

The Catholic Record.

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

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WEEKLY IRISH REVIEW

IRELAND SEEN THROUGH IRISH EYES

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IRELAND'S GREAT LOSS

Just as I write comes the sad news of poor Collins's death. It is superfluous to say that, so soon after the taking away of Griffith, the taking away of Collins leaves Ireland stunned. Griffith's death was bound to have had some powerful effect—some great effect that it was impossible to prophesy—upon the course of Irish politics. As a result of the loss of the two men now the effect may be catastrophic. The pro-Treaty party, or what is called the Free State party, is now entirely headless. With the possible exception of Gavan Duffy, who recently split with the Government and resigned from the Cabinet, there seems to be no other man above the political horizon on the pro-Treaty side who could make a good effort at leading Gavan Duffy (who is, of course, still in the party even though he differs from the Government upon an important detail of administration) has earned for himself a good share of esteem throughout the country. He is level-headed, judicious, thoughtful; but although he may have some of the other necessary qualities of leadership, he has not yet had opportunity of showing them. Griffith was a born leader, and the country had come to realize it. Collins proved himself to be a big man in the gap—a thoroughly reliable man in an emergency—one who inspired confidence in his followers because he had an eminently strong personality, iron determination, lightning rapidity of decision, and lightning rapidity of action. Without weighing the merits, or otherwise, of his political opinions, or of his statesmanship, friend and foe would have to agree in acknowledging that, in a crisis such as Ireland is, and has been passing through, Collins was the sort of dominant personality absolutely necessary in a cap as if he would keep his passengers calm whilst he steered their ship among rocks and shoals. Collins could make his friends worship him, and his foes fear him. I think that outside of a time of crisis he would not prove himself to be a statesman. He had the qualities necessary to the general of an army, or to a Nation's dictator, rather than to a Nation's leader. He and Griffith made an odd contrast and combination. In qualities they were very far apart—making each of them the complement of the other. That is why to their Party they were an ideal team of leaders at the present time. The removal of the two of them will so weaken the Treaty party that, though at the present time it holds the fealty of between two-thirds and three-fourths of Nationalist Ireland, he would be a daring man who would forecast the future.

REALIZING THE GREATNESS OF GRIFFITH

The loss sustained by the death of Griffith is being more keenly realized every day. Numbers of people who were not politically friendly to him are aware of the fact that in brain power, and sound common sense, in mental and moral strength, in reliability, he was the greatest leader that Ireland has known in a long time—and was distinctly head and shoulders above all the other leaders of today. When so much is being granted by the many who were politically opposed to him, an outsider may, from that fact, realize how big the man must have been and how absolutely necessary he was to Ireland in her period of reconstruction.

The writer of this column, differing from Griffith in several recent policies of his, puts upon record here his opinion that Griffith was not only the biggest leader by far, but was the only really constructive statesman that we had. Any politician can act the bull in the china shop, smash and destroy on all sides—but even in the dark days before the National revival began with Easter Week 1916, when plenty of smashing was a necessity, Griffith did his smashing in a cool, calculating, orderly, "set thorough fashion, which aroused the fear, more than it did the rage, of the political opponents whose policies were being smashed. And he never smashed a sham policy till he had a genuine policy to offer in replacing it.

A BIG MAN PHYSICALLY SMALL

The expression that Griffith was head and shoulders above all other Irish leaders of the day reminds me to note that one of the most sensitive points in his make up was his painfully keen realization of the fact that he was physically undersized. The smallness of his stature was such a glaring contrast to the bigness of his mentality that those who knew him intimately knew that he suffered agonies thereby. It made him shy, and it made him taciturn; and besides, it often made him bitter in verbal argument

not to be able to avail himself of the big physical presence that is necessary to give a man's big arguments the weight that will overwhelm the adversary. I have seen him on such occasions blush like a school girl—but his blush came from the pent-up passion which he had not the big physical presence to body forth.

His taciturnity with strangers was as remarkable as was the ease, fluency, geniality, and profusion of his conversation when he talked with an intimate upon any one of the ten thousand topics that interested him. His silences, in reply to the nonsense often talked to him by strangers who could not realize his bigness, were remarkable, and were always a source of amusement to the interested bystander who knew Griffith, and knew the amount of contempt and pity which he could compress into silence. Empty-headed strangers meeting this very small and shabbily-dressed man were prone to patronize him. His silences, which their shallow minds could not at first rightly interpret, always encouraged them to go on and on—till they suddenly found themselves stepping over a precipice. For, he usually had a dry, snappy, sententious way of killing off a fool—after he had let the afforsaid fool play himself to the length of his tether. An intimate friend of Griffith's from his school-days onward, and a constant contributor to his paper, the well-known Irish writer, Sean Ghall, tells a characteristic story of Griffith and one of the aforementioned class of gentlemen—which can only be fully appreciated by any one who knew Griffith.

