

# The Catholic Record.

"Christus mihi nomen est Catholicus vero Cognomen."—(Christian is my Name, but Catholic my Surname)—St Pacien, 4th Century

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### THE DREAMS OF YOUTH

Dreaming is natural to the young. Temperament may to a certain extent modify the expression of outward-looking fancy; in some, perhaps, most frequently in girls, it takes the form of reverie, in others more active and vigorous shapes. Youth is life's springtime; it revels in blue and tender skies, bursting buds, vistas of green and gold which suggest visions of immeasurable growth and gladness. Life's morning differs from its noonday or evening, inasmuch as there is no consciousness of waste. The first flush of vitality makes all things seem possible, the shadows only enhance the beauty of the world's freshness, for poetry and hope bathe the present in a radiance which flings its charm on the path that stretches out into an illimitable future. What marvel if youths and maidens dream? They stand on mountain tops and see the kingdoms of the world and all the glory of them at their feet. They build palaces in the clouds never doubting that they can scale the heavens to reach them when they will. Would we have it otherwise? Their life flows merrily like the brook on the hillside; one day it will run in a deeper channel and turn mill-wheels soberly enough. Every healthy lad is a Jacob; his pillow may be stone, but in his dreams he sees the opening sky and visiting angels. The vision will fade into the light of common day yet it will gild dull hours and experiences in coming years. Do not all really great lives bear witness to the fact that even the vaguest inward persuasion of impending fortune is a prime force making for its realization?

Now though the world of today is so startlingly changed in its outward form, its laws and forces are essentially the same. The kaleidoscope of history is forever turning, and shallow thinkers mistake the new social and political patterns for final realities; but the Time-spirit is constantly making all things new. Since one great dreamer sketched the New Jerusalem in terms of jeweled glory and loveliness, in that Apocalyptic which has transfixed the eyes of mystics all through the Christian centuries, what numberless versions of celestial expectation have warmed the bosoms of believing men and women! It is the same with youth; the paradise it looks for is solid and substantial. A home is the first requisite the normal man and woman crave. To bring this down to earth, and make it a thing of realized beauty and power, means must be employed. What so needful as money, that open sesame of more than Arabian efficacy to effect magical transformations? Is not wealth the key to worldly success? Surely social advancement follows mercantile prosperity; and what official doors refuse to open when a golden key is in the candidate's hand? The exhilarating picture of a dainty, well-furnished home is visualized and cherished by vast numbers who feel that it should be their natural heritage. So it should; but there are conditions attached to the spread of comfort and leisure which too many, in their eagerness to possess them, are prone to ignore. We will not stay to discuss the question of common rights as they have been construed in bygone times; admittedly these were narrowly viewed and often cruelly interpreted. This may excuse much hasty judgment on the part of the unprivileged but it does not alter the facts which rule the situation today. The most obvious of those facts is that war is as deadly and costly in the social and economical spheres as it has proved in the military struggle out of which we have emerged in so half-ruined a state. Equality in the only sense which pertains to a well-balanced society cannot be forwarded by violent efforts to displace arrangements that have their roots in a past which after all has laid firm foundations in commerce, the liberal arts, and the higher civilization generally.

Plainly, then, the stuff of which youthful dreams are made is but the crude raw material which has to be worked up into serviceable habits of

