

John McCallister 5

AN EXPOSURE
OF
MARIA MONK'S
PRETENDED
ABDUCTION AND CONVEYANCE
TO THE
CATHOLIC ASYLUM, PHILADELPHIA,
BY
SIX PRIESTS,
ON THE NIGHT OF AUGUST 15, 1837.

WITH
NUMEROUS EXTRAORDINARY INCIDENTS DURING HER RESIDENCE OF
SIX DAYS IN THIS CITY.

"The weapons of our warfare are not carnal;" but spiritual.—2 Cor. x, 4.

BY W. W. SLEIGH,
AUTHOR OF "THE CHRISTIAN'S DEFENSIVE DICTIONARY
AGAINST INFIDELITY," &c. &c.

PHILADELPHIA:
T. K. & P. G. COLLINS, PRINTERS,
No. 1 LODGE ALLEY.
1837.

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ENTERED according to act of congress, in the year 1837, by W. W. SLEIGH, in the clerk's office of the district court of the eastern district of Pennsylvania.

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PREFACE.

IT is almost unnecessary to state that the writer has ever been, and is a sterling Protestant, conscientiously opposed to the views of the Catholic church; but has ever condemned every weapon in defence of religion, except the sword of the Spirit, the weapon of truth. All the gentlemen mentioned in these pages, as witnesses of the transactions hereinafter related, are also sterling Protestants, and some of them Protestant clergymen, active opposers of the church of Rome; and some of them members of the Protestant Association.

Moreover, the writer, *up to this week*, has been a firm believer in the truth of the substantial facts recorded in Maria Monk's works; but now he entertains no other opinion of the said Maria Monk's works, but that they are, in every important statement, a mass of barefaced falsehoods! and he has come to this conviction, not willingly, not hastily, not from the detection of any contradictions or mistakes in her works, but reluctantly, dispassionately, and from numerous *facts* which he and those Protestant gentlemen have witnessed, which are now presented to the public, signed most *willingly* by *herself*, in the presence of those said Protestant gentlemen, whose names are

thereunto annexed, and which incontrovertibly prove her to be, either an unfortunate lunatic, or a woman destitute of all principle, and an adept in concocting falsehoods, as she herself stated to one of those gentlemen, "*that she could, at any time, make and clear up a mystery!*"

Moreover, he is convinced, not only from her own voluntary and solemn confessions, but from many facts witnessed by those gentlemen, before alluded to, that she has been the dupe of some designing person or persons, to him unknown; who, while knowing her to be one in whom no confidence could be placed, were using her as a mere tool to fight popery, not for the sake of truth, but for the sake of *gain*. Common justice demands the protection of the slandered; and, although the writer is, and ever will be, opposed in religious views to the Roman Catholic church, yet he is not more opposed to their religious views than he is to the method adopted by this unfortunate woman, and those persons to him unknown, to vilify and blast the character of the clergymen of that church.

Lastly, He is convinced that the Rev. Dr. Brownlee is neither directly nor indirectly implicated in any way whatever, with her deceptions; but, in his zeal for the cause of Protestantism, has been most innocently deceived by her and others. Every one who knows him must believe that he would rather go to the stake, than sanction any sort of imposition.

The writer is fully aware that by coming forward with these statements, he is exposing himself to much censure, and is doing that, which will greatly displease

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many of his friends. But, having himself been the victim of the bitter pen of calumny, he has a fellow-feeling for those Catholic gentlemen and ladies, (the Nuns) from whom, however, much he may differ in religious views, yet common justice demands their protection and exoneration by him, in whose hands Providence has placed the means of incontrovertibly proving their innocence; or what is the same thing demonstrating that their *accuser* is one, in whose testimony *no reliance whatever can be placed*. Moreover it will be observed he attacks no one—he accuses no one—that guilt has been somewhere, no one can for a moment doubt; but with this he has nothing to do: if he can exonerate the accused, and induce those, who have innocently espoused her cause, to withdraw forthwith, he considers he has done only his duty to God—to the public—and to the cause of *real* religion.

The principal gentlemen who witnessed the hereinafter mentioned facts and many other extraordinary ones during her six days residence in Philadelphia, and who have signed as witnesses the documents published in this tract, are,

1. The Rev. W. L. M'Calla, pastor of the fourth Presbyterian Church.
2. The Rev. W. Ramsay, late Missionary from India, George Street near Broad.
3. Mr. W. H. Scott, (merchant,) Commerce Street near Fourth.
4. Mr. H. McKeen, Market Street near Fourth, (Elder in the Presbyterian Church.)

5. Mr. Thomas Fenner, of the firm of George W. Tryon and Co, North Second Street.

6. Mr. W. C. Sleigh, Jun.

7. The compiler, Dr. W. W. Sleigh, No. 285 Race Street, Philadelphia, and several others.

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MARIA MONK'S PRETENDED ABDUCTION, &c.

CHAPTER I.

MARIA MONK'S ACCOUNT OF HER ABDUCTION BY SIX
PRIESTS.—AND HER ARRIVAL IN PHILADELPHIA.