VALUES NOT MEASURED BY THE MIGHTY DOLLAR

Sean Ghall says that in the early days of Griffith's paper, The United Irishman, he was present in the office and witnessed an encounter between Griffith and an American newspaper magnate. The American big man, immaculately dressed, holstered, came into Griffith's office wearing a very worried look as he gazed around the shabby little room, and upon the shabby little man who was, in an undecipherable script, scribbling copy on the rough bench that answered for a writing desk.

"You are Mr. Griffith, the journalist, sir," "I am Griffith," "Well I am—of—, I have long been on the lookout for a paragraph writer whose every sentence shines and scintillates. You are my man. You are the best paragraphist in the world's journalism." It was Tuesday afternoon. Griffith was up to his eyes in work. He was going to press the same evening and he had four long columns to fill. Taking his cigarette from his mouth he looked steadily at the visitor. Then he removed his glasses and rubbed them, as he always did when moved by the spirit of Comedy or of Tragedy. He maintained a sphinx-like silence.

"My dear sir, if you come to America I shall guarantee you one thousand pounds a year—I shall write you a cheque for a year's salary in advance: it is more likely to be two thousand when you get there." "Excuse me but I must finish my copy for press. I refuse your offer." The Gold Bug was amazed. He looked round the poor office and continued in contemptuous tone: "Sir, you are toiling in the dark when you might work under luxurious conditions in America. Mr. John O'Leary, the famous Fenian leader, who gave me your address, says you do not make thirty shillings a week clear money for yourself many a week." "Well," rejoined Arthur, with an amused smile, "that satisfies me. Why worry?" "But think of my wealth with a smaller brain-box than yours." Griffith continued writing in silence for half an hour, as the American limned a golden vista of wealth and influence. Quietly he stood up and said: "Good-bye. I have work to do. You mean well. Your generosity is misplaced. I shall not leave Ireland for the wealth of Golconda." "You are a darn fool, Mr. Griffith. Think of what money has done for me. Look at me yourself." With that cold eye and impenetrable mask of a face, Griffith questioned: "Has it made you happy?" "It has fairish. I am comfortable and prosperous as you see." "Well," concluded Griffith, as he touched the bell, "I am happy. Good-bye. Show this gentleman out." Then he went on writing, leaving an amazed and disgusted would-be benefactor to depart, shepherded by the clerk.

Later in the evening Sean Ghall met the son of Midas in the Gresham Hotel holding forth against a "God-forsaken country and a damn fool of a man" who spurned wealth and power. John O'Leary, in his quiet aristocratic way, put his hand on the orator's arm: "You are mistaken, sir. Griffith is right. There are greater, higher and holier entities in life than you ken of. Ireland's soul is safe whilst men like Arthur Griffith are its guardian—men who prefer service to gilded servitude."

A GREAT JOURNALIST

Such a good judge of writing as our poet and novelist James Stephens has this to say of Griffith: "He was in my opinion the greatest journalist working in the English tongue, with an astonishing lucidity of expression, and with a command of all the modes of tender or sarcastic or epigrammatic expression, and always that ample, untroubled simplicity of utterance which ranks him among the modern masters of the English language. He could at any moment of his career have exchanged his untrampled poverty for wealth and fame by the mere virtue of his amazing and more than profean pen. Offers that very few people could resist were made to him—offers that opened wealth and fame and whatever these stand for, at only the price of buying a railway ticket. No! At the price of deserting a cause that was life itself to him, and by the side of which nothing else that men prize had value. Such offers addressed to Mr. Griffith were as if they had been addressed to the wind by the wind, and they were never of more consequence to him than the piping of a thrush that is heard as one passes the hedge."

