

BLACKWOOD'S EDINBURGH MAGAZINE—Feb. 1865. Dawson Brothers, Montreal.

This number is richer than usual in interesting articles, and we hail with pleasure the sweet Roman hand of the author of the *Chronicles of Carlingford*, in the new tale "Miss Maryoribanks," Part I., with which the present number commences, and which once more brings before us our old friends of Carlingford. The next article is a continuation of "A Visit to the Cities and Camps of the Confederate States, 1863-64." The writer, a competent judge, and an unprejudiced witness, confirms the favorable impressions which we have received from other quarters with respect to the Confederates and their cause. It is impossible to deny that the Southerners are a noble race, men and women, and that whether win their freedom or not, they have at least deserved it. Hardly can we bring ourselves to believe that a people so brave, so noble, so rich in every good quality, can ever be subjected to the Northerners; and though the course of the war has of late been unfavorable to the South, we have great confidence still in the courage of its men, in its resources, and above all in Providence. "Knight Errantry in the Nineteenth Century" is the caption of a queer rollicking kind of article, full of fun, and conveying a quiet satire on the habits of *Viator Britannicus*, male and female, who infests the Continent of Europe, and makes the name of Englishman and Englishwoman a hissing and a reproach. An article on "Modern Demonology" comes next. Somewhat flippant in tone, it reviews and holds up to ridicule the pretensions of our modern Spiritualists; but it does not do full justice to the arguments of those who, looking upon many of the manifestations of spiritual, or superhuman agencies as abundantly confirmed by evidence, attribute them to the devil, and see in them but a revival of the diablerie which in all ages, and in all countries, has asserted itself in some form or other. Mesmerism, Clairvoyance, and the other well known phenomena of modern Spiritualism are but old "Possession, Obsession, Pythonism, Necromancy" under a new name, but the substance or thing itself is as old as the devil, or at all events as the belief in a devil. It may be all a humbug; but if we reject the evidence adduced in support of the objective reality of the phenomena of the Spiritualist, we know not how we can assert the competency of the evidence in support of the truth of Christian supernaturalism. If we start with the premise that there is, that there can be no supernatural, we can make short work of Mesmerism, of the *Illuminati* of the last century, of the *Convulsions* of the Jansenists, and the Spiritualism of the XIX century, but we shall find it no easy matter to defend Christianity and the miracles; but if we once admit the possibility of supernatural interference with mundane affairs, and that such interference has in any one instance occurred—whether it has occurred in another instance, and in these our days? is a question to be determined by the ordinary laws of evidence. The other articles consist of a notice of Eton under the caption "Etoniana," our old acquaintance Corn. O'Dowd with his comments upon "Men, Women, and Things in General," and a severe attack upon that very versatile politician Mr. Gladstone.

• Weisshaupt, Cagliostro cum multis aliis.

MUNICIPAL LOAN FUNDS, AND THE HOSPITALS AND CHARITIES OF THE PROVINCE OF CANADA.—This is a Blue Book containing a Report to Mr. Galt, amongst other matter, of the sums allowed by Government to the various charitable institutions of the Province. In some preliminary remarks by Mr. Simpson, Assistant Auditor, we find a confirmation of our statements respecting the Foundling Hospital of this City, which has, and whose Directresses have been so brutally libelled by the *Montreal Witness*. According to statistics it appears that in 1863 there were in all 325 infants inmates of this Institution; that of these, 602 died in the course of the year; and that the inmates and deaths for 1864 "are of about similar proportions. This gives us an average mortality of about 70 per cent. amongst the Foundlings; and considering that the average infant mortality of France for children of all conditions is above 21 per cent., this cannot be deemed excessive, or even large, when we reflect upon the peculiarly unfavorable circumstances under which the Foundlings are placed, by their parents. The following remarks are pertinent, and furnish an ample refutation of the cowardly insinuations of the *Witness*—

"The blame does not rest with the ladies in charge of the Hospital, but with parties who seem to care not about committing murder if they can only hide shame. The poor infants are sent to the institution at all hours of the day and night, from all parts of the country, by all possible modes of conveyance, packed up in all sorts of ways, and, as may be supposed, most of them when they reach the Hospital are actually in a dying state."

The new Banner of the St. Patrick's Benevolent Society, which excited so much admiration on the day of the Procession, was the work of the Ladies of the Convent of "The Holy Names of Jesus and Mary," Hochelaga. It cost the Society about \$600, and is one of the handsomest Banners in Canada, perhaps on this Continent.

