

The Catholic Record.

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

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Why Mother is Proud.

Look in his face, look in his eyes,
Roguish and blue, and terribly wise—
Roguish and blue, but quickest to see
When mother comes in as tired as can
be;
Quickest to find her the nicest old chair,
Quickest to get to the top of the stair,
Quickest to see that a kiss on her cheek
Would help her far more than to chatter,
to speak
Look in his face, and guess, if you can,
Why mother is proud of her little man.
The mother is proud—I will tell you this;
You can see it yourself in her tender
kiss.

But why? Well, of all her dears,
There is scarcely one who ever hears
The moment she speaks, and jumps to see
What her want or her wish may be.
Scarcely one. They all forget,
Or are not in the notion to go quite yet;
But this she knows, if her boy is near,
There is somebody certain to want
to hear.

Mother is proud, and she holds him fast,
And kisses him and kisses him last,
And he holds her hand and looks in her
face,
And hunts for her spoon, which is out of
place,
And proves that he loves her whenever
he can—
That's why she is proud of her little
man.

—The Independent.

INTELLECTUAL SLAVERY.

REPLY TO CRITICS OF THE CHURCH, BY
REV. R. H. BENSON, M. A.

The charge of "Intellectual Slavery" is one frequently brought against the Church. Father Benson, in the course of a series of lectures on "Paradoxes of the Catholic Church," dealt in a very masterly way with this subject. The truth made them free, he said, and yet before they could grasp the truth they had to bring into exercise every thought. They knew the common accusation brought against the Church, that she was the home of intellectual slavery. The world was always sneering at Catholics; they were intellectually bound by restrictions and regulations. First of all, they were told that Catholics had no liberty of thought; their every thought was dictated by the Church. They had no right to make up their minds on any point whatever. They said there was no intellectual activity in the Church; nothing but intellectual stagnation. The Catholic religion, they were told, was an enormous collection of interpretations—every point was settled; there was no room for thought or discovery; that the Church was always behind the age; never got up to the age; and that in short, to become a Catholic meant to bid good-bye to all intellectual freedom. Look cried the world, the extraordinary freedom of the Gospel; the whole spirit of Christianity was one of freedom! But look at the Catholic Church, she was bringing back the ceremonial law of Moses, so exaggerated by the Pharisees, and all liberty was swept away! Look at these poor Catholics, how their every movement was dictated by the Church; and whether a man liked it or not, he had to abstain from meat on a Friday, and had to go to church on Sunday, whether he liked the service or not—he had to be there. "While we," cried the world, "are really free; we have true intellectual freedom. We need do nothing we do not like. We can select the minister whose views are like our own. It really does not matter what we believe, so long as we live up to the spirit of the truth; nothing else matters at all." There are ten thousand people who honestly believe that the Catholic Church was going back to the Pharisaical system and that all liberty was being swept away. Protestants, they said, had the true liberty of the children of God. That sounded reasonable and sensible enough but nearly everything the world did said sounded very sensible and very reasonable. It was only when they went to look into it that they saw how very shallow the world is. They had first to understand what was meant by liberty. Liberty was one of the most difficult things in the world to define. Let them try to understand liberty by some kind of an illustration. Let them think of some savage race in the beginning of civilization, some savage tribe living in a country where there were no laws. At first sight that seemed to be a tribe which had got true liberty. If they compared their own life with the life of the savage they thought the savage more free than themselves. For all through their own life they were bound by certain restrictions, they were not at liberty to do exactly as they liked, but the savage had more or less liberty. But imagine some country where there was no law against stealing. First of all, it seemed as though there must be more liberty in that country, but had they ever thought how impractically that worked out? There was no law against stealing in this tribe, and therefore the strong man, when he wanted anything, helped himself. Did they not see that the savage who had no law, nothing to restrict his action—although in a shallow sense he was more free—was in the real sense individually less free, much less free as regarded the disposal of his time. The savage had continually to be on his guard for fear his goods should be taken from him by the strong man who helped himself as he liked. A good law was, therefore, no restriction on liberty but a help to liberty. It left them free to carry out activities that otherwise were useless. Liberty was not a license; it was not liberty to do exactly as they

liked. Laws were not restrictions, they were avenues to freedom. Wherever there was a good law, it actually helped instead of hindered true liberty. In this physical world, continued the preacher, there were certain immutable laws going on whether they liked them or not. If they fell from a great height they were killed, if they ate a deadly thing they were killed. Did they say to the scientists who told them such things that they were interfering with their liberty? Did true information, given them to help them, make them more free or less free? Information, if true, helped, instead of hindered their liberty. It was only by absolutely obeying those laws they could have power over nature.

