

"I think," replied Dr. Croke, "that the New Zealand system is the best in the world. The State provides an education solely secular, and ministers of all denominations are authorized to impart religious instruction to their pupils one day in the week. The Catholic priests in New Zealand attend regularly for one hour in the week to catechize the Catholic scholars in the public schools. The system works admirably—and why should it not? It is a mistake to be always thrusting dogmatic teaching into every kind of instruction. Religion can be all the better taught if it is not made too stale by a monotonous repetition." A notable sentiment, indeed, from a Catholic Archbishop, and one which, were he other than what he is, would bring down on him the anathemas of no small section of his own church.

In commenting on this passage in the columns of the September OWL, I used the following language :

"Dr. Croke is too staunch a Catholic and too deep a philosopher to favor so unnatural a divorce as is found in the New Zealand system. Undoubtedly it is a mistake to be *always* thrusting *dogmatic* (i. e. religious) teaching into every kind of instruction, and religion can certainly be made too stale by a *monotonous* repetition. But where is this continuous thrusting found? In what system does this monotonous repetition exist? Mr. Stead is laboring under an hallucination; he is pursuing a figment of his imagination. But between the monotonous repetition—which is ridiculous, and the one hour a week's catechism—which is abominable, there lies the golden mean, the ideal, desired by the Catholic church, sought by Catholic prelates without exception, and realized wherever Catholic principles hold sway—where religion is given its proper dogmatic importance, but never usurps another's place, where its gentle presence is ever, though unconsciously, felt, but where also it stands ever ready to step forth in its glorious majesty and awe-inspiring force when the glory and honor of God or the interests of God's church seem to demand it. This is, I am sure, the position of the Archbishop of Cashel."

And in fact so it has proved. I was quoting from the American Review of Reviews. The English edition contains a

somewhat different version. Look at them side by side.

"I think," replied Dr. Croke, "that the New Zealand system is the best in the world. The State provides an education solely secular, and ministers of all denominations are authorized to impart religious instruction to their pupils one day in the week. The Catholic priests in New Zealand attend regularly for one hour in the week to catechize the Catholic scholars in the Public Schools. The system works admirably—AND WHY SHOULD IT NOT? IT IS A MISTAKE TO BE ALWAYS THRUSTING DOGMATIC TEACHING INTO EVERY KIND OF INSTRUCTION. RELIGION CAN BE ALL THE BETTER TAUGHT IF IT IS NOT MADE TOO STALE BY A MONOTONOUS REPETITION."—*Review of Reviews*, New York edition Sept. 15, 1895.

"I think," replied Dr. Croke, "that the New Zealand system is FAIRLY SATISFACTORY. The State provides an education solely secular and ministers of all denominations are authorized to impart religious instruction to their pupils one day in the week. The Catholics Priests in New Zealand attend regularly for SOME HOURS in the week to catechize the Catholic scholars in the Public Schools. The system SEEMS to work admirably.—*Review of Reviews* London edition, Sept. 14, 1895, p. 209.

Every reader will readily perceive the wide difference between the extravagant praise "the best in the world," and the very dilute commendation "fairly satisfactory" and "the system *seems* to work admirably." The reputation of Mr. Stead and of the Review of Reviews is seriously compromised. Either the American editor is a vicious garbler and unblushing falsifier, or Mr. Stead himself has one vocabulary and set of ideas for his English readers and another vocabulary and set of ideas on the same subject for people on this side of the Atlantic.