ST. PATRICK'S DAY IN MONTREAL.

The weather was most wretched; yet in spite of wind and weather, of snow and hail and sleet our Irish citizens turned out on Friday last, in the usual style to honor the memory of the Patron Saint of their native land and to celebrate its conversion to the One Holy Catholic and Apostolic Faith which it has ever faithfully maintained. The Procession formed according to programme, and then marched to St. Patrick's Church in the following order for the celebration of the appropriate rites of this great national and religious festival. The church was beautifully decorated for the occasion:—

J. W. MCGAUVAN,

GRAND MARSHALL, ON HORSEBACK;
RISHMEN OF THE VOLUNTEER FORCE,
(Under Command of Lieut. Col. Devlin),
With Banners;
NO. 1 HOSE COMPANY,
CHILDREN OF THE CHRISTIAN BROTHERS' SCHOOLS,
With Flags, Banners, and BAND,

IRISHMEN OF THE CONGREGATION OF ST. PATRICK'S CHURCH,
[Not being Members of any of the Irish Societies]

CATHOLIC YOUNG MEN'S SOCIETY,
MEMBERS OF THE ST. ANNE'S TOTAL ABSTINENCE SOCIETY,

Two abreast.
Grand Trunk BAND.

Sup. with Pike, FLAG, Sup. with Pike.
MEMBERS OF THE SOCIETY,

Two abreast,

MEMBERS OF THE COUNCIL,
Secretary and Treasurer,
President and Vice President,

ST. PATRICK'S BENEVOLENT SOCIETY,
Grand Marshall on Horseback,

Of the Chasseurs Canadiens.

Sup. with Pike, FLAG, Sup. with Pike.
Members Two abreast.

Sup. with ST. P. B. S.'s GRAND } Sup. with
Battle Axe } BANNER. } Battle Axe

Committee of Enquiry,
Treasurers,
Secretaries,
Presidents,

Stewards } Assistant Marshalls on } Stewards
with Wands, } Horseback, } with Wands

TOTAL ABSTINENCE SOCIETIES,
Marshalls on Horseback,

BAND.

Supported } FATHER MATHEWS' } Supported
with } BANNER. } with
Battle Axe } Battle Axe.

Two Stewards with Wands.

MEMBERS of the ST. PATRICK'S TOTAL ABSTINENCE SOCIETY

Two abreast.

Sup. with BANNER of the B. VIRGIN } Sup. with
Spear } Spear.

Stewards with Wands,
Vigilant Committee,
Executive Committee,
Secretary and Treasurer,

2nd Vice President, President, 1st Vice President
Stewards with Wands.

ST. PATRICK'S SOCIETY,

Assistant Marshalls on Horseback.

Royal Light Infantry

BAND.

(Late Prince's.)

Supported } GRAND } Supported
with } SUNBURST BANNER } with
Battle Axe } OF IRELAND. } Battle Axe

Stewards with Wands.

MEMBERS of the ST. PATRICK'S SOCIETY,
Two and two.

Assistant Marshalls on Horseback.

Sup. with GRAND HARP BANNER } Sup. with
Battle Axe } OF IRELAND. } Battle Axe

Two Stewards with Wands.

Members of the Committee,

Secretaries,

Treasurer,

Vice-Presidents,

President,

CHAPLAIN.

Clergy of the St. Patrick's Church.

Assistant Marshalls on Horseback.

High Mass was celebrated by His Lordship

Mgr. Fareau. After the first Gospel the Rev.

