

paid lecturer of the notorious A.P.A.* For the wild and inflammatory part he took in the savage crusade of the A.P.A. Macnamara was, in 1895, tried by a jury in Kansas City, convicted, and sentenced to a fine of 500 dollars and imprisonment for one year. † In consequence of the conduct of Macnamara and other violent and criminal lecturers of his type, Grand Secretary Jackman, of the A.P.A., issued the following resolution against the further employment of real and so-called ex-priests and sham nuns:—

'Whereas ex-priests and ex-nuns were going around the country lecturing or purporting to be lecturing under the auspices of the A.P.A., therefore it is resolved that we will not tolerate any such work as this; and, furthermore, be it resolved that whenever an ex-priest or ex-nun is lecturing, or claims to be lecturing, under the auspices of the A.P.A., that we denounce them and show them up. And we would especially warn the presidents of the various councils not to engage or employ any ex-priest or ex-nun to lecture for the A.P.A., as they do the Order more harm than good' ‡

Mrs. Slattery tells us that she was 'converted' by this Macnamara. He, in turn, was 'converted'—it was his second *volte-face*—to the Baptist Church in 1880 by the notorious Justin D. Fulton. This Fulton lectured some years ago in England, 'but his discourses,' says Mr. James Britten, K.S.G., 'were too bad even for the Protestants who like that kind of thing, and he soon went back to America. The late Bishop of Colchester severely censured an Anglican clergyman for being present on the platform at one of Fulton's lectures.' ¶ Fulton is notorious as the author of a book which is described as 'even more vile, if that were possible,' than the pamphlet for the sale of which Slattery was sentenced to a lengthy term of imprisonment at Pittsburg. ¶ Even the strong nostrils of A.P.A. could not stand the stench of it as it came from his pen, and we learn from an American authority that 'many of the typesetters of a printing firm in Boston gave up their positions rather than have anything to do with the printing of it.' ¶ Fulton, the friend of Macnamara, is likewise the friend of the Slatterys. He has blessed themselves and their work, and Slattery has, in turn, pronounced Fulton 'a great Christian hero.' ¶ A testimonial from such a man as Justin D. Fulton, in the words of the Boston *Pilot*, is 'valuable only when it does not commend the recipient.'

Clumsy Lying.

Editor Brann, of the Texas *Ironclast*, has much to say regarding the Slattery woman and the roving ex-priest who is the senior partner in this bad business of stirring up religious fanaticism for the sake of personal gain. In an article that appeared from his pen in July, 1895, Mr. Brann says of himself: 'I was raised a Protestant, and, thank God! I'm no apostate. I learned Protestantism at my mother's knee and from my father's pulpit.' In the same article he thus refers to ex-priest Slattery: 'There are three kinds of liars at large in the land: the harmless Munchausen who romances for amusement, and his falsehoods do no harm; the Macchiaiellian liar, whose mendacity bears the stamp of original genius; and the stupid prevaricator, who rechews the fetid vomit of other villains simply because he lacks a fecund brain to breed falsehood to which he may play the father. And Slattery is a rank specimen of the latter class. . . . What Slattery seems to lack to become a first-class fraud is continuity of thought. He lies fluently, even entertainingly, but not consistently.'

Mrs. Slattery lies boldly and fluently too, but neither entertainingly, nor cleverly, nor consistently. Slattery advertises her on flaming yellow handbills as a person of 'talent' and 'highly educated.' He is evidently easily pleased. For her pamphlets are marked by a serene and frequent disregard of the rules of grammar, spelling, and punctuation, by occasional lapses into her native slang, and by the crude style—or rather total lack of style—so characteristic of the screaming no Popery 'penny dreadful.' A further evidence of the 'talent' of this 'highly educated' lady will be found on p. 124 of her *Convent Life*, where she boldly attributes to 'the immortal Shakespeare' the following threadbare quotation from Pope's *Essay on Man* (Ep. IV):—

'Honour and shame from no condition rise;
Act well your part, there all the honour lies.'

