moment admitted that his Ministry was 'wrecked.' As to the causes of his diminished majority, the public has heard much regarding an alleged alliance between Liberalism and 'Red-Fedism,' but not a word from Mr. Massey about the Bible-in-Schools League as a factor in the matter.

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Then we are told that Mr. Massey 'hedged' on the Bible-in-schools question, and that this cost him public respect and many Bible-in-schools votes. 'It did not disarm his opponents,' says our Victorian mentor, 'but it chilled the zeal of his friends. It was claimed as showing that the Cabinet was opposed to the Bible-in-schools, and this, no doubt, influenced the votes of many members of the Bible-in-Schools League. As one keen judge puts it: "Had Mr. Massey taken a definite line in granting us the referendum, he would have had an assured majority behind him to-day. But he vacillated. He proved himself a piece of putty in the hands of Rome. The secularist opposition was noisy, determined, and virulent, but it was very carefully engineered by Rome, which put the secularists into the front."' It is very flattering, of course, to find 'Rome' credited with all this supernatural cleverness, but we are afraid we cannot accept the compliment. So far as the Bible-in-schools issue affected the elections it is perfectly clear that, broadly speaking, it was Mr. Massey's support of and not his opposition to the Bible-in-schools proposal which weakened his position in the country. Here are the facts: (1) Mr. Massey, after at first announcing that he had always stood by the secular system and would continue to do so, subsequently 'virtually promised' (to use Dr. Gibb's expression) a Referendum Bill to a Bible-in-Schools League deputation, and practically invited the League to supply him with a statement of the issues which they desired to have submitted. (2) The Hon. J. Allen, a leading member of Mr. Massey's Ministry, fulfilled the Premier's virtual promise, and brought in a Religious Instruction in Schools Referendum Bill containing the exact issues demanded by the League. (3) In the division in the House of Representatives in regard to the Education Committee's report on the Bill, Mr. Massey himself voted with the Bible-in-schools supporters, and only one member of his Ministry voted against them. (4) Prior to the elections Mr. Massey had a majority of eight in the House: after his dallying with the Bible-in-schools party he has been returned with a majority of only two, and even that is not as yet absolutely certain. There *is* a warning in all this for the politicians —both Victorian and New Zealand - but the danger signal points in a very different direction from that indicated by Dr. Fitchett.

German Catholics and the War

An anonymous correspondent, with a very obvious bias, writing a week or two ago in the *Taranaki Herald* asked the question: 'If the Centre Party hold the balance of power in Germany what have they done with it? And why are they not, at the present time, able to protect their clergy and cathedrals?' Anonymous communications of this kind are as a rule not worthy of any very serious attention: but as there may be some perplexity in the minds even of our own people in regard to the attitude of German Catholics towards Germany's military policy it may not be amiss to bring under notice one or two facts that will help to make clear the position. With regard to the mad race in armaments which preceded the present crisis, German Catholics were as powerless as English Protestants to prevent such a policy. Both countries were more or less the victims of an inflamed public opinion. England rightly deemed it necessary, as a measure of self-preservation, to maintain a predominant navy to protect her island shores. Germans were led to believe that their only safety against England's overmastering sea power was to make their own navy stronger and ever yet stronger. So long as Germany went on building Dreadnoughts, England must follow suit. So long as England continued building, Germany could not stand still. And so the insane competition went on, to the unspeakable injury of both. With regard to the actual declaration of war against Russia, there can be no doubt that the German Catholics, like the German Protestants, were led to believe that the sole object was to enable Austria to inflict punishment on Servia for the murder of the heir to the throne. To the vast majority of them the subsequent invasion of Belgium must have been a hateful step, but it was a military measure which they had neither the power nor the opportunity to prevent.

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So far as the attacks on cathedrals, convents, priests, etc., are concerned, it only needs to be said that the Catholics of Germany were and still are unaware of the magnitude of the crimes for which their country is answerable. Does the anonymous simpleton who disports himself in the Taranaki paper really suppose that detailed and definite information of the assassinations of priests, of the burning down of historic Catholic cities and churches, and of the numerous other outrages inflicted on the Catholics of Belgium is allowed to reach the German people, either Catholic or Protestant? He ought by this time to know better. It is little more than a week ago that the cables gave us the testimony of an English governess who had just returned to London after seven years' residence in Berlin, and who declares that 'during her stay in Berlin she did not hear a single word of the German atrocities in Belgium.' A very different sort of pabulum is served up for the Germans, both inside and outside of Germany. Here is a specimen, taken from a fearsome publication called *Fatherland*, which has been established in the United States for the express purpose of providing American Germans with the 'truth' regarding the war. After referring to the English prisoners captured by the Germans, *Fatherland* proceeds: 'Those English prisoners have treated our troops like savages. They threw up their hands, allowed our men to come within fifty yards of their position, then shot them down like dogs. With hooked blades and iron hooks they tore open the wounds of the captured wounded and cut their throats. What I am telling you is the result of official inquiry. With such beasts our brave troops are compelled to fight. . . . The *Generalanzeiger* has received reports, based on official investigation, that Englishmen bored out the eyes of wounded Germans with corkscrews.' Fed up with stuff like this, and kept entirely in the dark as to the real facts regarding atrocities, the silence of the German people both Protestant and Catholic—in regard to the German conduct of the war is quite easily understood. For the rest, it is satisfactory to note that German Catholics have had the courage to make their voice heard clearly and strongly in protest against the insane and diabolical gospel of hate which is being preached by the representatives of German 'kultur' in the Fatherland: 'The Catholic press of Germany,' says a cable in Friday's papers, 'has endorsed the German clericals' article (? attitude) deploring the hatred against England as un-Christian, immoral, and unworthy of the German nation.'

During the course of an interesting interview with a member of the *Freeman's Journal* staff, his Excellency the Apostolic Delegate stated that it was his intention to have a permanent residence in Sydney. We now learn that his Excellency has favorably considered the splendid mansion of the late Hon. John Hughes, 'Rockleigh Grange,' North Sydney, for his future home here. The site is probably the most picturesque one in the Northern Suburbs.