

# Metairie v Wiseman



# Timeline of Catholic Emancipation

## **The Act of Union (1800)**

Merged the predominantly territory of Britain with the predominantly Catholic territory of Ireland.

## **The Foundation of the Catholic Association (1823)**

Started by Daniel O'Connell, one of the first mass membership political organisations in the UK, campaigning for Catholic Emancipation.

## **The Roman Catholic Relief Act (1829)**

Property owning Catholics in Ireland are granted the right to hold public office, but disbarred 80% of the electorate from voting.

## **The Sacramental Test Act (1828)**

Opened the door for non-Anglicans to take public office.

## **The Restoration of the Catholic Hierarchy (1850)**

With a bull entitled *Universalis Ecclesiae*, Cardinal Wiseman is appointed the first Cardinal Archbishop of Westminster.

## **The Maynooth Grant Controversy (1845)**

Maynooth - built in 1795 - was given a grant of £30,000 for repairs by Robert Peel sparking outrage and protest in Britain.

# Irish Migration

- The Great Hunger (1845-1852).
- Urbanisation and industrialisation.
- 1,000,000 immigrants from Ireland arrived in between 1845-1855 (13% of the population of Ireland and 5% of the population of England).
- Catholic population as a percentage rose ten-fold.



# Papal Aggression

“The alarming ascendancy of popery and infidelity in the councils of the British empire is, unhappily, too apparent from the recent public measures, especially at this time when *the Tablet* newspaper, the organ of the papacy, asserts on behalf of popery the dangerous and obnoxious principle that the Pope of Rome hath a right to interfere in the polity of the United Kingdom. It is an imperative duty to petition against Romish schools in England.”

- William Porter, Speech to the Protestant Association in January 1850.



THE THIN END OF THE WEDGE.

DARING ATTEMPT TO BREAK INTO A CHURCH.

# Papal Aggression

“Catholic England has been restored to its orbit in the ecclesiastical firmament, from which its light had long vanished, and begins now anew its course of regularly adjusted action round the centre of unity, the source of jurisdiction, of light and of vigour... at present, and **till such time as the Holy See shall think fit otherwise to provide, we govern and shall continue to govern**, the counties of Middlesex, Hertford and Essex, as Ordinary thereof, and those of Surrey, Sussex, Kent, Berkshire, and Hampshire, with the islands annexed, as Administrator with Ordinary jurisdiction.”

- Cardinal Wiseman, *Ex Porta Flaminia* (1850).



THE GUY FAWKES OF 1850  
PREPARING TO BLOW UP ALL ENGLAND!



CARDINAL WISEMAN'S "LAMBS."





# Papal Aggression

“The recent assumption of certain ecclesiastical titles, conferred by a foreign Power, has excited strong feelings in this country, and large bodies of my subjects have presented addresses to me, expressing attachment to the Throne, and praying that such assumptions should be resisted. **I have assured them of my resolution to maintain the rights of my Crown and the independence of the nation against all encroachment**, from whatever quarter it may proceed. I have, at the same time, expressed my sincere desire and firm determination, under God's blessing, to maintain unimpaired the religious liberty which is so justly prized by the people of this country.”

- Queen Victoria's speech to Parliament (February 1851).





# Papal Aggression

"There is an assumption of power in all the documents which have come from Rome — a pretension to supremacy over England, and a claim to sole and undivided sway, which is inconsistent with the Queen's supremacy, with the rights of our Bishops and clergy, and with the spiritual independence of the nation, as asserted even in Roman Catholic times. I confess, however, that my alarm is not equal to my indignation. Even if it shall appear that the ministers and servants of the Pope in this country have not transgressed the law, I feel persuaded that we are strong enough to repel any outward attacks. **The liberty of Protestantism has been enjoyed too long in England to allow of any successful attempt to impose a foreign yoke upon our minds and consciences.** No foreign prince or potentate will be permitted to fasten his fetters upon a nation which has so long and so nobly vindicated its right to freedom of opinion, civil, political, and religious."

- Lord John Russell's letter to the Bishop of Durham (November 1850).



