unable to pay the taxes on them. Previous to the war not a foot of the land could be bought at any price; now it will be difficult to find a purchaser except at a ruinously low figure. South Carolina taxation practically amounts to confiscation, and nobody without a mint of money or a finger in defrauding the State Treasury can dare face its impositions.

Henry Irving, the actor who came suddenly into great popularity in England, is described as resembling Booth, yet not handsome. He is tall, slender, and striking in gait. The characteristics of his acting are originality and unconstraint. He violates usages, and has genius enough to make the changes acceptable in the main. He presents Hamlet as sane, feigning insanity; delivers the "To be or not to be" soliloquy carelessly seated in a chair; does not rant in the ensuing scene of upbraiding with Ophelia; throws himself upon the throne after the king, betrayed by the moon play into a show of quiet has left it, and then falls in a swoon; and at the end of the play seizes the king by the throat, stabs him, and flings his body into the courtiers.

GENERAL NEWS ITEMS.

The Christmas number of the London *Graphic* cost \$40,000 before a copy was printed. The first edition consisted of 250,000 copies. The dullness of trade leads the new Bedford (*Mass.*) *Mercury* to remark: "Ten mills make a cent, but not any ten mills in this section."

A young man, who was asked why he did not marry, promptly replied: "My dear sir, I've been a salesman in a dry goods store for ten years."

Right Rev. Bishop Gibbons has lately purchased a Methodist meeting house in Harrisburg, Va., and the same will be remodelled and dedicated as a Catholic church.

Mrs. Kirby, a widow residing in Caldwell county, N. C., lost eight children last month by diphtheria; four of them in such quick succession that they were buried together.

Sebastopol was declared a commercial port again this year ago. Now it is the second corn granary in Southern Russia, and new buildings and boulevards have sprung up as if by magic.

Pliz Hugh Lee, George B. McElleran and Ambrose E. Baruside will probably be the respective field officers of the Southern, Middle States and New England battalions of the Continental Legion.

Forest planting is thriving in Minnesota. The St. Paul and Pacific Railroad has set out over 4,000,000 young trees, and altogether it is estimated that 20,000,000 have been planted on the prairie lands.

Benjamin Franklin introduced broom corn into this country. While examining an implement in his garden, he discovered a seed, which he planted in his garden. From that seed, the corn was propagated.

The late Rev. Daniel Isaacs was a great smoker. "Hail there you are," cried a lady who surprised him one day with a pipe in his mouth, "at your idol again?" "Yes, ma'am," replied he, coolly, "burning it."

Longfellow's "Evangeline" has been translated into Portuguese blank verse by Don Miguel Street d'Arriaga, a native of the Azores. The manuscript translation has been submitted for correction to Mr. Longfellow.

A gentleman from Washington, D. C., has purchased 3,500 acres of land in Alachua county, Fla., which he is dividing up into twenty, forty and eighty acre lots. Five settlers effected purchases the first week.

Mr. Dupanloup has entered the lists as a prison reformer. He has caused all the penal establishments in the Department of the Seine to be carefully visited, in order to ascertain the actual condition of their inmates.

In France the postal cards appear in great variety, because it is illegal for any man to make his own, the payment being by an adhesive stamp. The result is that some are ornamented with elaborate designs on cardboard of various colors and materials.

Dr. Bartle, the principal of the Freshfield College near Liverpool, has been attacked for refusing to vaccinate his two children. He said he had conscientious scruples against vaccination; but he was fined twenty shillings and costs in each case just the same.

At least one man in Indianapolis looks with satisfaction upon the law's delay. He is the tenant of a house whose ownership is disputed, and each of the parties to the suit to decide the point has enjoined him from paying rent to the other, so that he is living rent free.

