

JULY 2, 1892.

DIocese of Hamilton.

A FOND FAREWELL—THE CATHOLICS OF WATERLOO SAY GOOD-BYE TO REV. DR. SPETZ.

Father Spetz is going to leave us... The sorrowful news that passed quickly from one to the other of the Catholics of Waterloo...

By 10:30 a. m. the hour announced for the second service of the day—solemn Pontifical High Mass—the church was filled to overflowing...

The Separate school, also in connection with the church, which for years has been a model of efficiency...

In order, therefore, to show to some small extent our sense of the many obligations under which you have placed us...

We remain, on behalf of the congregation, your most devoted and faithful children...

Waterloo, June 21, 1892.

Rev. Father Theobald Spetz, Vicar General of the Diocese of Hamilton, N. B. A. Waterloo.

Having heard of your very sudden and unexpected call to Europe, and therefore subsequent absence from Waterloo...

We therefore all unite in wishing you a pleasant and safe journey...

Signed on behalf of the Branch, R. P. O'Donohue, Past Chancellor; Thos. Nichill, President; John Hieronimus, Secretary.

Dr. Spetz replied very briefly. The following is the substance of his remarks: He said that the presentation was a genuine one...

When he was appointed to attend to this mission His Lordship the Bishop said: "What your first charge is, it is not I am sure you will be infatuated with it."

ARCHDIOCESE OF TORONTO.

CONSECRATION OF THE CHURCH OF THE HOLY ROSARY, THOROLD.

Very occasionally have people the privilege of witnessing the consecration of a Catholic church and the ceremonies attendant and when the privilege is accorded it is usually accepted heartily...

At 8:30 a. m. the beautiful ceremony of consecration was performed, with His Lordship Bishop O'Connor of Peterborough, consecrating prelate; Father Carroll, Provost, R. E. L., as deacon; Father McCall, Fort Erie, as sub-deacon; Very Rev. Father Kreitz, Niagara Falls, N. Y., chanter; Very Rev. Father McInerney, Toronto, deacon general...

By 10:30 a. m. the hour announced for the second service of the day—solemn Pontifical High Mass—the church was filled to overflowing...

It had been announced that the sermon would be preached by His Grace the Archbishop, but owing to the additional work of confirmation he has of late been engaged in, His Grace felt unable to do so.

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their Lady of the Holy Rosary. Such was the pastor of this church. He knows God is no God for the people...

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FATHER LAMBERT'S LETTER

To An Invidious Correspondent Who Wants to get into Print.

The following correspondence fully explains itself. The numberless admirers of Father Lambert will thank the Indianapolis gentleman who is the indirect cause of providing them such a rare treat:

Indianapolis, Ind., June 14, 1892.

Rev. L. A. Lambert:

DEAR SIR—I have just received a letter from the editor of the Union and Times of Buffalo, N. Y., in which he refuses me the use of the columns of that paper through which to reply to your "Notes on Ingersoll."

Will you write my side of the argument in the form of open letters to you and you can write yours in the same form to me. By accepting my challenge you can have an audience of at least 25,000 Free Thinkers, men and women, who will read carefully every word you write.

Please let me hear from you at your earliest convenience.

Yours truly, W. H. LAMBERT.

Scottsville, June 17, 1892.

W. H. Lambert, Esq.:

DEAR SIR—Your letter duly received. As Ingersoll, when an opportunity was offered him by the president of the Nineteenth Century Club, of New York, declined to discuss Christianity with me, I do not see that I am under any obligation to discuss said subject with any of his disciples who for one motive or another may want to have a tilt at me.

It is true I challenged any of Ingersoll's disciples to rehabilitate his smirched character, and that challenge still stands. In the "Notes" I proved that he was unfair and dishonest in debate, that he was untruthful, that he stated downright falsehoods which he just have known to be such, and that he was sophistical and tricky in argument.

Your proposal "to meet me in the discussion of the main points in your my book" seems to me somewhat strange under the circumstances. The positions taken and the arguments made by me are in logic supposed to stand, so far as Ingersoll and his motley following are concerned, till disproved.

