

# The Catholic Record.

"CHRISTIANUS MEI NOMEI EST, CATHOLICUS VERO COGNOMEN."—"CHRISTIAN IS MY NAME, BUT CATHOLIC MY BURNAME."—St. Pacian, 4th Century.

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NO. 317

## CLERICAL.

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### BISHOP vs. DOCTOR.

A LATE SERMON BY THE PRINCIPAL OF QUEEN'S, REV. DR. GRANT, CRITICISED BY BISHOP CLAREY.

The following sermon was delivered by the Bishop of Kingston in St. Mary's Cathedral yesterday:

Last Monday there appeared in a local journal what purported to be a report of a sermon delivered the previous day by the Principal of Queen's University in the University Convocation Hall. For the rev. principal I entertain sincere respect. The exalted position he occupies, and his repute for eminent scholarship, and his grave official responsibility to society in this province, Catholic as well as Protestant, in regard to the higher education of youth, add great importance to his utterances and dispose the minds of many for ready acceptance of his teachings. Had the startling theories set forth in the published sermon been propounded by a Protestant clergyman holding no position of command or influence over any section of my flock, it is probable that I should not deem it my duty to pass any public criticism upon it. But now a painful obligation devolves upon me, as bishop of this diocese and divinely commissioned guardian of the sacred deposit, to correct certain grievous errors ventilated in that sermon respecting the Deity and Divine Providence and the miraculous operations by which the Son of God in the flesh confirmed His mission to men. To me, as truly as to the Apostle of the nations, the word applies "necessity lieth upon me," for were it unto me to preach not the gospel, (1 Cor. 9, c.), and the command to me is "Preach the word, be instant in season, out of season, reprove, entreat, rebuke in all patience and doctrine." (1 Tim. 4, c.) This morning I will deal with the first part of the published sermon, which treats of God's government of men, and will pursue the subject this evening at vesper. On another Sunday I will, please God, deal with the second part of that sermon, which is:

SHAMEFULLY VILIFIES THE MIRACLES OF OUR LORD JESUS CHRIST. The following is the extract from Principal Grant's discourse to which attention was called:

"If a man had used the words 'all power in heaven and earth is given unto me,' he would have been sure to have added, 'therefore I will accomplish my own ends'; but the Christ added, 'There is no power in me, but all power is God's, and all the agency is man's,' and Christ, understanding this, spoke in accordance therewith. In support of the latter statement the Principal alluded to electricity, which has existed since creation, but never used until man, the agent, acquired it of necessity. The same might be said with regard to the vast prairies, which are God's; they were useless, however, till man went upon them and cultivated them, illustrating that man alone can do nothing, but when linked to God he can do everything. The speaker alluded to the miracles of Christ's time, and said that there were much greater miracles performed to-day. Our Saviour had cured two blind men, but now men are curing thousands, and institutions have been established for that purpose alone. The miracles of the Pentecost were nothing in comparison to what can be done to-day, when a man can sit in his room and through the medium of the press speak to millions of people. The miracles of old were principally clustered around two great epochs—when Israel became a nation by the power of God, and when the nation to which Christianity was given was compassed. Miracles were performed during Christ's time, but never was an angel used to preach the message of salvation, that duty falling to the lot of men, who were even mistaken and one-sided in some of their views."

In the allusion to Christ healing the blind the Principal did not draw a comparison, but desired to point out that if the things that were accomplished to-day were performed in the days of old they would have been pronounced miracles.

A GENERAL PRINCIPLE is here laid down, that "all power is God's, and all agency is man's." It is applied to both the supernatural and the natural order of life, the latter being adduced for illustration of the former; and we are told that "Christ, understanding this principle, spoke in accordance therewith," and this is why He did not, in sequence to his affirmation of his own omnipotence, add the declaration, "Therefore I will accomplish my own ends," but rather added, "Therefore, go ye," &c. Now, this principle is egregiously erroneous. It errs against philosophy, that is, against reason, in respect of natural operations; and against Christian faith, in respect of both the natural and the supernatural. For it is an established dogma of philosophy that God the Creator is God the Ruler and Governor of the universe, and holds in his hands not only "power" but "agency;" and He does not abandon His creatures to themselves, but sustains,

controls, aids and directs all and each, even the least of them, conducting them to their appointed ends by His active and immediate influence upon them, suitably to the nature assigned by Him to each; and in regard of man, who is a moral and free agent, this co-operation of God, the Supreme Ruler and Governor, is physical for merely physical acts, and both physical and