NOT AN EASY MARK FOR SECRET SERVICE AGENTS

Several years ago Griffith had an interesting experience with one of England's many Secret Service instruments—and he played this fellow, and landed him with a neatness that left his friends chuckling for a good while. One day there came into the office to Griffith a stranger who, in a ten minutes' monologue which Griffith in one of his silences granted him, showed himself to be a fierce fire-eater who was filled with resolve to blow the British Empire to atoms. At the end of the ten minutes, Griffith, who had all the time continued writing his copy, simply asked "What is your plan?" Then the gentleman unfolded his plan. He had the means of deceiving the Irish Chief Secretary, and other leading English officials in Ireland, into a trap where a handful of Mr. Griffith's Sinn Fein friends could butcher them at leisure. Griffith asked time to consult the Sinn Fein Executive, thanked the gentleman, and bowed him out. He kept one or two further appointments with the gentleman, getting further information about the dastardly plan.

Meantime Griffith, who had sized up the scoundrel within the first minute after their first meeting, had some of the Sinn Fein Secret Service digging up his visitor's antecedents. When he had got these in full he granted his visitor the request that the visitor had long been pressing for—an appointment with him to meet the full executive of Sinn Fein in Griffith's office. At the appointed hour on the appointed day, a dozen representatives of foreign newspapers, European and American, collected in his office, and sat around a table—as the executive of Sinn Fein. The visitor came, was introduced to the Executive, and asked to unfold his plans in all their details to his very attentive audience. When he had finished Griffith arose and told the visitor the real names of the men present, the names of the big newspapers that they represented, and then went on to tell him his own previous history—the various times and places that he had been convicted of fraud, robbery, etc., the number of years he had served in various English, Scotch, and Irish jails, the date of his last conviction for robbery in Belfast, the name of the judge who sentenced him, the number of years imprisonment that he had been awarded him, and, finally, the fact that he had been mysteriously released from prison by the British authorities just three days before he had first walked into Griffith's office, and conferred on Griffith the honor of his acquaintance. Then Griffith walked to the door of the office, opened it, pointed the way out, said to him: "If you are not back in your native and beloved England within twenty-four hours you'll go to a warmer climate. Get!" And the last heard of the fellow was the thud of Griffith's foot in a parting salute as he went down the stairs on the run.

SEUMAS MACMANUS, Mount Charles, County Donegal.

SCHOOL CHILDREN IN GERMANY

By Rev. Dr. Wilhelm Baron von Capitaine
Cologne, August 31.—Estimates recently prepared by the governmental Department of Statistics indicate that there will be a marked decrease in the number of children who will attain school age during the next two years and that there will be an increase in 1925. Figures made public by the Department apply to the territory now actually under the jurisdiction of the German Republic.

They were: 1922, 808,600; 1923, 721,000; 1924, 654,000; 1925, 700,000; 1926, 1,318,000; 1927, 1,276,900. In 1920, according to government records there were 1,312,000 school children in the six year old class and in 1921 this number had decreased to 1,294,500.

ANGLICAN REUNION PROGRAM

CONSTANTINOPLE AGREEMENT AND UNION WITH FREE CHURCHES

By H. C. Watts

London, Aug. 25.—According to a report received recently from Constantinople, the Synod of the Ecumenical Patriarchate has pronounced in favor of Anglican Orders. This means, from all accounts, that Constantinople has decided to accept the validity of the Anglican orders and the Apostolical Succession of the Bishops of the Anglican Church.

For the present this decision appears to affect only the Ecumenical Patriarchate. It is understood that the matter will be submitted to the various Orthodox Patriarchates and the Autocephalous, or self-governing Orthodox Churches, and that if the decision is ratified the whole Orthodox Church will accept the Anglicans as an equality with themselves.

IMPORTANT DEVELOPMENTS LOOKED FOR

This announcement opens up a very wide prospect, and it is possible that important developments may follow. The Anglicans, ever since the recent publication of the Lambeth Encyclical, have been engaged on a vast and comprehensive scheme of reunion. They have put out feelers to the Supreme Pontiff of the Catholic and Roman Church; they have approached the Orthodox Church through the Ecumenical Patriarchate of Constantinople; and they have made overtures to the so-called Free Churches of England as well as the Scandinavian Churches.

Up to the present these efforts have brought forth little response. The attitude towards reunion of the Apostolic See is well known. The Free Churches have put forward many objections to reunion, the most prominent of these objections being the unwillingness to accept the historic episcopate and episcopal reordination. The only favorable reply came from the Scandinavian Church, the Archbishop of Upsala, Dr. Sederblom, and it is to be feared that in this respect it was a desire for episcopal recognition that prompted the Scandinavian reply, more than anything else.