ON Wednesday, August the 16th, 1837, about ten o'clock, A. M. Maria Monk called at my residence, 285 Race St. Philadelphia, and informed me that she had arrived in this city, the night before, from New York, in the night line, in company with the Rev. Messrs. Phelan, Dufresne, Martin, and three other Roman Catholic Priests, with whose names she was unacquainted. That she came here in consequence of the persuasion of those gentlemen, particularly Mr. Phelan, who, she said, had promised her four thousand dollars, if she would accompany them to Alexandria, and that he (Mr. Phelan) intended shortly to leave the Roman Catholic church, and marry her. That none of her Protestant friends in New York knew any thing about her coming off—that these Priests conducted her on her arrival in this city, as before stated, at 12 o'clock at night, to the Catholic Orphan Asylum, corner of Seventh and Spruce Streets; to which she was conveyed in a carriage, in

which *four* of the Priests went, two of them walking till they arrived at the said Asylum. And in that said Catholic Asylum, she slept on that night, (Tuesday, August 15th.)—That next morning she breakfasted there with the Priests. That the Rev. Mr. Hughes, said grace on that occasion. A bottle of bitters, made of rum, she said, and some bitter stuff, having been first sent round the table. That, being in an adjoining room some minutes afterwards, she overheard the Priests conversing about her, and one of them said “Damn her we have had trouble enough with her already!” Upon which she left the Asylum, and wandering about the town, she saw the name of “Dr. Sleigh” on the door of my residence, into which she entered, and made these statements.

The above is a summary of what she related to me as her excuse for calling at my house, and all of which will be found substantiated by the other gentlemen, to whom she afterwards repeated the same, as also by the statements to the same effect, signed by her.—Being somewhat astonished to see her, with whom I was very little acquainted, enter my house, I said “what! have you come off with those men whom you have stated to be murderers?”

“Oh, yes,” she replied; “Phelan has promised me four thousand dollars when we reach Alexandria, and that he will shortly after marry me!” Forgetting for the moment whom she meant by “Phelan,” I said “*Phelan!*” “Yes,” she replied, “Phelan, the father of my child!”

“Well Maria,” said I, “if your book be *true*, you are going to be destroyed!” “I am not at all afraid,” said she; “I never saw the man yet of whom I was

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afraid. Besides I have been so ill treated by Slocum and others, that I am sick of all this controversy. I find I have gone from Catholic Jesuits to Protestant Jesuits." "Has Dr. Brownlee," said I, "ever ill used you?" "Never, never," said she; "but the poor Doctor, has been deceived like myself. They have all made well by my books, and I can hardly get any thing from them. Dr. Brownlee," continued she, "has had, out of his own pocket to give me money for my wants!" "To all this," I replied, "I can give you no advice. I have never mixed myself up in your business; but for the sake of your friend Dr. Brownlee, do let me send for a few of his friends, that they may advise you; for recollect, if *your book be true*, you are in a most dangerous position." She having consented, I sent off for the Rev. Dr. Cuyler, who I knew was a particular friend of Dr. Brownlee, but he was out of town. I then sent for several other gentlemen, many of whom were also out of town. While waiting for their coming she appeared very impatient to be let go, stating that the Priests would miss her from the Asylum, as she had only run out to obtain some tooth ache drops, and she must be back at 12 o'clock.

I then asked her how those priests communicated with her in New York. She said, they sent to her a sister of charity, who induced her to consent to meet Phelan in the street. This, she continued, she did on Tuesday morning (August 15th,) and that he persuaded her to accompany him to the asylum in Prince street. There he held much conversation with her, during which he observed to her, that as the Protestant Committee were now about leaving town for Montreal, to examine the Hotel Dieu Nunnery there,

that if she accompanied the Committee they would all be exposed and ruined, and the Nunnery torn down. By these appeals to my feelings, and his promise to marry me, I was induced to leave New York with them that evening, for Alexandria.

My friend, Mr. Fenner, arriving, put an end to this conversation, and she having promised to return to my house in the course of a short time, I received from her the following order, in case she should be detained by the Priests:

"I, Maria Monk, formerly of the Montreal Nunnery, and from New York yesterday, having come to this city with father Phelan, Dufresne, and others, do hereby authorise the bearers of this, to demand me from the Orphan Asylum in this city, should they deny that I am there."

MARIA MONK.

Witnessed by us,

W. W. SLEIGH.

THOS. FENNER.

Philadelphia, August 16th, 1837.

I confess that I was apprehensive that she might be detained in the Asylum, and from thence might be carried out of the city. I therefore requested Mr. Fenner and my eldest son to follow and watch her going into the house, to remain near the building, as she said if detained, she would hold up a white handkerchief at the window as a sign, that she had lost her *liberty*, and was forcibly detained. They accordingly accompanied her to the Asylum, saw her enter therein, and waited till she came out, which she did, safe and sound, in about fifteen minutes. During

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her absence the Rev. William Ramsay, Mr. W. Scott, and other gentlemen arrived at my house, and in the evening a regular "*council of war was held.*" Having prevailed on Mrs. Sleigh to consent to her remaining in our family till Dr. Brownlee arrived, I offered her shelter till then; and forthwith wrote off to Dr. Brownlee, informing him of her arrival here, relating to him the substance of what she had told me, and requesting him to come here immediately, or give advice as to what was best to be done.