thinking and acting. Our early fancies resemble the embroidered tapestry we admire in ancient castles; it belongs to the decorative side of life—it should not be made a substitute for carefully acquired experience. Money and everything that can be bought with it has only a relative value. Who can doubt this today in view of the loss of purchasing power in the markets and exchanges of the world? The real wealth of the world is incalculably reduced. It was amassed by brain and hand labor; it can only be restored by the same application of means to ends. Of all the delusions that obsess the vulgar mind the most rank and destructive is the notion that any of us can be truly enriched by raids upon the common stock of goods or their equivalent in promises to pay. So long as our remote ancestors hunted and fought each for himself and his kin there was little progress; only when mankind began to plan and save did civilization begin to go forward. True, the unjust apportionment of human good has been a check upon moral and social improvement all along; but violent attempts to remodel the state on a juster basis have never realized the desired end, save in part. The perfect state is still an unattained possibility. Youth stands afresh on the borders of the Promised Land which has to be conquered by industry and thrift, as of yore. Just as untilled land and buried minerals are profitless until skill and labor join in making them available for social uses, so money and money's worth are unproductive until they are devoted to the task of increasing human happiness. To mistake wealth for well-being is the great tin of all classes; its dishonest gain is balanced by the envy it spreads among the ill-informed who are shut out from the spheres wherein it displays itself. Can anything be plainer than the fact that the happy home-life which, in their deepest hearts, healthy men and women desire above all else, is denied—not by some arbitrary decree of circumstance, but by the artificial handicap of an uncultivated spirit and character? We are not denying that poverty is a real evil; we are only laying stress upon the principle that more or less money can make no fundamental difference in the moral outlook. The truly great ones of all time have been exalted by glorious visions of beauty and gladness, unattained by selfish aggrandisement. What reward had they in this world's goods for their toil and sufferings in the common services? Homer had to beg, they say; Terence was a slave; Tasso was often in distress; the author of the Lusid died in an almshouse; Sir Walter Raleigh got no good out of his acquisitions in Spanish gold and gems—he lived by his finer parts, and his chief legacy was the History of the World, written in the Tower. Spencer died poor; Milton got fifteen pounds, in three instalments, for Paradise Lost, and spent his last years in blindness and obscurity; Steele, Goldsmith, Fielding—but why extend a list that stretches through the generations and is the commonplace of genius? Comedy and tragedy flourish on such details of struggle against unkindly circumstances. The real pioneers of progress are far more concerned about the mental and moral elevation of their fellows than about surface inequalities which can never cease to exist while some have but one talent, others five, and a few ten.

Our young men and women do well to cherish their visions of growth and conquest; but let them welcome every beam of light that helps them to high and secure attainment. This does not imply that they are to become adults all at once. There is too much aping of male and female characteristics that are out of reason just now. It is a mistake that time and chastening may rectify; but meanwhile wise judges see little difference between age in the guise of youth and youth imitating the follies of their elders. The War has left behind it a good deal of unregulated passions, an assertive manner, and a disposition to seize hold of every opportunity for selfish predominance. The reaction from these swollen expectations is sure to be severe.

## WEEKLY IRISH REVIEW

### IRELAND SEEN THROUGH IRISH EYES

Copyright 1920 by Seumas MacManus CARSON AND THE MOVEMENT

When Carson consented to a Parliament for six of the Northern Ulster counties, leaving the three other Ulster counties of Donegal, Cavan and Monaghan out in the Nationalist cold, the Orange brethren in those counties, his covenanteders, who, like himself, had sworn never to divide up, and never to accept any form of Home Rule,—revolted, and never did they manifest such bitterness against Sinn Fein leaders as they do now against their betrayer, as they call Sir Edward. His portrait which hung in every covenanter's parlor, facing King William's, has been ruthlessly torn from the wall and sent in a blaze up the chimney. During all the agitation against Irish rights, Carson's plea, and the plea of his lieutenants was that if Ireland got either freedom or Home Rule, the Roman Catholic minority would oppress the Protestant minority. Now it is curious to note that the only party Sir Edward is taking care of, is the Northernmost corner, where, the Roman Catholics being in the minority, the loyal brethren are well able to take care of themselves. The real minority of few scattered Protestants in the other three counties of Ulster and in the other three provinces of Ireland, are obviously thrown to the Roman wolves. It was rather a queer working out of the problem.

### REASONS FOR DESSERTION

Of course this method has its advantage. Securing a Unionist Parliament for the Northernmost corner where the Unionists are in a majority means there will be plenty of fat offices for Sir Edward and all his lieutenants. If he stipulated to take in the three Nationalist Ulster counties of Donegal, Cavan, and Monaghan, there would be chance for the exodus from Orangeism, and especially that portion of the exodus which is represented by the independent Protestant Labor party who join with the Nationalists of Ulster, and the power and the offices in the Ulster Parliament slip out of the hands of the deserting people. It is said that they have already begun scrambling in Belfast for the spoils of the new Home Rule Bill before it is passed. Anticipating their own Northern Parliament the wrangle for the offices had begun. There is said to be bitter disagreement over the dividing of the spoils. There is only one thing in which all of them are unanimous. Orangeism is coming into its own, and only those who labored for its triumph are to share in the fruits of victory. This means that not only are Catholic Nationalists banned and barred from office, but the Protestant working-men who have, during recent years, been building up a labor party, the very men who originally made Carson a master in Ulster, and made his lieutenants likewise and built up the organization for them—these people are to be mercilessly barred out than even the hereditary enemy.