But apart from the Roman See, the chances of any real union or reunion are very slight. The Free Churches, while still objecting to reordination or the acceptance of episcopacy, are yet more opposed to any kind of acceptance of the doctrines of the Orthodox Church. At any rate, if they joined with the Anglicans they would still find an insuperable objection to a final union in the doctrine of private judgment, which would make their acceptance of the scheme of doctrine as insisted upon by the Orthodox Church out of the question.

Nor, when we get down to bed-rock facts, is the Anglican Church itself united, or even of one mind. The recent overtures to Constantinople have shown that quite plainly. For while one section of Anglicans, stretching the glad hand out to Orthodoxy, accepts a great deal of Catholic doctrine and delegates the famous Thirty-Nine Articles to local controversies of the sixteenth century, there is another vociferous section of Anglicans which maintains that the regulation of doctrine in the Church of England is a matter for Parliament alone, and that the Church, apart from Parliamentary sanction and action, has no voice in the acceptance or rejection of any doctrines whatsoever.

On the other hand, if by any chance the Free Churches should be induced to come under the wing of the Anglican Church, the chances of reunion with either Rome or Constantinople would be farther off than ever. For neither Rome nor Constantinople could tolerate the extraordinary mixture of heresies and opinions that the Free Churches would bring with them into the National Church.

DILEMMA OF ANGLICANS

So that if, after all, Constantinople does actually decide to accept the validity of the orders of the Anglican Church, the possibilities of reunion, with the Free Churches at home are more remote than ever. The Anglicans are in a dilemma at the moment. If they accept the fraternal responses of Constantinople, they must throw over their Free Church brethren. On the other hand, if they cleave to their Free Church brethren at home, then all is over with them in their relations to Constantinople. Meanwhile, it might be an excellent work if the Church of England

came to some conclusion as to what it really does teach and believe. For with one section busily engaged in teaching the doctrines of the Seven Sacraments, and another section just as busily explaining away the doctrine of the Atonement and the Divinity of Christ, neither the Vatican nor the Phanar combined can possibly discover what the Church of England really is engaged in teaching or believing.

NOTRE DAME DE LA GARDE

QUEEN OF ENGLAND MADE OFFERING IN GRATITUDE FOR KING'S RECOVERY

By M. Maslani
Paris Correspondent, L. N. C. W. C.

Paris, August 24.—In a study on the subject of pilgrimages to the shrine of Notre Dame de la Garde at Marseilles, La Croix has revealed a fact hitherto practically unknown. Among the innumerable testimonies of gratitude and faith which adorn its walls, the famous basilica contains an ex-voto of unusual historical interest, bearing the following inscription:

To Notre Dame de la Garde,
In gratitude for a great mercy.
Alexandra
31 January, 1905

This ex-voto was sent to Notre Dame de la Garde by Queen Alexandra of England, mother of the present King George V. The circumstances were as follows:

When Edward VII. was proclaimed King of England after the death of Queen Victoria on January 22, 1901, the coronation celebrations were set for June 26 to July 3, 1902. But Edward VII. fell ill and an operation for appendicitis was suddenly found to be necessary. The coronation was therefore delayed and did not take place until August 9.

In the interval, the British sovereigns appealed to Notre Dame de la Garde, promising that if Edward VII. recovered, they would make a pilgrimage to the sanctuary of Marseilles. The king got well, and the sovereigns kept their promise.

QUEEN PROCURES STATUE

On April 5, 1905, Queen Alexandra made a first pilgrimage to the shrine alone. On this occasion she procured a little statue of Notre Dame de la Garde which she kept in her room. The following year, at the same period, she returned to Marseilles with Edward VII. The queen first went to the shrine alone, to see that the ex-voto was in place. The next day the royal couple went to the shrine together, pausing for a long time in front of the ex-voto to which the queen drew the King's attention.

Before leaving the basilica, the king, the queen and the persons of their suite signed the pilgrims' register. This important and little known event is a proof of the popularity of the shrine of Notre Dame de la Garde, toward which the piety and gratitude of the faithful is continually expressed by the most touching gifts.

Among the most recent ex-votos is a miniature aeroplane presented by an aviator of Marseilles who, during the War, placed his safety in the care of Notre Dame de la Garde. The regimental flag of the 3rd Battalion of the 141st Regiment of the line, which has its headquarters at Marseilles, was recently brought to the basilica. This flag bears the image of the Sacred Heart. There is also a tablet presented by the crew of the "Gange" which was torpedoed April 14, 1917.