On Thursday evening I received an answer from Dr. Brownlee informing me that he could not leave New York, but that her guardian the Rev. Mr. Slo-cum would come the next day: and at the same time earnestly advising me to depend on nothing that could not be satisfactorily proved. Most of this day was employed in examining her, and endeavouring by some means or other to ascertain the truth of her statements: and to such an extent did she carry on her deception that the following letter was written by her to the Rev. Mr. Phelan.

DEAR FATHER FELAN:—You are well acquainted with the sufferings and dangers to which I have been accustomed among our society. On this account, as soon as I came to the Philadelphia Catholic Asylum, at the corner of Spruce and Seventh, my suspicions were excited, of evil intentions, among these Philadelphia Catholics. These suspicions were increased by the effect produced by the drink which I got. I have been suffering ever since, with sickness of the stomach, so that I cannot again consent to put myself into their hands. I have been tossed upon an ocean of temptation and uncertainty, about my present con-

dition, and the course which I should accept for the future. Shall I, or shall I not return to New York? I cannot agree to progress with you, even if I should recover from my present attack, unless you will give me the most solemn assurances, that you are sincere in your promises, and that you will not leave me to the mercy of others. I know not what to do. If you have any counsel to give, do not expect me to expose myself to personal danger again; you must let me know your plans, without any one else being present, or acquainted with them. But, perhaps, you are ready to give up such a nervous, worthless creature. If you have any answer, I will call and pick it up at the asylum.

(Signed) MARIA MONK.

This letter was to be delivered by her, in order to get a direct interview with the Rev. gentleman, that he might be detected in her company; but by various excuses, and by procrastinating from time to time, she never took the letter.

Next day (Friday) the Rev. Mr. Slocum (her legal guardian) arrived. He exhibited such a perfect indifference, such an unaccountable lukewarmness about her interest, that not one of the Protestant gentlemen mentioned in these sheets, but lost all confidence in him: and they came to most unfavourable conclusions respecting his conduct. It appeared to us he did not *now* care one cent what became of her. Indeed he stated to this effect in the presence of several of us.

As we had now come to the determination (from various strange occurrences,) to sift this business thoroughly; to protect the innocent, and expose the guilty: and, considering at this time that Maria Monk

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was only an unfortunate dupe, made the mere tool to attack Popery, and to produce gain to some person, or persons, to us unknown, we subjected the Rev. gentleman to rather a severe examination; and on his replying to a question put to him by Mr. Fenner, to the effect, what was to become of Maria Monk, when his guardianship would terminate; and what would she then have to support her, from the receipts of her works? he replied: "I don't know, what is to become of her; and I don't think she will have anything coming to her!" The perfectly indifferent manner in which these words were expressed more than shocked us, and convinced us, that the unfortunate Maria Monk ought to take legal advice immediately, and be guided by some legal adviser. Accordingly, not wishing to interfere in her pecuniary concerns, we determined she should send for a lawyer, and on my recommendation, my talented and highly honourable friend, Mr. Constant Guillou, was sent for. He shortly came to her, and on her making a full statement to him of all her affairs; the amount of money Mr. Slocum had received, &c., he advised her to have him arrested. No sooner said than done. The Rev. Mr. Slocum was arrested, on her oath, for two thousand dollars, and remained in the custody of the officer till near five o'clock: when he, not being able to procure bail, Mr. Scott and I, not liking to see him taken to prison, went bail for him, for two thousand dollars each; he having first written to us the annexed letter; the promises in which he did not fulfil.

To Messrs. Scott and Sleigh.

GENTLEMEN:—I do hereby pledge myself as a

clergyman, and man of honor, to return to this city, on or before Wednesday next, in order to exonerate you from the bail, which you have kindly entered into on my behalf, with the sheriff, for \$2000.

I remain,

J. J. SLOCUM.

Witness, T. FENNER.

Philadelphia, August 15, 1837.

He immediately started off for New York; and Wednesday has passed without the fulfilment of his solemn promise, "as a clergyman and a man of honor!" This day, however, I have received the following letter from him, even without post paying it, or expressing the smallest thanks to us, strangers to him, who saved him from going to prison, by becoming security to the amount of four thousand dollars!

New York, August 23, 1837.

DOCT. SLEIGH:—Sir, the object of this note, is to inform you, that Maria Monk has transmitted a letter to her lawyer, directing him to suspend all further proceedings in her suit against me, and of course, has thus rendered it unnecessary for me to send on the bonds of my brother. We have agreed to settle on Saturday next; but should any thing occur to prevent an amicable settlement, and should the suit be resumed again, you and Mr. Scott shall be indemnified in respect to your obligations in my behalf. Please inform Mr. Scott of the state of the case. Yours respectfully,

J. J. SLOCUM.

Mr. Guillou, the attorney therein alluded to, did not up to Thursday evening receive the orders to suspend the proceedings in the suit, which Mr. Slocum states "Maria Monk has transmitted to him!"

On Saturday, we were still urging her to have this whole business thoroughly investigated; but still with some excuse or other she put us off. Now she wrote the following letter, to the Rev. Mr. Phelan, the other one being considered too long.

DR. FATHER FELAN:—I am sure you are astonished at what has become of me since our arrival here. Slocum came after me, but I had him arrested for \$2000 by my attorney, a good Catholic gentleman. I would be glad to speak to you any where, or at any time you appoint. Yours,

M. MONK.

I will call for an answer, at 3 o'clock, to-day.