Truth about nature made them free. Now the soul lived in the spiritual world, and the spiritual environment of the soul is as real and as inextricable as the physical environment of the body. Did true information restrict their spiritual liberty? There are certain great laws of God, whether they liked them or not, which had their consequences upon their souls. Almighty God in the Old Testament revealed certain great broad principles. Was the liberty of the children of Israel restricted by those laws in the spiritual world, or was their liberty enormously increased? He contended they did increase their liberty. If their knowledge of nature, of the laws of society, really increased their effectiveness in the physical world, why should not that also be true of the spiritual world? Scientists revealed to them the great laws of the physical world that worked whether they liked them or not. The scientist discovers a certain herb to have certain properties, but the doctor told them whether or not they were to take it for their bodily health. The Catholic Church revealed to them certain great laws of the spiritual world, and she, like the scientists, told them the great facts about the spiritual environment in which their souls existed. She also in the spiritual world did the work of the doctor. She not only revealed the law, but she translated those great religious principles into terms of action. The Catholic Church in promulgating God's Commandments, went further and said to the sinner: "Transgress this law, and your soul is sick unto death," any "You must do this thing!" Did they say to the doctor he was restricting their physical liberty? No one spoke of doctor-craft or the tyranny of his position. Then how dare they say that the priest tyrannized over them, for the priest did exactly as the doctor did, neither more nor less, and if they did not take his advice, he washed his hands of responsibility. If the doctor did not tyrannize over them, he could not understand why they should say that the priest did. The fact that he laid down certain laws did not restrict their liberty, and if the doctor's advice reasonably increased their effectiveness in this world so the advice of the priest increased their chances of survival in the Presence of God. The preacher went on to show how the scientists were working out more and more the details of the principles of nature that had existed from the beginning. In exactly the same way the Catholic Church had begun with certain great principles of truth, and as time went on she elaborated these. The Catholic Church thought out the centuries had elaborated the original principles on which she began. She added nothing to these principles. As a matter of fact what the Church believed now the Church always believed, for she cannot err in the deposit of revelation. But she worked out that deposit to the smallest details. And if these things are true, knowledge of them could not restrict their intellectual liberty no more than a knowledge of the physical world restricted their physical liberty. So neither could their knowledge of the laws of God and of the conditions of the spiritual world restrict their intellectual or spiritual liberty. The Catholic was more free than the non-Catholic because, certain spiritual laws being decided, his faculties were free to apply to other things. There were certain great principles settled once and for all. Protestants might say: "You are begging the whole question: what if the Catholic Church were not true?" That was not his subject that day; there were ten thousand reasons for knowing that the Catholic faith was true. His whole point had been to expose the extraordinarily shallow reasoning of the world that an increase of spiritual knowledge was a decrease of liberty. If what the Catholic Church says is true, if her methods of applying the laws of God to man are best then, instead of the Catholic being in a state of intellectual slavery, he was infinitely more free than the Protestant.—Catholic News.

What Serving Holy Mass Means.

Theologians tell us that the more real part you take in offering the sacrifice of the Mass, the more largely you partake of its benefits. They teach that the acolytes are especially favored in this respect. To serve Mass is the nearest approach one who is not a priest can make to celebrating it. You gain more merit and grace by serving Mass with faith and devotion than by merely hearing it. He who serves Mass kneels and moves amongst the angels. The angels look upon him with a kind of holy jealousy. He discharges an office in heaven which they discharge only in desire. They associate him with themselves, for he has become a ministering Spirit in the flesh to the King of Kings and Lord of Lords, to Jesus Christ, the Man-God.—Cardinal Vaughan.

WHEN CHURCH INTERFERED.

BOURKE COCKRAN'S RINGING "CHALLENGE TO BIGOTRY AND IGNORANCE."