# Papal Aggression

"If after the passing of this act any person shall obtain or cause to be procured from the bishop or see of Rome, or shall publish or put in use within any part of the united kingdom, any such bull, brief, rescript, or letters apostolical, or any other instrument or writing, for the purpose of constituting such archbishops or bishops of such pretended provinces, sees, or dioceses within the united kingdom, or **if any person, other than a person thereunto authorized by law in respect of an archbishopric, bishopric or deanery of the united church of England and Ireland, assume or use the name, style, or title of archbishop, bishop, or dean of any city, town, or place, or of any territory, or district (under any designation or description whatsoever), in the united kingdom... the person so offending shall, for every such offence, every offence. forfeit and pay the sum of £100.**"

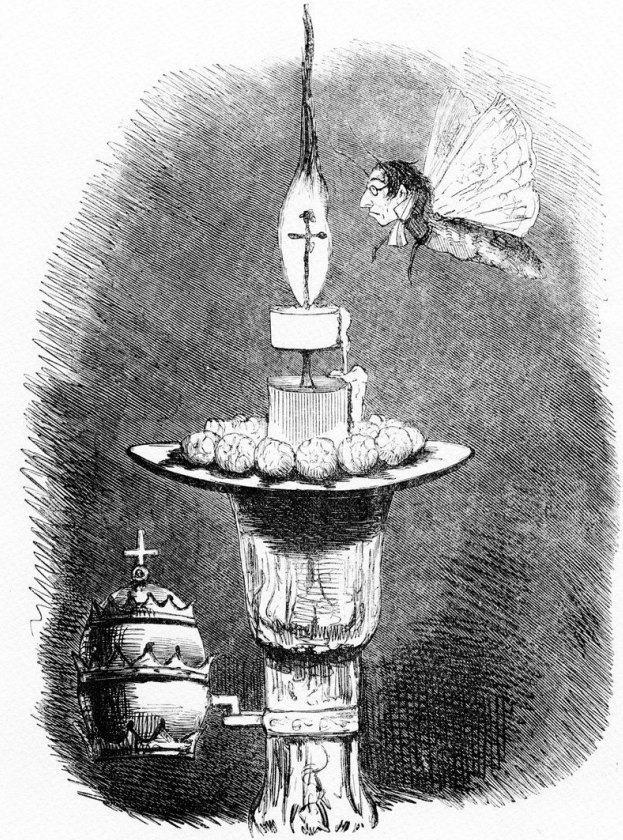
- The Ecclesiastical Titles Act (1851).



THE GUY FAWKES OF 1850  
PREPARING TO BLOW UP ALL ENGLAND!

# The Oxford Movement

- John Keble.
- Edward Pusey.
- John Henry Newman.
- John Chapman.
- Augustus Pugin.
- William Bennett



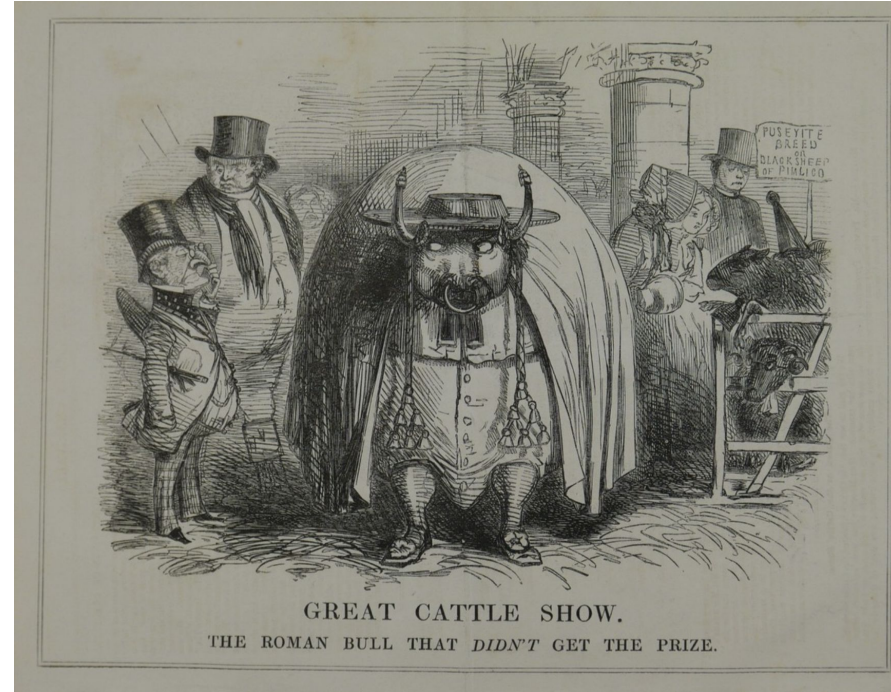
THE PUSEYITE MOTH AND ROMAN CANDLE.