Saturday, Aug. 19, 1837.

SUNDAY MORNING. Mr. Hogan arrived from New York, with another letter from Dr. Brownlee to me, and the annexed letter to Maria Monk, from Mr. A. Bruce general agent of the Protestant Association, which was handed to her in my presence, which was found by one of my family in the presence of my servant, under her pillow, shortly after she had left for New York on Monday afternoon.

*Copy of a letter addressed to "Miss Maria Monk, at Dr. Sleigh's, Philadelphia:—*MY DEAR FRIEND: I give thanks to God, that he has preserved you hitherto from falling again into the snares of deceivers, who would prove your destroyers. For this I prayed earnestly and constantly, since we parted that Tuesday morning. If I had not then been so lame, I would not have parted with you, till I had seen you to the boat, and perhaps would have shared in the perils of the voyage; but, perhaps, all this may turn out for

the better. My prayer to God is, that you yet be brought out of all your troubles. I hope you draw near to God for deliverance. I am glad that this will be handed you, by our mutual friend Mr. Hogan. Fear not to take his advice. You know him, and I trust he is a friend that loveth at all times, and a brother in adversity, as Solomon says. Mr. Hogan will tell you what I told him as to the pleasant and profitable management of Miss Read's matters. He will also tell you what we concluded would be the best way for you to recover your money, and get your present affairs made straight by a committee, who will render their best services gratuitously, both for your sake, and the sake of truth. I was glad to see your name written by yourself, to an article in Dr. Sleigh's letter to Dr. Brownlee. If you think well of this plan, it will have this good effect, that not one of those who annoyed you formerly, will have it in their power to do so then. And I feel very confident that various good results would follow.

I am, as ever, my dear friend, yours affectionately,
till we meet, which I hope will be soon.

(Signed)

Aw. BRUCE."

The above is a copy of a letter, addressed to Maria Monk, signed Aw. Bruce.

THOMAS FENNER.

W. H. SCOTT.

The above is a true copy of the letter with the above signatures, which was handed to Maria Monk by Mr. Hogan, in our presence, on August 20th, 1837.

W. W. SLEIGH.

W. C. SLEIGH.

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Monday, August 21st, was the last day she spent in my house, in the morning of which day, I advised her earnestly to take Dr. Brownlee's advice conveyed in his letter brought by Mr. Hogan, that she should return to New York as soon as possible, first having it proved, beyond all possibility of doubt, that she was brought here by Priests, at which advice she jumped up in a rage, said we all wanted to get rid of her; that she would not go to *New York*; she knew her own business; but she would instantly quit my house, which she accordingly did, flying out in a passion. All this happened in the presence of Mr. Fenner, who had just called in. He remained a short time to see if she would return, which she accordingly did—considerably cooled; and then upon our all requesting her to do just as she pleased, she said she would go to her legal adviser and whatever he advised her, that she would do. Accordingly she went to his office, at which place, many of those gentlemen who had interested themselves in her behalf, met and consulted what was best to be done; her lawyer clearly set forth the impropriety of going to New York until after Wednesday. Then she came back doubly firm in her determination not to go then, and remained in that state of mind so positive, that she asked Mrs. Sleigh if she could recommend her to a boarding house, where she would be safe. Mrs. S. mentioned one private family which she thought might be induced to receive her; and one boarding house for her consideration. In this state of mind she remained firm until about two o'clock that day, when Mr. Hogan came and had an interview with her, the purport of which I am not acquainted with, but so completely

was she changed in mind, that we had as hot a contest to try to persuade her to take her lawyer's advice and stay till after Wednesday, as we had in the morning to persuade her to go to New York. All our persuasions and the advice again given by her lawyer, who kindly came to my house to advise her, were to no purpose. Go she would.

I expostulated, over, and over again, against her leaving Philadelphia before this extraordinary "abduction" was fully proved. I said, if it be true, that she has been brought off from New York by the Priests, there will be no occasion to go to Montreal, to examine the Hotel Dieu Nunnery in that city; for no one could then doubt the truth of her works; but if she has not been now abducted, her character is forever blasted! I also reminded her and Mr. Hogan, that Dr. Brownlee, in his letter to me, most earnestly implored us not to depend on her statement alone; but, to do all in our power, to see whether she did or did not state the truth. All would not do, she and Hogan were determined not to remain nor to take another step in the investigation, contrary to the advice of all the gentlemen, one only excepted, who exerted themselves here in her behalf. Finding they were determined to go, notwithstanding all our advice, I then said, now come off at once to the Orphan Asylum, and let *us* at all events, who have innocently been drawn into this business, have some shelter from the attacks which we may expect for protecting her while in this city. She would not!—Then on her going out of my house, I spoke thus: "Now, Maria Monk, I call all these gentlemen to witness,

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that I solemnly protest I do not believe that you were ever brought off here by Priests."

To which Mr. Hogan replied: "Perhaps, I will return, Doctor, and put it to the test!"

I make no comment—I accuse none—I state facts—undeniable facts—let the public judge.

CHAPTER II.

Maria Monk's Statements.

Refutation thereof.