MORAL FOR ALL MORAL ACTS. This dogma flows directly from the nature of the Godhead, which, as it is actually infinite in every order of perfection, possesses in itself the supremest plenitude of all reality; and, by consequence, there cannot possibly be any entity, any act, any reality, or any good, moral or physical (and all physical acts are physically good), in the whole sphere of the creation, that has not its existence in God, from God, by God, in His immediacy, from His bounty, by His agency. The sovereign dominion of God over every creature likewise involves this truth, that there is no agency whatever in man independent of, or separable from, the agency of God, concurring physically and immediately with Him in reducing to action the powers of mind and body, whereas God Himself has invested Him, so that God be the lord of man's action and man's concrete acts no less than of his life and his faculties of agency. Furthermore, the absolute necessity for God's conservation, active and continuous, of man's existence and life and possession of his mental and bodily powers in continuity, holds equally for the divine conservation of those vital powers in their exercise, and consequently for divine concurrence in every single action of man. These truths, relating to God of infinite majesty, and His intimate relations with His creatures, although reason may apprehend them with certainty, even prior to revelation, cannot be adequately comprehended by our feeble intellects. "He that is a searcher of majesty, shall be overwhelmed by glory." Our mental vision is dazzled as we look upon God. We may, however, form some faint idea of our existence in God's immensity, and our conservation in life and faculty by God, and our dependence on His co-operation for all our actions by consideration of other things in nature.

In instance, the feathered tribe live, breathe and move through the hours, less regions of air; they are sustained in their flight by its power; they are nourished and invigorated by its energizing properties, and are dependent on its agency for the warbling of their joyous notes and the communication of their melodious message to men for the praise of the Great Creator. So also the numerous inhabitants of the deep, as they rove in perpetual silence through the immensity of the ocean, live by the watery element out of which they were formed by God on the fifth day of the creation; they are upheld by its resisting powers, and derive motion from its reactive agency. The earth and its fellow planets, lifted up on high, and supported by no material foundation, are set, each in its place by the finger of God, and borne by His mysterious agency along the lines of their prescribed orbits, in the infinity of space, with mathematical precision, ever acting and reacting on each other, and harmonizing the "music of the spheres" to the praises of their God. "The heavens shew forth the glory of God, and the firmament declareth the work of His hands; day to day uttereth speech, and night to night showeth knowledge." (Psalm 18, s.) The child in the womb living by the life-blood of its mother, vitally affected in its organism by her constitutional and hygienic conditions, quickened by the pulsations of her heart, and trobbing in response to her nervous emotions, conveys the idea of life within life and agency sustained by agency, and parental conservation and filial dependence. And thus nature all around help us to realize in some slight degree the truths of philosophy and religion which I have been endeavoring to explain to you. To this twofold principle of God's active physical conservation of man in life and power, and His indispensable concurrence in our actions is referred the primary

DUTY OF INTELLIGENT CREATURES, to worship the Creator, omnipresent and omnipotent, humbly adoring Him as the sole source of vitality and power and agency and act in the universe, and confessing with grateful heart our absolute dependence on his good-will for our being, our life, our health and energy of mind and body, for all whatsoever we are, or have, or may have done of good, and giving glory to God for all, because He is the first cause of all, the supreme agent, and we are wholly his, and our works are His, and by His right hand we are upheld throughout all the successive movements of our existence. On the same twofold principle is based logically the consoling dogma of Divine Providence watching over and ruling and governing the moral order of the universe, dealing with every human individual in the most minute affairs of life, with families, also, and nations and races, for the good of all, "reaching from end to end nightly, and ordering all things sweetly" (Wisdom 8, c.). So intimate is the connection between these dogmas that whoever impugned the former, as Epicurus, among the ancients, and the deluded followers of Spinoza and Socinus, with the Rationalists generally, in modern times, have felt bound to impugn the latter; also; whereas the Pagan philosophers of highest name, Plato, Plotinus, Cicero, Seneca and others, as well as all Christian philosophers in every age, in their defence of God's providence, have recognized its logical basis in the doctrine of divine conservation and divine concurrence in the actions of creatures.

