#### DIOCESE OF HAMILTON.

FOND FAREWELL-THE CATHOLICS OF WATERLOO SAY GOOD BYE TO REV.

WATERLOO SAY GOOD BYE TO REV. DR. SPETZ.

"Father Spetz is going to leave us" was the sorrowful news that passed quickly from one to the other of the Catholics of Waterloo, when it became known that the learned, exemplary and popular pastor of St. Louis' Church had received word from the Superior of his Order to meet him at Rome, and that he was to start for the old country in a few days. The time was very short, but a spontaneous movement was immediately set on foot to show him, in however an inadequate way, that his zeal and untiring energy on behalf of the Church had been appreciated. In a remarkably short time all the arrangements were completed and the members of the congregation had been quietly notified by the church council to assemble in the church on the evening of Tuesday, June 21, when the presentation of a very handsome and costly hunting case gold watch from the congregation, and a gold-mounted silk guard and the emblem of the C. M. B. A. order wrought in gold from Branch 104, Waterloo, was made. One of the parishioners had driven to Berlin and brought the Rev. Dr. to the church. Upon his arrival at the foot of the altar Mr. W. H. Riddell stepped forward and on behalf of the congregation read the following address, Mr. Adolph Kern presenting him with the watch, which bore the inscription "Presented at the Rev. Theo. Spetz, C. R., DD., by the congregation of St. Louis' Catholic Church, Waterloo, June 23, 1822;"

Spetz, C. R., DD., by the congregation of St. Louis' Catholic Church, Waterloo, June 23, 1892."

To the Rev. Theo. Spetz, C. R., DD., Pastor of St. Louis' Church, Waterloo: REV. AND DEAR FATHER:—We, your loving and grateful parishioners cannot allow the occasion of your approaching departure to the External City, the centre and source of Catholic unity, whither you have been called by your Superior, to pass without giving expression, however inadequate, to the sentiments of love and esteem we entertain for you and, assuring you that during your absence, which we trust may be brief, our fervent pravers will ascend without ceasing to the throne of the Most High for your personal safety and speedy return to the bosom of your congregation.

We have not forgotten, nor can we ever forget, your untiring devotion to the interests of the parish, both temporal and spiritual from its formation up to the present time, being fully convinced that to your indefatigable perseverance, admirable tact and well-known financial ability, we owe, undefatigable perseverance, in a great measure the presence of the church of St. Louis which adorns "Catholic Hill," and which, complete in all its appointments with but a small debt upon it, stands to-day a monument to your real for our hely religion and a glory and pride to the Catholics of Waterloo. The sand hill of former days—an eye-soar to passers-by—has, under the magic of your unflagging energy, aided by the active and willing co-operation of your people, been transformed into one of the most handsome church sites to be found anywhere, and when the shrubs, trees and hedges attain their normal growth, it will be "a thing of beauty and a joy forever," not only to those whose hands have fashioned it, but to lovers of the beautiful who may in years to come visit the grounds and church of St. Louis, Waterloo,

The Separate school, also, in connection with the church, which, under your direction.

The Separate school, also, in connection with the church, which, under your directions, fitted up with all modern improvements, fully equipped, heated and ready for occapancy, was handed over to the trustees, free ef all encumbrances, and which, since the school was first opened, has been filled with pupils, who, under the careful training and tuition of the excellent school Sisters, have made satisfactory progress in knowledge, both religious and secular, must be a source of unfailing joy to you, as the school is of incalculable benefit to the youth of the pagish. The Separate school, also, in connection

order, therefore, to show to some small In order, therefore, to show to some small extent our sense of the many obligations under which you have placed us, apart altogether from the faithful and conscientious discharge of your priestly functions, in themselves priceless, and as a mark of the great respect and warm affection in which you are held by the congregation, we beg you will accept of this watch; and we trust that whenever in the future you refer to its dial to note the winged passage of time, it may remind you of your loving and devoted flock in Waterloo.

Wishing you a pleasant voyage and a safe

Waterloo.
Wishing you a pleasant voyage and a safe and speedy return, and begging you to remember us in your prayers, especially whenever you offer up the Holy Sacrifice of the Mass,

the Mass.