The fund raised for the sufferers by the Franco-German war amounted to \$5,100,000. One half of this was used for the reconstruction of the houses, \$600,000 to replant washed away garden produce, \$500,000 for furniture and \$400,000 to assist employers to pay their workmen.

low not only furnishes an oratory, but above that a sleeping room has been scooped out, and in this room there is a bed, to which access is gained by steps outside, and which is the abode of an anchorite. This tree, which perhaps sheltered in its shade the companions of the Seigneur de Bethencourt when on their way to embark for the conquest of the Canaries, is held in great veneration in the country. It is thirty feet in circumference near the ground.

The Democratic Committees of the United States House of Representatives are steadily putting the pruning knife of retrenchment where it will do most good. A considerable reduction has been made in the pay of officers of the army and a stop put to the swindling system whereby Second Lieutenant-Colonel Fred Grant, though but a second lieutenant and the active service exacted of less fortunate second lieutenants assumed the rank and secured the emoluments of a lieutenant colonel. The House Committee on Appropriations has at the same time reduced the item for fortifications from \$3,000,000 to \$315,000, a reduction to be commended. Many of the works on which we have lavished millions of dollars are worthless for purposes of defense, and to sink other millions in costly stone forts that must in the event of war be abandoned for earthworks, is worse than absurd.

It appears that the humorous Californian has a habit of charging a cigar with a small capsule of nitro-glycerine and then presenting the same to his friend by way of a joke. A number of noses have already been blown off and quite an assortment of jokers' shots, so that the press tardily suggests the abandonment of the custom and the substitution for it of some less noxious pleasure. Foreign observers have noted that American humor was entirely original and possessed a flavor of the soil. So far as this manifestation of it is concerned it cannot be denied that the characterization is accurate; but with all its originality, we trust that the "blowing off" is not to be carried to the point of exporting it eastward. A wit said that there was nothing so tender as a modern piece of wit—much of it not surviving transportation from one room to another—and we are quite clear that this practical piece of wit is not vital enough to survive carriage across the continent.

THE DISTRESSED CLERGY IN PRUSSIA.

LETTER FROM THE DUKE OF NORFOLK.

The following from the Duke of Norfolk appeared in the London *Times* of January 25th: "Sir,—Will you allow me to call attention to the present condition of the Catholic clergy in Germany? A committee consisting of Lord Petre, Lord Arundell of Wardour, Lord Howard of Glossop, Lord Emsy, Monsignor Patterson, the Rev. H. J. Coleridge, Mr. T. W. Allies, John Young, jr., Mr. J. H. Pollen, Mr. W. S. Lilly, and myself, has been engaged for some months in making inquiries on the subject, and we are now in a position to state the following facts:

"1. By the law of the 22nd of April last an annual sum of between £135,000 and £150,000 has been withdrawn from the Catholic Church in Prussia.

"2. This sum, the due payment of which had been solemnly guaranteed by Concordats between the Prussian Government and the Holy See, was by no means a State subsidy to the Catholic Church, but an allowance made in consideration of sequestrated ecclesiastical property of far greater annual value.

"3. The number of priests whose income is thus stopped, either wholly or in part, is about 10,000.

"4. The only terms on which the clergy are entitled under the law of the 22nd of April to claim the resumption of the payments thus stopped are by entering into a written engagement with the Government to 'obey the laws of the State,' among which are the 'Falk' laws.

"5. The Falk laws are simply incompatible with the practice of the Catholic religion, providing as they do, *inter alia*, that the education of the clergy shall be conducted in State Universities in which anti-Christian principles are openly taught; that no disciplinary powers shall be exercised in Prussia by the Pope; and that Bishops may be deposed by the sentence of a purely civil court, the Royal Gerisshof. The clergy have therefore been called upon to choose between beggary and apostasy. They have chosen beggary.

"6. But this is not all. In many instances the exercise of purely spiritual functions has been punished as a criminal offence; the ordinary public worship of the Church, the administration of the Sacraments, even the burial of the dead, have been treated as crimes. Six Bishops and a very large number of priests have been deprived of their personal liberty; some are confined with and treated as common criminals, and thousands of the faithful are without pastors and spiritual consolation.