The Catholic Church, to whose custody

all truths of natural and revealed religion have been committed by our Saviour, has most plausibly cherished

SEVERAL FUNDAMENTAL DOGMAS affecting the honor of God and her children's duty of fear and love towards Him. Testimonies of fathers and doctors and popes and councils might be adduced without number. But I bring forward one testimony only; it is her beautiful morning prayer, appointed for her million priests and religious men and women, to be recited by them, publicly or privately, in her name, from day to day, in behalf of her children: "O Lord God Almighty, who hast brought us safely to the beginning of this day, preserve us to-day by Thy power, that we may fall into no sin this day; but that all our thoughts, words and works may be ordered by Thy governance to the fulfillment of Thy righteousness, through our Lord Jesus Christ, Thy Son, &c." After which is repeated three times, "Incline unto mine aid, O God; O Lord, make haste to help me;" and then the prayer proceeds, "O Lord God, King of Heaven and earth, vouchsafe this day to direct and sanctify, to rule and govern our hearts and our bodies, our thoughts, our words and our acts, according to Thy law and the doing of Thy commandments, that, through Thy help, we may here and for ever and ever be saved and delivered, O Saviour of the world, who livest and reignest for ever and ever." How little does she, the great Catholic Church, believe in the principle that "all power is God's, and

ALL AGENCY IS MAN'S." The Bishop next addressed himself to Principal Grant's two illustrations of the principle, "All power is God's, and all agency is man's," drawn from electricity and agriculture. Having explained the various divisions of agency, or efficient causes—the primary and secondary, the adequate and partial, the co-ordinate and subordinate, the material, instrumental and disposing causes—he delivered a most interesting and instructive exposition of God's primary adequate and co-ordinate agency in all man's operations. He showed how very small is man's own part in the agency of his own acts compared with that of the Creator; man being merely a secondary and partial agent, and, in regard of the production of electricity and the fruits of the prairies, and his operations upon material nature generally, being only a disposing cause, whose efficiency has no immediate physical influence upon the desired effect, but is limited to the arrangements of the material and instrumental causes, preparatory to the effective agency of God and with the forces of nature supplied by Himself and sustained by Him in their actual exertion. The Bishop made the telegraph operator a very apt illustration of man's agency, being the pressure of his finger upon a wire. Here is the beginning of "agency" in relation to the effect; all the previous acts, the preparation of the acids and metals and their combination, belong to the disposing cause. Here, also, is the

END OF THE OPERATOR'S AGENCY, the transmission of the electric movement along the wires and under the rusty disc, being the agency of God, through material forces created and energized directly and immediately by Himself. By a similar scientific analysis He placed the agriculturist in a very humble position of "agency" by the side of God, his whole work consisting in the opening of the sod, throwing a grain of corn into it, and leaving it there to rot. Having done this much, said the Bishop, the agriculturist may retire to his bed, and betake himself to travel, from October to August, and on returning to his field will see a crop of corn raised by God's good providence for the food of man. For which reason it is not to the farmer, but to our Heavenly Father, we return thanks each time we have partaken of a wholesome meal. Farmers ploughed and sowed and cast their seed into the soil for seven successive years in the land of Pharaoh, and God, refusing to pour out His bounty upon sinful man, left the Egyptians without produce of grain. He did the same for the space of three years in Israel for punishment of King Achab, in compliance with the prayer of Elias. Should He in anger be pleased to inflict a like chastisement hereafter upon the inhabitants of this Dominion, no principle, "All power is God's, and all agency is man's," will not meet popular acceptance in those days.