Convent Life purports to be her autobiography. We have already pointed out that the Slattery woman, like the male partner in the business, is a bold but clumsy liar. Not merely fact, but probability, are set at calm defiance on almost every page of her noisome book. The following are mild samples taken at sheer random from her ostensible autobiography: An Irish priest who (p. 54) habitually pronounces 'virgin' as 'vargin'—a blunder which is as unknown in Ireland as calling 'sweet' 'swate.' Then we have (p. 93) a Jew that bears the name of Isaac Coleman; a parish priest (her alleged uncle) who, contrary to all Irish usage in such cases, is, after his

* A fiercely, not to say ferociously, anti-Catholic association in the United States, on the lines of the Orange Society. Its object, as shown by its rules and oaths, published in the *North American Review* for May, 1894, was, in effect, to persecute and outlaw the whole Catholic population of the United States. It is strongly denounced by Mr. W. T. Stead in *If Christ Came to Chicago* (pp. 356-357). Like the Orange Society, it is also strongly antagonistic to liberal-minded Protestants of every creed.

† On appeal, this sentence was sustained.

‡ In the United States (says the Boston *Pilot*), the trade of the A.P.A. lecturers was that of stirring up strife among American labouring men of one religion against labouring men of another religion. 'Bryanism' scotched the A.P.A. conspiracy by solidifying the labour element. When Bryan was nominated for President and the A.P.A. collapsed in ignominy, a notorious but genuine ex-priest lecturer and gaul-bird is said to have remarked: 'If this thing keeps on, it is going to play hell with my trade.'

§ He had previously been pastor of a denomination of his own creation, called by him 'The Independent Catholic Church.'

¶ *The Slatterys*, by Mr. J. Britten, K.S.G., p. 12. C.T.S.

¶ Ibid.

¶ *The Business of Villification*. C.T.S. of America, No 30 (St. Paul, Minnesota), p. 9.

¶ See Slattery's *Complete Refutation of Popish Lies*, pp. 5-6.

death, kept unburied for four days (p. 113); a novice who is permitted to spend 'most of her time' entertaining guests (p. 36); the familiar old fables of novices being forcibly detained in convents against their will (p. 127, etc.), and of priests who denounce the Bible as 'a very dangerous book' (p. 130); and her positive assertion (pp. 68 and 114) that, as a fact of her own personal knowledge and experience, a minor may, under English law, 'sign away' to her guardian or trustee 'all her property' and that such signature, even when fraudulently obtained, gives him 'full power to what he liked with it!' This will be news indeed for the lawyers.* Intelligent Protestants will be slow to believe the woman's mad tale to the effect that the Convent of Poor Clares, Cavan—an inmate of which she falsely alleges herself to have been—is a place where long and earnest prayer and mortification, and heroic penitential works are associated with aimless and diabolical cruelty, gross immorality, abortion, and murder—all perpetrated in the sacred name of religion! Miss Cusack was for thirty years a nun in a convent of the same Order. She knew the Cavan Abbey of Poor Clares well. And yet, in her *Life Inside the Church of Rome* (written after she had left the Church) she declared that she never saw anything immoral or improper within those retreats of piety and learning. She, moreover, roundly declared that Mrs. Slattery's book was from beginning to end a tissue of falsehoods. † There is happily no need of examining into and refuting the loathsome charges of Mrs. Slattery; for we shall prove beyond the reach of yea or nay that the woman never was, in any capacity, an inmate of the Convent of Poor Clares, Cavan. For the rest this shocking book is notable for its coarse and blasphemous references to the Sacrament of the Altar. A perusal of its malignant and fetid falsehoods has enabled us to quite understand why Mrs. Slattery could find no publisher for her reputed productions, and why even her printers have dared the penalties of the law rather than affix their imprint to such vile literary garbage. ‡

Mrs. Slattery's Little Romance.