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

The Lay Council of St. Louis Church.

Mr. R. P. O'Donohue then read the address from the C. M. B. A., Mr. Thomas Nihill making the presentation. The emblem was inscribed "To Rev. Theo, Spetz from Branch 104, Waterloo:"

101, Waterloo: Waterloo, June 21, 1892.

Rev. Father Theolaid Spetz, Spiritual Adviser of St. Louis Branch, No 104, C. M. B. A., Waterloo: Having heard of your very sudden and unexpected call to Europe, and therefore subsequent absence from us for a time, we feel that we cannot allow the occasion to pass without at least making some slight manifestation, however humble, in recognition of the noble scrvice you have rendered to us in the capacity of Spiritual Adviser of our branch.

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We there all unite in wishing you are the most between the most between the properties of the capacity of Spiritual Advisor of our branch.

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We there are all unite in wishing you are the most between the most properties of the capacity of Spiritual Advisor of the Common the Comm

ARCHDIOCESE OF TORONTO.

CONSECRATION OF THE CHICACH OF THE HOLY ROSAWY. THOUGH.

Thoroid Post, June 2.

Yelly exessis ally have people the privilege of wiressing the erronomes attendant, and, when the privilege is excorded, it is usually to No. Smaday last the people of Throid I and the privilege of witnessing this rare corromay, the property of the privilege of witnessing this rare corromay. The property of the privilege of witnessing this rare corromay, the property of the privilege of witnessing this rare corromay. Resary was selomly consecrated to the service of God. Great were the crowds that pecked every available foot of space within represented. If is estimated that ever one thousand people attended the morning and the property of the property of

district, be proud of the church they that day assembled in as a congregation for the first time.

The doctrines of the Church teach that a child previous to baptism is in sin, the sin hereditary; and so a church, previous to consecration, is of the earth, earthly. But after the ceremony it is a place set apart for the adoration of God. What is the world's idea of religion to-day? Many men consider that it is to be sober, to be honest, that religion is to do a good work to man; but every stone in this building, every prayer here uttered, tells us that there is a higher duty than this—man's duty to his God. Religion is that which binds man to God. Every stone here speaks in unmistakable tones, and says: "There is a God, a rewarder and a punisher," and unless we fulfil our obligation of prayer we have no hope for God's salvation. By loving those around us we lay a foundation for a religious life. We may worship God by sacrifice, by prayer, by devotions, by singing. Let all present be attentive to their churchly duties, be always present at the services, and learn of God. Their prayers would be heard on the highways, in the workshop, or in the fields, but the church was God's home, and their prayers would be more fittingly answered were they made in the church, the place where God abides in true, real and and substantial form. Every altar is a Calvary. Here mot only was He sacrificed, but here He dwelt. Here was the word of truth preached, and the doctrine of salvation declared in plain form that all might understand—preached by a priest inspired of God and one who might be believed even more than an angel sent from heaven. The priest was ordained by the Archbishop, who was appointed by the Pope, the successor of Peter, the appointed of God. Try to appreciate your many blessings, your great advantages, and do what you can, be it much or little, to advance the work of Christ. Show gratitude by use of the church. Attend the various services, and when the hour of death comes the soal shall not be doomed to remain for

To An Infidel Correspondent Who Wants to get into Print

Buffalo Union and Times The following correspondence fully explains itself. The numberless admirers of Father Lambert will thank the Indianapolis gentleman who is the

Indianapolis, Ind., June 14, 1892.

Rev. L. A. Lambert: Dear Sir-I have just received 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 vour "Notes on Ingersoll." challenge you to a discussion of the leading points in your book through the columns of the Boston Investigato Will you accept my proposition to discuss them through that Free Thought journal? You say in your book, "Then let some of his (Ingersoll's) disciples or admirers try to rehabilitate his smirched character." I accept your challenge (not to rehabilitate his smirched character) to meet you in the discussion of the main points in your book. Would prefer a Catholic paper, but as none of them I suppose such a discussion will have to take a Free Thought one.