ABSOLUTE NONENTITY OF MAN as an "agent" in the production of several natural effects vulgarly attributed to him, was graphically, and judiciously, by the condescension of the audience, amusingly illustrated by the Bishop's analysis of the photographer's operations. As a disposing cause the artist is assumed to have dipped a plate of glass in a certain acid, placed his subject before the lens, and the prepared glass behind it. Up to this point there has been no agency whatever in relation to the effect. A lid still covers the lens of the telescope. The subject is quite at ease. The artist is moving in and out of a back room. It is at length time for "agency" to begin. The artist bids the subject keep the eyes steady, and draws aside the lid of the telescope. "Agency" is now in motion; the efficient forces are in operation; in a minute the interesting effect is produced in the likeness of the subject upon the glass. But what has the artist been doing? Whilst the "agent" was working out the effect he was simply standing by, with his arms folded, or he was counting the seconds by his watch!

The Bishop promised to return to his subject at vesper and deal with it scripturally. He preached for a full hour and a half last evening to a densely crowded congregation.

Lord Granville is about to have erected a handsome memorial cross on the spot where St. Augustine landed in England.

## ST. PETER'S CHURCH, OUSTIC.

DEDICATION BY HIS LORDSHIP BISHOP CLAREY.

Sunday was a red letter day in the annals of the Roman Catholic congregation at Oustic, for then was dedicated to the service of God the handsome new church of St. Peter's, whose erection has possessed so large a share of their interest and attention for the past year, and whose completion may well be to them a genuine source of gratification. So portentous an undertaking as the building of a church costing \$5,000 in a country parish, it may readily be imagined was viewed by some with misgivings, but was a work inaugurated by men whose zeal was not to be overcome by trifling obstacles, as is shown by the fact that to-day the church stands clear of debt, and better, that there is a small surplus left in the hands of the trustees. The steps which led up to this result are easily traced. It was a work first commenced by the former pastor, Father Nolan, and under the direction of his successor the present pastor, Rev. Father Macdonald, his advocacy was continued until it has now been carried to a successful issue. The imposing ceremony which marked the laying of the corner-stone a year ago, and the splendid lazar of last winter which constituted the chief means of raising the necessary funds, are features of the progress well remembered by all who read about them at the time.

THE DEDICATION. His Lordship Bishop Clarey and Vicar General Heenan arrived in Guelph on Saturday from Hamilton, and on Sunday morning left for Oustic in company with Rev. Father Doherty, S. J., of Guelph, being met at the church by Rev. Father Macdonald, S. J., who had preceded them thither. A procession was once formed in the sacred edifice, consisting of the clergy above named and a number of faculties, all wearing the appropriate vestments of their order. The procession passed down the centre aisle to the front entrance and thence around the building, His Lordship sprinkling holy water about the foundation as they went and at the same time pronouncing the dedication service in Latin. On returning to the door they re-entered and the same ceremony was performed within, after which the church was thrown open to the large number of people who waited without, and who soon filled seats and aisles to such an extent that standing room was at a premium. High Mass, in the presence of the Bishop, was then celebrated by Father Macdonald, the music being rendered by a portion of the choir from Guelph.

It has been said that the beauty of the house and the place where they glory dwelt, was the text from which Rev. Father Doherty addressed a few words appropriate to the occasion. After referring to the building of the temple and the promise which God had given David that He would meet His people there, the rev. gentleman reminded his hearers that here in this new house which they had erected for their worship, dwelt not the ark of the covenant, but that the glory of Himself came to them in this place which had just been dedicated. No doubt the erection of this house was the result of many sacrifices, and of anxious care to their pastor as well as to those among them who had been in harmony supplying the material means for its erection. But no doubt those who had the undertaking most at heart were those who would feel that the consecration of this place could not have been theirs had not the Catholics of Ontario and indeed of the Dominion responded generously to our appeal.

We desire especially to thank the ladies of the Royal City to whom we owe so much, the ladies of Loretto and Sisters of Saint Joseph, who helped us in so many ways. In a particular manner we acknowledge the encouragement of the Fathers in the Hill—but whose presence to-day prevents us from giving full expression to our sentiments. We are glad to be able to state that living in the midst of non-Catholics, friendly relations subsist between them and us, and we indulge in the hope that recent events have dispelled many of the prejudices of early training.