Of course we find in Mrs. Slattery's autobiography the imposing customary assertions of 'honour bright.' It is part of the game. Thus she says (p. 98): 'I have a great love for truth and uprightness; I always had.' Elsewhere she assures us that she has 'nothing to conceal' (p. 13), that she is 'not afraid of investigation,' that her 'life will bear the strictest scrutiny,' and there (she adds) 'I give all the names of persons and places connected with my life'—and this, too, even though (p. 117) 'some of those whose names are mentioned here will bitterly resent it.' Now this is all very pretty and plausible. But, none the less, the woman's severe economy—or rather miserliness—in the matter of truth reminds one of the saying in *Hudibras*:—

'For truth is precious and divine,
Too rich a pearl for carnal swine.'

As to the names which she promises with so fine a flourish: Those that are alleged to have been 'connected with her life' are either fictitious or are indicated by initials only. § The significance of this fact cannot be overrated. The woman is anxious not to court, but to shun, at all hazards, any 'investigation' into the facts of her career. Those who have the patience to read on will soon discover the reason why.

We now proceed to test the credibility of Mrs. Slattery by a reference to the following statements contained in *Convent Life*, which she puts forth as her autobiography:—

1. She tells us that she was 'born on the 2nd march, 1867, near the town of Cootehill, County Cavan, Ireland'; ¶ that her name was Mary E. McCabe; ¶ that her father's name was James McCabe; and her mother's maiden name Catherine O'Neill. ‡

2. We are further informed by her (p. 11) that a relative of hers by marriage, 'John Marlowe, J.P.', was, at the date of her writing, 'living in Tullavin, County Cavan; and that a first cousin of hers, a 'Mrs. John Brandon,' was at the same time resident in the town of Cavan (p. 11).

3. Mrs. Slattery likewise informs her readers that she was admitted to the Convent of Poor Clares, Cavan, as postulant, on

* She says (p. 68) that she was induced to sign this paper without seeing its contents or knowing 'the legal sense' of it. This (she alleges) was when she was in the convent. She was then, by her own showing, a minor, having been born (p. 1) on March 2, 1867. She states (p. 122) that she left England for America on March 22, 1885. This was long after her alleged departure from the convent. She alleges (p. 68) that through this signature she was 'robbed' and that 'the Church of Rome' still holds her property. Have the lawyers all emigrated from the British Isles or left without warning for the Better Land?

† See Slattery's *Complete Refutation*, p. 13, and Mr. Britten's pamphlet, *The Slatterys*, p. 20.

‡ Burford, an Orange printer in Melbourne, is the only one in the trade that has dared to give his imprint to one Mrs. Slattery's pamphlets. And he reprinted it in 1899, and yet calls it the 'first edition' and dates it 'Boston, 1891.' Even Burford, the publisher of the *Victorian Standard* apparently finds Mrs. Slattery's pamphlets too strong for his nostrils.

§ Thus, we have the Convent of C—— and the town of 'C——' (pp. 9, 14, 46, 51, 53, 92, etc., etc.); Father Pat S——; Miss de L——; 'Eliza M——'; 'St. J—— Convent'; Mr. H. O'N—— (128); 'Mr. O'N——' (128); 'J—— Street' (128); 'gone to F——' (128); and, in the English edition, 'Mrs. now Lady M——' (Pref. p. 9); 'Reverend Robert J. M——' (p. 22); 'the M—— family in D——, and his wife, Lady M——'; 'Sir Robert M——' (128), etc., etc. Some of the fictitious names will be dealt with further on.

¶ *Convent Life*, p. 1.

¶ Ibid, p. 97. In the preface to a vile pamphlet of hers (now before us she signs herself 'MARY E. SLATTERY'; and she signs the preface to the English edition of *Convent Life* with the initials 'M.E.S.')

‡ *Convent Life*, p. 2.

¶ Ibid, p. 1.

§ About 1892, as the first edition of *Convent Life* is stated to be 'copyright August, 1892.'