

languages, the words of her liturgy must have been changed, time after time, in every country. Now, the Mass, the form used in the administration of the Sacraments, the hymns, all our glorious inheritance from the saints and their Master is crystallised in Latin, is unchangeable, is impervious to error, is firm and sure as the rock on which the Church is built.

A CURIOUS mistake is reported from that little Mecca of Victorian Orangeism, Brunswick. At a public meeting in that seething suburb one Mr. Hamilton was called upon to

HOOTING THE QUEEN.  
speak. He is an orator of the prosy and never-ending style, and his party, too, are not thought over-well of by the Brunswickers. They refused to listen to him, and forthwith proceeded to make the rafters ring with the strains of 'Soldiers of the Queen.' But Mr. Hamilton was not to be altogether balked. At the close of the song he called for 'three cheers for the Queen.' Some of the audience (says the *Advocate*) thought that he called for "cheers for McLean," his political chief, and accordingly hooted most lustily. When they found out their mistake they donned sackcloth and ashes for the offence they had unwittingly committed. However, the brethren have many a time and oft hooted her Majesty's name in fierce earnest, and without the subsequent repentance that marked the open meeting at Brunswick. Most readers of English history will easily recall the foul plot of the 'Loyal Orange Institution' to set aside the succession of the Princess (now Queen) Victoria in favour of their Imperial Grand Master, the infamous old *roué*, Ernest, Duke of Cumberland. The plot, too, had been carried so far that it would have succeeded but for the activity of Mr. Hume, the vigorous support which he received from the Irish Catholic Members of Parliament, and the shock of deep alarm which the discovery of the conspiracy aroused in the minds of the British people. The revelation of what is now known in history as the Cumberland Conspiracy led directly to the suppression of the Society in 1836. It was reconstituted in 1845. During the agitation for Disestablishment in Ireland the brethren again reached a high pitch of fury against the person of the Queen. At a meeting of the fraternity at Newbliss on March 20, 1863, a clergyman known as the Rev. 'Flaming' Flanagan declared, amidst frantic cheers, that if the Disestablishment Bill received the royal assent they would 'kick the Queen's crown into the Boyne.' This saying became the watchword of the Orangemen during the remainder of the agitation. At the same Newbliss meeting Mr. Flanagan likewise said, amidst vehement applause: 'We must tell our most gracious Queen that if she break her oath [by signing the Disestablishment Bill] she has no longer a claim to the crown.' Other members of the fraternity—even Grand Lodge officers,—made use of language quite as forcible during the stirring days of 1868 and 1869. In a much later day and nearer to our own shores, Queen Victoria has been made the object of coarse attack by the brethren—as, for instance, at the Kyneton July demonstration in 1888, at the Rochester demonstration in 1893, and in the columns of the *Victorian Standard*, the organ of the Orange lodges in these colonies. Ex-priest Slattery is one of the bright particular adornments of this disloyal and turbulent association, and it is at their invitation that he and his female companion have inflicted their presence on our shores. 'Their purpose,' says the *Auckland Observer*, 'is to rake in the dollars, and rake them in quickly, and when this is done they will hurry off to some other city and stir up the evil passions of bigotry and religious fanaticism.'

THE RITUAL  
MURDER  
CHARGE.

THE Jews, like the Catholics, have long been—though in lesser variety—the butt of gross calumnies such as those against which, as Napoleon once said, even innocence loses courage. We refer in particular to the

charge of ritual murder, which has been recently revived in connection with an affair that took place some time ago at Pohn, in Bohemia. At a moment when New Zealand Catholics are the object of a systematic campaign of degrading falsehood, we can recall with pleasure the fact that their organ, the *N.Z. TABLET*, was, of all Christian and secular papers in the English-speaking world, the first to prove, by a lengthy and detailed appeal to the facts of history, the utter falsehood and malignity of the foul blood accusation that has time and again been flung at those who are of the Jewish race and faith. Our effort in the cause of truth and justice has been made the subject of grateful recognition in the columns of the *Jewish Chronicle*. Since then other Catholic papers—and notably the *London Tablet* and the *Weekly Register*—have descended into the arena to do battle for the slandered and outraged members of another faith. We have now before us the Latin texts of the various Papal Bulls referred to in our article as bearing upon the odious charge of ritual murder brought against the Jews. They are the following: Bull of Innocent IV., July 5, 1247, addressed to all the archbishops and bishops of Germany; Bull of the same Pope, in the same year, to the Archbishop of Vienna; Bull of Innocent IV., September 25, 1253; Bull of Gregory X., October 7, 1272; Bull of Martin V., February 20, 1422; Bull of Nicholas V., 1447; Bull of