The book is my side of the discussion of the points brought up in it. You now propose to discuss those points if I will agree to argue them all over again with you. I am perfectly satisfied as the case stands until some one (you, for instance), shows that the "Notes on Ingersoll" needs any defence.

If you are not satisfied as the case stands, the best thing to do is to attack and demolish it—if you can—without hampering the enterprise with any conditions depending on me. If you are influenced solely by the love of truth and the desire to overthrow what you believe to be my errors, that would be the plan that should naturally occur to you.

I have read many infidel productions, and for assiduousness of religion and science, for arrogant self-conceit, downright dishonesty, low and vulgar diatribes against Christianity, utter disregard for truth, shameless misrepresentation, flimsy sophistry, hypocritical cant about liberty, intelligence and enlightenment, and nastiness of language they are unsurpassed.

Here is an instance. A New York court, Judge Lawrence of the Supreme Court, presiding, decided that Ingersoll was responsible for the following propositions: 1.—That it is right and proper to steal.

2.—That it is right and proper to be unchaste. 3.—That it is right and proper to be a thief. In the light of these approved doctrines one can better understand Ingersoll's methods against Christianity.

Some years ago, a Mr. Lacy, a Philadelphia lawyer, published what he called a Reply to Father Lambert. The infidel press praised it as a masterpiece and unanswerable. I replied to it in a book called Tactics of Infidels, since which time I have heard no more of him or his book.

it, but went straight and manfully ahead did the best he could and put his reply before the public—to stand on its own bottom. As he, author-like, believed his book was a good thing, marking an era in literature, he naturally believed I would have to reply to it or "take to the woods."

His forecast was correct. I did reply to it. Had he made the same condition appeared, and the world would never have had to get along as best it could without it, for I would not have bound myself to reply to it until I had seen whether or not there was stuff and left enough in it to work on.

Now, you are utterly unknown to me and, so far as I know, to the general public, and though you may be a better scholar and logician, a better philosopher and an honest man than Ingersoll—which is not saying much for you—yet you will see how very stupid it would be in me to bind myself to reply to you until I see whether you can produce anything worth a reply.

I have received several challenges from time to time since I published the "Notes." Some were from inveterate cranks, others from incipient cranks and others from parties whom I strongly suspect of having a bias in the same direction. As a rule their letters were ignorantly written, in intolerable grammar and unspicable spelling, but these defects were compensated by a swelled headness and a nasty self-conceit and self-importance.

Judging from the tone of their letters the writers were adepts in all the sciences and masters of all the "ologies"—in fact, knew everything except English grammar and the art of spelling. Ignorance of their mother tongue, however, did not give them any trouble, for they did not know that they did not know it. Their time had been devoted to the vain pursuit of the higher sciences, they knew all about matter and protoplasm, the descent of man and the ascent of the monkey.

The Malthusian theory and the Mistakes of Moses, and they could talk on all these fluently—in English gibberish. Perhaps they have imagined I was afraid of them as I never answered them. To be frank and confidential with you, I was afraid of them. My fear was of that kind which makes a man avoid getting into a squabble with an idiot in the public street, or into a colloquy with a man who has drunk himself into a hilarity, lachrymose or confidential humor.

Following the average agnostic philosopher is like running after your hat on a windy day. You may catch up and you may not; but in any event you risk being the object of a good deal of merriment for the bystanders. It is very embarrassing, for the laugh is apt to be against you whichever way it turns out.

But I do not class you with these agnostic scientists and profound philosophers. I only took occasion of your letter to suggest to them in a general way that it would be good economy to devote their postage stamps to some other use and not squander them on me.

Your case is different, and that is why I answer you. Strange things have happened and may happen again. Now, suppose we had a discussion and suppose I were to trip you up, demolish you, leave you standing on your head with your heels up in the air, as it were—what would I gain by it? Notoriety? A poor goal for ambition; but there is no assurance even of that, for to win that one should whip an antagonist of reputation, one of recognized standing among his co-believers or co-non-believers, one, in a word, whose defeat would mean something—mean the overthrow of or serious damage to the principles he advocates.