Mr. O'Farrell, Pastor of St. Ann's Church, as-

cended the pulpit, and delivered an eloquent,

and most appropriate sermon, of which the sub-

joined is a brief and therefore necessarily very

imperfect report—for which we acknowledge our

obligations to the *Transcript*:—

The Reverend gentleman began by saying that when he witnessed the extraordinary enthusiasm with which the feast of St. Patrick was always welcomed and celebrated, when our annual festival returned and brought us renewed courage and strength we inquired, "Why is it that our hearts on this occasion?" The reason was this: the feast of St. Patrick brought back to us all the memories of the past, and we behold on one side all we have loved from childhood, and on the other all we hope for in the time to come. We were told by the enemies of our religion that this and other feasts of the church were things of the past that should be no longer observed; that we should not remain stationary as we were, but advance with the age we lived in. It was urged by our enemies that, like the feast we celebrate, our church remained stationary while modern societies were outstripping us in the race of progress. This was not true. The feast took us back to remote history, yet it was not barren in hopes, but pushed us forward towards the objects of our aspirations. "Be ye perfect, as your heavenly Father is perfect." There must be no relaxation in our efforts until we reach that point of perfection. Every one feels that this feast gives him hopes and lessons for the year. We go higher than St. Patrick; we go to the very source from whence he drew his sanctity. But our church stands still, we were told, while others are outstripping us in the race of progress. Our church, say her enemies, is opposed to the advancement of civilization; it was good in the infancy of nations; but now that they have attained their full growth, the church is no longer of service to them. It was not true that the church allowed her children to remain stationary. To understand the mission of the Catholic Church, we must consider what she was in the beginning. The most endearing terms were applied to her by the Son

of God 'the body of Christ,' the living body of which He was the Head. As was the sap and the root of the vine; she the spouse of Jesus Christ, who suffered and died that she might be always holy and unspotted. The church could never change in her doctrine: she was simply a deposit of her Lord's instructions, and not to take away from those instructions. As He has promised to be always with His church, we could profess our faith that with the doctrines He confided to her keeping, she is as able to civilize the nineteenth century as she was able to civilize the first. All who believed that Christ established a church, must believe that if the church was able to civilize the nations then, she must be equally able to fulfil her mission to the end of time. Unlike human institutions, she was preserved and supported by the hand that created her. To the same man Peter said, 'Of silver and gold I have none, but that which I have I will give thee; rise up and walk;' and what Peter said then the Church said to Society, which was like the cripple. All human nature had been sitting down without the use of limbs, like the lame man, and unable to walk for 4000 years; but when Peter spoke and told the people to look to him, they looked up, hope began to rise in their bosoms, and they obtained what they did not expect. Jesus was the Way, the Truth, and the Life, and that was the way they were taught to walk. The Church applied herself at once to the sorest points in the social condition of the people, and she declared that childhood should be raised to her true position. She infused her own sweet spirit into society, and out of the ruins of paganism drew forth modern civilization. The great majority of mankind was then in slavery. The Church preached to the slaves patience and resignation; pointed out to them a home where no difference was made between bond and free; and taught the masters that their slaves would be their equals in heaven. She gave to the mother a position she never had before, and threw a shield over the weakness of the child. In every century since her birth the church placed some new restrictions on Society, till, in the twelfth and thirteenth centuries, when ecclesiastical power was at its height, Alexander the III. sent out a decree that no human being should henceforth be a slave. She took ages to accomplish this work; she did not like modern philanthropists (?) banish suddenly the established institutions of society; she did not free the slaves to place them in a worse condition, as was now being done in a neighboring country by men who act outside of the church; in a country where they boasted of their love for the freed men, and yet would not allow the white man and the negro to associate. The church, then, corrected society; but did she cease to progress? No. The Church made learning a virtue, and established her monasteries to preserve it and hand it down to future ages. To those institutions we were indebted for all the remains of ancient literature we possessed. They had to bear the taunts and the sneers of the wicked, but they continued to keep the lamp of learning trimmed, and illuminate all the nations of the earth. The church gave to Europe all that was good which she possessed to-day, and through Europe she gave to America all it had that was worthy of possessing. The church had declared and maintained the sanctity of marriage, and though kings raged and persecuted, they could never change the voice that had come from the seven hills of Rome; and the principle was now established that marriage was inviolable. After dwelling briefly on the fruits of divorce, the reverend gentleman proceeded to ask in what progress consisted, if not in freeing the slave and the human intellect, and in preserving the sanctity of marriage. Could she give us a new Gospel? She told us there was no progress worth anything without the Gospel of Christ. Would we have her change the decalogue, as had been proposed, and make the last commandment affirmation and the first negative? The church could never change her principles. She had no other doctrine to-day than she had in the beginning. Christ was God then, and Christ was God now. The happiness of men consisted now as much in so serving God as it did then: Progress changed nothing that was essentially true. It had been said that the church encouraged despotism, which was untrue. She recognized in every form of government that was not bad—the republican as well as monarchical. She had adopted no fixed form, but left the people at perfect liberty to choose for themselves, and a Catholic might be as ardent a republican as any outside outside of the Church. The preacher next alluded to the Encyclical Letter, and said that because the Pope had condemned the doctrine that the Church should be subject to the civil power, the infidel press of the world raised a shout of triumph, and proclaimed that the Church had signed her own death-warrant. The Pope condemned not true progress, but that advancement which consisted in robbery and murder. The Church was as much for progress to-day as she had ever been; but she would not acknowledge that the strong had the right to trample on the weak, and confiscate the property of religious and charitable institutions. We could never acknowledge such a progress; but we would never cease to struggle for our rights, as we had always struggled, and could not therefore be the enemies of progress. It was the desire of the Church that we should progress and develop our energies. St. Patrick found us like the lame man, and when our fathers stretched out their hands to him for alms, he told them to rise and walk, and they rose and not merely walked but ran. The nations of Europe, and should we not recall the things she had done, and strive to emulate the virtues of our fathers? It was not by processions, displays of banners, &c., that we would do honor to our country; but by being honest and true, constant and united for progress in virtue and religion.

