

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, 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, bearing the emblem of the C. M. B. A. order, wrought in gold from Branch 101, Waterloo, was made. One of the parishioners had driven to Berlin and brought back the watch. 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: "Presented to the Rev. Theo. Spetz, C. R., D.D., by the congregation of St. Louis Catholic Church, Waterloo, June 21, 1892."

To the Rev. Theo. Spetz, C. R., D.D., Pastor of St. Louis Church, Waterloo: REV. AND DEAR FATHER: Admitted to the ranks of the clergy, you have been a blessing to the Catholics of Waterloo. Your presence and your ministrations have been a source of comfort and joy to all who have known you. Your presence and your ministrations have been a source of comfort and joy to all who have known you. Your presence and your ministrations have been a source of comfort and joy to all who have known you.

We have not forgotten, nor can we ever forget, your untiring devotion to the interests of the parish, both temporal and spiritual. Your presence and your ministrations have been a source of comfort and joy to all who have known you. Your presence and your ministrations have been a source of comfort and joy to all who have known you.

The Separate school, also, in connection with the church, which your untiring efforts, fitted up with all modern improvements, fully equipped, heated and ready for occupancy, was handed over to the trustees, free of 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 unfading joy to you, as the school is of incalculable benefit to the youth of the Parish.

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 cordial cooperation of your parishioners, and as a mark of the great respect and warm affection in which you are held by the congregation, we have, in the future, accepted of this watch, and we trust that whenever in the future you refer to it, it will remind you of the many obligations under which you have placed us, apart altogether from the faithful and cordial cooperation of your parishioners, and as a mark of the great respect and warm affection in which you are held by the congregation.

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ARCHDIOCESE OF TORONTO.

CONSECRATION OF THE CHURCH OF THE HOLY ROSARY, THOROLD.

Thorold Post, June 2.

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, and large crowds attend. On Sunday last the people of Thorold had the privilege of witnessing this rare ceremony, when the Church of our Lady of the Holy Rosary was solemnly consecrated to the service of God. Great were the crowds that packed every available foot of space within the edifice, every denomination being largely represented. It is estimated that over one thousand people attended the morning and the evening services.

At 9:30 a.m. the beautiful ceremony of consecration was performed, with His Lordship Bishop O'Connor of Peterborough, consecrating prelate: Father Carroll, Providence, R. I., as deacon; Father McCall, Fort Erie, as sub-deacon; Very Rev. Father Kreidt, Niagara Falls, N. Y., chanter; Very Rev. Father McInerney, Toronto, deacon guard; Father McEntee, Port Colborne, master of ceremonies; Rev. Father Sullivan, second master of ceremonies, beside a large number of acolytes and other attendants.

THE MID-DAY SERVICE.

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, and extra chairs and benches had to be brought in to accommodate the overflow. High Mass was sung by Bishop O'Connor, with Father Carroll deacon, and Father McCall sub-deacon. On Father Lynne's of Merritt, and Father Smith of St. Catharines, who devolved the duties of deacons of honor. The master of ceremonies was Father McEntee, with Father Sullivan as assistant. His Grace Archbishop Walsh, of Toronto, presided at the throne, assisted by Very Rev. Vicar-General Rooney, of Toronto, Dean Harris, of St. Catharines, Father Ryan and Very Rev. Father McInerney, of Toronto.

The ceremony in itself was extremely interesting, much edification being added to the services by the presence of His Grace the Archbishop and the other distinguished prelates. The vestments worn during the service were very rich and costly.

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. However, in a great measure the presence of the church of St. Louis which adorns "Catholic Hill," and which, complete in all its appointments, both as to the interior and exterior, and when the shrine, trees and lodge 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 all who see the beautiful work in years to come visit the grounds and church of St. Louis, Waterloo.

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their Lady of the Holy Rosary. Such was the pastor of this church. He knows God is the God of the people. His first and living thought had been to have a church—an altar—for his people, where they could worship, and where they could pray. He knew that the church was to be known as the Church of Our Lady of the Holy Rosary, and he would tell them what he thought of it. He would tell them that the church was to be known as the Church of Our Lady of the Holy Rosary, and he would tell them what he thought of it. He would tell them that the church was to be known as the Church of Our Lady of the Holy Rosary, and he would tell them what he thought of it.

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FATHER LAMBERT'S LETTER

To An Infield 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 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." I now challenge you to a discussion of the leading points in your book through the columns of the *Boston Investigator*. 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 allow such a discussion will have to take a Free Thought one.

Would say if you accept my challenge you shall be treated with the greatest of courtesy, not only by myself but by the editor of the *Boston Investigator*.

Will 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. LAMASTER.

Scottsville, June 17, 1892.

W. H. Lamaster, 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 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 it. 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 mine! You have in fact declined my challenge and made another. Whether you intend it to be so, that is precisely where you stand.

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 defense. 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. If, which I do not 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 positions and arguments in the "Notes," and produce anything that I may consider 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 complain. I shall, however, reserve to 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 it in a book called *Tactics of Infidels*, since which time I have heard no more of him or his book.

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 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, he would have been bound never to have left 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 unspokeable 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 have you