

series of the Christian centuries. Compared with the event of the Incarnation, what are all other dates and days? What the rise and fall of dynasties, what the march of mere human thought, what the rise and wane and fall of institutions and fashions, what the career of conquerors and of sages? What the lights and shades which flit across the face of our nineteenth centuries? What are they all when we reflect that nineteen hundred years ago God assumed human nature, and from that day to this has never ceased to press us by His voice and His grace to live for Him, for Heaven, and for eternity? For this great and awful condescension the daily thanks of every Christian heart are too little; it is fitting that a vast and world-wide concert of praise and gratitude should close the nineteenth century and open the twentieth.

A Catholic Congress will be held next October in Sydney, and we ask the assistance of your prayers and good works, in order that its results may be more extensive and lasting.

In reference to the missionary and collecting tour through the archdiocese, which we began just before last winter and continued till the beginning of last December, we wish you to join with us in hearty thanksgiving to the Almighty and Bountiful Giver of all good gifts for the vast amount of spiritual good wrought by our missions, being the means through Divine grace of bringing back large numbers of negligent Catholics and obdurate sinners to the way of salvation and a fervent life, besides operating the conversion of a goodly number of non-Catholics. The financial success of these apostolic labours has been quite up to our expectations, and if the rest of our missions, which we shall resume at an early date, are crowned with equal success, we shall be able, please God, to proceed to the laying of the foundation-stone of St. Mary's new Cathedral on its fine central site in about twelve months. While we tender our warmest and heartiest thanks to the generous subscribers who have already contributed to the Cathedral Fund, we appeal most confidently to all those whom we shall visit in our next series of missions, so that their contributions may exceed even those which have so greatly gladdened and encouraged our previous efforts. We recommend these missions most urgently to the prayers of all the faithful, clergy and laity, in our archdiocese, in order that, through them, a rich harvest of conversions from error and sin may result from the mercy of God through the precious blood of our Redeemer, Jesus Christ.

In conclusion, we again exhort our whole flock, clergy and laity, to untiring zeal on the vital question of religious education. Religion is the chief element in civilisation and true progress. The great need of society is not the diffusion of enlightenment, but the diffusion of character, of honest faith, and manly courage. We are not the advocates of ignorance, nor do we yield to any in our estimation of the value of mere mental training. Water is good, but without bread it will not sustain life. Wine warms and gladdens man's heart, but, if used without care and discretion, it maddens and drives to destruction. We indignantly protest against the folly of the age which would fain make the schoolroom its Church, instruction its Sacrament, and culture its Religion. This is—believe the Church—the straight way to ruin. Culture is for the few; and what a miserable gloss and varnish it is even for most of these! But for the millions it means the Pagan debauch, the brutalising orgy, and mere animalism. Religion alone can secure man's solid happiness in this world, and his eternal bliss in the next. Come then what may, we will continue the courageous erection and maintenance of our schools, and we will, to the best of our power, rescue our children from the contamination of secular schools, confident that such a manly course must command the sympathy and support of every honest man, and finally win for us the redress of the crying injustice with which we are afflicted.

During Lent pray fervently for our Holy Father, and for the liberty and independence of the Church, and be particularly generous in your contribution to Peter's Pence.

'The grace of our Lord Jesus Christ, and the Charity of God, and the communication of the Holy Ghost be with you all. Amen. Given at Wellington.

Feast of the Purification, February 2, 1900.

✠ FRANCIS,  
Archbishop of Wellington.

THE FOLLOWING ARE THE REGULATIONS FOR LENT WHICH WE MAKE IN VIRTUE OF SPECIAL FACULTIES, RECEIVED FROM THE HOLY SEE.

1st.—We grant permission for the use of Flesh Meat, at dinner only, on all Mondays, Tuesdays, and Thursdays, and also on all Saturdays except one, that is the second Saturday during Lent and Monday in Holy Week.

2nd.—Lard and dripping may be used after the manner of Butter, at dinner, on days of Fast and Abstinence during Lent, and also throughout the year, with the exception of the first and last Wednesdays of Lent and Good Friday.

3rd.—White meats—such as Butter, Milk, Cheese, and Eggs—are allowed on all days at dinner, with the exception of Ash Wednesday and Good Friday. A little milk is always allowed in Tea, Coffee, or other beverage.

4th.—For those who, though not bound to fast, are bound to abstain: the kinds of food which are allowed at their chief meal to those who are bound to fast are allowed at all times to those who are not so bound.

5th.—Fish and Flesh are not allowed at the same meal during Lent.

There is neither Fast nor Abstinence on Sunday in Lent.

His Holiness Pope Leo XIII. has caused St. Patrick's Day to be no longer a fast day in Australasia, or a day of abstinence, unless it happens to fall on a Friday or during the Quatuor Tense.

All who have completed their 21st year are bound to fast and abstain—unless excused by the state of their health or the nature of their employment—according to the regulations stated above; and all

who have arrived at the use of reason, though not bound to fast before the completion of their 21st year, are nevertheless bound to abstain from the use of flesh meats on the days appointed—unless exempted for a legitimate cause, of which the respective Pastors are the judges.