"Fly away, Silly Moth."

# The Oxford Movement

**“I know no more dangerous error than to confound personal piety, personal virtue, or the exemplary discharge of ministrations, with the profession and maintenance of those vital principles and doctrines which form the great line of demarcation between the Protestant and the Roman Catholic Churches...We see the line of distinction between the Protestant faith and the doctrines of the Romish Church drawn finer and finer by this conduct. We see numbers of our fellow Protestants first drawn away from their own simple Protestant faith into these extremes, and finally led away into the Church of Rome.”**

- John Pakington, Hansard, House of Commons (8 June 1852).





# Priestly Corruption

“A time having arrived when the Roman Catholic clergy are making a grand attempt to encroach upon the liberty which has been granted to them, there is no wonder that the whole population of the Kingdom should look on with more than usual excitement. It is not so much against the peculiar tenets of the Romish Church that the people of England complain. The people are maligned when they are accused of intolerance. The present movement against Papal aggression is more universal than any which has taken place these many years. And what is it that so raises the indignation of Protestants? **What is it that makes them dread the encroachment of Romish prelates? Why it is the knowledge acquired from actual experience of the baneful effect of Popery upon society at large. The influence exercised by the priests is a power which exceeds all comparison. It is a dangerous and fearful influence!**”

- *The Observer* (6 April 1851).



# Priestly Corruption

**“The Irish Roman Catholic is taxed the moment he is born; he is taxed at his christening; he is taxed at his wedding; he is taxed in his coffin, and not only taxed in his coffin, but he is afterwards taxed in purgatory. He is taxed by day; he is taxed by night. He is taxed while he is living, and he is taxed when he is dead. He is taxed in the realms of light, and taxed in the realms of darkness!”**

- Robert McGhee, *Romanism as it Rules in Ireland* (1851).



# Priestly Corruption

“In my own family, the Papists have begun, as in old times, their death-bed robberies of the old, when dying men, instead of seeing a pistol held to their heads, have the horrors of an imaginary purgatory presented to their terrified imaginations. Last month, when I was absent, the Jesuits very nearly frightened my aged uncle into disinheriting me. The conspiracy seemed within five minutes of succeeding: it really was neck and neck between me and the Jesuits.”

- Catherine Sinclair, *Beatrice* (1852).



# Somers Town

- In 1798, a Catholic chapel had been built in the area for French refugees.
- 11 May 1826, a new chapel of ease for the Old St Pancras Church was consecrated on Seymour Street.
- This became known as Mr. Judkins' Chapel.





# The 1828 Controversy

- In 1828, Judkins converted two Catholics but soon discovered they had reverted to Catholicism.
- Judkins' clerk, John Roberts, accused the local Catholic priest, Fr James Holdstock, of bribing the former converts to 'win them back to Rome.'
- Holdstock responded by publishing *Address to the Sensible and Liberal Inhabitants of Somers Town and Its Vicinity*.