Paul III., May 12, 1550, addressed to the bishops and clergy of Hungary, Bohemia, and Poland. Each and all of these qualify the charge of ritual murder against the Jews as a downright calumny. Mr. Thomas Canning, in a letter to the *London Tablet*, adds to the list the name of an earlier Pope—Gregory IX—who was the immediate predecessor of Innocent IV., and who not alone displayed a strong sense of justice towards the Jews, but also extended his powerful protection to their *confères* in England at a time when the unhappy people were being plundered, tortured, and even put to death by the worthless King John. In connection with this subject we may state that the *Jewish Chronicle* of December 8 contains a translation of the *Firman* granted by the Sultan Abd Ool Medjid to the Israelites in his Empire in November, 1840, on the occasion of the recalcitrance of the blood accusation at Damascus and Rhodes. Were we not, by sad experience, aware of the marvellous gullibility of fanaticism, we should be amazed that such charges could be current, almost at the close of the nineteenth century. Persistent refutation, and the circulation of persistent refutation are the only means of at last removing moss-grown charges which have come to rank, in a way, among the settled convictions of any considerable class. English-speaking Catholics have, by this means, outlived many an evil tale. And for this they owe more to Gother, Challoner, and Milner than most of them are aware of. Given only a due and full exposure of their discreditable antecedents we shall in like manner witness the passing of the unfortunates who turn slander-monging into a source of personal revenue. And thus the words of *Hudibras* will be verified in our case, and

' . . . Those poltroons that fling dirt,  
Will but defile, but cannot hurt;  
And all the honour they have won,  
Or we have lost, is much at one'

## THE EX-PRIEST CAMPAIGN IN NEW ZEALAND.

### SLATTERY AND HIS BOGUS 'EX-NUN'

#### A FEMALE IMPOSTOR'S CAREER.

##### Introductory.

A NON-CATHOLIC paper in Auckland has said of the unfrocked priest, Joseph Slattery and his female companion, who are now on a lecturing crusade in this country that they are employed in stirring up religious strife and in stimulating the evil passions of bigotry.—and all this for the sake of the Almighty Dollar. The evil business has proved in their case, as in the case of many other such a good speculation; for, according to an affidavit of Slattery's nephew and assistant, John Slattery, the wandering pair made a clear profit of about £800 in three weeks by their mendacious and sensational lectures in Melbourne. † while Chiniquy is said to have made £30,000 by his tour in the Australian colonies. ‡ How true the line of Dryden—

'For bold knaves thrive without a grain of sense,  
But good men starve for want of impudence.'

##### The Original Maria Monk.

A reprobate preacher in New York, named Hoyte, was the first who conceived the idea that the publication of indecent calumnies against convents by a sham nun would appeal powerfully to the minds of the bigoted and the ignorant and fill his empty pockets with fraudulent shekels. This was in 1836. He associated with himself in the conspiracy two male villains like unto himself. The enterprising trio exploited a non-Catholic fallen woman named Maria Monk, whom Hoyte had discovered in a den in New York and made his paramour. This unfortunate creature was of weak intellect, and before she drifted to the slums of New York had been a well-known character in the streets of Montreal. A short period of the unhappy creature's misspent life was passed in a refuge for 'soiled doves' kept by a Catholic Sisterhood at Montreal. A goodly portion of the remainder was spent within the stone walls of a Canadian prison. She continued 'on the streets' till the end came in 1849. Then, on an autumn day, she passed for the last time from a house of ill-fame to prison, and there, two months later, her career of sin and shame and misery was closed by death. §

† *The New Zealand Observer*, January 20, 1900, p. 2.

‡ In the Practice Court Melbourne, on Tuesday, June 27, 1899, Mr. Faulson read an affidavit of John Slattery (nephew and assistant of ex-priest Joseph Slattery) which stated, among other things, that the net proceeds of the lectures delivered by his uncle between April 11 and May 2, 1899, were £800 or thereabouts. Young Slattery had proceeded against the ex-priest for £200 wages alleged to be due to him. He also published allegations against the character of defendant. The ex-priest paid his nephew £200, although he had filed an affidavit stating that the balance due to plaintiff was only about £30. See *Argus* and *Age* of June 28 and *Advocate* of July 1, 1899.

§ For Chiniquy's true history see the companion pamphlet to this, *Joseph Slattery: The Romance of an Unfrocked Priest*, p. 6; the C.T.S. (London) pamphlet, *Chiniquy*, and pamphlet no. 39 of the C.T.S. of America (St. Paul, Minnesota).

¶ *Dominion Register*, of October 9, 1849, says: 'Two months ago or more the police book recorded the arrest of the notorious but unfortunate Maria Monk, whose book of *Awful Discoveries* created such excitement in the religious world some years since. She was charged with picking the pocket of a paramour in a den near the Five Points. She was tried, found guilty, and sent to prison, where she lived up to Friday last, when death removed her from the scene of her sufferings and disgrace. What a moral is here indeed!'

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