

right do Roman Catholics demand to be free from the same obligation? On these terms the Roman Catholics owe reparation for the massacre of St. Bartholomew, for the two Irish massacres of the 17th century, and for the terrible Irish rebellion of '98. Why should the poor English race be the only one to which is applied the law that "the sins of the fathers must be visited on the children"? The argument, of course, does not bear looking into. Shakespeare as usual told the truth: "Crimes like land are not inherited." You may inherit the lands of your ancestors, but you do not inherit their crimes,—"Crimes like lands are not inherited." Otherwise St. Joseph's in Dunedin would inherit the infamy of the Spanish Inquisition, and Father Coffey—with reverence be it spoken—would be answerable for the enormities of Torquemada."

It may or may not be that this quotation was found by "Civis" in the *Spectator*. When a man has once been detected in forgery of testimonies there is an end to his credibility. The *Spectator* is, as we all know, a bigoted Tory Protestant paper, restricted to a circle of readers of the opinions and political morality of Piggott "Civis." It does not matter for our purpose whether "Civis" forged this passage or not. It is just the sort of thing one would look for in the paper mentioned—the sort of thing usually served up to ignorant bigots by No-Popery rags and by ranters who are more desirous to calumniate Catholics than to tell the truth. It is a fair specimen of the stock-in-trade of these coprophagous creatures, and in a country where ignorance of history goes hand in hand with bigotry such stuff is always sure of a market. Before commenting on the extract, let us notice a quotation which is undoubtedly approved by "Piggott" himself: "Crimes like lands are not inherited." While remembering that there is no little authority for saying that the sins of parents are to some extent inherited by their children and grandchildren, we let that pass to reflect on the allusion to lands. Are lands inherited? Probably under civilised Governments they are. Our experience is, however, not derived from civilised Governments. In the country in which we were born it was the custom of the Protestant rulers to rob the Catholics of their lands, to give them to British spies, informers, assassins, and what not, and to wield the power of the law, not for right and justice, but to secure the robbers in their ill-gotten goods. To the present day the descendants of robbers hold our lands, and churches and cathedrals built by Catholics for Catholics have been allotted to—according to Swift—Protestant highwaymen and brigands. At the present day, in order to support the sons and daughters of the plunderers, the British Government makes a rebel a Cabinet Minister, while it protects lunatics who murder Catholics: it sends airplanes to pour down fire on women and children: it kidnaps children in defiance of the Habeas Corpus Act—which is apparently not for "Romanists": it makes pledges and breaks them at will: it arrests men and women because they take Mr. George at his word and ask for self-government. No, "Piggott," lands are not always inherited—under the Union Jack, at any rate.

### St. Bartholomew's Day

"On these terms the Roman Catholics owe reparation for the massacre of St. Bartholomew." (The *Spectator*, as quoted by the Dunedin "Piggott.") Until learning became fairly common in England ranters used to use the massacre of St. Bartholomew's Day as a weapon of attack against the Catholic Church. Nowadays, owing to the advance of historical research and the growth of decency among English Protestants, reference to this massacre is made only by ignorant bigots of the Kensit, McCabe, or *Spectator* type—and by dishonest persons who know well the truth of the case but still use it to pander to their No-Popery readers. Some time ago "Piggott Civis," when taken to task about his false figures, said he did not know anything about statistics; later when his historical excursions were ridiculed he said he did not know anything about history. We have also seen that he does not know how to quote Lecky without introducing into the text, as genuine,

a passage from another historian whom Lecky condemns as unreliable. The one thing left for "Piggott Civis" to do is to vent his No-Popery and anti-Irish rage in the Saturday columns of the *Otago Daily Times*, which he thus places on a level with the Auckland *Sentinel*, the American *Menace*, the *Orange Nation*, and other similar unsavory rags. Modern criticism has abundantly shown that three facts are clear concerning the massacre of St. Bartholomew's Day. First, that the massacre was inspired by political motives, not by religious motives; secondly, that the slaughter was not a matter of long premeditation; and thirdly, that the Church was in no way responsible for the execrable deed. We will proceed to explain these three propositions, and make it clear that while anti-Catholic bigotry and hatred were responsible for the murders committed by the hirelings of Elizabeth and Cromwell, nothing but the eternal dishonesty of low Protestants of the "Civis" type can accuse the Church of complicity in the atrocity of St. Bartholomew's Day. The guilt of that crime belongs to Charles IX. and his mother, with their advisers. That they happened to be Catholics is the only connection the Church has with it—a connection as slight as that which the Protestant Church to-day has with the origin of the war and with atrocities committed by the Lutheran German Kaiser. For bigots of the "Civis" type that connection is enough. And with as much logic Catholics, taking a leaf from their book, would be justified in saying that the Protestant Church is responsible for the rape of women, for the burning of churches, for the murder of civilians, whether committed by the Protestant British Government in Ireland or by the Protestant German Government in Belgium. So far from religion being at the root of the massacre of the Huguenots, it was religion that prevented it from being more terrible than it was. Charles IX. was a poor figure of a king, stunted in mind and vicious. He was completely in his mother's hands. She was a Catholic in name alone, a freethinker who was ready to use Huguenots and Catholics alike for her own ends. She was prepared to destroy Catholicism in France if she could thereby serve herself. The one thing certainly absent from her character was zeal for religion of any kind. Sweeping allegations are made by bigots to the effect that the clergy were actual assassins, but it is remarkable that when we do encounter the name of a bishop or priest in the records of the atrocity we find them active on the side of mercy. Historians agree that the French clergy, with few if any exceptions, were not only innocent of the crime, but that they in many cases successfully opposed it, even at the risk of their lives. Protestants are fond of drawing a picture of the Cardinal of Lorraine, blessing daggers for the bloody work, when in fact he was all this time absent in Rome at the Conclave for the election of Gregory XIII. Fleury, who is not by any means too partial to the clergy, says of them: "The clergy, in spite of all the ill-usage they had received from the heretics, saved as many of them as they could in various places."

At Liseux, as is well known, the bishop, Jean Henmeyer, saved a large number of Protestants from the mob. At Toulouse the monasteries took a glorious Catholic revenge for the past outrages of the heretics by sheltering them. At Nantes and Montpellier the clergy hid them in their homes. To show how little religion had to do with the massacre it is sufficient to consider who the Huguenots were. No man with the slightest knowledge of history could say they were inoffensive citizens. For years they had endeavored by secret plotting with the enemies of France and by open rebellion to overthrow the lawfully constituted government. They started three civil wars, and although treated with clemency after each defeat, they still conspired against the King. They betrayed two cities to England; they destroyed fifty cathedrals, hundreds of churches, profaned sacred shrines, murdered priests and tortured innocent people as the British soldiers tortured the Irish for the love of God in Ninety-Eight. For all this they were well treated until their crimes became so unbearable that they awakened passions as bad as their own. The Court of France declared by

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