

challenges by applying them to portions of the works of Luther and certain early Reformers,' of Rev. Laurence Sterne, Dean Swift, etc.; to medical works; nay, even to many texts which we could point out in the Sacred Scriptures themselves; and you will at once involve him in a sweeping charge of immorality against the Reformers, against the whole medical profession, against even the Written Word of God! And mark ye, good masters all: those very brief portions of Catholic Moral Theology which deal with the crying sin of unchastity are simply the application of the Word of God and the principles of the natural law to an all-important line of human conduct.

3. In his *Secret of Homish Priest* (pp. 20-33) Slattery distinctly conveys the impression that the whole substance of Moral Theology deals with the subject of unchastity. He also (p. 32) expressly states that the investigation of this particular subject occupies 'three or four years' of a student's life. The insinuation and the direct statement are both equally false. In the first place, a relatively very brief portion of Moral Theology is devoted to this matter.† We can only characterise as a wilful and deliberate falsehood the statement that the study of the sixth (Protestant seventh) and ninth (Protestant tenth, first part) commandments and of the duties and obligations of the married state occupies 'three or four years.' In Thurles College (where Slattery was educated) the study of these subjects occupies only a very brief portion of a few days in a theological course of three or four years; ‡ In Maynooth the number of days which were partially devoted to such study was eight. § In the Pontifical Seminary, Rome, and in St. Sulpice, Paris, as we can testify from personal knowledge, it is much briefer than this. The Royal Commission of inquiry into the management and government of Maynooth College—the chairman of which Commission, Lord Harrowby, was a Protestant—said of this matter in their report: 'The subject [sins against chastity] is always treated of in a learned language, and every security is taken which piety and prudence can suggest, that it shall be handled with reverence and reserve, and in no spirit of licentious curiosity. We are here bound to say that we have no reason to believe, from the evidence of any party, that these studies have had practically an injurious effect upon the mind and character of the students.' ||

4. Every Catholic man and woman, every Catholic youth and maiden, every Catholic priest in this country, will join with us in a vehement denial of the accusations which this professional liar launches for money against those who are faithful to what the Anglican Bishop Dr. Short terms 'this most scriptural duty' of 'the confession of particular sins.'¶ Slattery's lectures and pamphlets are, in fact, brutal, cowardly, and outrageous calumnies against the virtue of every priest and of every Catholic woman who practices her religion; and he practically accuses husbands, brothers, and sons with conniving at habitual immorality on the part of wives, sisters, and mothers. There is no place in the world where the 'devout female sex' are more faithful and frequent in the practice of confession than in Slattery's native country, Ireland. On the (ex-priest's) theory they ought to be therefore hopelessly and abominably corrupt and reprobate. As a matter of fact and common knowledge they are the crowning glory of the Green Isle, the purest womanhood of any nation on this planet. We could readily fill pages of this pamphlet with evidence of this. But we will content ourselves with quoting the single testimony of a hostile English Protestant writer, James Anthony Froude, the author of a book which, in the words of Lecky, 'is intended to blacken to the utmost the character of the Irish people, and especially of the Irish Catholics.'‡ And yet in the course of one of his lectures in New York in 1872 he said: 'He did not question the enormous power for good which had been exercised by the modern Roman Catholic priest. . . . In the last hundred years impurity had been almost unknown in Ireland. This absence of vulgar crime and this exceptional delicacy and modesty of character were due, to their everlasting honour, to the influence of the Catholic clergy.'§

Protestants denounce the Slatterys.

There is still, unhappily, a large class who, partly from bigotry, but chiefly from a love of pruriency, support the foul apostolate of persons of the type of Slattery and his sham 'ex-nun.' But, thank God, there is a great and fast-growing body of the Protestant clergy and laity who give such rambling adventurers the frosted shoulder. And there are not wanting other signs which go to show that the time of the passing of such unfortunates is near at hand. Slattery and his female companion have been ignored or exposed by leading newspapers in every country which they have afflicted with their

presence. Thus, in a recent issue, the *Melbourn*, the Anglican organ of Victoria, said of the Slatterys: 'They were a shameless couple, and the Baptist sect, in our opinion, discredited itself very much in taking them up and allowing them to give their suggestive lectures in its chapel.'* They have been denounced from the pulpit or in the Press by prominent clergymen of various Protestant denominations.† In a letter to Dean Lynch (now of Hulme, Manchester) a genuine ex-nun, Miss Cusack—who knew the Cavan Convent of Poor Clares—roundly declares that every statement in Mrs. Slattery's *Convent Life* is false.‡ Numerous public bodies have, in effect, passed votes of censure on the ex-priest and his wife by refusing them the use of their halls.§ Catholics are deeply grateful for these and such-like evidences of disgust which decent Protestants manifest towards those unfortunates of discreditable antecedents who, in Mr. Britten's words, 'make a living by pretending to "expose" matters of which they are grossly ignorant, or which they willfully misrepresent.' This friendly attitude of these outside our Fold is no doubt due in part to the honest shame with which respectable and clean-minded non-Catholics view both the matter and the manner of cruades like those of the Slatterys. But this happy result has been enormously contributed to by the persistent distribution of pamphlets exposing the character of the Slatterys, the Widdowses, the Ruthvens, the Koehlers, the MacNamaras, the Shephards, the Hickses, the Chinniquys, and all their malodorous congeners. The free circulation of tracts like this will hasten the coming of the day when professional lying and the preaching of pruriency in the sacred name of the God of Truth and Holiness will cease to be a profitable speculation. And when that day comes, the occupation of wandering calumniators like the Slatterys will be gone.

