

membering the unvarying tendency of all Protestant legislation on the subject of marriage, as exemplified in the Statute Books of Great Britain, of all Protestant Continental Europe, and of the United States in the New World, we more than fear that the principles therein laid down, will before many years elapse, be adopted in Canada.

Yet if Protestants were alive to their own best interests they would oppose the measure as strenuously as if they were Catholics; they would not give their sanction to a Bill which has for design to degrade Christian matrimony to the level of beastly concubinage. The former differs from the latter in this, that it is indissoluble; that no power on earth can put asunder those whom God hath joined together, or give them license to contract fresh sexual unions during the life of their original partners. Sexual unions that can upon any pretence whatsoever, be dissolved by any civil tribunal upon earth are not marriages in the Christian sense of the word, but simply concubinage; and it is for Protestants to determine whether their unions which hitherto the Church has looked upon as valid, and holy, because indissoluble marriages, shall be brought within the other category.

To CORRESPONDENTS.—Ulica must pardon us if we decline publishing his communication.—It is too personal; and though speaking of the political career of some of our public men we have expressed our feelings towards them pretty freely, we cannot interfere with their domestic relations, or allow ourselves to indulge in reflections upon their private characters. Besides, we do not agree with Ulica that if we would effect any reform in the personnel of the present administration, we should uphold Mr. George Brown, or seem even to recommend his "Clear Grit" policy. On the contrary, we believe that it is rather from fear of Mr. George Brown, and dislike towards him, than from any warm feelings of attachment to the "Ins" that many Lower Canadians support the latter; and that the surest way of securing to the "Ins" a prolonged tenure of office is to adopt the Brown alliance which Ulica advocates. Besides, we have Scripture warrant for believing that men cast not out devils by means of devils; how then shall we cast out the present Ministry, by means of Beelzebub—or rather Mr. G. Brown—"the prince of the devils"? "Quomodo"—we would ask Ulica—"quomodo potest Satanas Satanas ejicere?" How can Mr. G. Brown turn out the present Ministry? This question we respectfully submit to the serious consideration of our correspondent.

"X"—In reply to our correspondent, we would observe that the Irish Catholics of Grifftown have always cordially supported the TRUE WITNESS; and that we, at all events, should be most ungrateful towards them were we not to acknowledge the fact, with many thanks. We can also assure our correspondent that they know too well their interests as Irishmen, and their duty as Catholics, to make common cause in politics, either with the "Rouges" of the Lower Province, or the "Clear Grits" of Upper Canada.

"MERICUS"—Too late for publication. MR. WM. SMITH O'BRIEN.—At the monthly meeting of the St. Patrick's Society of Montreal, on Monday evening last, it was unanimously resolved to present the above-named gentleman with an address of welcome, upon his arrival in this City; to mark their appreciation of his distinguished merits, as an Irish gentleman and patriot, by a public reception worthy of the occasion; and that the Irish and other citizens disposed so to do, be invited to join and participate in the proceedings. Particulars to be published in due time.

BOOTS AND SHOES.—To any of our friends visiting Montreal, and in want of a good, handsome, and serviceable pair of boots or shoes, we would recommend a visit to the store of Mr. R. Patton, No. 229, Notre Dame Street.

ORANGEISM IN UPPER CANADA.—The Canadian Freeman publishes the following as a true copy of an Orange letter lately received by Mr. Johnson, a Catholic gentleman resident in Madoc, County of Hastings:—

"February 4th 1859. "Take notice that you and all your Papist confederates belonging to the Tamson crew, men women and children, have 1 year from the date of the above to leave Madoc for your duty as Hottentots as you call the Orangemen to clear you and your papist tribe out from among us, you call us Hottentots, and that we grudge your apple trees and that have burned papist houses and in fact everything that is bad but you need not be one bit surprised if you find yourself in Hell and surrounded a large circle of your friends some morning." "Your house is a place of rendezvous for Papists but the best way to destroy rats is to burn the nest and the old she one and the cubs and the old rat a few glasses of whiskey will beat him out." "This is to give you time to make tracks and we will know it six months from time how to appreciate you call us Hottentots and you will be treated by us as Hottentots." Yours A Madoc Hottentot."

We congratulate the Attorney-General upon the good taste, the grammar, the good principles and orthography of his "Dear Brothers." He is singularly fortunate in the selection of his associates; and the latter may congratulate themselves upon being protected by the chief Law Officer of the Crown.