1

That she left New York on the 15th day of August, 1837, without any of her friends in that city knowing her intention. See statements, "G" and "H," p. 23.

1

The very contrary appears to have been the case. See Mr. Aw. Bruce's letter, (p. 15,) in which he intimates *he was fully aware of her departure*, and "would have accompanied her to the boat, and perhaps shared the perils of the voyage, only that he was so lame!"

2

That she left New York on the above day with six Roman Catholic Priests, viz. the Rev. Messrs. Phelan, Dufresne, Martin,

2

She did not: she left New York *alone*: see Mr. Bruce's letter; also Mrs. Davy's statement, (I) p. 25, in which that lady relates,

and three other priests that Maria Monk was with whose names she *alone* in the boat. was unacquainted. See statements above.

3

That she came in the "night line." See statement, ditto.

3

She did not: she arrived in the afternoon boat: see Mr. Bruce's letter, also Mrs. Davy's statement.

4

That she was conducted from the place of arrival in Philadelphia, by four priests in a carriage; two of them walking. See her statement, ditto.

4

She was conducted from the boat by a Mr. Jeffreys of New York, who was travelling in company with some ladies, his cousins. See Mrs. Davy's statement, (I. p. 25.)

5

That she was, on her arrival in Philadelphia, conducted immediately to the Catholic Orphan Asylum, corner of Spruce and 7th streets. See statement, ditto.

5

She was conducted from the boat by the above named gentleman to the United States Hotel, and from thence to Mrs. Davy's boarding house, which is within a few doors of the hotel. See Mrs. Davy's statement, ditto.

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That she slept, the night of her arrival in Philadelphia, (Tuesday night, August 15th,) in the Catholic Orphan Asylum, corner of Spruce and 7th streets. See her statement, ditto.

7

That she breakfasted, the morning after her arrival in Philadelphia, (Wednesday, August 16th,) in the Catholic Orphan Asylum, corner of Spruce and Seventh streets. See statement, ditto.

8

That after breakfast, in the Orphan Asylum, on that day, (Wednesday, August 16th,) she overheard the priests speaking about her; and one of them saying, "Damn her, we have had trouble enough with her already." See her statement, ditto.

9

That the Rev. Mr.

6

She slept that night in Mrs. Davy's boarding house, 163 Chesnut street. See that lady's statement. She never slept nor spent one hour in the Catholic Orphan Asylum. See statement, ditto.

7

She breakfasted that morning in Mrs. Davy's house. See that lady's statement. She never ate a bit in the Catholic Orphan Asylum. See statement, ditto.

8

She never breakfasted in that Asylum; she breakfasted at Mrs. Davy's. No priests were there: consequently she could not hear what she stated. See Mrs. Davy's statement; also statement, (K.)

9

The Rev. Mr. Hughes

Hughes said grace that morning after breakfast. See statement, ditto.

was, on that day, in St. Louis, Mo.! He never breakfasted at Mrs. Davy's, where she breakfasted that morning. See statement, (K.)

10

That the priests who abducted her from New York, had first promised her *four thousand dollars* as a remuneration for her consenting to go off with them, and not to go to Montreal with the Protestant Committee. See Rev. W. Ramsay's notes, p. 33.

10

This was utterly impossible, as she was unaccompanied by any priests, or any one else, as testified to by the gentleman mentioned in Mrs. Davy's statement, which see; also Mr. Bruce's statement.

11

That the Rev. Mr. Phelan, who was one of those priests that abducted her from New York, promised to marry her! See her statement, ditto.

11

Impossible! No such person accompanied her. See above statements.

12

That on the morning of the 16th August, when she breakfasted in the Catholic Orphan Asylum, in Philadelphia, with the Catholic priests, a bottle

12

She never breakfasted in this Asylum, consequently this tale is untrue, like all the preceding ones. See statements, ditto.

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of bitters, composed of rum, &c., was first sent round the table; also that they offered her coffee which, fearing lest there was poison put in it by the priests she said she refused. See her statement, ditto.

These statements and palpable contradictions are only a few, out of numerous others, made by her in the presence of several gentlemen, and some of which are contained in documents *signed by her*, and referred to above. Comment is unnecessary.

CHAPTER III.

DOCUMENTS SIGNED BY MARIA MONK AND OTHERS.

STATEMENT (G) written by me, on her first visit to my house, Wednesday, (August 16th) previous to my consenting to her returning to the Asylum, and signed by her.

(G) MARIA MONK called on me this day, and made the following statement: 'That she has arrived in this city yesterday in company with Father Phelan, Dufresne, and Martin and three others, in the night line from New York. 'That neither Dr. Brownlee nor any of her Protestant friends knew any thing of her coming off; that she was induced to do so, by the promise of Father Phelan and the others, that they would give her four thousand dollars if she would go

with them to Alexandria, and not go with the committee to Montreal to examine the Nunnery there; as if she did, they would all be exposed and the Nunnery torn down. They don't want her to say any thing against the Protestants; but only to keep quiet for the future. She says she is under no restraint and that she will be allowed to return out of the Nunnery when she pleases.

MARIA MONK.

Philadelphia, August 16th, 1837.

W. W. SLEIGH.

THOMAS FENNER.

Statement (H) was made next day by her, committed to paper by the Rev .W. L. M'Calla, and duly signed by her.

