

the country over here and there with *Ecoles Ménagères*, or Schools of Housewifery. The initiative, or at least the biggest impulse, was given to the work by Father Temmerman. The schools are inaugurated by private enterprise; they are aided by the State, and, says Miss Crawford, supplement the education of the primary, and, to a certain extent, of the secondary, schools. "In their simpler form," continues the writer, "whether as adjuncts to primary schools or as independent foundations, they give instruction according to the most modern and practical methods in sewing and darning, cooking and laundry-work. In their wider development, they further include professional, commercial, or agricultural training, and pupils who successfully pass through their course can earn a Government diploma, and leave the school fully equipped for the battle of life."

The *Ecoles Ménagères* are intended to meet the needs of a large class: for the children of farmers and well-to-do trades-people. Children are received into them at as early an age as five or six; but it has been found by experience that the maximum of useful work is done by the pupils from their thirteenth or fourteenth to their eighteenth or nineteenth year. There is no place in these schools for mere butterflies—for the ornamental creatures who would fritter away their lives in fashionable loafing, elegant idling, or playing at work. Father Temmerman acts on the principle that "it is necessary not only to teach the girls how to work, but to train them in the habit of working." "A few rebel at first," says Miss Crawford, "but after some months' practise they all enter with zest into their active duties, and find them a pleasant relief from the tedium of class-work." The largest of these institutions is conducted by the Sisters of the Sacred Heart, and is pleasantly situated on rising ground close by the old university town of Louvain. The building is of vast size, and well it needs to be, for it contains 750 pupils and 60 nuns, besides a staff of sturdy Flemish servant girls, and of workmen who look after the extensive farm, gardens and orchards, which provide most of the viands used in the four daily meals of over eight hundred busy people. The course of instruction is comprehensive to a degree. The ornamental is not excluded, but the useful is set in the very forefront. A good general education is imparted; but "miss in her teens" at Haverlé is also initiated into the mysteries of dressmaking, washing, ironing, cleaning, mending, cooking, and needlework in all its branches. If she has a bent for a commercial career, she will be amply provided with a due outfit of special knowledge for the desk or working-room. But perhaps the most heroic protest made against the ornamentalism of our school systems is reached when we find the certificated teachers of Haverlé grounding the young womanhood of Belgium in a thorough theoretical and practical knowledge of dairy-work, poultry-rearing, bee-keeping—even the feeding of the prosaic but profitable pig receives its meed of grave attention. The daughters of the Flemish farmers are, moreover, taught to keep farm accounts, and instructed by experts in every branch of scientific agriculture. Verily, this is the glorification of the useful. And all this, be it noted, with board and lodging thrown in, for the surprisingly small sum of £10 a year! It is difficult for us Antipodeans to realise how this can be done. "It indicates," says Miss Crawford, "a veritable triumph in good management and domestic economy, which should have an admirable effect on the pupils. Nor, indeed, would the feat be possible save for the large number to cater for, and for the important fact that, as regards both farm and garden produce, the establishment is self-supporting. But even so, and bearing in mind the Government grant of £120 a year, judging merely from external appearances, I should unhesitatingly have placed the school fees at £40 or £50 a year."

The Belgian Schools of Housewifery are an object lesson in educational methods. In the first place, they have dealt a serious blow to the one-sided system which looked merely to the intellectual and ornamental side of a girl's education. They fit their pupil, not merely for the drawing-room, and the social circle, but for the sterner work of life—for the due performance of the plain domestic duties which add a charm to the poorest cottage home. But there is another aspect in this comparatively new departure. The practical curriculum of the Belgian *Ecoles Ménagères* has opened up a new and vast field for woman's industry. They are sending back into the farm-houses of that thriving little State an army of highly trained and economical workers, who must be counted with in the already keen competition for the world's markets. The London School Board is already adopting, on a modest scale, the methods that have met with such phenomenal success in Catholic Belgium. When will these colonies fall into line with a movement which is evidently destined to effect a much needed reform in the educational methods now in vogue throughout the world?

Two quarrymen were charged at Aberdeen lately with having persuaded a fellow-workman to smoke a pipe filled with gunpowder and tobacco. The powder exploded and injured the man terribly, destroying both eyes. Prisoners were remanded.

CARDINAL VAUGHAN'S SILVER JUBILEE.

HIS EPISCOPAL CAREER.

