

of whom what is called a college education produces a detrimental effect, the effect of retarding their mental growth through the constant dissipation of time.

Deciding Between Right and Wrong.

No education ought to be considered liberal to-day that does not give a man the power of deciding between what is right and wrong, and that does not strengthen his will and his power of reflective choice. He must have fixed ethical canons, and added to this his sense of honor must have been cultivated as a safeguard to the development of his character. Again, it is difficult to know how one of the first requisites of a liberal education can be cultivated without a knowledge of those great masterpieces of the pagan world which are necessary to the cultivation of thoroughly good taste. A man cannot be liberally educated unless, quite apart from his social position, he has the mind of a gentleman, unless he speaks the common

language of gentlemen all over the world; and this cannot be effected by the mere study of mathematics, natural sciences, theoretical or applied, or by slavish adherence to the received formulæ of writers who are largely popular because they are new. In my opinion, no education can be considered liberal which does not include a speaking, not only a reading, knowledge of a modern language. Any man who has lived abroad cannot help noticing the self-conceit and egotistical ignorance generated by some of our systems of education in the minds of English and Americans who, whatever may be said to the contrary, are, through their systems of education, the least plastic, the least comprehending, and the most condescending of all the people in the world towards men who do not speak the language of their own countries. Perhaps an answer to this question needs to be more detailed; I have simply given the best answer that occurs to me, rather by suggestion than by definition.

Christendom to which all Catholics and very many of their brethren outside the Church looked forward as the only hope of society. Father Maples, after his ordination by Cardinal Manning, had worked for many years amongst the poor in London, and it was characteristic of him that when the Cardinal had asked him to open a new mission in one of the poor and most squalid parts in the great Metropolis saying, "there is no money there and I have none to give you, will you go," Father Maples had unhesitatingly replied: "Yes." Of course he went, obedience to the wish of his ecclesiastical superiors was to him a duty, and his obedience to lawful authority was a standing reproof to the spirit of insubordination so rampant in this age when authority was belittled.

The zeal of Father Maples for the Christian education of youth was mentioned, and the preacher went on to speak of the large school which, out of his own private purse, he built in Petone. That school was by some thought to be larger than necessary at the time of its construction, but Father Maples had been far-sighted, and it was now filled to its utmost capacity. In fact, it was being enlarged, and on Sunday last, the anniversary of the day when the foundation stone had been laid, his Grace had had the honor of carrying out a similar ceremony for the addition of a new infant school.

The help and personal advice given by the deceased would be cherished by many throughout their lives. His charity was a household word, and persons or creeds mattered not to him, for he regarded money as merely a means to an end, and that end was the doing of good. There were many men now priests who had to thank the advice of Father Maples for their vocation. While in the Old Country, Archbishop O'Shea had met a Bishop who had risen high in the service of the Church, who had informed him that he owed all to the counsel of Father Maples. Father Maples was also a great classical scholar, and a poet, who could write with equal ease in English, Greek, or Latin. He had also written many devotional works of a high order.

Throughout the long life which he had just laid down, he had loved his God, and as was befitting in a true Catholic he loved his country dearly also. The true Catholic is always a true patriot, not of the blind, fanatical, "my-country-right-or-wrong" type but of the kind who glory in their country's virtues, but deplore, and try to remedy, any shortcomings she may have.

"We want more men like Father Maples," he said, "men who will put the spiritual before the material, the supernatural above the natural, for only thus will society be cured of the evils which are eating into her very heart. The evils of to-day are the result of giving way to the fundamental impulses of our fallen natures, and we might as well try to stem the tide with a broom as to attempt to keep in check those impulses, by the purely natural means the world suggests. No, the only hope is for society to return to the religion which made such a saint and such a true lover of his fellow-men as Father Maples. He loved the beauties of nature as he loved everything made by the Creator and it is pleasing to think

THE LATE FATHER MAPLES

SOLEMN OBSEQUIES AT STRATFORD.

To-day (says the *Stratford Evening Post* for October 20), when snow-capped Mount Egmont stood out against the blue skies as Nature's sentinel, proclaiming Purity, Truth, and Faithfulness, there was laid to rest a Christian gentleman beloved of the people—the Rev. Father Maples, whose Christian charity will ever remain in loving and affectionate memory of the people of Central Taranaki.

The funeral of the late Father Maples took place to-day, and was one of the largest ever seen in Stratford. There were 96 cars in the procession when it left the church, and many others joined later on. The cortege took eighteen minutes to pass a given point. The traffic arrangements were very complete, and were carried out under the supervision of Councillor S. Ward, Sergeant Reid, Inspector Jenkins, and Mr. Davis (Borough Foreman). Page Street was closed to traffic, and all cars were parked on the Opunake Road, along which they extended in a long line. At the cemetery gates the arrangements were again well carried out, and there was no hitch or confusion.

Prior to the funeral a Solemn Requiem Mass was celebrated at the church, which was crowded in all parts. There were present the Mayor and Mrs. McMillan, who together with Mr. P. Skoghund, Town Clerk, occupied a pew on the left of the aisle. In front of the altar reposed the coffin. Here pews were placed for the visiting clergy, of whom there were a large number. Further back and at the side were pall-bearers and the Hibernians in regalia, and on the right of the church were the Sisters of the Missions, the Children of Mary, and the school children. His Grace Archbishop O'Shea presided in the sanctuary. In the midst of a silence which could be felt there entered the Rev. Father Linehan (an old pupil of Father Maples, who sang the Mass), and Fathers Butler and Klemick, deacon and subdeacon respectively. The responses were sung by the assembled clergy.

THE PANEGRIC.

The panegyric, which was a most eloquent one, was preached by his Grace Archbishop O'Shea, who for his text took the 11th chapter, verses 25 and 26, of St. John: "He that believeth in Me, although he be dead shall live, and everyone that liveth and believeth in Me shall not die for ever." These words of Our Lord (said his Grace) are especially applicable to the departed priest, whose loss we all mourn so much, for Father Maples' whole life was ordered and influenced by his strong faith and belief in God." He made many sacrifices, and all he did throughout his long and useful life was actuated by his faith and trust in God. "As was so well said in the account of his life which appeared in the *Stratford Evening Post*," continued the preacher; "he was more interested in man's immortal welfare than in his mortal one. He was a man whose purpose in life was first, to save his own soul, and secondly to devote all his energies to help his fellow men to do the same. Nothing else counted with him, and anything material was valued by him, only so far as it would contribute to the one thing he considered necessary. That was the secret of his life, which was a long one, and passed the three score and ten years allotted to man by more than a decade.

His Grace then gave a short outline of Father Maples' life, and pointed out the success which had attended his studies at Cambridge. He was not then a Catholic, but soon he became convinced that he should submit himself to the authority of the See of Peter.

As he had always done throughout his long life, Father Maples promptly obeyed the call of Conscience and took action in accordance with its dictates. In those far-off days he had been associated with those men who had played such a prominent part in the mighty religious movement that had passed over England in the middle of last century, and which, with God's help, would yet assist to bring about that reunion of

Geo. Hay GENT'S OUTFITTER

Hats from all the leading English makers; also the Famous Stetson.

50-52 PRINCES STREET Dunedin