"I was induced a few days ago to leave New York in the company of Father Phelan, and five more Roman priests. Father Phelan promised that if I would remove with him to the South, he would secure me four thousand dollars in cash, and his own hand in marriage, as he intended to retire from the priesthood for that purpose. On the way to this city, they gave me something to drink which had a strange and evil effect upon my bodily health, and affected to a degree the powers of my mind. They lodged me in the St. Joseph's Orphan Asylum. In the morning I accidentally overheard a priest saying to the company, "Damn her, she has given us so much trouble," &c. muttering enough to alarm me, and make me determine to seek other protection. I did so: but not knowing what success the priests may yet have, in decoying or kidnapping, or extracting disavowals, or

declarations from me, I now leave this statement and solemn asseveration that I have told the truth in my narratives against the Roman Catholics; and I sincerely desire to escape the cunning priests, but such is my folly that I often fear that I shall be duped by them after all.

MARIA MONK.

Philadelphia, August 1837.

B. SMITH.

W. W. SLEIGH.

THOMAS FENNER.

W. C. SLEIGH.

Statement (I) of Mrs. Davy, 163 Chesnut Street, Philadelphia, a Protestant lady of high respectability, and the owner of the boarding house, to which Maria Monk was first brought on her arrival in this city.

(I) A young lady, giving her name as "Miss Jane Howard," arrived at my house on Tuesday, August 15th, 1837, from the New York steamboat, at five o'clock in the afternoon. She was recommended to me by Mr. J. H. Jeffrey of New York, who in company with two or three ladies (his cousins) met her *alone* on board the steamboat, and although not knowing who she was, yet seeing her unprotected, recommended her to my house.

She slept that night (Tuesday) at my house, and after having breakfasted with me the next morning, (Wednesday, August 16, 1837,) she went out, leaving her bandbox in my care. In the evening of the next day, she called, in company with a young gentleman, and obtained the box—the young gentleman is now present, in company with other gentlemen, and I un-

derstand, is Mr. W. C. Sleigh, and he states that the same lady who obtained her band-box, and who represented herself to be "Miss Jane Howard" was "Miss Maria Monk." I would at any time, recognise the same lady.

This has been read to Mrs. Davy, of 163 Chesnut Street, and her daughter, who in our presence acknowledged it to be correct and true.

W. H. SCOTT.

W. W. SLEIGH.

W. C. SLEIGH.

Philadelphia, August 23d, 1837.

Statement containing an account of our visit to the Catholic Orphan Asylum, two days after Maria Monk's departure from Philadelphia for New York.

(K) We, the undersigned, called on Wednesday morning, August 23d, 1837, at the St. Joseph's Orphan Asylum, corner of 7th and Spruce Streets, for the purpose of making inquiries relative to Maria Monk. On entering we asked for the lady who conducts the establishment, into whose presence we were ushered. With her was another lady. We asked her if a young lady had called on her the previous Wednesday, (16th August,) to which she replied, "so many ladies call here that I really cannot recollect any one in particular." We then described Maria Monk's person, when she said, she recollected that such a person did call and that the object of said call, was to know if she could procure any situation as domestic, seamstress, etc.—Further she (Maria Monk) had stated that she was married—that her husband had left her at some place, and that she had come on herself, and that he was now in some western part of the country.

The lady said she replied to Maria that she could not allow her to reside in the Asylum—and that she did not know of any situation. Maria then departed; but in a short time (same morning) returned and told the lady that she had met with good luck since, for that she had heard from her husband and he had kindly sent her a five hundred dollar note, and would not trouble her (the lady of the Asylum) further, or words to that effect. And then applied for boarding in the Institution which she was told she could not get. The above is the principal purport of Maria Monk's visits, as the lady told us. We then particularly asked her if Maria had slept there the night previous, (Tuesday 15th,) to which she emphatically replied that no persons but those under the charge of the sisters, ever were allowed to sleep there; and that Maria did not sleep there, nor was she, as she verily believed half an hour in the Asylum if the time occupied in both visits were added together. We then asked her if Maria had breakfasted there; to which the lady replied as positively as before, that she had not, that no stranger ever gets a crust, even, in the establishment, and that Maria most assuredly did not eat a morsel there. We then asked the lady if Maria Monk, of whose name and character the lady, at this time, and until our examination was concluded, was perfectly ignorant, had left any clothes or things of any description there, to which the aforesaid lady replied, as before, positively in the negative. We then asked if she was given a crucifix by the lady; to which we received an answer unequivocally in the negative. We then asked the lady if she had given Maria Monk a lock of her hair, and if she had taken a lock of hair in return from

her; to which the lady replied with astonishment that no such transaction had taken place.

W. H. SCOTT.

W. W. SLEIGH.

W. C. SLEIGH.

Wednesday, August 23d, 1837

CHAPTER IV.