Would say if you accept my chal-lenge you shall be treated with the greatest of courtesy, not only by my-self but by the editor of the Boston In-Will write my side of the argument

you can write yours in the same form 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. LAMASTER. Scottsville, June 17, 1892.

W. H. Lamaster, Esq.:

Dear Six—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

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 must have known to be such, and that he was sophistical and tricky in argument. Having done this I called on any of his disciples to rehabilitate him. His disciples and himself have been pretty quiet. Even you who say you accept my challenge decline the task I proposed. You say you accept my challenge and in the same sentence, in parentheses, you say you do not accept

Too much praise cannot be given the choir

Too much prass cannot be given in a char-for their really splendid service during the day. Rev. Father Harold conducted the singing. Miss Heysel presiding at the organ. In the evening a sanctuary choir of boys took part in the services in addition to the regular choir, which added materially to the service.

As may be gleaned from the foregoing, the church is a magnificent and costly structure. It is built of red stone, in the true Gothic style of architecture, and has taken many years of patient toil to bring it to its present shape, the corner-stone being laid fourteen years ago His by Grace, the late Archbishop Lynch, of Toronto.

The altar stands second to none in Cana and was viewed with admiration by all. stands 24 feet in height, of Gothic style

After committing yourself to this strange contradiction you offer me a challenge of your own on other issues on the pretense that you are accepting You have in fact declined my challenge and made another. Whether you intended it to be so, that is precisely where you stand.

Your proposal "to meet me in the years ago His by Grace, the late Archosnop Lynch, of Toronto.

P. H. O'Neil, formerly of Thorold, designed the lower portion of the edifice, and Joseph Connelly of Toronto the interior. The gentlemen have to-day in the church of Our Lady of the Holy Rosary a work to which they may point with pride. The church has a seating capacity of over six hundred, and is unique in its architectural beauty. To show how much so it may be mentioned that one of the visiting priests who has travelled extensively in Europe and America, and on who should certainly be a judge, remarked as he entered: "A gem! A perfect gem!"

The fittings throughout are rich and costly. The altar stands second to none in Canada. 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 satis fied as the case stands until some on (you, for instance,) shows that the "Notes on Ingersoll" needs any de-If you are not satisfied as the ase stands, the best thing to do is to attack and demolish it-if you canwithout hampering the enterprise with any conditions depending on me If you are influenced solely by the love f truth and the desire to overthro what you believe to be my errors, that would be the plan that should naturall If, which I do not occur to you. assume, your purpose is notoriety, I would respectfully decline to play an

accompaniment to your fiddle. If you should adopt this plan and attempt in a criticism to upset my posi-tions and arguments in the "Notes" and produce anything that I may con sider makes a reply necessary, I shall most certainly reply; but to enter formally into a discussion with you without knowing who you are, or what you can do, or what is your standing as a representative of infidelity would in my judgment be a great piece of stupidity on my part. When you make it clear to me that the "Notes" needs defense I will leave you no reason to propositions : I shall, however, reserve to complain. myself the right to judge whether your attempt needs any reply. Paper don't refuse ink, and a great deal of trash and swash floats on the current of literature in these times. You must first convince me that you can say something

that deserves attention. 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 since which time I have heard no more

I think he had a correcter sense of propriety than you show. He did not make the publication of his reply con-

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, h naturally believed I would have t reply to it or "take to the woods. His forcast was correct. I did reply t Had he made the same condition indirect cause of providing them such you make his book would never have a rare treat:

had to get along as best it could with out it, for I would not have bound myself to reply to it until I had seen whether or not there was stuff and heft enough in it to work on.

Now, you are utterly unknown to public, and though you may be a better scholar and logician, a better philosopher and an honester 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 pro duce 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 unspeakable spelling, but these defects were compensated b a swelled headedness 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. Ignor-ance of their mother tongue, however, did not give them any trouble, for they did not know that they did not know Their time had been devoted to the vain pursuit of the higher sciences. They knew all about matter and proto plasm, the descent of man and ascent of the monkey. The Malthu-sian theory and the Mistakes of Moses, and they could talk on all these fluently—in English gibberish. Per haps they have imagined I was afraid of them as I never answered them. To be frank and confidential with you, was afraid of them. My fear was o 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 hilarious, lachrynose or confidential humor. Following the aver-

for the laugh is apt to be against you whichever way it turns out.