### A CATHOLIC "SHOW-PIECE"

Before the Ulster Parliament gets its gait, there will be some interesting developments and some spicy news in the air. It should be mentioned that there is likely to be one exception in the barring out of Catholics. There is a Catholic lawyer creature named Denis Henry who has won esteem and fame for himself amongst the Orangemen by allying himself with them in fighting Irish nationalism. He was rewarded by being made Attorney General for Ireland, in which position he is descending to dirty work that no Orange Attorney General could be trusted to do. It is now said that the new Ulster Government will proclaim to an astounded world its extraordinary liberalism by deliberately raising the Catholic Denis Henry to the bench.

### COMPARATIVE STATISTICS

Here are some interesting figures supplied by the latest British Government statistics. From May 1916 to January 1920 there were twenty murders in Ireland. In one particular week of that period there were forty-nine murders in England. In the English divorce division there are now waiting for hearing 145 defended divorce cases and 1,243 undefended divorce cases. The British Government expenditure in Ireland for national education this year is 3,075,000 pounds. Upon their Royal Irish Constabulary they will expend 3,464,000 pounds. Against the three million spent upon education in Ireland, there is 6,550,000 spent on education in Scotland, and forty-five and a half millions in England. Powder and shot is good educational training for the Irish.

And while we are quoting figures here is another interesting statistical item. The last month's emigration returns showed that seven hundred and fourteen people sailed away from Ireland, of whom not less than three hundred and eighty-six were from prosperous Ulster; that is to say Ulster sent out a great many

more of which Ulster supplied, three hundred and eighty-six or considerably more than the other three provinces of Ireland put together.

### THE REIGN OF TERROR IN DUBLIN

Mrs. Sheehy Skeffington, the widow of Skeffington who was shot without charge, trial, or court-martial, in Easter week, 1916, writes (to an American friend) an interesting description of how things are presently in Dublin, from which we cull the following portion: "Half the Dublin Corporation has been deported, without charge, to English prisons. They 'cut' out of the heads of the tallest 'poppies' as usual. So we shall soon have no majority in the City Council. As for the raiding and pillaging that go on nightly—everyone must be in between twelve and five in the night, and then the military turn out to raid. They are dragged for this just as they used to be for 'over the top' One officer (his I have direct) objected to going to sack houses of women and he was served with a drugged mixture and 'told when he had taken it, that he 'wouldn't mind anything.' They have dragged women from their beds, and refused to let them even partly dress. They have terrorized sleeping children and cradles for 'ammunition.' They have helped themselves to jewelry, to drink and food, and generally sacked the house. Two cases of rape are reported also, as well as the shooting of a girl of nineteen, and the kidnaping of boys under fifteen."

### THE METHODS WE USED TO ASCRIBE TO THE "HUN"

Here is a fair sample of the Hun abroad in Ireland—and in its neighboring island. Several months ago in the town of Thurles, Tipperary, a squad of police burst from their barracks, and shot up the town. Either one or two people were shot dead by the police, in and around Thurles, that night or in the nights before or after. The chairman of the Union District Council, Mr. Morgan, was a couple of days after, arrested, deported, and imprisoned without charge. His house had been one of those wrecked. His child, five years old, suffered a severe nervous shock as a result of the terrible doings of the police. After his father was taken away, the boy grew worse and worse, day by day. The doctor in charge of the child at length pronounced the child was in danger of death—but if it could see its father the scale of the life might tip toward wellness again. For this purpose papers were applied for, for the imprisoned, untried, and uncharged father. This was refused, and the child died. Parols was then asked for, to enable the father to attend to the funeral of his child; this also was refused. At the time when horrible tales of German outrages in Belgium were the fashionable craze here in America, what a welcome tid bit to our editors this would have been had it happened in Belgium. But of course the terrible outrages of Germany become just disagreeable necessities in the hands of English gentlemen.

