

"I will give it a try, anyway," he said to himself, and forced a smile on his face as he entered the home.

He met his wife in the entrance hall. The look of surprise as she observed the unaccustomed smile, changed in a moment to a light of gladness in her eyes, and a wonderful happy smile broke over her face.

"Thank God!" he thought to himself. Aloud he said: "Hello, Eileen, how are you this evening? You look fine."

"Yes! Jack, dearest, I feel ever so much better, though a while ago I was as bad as ever."

There was a sweetness in the answering smile on his wife's face, which brought back to Jack Aspel memories of his courting days. In that moment he forgot his make-up. A real smile played upon his features, and he clasped his wife to him and kissed her lips. This loving act, to which he had become a stranger of late, acted like magic on his wife. As they sat at tea he could observe the remarkable change in her. Mr. Williams' remedy was a potent one after all.

Later in the evening, a lady, a neighbor of theirs, who called, was surprised at the change in Mrs. Aspel.

"I am so glad," she said, "to see how much better you are than at my last visit."

When the women were engaged in talk, Jack let his mind wander for a moment to the cares of business. How could he keep smiling when those Langtry people were causing him so much worry over that unexpired contract? It might mean a big loss of money to him. But uncle's advice soon recurred to him: "Tell your worries to God."

He would. He had been in the habit of forgetting God of late. Even at Mass and devotions he had allowed his business worries to keep the thought of God out of his mind. It would not occur again. "I am acting honestly and doing my best, dear Father in Heaven," he muttered; "give me grace to bear my troubles in union with Thy Divine Son's suffering on the Cross. Thy holy will be done!" He felt better after his short invocation to the Father of the afflicted, and surprised his wife and her friend by the pleasant manner in which he entered into their conversation and small talk. The evening was one of the happiest they had spent together for ever so long.

Jack left his wife in the best of spirits the following morning, and as he made his way to business, happiness seemed to radiate from him. Near his store he met old Mr. Williams. The old man gave him a pleasant salute.

"How goes it this morning, Jack? I could call you smiler."

"Yes, sir, I feel very happy."

"How is Mrs. Aspel? Have you tried my remedy?"

"Yes, and found it a great success. At first, I needn't say, the smiling was make-believe, but when I discovered what pleasure it gave my wife, the smiles and laughter came spontaneously. But will it last?"

"A worried look broke out again on his face, as he observed that detested Langtry on the opposite pavement.

"But I don't see how I am to keep on smiling, when my mind is burdened with care. It is a big proposition."

"Now, now. You have done a big amount of worrying lately. Has it helped you in any way? Has it pulled you out of the holes you have been in? It seems to me that you are fond of this worrying mood. Remember, trust in God; the future is in His keeping. No amount of worrying today will alter the events of tomorrow. God's will must be done. Remember, that when you feel like going wild and tearing your hair."

"Soon our young friend was a different man from a healthy, wealthy, and religious point of view. On the anniversary of their wedding, Mr. Williams, Jack, and his wife were enjoying a pleasant evening together, when the old man said: "Jack, I am a good doctor, after all. The change my cure-all has caused in this house is wonderful."

Here he took out a delicately painted picture of the Sacred Heart. "After Communion this morning, Father Whelan enrolled me as a humble apostle of the Sacred Heart, the only shield in the world that is impenetrable. Tomorrow, Eileen, your name must be signed there, with mine. Then we can laugh together at care and worry."

—Messenger of Sacred Heart.

BIG CEMENT WORKS PLANNED AT SKERRIES

For many years past most of the cement used in Ireland has been imported, although the raw material for its manufacture exists in abundance in many districts. The one big factory which existed in County Wexford, controlled by an English combine, was closed down a short time ago. Now when both the Belfast Government and the Free State Government are being forced to grapple with the housing problem, the country feels the need for supplies of home-made cement.

During a debate on the Housing Bill in the Free State Dail, Deputy Good, himself an extensive building contractor, referred to the possibilities of having cement works started at Skerries town in Dublin County. Since he mentioned the matter a large English cement concern has been so well impressed by the natural material in the locality

that it has acquired a site near Skerries. The erection of a factory will entail an outlay of about \$1,125,000, but the company favors an early start if conditions generally, and particularly the labor outlook, prove satisfactory. The clergy at Skerries believe that sufficient workers are locally obtainable.

CATHOLIC SCHOOLS

THRIVING IN TURKEY BEFORE THE WORLD WAR ARE NOW MENACED BY ATTITUDE OF ANGORA GOVERNMENT

By Mr. Beaupin Secretary of the Catholic Union of International Study

The existence of the Catholic schools in Turkey is being seriously compromised by the brutal exercise of the powers which the Angora Government claims to derive from the Treaty of Lausanne. The information received by the French Government, agrees only too well with that which has come to the Mother Houses of the religious congregations established in the Near East. The crucifix has been banished from the school rooms; Turkish professors have been installed by force; crushing financial charges have been imposed upon the religious, and some establishments already have been closed.