Have you that kind of standing among your fellow Ingersollian disciples? Would they be willing to leave his case in your hands? But do not let any action or non-action of mine put any obstacle in the way of your enterprise. If you believe you can refute the "Notes" or upset the principles of Christianity and Christian philosophy, or unsmirch Ingersoll and give a gloss of reasonableness and decency to his doctrines, and doctrines that have been approved by him, by all means go ahead, and I, on reading what you have to say, will make up my mind about answering. I hold myself responsible for the "Notes." That is the best I can do for you.

I have read many infidel productions, and for assiduousness of religion and science, for arrogant self-conceit, downright dishonesty, low and vulgar diatribes against Christianity, utter disregard for truth, shameless misrepresentation, flimsy sophistry, hypocritical cant about liberty, intelligence and enlightenment, and nastiness of language they are unsurpassed.

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I think he had a correcter sense of propriety than you show. He did not make the publication of his reply conditional on my consenting to reply to

garb if they were made to wear it; and they would most certainly be made to wear it if they had the "courage of the soul" to put in practice such agnostic dogmas.

If you accept my challenge and undertake the unsmirching of your prophet, you will be required to defend these despicable doctrines. Are you ready to undertake it? Of the book that proclaims these doctrines Ingersoll said, in his introduction to it: "In my judgment, this book, filled with original thoughts, will hasten the coming of the blessed time."

A blessed time indeed—for thieves, liars, lechers and libertines. And this is free thought, and these free thinkers! It is well that at last the public knows the evil spirit that impells them; well that smooth-tongued cant can no longer hide their ultimate purposes. The veil is lifted and the visage of Mokanna is revealed, and what a visage!

That mocking Fiend, whose veil now raised, showed them as in death's agony they gazed. Not the long promised light, the brow, whose beams were to forth all conquering, all redeeming, but features horrible than Hell's ever traced in its own breast;—no Demon of the West. No churchyard ghoul caught lingering in the light of the bluest sun, ever blasted human sight. With lineaments so foul, so fierce as those, The impostor now, in grinding mockery, shows.

I hope I have explained myself sufficiently to be understood. I commend the good judgment of the editor of the Catholic Union and Times in declining to devote its columns to the spreading of irreligion and errors that in their consequences lead to immorality and social disorder. The French savant Pasteur has, they say, an infallible cure for the hydrophobia, but it would not be wise in an editor to inoculate his readers with the virus merely for the purpose of proving the efficacy of the remedy. The common-sense rule is to avoid the virus.

L. A. LAMBERT.

Sick Headache

Is a complaint from which many suffer and few are entirely free. Its cause is indigestion and a sluggish liver, the cure for which is readily found in the use of Ayer's Pills.

"I have found that for sick headache, caused by a disordered condition of the stomach, Ayer's Pills are the most reliable remedy."—Samuel C. Bradburn, Worthington, Mass.

"After the use of Ayer's Pills for many years, in my practice and family, I am justified in saying that they are an excellent cathartic and liver medicine, and sustain all the claims made for them."—W. A. Westfall, M. D., V. P. Austin & N. W. Railway Co., Burnet, Texas.

"Ayer's Pills are the best medicine known to me for regulating the bowels, and for all diseases caused by a disordered stomach and liver. I suffered for over three years from headache, indigestion, and constipation. I had no appetite and was weak and nervous most of the time. By using three boxes of Ayer's Pills, and at the same time directing myself, I was completely cured."—Philip Lockwood, Topeka, Kansas.

"I was troubled for years with indigestion, constipation, and headache. A few boxes of Ayer's Pills, used in small frequent doses, restored me to health. They are prompt and effective."—W. H. Strout, Montville, Pa.

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Notice is hereby given that a dividend of four and one-half per cent. for the current half year, being at the rate of NINE PER CENT. PER ANNUM, upon the paid up capital stock of this Company has been declared, and that the same will be payable at the Company's office in this city on and after SATURDAY, JULY 2nd, 1892.

The transfer books will be closed from the 16th to the 30th instant inclusive.

By order of the Board, G. A. SOMERVILLE, Manager.

London, Ont., June 1, 1892.

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A CATHOLIC TEACHER HOLDING A 2nd or 3rd class certificate; duties to begin after midsummer holidays for balance of year 1892; state salary expected; testimonials and references. Apply to M. GLEESON, Sec., Fletcher P. O., Ont. 713-2w

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