### JUSTICE EQUAL AND EVENHANDED

The barbarous Irish must of course be tamed, and we must realize that fighting them with candy sticks is useless. Far different must be the treatment meted to the Irishman from that meted to the already civilized Englishman. Two items taken from different pages in the same day's issue of the London Daily Mail well exemplify this. The first item records that, on the day before in the London Central Criminal Court, Mr. Justice Darling in sentencing a young man who was tried before him for murdering the woman with whom he had been cohabiting, imposed on him a sentence of eighteen months' imprisonment. The second item tells how at a Dublin court martial the day before a young man named Anthony O'Reilly, charged with the atrocious crime of being found in possession of rifle ammunition, was sentenced to two years' imprisonment. The sponsors of world civilization will civilize these Irish savages, or know the reason why.

### GAELIC SCHOLAR HONORED

The memory of the late professor, Kuno Meyer, the eminent Gaelic scholar, has received deserved honor at the hands of the Dublin Corporation. His name has been restored to the list of Freeman of the city of Dublin. Kuno Meyer, who did so much for Gaelic learning, and who has translated so many old Irish manuscripts, including notably "The Voyage of Bran," had been honored some years before the War by having the freedom of Dublin conferred on him, in recognition of his great work for the Gaelic language. When the War broke out Mr. Redmond's faithful henchman, who then filled most of the seats in the Dublin Corporation, shamefully removed the name of Kuno Meyer from the list of Freeman, in order to please Mr. Redmond's War-mad London political friends—a most wanton and disgraceful insult to a noble-minded man and great

scholar, who loved Ireland and did much for Ireland through her language. All Ireland today rejoices that the present Dublin Corporation has tried to make amends to the man's memory.

### BRITISH SOCIALISTS' SYMPATHY

Following the lead of the Independent Labor party of Britain, the British Socialist Party has now issued a manifesto, addressed to the many thousands of Irish workers in Britain as well as to Irish workers in Ireland, declaring that they stand with them in their demand for self-determination for Ireland. The British Socialist Party express their sympathy with Irish workers and Irish people, in their hour of trial, and disassociate themselves from the action of the Government. The manifesto points out that it is the British ruling class which, drunk with imperialism and soda water with prosperity, denies Ireland's claim, as it denies similar claims to the people of Egypt and India.

SEUMAS MACMANUS, Of Donegal.

## STATISTICS AND OTHER THINGS

### MONSIGNOR WEST CHALLENGES MANY RECKLESS STATEMENTS

Editor Times-Journal: Sir,—It is not my wish in this letter to attack the Christian Guardian, the exponent of Canadian Methodism. I wish, however, to direct the attention of your readers to a few points in that journal where it refers to the Catholic Church. The Inspector's report for 1918 on prisons and reformatories in the Province of Ontario, under the heading of commitments for certain offences, gives a total of 18,242. A religious census of certain denominations of that number is given. These were committed for trial but not as yet found guilty and sentenced; 5,968 of the 18,242 commitments were discharged; 7,874 were found guilty and sentenced. There is no religious census given of those who were sentenced to death or imprisonment. From the report there is no definite or possible means of arriving at the religious convictions of those who were sentenced to certain periods of imprisonment. To attempt to do so would be mere guess work. According to the method for membership in many, if not all, Protestant Churches, the religious census of criminals is not fair or just to the Catholic Church. According to the Protestant system the selected few are members. In the Catholic Church every baptized person is a member, whether child or an adult. Catholics who have prison records are those who do not attend church or practice their religion, who are merely nominal Catholics and practically are not members of the Church. It is safe to say that not nine-tenths of the Catholics who are found guilty of crime ever enter a Catholic Church, and that a practical Catholic is never found within prison walls. We have two classes of Catholics, practical and impractical Catholics. The former class correspond very nearly to the Protestant idea of church membership.

We shall now compare the total convictions of Ontario and Quebec for the year 1918. Quebec, it is said, has a population of about 2,800,000. Its total convictions are 29,121. Ontario with a population of about 2,800,000 has 54,761 convictions; that is, the Province of Ontario has a very much larger percentage of crime according to population than that of the Province of Quebec, and this is especially noticeable in regard to criminal offences. Quebec has only 3,747, Ontario 8,318. Canada, Criminal Statistics, 1918, page xix.

The Catholic Church has always opposed Godless or irreligious schools. Protestants are now beginning to realize that God should hold a prominent place in the school room. In the London Advertiser of April 26, 1920, we read: "At a meeting of the East Middlesex Danery to be held on Tuesday in St. James' Anglican Church, the important matter of allotting more space to religious study in the Protestant Public Schools will be brought up."