The religious services of The Day having been duly performed, the Procession re-formed, and marched through the City, in the manner announced in our last. Before the procession broke up, appropriate and eloquent speeches were delivered by R. M'Shane, Esq., President of the St. Patrick's Society, Messrs. O. J. Devlin, 1st Vice-President, T. McKenna, Myles Murphy, President of the St. Patrick's B. Society, P. J. Coyle, President of the Catholic Y. M. Society, J. J. Curran, and H. J. Clarke.

In the evening there was a Concert at the City Hall, which was very numerously attended, most admirably managed, and which was inaugurated by an Address from R. M'Shane, Esq., the esteemed President of the St. Patrick's Society. In the course of the evening several other gentlemen, B. Devlin, Esq., Rev. Mr. Corder, Curran and Clarke, Esqrs., addressed the meeting, and we regret that the limited space at our command does not admit of our publishing their addresses in full. Suffice it to say that they were all marked by patriotic and loyal sentiments expressed in eloquent and appropriate language, reflecting credit on the hearts and heads of the speakers. Upon the whole our Irish fellow-citizens may congratulate themselves that, in spite of the inclemency of the weather, and the most abominable condition of the streets, St. Patrick's Day, 1865, was celebrated in a manner not unworthy of the Irish race, and of the noble land which gave them their birth.

ST. PATRICK'S DAY AT TORONTO.—In deference to the expressed wishes of His Lordship the Bishop, the Hibernian Society waived their legal rights, and abstained from all public celebrations. There were however the usual religious celebrations, and at High Mass at the Cathedral the sermon of "The Day" was delivered by the Rev. Mr. Rooney.

ST. PATRICK'S DAY IN PERTH.

The Society of St. Patrick of this place turned out in good numbers on the anniversary of their National Saint, to do honor to the memory of the great Apostle who spread the light of Christianity over their native land more than fifteen hundred years before. At an early hour about two hundred black-coated, green-scarfed Irishmen, headed by a Brass Band, and carrying three or four fine Banners, made their appearance at St. John's Church, where solemn High Mass was offered up by the Very Rev. Father McDonagh, V.G., assisted by Father Clune, as Deacon, and Father Daniel O'Connell, as Sub-Deacon. An excellent discourse on the life and labors of the immortal Patrick, was preached by the Vicar General, who took his text from the first epistle of St. Paul to the Corinthians, ix. chap., 2 ver.: "And if unto others I be not an apostle, but yet to you I am. For you are the seal of my apostleship in the Lord." The music of a new Mass, composed by Mons. du Mouchell, for the occasion, and sung by a choir of the young boys and girls of the congregation, under his instruction, added much to the solemnity of the occasion. After Mass, the Society marched in procession through the principal streets of the town, and afterwards assembled before the Vicar's residence, where hearty cheers were given for the Pope, the Queen, the preacher of the day, and the Officers of the Society.

SOIRÉE IN THE EVENING.