To the Editor of the True Witness. SIR—I see by a series of Resolutions emanating from the St. Patrick's Association of Toronto, published in the Freeman of the 14th ult. that the approaching Anniversary of our National Saint is not to be celebrated this year in that city by the usual procession; "and because," say the Association, "it is highly desirable to avoid even the appearance of counter demonstrations to those which continue to be held on the anniversary of a battle fought during a civil war between the ancestors of different classes of our population."

I believe, however, that outside the St. Patrick's Association this special pleading will have but little weight; nay more, I sincerely hope that every Irishman will frankly repudiate the feeble reason assigned by that body for apparently conceding to Orange intolerance a national privilege, freely enjoyed by Protestants in Popish Lower Canada; one which is cherished by every Irishman, and one which it is their bounden duty to uphold. But the reason thus given, I am confident, is not their only excuse for putting aside the time-honoured procession. No, Mr. Editor; I will not, I cannot, think so meanly of my countrymen in Toronto, as to suppose for a moment that they would be content to look on as idle spectators of the celebration of St. Patrick's Day by all who honor it, if they were not restrained by another and more potent excuse; which, although not mentioned by them, is not the less understood by people here. And here, permit me to say, it is that I find grave fault with the Society for its want of explicitness, and to me incomprehensible delicate allusion to Orange bigotry in Upper Canada.

In a matter of this importance, the appearance of evasion, or concealment, should be carefully guarded against. The Orange monster ought to be stripped naked, and exhibited in all its hideous deformity, to that portion of the community at any rate whom it has so often and so grievously offended. What therefore, I wish, and what every Catholic Irishman has a right to expect from the St. Patrick's Society, is, a solemn declaration—that in Toronto, because they happen to be in the minority, and are Irish Catholics, they dare not, without the certainty of incurring assassination, exercise the peaceful rights of citizenship; or celebrate on St. Patrick's Day the glorious triumph of Christianity over Paganism. This, and this only, I undertake to say is the true cause of the Society's Resolutions; and the reason why they have determined not to walk in procession on the 17th of March. With facts of this nature continually staring us in the face, who that has any regard for truth, can say that Catholics, and particularly we of Irish origin, are not justified in crushing this demon of religious discord; aye! and in treating with scorn any alliance contracted in our names with any man, or set of men, who is, or are known to encourage its criminal pursuits, rather than run the risk of forfeiting the prospective benefits which the retainers of its guilty confidence—undoubtedly look for. But after all why should we be surprised at this fresh display of Orange brutality in Toronto, when we know that that vile organisation reckons amongst its warmest supporters, and most esteemed patrons, Her Majesty's Royal Representative and Ministers; most of whom have had their kindness and attention to the "Brethren" rewarded by special votes of thanks, which now form not the least conspicuous part of their printed records.

Catholic reader, as at the outset my object in noticing the insolent and tyrannical conduct of the Orange ruffians, who predominate in Toronto, was merely to call your attention to this renewed outrage upon the liberties of our countrymen, I will, having done this, ask of you to bear it in mind; and whenever an opportunity offers to evince by your acts your detestation of Orangeism, no matter in what shape it is presented to your notice; always remembering that a compromise, or reconciliation between Orangeism and Catholicity, would be an act of base cowardice, and a sin against the charity of heaven.

I am, Sir, yours, &c., AN IRISH CATHOLIC.

Whilst giving insertion to the above indignant comments of an "Irish Catholic" upon the state of servitude to which his fellow countrymen, and co-religionists in Upper Canada are reduced, we would explicitly disclaim all intention of criticising the "Resolutions" of the St. Patrick's Association of Toronto; believing that the Catholics of that City are more competent to judge of what is best to be done—to preserve their own dignity as Irishmen—as Catholics, to show their charity towards all men—and as citizens, their ardent desire to maintain peace—than we can be, who live at a distance, and in a happier land where the civil and religious rights of all classes of the community are—thanks to the predominance of the Catholic element, and the comparative insignificance of Orangeism—scrupulously respected. Here the "Protestant Societies" can walk in procession on the anniversaries of St. George and of St. Andrew, with as much confidence as can the Catholic Societies of St. Patrick, and St. Jean Baptiste, under their respective banners on the 17th of March, and 24th of June. In Toronto it is not so; for Orangeism is there omnipotent, and "Protestant Ascendancy" obtains. The "Resolutions" therefore, of our Toronto friends, are apparently dictated by prudence, and are imposed on them by Orange intolerance. Let us not then blame them; but rather thank God that in Lower Canada all men are free, because Lower Canada is Catholic.