The four last Papes all made pilgrimages to Notre Dame de la Garde and celebrated Mass in the basilica. The late Pope Benedict visited the shrine only a year before his elevation, on August 12, 1918, while Pope Pius XI. celebrated Mass at the shrine on July 18, 1893. It would take too long to enumerate all the famous personages who have visited the shrine of Notre Dame de la Garde. The pilgrimage is such an ancient one that its origin is unknown. It is believed that the people of Marseilles climbed the hill on which the basilica is located to better watch for the return of the boats, and that during storms they invoked the protection of the Mother of God for their loved ones. Gradually, "Notre Dame de la Garde" became a sanctuary the reputation of which grew with the number of prayers which were answered. The first definite fact recorded dates from 1814 when authorization was obtained from the abbot of Saint Victor, a monastery of Marseilles, which owned the land, to erect a chapel on the hill. Two and a half centuries later, this chapel was replaced by another which lasted until 1481 when another chapel, enclosed in the walls of the fortress was built. At different stages on the hill-side smaller monuments, called oratories, were erected in memory of the seven joys of the Blessed Virgin: The Annunciation, the Nativity, the Adoration of the Wise Men,

the Resurrection, the Ascension, the Pentecost and the Assumption. These oratories also serve as resting places for the pilgrims on their way up to the shrine.

THE VIRGIN OF THE MONSTRANCE

The first statue honored at Notre Dame de la Garde was known as "Notre-Dame-la Brune" on account of the color of the wood from which it was carved. In 1661 this wooden statue was replaced by one of silver, which bore a name unique in religious history, that of the "Vierge de l'Introuvable" (Virgin of the Monstrance). On days when the Blessed Sacrament was exposed, the monstrance containing the Sacred Host was placed in the arms of the statue in place of the Christ Child, to symbolize the Real Presence in the Eucharist.

The silver statue disappeared during the French revolution. At the present time the tower of the Basilica is surmounted by a monumental statue of the Virgin nine meters high. The cornerstone of the present basilica was laid in 1853, and the shrine was consecrated by Cardinal Villecourt, Papal Legate, in 1864. In 1879 Leo XIII. granted to the sanctuary of Notre Dame de la Garde the title and privileges of a minor basilica. Lastly, in 1885, the Holy Father granted to Notre Dame de la Garde the honor of coronation. The ceremony was to have been held in 1914, in honor of the seventh centennial of the construction of the first chapel, but on account of the War it was indefinitely postponed.

REPORT FAVORABLE

HOUSE OF GOOD SHEPHERD IS CAPABLY MANAGED AND WORTHY OF CONFIDENCE

Detroit, August 31.—The report of the special committee which has been investigating the disturbance in the House of the Good Shepherd here July 13, was made public today. Mother Mary of St. Francis Xavier, Superior of the House, collapsed after working for several hours to quell the disorder on that occasion and died a short time later. The report blames the disturbance upon the efforts of a few women who incited the others to disorder for the purpose of making possible their escape from the institution. Judge Henry S. Hulbert of the Probate Court of Wayne County; Bastian Smits, Secretary of the State Welfare Commission and M. T. Murray, Director of the State Welfare Department, composed the committee and agreed unanimously to the report.

The committee's investigation, according to the report, showed the existence of satisfactory conditions in the House of the Good Shepherd summarized by their declaration "that the institution is well managed; that the children are well cared for; and that it is worthy of the confidence of the community." Their investigation included personal interviews with each of the girls involved in the disturbance and resulted, the report declares, in statements from the latter that they had no complaints to make as to conditions in the institution or as to the treatment accorded them.

As to the actual causes for the tumult that resulted in the death of the Mother Superior, the investigators say: "The most common reason given by those who were the leaders in the disturbances was that a Sister, who had been extremely kind to them and of whom they were all very fond, had been transferred to another convent and that they had joined in a 'strike' as they called it, in the hope that it would bring about her return. Practically every girl in the Sacred Heart Class as well as those who were held outside, was interviewed privately without the Sisters being present and every complaint was most carefully considered. A careful study of the whole situation leads the investigators to the unanimous conclusion that the trouble was entirely brought about by a few vicious girls who had set to work to make others dissatisfied in order that they might bring about a condition which would make possible their escape. It is also the unanimous opinion of the investigators that the only real cause for any dissatisfaction was found to be the tiresome monotony of daily institutional life, which is almost inevitable in any institution."