Praying that Your Lordship may be spared many years to lead us on the road to eternity—we beg your Lordship's blessing for ourselves and families. Signed on behalf of the congregation, Simon O'Brien, Trustee, Jno. McMahon, Treas., Patrick O'Boyle, Jno. Blanchfield, James Serrit, Edward McDermott, Maurice Murphy, Matthias McCann.

His Lordship, in replying, thanked them very much for the address. It had afforded him very great pleasure to be in their midst on the auspicious occasion of the opening of this church which was so good an evidence of the zeal of their pastor and themselves. It was a consolation to the fathers to know that their works and teachings were responded to so liberally by the good people of Eramosa. It was a matter of gratification to find so much permanent love between those who differed from them in religion and themselves. Let them too be so instructed in their holy religion that a knowledge of it may direct them how to act to seek the good and well-being of their neighbors, and to be ever ready to render an account of the hope that is in them.

that when the young people of the parish were thinking of settling in life they should associate with those of their own belief. Their brethren who were separated from them in this respect did not desire to intermarry with them and they should not do so either. There was nothing that led to more unhappiness than these mixed marriages. Ask any man and woman who have had experience of married life what it was which sustained their happiness and they would tell you it was faith religion. With all the trials they had to encounter, man and wife must have the whole confidence of each other, and they could not have this unless their faith and holy religion were the same. Another thing which they were to avoid was the use of intoxicating drink, that thing which brought so much degradation and misery to the home and family. What was it which raised man above the brute creation? Was it not his reasoning faculties, which elevated him above all around him. Yet these were interfered with by the use of intoxicating liquor. It brought him down beneath the level of the beast. The horse took what drink nature told him was sufficient. You may be anxious to have him take more, but a drop more he will not take. But the drunkard not only takes what is sufficient—what is needed to slake his thirst—but willfully drinks more and more until he finds the use of reason becoming clouded, and degrades himself beneath the level of the brute. There is nothing more degrading than a man or woman under the influence of strong, exciting drink. Let us then discountenance in every way in our power this disgusting vice of drunkenness. Let us keep it far from us. Any good or holy organization that may be instituted among you for its prevention eagerly embrace it. In conclusion he exhorted them to cultivate a spirit of prayer which was the golden key that opens the door to God's greatest graces.

CONFIRMATION. On the conclusion of the mass, about twenty children came forward to receive the sacrament of confirmation, His Lordship addressing a few words before the ceremony explanatory of its significance, and afterwards tendering some good advice to the little ones, principally warning them against reading pernicious literature.

PRESENTATION OF AN ADDRESS. At the close of the service Mr. John McMahon stepped forward to receive the following address:— To His Lordship James Joseph Clarey, O. P. D. D., Bishop of Hamilton. MAY IT PLEASE YOUR LORDSHIP: We, the Catholics of Eramosa, beg to welcome your Lordship in our midst.

We take this opportunity of proclaiming our inviolable attachment to our holy Father in the person of the Supreme Pontiff, Leo XIII, even in chains gloriously reigning.

We rejoice he has chosen for his representative of Hamilton a son of Saint Dominic, a brother of Saint Thomas Aquinas and Saint Vincent Ferrer.

It is with feelings of thankfulness to Divine Providence that we invite your Lordship to dedicate our new church.

We are sensible that this pleasure could not have been ours had not the Catholics of Ontario and indeed of the Dominion responded generously to our appeal.

We are glad to be able to state that living in the midst of non-Catholics, friendly relations subsist between them and us, and we indulge in the hope that recent events have dispelled many of the prejudices of early training.

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THE CHURCH. The new Church of St. Peter's is as cozy an edifice as may be found in any country parish. The main building is 60x12 feet in size, with a rear extension which forms suitable vestry apartments. There is seating capacity in the church proper for three hundred and forty people, and with chairs or benches placed in the fine wide aisles when the capacity of the building is taxed, room can be made for close on five hundred. Both outside and in it is furnished with a taste which does credit to the builders. Messrs. D. J. Murnaghan and John Douglas were the contractors and did the masonry themselves, engaging Messrs. James P. White and R. O'Brien to do the carpentering, Messrs. J. & W. For-

rester to do the painting, and Messrs. Dyer & Cordery to do the plastering. The contract price was \$4,000, but the material which was supplied by the congregation and other extras would bring the whole cost up to \$5,000.