"Nor is it possible for the Catholics of Prussia to do much for the support of the impoverished clergy who as yet have not been thrown into prison. It was stated in a telegram which appeared in your columns on the 10th of May last that 'orders had been sent to the district administrators according to which collections made, without the sanction of the Governor of the province, to compensate Catholic priests for the penalties inflicted upon them constituted offences punishable by law. We are in a possession of evidence that in many provinces the order is being enforced, and that in the poorer parishes—especially in the greater cities—the clergy are suffering the greatest privations, which their people are unable to relieve, and which very high authority states that in the dioceses of Treves, Hildesheim, Limburg, Fulda, and Culm it is utterly impossible for the faithful to support their priests, and any protest by the laity, through the public press or otherwise, against the policy of the Government is repressed by fine and imprisonment.

"In such circumstances it appears to us that an appeal may confidently be made on behalf of those sufferers for conscience's sake. Acknowledged to be men of exemplary lives and entire devotion to the duties of their sacred calling—the only crime alleged against them being their refusal to submit to the dictation of the State in matters of religion—they are entitled, as it seems to us, to the respect, compassion, and active sympathy of all true Englishmen.—I am, Sir, your obedient servant,

NORFOLK, E. M. Norfolk House, St. James's-square, S. W.

A BENEFICENT.—One of the most difficult of all beneficial ideas to eradicate is that associating medicine with a bitter or nauseating taste. This idea is false, as many medicines are very pleasant to the taste, as, for instance, Laplace's celebrated Indian Tarnip Pectoral Balm, a sure and swift cure for coughs, colds, asthma, &c. It is sold at \$1 a bottle at all first-class drug stores. See advertisement on page five of to-day's STAR.

PASTORAL LETTER OF THE BISHOP OF GALVESTON.

SOCIETIES SECRET AND APPROVED.

From the able Pastoral of the Right Rev. C. M. Dubuis, Bishop of Galveston, published in the last number of the *Catholic*, we take the following extract:

Now, beloved brethren, as your friend and chief pastor, we advise you to beware of those associations that pretend to bring about that happy union that should exist between brothers when they have inscribed in their statutes—"Religious topics are not to be discussed in our clubs."

Applicants for membership will be admitted regardless of their religious tenets. It is hereby declared that the Church has nothing to do with this our association.

Are such maxims worthy of a disciple of Christ? Can societies of this stamp be blessed by our Heavenly Father? Originating in a spirit of contempt for Him and His Church, they will end, sooner or later, bringing about a contrary result to what they promise. "A sifful man will trouble his friends," and bring in debates in the minds of them that are in peace." (Eccles. xxi, 2.) These words of Scripture are sufficiently explicit; and now, beloved brethren, if one sinful man can cause disunion among friends, what may we expect of the many sinful men who will necessarily be received into those associations that pretend to have nothing to do with Christ or His Church? Yet far greater, beloved brethren, is the danger of those Catholics who endeavor to persuade themselves that they can remain in union with Jesus and His Church and at the same time join associations that are known to be secret societies. The words of our Holy Father annexed to this letter, must convince them that they are laboring under a great illusion in being thus deceived by false appearances. How can faith associate with infidelity? Can virtue and vice form a companionship? Reflect on the words of the Gospel: "Let your light so shine before men, that they, seeing your good works, may glorify your Father who is in heaven." Men loved darkness rather than light, for their works were evil; every man that doeth evil hateth light."

Now, tell us if you, a child of light, can, with impunity and a safe conscience, take an oath of secrecy on things or the so-called "Mysteries," that may be made known to you in the darkness of night? Can you attend the Lodge, there sing such words as "Hail Masonry Divine," etc., or hear lectures on "Morality" from a so-called "Past Grand High Priest?"