At this meeting, Rev. Deau Tucker pointed out the fact that the Premier of Saskatchewan had consented to pass legislation regarding religious instruction in Protestant Public Schools. In Quebec, he said, the scheme had been adopted successfully. Protestants are gradually adopting Catholics' ideals. The Catholic Church, although opposed to mixed marriages, has never advised a Catholic husband to leave his Protestant wife, nor has she ever said that the Catholic road to heaven lay over the ruins of a wrecked and desolate home. A greater falsehood against the Catholic Church cannot be conceived. I have known Protestant husbands to declare that they would desert their Catholic wives if they attempted to practice the Catholic religion. I cannot believe that any Protestant Church teaches this cruel and abominable doctrine. Never has it been known that a Catholic husband has forbidden his Protestant wife the right to practice her religion.

The Catholic Church is both theoretically and practically opposed to divorce. It is the teaching of Christ. She refused to grant Henry VIII. a divorce from the lawfully married wife, even though she had to lose England to the Church. She said to him as she has always said, "What God hath joined together, let no man put asunder."

It is a pleasure to know that a prominent man like Bishop Williams of the Huron Diocese stands solidly against easy divorce. When Bishop Fallon, with his usual eloquence, speaks strongly against the introduction of divorce laws and the breaking up of the marriage tie, he was attacked by his enemies on all subjects but the one at issue—divorce. They were apparently afraid or felt unable to attack him on this important question and ran off to a hundred and one side issues that had nothing to do with the subject discussed by the Bishop. The following quotation is from the Methodist Christian Advocate, Memphis, Tenn., March, 1905. It is truly Catholic and has the right Christian ring to it. Here it is:

"For our part we confess to very old-fashioned views concerning this matter of divorce. Why should there be any divorce at all? The exception made by our Lord upon which so much emphasis has been placed in the ecclesiastical world appears in only one of the three synoptic Gospels, and is wanting in some manuscripts of that. Many exegetes consider, moreover, that it allows nothing more than legal separation, since the whole spirit of Christ's argument is to show that marriage is indissoluble. In any event we have as a people ranked so far from the strictness of Roman Catholicism and our Protestant individualism has so run to seed that it is time to apply some pretty drastic remedies. Every end pleaded for so eloquently by the defenders of divorce can be obtained by legal separation, every relief for suffering wife or wronged husband, except the one and which is the cause of 99 out of every hundred— the privilege of marrying again. Why people who make such a failure of married life that their wives have to be aired in the divorce courts should wish to try again we cannot make out."

It might have added: "And why people who are so utterly faithless in one of the most evident and sacred obligations of marriage as to be guilty of adultery are given an opportunity for repeating that most loathsome crime is beyond our comprehension."

T. WEST. St. Thomas, May 22, 1920.

## RULING IRELAND

Of the greatest significance is the statement of the first lord of the admiralty that should the Imperial parliament be unable to maintain its supremacy in Ireland a resort to physical force would be the last thing considered. In other words, there is more than a suspicion that this measure will not be adopted, no matter how grave the consequences of its non-adoption. The statement of Mr. Logue was made in reply to the assertion of Sir Edward Carson that the Home Rule Bill as framed would lead eventually to the separation of Ireland from the Empire.

Obviously the spirit of the times will not countenance physical force against a nation that is not in arms, nor indeed in open rebellion. Public sentiment will demand that murderers and other assassins are punished and that every effort to maintain law and order be made, but there can be no recourse of this kind against a people who are determined to rule themselves and who refuse to acknowledge the right of another people to regulate their affairs. The Irish people have evidently reached the stage of passive resistance to British rule. Against that no physical force can make headway. The only course open is to exhaust every plan to conciliate the different sections. A regime which would fill the jails and antagonize all sections of the country cannot hope to solve the problem, nor indeed is there any hope of a favorable outcome of a course similar to this. People can be put in jail, many thousands of them, and the process can continue for a long time, but obviously if the people are determined not to obey, the result cannot be otherwise than unsatisfactory. No country can rule another by such methods and the longer such a regime continued the worse things would become.