As the Treaty of Lausanne has not yet been ratified by the French Parliament, it is expected that this situation will be the subject of a serious discussion in both of the French Chambers.

THRIVING BEFORE THE WAR
There is no need to tell of the prosperity and extensive influence of the Catholic schools, the majority of which are French, throughout the Near East, before the War of 1914. The world conflict surprised them in full development; and no one who visited them at that time failed to praise their excellent organization and applaud their successes.

Although intended, above all, for the non-Mussulman population, Islam was penetrated, either directly or indirectly, through these schools, by a better spirit. While their influence was not such as to bring about numerous conversions, either among the Mohammedans or among the young Christians of the separated churches, they contributed greatly to the intellectual and moral uplift of both, and in this way they had begun a work of rapprochement, between them and the non-Catholics, a task which is the necessary prelude to the work of evangelization.

The same beneficent results were also promoted by the many charitable or hospital establishments which, each in its own way, widened the sphere of influence of the schools.

Thanks to the regime of the Capitulations, the foundation of all such establishments, until 1914, was attended by no great difficulty. When it was desired to open a school, all that was necessary was to request the permission of the Turkish Government, which generally granted it after a more or less lengthy delay. Once created, the work was carried on by its own resources, under its own rules, and was not submitted to any official inspection. Supplies could be bought and brought in duty free, and the institution was exempt from taxation. The diplomas awarded to the students were accepted and recognized by the Turkish authorities.

RETURNING RELIGIOUS ACCLAIMED BY PEOPLE

Immediately after the armistice the warmest reception was given to the religious by the population. At Smyrna, for instance, they received a regular ovation upon their return, and at Constantinople the Brothers of the Christian Schools received so many applications that they were unable to accept all the students who came to them. It was a period of short duration, when there seemed to be justification for the hope that once they were raised from their ruins, the Catholic schools in Turkey would receive new development and exceed the degree of prosperity and influence they had previously enjoyed.

Just before the War the Turkish Government had striven to apply to all foreign schools the laws governing the Turkish schools. This claim was never admitted by the Powers; and it is sufficient to examine some of the provisions of the law to understand the reasons for such opposition.

UNJUST REQUIREMENTS

In the first place, the school law demands that the Turkish tongue be taught in all classes, four hours a week in the primary school and two hours a week in secondary schools. This demand is not exorbitant, and the religious always declared themselves ready to accept it in principle. But there is another provision which complicates the situation. The directors of the schools are denied the right to choose the professors of Turkish, the law stipulating that the teaching of Turkish shall be reserved exclusively to Mussulman professors, designated by the Minister of Public Instruction.

The same applies to the teaching of Turkish History and Geography, which is to be given in Turkish and by other professors than those who teach the language, two hours a week to be devoted to each subject. Furthermore, the pay of these professors is fixed by the law at forty Turkish pounds a month, that is to

say, four hundred francs for twelve hours a week.

In addition to this, the schools are to be subject to inspection by the official Turkish delegates; and a Ministerial Commission will hold the final examination at the end of the year in each subject of the curriculum.

The choice of text books remains free, but upon one condition—that such books contain nothing which might offend the national susceptibilities of the Turks. Any book, which the Turkish censorship objects to, must therefore be suppressed or expurgated. This clause provides a further source of debate and chicanery.

In the course of the long and difficult negotiations, which preceded the elaboration of the Treaty of Lausanne between Turkey and the Allies, the question of the status of the Christian schools was taken up several times. The Allies demanded that the situation of the Christians be made the subject of a special agreement attached to the treaty and forming an integral part thereof. One article of this agreement stipulated expressly that no difficulties would be placed in the way of the free operation of the religious, educational or charitable institutions. Sir Horace Rumbold, British delegate, and General Pelle, the French delegate, pointed out the difficulties which the schools had already had to endure from Turkish legislation, and insisted on the adoption of guarantees.

SUBSTITUTES PROPOSED BY TURKS

The Turks resisted for a long time, alleging reasons of national pride, and proposed to substitute for the agreement demanded by the Allies a spontaneous declaration to be handed by their delegation to the British, French and Italian Governments. The purporters dragged them on for months, and a renewal of hostilities in the Near East seemed imminent. To safeguard peace the Allies gave in on this point as on so many others, and accepted a letter sent by Ismet Pasha, under date of July 24, 1923, to the Government of France, England and Italy. This letter reads as follows:

ISMET PASHA'S LETTER

"I have the honor to declare, in the name of my Government, that it will recognize the existence of religious works, schools and hospitals as well as the charitable institutions recognized as existing in Turkey prior to October 30, 1914, and coming under the jurisdiction of France; it will examine with benevolence the case of other, similar institutions existing 'de facto' in Turkey on the date of the treaty of peace signed today with a view to regularizing their situation. The above-mentioned works and institutions will be treated, from the point of view of taxation, on the same footing as the similar Turkish works and institutions and will be subject to the dispositions of public order as well as to the laws and regulations which govern these latter. It is understood, however, that the Turkish Government will take into account the conditions of operation of these establishments and, as far as the schools are concerned, the practical organization of their instruction."