The address of the Hon. W. Bourke Cockran, of New York, at the closing mass meeting of the Catholic Missionary Congress in Chicago was a timely and comprehensive exposition of the position of the Catholic Church towards the state from the time of Constantine down to the present, refuting in detail the recent charges of the Lutherans. The Chicago Daily Tribune characterized it as "the oratorical effort of a lifetime" and said it was "not a defense, not an apology, not an excuse, but a thundering, aggressive, exultant challenge."

Mr. Cockran declared that all free institutions are the natural, inevitable result of the teachings of Christ. He traced back the constitutions of modern times to Church influences. He told of the interference of the Church with the state and gloried in it, declaring that if the same situations arose again the Church would win all the power at her command again interfere.

He outlined the danger that he saw before the republic and declared that only the continuance of the faith of Christ in the hearts of men could preserve the thing that that faith had brought forth. In conclusion, he took up the charge that Pope Leo XIII. and Pope Pius X. had stated that the Church and state could not be separated and declared:

CHURCH AND STATE INTERDEPENDENT.
"They cannot be separated. Never as long as democratic governments are relied upon to rule men. It is true that their organizations may be separable and interdependent. It is true that the state need no longer support the Church. But under democratic government the Church must ever be the majority of the state.

"It is time that there should be a plain, clear, unmistakable, unanswerable definition of Catholic position on this important point," he said, after referring to the letter of the Lutheran synod and the resolution of the Baptist ministers. "There should be a statement as to what attitude Catholics should take in this matter, not the position some may assume, but the absolute, unqualified duty that loyalty to the Holy Church imposes upon all.

"Is loyalty to the Catholic Church injurious to democratic government? It is not! It is impossible that true Catholicism should weaken, but inevitable that it should strengthen liberty and democracy.

"More than this. It is absolutely the only force which our form of government can be preserved from the innumerable insidious assaults being made upon it.

"This is well enough to say, you say, but are these propositions capable of demonstration?"

"If they are not, then this gathering, this tremendous congress just held, is just cause for apprehension and fear on the part of all good citizens. But it is capable of absolute demonstration—demonstration here and now.

"Is it hard to demonstrate that all democracy is the direct result of the preparation of the gospel of Jesus Christ?"

"Democracy differs from all other forms of government in that it depends upon belief in human goodness. All other forms of government are founded on distrust of human virtues. All despotic government is organized on the theory that human depravity is so general that only tyrannical arbitrary force can prevent men from lying at one another's throats or taking one another's properties."

WHEN THE CHURCH INTERFERED.

Mr. Cockran then followed the history of the Church through the Middle Ages, showing that she had interfered with the tyranny of governments, with injustice, and immorality as in the denunciation of slavery, of gladiatorial combats, of robber barons, excesses, of royal licentiousness, of all criminality when it was a part of the laws of the state or recognized and encouraged by it.

"Where do we see first the ideas on which our free governments are founded first suggested?" continued the speaker. "We find them in the teachings of Christ, the teaching of the measureless perfectibility of man.

"It is true that democracy was the ultimate, not the immediate, fruit of Christianity. It was a struggle of eighteen centuries between the recognition of the equality of man as an abstract Christian principle and the conformation of human government to that principle, but throughout all those centuries the seed was growing in the heart of the Church."

The occasions on which the Church has interfered in the affairs of the state are the glory of Catholics and of Americans, said Mr. Cockran.

INTERFERED TO ABOLISH SLAVERY.

One of the first cases of Church interference with the state was in the matter of slavery. Slavery was an established institution of the Roman empire, but she turned all her weapons against it. She denounced it in the pulpit, in the confessional. She made the purchase and manumission of slaves the greatest work of charity.

"As strong an institution as slavery were the gladiatorial combats. They were conducted by emperors, authorized and supported by the state. They were as much a part of the state as our army or navy. But disregarding the possible censures of synods and conferences, she interfered through pulpit warnings, confessional commands, and denunciation of emperors, until one of her monks, T. Le-machus, by his martyrdom, and dying prayer, put an end to them.

PROTECTED WEAKNESS FROM MIGHT.

"The Roman empire was succeeded by the age of feudalism. There was no

law but might. Government was organized but for rapine and plunder and the distribution of the fruits of war. The weak man who incurred the enmity of a stronger had no recourse from his wrath. This was the law of the states of the time. Might wrought its vengeance at will upon weakness.