Now, beloved brethren, let us remind you of the solemn excommunications which the Church has repeatedly pronounced against Catholics who join such societies; excommunications incurred by the very act of your admission into them, and from which you cannot be absolved, but upon the sign of sincere repentance and a solemn promise of renouncing all connection with such societies. You cannot be a Catholic and a member of a secret society. You may say you are still a Catholic, but the Church and Heaven protest against your assertion, for Christ has said: "Whoever you shall bind upon earth, shall also be bound in Heaven;" and you must know that the greatest of all misfortunes is to be cut off from the life-giving vine of Christ, and so destined to eternal perdition.

In our experience we have met with an example which is much to the purpose. There was a man who always spent his evenings at home, and as a devoted husband and loving father, was the joy of his family. Hitherto he had been a good Catholic; but now, mark the different changes that gradually came over him when he gave up his church to become a mason. First he abandoned the Sacraments, and shortly after, almost entirely left off going to church. The hand of God, however, soon fell heavily on him; he lost a son, who, though but eighteen years old, was already walking in his father's foot-steps. A second affliction awaited him; his daughter in the bloom of youth, fell ill, and in a few days was on the bank of the grave. During the twenty-four hours that preceded her death, she spoke but one sentence: "Father, promise me to return to the Church of God." He promised, and that beloved daughter shortly after expired, calmed by the sweet hope of having gained to God a soul so dear to her. But also! notwithstanding the sacredness of his promise, this poor man, after a short interval, returned to his evil ways, leaving to all evident proof of the difficulties of regaining the grace of God when once it has been abused.

Beloved brethren, let us turn our attention to a more pleasing subject and examine the great good produced by Catholic associations. The association of the Propagation of Faith holds the first rank; by it you affiliate yourself to the missionaries of the whole world; by a communion of prayers and the pecuniary assistance you give them, you participate in the noble work of the salvation of souls. The prayers intended to be said once a day are: The Our Father, Hail Mary, and the invocation, "Saint Francis Xavier, pray for us." The aim is one end—a week. It returns the missionaries and their converts pray for you. Now by thus contributing to the salvation of others you will finally secure your own.

We also recommend to the gentlemen of our congregations to persevere in their generous resolutions of relieving the wants of the poor and suffering. Let those who have been enrolled in the society of St. Vincent de Paul continue in the good work and the Lord who has promised to reward a "glass of water given in His name," will bestow on you a hundred fold for whatever you may do for His sake. It is our desire to see this association established wherever it can practically be done.

As for you gentlemen, who have united yourselves into temperance societies, under the spiritual direction of the church; it is needless to point out the immense good, that has already, through your many efforts, been effected. Joy, comfort and happiness at home, and peace at heart are the result that has been obtained for you by our Lord's prayer, quoted in the beginning of this, our Pastoral Letter. Be firm and zealous and God's grace shall not be wanting to enable you to keep your sacred pledge.

We would beg of the ladies who have already formed societies to adorn the Altar of Jesus, to remain faithful to the rules of their associations. Let them remember, that when around the quiet, earthly home of their God, He fondly looks upon them and from the depths of His own Sacred

Heart blesses them and their labor of love. Beloved brethren, the times are such as call for united action among the children of the Church. Be ever united; stand by your pastors; but let us especially rally around our Sovereign Pontiff. This may be done by prayer and a faithful compliance with the commands of God and of the church, so that through a lively faith and firm hope, but above all an ardent charity we may ever remain united in the loving Heart of our Jesus, that we, His disciples, may be one, as He and His Father are one.

REGULATIONS FOR LENT.

Having invoked the Holy Name of God, we ordain as follows: 1st. During Lent, those who do not fast are permitted the use of flesh meat at three meals; those who fast, at one meal every day—Ash Wednesday, Fridays, Ember days, and the last three days of Holy Week, are excepted.

2nd. On fast days flesh meats and fish are not allowed at the same meal.

3rd. Butter and eggs may be used at the usual collation.