Could Polycarp fail, to the end of his days, communing spiritually with the beloved disciple John, by his passing again and again in holy meditation over the many happy hours during which he had heard him recount every incident witnessed by him in the Saviour's life, and listened to the fervent accents of charity in which they were related? The same kind of communion, only more exalted and more deeply respectful, we may easily suppose to have been kept up by those who enjoyed in life the familiarity of our Blessed Lady,—Wiseman.

CATHOLIC NOTES

Georgetown University was founded by Father John Carroll, January 23, 1789.

The automobilists of France are erecting a church to be dedicated to Saint Christopher, the Patron of autoists.

Sarah Bush, Lincoln's stepmother, is reputed to have been a Catholic. In southern Illinois and in Kentucky it is a tradition that from her he got most of his religious ideas and ideals.

Cardinal Bourne administered the Sacrament of Confirmation to Jewish converts to Catholicism recently, at the Convent of Our Lady of Zion, the London Headquarters of Catholic Guild of Israel.

Father Stephen Theodore Badin was the first priest ordained in America. He labored among the Indians of the Middle West. His remains are buried in the little log cabin of the Sacred Heart at Notre-Dame, Indiana.

A memorial of the Massachusetts chaplains who sacrificed their lives in the World War was dedicated recently in the Massachusetts State House. Three of the four chaplains thus honored in death were Catholic priests.

The Know-Nothing Movement had no terrors for the Rt. Rev. John Hughes, Bishop of New York, who received an anonymous letter, May 17, 1844, threatening him with assassination. He replied with an open letter to James Harper, Native American Mayor, that was read throughout the country and produced an excellent effect.

Among the friends of Pope Pius XI. is Alexander di Fano, chief rabbi of Milan. The friendship began years ago when the young priest sought tuition from the rabbi. The rabbi says the Pope was his favorite scholar and moreover is now one of the foremost scholars of Hebrew in the Old World and the greatest master of Hebrew lore and language to occupy the papal throne.

Gen. Serrigny, Assistant Chief of Staff of the French Army, presided at the unveiling of a monument erected by the Catholic College of St. Stanislaus, in Paris, to the memory of the 968 pupils of the college who lost their lives in the World War. The list of martyrs of Stanislaus College is the longest of any educational institution in Paris.

Philadelphia.—For their efforts to bring about a reconciliation between opposing factions in the hard-coal strike, great credit is given two Catholic priests, the Rev. J. J. Curran of Wilkesbarre and the Rev. J. J. O'Donnell of the same city. Both are rectors of churches whose congregations are made up largely of miners. Father Curran is idolized by the men because of his work during the strike of 1902 and Father O'Donnell, who is the son of a miner, has also gained their admiration for his efforts in their behalf.

To find St. Anthony in a Protestant church is certainly a surprise, and yet there is an altar dedicated to St. Anthony in an Episcopal church on Long Island. The altar is a masterpiece of the famous architect, Raphael Adams Cram, and is worthy of his genius. The life-size statue of the saint, together with a handsome baldachin made of lilies and bells, is carved out of a single oak tree which must have been of an extraordinary size. The altar is also made of oak, the various pieces being joined together by wooden pegs instead of nails. It is interesting to see St. Anthony honored by those who have such an abhorrence of Rome. May he obtain for them the treasures of faith which they lost at the time of the Reformation.

It doubtless came as a surprise to many Catholics to learn that the noted Japanese chemist, Dr. Jokichi Takamine, the discoverer of adrenalin, was a recent convert to the Catholic Church. A New York priest thus relates the story of Dr. Takamine's conversion: "For many years Dr. Takamine had been delving into the philosophies of different religions, finding time for this study despite his labors in the field of chemical research. He awoke one morning about six weeks ago and informed his wife that he needed spiritual support. He had wandered far into intellectual things and told her that the one thing missing in his life he felt could be supplied only in a belief in God. Of all the religions he studied, Dr. Takamine said Catholicism supplied this need the best because it was a religion of authority and revelation. His wife had been converted several years ago. She immediately called the Right Rev. Thomas J. Kiernan, of St. Nicholas Church, Passaic, N. J. The priest was surprised at the knowledge of the Catholic religion Dr. Takamine possessed, and was able to give him the sacraments with very little instruction." Dr. Takamine is the latest of a long list of scientific and literary men and women to embrace the Catholic religion in the last few years.