At the same time, though unwilling to criticise, we cannot but express our regret at two things. One, that the social condition of the Irish Catholics of Toronto, is such that they can no longer commemorate their National festival, for fear of the aggressions of a rowdy Orangeism. The other, that by implication even, a St. Patrick's Procession should be represented as in any sense a "counter demonstration" to the infamous Orange Society. Such is not the case. The one is a National and truly honorable display, in which any gentleman might be proud to take a part; and which the strictest Catholic can join with a good conscience, knowing that there is nothing therein opposed to religion or morality. The other is a "Secret" oath-bound organisation of plotters and conspirators against their fellow-citizens; and who, like knaves and poltroons as they are, seek to conceal their nefarious designs from the light of day. They are the children of darkness, and therefore love the dark. A strong, well drilled police force is the only true "counter demonstration" to Orangeism, and all other forms of ruffianism.

RELIGIOUS RECEPTION.—On Thursday, the 3rd of March, at the Convent of *Jesus Mary, Point Levy, Quebec*, Miss Mary Ann O'Brien, (called in religion Sister St. Joseph) second daughter of Patrick O'Brien, Esq., Beauport, received the black veil from the hands of His Lordship the Bishop of Tloa, Administrator of the Diocese, assisted by several members of the Clergy. A most eloquent and appropriate sermon, suited to the occasion, was delivered by the Rev. J. Langevin, Principal of the Laval Normal School, Quebec.

DEATH OF THE RECORDER OF MONTREAL.—We regret to announce the death of the Hon. Joseph Bourret, Recorder of the city, who died at his residence, St. Antoine Street, on Saturday afternoon.—Mr. Bourret, besides the Recordership, held a seat in the Legislative Council, and also filled for some time the place of Chief Commissioner of Public Works. A lawyer of many years standing, he attained a highly respectable position at the bar and in social life; was several times elected Mayor, and afterwards was called to the higher posts we have named. He also held for several years the post of President of the City and District Savings' Bank.

To-day it is our melancholy duty to record the death of the Rev. Jas. Hughes, Parish Priest of Chelsea, which sad event took place on Thursday, the 3rd instant, at half-past ten o'clock, a.m. The deceased was born, we believe, in the town of Ballinrobe, county of Mayo, Ireland. He entered Maynooth at an early age, and pursued his studies for the Priesthood with great zeal and industry. He was ordained Priest about the year 1845, and came to this country in the following summer. His first mission was in the Parish of Sorel, Lower Canada, where he labored with great zeal and effect until 1849, when he was appointed Parish Priest of Aylmer, in the Diocese of Bytown. In this parish his ministry was crowned with great success.—Owing to the arduous duties incident to so large a parish, his health began to give way, and in 1854 he was removed to Chelsea, where it rallied, and for the last two years his friends were beginning to hope that he would long be spared to shed the light of his pious precepts on his numerous and beloved parishioners. Providence, for his own good purpose, willed it otherwise. About a month ago, his health again began to fail, and continued to decline rapidly until a few days before his death. Under the skillful treatment of Dr. Disantella, of Hull, and Dr. Gartlan, of this city, it again rallied for a few days, and the hopes of his parishioners were revived; but a second attack of apoplexy, resulting in inflammation of the brain, set in, which baffled the skill of science. His soul winged its flight to the abode of the blessed, as stated above, on the 3rd instant.—The Rev. gentleman was deeply beloved and respected by all who knew him. He was a man of large and enlightened views, a deep thinker and scholar, an ardent lover of his country, and a humble and faithful disciple of Christ. His heart and soul were entirely devoted to the duties of his sacred calling, and in him the Church in Canada loses one of its brightest ornaments. He was called to his Maker in the spring time of life, being only in his 39th year. His friends and fellow Christians whom he has left behind to mourn his loss, have the pleasing consolation that he has, by his Christian example, left an imperishable and enduring love for the truths of Christianity in the minds of his numerous and widely scattered flock. May his soul rest in Peace.—*Ottawa Tribune.*

To the Editor of the True Witness.