# The 1828 Controversy

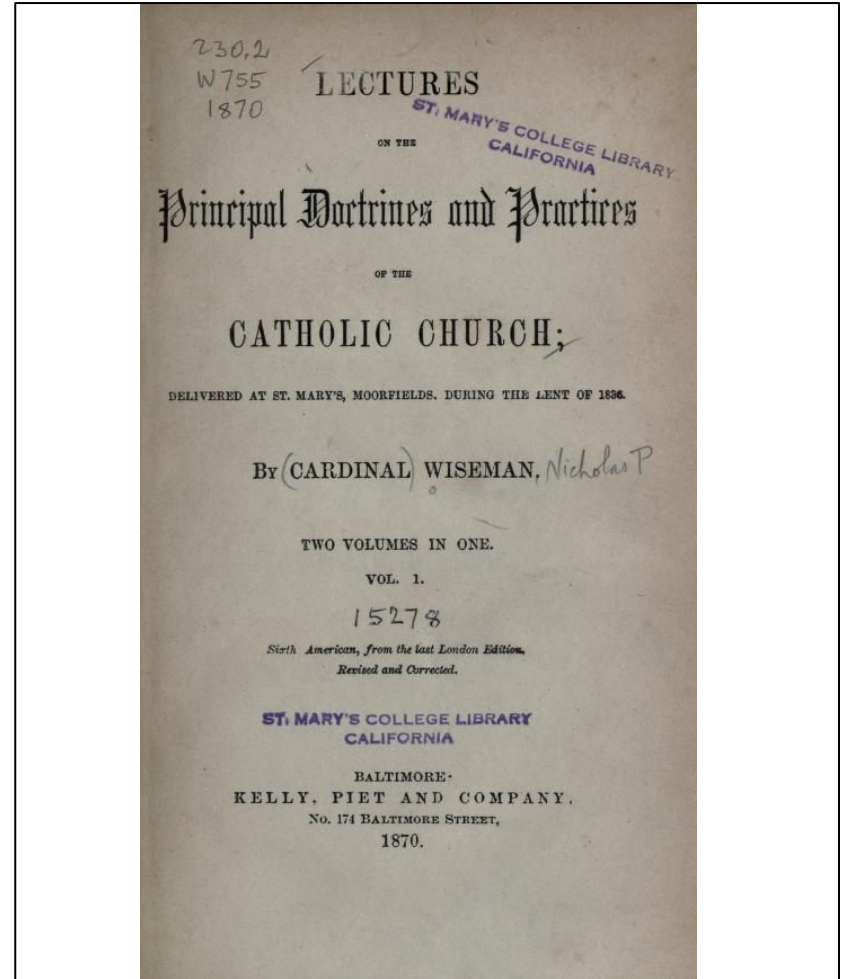
“Horrid calumnies, very improbable lies, vomited forth which are almost sufficient to turn the strongest Protestant stomach. In my opinion, Baron Munchausen’s travels are better authority.”

- James Holdstock, *Address to the Sensible and Liberal Inhabitants of Somers Town and Its Vicinity* (1828)



# John Athanasius Cooke

- Lawyer.
- Attended Wiseman's lectures in 1836.
- Wrote *Reasons for Subscribing to the Exclusive Teaching and Authority of the Catholic Church*.
- Lived in Chancery Lane.
- Befriended James Holdstock.



# Mathurin Carré

“Often and often has he boasted that in the fruit season his dinner was a pint of damsons purchased for a penny. He once told us that when he went to a well-off pupil’s house to sup, he had ‘glorious tuck-out,’ and thus rendered breakfast unnecessary for the following morning. It was a tradition in the school that he had but one shirt, and that he was wont at stated times to wash it himself in the New River, and walk about the fields with it on a stick until it was dry.”

- Memory of one of Carre’s former students.



# Mathurin Carré

- January 1847, falls ill.
- Sends for his landlady's son - Hamilton - and asks for medical help from Mr. Gasquet, a medical attendant at the Catholic school.
- Gasquet in turn sends for James Holdstock.
- Holdstock arrives at the house with James Holdstock, John Cooke and Harriet Clark. Cooke brought a deed of gift which allowed Carré to donate £7000 to the school.
- Carré also left £750 to his surviving siblings and to the children of his deceased sister Marie Metairie and £50 each to Hamilton and Cooke.

# The Metairie Case

- In 1851, Francois Metairie, the nephew of Mathurin Carre, learned of his uncles bequest.
- He was directed towards Richard Bethell who takes on the case.
- Bethell discovered that Carre's landlord's son - Hamilton - and his friend Brown were prepared to testify.
- Bethell names Cardinal Wiseman as the respondent.