All who have arrived at the years of discretion are bound to go to Communion within Easter time, which, in this Diocese, commences on Ash Wednesday and ends on the Octave of Saints Peter and Paul.

The collection for the Holy Father will take place on Good Friday.

The collection for the Seminary Fund will be held on Whit Sunday, or on the Sunday or Sundays following, when there are two or more churches in the district.

The collection for the Holy Places in Palestine will take place on the first Sunday in October, or on the Sunday or Sundays following, when there are two or more churches in the district.

The Clergy are requested to read these Regulations from the several Altars as soon as possible, and to cause a copy of them to be placed in a conspicuous place in their respective churches and chapels.

✠ FRANCIS,  
Archbishop of Wellington.

Wellington, Feb. 2, 1900

THE EX-PRIEST CAMPAIGN IN NEW ZEALAND.

SLATTERY AND HIS BOGUS 'EX-NUN'

A FEMALE IMPOSTOR'S CAREER.

Mrs. Slattery's 'Witnesses.'

In another pamphlet we have proved the utter worthlessness of ex-priest Slattery's 'testimonials' and shown how they leave his character exactly where they found it. Mrs. Slattery, too, has her 'testimonials'—or rather her witnesses. They are both shy birds—so shy, indeed, that every inducement has failed to make them visible in the flesh. One of these coy 'witnesses' signs himself 'John Stinson Wright' in a letter to the *Manchester Courier* of December 20, 1897. He has the following to say:—'First, I knew Mrs. Slattery when she was a child. I knew her before she went into a convent, and I remember the time she came out; and I am sure she was in a convent in Cavan. Mrs. Slattery is a member of a fine old family, and is a lady by birth. Her father, James MacCabe, was a graduate of Trinity College, and a gentleman in every sense of the word.'

On this letter Mr. Britten has the following remarks:—'Most of these statements are disposed of by the sworn testimony already adduced: one of them Father Lynch undertook to examine, and he published in the *Courier* the results of his investigation. It will be observed that Mr. Wright does not locate the "Trinity College" at which James MacCabe graduated. There are three Trinity Colleges in the United Kingdom—St. Oxford, Cambridge, and Dublin. Father Lynch obtained official information from each of these that no James MacCabe had graduated there since the year 1800. Another correspondent wrote to the *Courier* to say that a James MacCabe had graduated at Trinity College, Dublin, in 1798, although he could not say whether he was the James MacCabe in question. It may be assumed he was not, for, supposing him to have graduated at the early age of 18, he would have been 87 years old in 1867—the date at which Mrs. Slattery tells us she was born—and 99 years at the time of death, which took place when his daughter was 12 years old. If he were the same he must have been a remarkable man for his age, for Mrs. Slattery tells us (*Convent Life*, p. 36) that the two 'used to ramble in the early mornings' in the summer preceding his death.

'In a second letter, "John Stinson Wright" said he 'knew Mrs. John Brandon, who at one time lived in Cootehill, and who now lives in Clonas.' Father Lynch (*Courier*, January 1, 1898) thus conclusively disposes of this item of information:—

'There is no such place as Clonas in Ireland at all. No such place is given in the Irish Post Office Directory. No such place is given either in Phillips' large folio atlas, or in the *Times* folio atlas, published two years ago. There is no such place given in Lewis's Topographical Dictionary of Ireland. I even wrote to Dublin, and the official information sent to me was that there was no such place as Clonas. Now if I had written to you at once to say there was no such place as Clonas, Mr. Wright might possibly reply that Clonas was a misprint for Clones, a little town about 12 miles from Cootehill, the alleged birth-place of Mrs. Slattery. To-day I received three letters from Clones. The local doctor, who was born in Clones, and is now a magistrate, and who knows everybody in and around the town, never heard of such a person as Mrs. John Brandon. The clerk of the Petty Sessions in Clones, who also knows every one in it, never heard of Mrs. John Brandon. There is only one person of the name Brandon in the town. She is a single old lady, aged 70, and was never married. She never heard of Mrs. Slattery, and is no relation of hers.'

'To this letter no reply came from "John Stinson Wright." It will be observed (continues Mr. Britten) that "John Stinson Wright" appends no address to his first letter. When his attention was called to this omission he gave it as "care of Rev. Joseph Slattery, Protestant Alliance Office, London." Now, it seems remarkable that Wright should have no more settled address than that formerly employed by a peripatetic lecturer who had already publicly stated that he was not lecturing under the auspices of the Protestant Alliance; and it can hardly be wondered at that some have assumed the identity of Wright with Slattery.'

But Mrs. Slattery has another 'witness.' This time it is (apparently) a lady. And, like the invisible 'John Stinson Wright,'

THE FAMOUS "VICTORY" SEWING MACHINE.

for Catalogue (mention this paper).

EASY TO WORK, EASY TO LEARN, EASY TO PURCHASE on our Special Terms. Write 6 PRINCES STREET, DUNEDIN.