THE silver jubilee of Cardinal Vaughan's elevation to the episcopate took place during November, and although in deference to the wishes of his Eminence the event was not celebrated by an auspicious ceremony, he was the recipient of a number of felicitations from a wide circle of friends from all creeds, classes, and countries. There are few bishops who live to celebrate their episcopal jubilee, because as a rule the Church does not raise stripplings to the purple, and there are fewer still who, if they do happen to reach such a patriarchal age as to celebrate such an event, bear fewer marks of the conflict with the scythesman than his Eminence the Cardinal-Archbishop of Westminster. Cardinal Vaughan is not a young man, but anyone familiar with his appearance, the springy step, energetic movement, and indefatigable industry of the Archbishop would venture to say that he was still young. Yet he is sixty-five years of age, and more than that, for he was born at Beaufort Buildings, the Spa, Gloucester, on 15th April, 1832, his father being Colonel Vaughan of Courtfield, and his mother Miss Rolls of Hendre, Monmouth, the aunt of the present Lord Llangatock. By his father's side the Cardinal comes from a family connected by marriage with half of the oldest nobility of England and Wales, the Pembrokes, Cliffords, Stourtons, and others, who, like the Vaughans themselves, had

KEPT THE FAITH THROUGH EVIL REPORT AND GOOD REPORT,

through sun and shade, from the days of the Conqueror down to our own time. The Cardinal was one of 13 children, six of whom were priests and four nuns. At an early age he was sent to a college at Monmouth to be prepared for Stonyhurst, and even at that tender period the Rev. Thos. Abbot, master of the College, described his youthful pupil as a lad of excellent dispositions, both of piety and talent. In due time he went to Stonyhurst, and afterwards to the College at Bruyette, Belgium. He remained there two years, and then returned to Downside, where no doubt was engendered that devotion for the Benedictine Order with which the Cardinal is still imbued. Young Vaughan was intended for the army, but when he was 21 years of age, and just on the point of receiving his commission, his mother, to whom he was devotedly attached, passed from this world, and a more serious purpose took possession of her son. He determined to become a priest, and with this view he entered the Academia Ecclesiastica in Rome, where he remained two years. He was ordained on 28th October, 1855, so that he is 40 years a priest. Returning from Rome he was sent by his superiors first to St. Edmund's College, Old Hall, near Ware. There an old professor still lives who was in the College when Father Vaughan came back from Rome, and the old man alludes to his one time youthful colleague as a model of what a young priest should be. Leaving Old Hall he became an Oblate of St. Charles at Bayswater, as others have done who have also risen to the purple, and

AS AN OBLATE HE LABOURED

there for six or seven years. At an early period in his career Cardinal Vaughan manifested great zeal for the work of the foreign mission. St. Joseph's College, Millhill, London, together with its branch house of St. Peter's at Freshfield, Lancashire, where the work of the foreign mission is now systematically and vigorously prosecuted, are evidences of the Cardinal's labours in this field, a labour which has never decreased, notwithstanding the many accruing cares and anxieties for the responsibility showered upon him in later time. On the 28th of October, 1872, which, by the way, was the anniversary of his ordination, he was consecrated Bishop of Salford, receiving the Episcopal order at the hands of Cardinal Manning. He took up his residence in Salford, and for 20 years his work there was of a kind which, notwithstanding the modesty of its owner, compelled the devotion and admiration of the whole Catholic body in the country and of many outside the fold. When Bishop Vaughan took up his work in Salford, the diocese needed first of all a seminary and a commercial college or school; there was an exceedingly heavy debt on the mission; the leakage caused through the proselytism of Catholic children was something to rend the heart of their spiritual father, and religious orders were few comparatively speaking. To the remedying of all these drawbacks the Cardinal devoted himself, systematically taking the one after the other, and working without rest or without a pause until the last of them had been accomplished. In 1875 he opened a Diocesan Seminary; in 1877 he

STARTED ST. BIDE'S COLLEGE, MANCHESTER,

which is practically the only Catholic commercial college in England. When he went to Salford there were 130 priests, when he left it there were 245; in 1872 there were 79 churches; twenty years later there were 111. There were 20 houses of religious Orders at the earlier period, and these were more than doubled by Bishop Vaughan, who left 42 behind him. The debt on the missions of the diocese when he took it over was £100,000, and of this he paid no less than £90,000. Great as these works were, one which many people thought more important still was to follow. This was the work of rescue initiated by Bishop Vaughan. Uneasy at the large number of children drifting away he organised a system of methodical observation, with the result that the appalling discovery was made that no fewer than sixty children were lost to the faith annually through the absence of suitable provision to preserve to them their spiritual heritage. The leakage question is now a matter of universal discussion, and it was in connection with Bishop Vaughan's work that the term leakage has come to be applied to this matter. Enlisting the services of the laity, a "Protection and Rescue Society" was organised; the aid of religious Orders was invoked; homes and schools were set up, and gradually the system came into vogue of the Poor Law Guardians entrusting

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