DEAR SIR—Please give insertion in your next issue to the following:—

At the Regular Monthly Meeting of the St. Patrick's Benevolent Association, held at the St. Patrick's Hall, Prescott, the following persons were unanimously elected Office-Bearers for the ensuing year:— Daniel Conway... President, Re-elected. Joseph Dissett... Vice-President, Do. Thomas Keelty... Cor. Secretary, Do. John Kelly... Rec. Do. Do. Farrell Feeny... Treasurer, Do. Members of the Committee—Dennis Moor, James M'Donnell, Daniel M'Donnell, Thomas Whalen, Philip Gallaher, John Murphy, and Stephen Cavanagh. Yours respectfully, THOMAS KEELTY, Cor. Sec.

BREAD.—We learn from the Toronto papers that the price of bread in that city is eight-pence per loaf, retail, while the bakers in Montreal are charging as high as thirteen-pence.—Pilot.

MELANCHOLY ACCIDENT.—The Galt Reporter learns that on Tuesday last, a girl named Caroline Jordan, aged 19, a domestic in the employ of Robert Ballantyne, Esq., Revue of Dowrie, went into the barn left to search for eggs, and fell on the floor of the barn, a distance of 14 feet, where she was shortly afterwards found dead. An inquest was held on the same day by Dr. Shaver and a verdict was returned in accordance with the above facts.

HORRIBLE ACCIDENT.—A man named Macdonald was run over near Lancaster Station by the cars, on Tuesday week. He is said to have been literally torn to pieces, two trains having passed over him before he was discovered. Portions of the body were strewn along the line for a considerable distance.—*Thorold Gazette.*

AMERICAN SENATORS.—The spectacle that is presented in our Congressional sessions is one that stinks in the nostrils of the whole country. Time is frittered away with an incessant wrangling that is disgraceful to a deliberative assembly. Language that would be expected from only the lowest lips of society is continually heard upon its floor. Scoundrel and liar are among the frequent epithets applied by members to each other; and when their lungs tire with vituperative repetition, a flat-out fight in the aisles and open space before the Speaker's chair is brought in as a relief. Out of doors the scene is no better. Games are broken over each other's heads, bricks are thrown, and pistols are not infrequently resorted to. These are the daytime occupations of the members. If we could follow them into their nightly haunts, scenes still more disgusting would meet our view. The riot and filth of the roaring debauch would be the most venial, and from that through every act of unbridled license, ending in the gambling-house or the brothel. Their courses of life would disgrace the occupants of our penitentiary, while those of our New York penitentiary at least have the merit of earning their living by their labour, which is more than can be said of the members of Congress. In this disgraceful picture no distinction of parties can be made. All are alike in their blackguardism, corruption, and rascality. It is not the discussion of public business that gives rise to these scenes, but it is the constant quarrelling, intriguing, cheating, and lying that are carried on for private and political purposes. Every man has his blustering and shoulder-biting partisans at home to reward or defend his own views of personal advancement, his particular clique to advance, and some ambitious aspirant for the presidency to help to force upon his party. With some, the motive is power; with others, money; with others, again, fear of exposure; while not a few are only obeying their own vile instincts. In this way the power of the country is weakened, the revenue squandered by millions, the government disgraced, and the people plundered.—*New York Herald.*

CANADIAN CREDIT IN LONDON.—A regular correspondent of the *Toronto Leader*, writing from the whereabouts of Lombard Street, thus speaks of the character of Canadian financial schemes in the London Money Market:—"These bursts of pantheism are very well on the hustings or in the House of Parliament, but what on earth have they to do with your correspondent? Am I to blame because English capitalists are sick and tired [I write advisedly] of no end of appeals from Canada, who, like the Leech, has two daughters, ever crying:—"Give, give!" in the face of a tight market and a falling-off of the traffic on all her railways—Verily, such insinuations are puerile, and smack of "sour grapes."



GRAND PROGRAMME OF PROCESSION OF THE ST. PATRICK'S SOCIETY, TEMPERANCE ASSOCIATION, 4th and 5th Companies of Volunteer Rifles. AND No. 1 HOSE COMPANY, ON THE ANNIVERSARY OF THE NATIONAL FESTIVAL OF IRELAND.

JOHN M'DONALD Chief Marshal, on Horseback. PRINCES BAND. 4th and 5th Companies of Volunteer Rifles. No. 1 HOSE COMPANY. IRISHMEN OF THE CONGREGATION OF ST. PATRICK'S CHURCH. (Not being Members of any of the Irish Societies.) WHIPPLE'S BRASS BAND. Sup. FATHER MATTHEW BANNER. Sup. Two Stewards with Wands. MEMBERS OF THE TEMPERANCE SOCIETY, Two Abreast. Two Stewards with Wands. GRAND BANNER OF ST. BRIDGET AND THE BLESSED VIRGIN. VIGILANCE COMMITTEE. EXECUTIVE COMMITTEE. SECRETARY AND TREASURER. VICE-PRES. PRESIDENT, VICE-PRES. Two Stewards with Wands.