At an early hour of the evening, the members of the Society, with their wives, families, and friends, assembled at the Separate School Room, to enjoy "the feast of reason and flow of soul," promised them by the preacher of the day.—Substantial comfort for the body was added by the Ladies of the Benevolent Society, to whom too much praise cannot be given for the successful result of their labors. The whole entertainment indeed was very creditable to all connected with its management. The refreshments were good; the music and singing excellent; and the speaking, both in sentiment and delivery, such as did fitting honor to the occasion. After an appropriate introduction, by the President of the Society, Mr. Walsh, Father McDonagh addressed the assemblage in his usual happy manner.—Having preached the sermon of the day, he said, he did not feel disposed to give them another sermon then, but would merely congratulate them on the success of their first Soirée, and leave the "great speeches" to be made by the "great orators" of the Society.

The President then introduced Mr. H. Ryan, who, in a neat and forcible address on "The Day we Celebrate," fully sustained the reputation bestowed on the speakers of the Society by the Vicar General.

Mr. M. McNamara, being next introduced, spoke at some length on "The Irish in America."

Third on the list came the orator, Mr. Martin Lee, a graduate of Regiopolis, for whom the title of "great" was doubtless intended by the Vicar; and in the speech which he made on "The Land of Our Nativity," he certainly gave fine promise of wearing it worthily at no distant day.

Mr. McCormack delivered a good address on "Education," in the course of which he gave the result of a philosophical enquiry into the mental, moral, and physical training of youth.

Mr. Daniel Kerr gave a pleasant discourse on his forty years experiences in the country, contrasting the time when he could not get ten men to join him in celebrating St. Patrick's Day, with the present occasion, when every street in the town was crowded with Irishmen who came flocking in from all parts of the country to honor the memory of their national saint.

Last, but certainly not least, came Mr. B. Stanley, who defended 'the Ladies' in a short but exceedingly pithy speech.

At the conclusion of each address, Mons. du Mouchell treated the audience to sweet discourses on the Piano, in which he was assisted by Miss Doran Miss Ferland, Miss O'Brien, and Mrs. Ferland, each of whom sang a few fine selections from the soul stirring melodies of Ireland's immortal bard, Thomas Moore. Mr. M. G. O'Connor also very effectively delivered "The Harp that once thronged Tara's Halls," the beautiful words of which have many times sent the heart of the Irish exile back to the ancient glories of his native land. Miss Maggie Nichol, a Protestant young lady, daughter of the late Dr. J. S. Nichol, being discovered among the audience, was called on the platform by the Vicar General, and at his request, sang, "O the airts the win' can blow" in fine style, and being cheered to the echo, and encored again and again, favored the audience with "Molly Bawn" in the same happy manner. Towards the close of the entertainments, Mr. G. L. Walker, Editor of the Perth *Courier*, a well conducted, liberal journal, was called upon for a speech, to which he responded with a good grace. He expressed great pleasure at the sentiments of the addresses delivered during the evening and hoped that each returning Saint Patrick's Day would witness the spread of cordial good feeling and harmony among all classes and creeds of the community. On concluding his remarks, he was warmly applauded, and I must say that he certainly deserves thanks from the Catholics of this place, both for the liberal tone of the *Courier*, and the generous space he always gives to notices of our public transactions. About eleven o'clock the band struck up "God Save the Queen," which terminated the proceedings of the happiest gathering which the Irishmen of Perth ever took part in.

M. M'N.

Perth, March 20, 1865.

Several Communications held over until next week.

ST. PATRICK'S DAY, QUEBEC.

The Festival of Ireland's patron saint was ushered in yesterday with a dull, drizzling and wet snow shower, which lasted during the forenoon. A Grand High Mass was sung in St. Patrick's church at ten in the morning. The church was crowded to its utmost capacity. In the sanctuary, besides the clergymen attached to St. Patrick's, were the Very Rev. Vicar-General Ouseau, the Rev. Mr. Bonneau, and a number of gentlemen belonging to the Archdiocese and the Seminary. An eloquent sermon was preached by the Rev. Mr. Beausang, taking his text from the 28th chapter of St. Matthew, verses 28 and 29, "Go ye forth and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; Teaching them all things whatsoever I have commanded you; and behold, I am with you even to the consummation of the world." The reverend gentleman dwelt ably for upwards of an hour on the early history of Christianity, the mission of St. Patrick and the conversion of Ireland to the faith, her exalted station among the nations of the earth from the fifth to the ninth century, when she was invaded by the Danes, and her subsequent history under the dominion of England. No outline or synopsis of this eloquent discourse would do justice to the reverend preacher, and we do not therefore attempt it. A handsome collection was taken up.

