

many years in Australia that even well-disposed Protestants have mistaken our silence for a tacit acknowledgment of gross and infamous charges which, if true, would justify our fellow-colonists in rising in their wrath and driving us into the sea. (2) We have time and again met with Catholics who, long after campaigns of the Slattery kind, were left with an uneasy sense of there being, after all, a vague 'something wrong.' (3) We have left our Catholic young men and women and others in shops, factories, public departments, without an answer, and compelled them to hang their heads in silent shame or to break out into impotent anger when the coarse calumnies and innuendos of the platform were flung at them. We have made them the helpless butts of the gibes and sneers of malicious or rudely sportive fellow-employees. All this our well-meant but mistaken silence has done. And again: (4) Our patient silence so emboldened the itinerant slander-mongers that the tribe increased beyond measure—lured by this easy way of coining bigotry and pruriency into golden shekels—until their ranks were thinned by the police and criminal courts and the pamphlets of the Catholic Truth Society.

Few of our people are aware of the immense good that has been achieved by the Catholic Truth Societies of England and America in letting in the light upon the criminal careers of those professional calumniators. The free circulation of their pamphlets has produced the following happy results: (1) It has banished from the lecturing platform and relegated to their native obscurity even genuine ex-nuns like Edith O'Gorman and Ellen Golding. (2) It has compelled even the once powerful A.P.A. association in the United States to discharge from their service a horde of genuine and sham ex-priests an ex-nuns whom they had employed to do the devil's work of arousing sectarian rancour in that great country. It has, moreover, been the indirect means of placing many members of this malodorous fraternity in *locum suum*—under lock and key in gaol. (3) It has not, of course, been able to restore to the seclusion of private life some of the most brazen-faced impostors, who are as insensible to shame as they are regardless of exposure, but it has so effectually extracted their fangs, that it is now largely the fault of Catholics themselves if such crusades effect any permanent harm. (4) It has supplied to Catholics in shops, factories, public departments, etc., a ready and triumphant reply to jibes and sneers and innuendos against the Church. (5) It has made a strong appeal to the spirit of fair play of all decent Protestants on questions of fact affecting the veracity of those well-paid slanderers. And that appeal has not been made in vain. Elsewhere in to-day's issue we have shown how the circulation of such pamphlets has led to the denunciation of the Slatteries by the non-Catholic Press and pulpit, and by public bodies composed chiefly or altogether of persons who do not belong to our Fold.

What has been done with such success in the United States, England, Scotland, Wales, and elsewhere, it is now in our power to do here in New Zealand—at least so far as regards enlightening the non-Catholic public as to the thorough-going worthlessness and unreliability of the Slattery pair. We have placed the means of effecting this at the disposal of every priest and lay person in the Colony. But we strongly appeal to both clergy and laity to see that the work of pamphlet distribution shall be thoroughly done in every place that is even threatened by the Slattery invasion. Such distribution should be done, in advance of his visit, to the non-Catholic clergy, the Press, and reputable citizens of every degree. And steps should be taken—by committees or otherwise—to effect a searching distribution of pamphlets to every person frequenting the lectures of this unhappy pair, and to every household within reach of the evil influence of their widely-scattered circulars or posters or advertisements. Our pamphlets should be scattered by the thousand in the small towns; in the cities, like the Slattery hand-bills, by tens of thousands. The almost nominal charge which is made for our new pamphlet (ready on Friday) will place adequate circulation within the reach of the Catholic body everywhere. We have endeavoured in this painful matter to do our part as Catholic journalists faithfully and fearlessly and thoroughly. And whenever in the future any other such adventurers touch upon our shores, our *confrères* of the clergy can rely upon it that, in Shakespeare's words, we shall

Put in every honest hand a whip
To lash the rascals naked through the world.'

Dunstan Times says:—"Messrs W. Gawne and Co. have forwarded us a bottle of their Worcestershire Sauce. The sauce is quite equal in quality to Lea and Perrin's, and is only half the cost of the imported article. It has also a delicate piquancy all its own, which must make it an epicurean's delight and a joy for ever. We asked a number of people to sample the Sauce sent us, and they were charmed with it. Our readers should ask for the Sauce and try it for themselves.—"

THE EX-PRIEST CAMPAIGN IN NEW ZEALAND.

SLATTERY AND HIS BOGUS 'EX-NUN' IN AUCKLAND.