## ALL SOULS.

All souls' is a day appointed by the Church of God wherein the living are specially exhorted to offer prayers and suffrages for the souls of the faithful departed. "Judah, the valiant commander, having made a gathering, sent 1200 drachms of silver to Jerusalem for sacrifice, to be offered for the sins of the dead, thinking well and religiously concerning the resurrection. . . . It is therefore a holy and wholesome thought to pray for the dead, that they may be loosed from their sins."—2 Mac. xii, 43, 46. "Make an agreement with thy adversary quickly, whilst thou art in the way with him; lest perhaps the adversary deliver thee to the judge, and the judge deliver thee to the officer, and thou be cast into prison. Amen, I say to thee, thou shalt not go out from thence till thou pay the last farthing."—St. Matt. 23, 25.

So pray that, rescued from the storm Of Heaven's eternal fire, We may lie down, then rise again, Safe, and yet saved by fire.

CARDINAL NEWMAN.

—Union and Times.

## CHRISTMAS CARDS.

We have on hand at the CATHOLIC RECORD Office a splendid and varied collection of Christmas cards. Our cards are Catholic in design and significance, such as should be used by Catholics, instead of the meaningless pastebords so much in vogue for the conveyance of Christmas wishes. Our cards are sold at various prices, but all are of neatest design. We guarantee making a suitable collection to parties forwarding us any specified sum, and indicating the quantity of cards they require. Address: Thomas Coffey, CATHOLIC RECORD Office, London, Ont.

## CATHOLIC FAMILY ALMANAC.

The numerous orders we daily receive for the Catholic Family Almanac attests its popularity and excellence. We urge on those of our patrons and friends who have not yet sent their orders to do so at once before our supply is exhausted.

## CATHOLIC NOTES.

Arrangements for the third plenary council are about completed at Baltimore. Official members of the council number about one hundred, but visiting clergymen will swell the list to nearly seven hundred. Accommodation for all has been secured.

At the recent German Catholic Congress, held at Breslau, 400 delegates were in attendance, and Prince Blucher, grandson of the Protestant general of that name who saved the allied armies at Waterloo, occupied the chair.

Rev. Father Donnelly, of the bishop's palace, has been appointed by his lordship Bishop Fabre as spiritual adviser of the Catholic Mutual Benefit Association of Montreal.

Father Curé, S. J., has gone to the Eternal City to place himself, it is said, at the disposal of the ecclesiastical authorities, and thus crown his act of submission and reparation.

Though the Catholics of Germany number one-third of the population, they sent to the battle-field of 1870-71 2,567 nurses, whilst the Protestant associations mustered but 750.

The Vicar-General of the Diocese of Rimouski has published a circular addressed to the Roman Catholic clergy of that diocese by Bishop Langevin, notifying them of the dire straits of the sufferers by the late fire at Clarendon, and instructing them to hold, if possible, a collection in their aid in each and every church in the diocese. The bishop also thanks Hon. Dr. Fortin and Hon. Mr. Flynn for exertions in behalf of the sufferers.

Protestant missionary societies, who set their hearts on converting the Jews in America, find that the operation is as expensive as that of the Irish Church Missions among the Catholic peasants of Connaught. From the report of one of these societies, which has just been issued, it appears that four Jews were converted last year at a cost of \$21,356.75 a head.

Quite a cordial greeting that must have been between two aged servants of the Lord. The Rev. Dr. Downes, of Killmacree, 80 years of age, accompanied by one of his curates, arrived from Queenstown to personally visit His Eminence, Cardinal Macloskey, seventy-five years old. It is his first glimpse of this country. As already intimated, he came solely to see America's Cardinal. When the traditional three-score and ten with an added decade braves the dangers of the sea for such a purpose, our beloved Cardinal must indeed be venerated in the land of his ancestors.

The painful accident which befell Mr. Archie McNeill, of this city, some days ago at Hyman's boot and shoe factory, has cast a gloom over his many friends in London, who all hope to hear of his speedy and entire recovery.