SOME curious and incidental circumstances which occurred during Maria Monk's six days stay in Philadelphia; with some additional statements made by her during that time: published as committed to paper *by one of the gentlemen.*

On Wednesday 16th inst., as Maria Monk was walking down Chesnut street with one of the gentlemen mentioned in these pages, a very respectable personage saluted her; she instantly advanced towards him and shook hands, saying at the same time to the gentleman with whom she had been walking, "I will find the way myself now; thank you Mr.—." And having told him that she would speak to any of the Priests she might meet, he, imagining that the gentleman she had then met was one of them, wished her good evening and withdrew, leaving the supposed priest talking to Maria Monk. As she had intimated her determination to speak to any of the priests she might meet, and resist all entreaties or proffers to accompany him; and had also said she would shout "murder," or "run him through" to use her own expression, should he attempt, once more, forcibly to "*abduct*" her: no evil results were

apprehended as the consequences of this interview, by the person with whom she had been walking. But still anxious to observe the movements of the gentleman, supposed by him to be a Catholic priest, he walked on the other side of the street and repassed them unobserved; but they were still in close conversation. He now went through a street or two and again arrived at the spot; but they had parted, or *departed* he knew not whither. On his return home, after relating the incidents of his walk, it was the opinion of all, that poor Maria was again far from reach, perhaps immured in the dismal dungeon of the Asylum awaiting her cruel fate, or, peradventure, on her way, with priests, to Alexandria! The veil of night was gradually surrounding all nature—the sun had shed his parting rays, and had sunk behind the distant hills—the gentle moon had

“Unveiled her peerless light,”

“And o’er the dark her silver mantle threw.”

yet Maria had not arrived: much solicitude was felt for her, and every eye was anxiously on the alert, waiting for the restoration of the unfortunate girl from the Popish fangs in which, it was feared, she had been left in Chesnut St! At last she returned and was instantly accosted by the gentleman above alluded to as being with her, when the following conversation took place. “Well, Maria, who was that with whom I left you talking?”

She laughed and after a moment replied, “Why; what makes you ask me that question?”

Mr.—“Was it priest Phelan?”

She hesitated and equivocated, “Wasn’t he a handsome man?”

"*Mr.*—" "Yes, he was a good looking man; but tell me, was it Phelan?"

"I dare not tell, I've sworn not to tell," replied she.

"But," she added after a moment, "if you guess right you may."

Thus she left all under the impression that she had been with a priest, and, moreover, that it was Phelan, for the reflection flashed cross their minds, as they afterwards stated, that the query "wasn't he handsome" related particularly to Mr. Phelan, who, she said, had promised to marry her, and with whom, they supposed, she was enamored.

That night happened to be one on which Dr. Sleight was to lecture against Infidelity, and as he had gone to the Hall, where he was to speak, some time previous to her return, she requested to be taken to hear him and it being already late, she and the same gentleman instantly left for the place. Not being fully satisfied with Maria's answers about the gentleman with whom he had left her in Chesnut street, this gentleman (the one with whom she had been walking, when she met the supposed priest,) resumed his interrogatories on the way.

M. Monk. "Well Mr. — I'll tell *you* who it was," and, after having designated the information as a piece of great secrecy, she continued, "It was Dufresne" (a priest.)

Mr.—"Well what did you say to priest Dufresne? did he ask where you were? did he ask you who I was, &c.?"

M. Monk. "He asked me who you were, and I told him, a friend of mine; he looked very suspiciously after you, and then said, that if the Protes-

tants were trying to get me that it would be useless, for have me they (the priests) would, and the protestants would have the worst of it."

She then renewed the inquiry; "was he not handsome?" This she said was the purport of her interview with the priest to whom she promised to return to the Asylum the next day, but not that night as she was at a friend's house. This gentleman, whom she so artfully passed off for Priest Dufresne, was no other than the gentleman who had paid her such polite attention on board the boat and who had directed her to Mrs. Davy's house, and who now, accidentally meeting her in the street, stopped to speak to her!

Among other wonderful adventures Maria related the following. While in New York she said that she once "*out of fun*," went in disguise to a Catholic Priest to confess, and that she gravely told him her greatest crime was reading "The awful Disclosures of Maria Monk!" The priest, she said, severely reprimanded her for committing such a heinous crime, and told her that it was a tissue of falsehoods, and to convince her she related how he demonstrated the fallacy, and exhibited the absurdity of several of the statements made in the book (little imagining that he was actually addressing Maria Monk, and, innocently helping her to remodel her work.) Among other things, she said, he told her that the writer proved herself to be an impostor by her attempt to describe the ceremony of baptism as performed in the Roman Catholic church, for, said he, she has placed the use of salt in the wrong part of the performance of that rite, and thus proved her ignorance of the matter of which she was pretending to write. Maria told us that she

saw the truth of the priest's remarks with respect to the "salt," and *other things*, and that having listened attentively to him she returned home—took up her pen, and, instantly, corrected her errors, placing the salt "in the right place" &c. &c., for the next edition of her book, according to the information given her by the, thus duped, priest!

Another curious tale she favored us with was, that two clergymen of New York had formed the project of dressing her in a Nun's habit, and taking her to lecture through the country, and that she was about doing, and would positively have done so, had not the Rev. Dr. Brownlee opposed it. With this plan she appeared to be much taken, as on Monday morning, when in Mr. Guillou's office with several gentlemen, she proposed carrying the scheme of the New York clergymen into effect in Pennsylvania as she said she would like to do so *now* and asked Dr. Sleight if he would not be her moderator!