SLATTERY'S CAREER.

Important Notification.

By the last mail we have received from his Grace the Archbishop of Dublin (the Most Rev. Dr. Walsh) the original correspondence between the late Cardinal MacCabe and ex-priest Slattery. Readers of our issue of last week will easily remember his statement that he was 'always in the favour of his bishop and was never censured for his conduct,' and that he has been 'all his life a complete and absolute teetotaler.' We have, however, quoted the letter of Cardinal MacCabe, dated December 8, 1883, in which he gave the unfortunate man 'an appointment to the curacy of Moone' 'on the express understanding' that he became a total abstainer, and that his faculties would terminate the moment he violated the pledge 'under any pretext or advice.' Slattery, as requested, appended the following note to the Cardinal's letter:—'I most willingly and thankfully accept my appointment. Wishing you many long and happy years over us,—I remain your most obedient servant, JOSEPH SLATTERY.' A little over a year later—on January 17, 1885—Cardinal MacCabe found it necessary to remind him that he had broken his pledge, was administering the Sacraments sacrilegiously, that his conduct was 'giving a good deal of dissatisfaction,' and that he would get 'one more chance'—the last, on condition of taking the total abstinence pledge from Canon Brady, V.F., and rigidly keeping it. We have in our possession the original correspondence between Cardinal MacCabe and Slattery, as well as two other documents, which may be inspected by clergymen of all denominations and by responsible lay persons of known respectability on application to the editor of this paper. Photographic copies of these letters will be taken with as little delay as possible, and will be available for use by the clergy in any place where the Slatteries are billed to appear.

The MacCabe-Slattery correspondence has already appeared in our last issue, and will also appear in a pamphlet which will be issued this week at an exceedingly low price. We append herewith copies of the other two documents referred to. The first is the certificate required by Cardinal MacCabe to show that Slattery had taken the pledge, as required, from Canon Brady, V.F. It runs as follows and is referred to as 'C' in the affidavit printed hereunder:—

'I hereby certify that the Rev. Joseph Slattery has this day taken the Total Abstinence pledge.

'MICHAEL J. CANON BRADY, P.P., V.F.

'Ballymore, January 23rd, 1885.'

The other document explains itself. It is an affidavit by the solicitor of the late Cardinal MacCabe, and runs as follows:—

'I, John O'Hagan, of No. 9, Harcourt Street, Dublin, Solicitor, make oath and say as follows:—

'1. I acted as Solicitor for the late Cardinal MacCabe during the whole time he was Cardinal. I often saw him write and witnessed his signature to documents, and I am therefore well acquainted with his handwriting.

'2. I refer to the letters marked "A," "B," and "C." The letters marked "A" and "B" are entirely in the handwriting of the said Cardinal MacCabe, with the exception of the memoranda at the foot signed by Joseph Slattery, which memoranda contain five lines and three lines respectively.

'3. The Very Reverend Canon Brady has, on the 30th day of November, 1899, acknowledged to me that the letter marked "C" is in his handwriting.

'JOHN O'HAGAN.'

'Sworn before me this first day of December, 1899, at 7, Anglesea street, Dublin, in the City of Dublin, and I knew the deponent.

'T. P. HAYES,

'Notary Public.'

'To all whom these presents shall come, I, Thomas Patrick Hayes, Notary Public duly authorised, admitted, and sworn, residing and practising in Dublin, in the County of the City of Dublin in the United Kingdom of Great Britain and Ireland, do hereby certify that John O'Hagan, of 9 Harcourt street, Dublin, Solicitor, the person named in this Affidavit on the other side written, did solemnly declare to the truth thereof, and that the name "John O'Hagan" thereto subscribed is of the proper handwriting of the said "John O'Hagan."

'In testimony whereof I have hereunto subscribed my name and affixed my Seal of Office this first day of December in the year of Our Lord one thousand eight hundred and ninety-nine.

'T. P. HAYES,

'Notary Public,
Dublin, Ireland.'



The Female Impostor.

FROM what has been already said, the candid reader will readily perceive that Joseph Slattery is a hopelessly unreliable witness. But there are two further matters which throw a curious side-light on the man and his mission. The one is his association in this crusade of filth with a proven impostor; the other is his ludicrous endeavour to cover up the most discreditable personal facts of his history with random and inapplicable testimonials.