* Quoted by the *Melbourne Advocate* of January 13, 1900. Among the secular papers that ignored the Slatterys or refused to take their advertisements were most of the leading English and Scottish dailies, the *Melbourne* and other leading Australian dailies, with, as far as we know at present, but one exception, and the respectable country Press of Australia. The roving pair were denounced in words that are before us by *London Truth*, the *Times*, *Homestead* (edited by the outspoken Free-thinker, Dr. Brann), the *Eastern Morning News* (Hull, England), the *Western Mail* (South Wales), the *Sydney Bulletin*, and many other newspapers of note.

† For instance, by the Very Rev. Arthur Pusey, Dean of York, in a letter to the local Press during the Slatterys' visit to York; by Rev. T. W. Holmes, a prominent Dissenting minister at Sheffield; by the clergy at the Anglican Cathedral, Sydney, on Sunday July 9, 1899; by Rev. Burley Sharp and other Protestant clergies during the Slatterys' stay in Melbourne. In Darlington and in other places Slattery could get no Protestant clergyman to appear on his platform and at least one (as we learn from the *Glasgow Observer* of February 26, 1899) warned his people to stay away from the ex-priest's lectures.

‡ The *Slatterys*, by Mr. Britten K.S.G., p. 20.

§ Thus, in Australia, they were refused the use of the Town Hall, Hawthorne (Melbourne), the Town Hall, Brunswick (Melbourne), the Town Hall, Oakleigh (Melbourne), etc. In other places, as at Durham, Slattery secured the people's halls by bare minorities. In every instance the opposition to his application was based on the offensive nature of his lectures and the sectarian passion which they aroused.

Diocesan News.

ARCHDIOCESE OF WELLINGTON.

(From our own correspondent.)

January 20.

Rev. Father Huault, of Meanee, is preaching the retreat to the Sisters of St. Bridget, at Masterton.

During the absence of Mr. Rowe, of St. Joseph's choir, Mr. Ennis is officiating as conductor, Miss McDonald relieving the latter as organist. Mr. Rowe is spending his holiday with his daughter in the Marton district.

Most of the priests of the archdiocese are assembled in Wellington for the retreat which is being held in St. Patrick's College this week.

A very old and widely-respected colonist, in the person of Mrs. Smith, of Carterton, passed away last week at that town. Mrs. Smith was a sister of the late Major Scully, and had attained the ripe age of 85. She was attended by the Very Rev. Dean McKenna in her last illness and died fortified by the rites of the Church.—*R.I.P.*

At St. Mary's Convent chapel last Monday morning Sister Mary Joseph (Miss Maxwell, of Oamaru), Sister Mary Winifred (Miss Blake, of Wellington), and Sister Mary Brenden (Miss Curtin, of Kaikoura), were professed nuns. Mass was celebrated at nine o'clock by his Grace Archbishop Redwood, who was assisted by the Very Rev. Father Lewis, Adm. The Rev. Fathers Servajean, Golden, and Holley were present in the sanctuary. The solemn ceremony was witnessed by the relations and many friends of the three Sisters, the chapel being comfortably filled. His Grace preached an eloquent sermon on the text, 'Come, follow Me.' The music, suitable to the occasion, was beautifully rendered by the Sisters, assisted by Miss May Sullivan. On the same evening the reception of two young ladies took place in the Convent chapel—Miss Lizzie Maxwell (sister of Sister Mary Joseph, who was professed in the morning) and Miss Sheila Clarry, of England. The latter young lady was for seven years with the Benedictines at Stanbrook Abbey, Worcester. The two postulants were beautifully attired in cream surah dresses with the usual wreath and veil, their attendant train bearers being Miss Daisy Harnett and Miss Jessie Ward, two little dots of about three years of age, in white spotted muslin dresses with veils, and wreaths of natural Marguerite daisies. Miss Maxwell took in religion the name of Sister Mary Bertrand, and Miss Clarry that of Sister Mary Placidia.

* For instance, *De Captivitate Babilonica Ecclesiarum*; also Luther's *Table-Talk*.

† For instance, Leibniz's *Theologia Moralis* devotes (6th ed.) to these matters only 36 pages out of a total of 1720 contained in the work; Casterman's edition of Gury's *Compendium* 17 pages out of 806; Gury's *Compendium* with Ballerini's notes (Rome 1884) 71 pages out of 1988; St. Liguori's *Theologia Moralis* (Paris, 1844, 9 vols.) 307 pages out of 3687. The three first mentioned are standard college text-books.

‡ We have this from several priests educated in Thurles who are now in the diocese of Dunedin.

§ Report of her Majesty's Commissioners to inquire into the management and government of the College of Maynooth, published in 1855 as a Parliamentary Blue Book, p. 65.

|| *Ibid.* See *The Slatterys* by Mr. Britten, K.S.G., p. 10.

¶ *History of the Church of England*, 8th ed., p. 412.

‡ Lecky refers to Froude's *English in Ireland*. See Lecky's *Ireland in the Eighteenth Century*, vol. I, p. 13, note.

§ The noted Presbyterian clergyman, Dr. Watt (better known as 'Lan MacLaren') said to an American interviewer in 1898 that among the admirable qualities of the Irish people is that moral purity which is one of the glories of the Catholic Church in Ireland. Even the Slattery woman trips accidentally into the truth when she says in a pamphlet of hers (p. 36) that on the question of the crime of fornication and abortion 'the position taken up by the Church of Rome is correct. She throws all the protection she can around the unborn babe, whilst we find in our Churches women calling themselves Christians and yet victims of this devilish habit.' See also Dr. Ledington's work on *Illegitimacy*, Mulhall's *Dictionary of Statistics*, art. 'Births.'