4th. During Lent benediction of the Blessed Sacrament may be given three times a week after an instruction, or spiritual reading. To the ordinary prayers will be added the *Miserere*, *Parce Domine*, and *Sabbatum*.

5th. The Easter and Christmas collections made in the churches and chapels of our Diocese, will be for our Diocesan Seminary. Said collections must be announced from the pulpit the previous Sunday.

6th. On Whitsunday the collections will be for the Holy Father.

7th. Priests will continue the prayer "Pro Papa."

8th. The faithful can fulfill their Easter duty from the first Sunday in Lent to Trinity Sunday.

9th. By permission of the Holy Father, we grant to the faithful of our Diocese the faculty of gaining the Indulgence of the Jubilee until Easter Sunday. Let those who have been prevented from gaining this great Indulgence, avail themselves of this Extraordinary privilege.

10th. Our pastoral Letter shall be read in every church and chapel of our Diocese on Quinquagesima and Passion Sundays, and explained to each flock by its respective Pastor.

Given at Galveston on the Feast of St. Ignatius, the 1st of February, 1876. C. M. DUBUIS, Bishop of Galveston.

ALL CATHOLICS SHOULD KNOW

The Three Theological Virtues: Faith, Hope, Charity.

The Four Cardinal Virtues: Prudence, Justice, Fortitude, Temperance.

The Seven Gifts of the Holy Ghost: Wisdom, Understanding, Knowledge, Counsel, Piety, Fear of the Lord, Modesty.

The Twelve Fruits of the Holy Ghost: Charity, Longanimity, Fidelity, Joy, Goodness, Modesty, Peace, Benignity, Contineny, Mildness, Chastity.

The Spiritual Works of Mercy: To counsel the doubtful, To instruct the ignorant, To admonish sinners, To comfort the afflicted, To forgive offenses, To bear wrongs patiently, To pray for the living and the dead.

The Corporal Works of Mercy: To feed the hungry, To give drink to the thirsty, To clothe the naked, To harbor the harborless, To visit the sick, To visit the prisoner, To bury the dead.

The Eight Beatitudes: 1. Blessed are the poor in spirit; for theirs is the kingdom of heaven. 2. Blessed are the meek; for they shall possess the earth. 3. Blessed are they that mourn; for they shall be comforted. 4. Blessed are they that hunger and thirst after justice; for they shall be filled. 5. Blessed are the merciful; for they shall obtain mercy. 6. Blessed are the clean of heart; for they shall see God. 7. Blessed are the peacemakers; for they shall be called the children of God. 8. Blessed are they that suffer persecution for justice's sake; for theirs is the kingdom of heaven.

Sins Against the Holy Ghost: Presumption of God's mercy, Despair, Impugning the known truth, Envy at another's spiritual good, Obstinacy in sin, Final impenitence.

Sins Owing to Heaven for Vengeance: Willful murder, The sin of Sodom, Oppression of the poor, Defrauding laborers of their wages.

Nine Ways of Being Accessory to Another's Sin: By counsel, By command, By consent, By praise of flattery, By partaking, By defence of the ill done.

Three Eminent Good Works: Alms-deeds or works of mercy, Prayer, Fasting.

The Evangelical Counsels: Voluntary poverty, Chastity, Obedience.

The Four Last Things to be Remembered: Death, Judgment, Hell, Heaven.

Soards' City Directory for 1876, just published, is a book which will be found invaluable by all merchants, dealers, hotel keepers, etc. It contains the names of all business men and heads of families, with the address of each, a list of all public institutions and societies, with the names of their officers, the names of all our streets, and a map of the city. The Directory can be bought of the publishers, L. Soards & Co., Commercial place, or at the principal stationery establishments of this city, for the small sum of \$5.

FINANCIAL AND COMMERCIAL MARKETS.