HARDY'S BRASS BAND. Sup. with BANNER of ST. PATRICK, Sup. with Spear. Two Stewards with Wands. MEMBERS OF THE ST. PATRICK'S SOCIETY, Two and Two. Supporter. LADIES' HARP BANNER. Supporter. Members Two and Two. Sup. with NATIONAL EMBLEM BANNER. Sup. with Spear. Two Stewards with Wands. Supporter. GRAND SUNBURST BANNER of IRELAND. Supporter with Battle Axe. Supporter with GRAND HARP BANNER OF IRELAND. Supporter with Battle Axe. Two Stewards with Wands.

COMMITTEE, PHYSICIANS, SECRETARIES, TREASURER, VICE-PRESIDENTS, PRESIDENT, CHAPLAIN, OLBEGY OF ST. PATRICK'S CHURCH. Supporter with GRAND HARP BANNER OF IRELAND. Supporter with Battle Axe. Two Stewards with Wands.

THE MEMBERS OF THE ST. PATRICK'S SOCIETY, will ASSEMBLE at SAINT PATRICK'S HALL, at EIGHT o'clock, A.M., precisely; whence they will proceed in PROCESSION, on being joined by the Fourth and Fifth Companies of Volunteer Rifles, No. 1 Hose Company, and the St. Patrick's Temperance Society; through M'GILL, CRAIG, and ALEXANDER STREETS, to ST. PATRICK'S CHURCH, where a SERMON, suitable to the occasion, will be PREACHED at High Mass, and a COLLECTION taken up for the poor.

On arriving at the Grand entrance of the Church, the procession will form a double line, facing inwards, leaving an open space of at least eight feet. The FATHER MATTHEW BANNER will fall to the right, and the BANDS to the left, one of which will (as soon as the Clergy and Presidents enter the door, followed by the other Office-Bearers, the Banner of St. Patrick, Grand Banner, and the Grand Sunburst Banner of Ireland), STRIKE up the National Air—"St. Patrick's Day." After Divine Service, the Procession, on being joined by the MALE portion of the Congregation of St. Patrick's Church, who may not be Members of any of the above named Societies, will REASSEMBLE in some order in RADEGONDE and LAGUAGHIE TIERE STREETS, and PROCEED by CRAIG, ST. ANTOINE, MOUNTAIN and M'CORD STREETS, passing St. Ann's Church; and thence THROUGH WELLINGTON and M'GILL STREETS, to St. Patrick's Hall, where the Procession will disperse. By Order, JOHN M'DONALD, Chief Marshal.

AN ADJOURNED MEETING of the St. Patrick's Society will take place in the ST. PATRICK'S HALL, on MONDAY EVENING NEXT, the 14th inst., at EIGHT o'clock precisely. As business of importance will be transacted, a full and punctual attendance is requested. By Order, R. M'SHANE, Rev. Sec.

NOTICE. THE MEMBERS OF THE ST. PATRICK'S TOTAL ABSTINENCE SOCIETY are notified to meet in the YARD in front of the ST. PATRICK'S ORPHAN ASYLUM at HALF-PAST SEVEN o'clock on ST. PATRICK'S MORNING; when they will form in Procession and proceed with their Band and Banners to St. Patrick's Hall, and then join the St. Patrick's Society; and proceed with them from there in Procession to St. Patrick's Church to attend High Mass. After Divine Service they will again form in the same order, and accompany the Procession through the City as set forth in the Grand Programme.

DAVIS PAIN KILLER.—A preparation intended as a balm for aches and pains was discovered by Perry Davis, of Pro. R. L. Its popularity became universal, and it is as popular to-day as ever it was. It may be found in the closet or cupboard of all families; ready for use at an instant's warning, and is considered the best article known for "the pains that flesh is heir to."—*Boston Rec.* Sold by all medicine dealers.

MONTREAL MARKET PRIORS. Table listing prices for various goods like Flour, Wheat, Oats, Barley, Peas, Beans, Buckwheat, Onions, Potatoes, Beef, Mutton, Pork, Butter, Eggs, Cheese, Turkeys, Geese, Fish, and Pearls, with prices per quintal, bushel, or other units.