The Irish question may be nearer solution than appears on the surface. The time may be approaching when Britain will wash its hands of the whole business, notwithstanding the claims of interested elements that a free Ireland would prove a menace to the Empire. The British people are not devoid of either courage or political sense. In the settlement of the Irish problem both these qualities may find scope. In the meantime the statement that physical force will not be employed in Ireland is worth consideration for what it may possibly mean.—Ottawa Citizen.

## CATHOLIC NOTES

Miss Sara Switzer, who sixty years ago came to New York from Ireland and started as a working girl, has left \$500,000 of her estate to establish the Switzer Home for Working Girls in New York.

Dublin, May 16.—Considerable excitement has been aroused by the news that the Carmelite Convent at Kilmacud, County Dublin, was forcibly entered by an Englishman, who compelled the nuns to give him money.

Andrew Walker, a Christian Scientist, was convicted of manslaughter in Newark, N. J. He was indicted, charged with permitting his daughter, Dorothy, aged nine, to die of diphtheria without calling a physician. She was treated by a Christian Science healer once over the telephone.

Rev. John B. De Valles, hero chaplain of the 100th Infantry of the Twenty-Sixth Division, died Wednesday at St. Luke's Hospital, New Bedford, Mass., of cancer of the stomach, which developed as a result of wounds received in action. A messenger was on his way from Washington, D. C., bearing the distinguished service cross, when death intervened.

Dublin, May 16.—Irish Catholics of Kerry and Clare have been greatly incensed at the news of threatening letters received by two of their priests. One of them sent to the Rev. C. Culligan, of Kilmihill, County Clare, declared, he had been sentenced to death by a mysterious court martial. The popular opinion is that the communications emanate from a British source and are intended to create a false impression that will have a tendency to prejudice the feeling of Catholics and the clergy against the Republic. Clues as to the misgivers are now being sought.

Dublin, May 16.—The demand of the Irish people for a Republic based on the model of America was declared to be perfectly legitimate by Cardinal Logue, primate of Ireland, previous to his departure for Rome to attend the ceremonies attendant upon the beatification of the venerable Oliver Plunket. Cardinal Logue expressed his regret that he was leaving Ireland even for the brief period he will spend at Rome, and he declared that the ceremony there should bring joy and gratitude to the people of Ireland as well as hope for the glorious future of the Church in Ireland and for the children of St. Patrick scattered throughout the world.

Philadelphia, May 10.—An eloquent tribute to the work of the Catholic schools and the spirit of obedience so prevalent in the Catholic Church was given by Gov. William C. Sprout, of Pennsylvania on the occasion of the dedication of the new St. Vincent's Orphanage in the presence of more than 100,000 priests and members of the laity, according to the Philadelphia Public Ledger. Governor Sprout attacked the inclination of many toward the elimination of religion from the schools. "Would to God," he exclaimed, "there could be more of it in all our schools such as you have in yours! The nation would be the better for it." Referring to the spirit of obedience fostered by the Church, Governor Sprout said it is one of the things that is saving the country from greater unrest.

Washington, D. C., May 17.—Augusta Rosenberg, vice president of the National Council of Women of Hungary, in a letter addressed to Mrs. Carrie Chapman Catt, reproduced in the current issue of the Woman Citizen, writes as follows: "I am the first woman member of Parliament in Hungary." She is Sister Margit Slachta, formerly a school teacher, and for ten years a member of the Catholic Social Mission Society, where she did social work excellently as a professional. She is between thirty-five and thirty-eight years old and has given her political party wonderful service, organizing, in the whole country, the Catholic women who were voting for the first time. By her work her party became the leading one, having the majority in the House. She is not only an excellent organizer, but also a clever speaker and parliamentarian."

New York, May 18.—A notable figure in the domain of American Catholic religious literature has passed away with the death of Rev. James Luke Meagher, D. D., president and founder of the Christian Press Publishing Company and head of the Christian Literary Union. Father Meagher was born in Drangon, Tipperary, Ireland, and was brought to America when two years old. He was ordained in 1875 and in 1894 was summoned by Cardinal Satolli to establish a society for the publication and dissemination of religious literature. It was then he founded the Christian Press to publish and translate Catholic literature. He was the author of a score of religious works, among them "Truth Teaching by Signs and Ceremonies," "The Religions of the World," "The Seven Gates of Heaven" and "The Protestant Churches."