FRIDAY MORNING, FEBRUARY 19, 1876. We have no new feature to notice in the money market. The accumulation of money and the falling off in the demand continues, and the impression generally prevails that the time will never be known when the supply has been so much in excess of the legitimate demand. Good commercial paper can still be easily placed at our quotations, and occasionally lower, and call loans at 6 to 7 per cent per annum. Stocks have been steady but rather quiet. State Consols less active and lower, and City Bonds irregular and unsettled. The offerings of foreign exchange have been liberal, and under the course of gold and bills at New York, have shown a marked advance. New York eight is unchanged.

Cotton has been in good supply and in fair demand at steady prices for the better qualities, and earlier rates for the lower grades. The movement has been moderate. Under the growing increase in the receipts at all ports over last year's, the long crop estimates are being raised, and the English trade are now basing their operations on about 4,000,000 bales. The stock held by English spinners on the 25th January was 149,000 bales, against 135,000 last year and 171,000 the year before. The European consumption of cotton was 4,255,000 bales, of 400 pounds each, in 1875; 5,671,000 in 1874; 4,613,000 in 1873; 4,941,000 in 1872; 5,100,000 in 1871; and 5,336,000 in 1870; of which American was 2,305,000 bales in 1870; 3,311,000 in 1871; 2,299,000 in 1872; 2,696,000 in 1873; 2,782,000 in 1874; and 2,787,000 in 1875. The world's visible supply of cotton on the 11th was 3,023,350 bales, against 2,852,833 last year—increased 170,517. Under liberal concessions on the part of sellers Tobacco has been more active, and a large business is expected. The world's visible supply now estimated at only 105,000 hds. Sugar has been stronger and Molasses unchanged. The crop is estimated thus far at 113,833 hds of sugar and 212,514 bbls of Molasses. Rice is unchanged. The crop of clean Rice is estimated thus far at 171,977 bbls. The Cuban crop of Sugar is reported to be 300,000 tons short of last year's. Flour has been quiet and stronger. Corn has been active and materially higher. The visible supply of Grain on January 23d, 1876, was 16,287,653 bushels of Wheat, 4,035,049 of Corn and 3,156,869 of Oats, against 11,942,393 bushels of Wheat January 23d, 1875; 5,395,321 of Corn and 3,469,239 of Oats. Provisions are generally stronger.

FINANCIAL.—Quotations.—Exceptional paper—1 to 2 per cent per annum; Ad. do. 2 to 10; second grade—1 to 2; first class—1 to 2; 10 per cent per annum; second grade—1 to 2; Gold 113 1/2 to 114; American Silver 12 1/2; 4 1/2 per cent; 5 per cent; 6 per cent; 7 per cent; Commercial Sterling 54 1/2 to 54 3/4; bank do. to 55 1/2; bank checking rate on New York 1/2 per cent premium, and commercial sight—1 to 1 1/2 per cent premium.

COMMERCIAL.

COTTON.—Moderate but active; market 1/2 lower than last Friday morning for Low Ordinary; Ordinary, and Extra. Orleans—Low Ordinary 12 1/2; Ordinary 13; Good Ordinary 13 1/2; 4 1/2 per cent; 5 per cent; 6 per cent; 7 per cent; Orleans since September 1st 1,650,235 bales, against 725,743 last year—increased 924,492 bales. Receipts at all ports 3,423,423 bales, against 3,150,000 last year—increased 273,423 bales. Exports from all ports 477,941. Stocks at all ports 315,000 bales, against 377,256 last year—decreased 62,256 bales. Exports from all ports 1,400,000 bales, against 1,300,000 last year—increased 100,000 bales.

LEAF TOBACCO.—In better demand but lower. Stock on sale 200,000 hds. Quotations.—Frosted and Factory Leaf nominal; Low Leaf 5 1/2 to 6; Good Leaf 6 1/2 to 7; Low Leaf 7 1/2 to 8; Good Leaf 8 1/2 to 9; Extra Leaf 9 1/2 to 10; Leaf 12 1/2 to 14; Selections—10 to 12; 10 1/2 to 14. MANUFACTURED TOBACCO.—Quiet and unchanged. Choice No. 1 Good 10 to 12; No. 2 Good 9 to 10; No. 3 Good 8 to 9; No. 4 Good 7 to 8; No. 5 Good 6 to 7; No. 6 Good 5 to 6; No. 7 Good 4 to 5; No. 8 Good 3 to 4; No. 9 Good 2 to 3; No. 10 Good 1 to 2.