Died. In this city, on the 28th February, Elizabeth Wilson, relict of the late Denis McMillin, aged 74 years, a native of the County Antrim, Ireland.

LOST. ON SUNDAY, the 6th inst, TWO CATHOLIC PRAYER BOOKS, opposite Dr. Howards, Craig Street. The finder will be suitably rewarded by leaving them at the True Witness Office, or at the Sacristy of St. Patrick's Church. March 10, 1859.

CHARITABLE CONCERT. THE GEM OF THE SEASON. A GRAND CONCERT, VOCAL AND INSTRUMENTAL, WILL TAKE PLACE ON WEDNESDAY, 16th MARCH, AT THE BONAVENTURE HALL, FOR THE BENEFIT OF THE Poor of the Congregation of Notre Dame of the Society of St. Vincent de Paul.

The following Ladies and Gentlemen, distinguished by their social position as well as by their musical talent, have voluntarily and generously offered their services on the present occasion:—PART VOCAL. Mrs G Lamothe, Miss Clara Delisle, Miss Rosalie Brunais, Miss Josephine Brunais, Mr. G. Lamothe, Mr. T. Doucet, Mr. Ant' Harwood, Mr. Bourassa, Mr. Desbarats.

INSTRUMENTAL. Mrs. G. Lamothe. Piano. Miss R. Brunais. Piano and Harp. Miss J. Brunais. Piano. Miss Benjamin. Piano. Mr. Howe. 1st Violin. Mr. Deschambault. 2nd Violin. Mr. Kerry. Alto. Mr. Lawford. Violoncello. Mr. T. Doucet. Contrabass. Mr. Badger. Flute. Mr. Brunais, Junr. Piano.

The whole organised and directed by Mr. J. C. BRUNAIS, Professor of Music, who will also preside at the Piano. There are two spacious entries to the Hall: the one by the Bonaventure Street, the other by the Hay Market Square. Tickets of admission 2s 6d each—to be had at either Door on the evening of the Concert, and of Mr. F. Guckmeyer at Mr. Chas. Garth's, 142 Craig Street. The Programme, which will be composed of the choicest pieces of music, will appear the week preceding the Concert. Doors will open at 7 o'clock, and the Concert will commence at 8 o'clock precisely. Montreal, March 2, 1859.

GROCERIES, SUGAR, &C., FOR SALE, At 43 Notre Dame Street, Montreal.

- TEAS (GREEN) GUNPOWDER, very fine. YOUNG HYSON, best quality. IMPERIAL. TWANKY, extra fine. BLACK TEAS. SOUCHONG (Breakfast) fine Flavor. CONGOU. OOLONG. SUGARS. LOAF. DRY CRUSHED. MUSCOVADA Sugar, very light. COFFEE, &c. JAVA, best Green and Roasted. LAGUARIE, do. FLOUR, very fine. OATMEAL, pure. RICE. INDIAN MEAL. B. W. FLOUR. DRIED APPLES. GIBBERS, American (equal to English.) WINES—Port, Sherry, and Madeira. BRANDY—Plant Pale, in cases, very fine; Martel, in lbs. and cases. PORTER—Dublin and London Porter; Montreal Port and Ale, in bottles. PICKLES, &c.—Pickles, Sauces, Raisins, Currants, Almonds, Filberts, Walnuts, Shelled Almonds, Honey Soap, B.W. Soap, Castile Soap, and English do.; Corn Brooms, Corn Dusters; Bed Cord, Cloth Lines, Shoe Thread, Garden Lines, Candles, Lemon Peel, Orange and Citron do.; Sweet Oil, in quarts and pints. STARCH—Glenfield, Rice and Satured, fair. BRUSHES—Scraters and Stove Brushes; Cloth and Shoe Brushes. SPICES, &c.—Figs, Prunes, Spices, whole and ground; Cinnamon, Cloves, Mace, Nutmegs, White Pepper, Black Pepper, Allspice, Cayenne Pepper, Macaroni, Vermicelli, Intigo, Button Blue, Sago, Arrowroot, Sperm Candles, Tallow do.; fine Table Salt; fine Salt in Bags; Conno do.; Salt Petre; Salines, in Tins; Table God Fish, Dry; do., wet; Cream Tartar; Baking Soda; do., in Packages; Alum, C. pepper, Sulphur, Brimstone, Bat Bricks, Whiting, Chalk, &c., &c. The articles are the best quality, and will be Sold at the lowest prices. J. PHELAN. March 3, 1859.