But I do not class you with thes 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 or

age agnostic philosophizer is like run-

ning 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 embarrasing,

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 ar antagonist of reputation, one of recog nized standing among his co-believer whose defeat would mean something mean the overthrow of or serious dam age to the principles he advocate Have you that kind of standing among your fellow Ingersollian disciples a Would they be willing to leave his

ase 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 be lieve you can refute the "Notes," o upset the principles of Christianity an Christian philosophy, or unsmirch In gersoll and give a gloss of reasonable ness and decency to his doctrines, and doctrines that have been approved b him, by all means go ahead, and I, o reading what you have to say, wil make up my mind about answering hold myself responsible for the Notes." That is the best I can do

I have read many infidel produc tions, and for crassignorance of religior and science, for arrogant self-conceit downright dishonesty, low and vulgar distribes against Christianity, utter disregard for truth, shameless presentation, flimsy sophistry, hypo critical cant about liberty, intelligence and enlightenment, and nasty lewdness

they are unsurpassed. Here is an instance. A New York court, Judge Lawrence of the Supreme Court, presiding, decided that Inger soll (by writing an introduction to a book) was responsible for the following

-That it is right and proper to lie. 2-That it is right and proper to

3-That it is right and proper to be In the light of these approved doc

trines one can better understand Inger soll's methods against Christianity. No wonder he hates it, for it forbide these crimes. He who teaches that lying is right is meaner than the He who teaches that habitual liar. He who teaches that thieving is right is meaner than the it in a book called Tactics of Infidels, sneak thief, and he who teaches that unchasteness is right and proper is a worse ulcer on society than the keeper of a brothel.

The wretch who teaches these doc trines and the wretch who commends ditional on my consenting to reply to them would disgrace the state's prison

FATHER LAMBERT'S LETTER it, but went straight and manfully 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 agnos

If you accept my challenge and undertake the unsmirching of your prophet, you will be required to defend these devil's doctrines. Are you ready to undertake it? Of the book hat proclaims these doctrines Ingersoll

said, in his introduction to it:
"In my judgment this book, filled with original thoughts, will hasten the

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 Was to come forth, all conquering, all redeem

Ing.
But features horribler than Hell e'er traced
On its own brood;—no Demon of the Waste,
No churchyard ghoul caught lingering in the
light
Of the blest sun, e'er blasted human sight
With lineaments so foul, so fierce as those
Th' Impostor now, in grinning mockery, shows,

I hope I have explained myself suf-

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. 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 commonsense rule is to avoid the virus.

L. A. LAMBERT.

# Sick Headache

S a complaint from which many sufter and few are entirely free. Its cause is indigestion and a sluggish liver, the cure for which is readily found in the

is indigestion and a suggish river, 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—sustaining 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 dieting myself, I was completely cured."—Philip Lockwood, Topeka, Kansas.

"I was troubled for years with indigestion, constipation, and headache. A

- Philip Lockwood, Topeka, Kansas. "I was troubled for years with indi-gestion, constipation, and headache. A few boxes of Ayer's Pills, used in small daily doses, restored me to health. They are prompt and effective."—W. H. Strout, Meadville, Pa.

## Ayer's Pills. PREPARED BY

Dr. J. C. Ayer & Co., Lowell, Mass. Sold by all Druggists and Dealers in Medicine.

# THE HURON AND ERIE Loan & Savings Company

# Dividend No. 56.

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, London, Ont., June 1, 1892.

# CURE FOR PILES.

### A RETREAT

FOR LADIES WILL BE GIVEN AT the Sacred Heart Convent, London, commencing on Monday evening, July 4th, and closing Saturday morning, July 9th. For cards of invitation and further particulars apply to the Lady Superior.

# MALE TEACHER WANTED.

A CATHOLIC TEACHER HOLDING A 2nd or 3rd class certificate; duties to begin after midsummer holidays for balance of year 1892; state salary expected; testifications.