# The Metairie Case

“In the afternoon a Mr Brown, called on me and asked me to walk out with him. I declined, and told him I had a message to deliver from Mr Carre, to a person whom I was expecting. Mr Brown remained with me a short time, and as he was about to leave, we heard a knock at the door, and when I opened the door I found four persons at it: the priest and Cooke, and a Miss Clarke and Joseph Hay. Miss Clarke is a Roman Catholic schoolmistress, but had no acquaintance with Carre. Hay is also a Roman Catholic and was a stranger to Carre. I requested the party to walk into the parlour and then I delivered Carre's message and that he had told me not to let anyone go up stairs. On hearing this the priest grew violently angry and fiercely cried out to me: 'Tis a lie. This won't do. I have had enough for you. Then he pushed past me, swiftly up stairs and went into Carre's room. Against Carre's being disturbed I requested Brown to go up stairs with me and Brown and I went up. The bed in which Carre lay was a pressbed made to fold up in a wooden case. A map of the room was produced to the Court. Carre spoke English very freely. When Brown and I entered the room we found the priest at the unenclosed part of the bed, reaching over towards Carre's head and talking to him seriously and earnestly and in a pressing way in a foreign language. I then went to the bed side to ask Carre, in the priest's presence whether he had not desired me to give the message but the priest became fierce angry and violently pushed me away and turning to Brown ordered him to leave saying "It is a private business: I won't allow strangers present." But Brown refused to leave. The priest then leaned over the bed and talked to Carre vehemently in a foreign tongue and in an overbearing tone during several minutes and I have no doubt he was urging Carre with great energy and importunity to do some act which Carre was reluctant to do.”

- Hamilton's affidavit.

# The Metairie Case

“At the first meeting, Carré agreed that leaving his wealth to the school would be ‘for the honour and glory of God,’ and expressed his wish ‘to do it in the most effectual way that I can.’ During the meeting, Carré was ‘sat on his chair, at a small table, dressed, having his great coat and hat on.’ ‘The whole time he was obviously of sound mind.’ When Carré had already agreed to sign the deeds, Hamilton and Brown were called upstairs to act as witnesses. Hamilton and Brown were clearly agitated. Hamilton approached Carré with the view to excite Carré asking him whether it was not true that he had desired Hamilton to tell them he wished to postpone the appointment. Carré answered it was so but he was willing then to go on. Hamilton repeated the question in a manner, the deponent thought, calculated to excite M. Carré. Deponent therefore could not help feeling annoyed at what was done and probably made some gesture with his hand to give him understand that he should cease further disturbing M. Carré.”

- Holdstock's account



# The Metairie Case

“The main interest of the story lies in the fact that it offers yet another illustration of the awful power exercised by the Roman Catholic clergy over the dying members of their Church.”

- *The Times* (18 March 1851).

offered as to the representations made to the dying man with regard to the purport of the power of attorney he was induced to sign. His thoughts were running on receiving his dividends at the time. Such points as these are best discussed when the circumstances shall be more minutely looked into. We have given merely the outlines of the case for the next of kin who seek to set aside the deed of gift. It appears that Cooke, who acted as executor to the will, made no mention whatever to Mathurin Carre's family of the deed of gift, or of the sum of money which had been so recently, and so much through his own instrumentality, conveyed away from their hands. Upon his share in the transaction we are not, however, disposed to offer any comment for the present. The main interest of the story lies in this— that it offers yet another illustration of the awful power exercised by the Roman Catholic clergy over the dying members of their church. The history of Miss Talbot as detailed in Mr. Berkeley's petition—which was presented to the House of Commons on Friday night—is evidence of the influence they can bring to bear upon the young and credulous, even in the prime of their health and strength.

# The Metairie Case

“From this it is evident that when a Roman Catholic cleric considers it a good cause, he is directly authorised to dissemble or to cover the truth with words or their ambiguous and doubtful signs. That the leaving of property to a charity was considered a good cause, and the most effectual means by which a man could save his soul from purgatory was well known and the end therefore would in their minds justify the means.”