"At the extremity the Church again interfered with the state. She threw open the doors of her churches to the fugitives from the justice of that day. Think of that interference. Within her churches the humblest, weakest fugitive was safe from the pursuit of the most powerful potentate. This led to the creation of tribunals in which the guilt or innocence of men could be sanely determined. She gave the world its system of law.

"In all these days of tyranny, oppression and injustice she was the one refuge of the unfortunate, the poor, the orphan, the blind, the orphan, the allied found homes in her monasteries—homes, not institutions—and against wicked kings and emperors the Pontiffs hurled bulls—the bulls to which our Lutheran and Baptist fellow-citizens have taken exception.

"Do the reverend Lutheran and Baptist gentlemen realize where we find the political germ of the constitution? We find it in the Magna Charta. Do the reverend gentlemen know that the Magna Charta was wrested from his lawful overlord by a Catholic prelate at the head of rebellious barons?"

"Do they know further that the Magna Charta was but the confirmation of ancient statutes and laws? Those of good King Edward. Do they know that King Edward the Confessor, is a canonized saint of the Catholic Church?"

"Where did we get our great system of equity law? It was from the interference of the Church in the affairs of the state. Even to-day the chancellor of England is the keeper of the great seal, the keeper of the king's conscience. This is because it was the king's confessor who forced him to use his prerogative to do justice—equity in cases where the strict rules of the law were powerless.

OUR IS PERFECT CATHOLIC GOVERNMENT.
"The Catholic Church is the champion of progress and the light of humanity. There is not a monument of value in the civilized world which cannot be traced back to the Church."

"The Church is the source and the only source from which free institutions have proceeded, and therefore she is the only force which can maintain them. And she can maintain them by keeping the majority of the people from sinking into disaffection. If every man and woman, every government officer in this country were a Catholic the result would be the conservation of the republic on existing lines. It would be impossible to make a more perfect Catholic government than this government. The Catholic Church cannot act without supporting the state, and those who are good Catholics are good American citizens. Whenever a sermon is preached from a Catholic pulpit it is a lesson in obedience to the law."

OUR CONDUCT IN REGARD TO THE BLESSED SACRAMENT.

THE TEST OF OUR QUALITY AS CATHOLICS AND THE MEASURE OF OUR HOPES OF SALVATION.
From the Monitor, Newark.

At the close of a series of conferences given at Cambridge, England, a decade ago the Rev. Joseph Rickaby, S. J., used these meaningful words: "As I am a priest: from you I say to each of you here: Ever remember this: all your life long your conduct in regard to the Blessed Sacrament will be the test of your quality as a Catholic and the measure of your hopes of salvation."

"* * * Greater than the mystery of the Eucharistic life is the mystery of the dead, callous world around it. It is the unspeakable privilege of us Catholics to recognize the God dwelling among us. The consciousness of the Real Presence is our bright light. As the gates are lifted in the holy Sacrifice of the Mass, we behold the entrance of the Royal Guest. Tabernacled for a season in silence and gold on our altars, His home and abiding place is some human heart. And how do we act? Measured by the standard of our 'conduct in regard to the Blessed Sacrament,' what is the quality of our Catholicity, what are the prospects that we will save our souls?"

How many Catholics there are who miss Mass Sunday after Sunday, who allow the years to steal by without making their Easter duty! They are the barren fig trees. Vesture and leaves but no fruit. They call themselves Catholics, but produce no fruit worthy of their calling. Sometimes they are good fellows, as the world goes; sometimes they are specially kind to their wife and family; sometimes they are the loudest in their profession of their allegiance to the Church. We try to excuse them. We accentuate their fine qualities, generally their generosity; we admire their fidelity to their home; we point with satisfaction to their long-continued Catholicity. But what does it all amount to? They are weighed in the balance and found wanting. Their painted virtues are only surface tints to hide the emptiness beneath.

It is a consolation to know that the good, ordinary Catholic both attends Mass regularly and makes his Easter duty. But is that enough? There was a remnant of fanaticism dragging itself into extinction during the first part especially of the last century. It prevailed even in Ireland, and possibly it came from some exiled French priests, who taught in Maynooth for a time. Its spirit and suggestion were to ap-

proach the altar rarely and at long intervals. We have noticed it even among fervent Catholics of Irish descent—a sort of excessive fear, a sense of unworthiness that held eager hearts back.