One more extraordinary piece of information among multifarious others with which she was daily and hourly deluging her auditors, is now recalled to the writer's memory, and he cannot refrain from placing it in the reader's possession. As before related she said she was kept in the Prince Street Catholic Asylum New York for several hours previous to the departure of the boat for Philadelphia lest she might be traced. During her stay there she said that a gentleman with whom she had been acquainted walked in. She instantly turned her back to him, and kept so whilst he was in the room. As soon as he had departed the priest asked "why did you turn away your face, my dear, from the gentleman!"

"Because," she replied, "I am ashamed to look gentlemen in the face!"

"Right, my daughter, right," replied the priest; "act always that way and you'll do well." The peculiar manner in which she related this incident, and the personification of the priest, produced an irresistible risibility throughout the company.

Notes taken by the Rev. Wm. Ramsay.—Among other statements, he makes the following: That he heard Maria Monk say that, some of those concerned in publishing her books in New York, advised her to come away.

That Father Phelan promised to marry her, if she would go with him; and offered her \$4000 if she would go with him to Alexandria: that he met her (or a man supposed to be Father Phelan,) in Philadelphia in Chestnut street, yesterday, (August 16th,) and after a long conversation, he said it was useless for her to try to avoid them, (the Papists,) for they were determined to have her, go where she would.

That she slept in the Orphan's Asylum on the night of the 15th, and in the morning, heard some of the priests in an adjoining room say, "Damn her, we have had trouble enough with her;" and on coming into the room and seeing her, they were kind, they were glad to see her, and expressed much good feeling for her.

That Father Phelan said he would leave the Romish church, and marry her; but he only wished to get a little more money, before he did so.

A discussion was held in the Orphan Asylum (as Maria alleged) as to what should be done with her; some advised that she should go to Alexandria, and

others, that she should stay in this city, under their care.

In coming from New York in the steamboat, Father Phelan asked her, if she believed the priest could give her absolution, at confession. She said *yes*, for the purpose of hearing what he would say. He then replied that he did not, and never could, while his conscience told him that it could not be so.

As to the conventual life, Father Phelan said, she continued, he believed it was contrary to the word of God; but as it was a part of the system of the Romish church, it should be defended.

That \$4000 were offered to Maria, not to go with the committee to Montreal. These things she stated in presence of several witnesses. W. R."

August 17th, 1837.

CHAPTER V.

CONCLUSION.

By what circumstance, or by whom, this unfortunate girl was first induced to fabricate her fables, appears to me, as yet involved in mystery. Though young in years, she is old in adversity. She cannot be more than twenty-one, or twenty-two years of age at the utmost. She is a mother! What is now to become of her? My heart bleeds at the idea that developing the foregoing facts may cause her to be abandoned by all. If the slandered could have been acquitted, or the innocent protected for the future, *by*

any means, without at all implicating her, or relating one circumstance prejudicial to her character, gladly would I have adopted that method, and studiously would I have avoided relating a single fact calculated to injure her: for I conceive refraining from accusing anyone is as much the duty of the real Christian, as defending, and protecting the innocent. "He, that is without sin, let *him* first cast a stone at her!" (John viii. 7.) But even common justice demands not only the unjustly accused to be acquitted; but the public protected for the future. She lately stated in the presence of several, that she was now composing another work, far more wonderful than her "*Awful Disclosures*." Who were to figure in that unborn production it would be difficult to say! Was her recent *abduction* from New York, and visit to Philadelphia to furnish materials for it? One time she said she would yet publish a work the title of which was to be "*The Awful Disclosures of Protestant Jesuitism!*" Who could be safe, whilst such a person is at large?

There have been, or are, some person or persons unknown to me, concerned in all this traffic, far more culpable than this unfortunate, bewildered, unprotected girl. One of her friends (?) stated to several of those gentlemen mentioned in this little work, that he did not think, there would be scarcely any thing coming to her, on the settling of her accounts; while another said, she ought to have a share out of from twenty to thirty thousand dollars, independently of the profits of her books now selling in Europe! The fact is, to make an end of this narrative, this creature has been so dragged about by various parties, and her mind kept in such a perpetual state of excitement for seven

ral years, that she could have been made to say, or consent to, any thing; to which circumstance, rather than to any *peculiar* or natural depravity of mind, I am inclined to attribute the strange acts she has hitherto performed.

Therefore, to cast her off unprotected, even with plenty of money, would be inhuman, and lead to her certain ruin. She really is not capable of taking care of herself in consequence of her great mental excitement. Is it not the duty of those immediately connected with her, particularly those who have had any thing to do with her pecuniary concerns, to get her placed in some public Asylum, where, being freed from anxiety, and excitement, and her mind fed with *wholesome* and *pure* nourishment, she might, in a few years, become a worthy member of society, and an instrument in the hands of Providence of doing good:—and what, in my opinion, would contribute much to this desirable end would be the immediate restoration of her child to her; the taking care of which would necessarily so occupy her attention, and call forth into action such parental feelings that she would not have time to be devising schemes, or meditating on past events, however much her present inclination may tend thereunto.

Finally, I have no hesitation in declaring my conviction, as a physician, that she is at present incapable of taking proper care of herself—and that her own good, and that of the public demand some measure to be adopted, by which both objects may be secured.

W. W. SLEIGH.