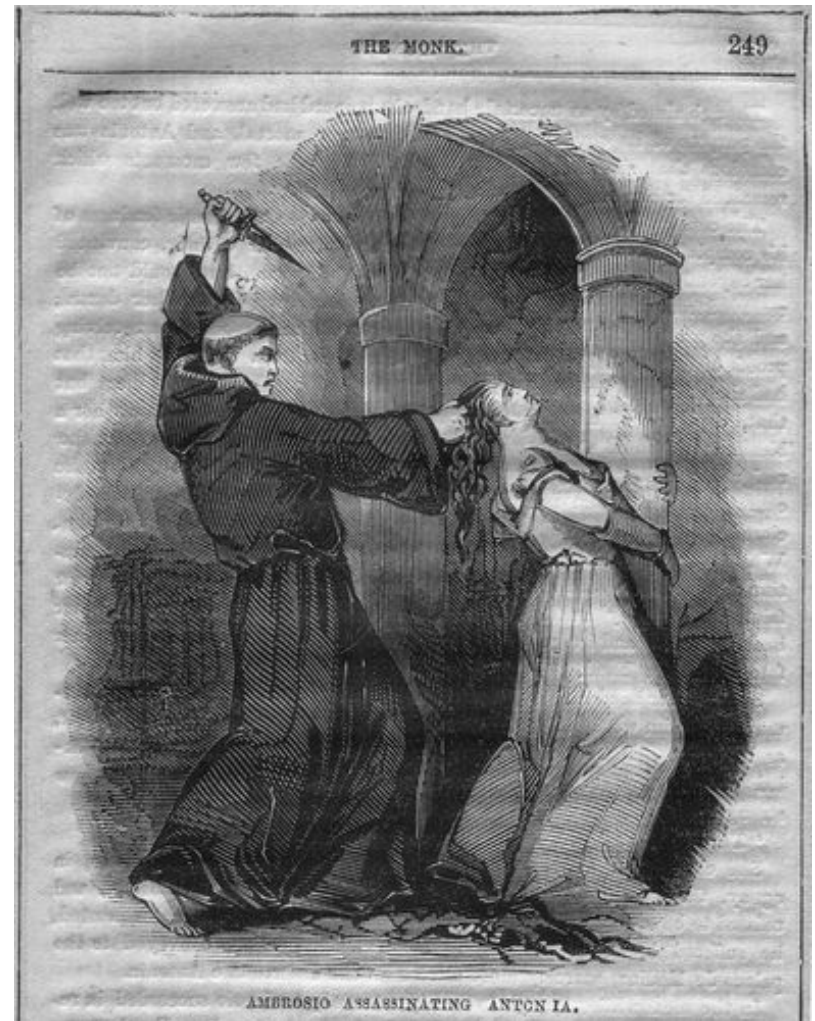
- Bethell cites Alphonse Liguori at the trial.



# The Metairie Case

“Such imputations could only hope for credence in such a time of popular alarm from popish terrors resembling that of the days of Titus Oates or the gunpowder plot... All that is wanting and which no doubt would be supplied in some illustrated paper on the Sunday next was a figure of some man in a slouched hat, Spanish cloak and with a dagger in his hand.”

- Rolt's defence.



# The Metairie Case

“An attempt was evidently being made at this time in a diseased state of the public mind to dispose a question by popular clamour and unfounded assertion the truth of which lay in the narrowest compass. It had been attempted to show that there was some different doctrine entertained by Roman Catholics with regard to the duty of charity than that which was admitted by other Christians. Where was the authority for this distinction? He could not without some disgust call the attention of the Court to the affectation of a spurious Protestantism which breathed through the affidavits of the persons on whose credit these charges were attempted to be established. He felt - as other men not Roman Catholics would feel - that there were many objections to Roman Catholic doctrine and worship, but such absurdities as these threw ridicule over the exaggerated Protestantism which there was such an attempt to excite. Where could there be a more rational, more beneficial, more laudable employment of funds than that to which Carré had devoted this portion of his accumulations? Was this to be stigmatized because the donor and recipients of the charity were of a faith other than our own?”

- Stuart's defence.



# The Metairie Case

- At the start of May, an out of court settlement was arranged and François Metairie was awarded £4,000 of the £7,000 that had been originally donated to the school.
- “The priest disgorged considerably more than half of his prey.” (*The Standard*, 18 June 1851).



# The Metairie Case

"I deliberately say, that a more unjust or unjustifiable imputation of motives or actions to those whose names have of late been before the public it were impossible to conceive. I do not wish to dwell longer on this matter but I cannot dismiss it without solemnly and emphatically stating that nothing which has occurred, nothing which I have heard, has for one moment lessened in my esteem and affection those who have been subjected to the calumnies that have been heaped upon them."

- Wiseman speech to the St Aloysius girls school (18 May 1851).