We are obliged to defer our account of the Concert which took place at the Music Hall in the evening, owing to the lateness of the hour at which it closed, and the pressure of other matter in our columns.

The Irish Protestant Benevolent Society celebrated the festival by attending Divine Service in the evening at St. Andrew's Church, in which, notwithstanding the inclemency of the weather a very large congregation assembled. The Rev. Dr. Cook, D.D., officiated, and preached an eloquent discourse in which he dwelt upon the duty of the active exercise of charity. And strongly advocated the claims of the Society, alluding to the just claims of patriotic feeling he stated that Irishmen had good cause to feel proud of their country, having given to the empire Edmund Burke, the greatest of the British Statesmen; and the Duke of Wellington the greatest of British soldiers; but that all Irishmen, of whatever party, and, indeed, all Canadians should unite in this country, where all have happily equal rights and privileges, in promoting the common interests, and in living together in peace and harmony. A large collection was taken up at the conclusion of the service.—*Daily News*.

DEPARTURE OF THE REV. MR. D'ARCY.

The following address was presented to the Rev. Mr. D'Arcy, by the Irish Catholic Society, of St. Patrick's Church, Quebec, on his departure:—

Rev. Father—We learn with profound regret that you are about to leave us. We desire to thank you, in the name of the Irish Catholics of Quebec, for your zeal and untiring labors in our behalf.

We assure, Rev. Sir, that we shall ever cherish your memory with love and respect, and shall often pray Almighty God to watch over and bless you ever. Quebec, March 17th, 1865.

REPLY:

St. Patrick's Presbytery,

Quebec, March 17, 1865.

My Dear Friends—I feel deeply touched by the expression you have just made to me of your affection and love.

Familial affairs of a pressing nature call me, rather unexpectedly, from your midst, nor do I know that I shall ever return; but rest assured that, absent or present, I will never forget the Irish Catholics of Quebec, or their Rev. Pastor, B. McManus, who has ever proved himself a Christian gentleman, and to me a brother.

Farewell, and may Almighty God bless you all. W. T. D'Arcy.

The Provincial Parliament was prorogued on Saturday last; the Governor-General delivered the subjoined speech on the occasion:—

Hon. Gentlemen of the Legislative Council,
Gentlemen of the Legislative Assembly:

In releasing you, for the present, from further attendance in Parliament, I rejoice that I am able to congratulate you upon having laid the foundation for a more intimate union of Her Majesty's possessions in British North America.

I am also happy to think that the course which you have adopted has been calculated to prove the sincerity and earnestness with which you adhere to the policy of Her Majesty in relation to foreign countries, and your readiness to pass any measures which may be found necessary for the enforcement of that policy within the Province.

Gentlemen of the Legislative Assembly:

I thank you for the provision you have made for carrying on the public service of the Province. The sum which has been entrusted to the Government by your vote for the permanent defence of the Province cannot fail to be regarded by our fellow subjects in England and in all other parts of the Empire as an earnest that Canadians are ready to accept the responsibility whilst they claim the advantages of British connection.

Hon. Gentlemen and Gentlemen:

It has been considered advisable that a deputation from the Government of Canada should proceed to London, to confer with Her Majesty's Ministers on questions of great importance to the Colony. When these gentlemen shall have returned I shall lose no time in again availing myself of your Councils and laying before you the result of their mission.

The collection taken up in St. Patrick's Church, on St. Patrick's Day, for the poor, amounted to \$180.

At the Annual Election of the Officers of the Catholic Young Men's Society, held in the St. Patrick's Hall, on Monday, the 20th instant, the following members were elected for the ensuing year:—

President—Martin Burke, Esq.
Vice-President—Michael O'Brien, Esq.
Secretary—John O'Brien, Esq.
Treasurer—William Daly, Esq.
Librarian—John Ryan, Esq.

COUNCIL:

Messrs. Daniel Phelan, John O'Leary, Pat'k Jones, Daniel McManus, John Burns, William Murray, James Lynch, Jeremiah J. Fenton, and John Moyna.—*Communicated*.

Messrs. D. & J. Sadlier & Co.,
BEG to inform their Friends and the Public generally, that they carry on BUSINESS during the

REPAIRS AND ALTERATIONS

Rendered necessary by the

LATE FIRE

AT THE

STORE LATE OCCUPIED BY

MR. W. LEARMONT

Opposite the Seminary.

March 23, 1865.