OPPRESSION OF ANGORA GOVERNMENT

The letter of Ismet Pasha had barely been signed when the Angora Government hastened to use its powers with regard to the schools in the most uncompromising manner. Shortly before August 15, the Turkish papers announced that Turkish legislation would be applied to 300 establishments, 101 of which belonged to Western nations, 195 to Eastern Christians. The one other was a Persian school. It was necessary to provide 600 professors to meet these new requirements; and 700 candidates had already offered themselves.

MEXICAN ARCHBISHOP DENIES THAT PRIESTS HELPED REBELLION

Mexico City, March 8.—Archbishop Francisco Orozco y Jimenez of Guadalajara has written to President Obregon emphatically denying the charge that priests assisted the rebellion in the west. He says: "I beg to state that as a bishop I am an apostle of peace. My whole mission, as it is of all priests, deals only with spiritual affairs affecting the conscience; and anything beyond that orbit is contrary to it."

"I am and must be respectful of the laws of the church. These remove the clergy from all dissensions and rebellions, and they oblige respect and submission to the authorities. These are the rudiments of Catholicism prescribed very clearly in the sacred scriptures and especially in the epistles of St. Paul the apostle."

"Should I be a bishop if I trampled them under foot with impunity? All citizens of any age or condition can certify that the accusations against the church and against me are false, and that I have occupied myself solely in activities related to my ministry, thereby contributing to peace and tranquillity."

"This is perfectly apparent to everybody. I present it to your attention. I ignore the fable that I have given a large sum of money to the rebels. Everybody knows the church is poor, all her properties having been taken away from her, and that we are barely able to pay our way from day to day. "I invoke the name of God, and swear by this Holy Name that these imputations and accusations are absolutely false."

they are under such heavy expense in order to re-organise and re-open their schools.

EXPERIENCE OF CHRISTIAN BROTHERS

Turkish interference in the Catholic schools was again manifested last October in Smyrna under particularly deplorable circumstances. The Brothers of the Christian Schools were able to re-open two schools in that city where they had had five before the terrible confiscation of 1922. The Director suddenly received a notice from the local authorities that he was immediately to remove all Crucifixes from the class rooms. As he refused to do so, the classes were closed and remained closed for several weeks. Extensive negotiations undertaken by the delegate of the Holy See and the protests of the French embassy were required to permit them to re-open only recently, and this opening was authorized only on condition that the Brothers would accept the Turkish professors imposed by the Vilayet.

The directors of the schools have never refused to teach the Turkish language. Since their return to Turkey, the Brothers have even led the others in this respect, but they make it to be able to appoint their own professors and that the number of such professors be not determined arbitrarily but with regard to financial possibilities. These claims are surely in accord with the most elementary good sense and justice.

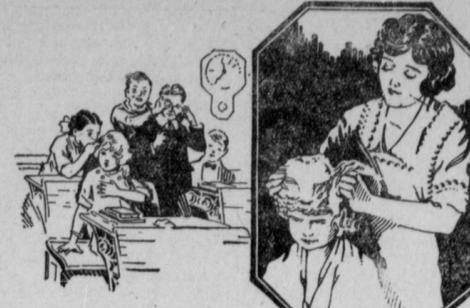
Catholic opinion has not allowed the interference of the Turkish Government to go unreported.

The Treaty of Lausanne has not yet been ratified by the French Parliament. When the Chamber and the Senate are called upon to examine it, the situation of the schools will form the subject of a serious discussion. The fact that the Turks are the masters in their own country should not imply that the Brothers must be submitted to a regime of exception which would make life in New Turkey impossible for them.

No doubt, as a result of the exodus of Christians from the Near East, the clientele of the foreign schools has diminished very much and it is to be foreseen that it will diminish still more. Normally, however, these schools are not called upon to disappear. They meet and will continue to meet a very real need for there will always remain a sufficient number of Christians, at least in Constantinople, who will want to send their children to these schools. The intention of the religious is not to abandon their work nor to evade any reasonable demands made by the Turks. What they are morally and materially unable to accept is the imposition of financial burdens which exceed their resources and a school regime which suppresses their legitimate liberty.

GREAT BRITAIN AND ITALY INTERESTED

France is not the only nation interested in this matter. Great Britain and Italy are interested also. A concerted action by the French, British and Italian Catholics is therefore possible. It is very necessary. Action should be taken of the parliamentary discussions which will take place on the occasion of the ratification of the treaty, to protest against the spirit in which it is being applied by the Turks. If serious protests were made to them, it is possible that they would modify their course, for the most far-seeing of the Turks, those who are not blinded by xenophobia, know what they owe to the foreign schools and the services which they are capable of rendering at a time when the aid of educated and cultured men is more necessary to Turkey than ever.



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