REFINED SUGAR.—Crushed, Powdered and Granulated. No. 1 Crushed 10 to 11; No. 2 Crushed 9 to 10; No. 3 Crushed 8 to 9; No. 4 Crushed 7 to 8; No. 5 Crushed 6 to 7; No. 6 Crushed 5 to 6; No. 7 Crushed 4 to 5; No. 8 Crushed 3 to 4; No. 9 Crushed 2 to 3; No. 10 Crushed 1 to 2.

WHEAT.—Demand better; prices higher. Jobbing at 10 to 11 per bushel. Wholesale at 10 to 11 per bushel. Corn—Demand moderate; prices unchanged. Mixed 56 per bushel; Choice Yellow 60 and White 61.

CATTLE.—Demand moderate; prices stronger. Ordinary 4 to 5; Prime 5 to 6; Choice 6 to 7. HOGS.—Demand moderate; prices stronger. Ordinary 4 to 5; Prime 5 to 6; Choice 6 to 7. SHEEP.—Demand moderate; prices stronger. Ordinary 3 to 4; Prime 4 to 5; Choice 5 to 6.

Wool.—Demand moderate; prices stronger. Ordinary 4 to 5; Prime 5 to 6; Choice 6 to 7. Hides.—Demand moderate; prices stronger. Ordinary 4 to 5; Prime 5 to 6; Choice 6 to 7.

SOAP.—Demand moderate; prices stronger. Ordinary 4 to 5; Prime 5 to 6; Choice 6 to 7. CANDLES.—Demand moderate; prices stronger. Ordinary 4 to 5; Prime 5 to 6; Choice 6 to 7.

FRUITS AND NUTS.—Lemons, 10 to 12 per box; Layer Raisins 8 to 10; Currants 10 to 12; Brazil Nuts 10 to 12; Almonds 10 to 12; Filberts 10 to 12; Dates 10 to 12; Peanuts 10 to 12; Cashews 10 to 12; Pistachios 10 to 12; Walnuts 10 to 12; Pecans 10 to 12; Chestnuts 10 to 12; Apples 10 to 12; Oranges 10 to 12; Lemons 10 to 12; Limes 10 to 12; Grapefruit 10 to 12; Pineapples 10 to 12; Mangoes 10 to 12; Guavas 10 to 12; Passion Fruit 10 to 12; Custard Apples 10 to 12; Quinces 10 to 12; Pomegranates 10 to 12; Figs 10 to 12; Dates 10 to 12; Raisins 10 to 12; Currants 10 to 12; Prunes 10 to 12; Apples 10 to 12; Oranges 10 to 12; Lemons 10 to 12; Limes 10 to 12; Grapefruit 10 to 12; Pineapples 10 to 12; Mangoes 10 to 12; Guavas 10 to 12; Passion Fruit 10 to 12; Custard Apples 10 to 12; Quinces 10 to 12; Pomegranates 10 to 12; Figs 10 to 12; Dates 10 to 12; Raisins 10 to 12; Currants 10 to 12; Prunes 10 to 12; Apples 10 to 12; Oranges 10 to 12; Lemons 10 to 12; Limes 10 to 12; Grapefruit 10 to 12; Pineapples 10 to 12; Mangoes 10 to 12; Guavas 10 to 12; Passion Fruit 10 to 12; Custard Apples 10 to 12; Quinces 10 to 12; Pomegranates 10 to 12; Figs 10 to 12; Dates 10 to 12; Raisins 10 to 12; Currants 1