The Easter duty is not enough. Our Holy Father Pius X. has suggested even daily Communion for all who are striving earnestly to lead holy lives. And we cannot praise too highly those fervent few who attend Mass every week morning. They are like the handful who cling close to our Lord during His earthly pilgrimage. There is no devotional practice comparable to the daily attendance at Mass.

There are some Catholics who visit the Blessed Sacrament—some frequently, some daily. And what practice more salutary to their souls? Would that devotion to the Blessed Sacrament were more actively widespread! We are accustomed to say that the indifference is not due to lack of faith, but to lack of thought. Well, let us hope so. There is a variety of devotions in the Church, but the best of all is devotion to the Blessed Sacrament. The devotion which does not lead to the foot of the tabernacle is of doubtful value. The devotion which delays our feet too long in that journey of love is in need of reformation. Whilst the Church does not condemn, but even countenances, a variety of devotions, their effect is only confusion to our soul, unless the star of the sanctuary lamp glimmers invitingly in the distance. No matter what other devotions fervent Catholics may desire to cultivate, first among them all, and most urgent should be devotion to the Blessed Sacrament.

Our conduct in regard to the Blessed Sacrament is "the test of our quality as Catholics and the measure of our hopes of salvation."

PRIEST GIVES UP HIS LIFE.

SAVES THE SACRED HOST.

A letter from Denver, Colorado, informs the New World that Rev. James A. Ryan, of that city, is rapidly sinking into death as a result of a heroic deed by which not only a church, but the lives of hundreds of parishioners were saved. Since the young priest is a native of Chicago the record of his self-sacrifices will prove of distinct interest.

Sunday week a candle ignited the draperies of the main altar of St. Leo's church, Denver. Instantly Father Ryan grasped the flimsy material and extinguished the flames with his own hands, sustaining painful burns, and even as he fought the fire, calmed the vast congregation which had started madly for the entrance of the church. It was during the solemn moment of the Consecration when the faithful knelt in prayer that John King, an acolyte, stepped up to Father Ryan, whose head was bowed in prayer, and called his attention to the fire which had started. Forgetful of himself, Father Ryan tore the draperies, soon a great mass of flame, from the altar. The worshippers broke into a panic. Men shouted and women called for help. Turning to the congregation the priest exhorted them to calm themselves, and his words had the desired effect. The people marched quietly from the church. Before the department arrived the flames were out.

When notified of the conflagration, Father Ryan's first thought was of the Sacred Host. He hurriedly carried it into the vestry before the congregation realized that the church was afire. Running back, he began beating the fire with his hands. The worshippers, seeing the danger, rushed to their knees. Someone far back in the immense church shouted "fire" and it was the signal for a rush for the aisles.

Realizing that a panic would endanger more lives than the fire possibly could, Father Ryan turned to the congregation and from the steps of the altar, holding up his hands from which the skin already had been burned, entreated them to preserve presence of mind and assured them that there was no danger. Even at that moment the easel which he wore was smouldering in fire. The people, seeing their pastor so calm, regained their composure. Some fled silently from the church, while others started for the altar to assist Father Ryan. But the priest already had torn away most of the inflammable material from the altar and, aided by the acolytes, was beating it out upon the floor.

Father Ryan modestly declined to discuss his successful efforts in not alone keeping the church from destruction but saving the lives which might have been lost had a panic ensued. Father Ryan was in the Iroquois Theatre when it burned in 1903 and six hundred lives were lost and the memories of the day and the fearful panic which then ensued caused him to shudder when he saw what might have happened in the church.

At first it was thought that he would soon recover, but after a few days septicemia set in and the doctors gave up all hope. A marvelous result of his heroism, however, is the conversion of a Protestant Episcopalian, John Webster Hancock, of 109 Fifth avenue, New York. Writing to the Denver daily press Mr. Hancock states that he was present at the scene, and adds:

"I return to New York with a higher idea of the Roman Church and its priests than ever I had before. If the Catholic Church produces men like Father Ryan—and it has demonstrated its ability to do so—if the Catholic Church is good enough for men like Father Ryan it is good enough for me. I return to New York with the fixed purpose of placing myself under the instruction of the Paulist Fathers and entering the Great Catholic Church. My move is born of conviction. When I return to Denver after Christmas I will certainly make

the acquaintance of Denver's most heroic young priest not as an Episcopalian, but as an humble son of the Mother of Churches, a simple Roman Catholic."

CATHOLIC NOTES.

Thirty years ago, when the first Catholic parish was established in New Bedford, Mass., there were 200 families and one church. Now there are five churches, two convents, three schools, 3,600 families and 19,000 souls in the parish.

A renewal mission was given lately in Chatham, N. B., by the Redemptorist Fathers from Roxbury, Mass., Rev. T. H. Mullaney, Rev. C. McCormick and Rev. R. Donoghue. The occasion called forth a demonstration of Catholic faith which must be a consolation to the good Bishop of Chatham, Right Rev. Thos. P. Barry, and his faithful clergy.

The Rev. Father D. J. Riordan, of Chicago, says "That if all the parochial schools in that city were closed it would cost Chicago tax-payers \$10,000,000 to erect school buildings enough to accommodate the new pupils and \$2,000,000 a year additional to pay the wages of the increased number of teachers that would be required."

A notable gathering of prelates, priests, ministers of several denominations and citizens of all creeds paid a final tribute to the memory of the late Dr. D. J. Stafford by their presence at the blessing of the memorial pulpit erected in his name in St. Patrick's Church, Washington. The dedication services took place last Thursday, Nov. 10.

If the Holy Father has will anything to learn, says Rome, about the geography of the Catholic Church he is learning it rapidly these days. He finished an audience with a Bishop from Central Africa to begin another with a Bishop from South America and then another from the heart of China, and so on every day during these stirring times of the Jubilee.

The English House of Commons on Tuesday afternoon by a vote of 233 to 48, agreed to the first reading of the bill introduced by William Redmond to remove the existing Catholic disabilities, including the prohibition of street processions, and to abolish the anti-Catholic clauses in the oath taken by the sovereign on his accession to the throne.

So great was the crowd in St. Joseph's church, Newark, N. J., at the close of the non-Catholic mission recently that it was necessary to allow people within the sanctuary rail. There were sixty-two converts, one of them a man eighty years old, as the result of the mission. The sixty-two who accepted the Catholic faith during the week were confirmed by Bishop O'Connor.

News-papers rumor states that Bishop Byrne of Nashville, Tenn., is likely to succeed the late Bishop Horstmann in the see of Cleveland, Ohio. The name of Bishop Byrne is the first of three recommended by Pope Pius X. by the Archbishop of Cincinnati Province as successor to Bishop Horstmann, and the transfer of the Nashville prelate to Cleveland is considered most likely to occur at an early date.

Princess Henry of Battenburg, when at home on the Isle of Wight, pays daily visits to the convents of French nuns of several orders who settled on the Isle after they were expelled from France. The constant association of the king's sister with the nuns has given rise to the report that she is being instructed in the Catholic faith, to which her daughter, the Queen of Spain, was converted before she married King Alfonso.

The opinion of the bar and the press as expressed since the announcement of Lord Justice Mathew's death in London last week is that the deceased was one of the greatest judges of the age. Sir James Mathew was born in Cork on July 10, 1830. He was the nephew of Father Mathew, the apostle of temperance, and not only was there sympathy, but a distinct likeness, between them, especially in the ardor and geniality of their characters.

There has been established in Amherstburg, Ont., a new Ursuline convent built of brick with the ornaments of Ohio free-stone. This will be a great boon to the Catholics of that district and we congratulate Father Brady, the pastor, upon the possession of an institution which will aid materially to promote spiritual blessings for his people. The new convent and school will afford the children of Amherstburg splendid educational advantages.

Mrs. Carrie Shean, of Los Angeles, Cal., who died last week, was a convert from Methodism. A nurse by profession, she came in contact with many Catholics. Administering to the sick and dying day and night, she learned to understand the happiness, contentment and peace exhibited by the Catholics in their dying moments on the one hand, and then the uncertainty, alarm and fear of those who faced death without any fixed faith or belief. Deathbed scenes were the principal cause of her conversion.

The Rev. Thomas Adams, a priest who attracted much attention fifteen or twenty years ago for the cures which he was said to have been instrumental in effecting through prayers and the application of relics of various saints, died on Friday at his residence in Brooklyn, N. Y. Father Adams never made any claims for his own powers, but always told inquirers that he believed in the power of faith and prayers. He was said to have possessed relics of St. Francis of Assisi, St. Theresa, St. Marguerite, St. Anthony of Padua, St. Francis de Sales and other saints.